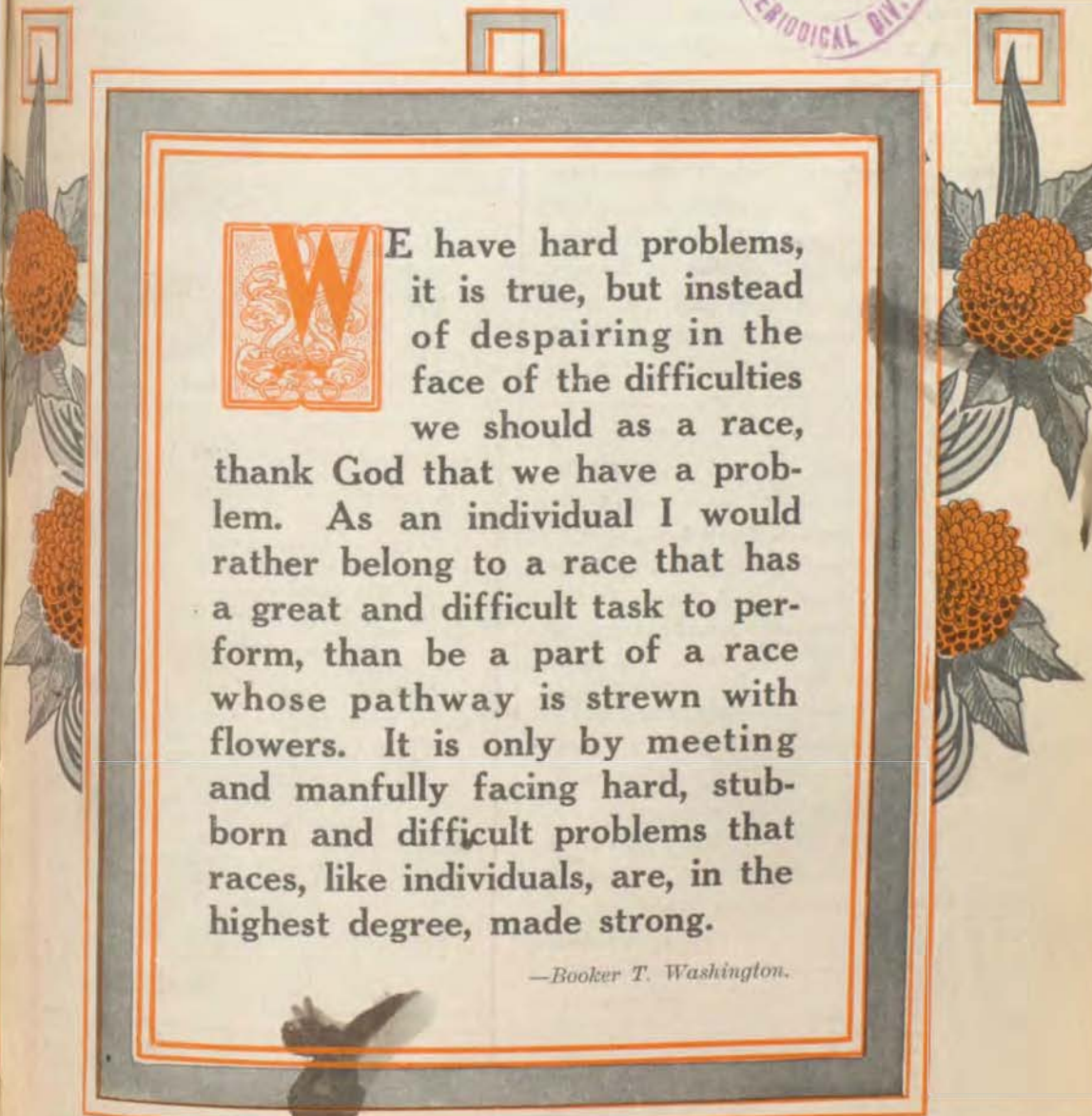


JAN 25 1912

THE BOOKER WASHINGTON NUMBER

The NAUTILUS



WE have hard problems, it is true, but instead of despairing in the face of the difficulties we should as a race, thank God that we have a problem. As an individual I would rather belong to a race that has a great and difficult task to perform, than be a part of a race whose pathway is strewn with flowers. It is only by meeting and manfully facing hard, stubborn and difficult problems that races, like individuals, are, in the highest degree, made strong.

—Booker T. Washington.

FEBRUARY, 1912

PRICE 10 CTS.



POWER for YOU!

Power from within! Strength that is **more** than mere muscular strength—the strength of perfect health, abundant nerve force—the strength of the **perfect man** now within your reach through **Vibration!**

Nine people out of every ten are only **half alive**. They exist—they do not really live. How about yourself. Listen—

All the Joys of LIFE--STRENGTH--YOUTH

may be returned to you through **Vibration**. For **Vibration is Life itself**. It will chase away the years like magic. Every nerve, every fibre in your whole body will fairly tingle with the force of your own **awakened power!** Stagnation simply cannot exist.

You are made over—new—from head to foot. **All the keen relish, the pleasures of youth**, fairly throb within you. Your blood is sent humming along through every vein, artery and tiny capillary. All the poisonous matters in your system are **washed away**. Every organ is put in **perfect working order**. Your self-confidence—**your self-respect**—are increased a hundred fold. Yes, Vibration will do all this and more, **much more**. And it is within your reach. You can enjoy its wonder-working powers right at home, right in the privacy of your own room. You can give yourself the same identical treatments that you would receive in the offices of the world's most famous specialists—all without extra charge.

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BOOK

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SMITH CO.**

Dept. 1921 218 S. Wabash Av.
CHICAGO, ILL.

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You may give yourself Swedish Movement, Vibrating Chair Treatments, Electric Baths, Faradic or Galvanic Electric Treatments—just such treatments as you would have to pay from \$2.00 to \$3.00 for—yours without charge through the White Cross Electric Vibrator.

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For a short time only we are making a remarkable Special Introductory Offer on the White Cross Electric Vibrator, in order to place at least one of these splendid instruments in every city, town and village in the country—an amazing offer to those who write at once—amazing discounts—actual rock bottom prices direct **if you act at once**.

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Dept. 1921



**THE WHITE CROSS ELECTRIC
VIBRATOR**

is the result of years of work and experiment. It is absolutely perfect. If you have your house wired for electricity, you can connect it up as easily as an electric lamp; if not, it will run perfectly on its own batteries.

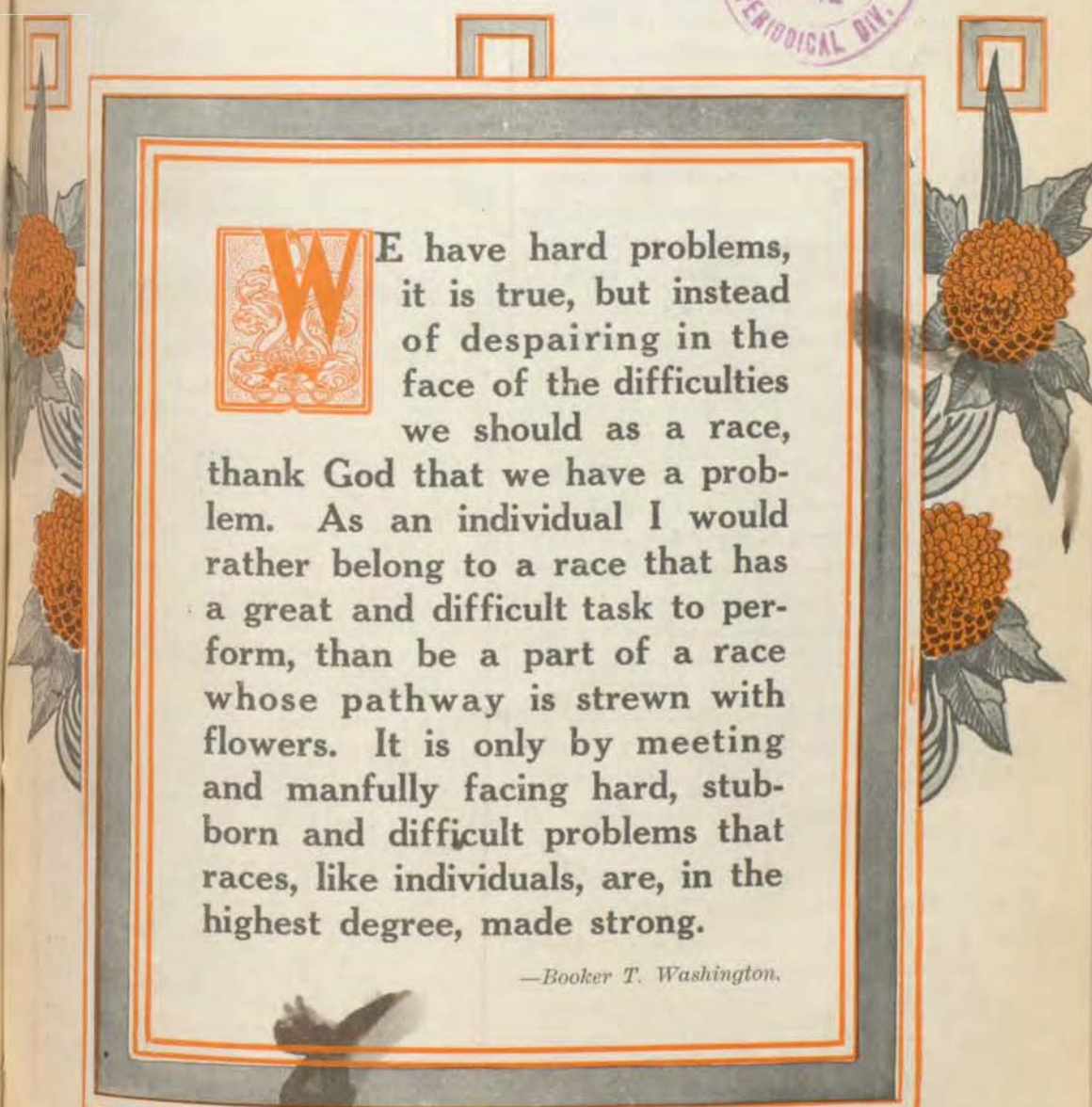
Cut this out and mail it today.

Please mention NAUTILUS when answering advertisements. See guarantee page 5.

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—Booker T. Washington.

FEBRUARY, 1912

PRICE 10 CTS.

NEW THOUGHT CENTERS.

Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

- BERKELEY, Calif.**—New Thought Inn, 2336 Channing Way.
- BERKELEY, Calif.**—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets.
- BOSTON, Mass.**—Miss Leonora Hsley Joslyn, Suite 616, 59 Temple Place.
- BOSTON, Mass.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
- BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.
- CALGARY, Alberta, Canada.**—Mrs. M. Mason, 236 Eighth avenue, West.
- CAPE TOWN, South Africa.**—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.
- CHICAGO, Ill.**—Mrs. Louise Alden, 400 Hermitage avenue.
- CHICAGO, Ill.**—The Progressive Thinker, 40 Loomis street.
- CHICAGO, Ill.**—The Chicago Fellowship; Benjamin Fay Mills, Lecturer and Leader. Meetings Sundays at 11 a. m. at the Whitney Opera House.
- CHICAGO, Ill.**—Priscilla Knox McArthur, 1340 La Salle avenue.
- DAYTON, Ohio.**—Lotos Library, 50 Stillwater avenue, Annie McIvor, librarian.
- DENVER, Col.**—Mrs. Edith Marie Raymond, 302 Twenty-second street.
- EDINBURGH, Scotland.**—Helen Rhodes-Wallace and Robert Wallace.
- GALENA, Mo.**—James C. Thomson, N. D. D. C., Box 22.
- HAMILTON, Ontario, Can.**—Clove & Son, 16 King St., West.
- HARROGATE, England.**—Talisman Publishing Co., 526 Station Pde.
- JAMESTOWN, N. Y.**—W. L. Peters, 11 B. East 8th street.
- JERSEY CITY HEIGHTS, N. J.**—Mt. Pitcairn Spiritual Association, 386 Central avenue.
- JULIAETTA, Idaho.**—S. A. Roe, M. D.
- KIESTER, Minn.**—Mrs. Emilie Ewald.
- KALAMAZOO, Mich.**—Home of Truth, 211 West Dutton street. New Thought Library.
- LONDON, England.**—Higher Thought Center, 10 Cheniston Gardens, W.
- LONDON, England.**—L. N. Fowler & Co., 7 Imperial avenue, E. C.
- LONDON, England.**—Power Book Co., 29 Ludgate Hill, E. C.
- LONG BEACH, Cal.**—Mrs. S. F. Connley, 14 American avenue.
- LOS ANGELES, Calif.**—The Fountain of Life Institute, 943 So. Broadway.
- LOS ANGELES, Calif.**—The Holmes Book Co., 323 South Main street. Occult, New Thought, and Theosophical Books.
- LOS ANGELES, Cal.**—Metaphysical Library, 611 Grant Bldg., 355 South Broadway.
- LOS ANGELES, Cal.**—Occult Book Co., 213 Mercantile Place.
- LOS ANGELES, Cal.**—The Los Angeles Fellowship; Reynold E. Blight, Minister. Meetings Sundays at 11 a. m. in Blanchard Hall. Office, 430 Blanchard building.
- LYNN, Mass.**—Mrs. Sarah F. Meader, Metaphysician, 10 Kenwood terrace.
- MELBOURNE, Australia.**—Miss E. R. Hinge, 178 Little Collins street.
- MILWAUKEE, Wisc.**—Gustave Pinske, 713 State street.
- NEW YORK CITY.**—Mystic Light Library Association, 49 John street.
- NEW YORK CITY.**—New Thought College Free Reading Room, 116 W. 34th street.
- NEW YORK CITY.**—Roger Bros., 429 Sixth avenue.
- OAKLAND, Cal.**—Rest Reading Rooms, 719 14th street.
- OAK PARK, Cal.**—B. E. Moyer, 2915 34th street.
- OMAHA, Nebr.**—Omaha New Thought Fellowship, Room 2, Lyric Theatre building. Services, Sunday morning, 10 o'clock; Wednesday night at 8 o'clock.
- ORANGE, N. J.**—Mrs. Frances A. Ross, The Fairbanks, 477-481 Main street.
- PATERSON, N. J.**—G. Van Dalinda, 320 Romaine bldg.

- PHILADELPHIA, Pa.**—Mary E. Brown, 1839 N 11th street.
- PITTSBURG, Pa.**—Dr. H. Lewis Belknap, 813 Wood street, Second floor, Wilkesburg Station.
- PORTLAND, Ore.**—W. E. Jones, 284 Oak street, Henry Building.
- PROVIDENCE, R. I.**—S. C. Dunham, 104 Olney street.
- SALT LAKE CITY, Utah.**—Shepard, the Magazine Man, 77 East 3d South.
- SEATTLE, Wash.**—Mrs. Agnes J. Galer, 516-518 Cray building.
- SPOKANE, Wash.**—Spokane Book and Stationery Company, 114 South Post street.
- ST. LOUIS, Mo.**—H. H. Schroeder, 5357 Crittenden street.
- SAN DIEGO, Cal.**—Loring & Co., 762-766 Fifth street.
- SAN FRANCISCO, Cal.**—Olivia Kingsland, 48 Portola street, near Steiner and Waller.
- SANTA BARBARA, Cal.**—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
- TACOMA, Wash.**—C. Albin Thorell, 1014 South 11th street.
- TORONTO, Can.**—W. H. Evans, 488 College street.
- VALPARAISO, CHILE, S. A.**—Georgina Hammer-ton, Carilla, 271 P. O. B.
- WASHINGTON, D. C.**—Oriental Esoteric Society, 1443 O street, N. W.
- WILLIMANSETT, Mass.**—Mrs. S. A. Emerson, 20 Emerson street.
- YOUNGSTOWN, O.**—Flora G. Whiteside, 108 West Wood street.
- THE AMERICAN NEWS COMPANY**, supplies *The Nautilus* on a returnable basis to all newsdealers who request it.
- AMERICAN WOMAN'S LEAGUE.**—*The Nautilus* is a Class A publication. Subscriptions taken by every American Woman's League Member.

New Thought In Action

Being a list of little booklets with great ideas written out of the personal experiences of those who know.

50 YEARS OF FAILURE; 10 YEARS OF SUCCESS; AND WHY.

A Symposium of Practical Demonstrations of the power of New Thought to help one on to health and success. The personal experiences of seven persons, related by themselves.

"THOUGHT FORCE FOR SUCCESS."

By Elizabeth Towne.

This is a 16-page booklet, larger than any of the others.

Price for "Thought Force for Success" and "50 Years of Failure" is: 10 copies of either, 25c; 100 copies of these booklets, \$2.00.

ELLA WHEELER WILCOX'S

"What I Know About New Thought."

FLORENCE MORSE KINGSLEY'S

"How to Use New Thought."

JULIA SETON SEARS, M. D.

"Thought Force for Health."

WALLACE D. WATLES'

"Marital Unrest; a New Remedy."

Each booklet contains 8 to 16 pages, 3 1/2 x 6 1/2 inches, printed in bronze, blue and black, respectively, all from clean, new type.

This Came With an Order:—

"I want 20 copies 'In Tabloid' to wreak on some friends. Send 5 copies to each. I greatly admire each one of the REGAL FOUR."—C. W. FARRINGTON, Goshen, Ind.

Price, 25 cents for twenty copies; \$1.00 per 200; \$2.25 per 500, postpaid. Single copies, 10c. The booklets will not be sold in quantities less than twenty copies, but orders of twenty or more may include all booklets.

Order of THE ELIZABETH TOWNE CO., Holyoke, Mass.

Nautilus News.

BY THE EDITORS.

Spring Surprises.

The March Number of *Nautilus* will be a surprise inside and out and all around. We hope it will be a pleasant surprise to everybody, and we shall be glad to have everybody tell us what they think about it all. Especially if you can think of some way that we can still further improve *The Nautilus*.

As to the contents—all the continued things will be continued, of course. They are growing more and more interesting and nobody wants them to stop, so far as we can learn.

And the March Number will be a special New Thought Federation Number, with very special specials from a number of famous writers here and abroad.

And not a word about the other special articles and things! Be on the lookout and you will see.

The Prize Articles.

We have received some splendid articles in competition for that \$20 prize, which was offered on page 91 of the December *Nautilus*. But there is still room at the top for more good articles, from 300 to 2,000 words long, on any phase of personal experience in the application of New Thought to the individual, the home, the community, the social life, the church.

Read the column on page 91 of December *Nautilus*—and don't forget that the stamped and self-addressed envelope you enclose with your article is your only insurance against the waste basket!

More Christmas.

Yes, our Christmas offer is still open, three subscriptions to *The Nautilus* for \$2, all three subscriptions to separate addresses and at least two of them to addresses new to our records.

And don't you want to see our new premium list? It is yours for the asking.

Yes, thank you, we had a lovely Christmas, full of good cheer, pressed down, shaken together, and running over with the kindest Christmas greetings and the prettiest cards and postals from all over this big country, and a number of other countries besides. It was lovely of *The Nautilus* readers to remember us so beautifully. The editors thank you from all their hearts. And we wish you the Happiest, Healthiest, Wealthiest and Usefulest New Year of your lives, with many still better ones to come.

Our family Christmas dinner and Christmas tree were great successes. The Christmas "tree" consisted of a beautiful little Norfolk Pine in a pot, set on top of a circular table under the five-light electrolier at one end of our big new living room. The table and three

(Continued on Page 2.)

Please mention N when answering advertisements. See guarantee, page 5.

A new
garment
that has
made
good

just as Elizabeth
Towne predicted it
would.

The Baldwin All-Round House Dress

It will fit you, keep you ALWAYS presentable no matter what work you may be doing, give you DOUBLE SERVICE, and save you money.

The Baldwin is a **working** dress, but it looks like a "Princess" or a **shirtwaist** suit. Its cost is slight and it is well made, long wearing, easily laundered.

Slip into it like a coat, turn under either the right or left side (it's double-breasted), pass the belt around to the back—and Snap! and it's on. No buttons, hooks or eyes to bother with. The snap at the back holds the garment in place,—securely, comfortably, neatly.

The Baldwin may be worn as an individual dress or as a protecting garment over more expensive clothing. It has multiple uses. It's worth many times its price.

Send for our

FREE BOOKLET

and learn all about this smart looking working dress. Your name on a postal will bring a copy to you.

Or ask for the Baldwin at your dealers. If he cannot supply you, remit to us direct, give bust measure and name style, pattern and color of garment desired. We pay all express charges. Your money back if we fail to satisfy you.

Baldwin House Dresses are made of highest grade washable percale, in gray and white nurses' stripe, black and white shepherd's check, blue polka dot, and light and dark blue chambrays. All edgings piped. \$2.00 for High or Low Collar—\$2.15 for Square Neck as shown in illustration.

DEALERS are having great success with the Baldwin. Write for proposition TODAY.

Baldwin Garment Co., Inc.

16 Main St., Holyoke, Mass.

Factories in Holyoke, U. S. A., and London, Canada.



(Nautilus News Continued.)

jardiniere stands were covered with a couple of green portieres and then there were scores and scores of pretty white-and-tinsel and Christmas-sealed packages of every imaginable size banked all the way up to the edge of the table, with lots of little things tied onto the tiny tree, and everything draped with yards and yards of tinsel, hung from the electrolier above and trailing all the way to the floor over the packages and back, and green roping and red berries interspersed.

There were red paper shades over the electric lights, and tinsel ornaments on the tree and four tall candlesticks on the table. The whole made a very beautiful white, green, and silver tinselled and red dotted pyramid from the floor to the electrolier. And when everybody came in at 6 o'clock we sat around the open fire with no lights turned on and watched the glitter of the Christmas pyramid in the play of the wood fire, while William superintended the Victrola musical program consisting of "Lo, the Gentle Lark," sung by Mme. Melba; "Thy Little Hand, Love," by Geraldine Farrar and Scotti; and a selection from Figaro by Caruso and Mme Sembrich. There were a dozen of us, including two little girls, all sitting about the open fire enjoying the sweet sounds and the glitter of the good things to come.

And then somebody turned on the lights over the Christmas tree and there was a delighted Ah-h-h that rippled round the room. Then came the bright lights everywhere, and William played Santa Claus—not a white whiskered one!—and distributed the scores of gifts. There were all sorts of pretty things, none of them very expensive, but all of them selected with care and tendered with love. And not the least appreciated of the gifts were the dainty little things from the two little girls who had made most of them themselves—little handkerchief cases, and little water colored boxes, and the cutest little three sided sewing boxes to hold thimbles and things.

Then afterwards we all went out to the new dining room which had been decorated for the Christmas dinner and there we had a gay little spread—that wasn't too gay to be enjoyed by the two little girls without unpleasant aftermath.

And everybody went home loaded and some of them had to come back for second loads! There was a whole long library of books for one family. And there was a beautiful Winged Victory of Samothrace about two feet high; and two big unabridged dictionaries! And a big woolly bathrobe! Not to mention the Sheffield plate, the small silver, handkerchiefs, hand-painted china, shirts, ties and other things galore, useful and ornamental!

All this happened Christmas Eve, and the next day nobody had a headache. So you may know that it wasn't only a very delightful Christmas festivity, but it was a really New Thought one!

There isn't one of those twelve who would vote for abolishing Christmas!

It took Mr. and Mrs. Santa Claus just an hour to place and decorate the Christmas pyra-

mid. But it took them nearly all day the day before to do up the attractive packages, little and big, and to lay out the tinsel and greens and things all in order so there would be no hitch in the performance when the guests all went out for a walk at 5 o'clock and left the coast clear for Mr. and Mrs. Santa Claus to come down the big new chimney!

We noticed that Mr. and Mrs. Santa Claus had everything well thought out before hand and well prepared for, and we noticed that they didn't bite off more than they could chew with a great deal of pleasure. So there was nobody tired out Christmas eve. It was quite evident that Mr. and Mrs. Santa Claus were applying a little New Thought in their Christmas performances!

We wish you could have been with us!

**For the
Up-to-Date
Home Keeper.**

QUICK! Who gets this? We have just one fireless cooker in stock. For description see page 80 of August, 1911, *Nautilus*. This

cooker is a good thing; and good things cooked in it make first class interior decorations! Of course you know fireless cookers save work and money. The first one to send ten new subscriptions at \$1.00 each, or \$8.50 in cash gets this cooker delivered free. If you happen to be the second, we can have a duplicate cooker sent carriage paid from the manufacturers.

I should think a large proportion of our club women would subscribe for Nautilus. Its inspiring cheerfulness and sanity would help them all—as it does yours cordially.—
HELEN M. WINSLOW, Editor Official Register and Directory Women's Clubs in America, Cambridge, Mass.

I have been reading Nautilus for three years or a little more and have read many New Thought books, all good and inspiring, but Nautilus is where I found my new lease on life. So grand and inspiring are its editorials!

I used to be sick, or thought I was, nearly all the time, but when I commenced to read New Thought I forgot all about those spells of sick headaches and many other spells of aches of one kind and another.

I am completely filled with new life. Never felt so well as I do now. Feel younger than I did at twenty. I have managed—some way—to raise my dear children, but how I did it I don't know, when I was so deep in darkness. But there was always a power or something that told me: "You have something to live for," before I knew anything about this grand New Thought.

Thanks to Nautilus the light is shining on my path, and I have had the pleasure of introducing this dear little magazine into many homes.

*I did not mean to make this letter so long. Maybe some one will be glad to see this letter in your magazine. Yours for more success.—*MRS. C. F. GORDON, Kansas City, Mo.

POWER OF WILL

Makes Masterful Men and Queenly Women

"Power of Will" makes your mind a Creative Power; trains you for the Winning Personality; produces Courage-Confidence; builds Brilliance of Intellect; brings a Splendid Control of Self in Thought, Action, Conduct; develops Mental and Physical Energy; creates mastery of Men and Situations; schools the Five Senses; insures Poise, Power and Influence in Public Affairs; in short—it unfolds Mental and Physical Powers. Over 1,000 laws, rules, regimes, methods for developing the traits and powers mentioned in columns below. Not a commonplace essay but ACTUAL METHODS which produce the results you are after. When you receive this book, you'll vow you've got a gold mine.

To the psychologist and student of self-culture this volume will be a treasure; to professional men, such as lawyers, doctors, ministers, teachers, public officials, it is a revelation of the laws of mental action and control; to business men, such as merchants, salesmen, clerks, bankers, etc., it becomes a great creator of financial power, with infallible regimes for clear thinking, personal influence and management of men; to the young man or woman seeking a foundation for Mental or Physical Supremacy, it is worth double its weight in gold.

Read This Partial Table of Contents.

The Law of Great Thinking.
The Four Factors on which great thinking depends.
How to develop analytical power.
How to throw the mind into deliberate, controlled, productive thinking.
Detailed directions for Perfect Mind Concentration.
How to acquire the power of Consecutive Thinking, Reasoning, Analysis.
How to make any topic yield ideas.
How to guard against errors in Thought.
How to make the Will supreme in the Mental Realm.
How to drive from the mind all unwelcome thoughts.
How to develop Reasoning Power.
How to handle the mind in Creative Thinking.
The secret of Building Mind Power.
How the Will is made to act.
How to test your Will.
How a Strong Will is Master of Body.
What creates Human Power.
The Six Principles of Will-Training.
Definite Methods for developing Will.
How to develop to a high degree the Mental Moods of Interest, Feeling, Energy, Permission, Decision, Continuity, Understanding, Reason.
The Six Crown Principles for multiplying Will-Power.
The NINETY-NINE STAR METHODS for using Will-Power in the Conduct of Life.
The Seven Great Principles of drill in Mental, Physical, Personal power.
The FIFTY-ONE MAXIMS for Applied power of Perception, Memory, Imagination, Self Analysis, Control.
How to keep the body well-poised.

How to make the Eye a great power in Influence and Observation.
How to concentrate the eye upon what is before you—object, person.
How to school the eye for power in business, society, public.
How to force Will into the eye.
How to cultivate a bright, attracting, intelligent eye expression.
How to open the Mind and Body for reception of incoming power.
How to throw off the mood of Worry.
Affirmation of Supreme Well-being.
How to secure steady nerves.
How to keep the body quiet, controlled, conserved in power.
How to maintain the Central Factors of Body health.
The First, Second and Third difficulties in Mastering Harmful Habits.
The Law of Will-Power in Habits.
The Mental Law of Habit Cure.
The Fifteen Star Methods for mastering Anger and Irritability.
What the Psycho-Physical cause of the Drink Habit is.
Nine long demonstrated regimes for mastering this curse (Rare Value).
How to overcome embarrassing Hesitation of Speech.
How to develop a direct, forceful, effective style of talking in business, society, anywhere.
How to eliminate Mind-Wandering.
How to overcome Indecision.
How to develop abundance of Thought.
The Principles of Memory.
How to throw Attention and Energy into Memory culture.
The Psychological Principles for memorizing words, sentences, anything.
The Inner Law of Memory.

The Star Method for remembering the substance of any book.
How to plan ahead in your career through the great Pioneer Power—IMAGINATION.
How to plan conduct so as to avoid former mistakes of Thought, Action.
How to work the Imagination for discovery and invention.
How to improve mechanical devices.
How to create and build new devices.
How to make Imagination create for Literary Ability.
How to make Imagination suggest improvements in business, the home, your environment, conduct.
How to cure diseased Imagination.
How to banish unhealthy mind states.
How to banish fear of Men, Ill Luck, Death, Hell, Misfortune.
How to arrive at best decisions.
The First Principles for success in contact with others.
The Mental Attitude you must hold to impress people.
The Secret of Control of Others.
How permanent Influence over others is secured.
The Best Rule in the Control of Others.
The FIFTY-FOUR MASTER RULES in the control of others.
The chief difficulty of Public Speaking.
How to use the Skill-Art of Influence before any audience.
How to acquire Thought, Develop Language, Exercise Expression.
How to overcome stage fright and embarrassment.
How to secure poise, power, persuasive ability.
How to handle eyes, voice, body.
How to deeply impress the audience.

Managing Editor of *Nautilus* wrote: "Your books are fine and we know it." "I have never in my life seen anything like your books," says one. "Would not part with it for \$100," writes another. The big D. WEEKS & CO. of Des Moines ordered thirteen volumes for head officials in 30 days.

If a barrel of gold was offered to you, providing you'd buy a scoop to dip it out—you'd instantly forget cost of scoop in view of the immense profit. This world-famous book is Golden Power for your lifetime—don't be blinded and scared by a trifling cost.

Your success, your future, your financial leadership hang in the balance of owning this work.

"Power of Will" is a big handsome volume of 400 pages; choice paper and printing; royal purple ribbed-silk binding with gold designs. Mailed anywhere, postpaid, for \$3.00. Money refunded if book is re-mailed within 10 days. Absolutely no lower prices to anybody. Order only from the publisher.

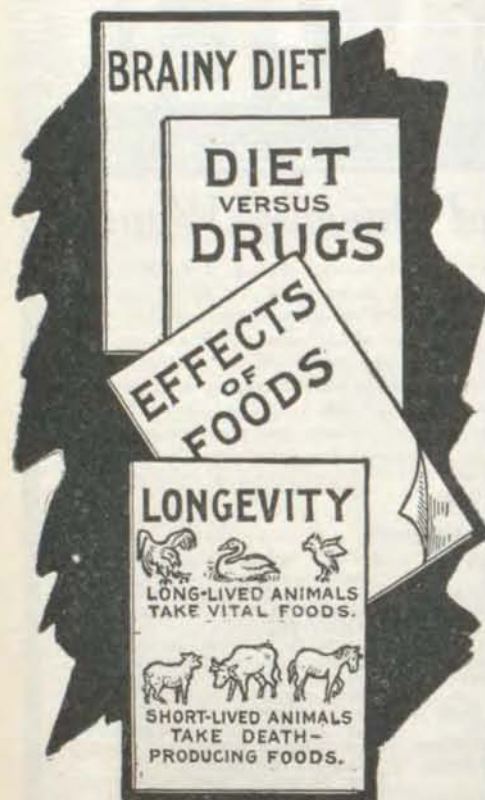
How often have you read these notices—and promised to have this book sometime? Order AT ONCE—NOW—and begin to dip out the gold-power.

A. L. PELTON PUB. CO.

Meriden, Conn., U. S. A.

Popular Educational Food Campaign

Free: Four Booklets Which Have Taught Many People to Cure Themselves.



**NO FOODS SOLD
NO FASTING
NO EXERCISES**

A thin man, after being out of work nearly a year through weakness, was restored in three weeks to hard work as a carpenter at full pay. In such cases the change from a clogging, death-producing diet to energizing foods caused a literal transformation.

Another patient, deaf in the right ear, owing to a discharge caused by an excess of mucus-making foods (cream, butter, cheese, etc.), was completely cured of deafness and catarrh by taking correct combinations of suitable foods.

A case of kidney and bladder trouble of ten years' standing was saved from a surgical operation, and the objectionable discharge cured within ten days, because the loss of control was due entirely to the constant irritation from certain irritating foods and drinks.



Brainy Diet

A chronic sufferer, weighing 415 pounds, unable to exercise, took correct combinations of ordinary daily foods and reduced over 150 pounds (in public life, under many witnesses) gained strength with firmer flesh, and lost rheumatism.

A university student writes from Lincoln, Nebraska:

"I have confidence in this system. It has relieved an unsightly skin and mental inertia through the valuable suggestions and hints in your four booklets. There is a mine of practical hints in them; enough to convince a sceptic were he to stick to the rules faithfully and give it a trial.

"Your little books eliminated chronic catarrh from my system in about three weeks. To put it weakly, I was astonished. I know now, that butter, eggs and rich cream caused the trouble. I thank you for your knowledge and hope to learn more of your system in the future."

Different Classes of Foods Cause Different Diseases.

I have produced in myself at will from time to time such complaints as rheumatism, catarrh, fevers, kidney trouble, blackheads, sores, dandruff, etc., by eating different classes of foods to excess, proving that the waste from each class of foods produces an entirely different disease. For instance, eggs, cream, butter, cheese, milk and salt are mucus-making foods which produce catarrh. Starch and eggs (paste-making foods) in wrong combinations congest and produce headache, dullness, brain fog, etc., while lean meats, green vegetables, and fresh, juicy fruits do not.



G. H. Brinkler, Food Expert



MUSCLE PRODUCERS



SOLVENTS



BLOOD PURIFIERS OR LAXATIVES



Correct Combinations of Foods Cure Diseases.

I have always cured the above-named symptoms in a few days or weeks by returning to a correctly combined diet. The experiments have been fascinating and the results underlie success in life.

People Write:

"My brain power and general efficiency have been about doubled this year by selecting brainy foods. I have made a fortune in real estate and the credit is honestly yours."

"The government should investigate and teach the Brainy Diet System for the good of the nation."

"The hints in Booklet No. III, on foods for curing congested liver, nourishing the brain, etc., are worth untold dollars, although the books are free."

- | | |
|-------------------------|----------------------|
| (1) Test of Brainy Diet | (3) Effects of Foods |
| (2) Diet versus Drugs | (4) Key to Longevity |

Send 10 Cents for Mailing
Send Addresses of Your Sick Friends

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THE NAUTILUS.

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FEBRUARY, 1912

No. 4.

CONTENTS:

| | | |
|---|---------------------------------|----------|
| Editorials, | Elizabeth Towne, | 11 to 17 |
| Compensation: A Trio of Poems, | Ella Wheeler Wilcox, | 18 |
| The Mind of the World, | Edgar Lucien Larkin, | 20 |
| The Mental Attitude, | Orison Swett Marden, | 23 |
| Blessed Art Thou Among Women, (Poem), | Florens Folsom, | 25 |
| Mental Acquaintances, | Katherine Quinn, | 26 |
| Discoveries, (Poem), | Ella Randall Pearce, | 28 |
| New Ideas of the New Time, | Benjamin Fay Mills, | 29 |
| The Thing That I Feared, | Fred G. Kaessmann, | 31 |
| New Thought, (Poem), | Anna Alice Chapin, | 32 |
| Captains of Peace, (Serial Story), | Sinclair Lewis, | 33 |
| Herculean Strength, | Saint Nihal Singh, | 38 |
| Views and Reviews, | William E. Towne, | 40 |
| The Story of Tuskegee, | Booker T. Washington, | 44 |
| Family Counsel, | | 52 |
| Things That Make for Success, | | 54 |
| The Way the Wind Blows, | | 56 |
| Little Visits, | | 57 |
| Anent Books and Things, | | 62 |
| Nautilus News, | | 1 |

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THE NAUTILUS

ELIZABETH TOWNE
WILLIAM E. TOWNE

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Ella Wheeler Wilcox
Edwin Markham
Orison Swett Marden
William Walker Atkinson
Benjamin Fay Mills
Prof. Edgar L. Larkin
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These are
Some of
The Nautilus
Contributors
for 1911-12.
Others
Coming.

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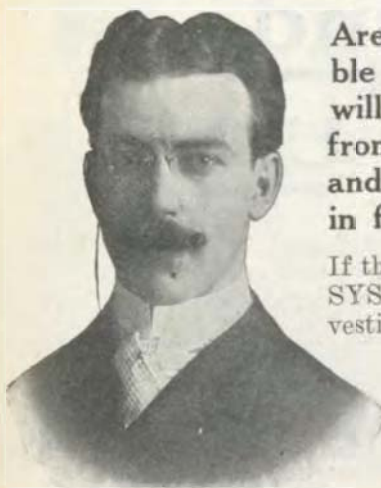
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After spending four years in an Eastern college, a young graduate was put in charge of a group of day laborers.

He had no guide book and no official records to direct him. With stop-watch and note-book in hand, he began to observe the movements of what seemed the best worker in the group. He counted the different movements made in handling a shovelful of dirt, and the exact time required for each of the movements. He found that the best man was making fewer movements and faster movements than his companions. But he also discovered that this best workman was making movements which were not necessary.

The young collegian then set about to standardize the necessary movements and the most economical speed for each movement required in the work of his group. He instructed his best man in the improved method of working, and offered him a handsome bonus if he would follow the specifications and accomplish the task in the estimated time. The man, eager to earn the increase, followed the directions closely, and in a few weeks was enabled to accomplish more than twice the work of the average workman.

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Mr. Lewis Sanders of the General Engineering Company, New York, reports that it regularly took a man *one minute and forty seconds* to set a piece in a jig. After a study of the exact motions required to pick the piece up and set it accurately, we showed the same man how to do it in *twenty seconds*. This workman soon reduced the correct movement to habit, attained the specified speed, and, without in any way working harder than formerly, was assisted to increase his efficiency four hundred per cent.

No one has been more successful in studying occupation habits than Mr. Frank B. Gilbreth, an expert in the building trades. He discovered that in constructing a brick wall a good mason could lay one hundred and twenty bricks in an hour and that in laying each brick he makes eighteen distinct motions. When the motions are made in the correct sequence, two or more of them can be combined and performed in but little more time than would be required to make each of the separate motions. In this way the motions of the mason have been reduced from *eighteen to five per brick*. Mr. Gilbreth says: "We have more than tripled the workman's output in bricklaying and at the same time lowered cost and increased wages simultaneously, and the end is not yet."

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The Course is Easily Applied.—As a result of experience with hundreds of students, Dr. Landone has arranged this course so that the work can be applied by the busiest man or woman at his or her own home.

Enrollment.—During the last few months Physicians, Attorneys, Teachers, Parents and Ambitious Young Men and Women preparing for life have enrolled as students.

Only thirty more Students to be Enrolled this Season

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AND ALSO REQUEST THAT

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Issued every two weeks beginning March 1, 1912, sent free of charge to the first one thousand people requesting them.

Ask for them by postal today.

FRANKLIN ROBINSON, Columbia University, New York City.

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

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FEBRUARY, 1912.

VOL. XIV
No. 4

EDITORIALS

BY ELIZABETH

To Get Ahead.

All you desire is yours. You can have a different and more remunerative work if you *choose* and keep on choosing until it comes into sight.

But quarreling with your present occupation is no way to find the new. Keep your eyes open and your desire steady. He that wavereth shall receive nothing.

Keep desire *steady*. A fretting desire is not steady.

Keep cool and keep sweet.

And in the meantime GET INTERESTED soul and body in each detail of your present work. Beat your past records at it. Beat other peoples' records at it. Go in to win *right where you are*, and *right now*. Each thing better done; which means more willingly, cheerfully, happily, gracefully, effectively done; is a *stride in the direction your desire points*. Each thing carelessly, frettingly, unwillingly, unhappily done, is a *standstill*. See? So get to work with a WILL to get *interested* in each thing as it comes along.

The Secret of Influence.

In the *Youth's Companion* for September 28th appears an article on "The Secret of Influ-

ence" by the Right Honorable James Bryce, British ambassador to the United States since 1907.

In his statement of the case Mr. Bryce finds four qualities that count highest in making the man who leads his community, his state, or his nation. It is well for every person young and old, man and woman, to note these qualities, and to cultivate them by New Thought methods every day—whether he is aiming to become an influence in his neighborhood or not. The same qualities count in making one an influence for good in his own home.

The four qualities are these:

1. "*Intellectual independence, and the thing we call initiative;*" by which Mr. Bryce says he means "the power of thinking for oneself instead of following thoughts from others, and of deciding on a course for oneself instead of having to ask for and follow the advice of others."

It is always a good plan to get every bit of evidence you can on both sides of a matter, then sleep on it after asking the spirit of wisdom to direct your subconscious mentation and give you the answer in the morning. Then make your decision in the early morning before you have talked to any other person.



EDITORIALS

2. "The second quality," Mr. Bryce says, "*is tenacity of purpose.*" He says this is "the capacity to adhere to a view once adopted or a decision once made." And he says that "whoever lets himself be blown about by every wind of doctrine or every pressure of menace or persuasion may be a very cute man or a very adroit man, but he will never impress himself on others as a person to be followed."

To develop tenacity of purpose, USE TENACITY. The law of growth is exercise. When you have *carefully considered and formed* your decision, stick to it through thick and thin. Let nothing obscure your vision, let nothing sidetrack your energies. Practice making deliberate decisions in small matters and then holding to your decisions no matter what happens. Remember that it is not so much what you do as HOW YOU DO IT that counts for character and for all good work, and for honor as well as for fame in this world. Let your decision be YOUR decision, and then stick to it until you have worked it out in its perfection.

3. "The third element," according to Mr. Bryce, "*is sound judgment, fit to forecast the results of action.*"

Judgment is the function of reason. Give reason all the premises and your judgment will be correct in every instance. Array all the evidence possible before your reason, include careful consideration and allowance for The Unexpected, then form your judgment.

The way to develop judgment is to

use it, depend upon it, *believe in it*. There is no other way.

Intuition must enlighten reason in order to produce sound judgment.

The more you trust THE SPIRIT within you to recognize the evidence, to formulate it, and to make its judgments; the more you trust the judgments and stand by them; the better judgment you will have.

Faith in the spirit of wisdom within you is at the bottom of good judgment.

The Fourth Element in Influence.

4. "The fourth element that goes to make up the personality of the leader is *sympathy.*" So says Mr. Bryce.

He defines this as "the possession of a capacity for entering into the thoughts of others and of evoking their feelings by showing that we can share them. The power of sympathy is so far an affair of the emotions that it may exist in persons of no exceptional ability. Yet it is a precious gift which often palliates error and wins affection in spite of false weaknesses. It is the key to unlock men's hearts and the heart that has given confidences attaches itself to the heart that has received them and is prone to surrender itself to him if he is felt to be strong."

Sympathy, too, can be cultivated and regulated. True sympathy is not sloppy sentimentality. One needn't lose his intellectual independence, his tenacity or his good judgment and right intention because he can feel for another person. Pseudo-sympathy is a sort of



EDITORIALS

BY ELIZABETH

hypnosis which blinds the sympathizer to all conditions except that of the suffering sinner before him. The overly sympathetic person slops over while his judgment, his person, and his powers of thinking are paralyzed for the time being. While under this hypnosis to somebody else's pain the pseudo-sympathizer will cause ten times as much pain to others around him in his efforts to be kind to the one whose case has interested him. He has lost his balance and is of no use to himself or anybody else. He merely takes on the condition of suffering which he sees before him, thus doubling the suffering and relieving nobody.

True sympathy enables one to feel with others in such a way that judgment and purpose and the power to think are all quickened instead of paralyzed.

Sympathy may be cultivated in those who are not naturally sympathetic, but in many people it should be curbed instead of cultivated. Set banks for your sympathies and do not permit them to overflow reason and make a mushy slough of you.

To cultivate sympathy, to put yourself in the other man's place, try to understand his thoughts, his feelings, his motives, himself. Then let your independent thought and your purpose and your judgment exercise themselves to find the way out. If the unhappy one cannot and will not follow you out, or find a way out for himself; if he prefers inertia and the slough, then leave him and turn your sympathies, your judgment, your purpose and your independence of thought to better uses.

Last and Greatest: Imagination.

But the most important element in the development of great leadership is not touched upon in Mr. Bryce's article. The same element must enter largely into the accomplishment of anything in this world, from the growing of character to the swaying of nations.

That indispensable element is IMAGINATION.

Sam Walter Foss' poem tells what happened to the two lunkheads born in the same town. One had no imagination, he knew he was a lunkhead, and he grew up a lunkhead, grew old a lunkhead, and meditated on his lunkheadedness until he died.

The other lunkhead didn't know he was a lunkhead. He grew up imagining himself a great man in embryo. He pictured himself thinking great thoughts, associating with great people, doing great deeds, making great plans, swaying a city full of people with his eloquence, influencing the world to a higher and better plane.

And strange to relate, he grew up doing all these things, and when he was old there was only one man who could see clear through him and realize that he wasn't what he appeared to be—that he was only a lunkhead that the world misunderstood, thinking he was a great man. This man was the other lunkhead who was born on the next farm, grew up in the same town with him, and always knew that he and this other boy friend were nothing but lunkheads.

Whatsoever you would be in this world imagine yourself as IT. Believe



EDITORIALS

BY ELIZABETH

in it, strive for it, affirm it, work for it. Whatsoever you can aspire to and imagine and believe in, you can demonstrate in your character and in your life.

As a man thinketh *in his heart*—in his imaginations and emotions—so is he.

We grow like that which we dwell upon in imagination and affirmation.

All Hail the U. S. of China.

All hail to the United States of China. May its new president, Doctor Sun Yat Sen, live

up to his first name. May he and his cabinet prove a Sun of Righteousness, transmuting the yellow peril into the golden glory of the East.

All America has great interest in the new Republic of China, and it has a special soft spot in its heart for the cabinet of ministers and Dr. Wu Ting Fang, former minister to Washington.

Here's wishing China under its auspicious new government the Happiest, Healthiest, Wealthiest year of its life, with some thousands of still better ones to come.

Two Delightful Plays.

We saw two delightful plays in New York in one day, both dealing with the psychology

of marriage. In the afternoon we saw Ethel Barrymore in her new play, "The Witness for the Defense." This is a Charles Frohman production, staged wonderfully—in keeping with Ethel Barrymore's lovely gowns. The villain in this play gets killed in the first act. All the other characters are just lovable

human beings, each trying to do his best in the world, each misunderstanding the motives and deeds of others, even as you and I. You end by understanding and sympathizing with a half dozen very separate and very distinct individuals, and you go away with a good taste in your mouth and a sweeter understanding of human nature. This play is well worth seeing, and Ethel Barrymore is a beautiful woman and a fine actress.

In the evening we saw Nazimova for the first time, in "The Marionettes." This is another Frohman production. Charles Frohman seems to be wrestling successfully this year with various phases of the marriage problem.

"The Marionettes."

In "The Marionettes" the English hero flies recklessly into debt and is rescued by his

mother who exacts a promise that he will marry the girl she chooses for him. She chooses a prim little Quakeress who ill accords with the society ideas of her flirtatious son. The marriage is one of perpetual misunderstanding. He imagines his wife forced the marriage because she wanted a title, when the fact is she wanted to marry him simply because she had been desperately in love with him from the first moment she saw him. She tells him the truth and he accuses her of misrepresentation, not to mention the short and ugly word. The little Quakeress and her titled husband have it out with each other in a scene where Nazimova rises to heights of passion without in any way exhausting her resources of expression. She decides to



forget him and go out and have a good time like other women.

In the second act we find her husband making excuses for her non-appearance at a ball. A few minutes later the neglected wife enters—a butterfly emerged from the Quaker chrysalis. She easily outshines every other woman at the ball. Her costume is a study in simplicity, self-revelment and expensiveness that only an artiste-modiste can fully appreciate. The husband promptly falls in love with his wife. She would have fallen into his arms on the spot except for the admonition of her old uncle, who has been father and mother to her ever since she was a baby. He admonishes her that she must not let her husband be too sure of her, that she must let him do the loving instead of being too outspoken in her affection for him.

In the last scene the wife's feat of harmonizing the old uncle's advice with her own desire to fall into the hero's arms creates a most amusing situation for Nazimova's own sweet little self. Nobody else could have made plain with such subtle motions and shades of expression the blending of eagerness and reserve with which the scene closes—the blond beautiful husband on one knee imploring her to forgive him, she surrendering with affected reluctance and a coy little, "I'll try!"

The marionettes come in where an elderly but very charming man about town tried to flirt with the neglected wife. The cute dialogue between these two via the man marionette in his hands and the woman in hers, ends in making the real man the true friend of the real

woman. And all the way through the play one realizes the marionette-ness of all human beings, moved by hidden motives and feelings.

In "The Marionettes" there is not a real villain on the stage, which makes it seem very much like everyday life. And from both these Frohman plays the audience goes home with a nice little tickled feeling because in the end everybody lives happy ever after.

These two are the sort of plays that leave a nice clean peroxide taste in your mouth, a thrill in your heart, and a twinkle in your eye.

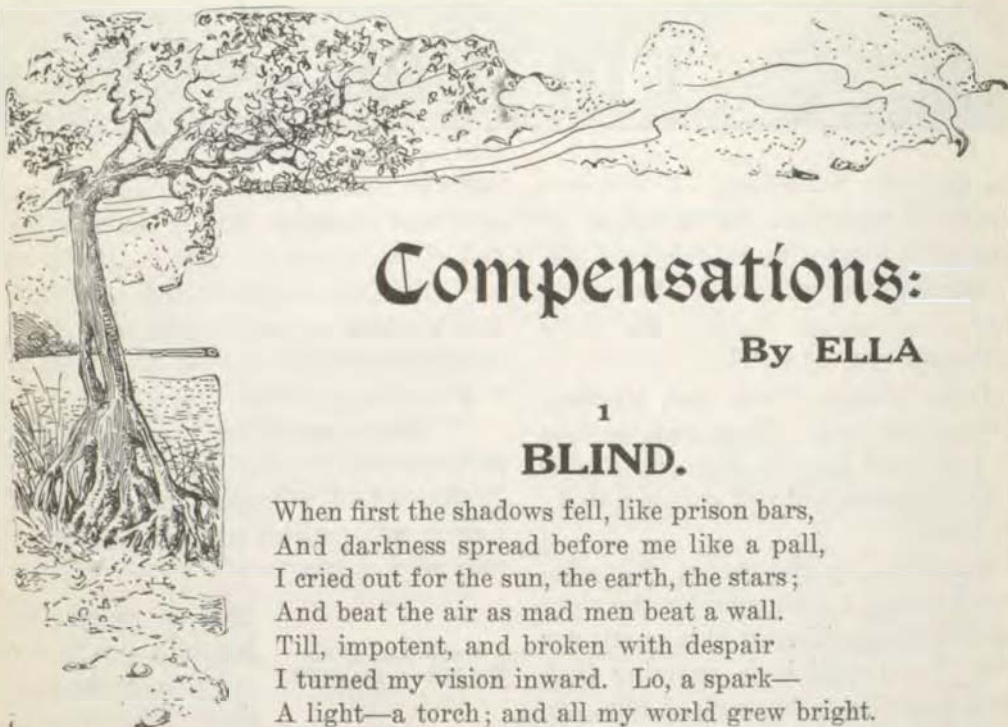
And I don't wonder that after a Nazimova performance in Northampton several hundred of the Smith College girls went around to the stage door and hugged and kissed and thanked Nazimova and took her up on their shoulders and carried her home to her hotel, while they all shed tears and smiles together. She is the sweetest and most charmingly expressive little being from the crown of her head to the soles of her feet that I ever saw anywhere. And a young actor who called on us the other day says he lived in the same hotel where she did last summer, and that she is just like that all the time, and the nicest, most democratic little individual imaginable.

**Vox Populi
And Bryan.**

Vox Populi has on several occasions been kind to William Jennings Bryan. It keeps him

occupying the chair of the Unattained Ideal toward which all eyes turn with hope and prayer; from which all men gain inspiration to do and dare.

If Vox Populi had put Bryan in the



Compensations:

By ELLA

1

BLIND.

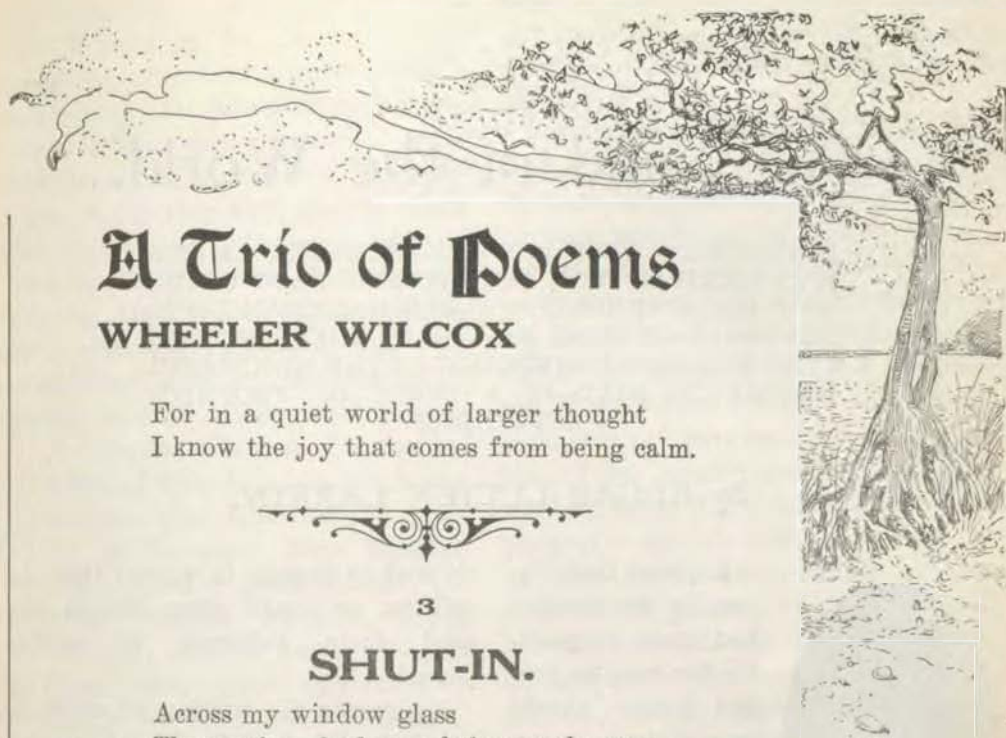
When first the shadows fell, like prison bars,
And darkness spread before me like a pall,
I cried out for the sun, the earth, the stars;
And beat the air as mad men beat a wall.
Till, impotent, and broken with despair
I turned my vision inward. Lo, a spark—
A light—a torch; and all my world grew bright.
For God's dear eyes were shining through the dark.
Then bringing to me gifts of recompense
Came keener hearing; finer taste, and touch;
And that oft unappreciated sense
Which finds sweet odors and proclaims them such,
And not until my mortal eyes were blind
Did I perceive how kind the world, how kind.



2

DEAF.

I can recall a time when on mine ears,
There fell chaotic sounds of earthly life.
Shrill cries of triumph and hoarse shouts of strife;
A medley of despairs and hopes and fears.
Then silence came and unavailing tears.
The stillness stabbed me like a two edged knife;
Until I found the Universe was rife
With subtle music of the neighboring spheres.
Such harmonies, such congruous sweet chords
Wherein each note conveys a healing balm.
And now no more I miss men's spoken words;



A Trio of Poems

WHEELER WILCOX

For in a quiet world of larger thought
I know the joy that comes from being calm.

3

SHUT-IN.

Across my window glass
The moving shadows of the people pass.
Sometimes the shadows glide along the hall;
And neighbors come, to call,
Bringing a word or smile
To cheer my loneliness a little while.
But as I hear them talk,
These people who can walk
And go about the great green earth at will,
I wonder if they know the joy of *being still*,
And all alone with thoughts that soar afar —
High as the highest star.
And oft I feel more free
Than those who travel over land and sea.
For one who is shut in —
Away from all the outer strife and din,
With faithful Pain for guide,
Finds where Great Truths abide.

Across my window glass
The moving shadows pass.
But swifter moves my unimpeded thought—
Speeding from spot to spot
Out and afar—
High as the highest star.

Written for The Nautilus.

The Mind of the World.

IF PROPHECY WERE POSSIBLE—REMARKABLE LETTERS RECEIVED FROM ALL PARTS OF THE WORLD—HOW THE MIND OF THE WORLD HAS CHANGED IN TEN YEARS—PRESENT NATURE OF THESE LETTERS SHOW THE WORLD'S INTEREST IN THE WONDERFUL POWERS OF MIND—IS A CYCLE OF PROPHECY RETURNING?

By EDGAR LUCIEN LARKIN.



Suppose that Nature in her wisdom had made it possible for man to predict future events among states, races, nations and cities; to forecast changes in governments, religions, politics, and all social, economic, literary and commercial conditions, and that prophets should make their predictions on January 1 for the coming year. And further, let these prophets be appointed by the government of each nation from among wise men that had been tested as to the truth of these predictions during a number of years. And let the entire people have confidence in these statements of coming events, then the habits, customs, actions, daily life and career of man on earth would be almost entirely changed. Thus had the sudden war between Italy and Turkey been predicted on January 1, 1911, these questions arise:—would the war have broken out? Could it have been prevented? And this awful question: would it have been prevented, or would both nations have

refused to engage in war of their own volition, or would other nations have used their influence to maintain peace?

My reason for writing an article entitled the Mind of the World, is to say to the readers of the *Nautilus* that the Mind of the World, of the students of events among the nations, is perturbed and more or less troubled. This I know to be true from reading the very remarkable mail that is brought to this summit every day. I have been up here for more than eleven years; and it seems that the very character and nature of this mail, letters from all parts of the habitable earth, on every subject that it is possible, apparently to enter the human brain, is now changing again. When I first came on August 11, 1900, the letters received during that and three or four subsequent years were asking questions on all the physical sciences, astronomy, chemistry, electricity, optics, physics, laws of motion, of falling bodies, and of planets, laws of heat, light, magnetism, electro-dynamics, electro-chemistry, electro-metallurgy, aeronautics and every other conceivable subject, physical, mechanical, material. At first, I tried to answer by

mail. Soon this was impossible, so I answered from ten to fifty at a time bunched by subjects in a great newspaper syndicate controlling many papers.

About 1905, a most impressive transformation set in—the questions increased in number, but they were queries about mind, life, biology, zoology, organic-chemistry, the living, the thinking, the animating. Questions on physics and inorganic chemistry still came, but with this significant addition, the relation of chemistry, and especially electro-chemistry, to life; and still more impressive, the relation of these to mind. So many questions came even from far and away Pretoria, the Transvaal, New Zealand, Tasmania, Australia, India, Alaska, the Philippines, Sweden, Finland, South America, Cuba and the nearer nations that I soon became deeply impressed by the majesty of the mind movement. To answer these was a hopeless task, so I began writing on these questions in magazines in New Zealand, Australia and India. This increased the flood of questions. This entire matter became so important that I actually stopped the study of astronomy, electricity and all other mathematical sciences and began writing on mental subjects.

It seemed that I wrote faster than before, and turned out more in each day than ever. Within a month, a huge pile of manuscript had been written, fascination increased and the more I explored, the more intense was the desire to write, and all on one mighty subject—Mind. Returning to the theory of prophecies for the ensuing year, I will say that this idea came to me by mail for prophecies are now coming here from all parts. People are writing me letters laden with predictions. This is new to me—I have never received such a series of prophetic writings. More of these come from south of the equator of the earth than from the

northern hemisphere. Within these letters may be found pathos, tears, alarm, unrest, fear, tribulation, and a sense of impending events.

Now why should these predictions begin here in the middle of 1911? Some of these letters betray a state of high nervous tension in the writers; others are calm and deliberate; while still others are so calm and collected that they are based on cold mathematics. A few reveal the sorrowful fact that the reason of the writers is on the verge of dethronement; others ask me for an opinion of the predictions; while others want to know if I think that dire and unusual events are about to take place. To these I must here publicly say that I am not a prophet and cannot look into the future farther than to compute an eclipse or transit—and this is not prophecy really, because it is based on rock-hewn mathematics.

The reader may be able to explain why prophecies are now beginning—some deep student of mentonomy—the law of the mind, may have a mentological cause to assign for this phenomenon of 1911. These prophecies tell of the approach of wars, dismemberment of nations, overthrow of ancient kingdoms and dethronement of monarchs. Gigantic changes in Christendom; reversals of social conditions and economic. One curious thing is the coming repudiation of national war debts to the chagrin, discomfort and dismay of bond holders. These singular letters in writing, also in typewritten sheets, and others printed, have underlying all, a religious cast of prophetic warnings. A number of these have been written by those—both men and women, on the eve of mental breakdown, while there are some reasoned out with consummate skill.

Here are predicted things: Striking changes in the status of Europe, Asia and Africa. A holy war is foreshadowed.

Mecca and Medina may be attacked. Armenia and Persia are in for upheaval. The long-time Afghan question will involve Russia. China will become modern. The religions of Rome, Russia and Mohammed are to meet changes. A striking prediction is some kind of obscure trouble between secret societies and churches—not made clear. Hierarchies will consolidate many outlying branches. The teachings of Abdul Baha will assume prominence. The letters speak of India, but there is no one definite point made. The usual prophecies of earthquakes, fires, famines, floods, mobs, riots, attacks on stores of foods, attacks on banks; and attacks on church buildings are mentioned. All railroads, telegraphs, telephones, air-ships, wireless plants and public things are to be turned over to governments. One or two prophetic visions relate that all factories, stores, and even farms, ranches, mills, foundries, and the like, will be managed by the great consolidated governments of the world. The most momentous prophecy to my mind is that of the reunion of church and state in a number of newly solidified nations. It actually appears that instead of separation of religions and governments, that has obtained in the recent past, unification will set in. That is, it is freely predicted that religion will increase; but greatly modified. I must express surprise at this: An age of materialism is not predicted in a single letter, written or printed in the heap. A strange thing also appears: Ernest Haeckel's last book will be almost devoid of influence. The reader may be curious to know when all these things are to take place. The majority of the predictions say that beginnings will be in 1913, and that wholesale readjustment will reach some kind of climax in 1917. A lone prophecy received about eight years since, set the beginning of upheaval in 1911. A

few received in 1909-10, gave 1912, and more, 1913. I do not know what to make of these strange communications. It is a blessing that the Creator has not given set and specific power of prophecy. No government could now appoint prophets, or establish schools of augers and soothsayers, like all the nations of antiquity. They flourished during many centuries and dominated all governments. But the mystery now is, can it be that a cycle of prophecy is returning? The reader would think so upon reading my prophetic mail. I have no opinion to offer—the reader may decide as to what is the true nature of world wide mentological tossing and unrest.

I must state that the major part of these prophecyings is optimistic. Trials, afflictions, troubles, seethings of nations, races and religions, and wholesale changes in the social state from titanic convulsions in the ranks of the 400 down to the freezing and starving, must ensue. In this tribulation the teachings of the Hague Peace Congress will scarcely be heeded. But after a period of violence, mental and physical civilization will advance with great rapidity and a brilliant age succeed. The future career of man will be bright and clear.

FAIR WARNING AGAINST FAKES.

It is now the exact time for fakirs and alarmists to begin, for seven comets have been seen since June 15; three new and four regular. Scarcely had hysterical letters ceased regarding Halley's Comet, than a new series began coming up the mountains. There is no occasion for alarm. A comet cannot effect the earth unless the nucleus actually strikes. I sat up all night April 20, 1910, to be fired through Halley's comet at a speed of fifty-one miles per second, and went through the streamer. The huge red spot that has been on the disk of Jupiter since 1879, has lately shifted. This

would be good material for a fake. The reason why more comets are discovered is because many more telescopes are in active use. After trouble, the hope for

man is high and bright. Must now go for mail and more prophecies.—*Lowe Observatory, Mount Lowe, Cal., U. S. A., November 22, 1911.*

The Spirit of Good which is I, turns all things to beautiful results.

The Spirit of Good which is I, turns this thing to beautiful results.

Be still, my heart, and see.—Elizabeth Towne.

The Mental Attitude Furnishes the Life Pattern.

WHAT YOU DO FOR YOURSELF WHEN YOU ARE BLUE—MENTAL ATTITUDE DETERMINES CHARACTER—THE FAILURE AIR KILLS YOUR CHANCES FOR SUCCESS—THAT WHICH YOU HARBOR IN YOUR SECRET HEART BECOMES THE LAW OF YOUR BEING.

By ORISON SWETT MARDEN.



Did you ever realize that when you are blue or discouraged, when you go about with a long face, as though life had been a perpetual disappointment to

come in contact. You are radiating pessimism instead of courage, confidence and good will. Your mental attitude is destructive instead of constructive.

The mental attitude, whatever it is, furnishes the pattern which the brain cells build into the character. Your prevailing thought is, for the moment, the model by which your life forces are building. When you are discouraged, down-hearted or suffering with the blues, when you feel as though everything was going wrong with you, you are not only building these models into your life, your character, but you are also radiating this pessimism, this discouraging and negative condition to others.

Whatever you fix your mind upon vigorously and expect, you attract. If

you, and as though everything you had ever undertaken had gone wrong, that you are radiating a failure atmosphere, and discouragement, that everybody about you is affected by your mental attitude? When you are such a victim of your moods, you are sending out negative suggestions which are discouraging everyone with whom you

you are always talking poverty and expecting poverty you cannot hope to attract prosperous conditions. The money mental attitude attracts favorable conditions for money making. It attracts money making opportunities. Things that are alike, affinities, tend to get together. Our environment will correspond to our prevailing mental attitude in the past. No one can carry through life a poverty-stricken, self-effacing, self-depreciative mental attitude and attract to himself prosperous conditions. Whatever you wish to become or are ambitious to accomplish you will attain in proportion as you picture these models vividly in your mind. You must hold them tenaciously and struggle vigorously to attain them. What we get in this life is not made of chance; luck plays a very unimportant part. What we get and what we become correspond very largely to our mental habits and the character of our efforts.

A man who is down in the world and whom I have been trying to encourage, says: "I cannot do this. Suppose I cannot get the place." In other words, fills his mind with pictures of doubt and discouragement which tend to kill his spontaneity and discourage others' confidence in him. In other words when he tries to get a position or assistance, he goes with such a dejected, melancholy, failure air, with such an appearance of being a nobody that he cannot inspire sufficient confidence to enable him to get help. He does not realize that he radiates his lack of self-confidence and fear to the very people he is appealing to for assistance.

If we wish to make the most possible of ourselves the first thing to do is to sweep out of our minds all the enemies of our success, all negative thoughts and moods. Wipe out from your vocabulary all negative words and expressions, all the "I Cant's" and such

expressions as "That is just my luck," "I am always blundering," "I never could do things right," "I have always been an unfortunate creature of circumstances." Such a vocabulary of negative words, such a philosophy of negative expressions would ruin the brightest man that ever lived. Your mental images become your life patterns. If they are black, hideous, discouraging, pessimistic, your life will correspond. Get the negative thought out of your mind, expunge everything that is pessimistic, banish every discouraging thought and substitute confidence, light, beauty, truth.

Doubts are traitors; keep them out of your mind and hold tenaciously to the picture of reality and you will be surprised to see how quickly you will demonstrate for your want or lack. Close up the space between your feeling of lack and the infinite supply. Do away with its separateness mentally and doggedly hold to the reality and think that you actually have what you have been struggling for, that nothing can keep you from your own and you will begin to attract the thing you desire. There is everything in holding tenaciously to the thought that what you desire is yours by a divine right which cannot be denied you. Nothing but self-placed barriers can keep your own from you, which, by the law of affirmation, is always seeking you. There is everything in cultivating this faith, the conviction, that you are going to have what belongs to you, what is right for you to have, that nothing can keep you from it. Those who have achieved great things have had a tremendous faith that they could do what they attempted. It is those who are weak in self-confidence, the doubters, the waverers, those who do not believe in themselves that fail or do little things.

Self confidence is absolutely essential

to prosperity. It is a strong, vigorous faith that creates. Men who radiate the atmosphere of negativity will never accomplish anything worth while. This is fatal to achievement.

Most of us, to a greater or less extent, commit suicide upon much of our lives, by our thoughts, and are constantly limiting our abilities and activities by wrong thinking.

If our mental attitudes are harmonious, beautiful, noble, sublime, these truths will be woven into our great life web, faithfully keeping the mental model. We must actualize in the life what passes through the mind. If our ideals are low, our mental pictures disagreeable, hideous, they must be reproduced.

"Whatsoever you harbor in the inmost chambers of your heart will, sooner or later by the inevitable law of reaction, shape itself in your outward life. Every soul attracts its own, and nothing can possibly come to it that does not belong to it," says James Allen.

The great effort ought to be to make prosperity, health, happiness, a part of your permanent consciousness. Many of the wonderful achievements of others, which often seem so marvelous to us, and which we attribute to influence out-

side of the achiever's—to good fortune—are all performed mentally first; and many of them would be possible to us, if we only knew the power of the magic which exists in the vigorous affirmation and claiming as our own, the things for which we long.

On our big ocean liners, every piece of baggage is labelled and everything is headed towards one port. All of our faculties and qualities are labelled with our purpose, our aim whatever it may be. We are all covered over with these labels, which everybody who sees us can read.

I know of young men who are labelled all over with failure tags. You can read it in the shuffling gait, in the indolent, shiftless manner, in their shirking propensities. Everybody who knows them reads their destination.

The port to which your mental attitude points, nature takes for the one that you wish to reach, and steers your life bark into it. If you wish to reach laziness, indifference, slipshodness, Dame Nature boosts you right along towards it. You cannot expect to face towards failure and arrive at the success goal. Your mental attitude, whatever it is, determines the direction in which you must go and go rapidly.

"Blessed Art Thou Among Women."

BY FLORENS FOLSOM.

I am a sculptor. I work in the dark.
If my hand slip,
I mar for a lifetime perhaps: dull the Spark,
Or seal the lip.

My tools are so fine, that they may not be seen—
Yet mould and shape
Flesh, bone, nerve and brain to forms noble or mean,—
Angel, or Ape.

O steady my hand, Thou that gavest the Clay!
Make clear my sight!
With all of me, Lord, I entreat and I pray
That I chisel right.

Mental Acquaintances.

By KATHERINE QUINN.

In order to manifest abundance on the material plane the thought of abundance must be implanted in the subconscious mind.

Suppose a young girl wishes to learn shorthand,—how does she go about it? She tries to become mentally acquainted with it. She buys a book, engages an instructor and sets industriously to work. Her instructor tells her that before she can write shorthand with ease and rapidity she must have learned to "think in shorthand." The shorthand characters must have become so much a part of her that when she hears a word pronounced, the shorthand character corresponding to that word suggests itself subconsciously. When she hears the word "hat," for instance, there is flashed into her mind and thence to her finger tips the shorthand character representing that word. So long as the girl is able to "think in shorthand" only consciously she may be able to write accurately, but she cannot write rapidly. It is only when this response of character to sound has become subconscious, or as our physiologies say, reflex, that she is able to write with speed.

Now what would you think of a girl who was pretending to study shorthand, but who instead of occupying herself with her text-book, spent her time reading novels? Most assuredly you would think her very foolish, and I am sure you would not hesitate to predict that unless she changed her mode of proceed-

ure she would never amount to much as a stenographer.

Yet many persons who are desirous of manifesting abundance set about it no more intelligently than the girl in the hypothetical case I have just mentioned. They want to manifest abundance, but instead of getting mentally acquainted with abundance, they fill their minds with thoughts of fear, poverty, discouragement and dislike. They sow the seeds of failure and unhappiness and expect to reap success and joy.

If you want to manifest abundance, you must get mentally acquainted with abundance. And if you have been accustomed to thinking fearfully, stingily, you will find that at first this is not an easy thing to do. The old thoughts will keep coming back and trying to re-enter your mind, and you will have to rout them time after time before you are finally rid of them. You will have to inoculate the cells of your brain with the thought of abundance before you can manifest abundance, just as the girl who is studying shorthand will have to inoculate the cells of her brain with the principles of shorthand before she can take rapid dictation.

Let me give you an illustration of what I mean. A certain woman of my acquaintance was concentrating on something she wished to obtain. She wanted her home remodeled, and she was taking the mental science way of accomplishing it. Now in order to make her

house exactly what she wished it, it would be necessary to tear out a chimney and build it on the other side of the house. The lady in question was very eager to have the chimney moved, but whenever she set about planning her house the old thought of limitation would obtrude itself when it came to the question of the chimney. She would think to herself that the chimney would *do* where it was and perhaps it was extravagance for her to want it moved. She tried again and again, and it was only with the greatest difficulty that she could persuade herself that it was right for her even in imagination to have that old chimney torn down and a new one put up.

Many people deery the idea that we are what our thoughts make us. They say if we could *think* things into existence we would all be millionaires. But they are mistaken. We can and do think things into existence, but the things so produced are not always desirable, because the thoughts that produced them are not always worthy ones. Thought is always productive, but thought is not always pure and true, and as it always produces its kind, its progeny is not always beautiful.

If we are born amid poor surroundings, or if the formative years of our lives are spent among people who think it a gigantic task to make a bare living, we become inoculated with their fear. We are impressed with what we see and hear, but it is also in our power to react on our surroundings, and if our surroundings are not to our liking, the only way to change them is to consciously make mental pictures of what we would like them to be, and hold our attention on these pictures (just as the shorthand student holds her attention on the phonographic characters) until we have memorized them. When these pictures have been indelibly impressed on our

minds we no longer need force ourselves to think in this way. It will have become perfectly natural to us. In our idle moments our thoughts will revert to these images of plenty, just as the stenographer in her idle moments often finds herself thinking the outlines of words.

"Under all our definite activities," says Mr. Mabie, "there runs a stream of meditation; and the character of that meditation determines our wealth or our poverty, our productiveness or our sterility."

And again he writes: "This stream of thought, once set in a given direction, flows of its own gravitation; and reveries, instead of being idle and meaningless, become rich and fruitful."

Another thing which sometimes keeps us from accomplishing our desires is that we concentrate on things foreign to our present existence. We should always concentrate on the thing next in line of advancement. The law of evolution urges us to do and be more and more, but it urges gradually, consistently. Each good thing we acquire, each good thing we do, wakes in us the desire to do something better, to be or to enjoy something more. The man, for instance, who has never owned a pretty print or dainty water color, would not be likely to be able to concentrate successfully (whole-heartedly) on a collection of costly oil paintings. To resume our former metaphor, he would be like a stenographer who is just learning principles attempting to do court reporting. His mind would have nothing to rest upon. We can move the world, but like Archimedes we must have a fulcrum. Let the man who loves pictures, but who heretofore has been unable to possess them, imagine himself the possessor of some pretty prints or engravings. Let him picture such a collection of these as he

is able to imagine himself *owning*. Let him think of them as actually in his possession; let him look on them in imagination and treat them exactly as if they were already his. In time he will find himself the owner of just such a collection as he has desired, and with the fulfillment of that desire will come the larger faith necessary to the fulfillment of the larger desire. Do you see the point? A little faith may be sufficient for the accomplishment of little things, but for the accomplishment of great things great faith is necessary, and there is no surer way of acquiring faith in oneself or in the Infinite than by remembering how the Infinite has responded in times past.

Fill your mind with thoughts of

abundance. Let your mental eyes delight in the pictures of the good things which are yours; let your mental ears be ravished by the sweetness of the music life holds in store for you. Then whatever experience is offered you, you will respond with the thought of success, gain, happiness. Whatever you think of doing you will see yourself succeeding in it and enjoying it. Just as when the stenographer hears a word there flashes into her mind the outline of that word, so whenever life proffers you an experience you will respond with confidence, with the thought of success, and so you will write it upon the Uncreate in characters of power and trust, and so in time you will transcribe your notes in joyful, successful living.

Discoveries.

BY ELLA RANDALL PEARCE.

Discovered, a flaw in the heart of a friend
 Otherwise staunch and true and exceedingly kind;
 Discovered, a vulnerable spot, to send
 A shaft at my enemy, whene'er inclined;
 Discovered, an obstacle placed in my way,
 A dark day when Providence failed to provide,
 A time to remark, "Charity does not pay,"
 A duty neglected, a pleasure denied.

Discovered, that dwelling on matters like these,
 Makes one sad and sour and quite ill at ease.

Discovered, a virtue where all seemed awry,
 A fine flame of courage within a dull soul;
 Discovered, a way to let enmity die,
 A measure of patience to keep friendship whole;
 Discovered, a path leading over the hill,
 A comrade beside me, the hour to beguile;
 Discovered, the magical spell of good-will,
 The boon of a jest, and the light of a smile.

Discovered, that "findings" of this sort impart
 Fortitude to the spirit, and joy to the heart.

New Ideas for the New Time.

NEW FORCES ARE BRINGING TO THE WORLD A NEW BIRTH—GOD THE UNIVERSAL—THE GOD OF TRADITION GOES THAT THE LIVING GOD MAY COME IN—WHAT KRISHNA AND BUDDHA SAID OF THE RADIATIONS OF GOD—GOD IN THE HUMAN CONSCIOUSNESS AND HOW HE MAY BE IDENTIFIED THERE.

By BENJAMIN FAY MILLS.

LECTURER OF THE CHICAGO FELLOWSHIP.

No. 1. ABOUT GOD.

Our world awaits a new birth.

The new inspiration begins to appear.

The elements for the "statement of religion that will make all skepticism absurd" are in the air about us.

Let me try some suggestions of their formulation.

FIRST, ABOUT GOD.

For always and always men have speculated about God, and "God" has meant the highest point to which any man's mind could reach. As man has developed his self-consciousness, his ideas of his God have improved. It requires an absolutely honest man to make an absolutely honest God.

The gods always have to die that God may live.

It is only as we break our gods of tradition and cease from our gods of rhetoric, that God may "fire the heart with His presence."

And yet it seems to me that at last we are listening to a true word about God.

The New Testament words for God, "Spirit" and "Light" and "Love," are taking on new significance as man bet-

ter comprehends their meaning. These are not words that imply personality, but the essence of it. And man is characterizing his God by exclusion. He says: "God is Light and in Him is no darkness at all." Then he says: "God is Love and in Him is no inharmony; God is Good and in Him is no Evil; God is Truth and in Him is no error; God is Wisdom and in Him is no folly; God is Joy and in Him is no sorrow; God is Health and in Him is no disease; God is Wealth and in Him is no poverty; God is Power and in Him is no weakness," and to "God is Spirit," he even adds: "And in Him there is no matter."

This is evidently the "Most High God" of Melchizedek, whose priest we are told even Abraham paid tithes.

The radiations of this God, who is Goodness, Truth and Beauty, are seen in the expressions which we call the Good, the True and the Beautiful. This God we see, imperfectly, in the highest aspect of any person, animal, object, condition, circumstance, event or process; for the highest aspect of the meanest object is attractive, while the lowest aspect of the highest object is repulsive.

Krishna expresses something of this idea to Arjuna:

"I am the splendor of the Splendid."

"Of living beings, I am the intelligence."

"I am Victory."

"I am Determination."

"I am the truth of the truthful."

"I am the knowledge of the knowers."

"Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of my Splendor."

"But what is the knowledge of all these details to thee? Having pervaded the universe with one fragment of Myself, I remain."

This, too, is Buddha's conception:

"Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to
good;

Only Its laws endure.

This is its touch upon the blossomed
rose,

The fashion of Its hand shaped lotus
leaves;

In dark soil and the silence of the seeds,
The role of Spring it weaves;

That is its painting on the glorious
clouds

And these its emeralds on the peacock's
train.

It hath its stations in the stars; its
slaves

In lightning, wind and rain.

Out of the dark, it wrought the heart of
man,

Out of dull shells the pheasant's pen-
cilled neck;

Ever at toil, it brings to loveliness

All ancient wrath and wreck.

* * * * *

This is its work upon the things ye see,
The unseen things are more; men's
hearts and minds,

The thoughts of peoples and their ways
and wills,

These, too, the Great Law binds.

* * * * *

Such is the Law which moves to right-
eousness,

Which none at last can turn aside or
stay.

The heart of it is Love; the end of It
Is Peace and Consummation sweet;—
Obey"!

Emerson says: "We lie open on one
side of us to all the attributes of God."

Whitman writes:

"In this broad earth of ours,
Amid the measureless grossness and the
slag,

Enclosed and safe within its central
heart,

Nestles the seed Perfection.

By every life a share, or more or less,
None born, but it is born, concealed or
unconcealed,

The seed is waiting."

* * * * *

From Imperfection's murkiest cloud,
Darts always forth one ray of perfect
light,

One flash of heaven's glory."

And again:

"I hear and behold God in every object;
* * * * *

Why should I wish to see God better
than this day?

I see something of God each hour of the
twenty-four and each moment
then;

In the faces of women, I see God, and in
my own face in the glass;

I find letters from God dropped in the
street,—and everyone is signed
by God's name;

And I leave them where they are; for
I know that wheresoe'r I go,

That others will punctually come for-
ever and forever."

But it is not in Nature that man best
beholds the perfect God. It is within

his own soul. "The sources of duty are there."

When the boy, Theodore Parker, asked his mother what voice it was that bade him not strike the turtle, she wisely said: "My son, many would call it Conscience, but I call it the Voice of God in the soul of man. The sense of approval or relief when we have done right, is God. All individual and social reforms aim "to let the Great Soul have its way through us."

God is that Love for which all men are heart-hungry, and of which we know ourselves, in our best moments, to be capable.

God is that in the human conscious-

ness that enables man "above himself to raise himself."

Now if someone should say that these ideas are not new, I should agree with him, but it is only recently that men have begun to act as though they were true and to carry out their implications as to a perfect man in a perfect universe. When I commenced this article, I meant to write out seven "Ideas" in the one utterance, but I find this impossible, and in coming months, I will tell what I think of the Divine Man, the Ideal Universe, the Eternal Christ, the Coming Religion, the Perfected Society and the Illimitable Consummation.

"The Thing That I Feared Hath Come Upon Me."

THOUGHT CONTROL MEANS STRENGTH—ILLUSTRATIONS FROM LIFE EXPERIENCES—HOW SOME PERSONS KILL THEIR OWN CHANCES FOR SUCCESS—A HABIT THAT WOMEN ESPECIALLY SHOULD ACQUIRE—DON'T STAY ON THE FENCE—GET ACTION.

By FRED G. KAESSMANN.

Thought controls. As the thought—so the action. Also—this merely to bring more forcibly to your attention the significance of the second sentence—so the STRENGTH of the action.

A young man said to me, "I fear I can't make it go. I don't think I can make it go. Oh, I wish I could make it go, but I don't think I can make it go." Continuous performance—*et cetera*.

This young man failed—he was doomed to failure.

He was his own worst enemy. When a man fails of his own support—when

he himself believes himself defeated—his defeat is at hand. The elimination is simply a question of time—never a question of fact.

Thousands upon thousands of others are in the same boat. A good many of them are New Thinkers. This is sad—but true. When a person professing New Thought talks in this strain, the thing gets to be pitiful. Brief, temporary lapses may be forgiven—but not exhibitions day after day.

Said a lady recently to me, "I think I can do it. I may be able to do it. It

seems as if I should be able to do it."

I "butted in."

"No, Mrs. So-and-so, you don't think you can do it. Your mind cannot even be said to be wavering. It knows that fear has it in its powerful grip. Now, please go home. Weigh all the facts carefully. Satisfy yourself that this proposition is a good clean honest proposition. Satisfy yourself that eight hours' daily work will pay you as well as eight hours daily elsewhere. After you have talked with yourself for an hour or so come to a definite decision—then call upon me again. At present you are in no condition to entertain the proposition."

When she called again she began again, "Yes, I think I can make it go. It seems to me that I should be able to do well. If the instrument will do all that is claimed for it, I think I can do well." Of this there was much more—despite much advertising matter and a

strong positive talk. She was "turned down." It costs several hundred dollars to train properly a salesman, and sad experience has taught that persons having weak thought force cannot be made into successes in a few rapid fire talks—plus even the most careful, persistent coaching.

The moral: Think over carefully every proposition put before you—then decide definitely. Women especially should get this habit. The majority are sadly in need of just such training. "Which would you take? Do you like this? What would you do? What do you think of this? I don't know. Isn't it hard to decide?"

The best I can say of such is that they are plain, unvarnished nuisances. Perhaps such find my incisive ways a pain. They like my ways no better than I like theirs.

However—which IS the better way?

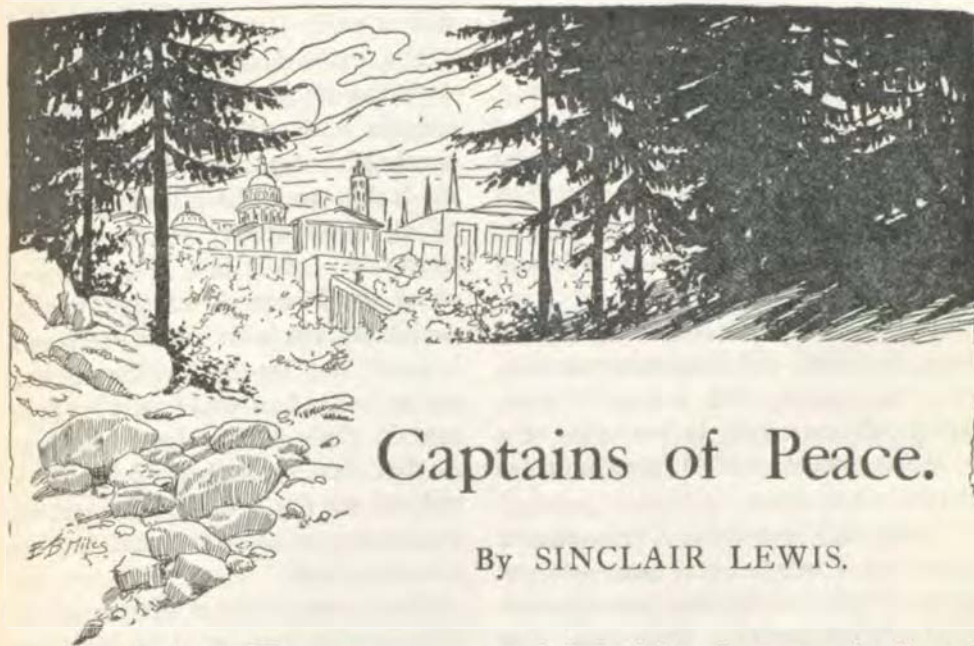
Make up your mind DEFINITELY RIGHT NOW!

"New Thought."

BY ANNA ALICE CHAPIN.

The wind that leaps from the singing deeps,
As fresh as the Sea's own spray,
The wind that creeps from the eastern steeps,
Warmed by the sun each day.
Each free, sweet wind, so wild, so kind
Is a feeble air and tame
Compared to that Wind of subtler worth,
The Breath of the Force that rules the earth,—
New-born, yet ever the same.

The tides that flow to the grasses low,
And fill each arid hole,
The tides that flood the edge of the wood,
And steal to the waiting shoal,
The tides that rise where the white sand lies
Have a trivial work to do,
Compared to those waves that from God have swirled,
The Tides of the Thought that made the world,—
Eternal, yet ever new.



Captains of Peace.

By SINCLAIR LEWIS.

CHAPTER V.

Proudly robed in splendid purple lupine, the California hills reveled in spring sunshine. And the camp of the Peace Army flashed with a gladness like that of the hills. The troops were drawn up in a great square, in the Plaza Central of the valley camp. Forty thousand of them stood there, now; forty thousand men pledged to love the sweet light of fellowship better than the swarthy crimson glare of war. A thousand of the new troops were California militiamen who had marched out to arrest the Peace Army, and ended by joining it, when besieged at once by Jarl's Hertzian waves and hands of affectionate friendship.

Bright the uniforms were; all a pageant of peace; yet not so brilliant as the robes of men who were marching through the Plaza; men heavily bearded or long eued, in turbin and mandarin hat and Chinese army helmet. For China and India, that "gray ancient mother of peace and mellow meditation," had joined with the sturdy West, to demand peace. A firm treaty promising Asian money and men, if

needed, had just been completed; and it was as kinsmen that the Occidental soldiers and the Eastern aged sages marched in stately processional.

Jarl, graver and more silent after these months, marched beside a major general of the Imperial Chinese Army, who was a graduate of Oxford and Massachusetts Tech. The line crossed from the Council Tent to the Officers' Quarters and broke up, with eager hand clasps. Then General Arden touched Jarl's sleeve and whispered, "A word with you. Important!"

"Yes!"

"There is someone—It's incredible. Here, *in the guard house*, unconscious, is General David Osborne, the missing!"

The diplomats were astonished to see Jarl and Arden running down a company lane like Marathon racers. They dashed into the *rade guard house*, (not a place, here, where men met disgrace and ashen garb, but where they were given the chance to meditate on better, more useful ways of conduct). In a little room, on a little cot, David Osborne lay, in a dense stupor. His fine white

beard was matted and black with mud; his delicate white skin scratched; his clothes the ill-assorted rags of a tramp.

"The guards found him creeping along the out-posts and thought he was a spy," explained Arden. "They brought him here. He was too weak to say a single word. I learned of it and hurried to you."

Jarl sank to his knees by the bed and drew the tired old head toward him. The eyes opened with a weak flutter. David Osborne spoke, in the voice of a far-distant angel; a voice faint but clear and delicately sweet:

"Jarl! My general! They—chased—me; but I escaped and came—to my army. Walked. Across the country. Some call it Nerve. But—was just Thought!" He stopped. Then his tired voice trailed on, like a wounded, lovely bird: "That's what I walked with. . . . But, tired now, boy. . . . But—must work with Army. . . . Just make me cook—anything—I'm not rich, now, and—"

Jarl sprang up and dashed outside. Soldiers in full dress uniform were drifting back from the great Parade of the Diplomats. "Fall in, all you men!" he cried. They obeyed, wondering. He marched them within the guard house and drew them up outside the door of the room where Osborne lay. Kneeling again, he whispered to David, "Be strong again, for a moment." David smiled with feeble happiness. Jarl lifted him in his arms, carried him through the door and sang out, "Here! At last! The lost leader—General Osborne; fought his way back—Men, salute your MAJOR GENERAL!"

And on behalf of the dishevelled old man these strong young soldiers saluted but broke the formality of the salute with a cheer, the good Earl of Arden yelling with the best of them, tossing back his aristocratic head in joy. So

was David Osborne welcomed home.

His limbs fragile and starved; yet with the unquenchable power of a reasonable and wholesome determination bearing him up, David Osborne lay there in Jarl's arms, the master and prophet of all these sturdy young men. And they who hailed him, they who recognized the Power of Thought, they who acclaimed the man who spoke peace to himself, day by day and hour by meditative hour, how could they but be victors in their contest for World Peace! So felt Jarl, as he bore the shabby David off to the quarters, fragrant with California roses, which had long been awaiting him.

That night Colonel Gloria, her voice colored with love, stood by David's bed, with Jarl; and the old man grew brighter and stronger in this sight of banded love. So it was in the days that followed. He neither needed nor wished medicine, "neither any manner of quackeries." He wished only companionable thoughts. It was after not more than a week of rest and companionship and careful replenishing of his body with clean food, that he stood in the Council Tent.

An Imperial Councilor of Japan came to touch his hand. "For," said the Councilor, "in my chamber your Hymn of Peace hangs in letters graven of gold—and ever shall hang there, on the western wall, that I may see the sun shining upon it when I awake."

Back to the Orient went the smiling gentle sages; and then it was that the intense value of the returned David Osborne was made most apparent. All day, sometimes a great portion of the night, in the weary tent of military council, he hammered away, driving in the caution needed by so many of the young leaders—even by the sensitive but ever-dashing Jarl:

"Remember that we are not trying

to fight, but to keep peace. We must not do a wrong thing to gain a right. Remember that. We are world policemen. As ordinary policemen may have to separate two fighters by force, so we have to separate Germany and England, and now, America. But the policeman has no right to club his charge. He must bring him before a wise, gentle magistrate, a Ben Lindsey. Well, so must we bring the fighting nations before that omnipotent magistrate—The World Thought of Peace!"

It was, more than anything else, his reproductive ideals which gave a new power to the Peace Army; evident in the keen calm way in which the soldiers handled themselves and their weapons. How loyal they were! Naturally; for their service was not to a machine rule of politicians, but to a living soul-politic. Hence it was that they so well grasped the ideas of the Hertzian waves and rad-tip aeroplanes; hence that they could hit it up sixty miles a day in practise marches; hence they could fight terrifically in sham battles, yet not become bestial. And the great soul inherent in the army, made up of many, sent its gleams through all the world, till the powder-grimed souls of the desperate battling nations were lighted.

The Peace Army had seemed a joke, at first. The European powers and the United States, without realizing why they had changed their attitude toward this "joke," came to know that the Peace Army must be dealt with as a great force. When Jarl sent his historic message of June, demanding conference with Germany, England and America, these nations obeyed. *These* nations? It makes one think of America as an alien nation, doesn't it? So it had become. America, warring, was foreign to all the happy little farms and energetic shops where the sane, real American worked.

The United States, broad of field, deep of mine, was still unscathed by the war, though now the German fleets were menacing its New England shores. Germany was weak; its people burdened with the enormous hungry army. Denmark had had to withdraw from the war entirely. But England was in the worst plight of all. Shut up in the narrow isles, the British, supported only by what food Canada and Australia could smuggle through to them, were falling in their seedless fields and bare shops; dead of plain starvation. The Irish and Scotch were protesting against the whole war. It was seen now, even in London, that this war, instead of being a blessing which would reunite the warring class-factions, was about to wipe out all classes. Indeed, the strife between the lords and commoners threatened to break out worse than ever, now that starvation had lessened the decencies of existence.

So it was to Great Britain that the Peace Army appealed for the chance to let them help her. Over in London, a starving horde of peers and commoners, presided over by a threadbare king with nervous terror tremulous on his face, stood in the once splendid parliament halls. All semblance of the former rules of procedure had been lost. They talked directly to the operator who, seated by the king, talked across seas to a very much less pretentious but happier place.

The wireless shack of the Peace Army was but a rude cabin of galvanized iron; no golden chamber. But the men who stood in it, one June evening, were calm in strength. The operator handled his key with a snap; where the operator six thousand miles away, frightened beside the frightened, wasted his low energy in nervous quivers.

David Osborne sat beside a pine table. He seemed healed and happy.

Across, Jarl; between them Colonel Gloria — Colonel Gloria Nordenhaus, now. She had grown more seriously womanly; but was happy as a girl as she translated cipher messages for her two generals; scribbling away, setting explanatory letters under the ciphers; a brilliant sight in the great yellow light fed through tungsten filaments from Jarl's dynamos.

Gloria looked up and shook her head sadly. The two men nodded gravely to each other. "No?" asked Jarl, and, "No," was the answer from Gloria. "The Duke of Wrentham, speaking for —"

"Poor Wrentham," came a murmur from behind, where General Arden stood, quietly erect, stroking his mustache.

"—speaking for Parliament, informs us that—while this war *may* be suicidal—stopping now, with Germany at Britain's throat, certainly would be. And—here's news for you, General Arden. Parliament has voted to withdraw her resolution of condemnation of the Right Honorable, Major the Earl of Arden. They assure us of their sympathy with our army but they're—"

"They're afraid," completed David Osborne. "And when a nation is afraid, when its mind is negative, it must lose. I think the time for the Peace Army has come, eh? General Jarl? And heartiest congratulations to you, Arden, good old chap!"

The last was exultant. His sentence as a traitor to England removed! Glorious! It put him again in touch with the England he loved; with the comrades of the club and garrison and shooting box of the heather lands. So, it was a not disconsolate party that filed out of the rickety wireless shack, though they were, plainly, roused to understanding of how piteously Old England needed them.

They had been talking to frightened England! They felt the greatness of the miracle, being alive to Life; the wonder of flashing a thought six thousand miles, from the antennae overlooking Westminster Bridge to the valley shack. And now, in tune with England, it was Forward! The air was ringing with the tread of angels armed with splendid decision.

Then, from the eastern outpost, a distant shout; next, the looming dim apparition of a dirigible, returning from its daily trip to the nearest station on the transcontinental monorail, whence it fetched new supplies and recruits. The dirigible landed before her aerodrome and out of it piled a glittering scarlet band. It was an English company, officers and all, who had left the war that they might end the war.

Jarl was besieged by the captain begging that he and his men might be stationed in the most dangerous places, to have the chance to prove that they had not left the war as cowards. Beside Jarl was General Arden, silently holding the hand of Morroby-Rendel, his cousin, a young subaltern of the company. About the camp, English Tommy Atkinses hob-nobbed with the soldiers of the Peace Army and learned that they were not to be fighting slaves but thinking men, henceforth.

On this same dirigible arrived Colonel Marsh, who had been sent to Spain as the Peace Army's envoy. The new president of the Spanish Republic sent assurance of his sympathy and a purse of a hundred thousand dollars, borne by two crack officers (and exceeding charming gentlemen) of the Spanish army.

The first thing was to assign all these new soldiers to their stations. Then Jarl called a military council, the gravest that the camp had ever known.

"Gentlemen," he said, standing be-

fore the semi-circle of officers in the council tent, whose canvas surface glowed yellowly with incandescent light, "I think that the time's come. Right now. I learned that, by day after tomorrow, the German fleet will attack the English and Americans encamped on Long Island. The rad-tip on scouting duty over the Atlantic has just reported this.

"England has promised us her sympathy, though refusing to withdraw from the war. But she is so weak that Germany and America and Japan are the only considerable foes left. Japan and America, still fresh, will kill millions of each other's forces, now that they really are at it—afraid to stop. Now is the time to bring them something that will eradicate fear by giving them the chance to get breath; to bring them a Concrete Thought—the Peace Army.

"At eight o'clock tomorrow evening, we shall start for Long Island; the whole army; and station ourselves on certain heights which, they tell me, lie behind New Haven, overlooking Long Island Sound. From there, with Hertizians, televises, those things, we shall command and hold in check both the opposing armies. That is all. General Abbott, what was it—"

From dawn next morning till evening, the camp was like a giant bee hive. Everything not needed for the great battle was eached, to remain under the charge of picked guards. Men were carrying electrical appliances; filling the fuel tanks of air-craft; stowing

away boxes of condensed food. Veterans were coaching rookies, not only in their exclusively military duties, but still more, in the realization that they were all Companions of the Spirit of Peace.

Like Cromwell's Puritans, these men were earnest and fearless, aspiring and clean. But they laughed in the gay chivalry of friendship, where the "round-heads" scowled and growled that they were the servants of a God of Wrath.

At last the dirigibles, all inflated, and the aeroplanes with charged auxiliary batteries, drew up in a long line. As the sun tossed saffron among the rich green of the eucalyptus groves, the world seemed uplifted to mellow peace. From all these quiet eager men rang out David's Hymn of Peace. Then silence. A quick command from Jarl, in Dirigible One. The command echoed from craft to craft by waiting officers. The remaining guards cast off lines from the dirigibles as the others tumbled aboard. The fleet rose with a dull hum of muffled motors; rose up, up, up, splendid in even-light; and headed northwest. In ten minutes, the brave flock of birds was out of sight.

At last, the "theorizers," the "faddists" were armored and off for the contest with the "sternly practical" men of blood. Which would win? The men who thought with sharp minds and gentle spirits—or the men who thought with bloody hands?

(To be Continued.)

Have a good word for everybody. The only man who has a (W)right to look down on others is the man in the air ship. Even the tomb stones speak well of those beneath them.—J. H. Turner.

Herculean Strength Through Will Power.

By SAINT NIHAL SINGH.

"Will power does it."

That is what Rama Murti Naidu, India's strongest man, told me when I expressed wonder at the surprising feats that I saw him perform, and when I asked him how he did them. I had just witnessed the man give an exhibition of his strength which lasted over an hour, and which required physical endurance of an extraordinary character. He had walked down to where a couple of chairs were standing near a wooden beam under which a long heavy chain, each of its links about one-eighth of an inch in thickness, and carefully tested, had been passed. He stood between the two chairs, a hand on either of them, his feet braced against the beam, in a slightly stooping position with the chain brought up over his shoulder and securely fastened. With two or three quick jerks and a final long strain, the iron band snapped—not in the curve of one of the links, as might have been expected, but with a clean-cut break directly in the middle of the length of a link. Almost immediately afterward he bore on his chest, and on his back, a huge stone weighing 3,000 pounds. First four men, then a fully developed horse and rider stood on the heavy slab resting on the man of strength. When they dismounted, another large rock was put on top of the stone and

smashed to atoms with sledge hammers. It had taken six men with a crowbar and roller merely to turn the boulder over and over until it was brought to its proper position; but Rama Murti carelessly tossed it aside and stood, smiling and bowing, scarcely even perspiring from his exertions. A few minutes later two heavy bullock carts such as are commonly used in India, packed solid with boys and men from the audience, were drawn over the athlete's body, one wheel crossing his chest, the other his thighs. Almost without rest he lay down beside a small block of wood with a sloping top and a curved side, his shoulder fitting into the curve of the block. An ordinary, twelve-horse-power automobile was brought in, and this was placed so that one wheel would ride up the slope of the block and pass over the body of the man lying beside it. It appeared not to hurt him in the least. To stop two twelve-horse-power motors driven in opposite directions was mere child's play to Rama Murti, as was also disengaging himself from a stout chain girt taut about his chest, by merely contracting his lungs, which he can expand from forty-eight to fifty-seven inches. Last of all, he lay on his back, first tightly bandaging himself about the waist to prevent rupture. A cushion was placed over his chest, over it a wide

plank was laid, and across this walked the elephant, a growing beast, at present weighing about four tons. For years he has performed all these feats every day—sometimes twice a day—with uniformly good results and no accidents. In my surprise at the superhuman strength he had exerted, I put him the question which he answered offhand with: "Will power does it."

He told me, in explanation, that when the elephant is to pass over his abdomen, or the motor car over his shoulder and back, or the country cart over his body and thigh, or when he is to bear on his person the huge boulder, all that he does is to concentrate his mind on the particular portion of his person which is to bear the brunt of the burden, and since the mental controls the physical, his body obeys his will, and he is able to do anything he wants without being hurt. In proof of this explanation, he harked me back to the time of Hanuman, Bhinia, and Duryodhana, who performed wonderful feats of physical endurance, avowing that the Hindu scriptures clearly point out that their strength was due to will power. He emphatically states that this is not a mere euphemism—but true to the very life. He himself is a living proof of it, and according to him, anyone can acquire physical strength by merely cultivating his mind.

Rama Murti not only professes this, but works on the theory he propounds. He does not disdain physical exercise. When in training he takes plenty of it, often running twelve miles in a morning, wrestling and going through strenuous gymnastic exercises for three or four hours daily. While he relegates wrestling, running, walking, swimming, and gymnasium work, to a secondary position—often not taking any physical exercise for days and weeks together, he

is unremitting in his efforts to strengthen his mind, and never permits a single day to slip past without going through his mental exercises of concentration.

Soon after he has risen and partaken of his special drink made from almond water, Rama Murti performs his *paranayam*—the Hindu breathing exercises. Through training he is able to control his breath wonderfully well, and he breathes rhythmically whether he is performing his exercises or not.

After the *paranayam*, he likes to spend an hour or two concentrating his mind. He determines to ponder over a certain object and absolutely bars all other thoughts from his brain. Through patient, every-day exercise he has gained an enviable command over his mind, which he is able to entirely set at rest, going into partial or complete *samadhi*—unconsciousness—as he may wish.

It is in virtue of this, he says, that he is able to send his power of resistance to any part of his body where it may be required for the moment, and which enables him to let an elephant, a motor car, or two heavily-loaded wagons go over him without the least physical strain.

It is Rama Murti's settled conviction that the only way whereby real physical strength can be acquired is by cultivating the will power. One's mind must be directed, once or twice a day, to demand bodily vigor. At such times all other thoughts than this demand must be shut out of the brain. When a person is taking his exercise, the thought should be carefully focussed upon the movements through which the body is passing. Mere muscular development is not strength. The Hindu athlete points out that unless the mental and physical work in unison, health and strength cannot be obtained, and since he is a prince amongst physical culturists, his precepts deserve a trial.



VIEWS AND REVIEWS

—BY—

WILLIAM E. TOWNE



Banish the Glooms for Your Stomach's Sake.

That the emotions are closely connected with digestion we all know. But we do not always act as if we knew it. We may select the hour immediately following luncheon to interview a fat man, of whom we crave a favor, but at the same time entertain a whole brood of dyspepsia producing thoughts.

In one of his numerous books Horace Fletcher describes an interesting laboratory experiment with a tabby cat. When the cat was annoyed and teased immediately after a full meal the process of digestion was completely stopped. When the teasing was discontinued and the cat gently stroked and talked to in soothing tones, digestion was at once resumed in a normal manner.

Nietzsche is reported to have said of himself: "No invalid has the right to be a pessimist * * * The years in which my vitality sank to its minimum were those in which I ceased to be an optimist."

To keep healthy and happy the will must be invoked to arouse the mind from those pessimistic musings and absurd, unreasoning forebodings, into which most minds drift at some time or other.

Pessimism is largely a form of self-indulgence and is a luxury that few can afford if they desire health.

Resentment and hatred are emotions which should be well subdued if one would have his food agree with him.

Progress in Politics.

The powers of government must be in reality, as in theory, vested in the people.

The word has gone forth among the rank and file of progressive Americans.

This is the significance of the new activity in progressive politics.

The initiative, referendum and recall are designed to clip the power of political bosses, corrupt corporations and unscrupulous wealth and place the balance of power right where it belongs—with the people.

The people are becoming tired of legislatures that are bought and sold for the benefit of the big interests. They are tired of the rule of politicians who talk big and vote for the interests.

The people are convinced that they are not now getting a "square deal" from many of those who purport to represent them. They are convinced that "the interests" have too big a finger in the pie.

Probably the majority of everyday people are in no sense business baiters. They would not make it difficult for the great corporations to do business. A majority of us would even like to see the Sherman Law replaced by a sensible act which would secure government control and regulation of corporations without subjecting the corporations to costly suits. We do not believe in attempting to turn back the forces of evolution by dissolving big combinations into units.



VIEWS AND REVIEWS

By WILLIAM E. TOWNE



Big combinations represent economy in production and running expenses. Why not legislate to secure the benefit of this saving to the public rather than to prevent all combination?

The new movement is bringing new leaders to the front. Just now it looks as if LA FOLLETTE is head and shoulders above all the rest of the progressives (Mr. Roosevelt having eliminated himself) in ability and experience.

LA FOLLETTE has two qualities which commend him to the people: He is honest, and he believes in placing the governing power with the people. He is constructive, too. In radicalism he is little if any in advance of Mr. Roosevelt.

Let us watch LA FOLLETTE for the next few months and see if he does not gather around him the influence of all progressives. Let us see if he, more than any other practical leader, does not voice the will of the people at the present time.

LA FOLLETTE is charged with being destructively radical. He is charged with a desire to upset the railroads and trusts. So far as I can learn from his articles and speeches these charges are greatly exaggerated. He is simply honest and direct in his methods.

The Dragon Awakes.

The spirit of liberty is abroad in the world.

Even Persia "sprung" up and stood for her rights for a few days. But the Russian Bear was too overpowering. Money and men were not plentiful enough. Perhaps Persia and Turkey may yet be heard from.

But China. Sleepy, slow old China

has been undergoing a transformation. The revolutionary party, the liberty party, was able to put a well drilled, modern army in the field, commanded in part by able and efficient officers, and this army made mincemeat of the imperial forces on various and sundry occasions until the Manchu Dynasty crawled into its hole and is now engaged in a desperate attempt to pull the hole in after it—and incidentally trying to take along a few hundred millions in gold which it has accumulated by hard and persistent labor in working the people.

Meanwhile the Chinese in New York held a glorious celebration the other night in honor of the new Republic.

The American flag hung side by side with that of the Republic of China.

Cheers, which put our college yells in the shade, rent the air. The most industrious and patriotic started in to explode a few hundred thousand torpedos, but the police interfered on the ground that they had not yet been officially introduced to the Republic.

Strangest of all, in one part of the proceedings, which included a banquet, to which prominent Americans were invited, Chinese women took part.

Oriental etiquette forbids women to appear in public, but the New York Chinese have adopted the ways of the West.

We shall yet hear of woman suffrage in China.

For once the denizens of Chinatown were united in sentiment and purpose.

And reading between the lines of the newspaper accounts of the celebration, we see another evidence of the effect of American civilization upon the imitative



VIEWS AND REVIEWS

By WILLIAM E. TOWNE



Oriental, viz: The confident expectation on the part of some of the patriotic sons that the new Republic is going to furnish some first-class jobs to the faithful who apply for them promptly.

Thought is Perfected in Action.

We look for miracles. We find only growth. Becoming. The New enters by way of the Old.

We are NOW at the point of contact with the new. Every moment is a moment of opportunity. But because we cannot go to sleep at night and wake up new beings, with new tendencies, new emotions, new mentality, we are apt to become discouraged and doubt that opportunity exists—for us.

If we would stop looking for the signs and wonders, for the fountains of youth and the ways of ease, and study the principle of all growth, we might find more of the durable satisfactions that make the real value of life.

We should find that the time to take advantage of the current of life, as it sets in a new direction, is NOW. We should find that even though we set the mind and will in the new direction a period of what we term time must elapse before the senses can perceive any change.

The important thing is to ACT as if we were conscious of the steps we were taking in the new way, and to keep on accumulating acts in the direction we wish to go.

Thought without action is as barren as faith without works. The stream will not carry you very far toward your destination unless you guide the boat.

It is by *action* that you guide your

life. It is by action that you discover mistakes and rectify them.

Thought must precede action, it is true, but thought is not perfected and completed until it finds expression in action.



BRIEFS

By WILLIAM E. TOWNE.

* * * The healing agency of music is the subject of an interesting article in *The Health Record* (London). A Philadelphia clergyman and a hospital physician of that city, have conducted a series of experiments with results that have astonished the medical world. A certain piece of music when played in a hospital ward caused a rise in the temperature of every patient there. "The Old Folks at Home" proved soothing, and several patients went to sleep. "I know that My Redeemer Liveth" awakened those under the influence of morphine and drew the attention of all. The playing of "The Old Oaken Bucket" upon the violin so favorably influenced a dyspeptic that she enjoyed a hearty meal while listening. The experiment was repeated with the same result each time. Typhoid patients were very favorably affected by the sweet strains of the Blue Danube. Experiments are being made in the prisons of England and France to determine the reforming power of music upon the prisoners. The Philadelphia clergyman's name is Dr. Russell H. Conwell, pastor of the Temple Baptist Church, Philadelphia. He has compiled two lists



VIEWS AND REVIEWS

By WILLIAM E. TOWNE



for the use of medical men. One list contains compositions which when played or sung help the sick to get well. The other contains the names of tunes whose influence has been found adverse.

* * * The leaders of the New Chinese Republic are men with modern ideas. Many of them have lived in America. One of the foremost members of President Sun Yat Sen's cabinet is a subscriber to *The Nautilus* of several years' standing.

* * * It is for you to decide whether or not you will take to heart and entertain and nourish and multiply the buffetings which Fate may deal you. If you use your will to forget the past and to press on to new and pleasanter experiences, you are making constructive use of your powers and all nature hastens to help you.

* * * "Medicine," says Prof. Elmer Gates, "cannot cure disease; but medicine can affect, for good or ill, the mind of a cell, and thus lead that cell to perform those functions which will bring about the cure of the disease in question." The mind in the cell, and the mind in all the cells of the body, is responsive to environment. The more untrained the mind the more responsive to environment. Medicine helps make the environment of the cells, hence its influence. But ultimately all healing, as Prof. Gates states, is by psychological processes rather than physical. So long as one cannot keep his body clean and normal by the influence of his mind, medicine will have its uses for him.

* * * You will save yourself much friction and unhappiness if you will train your mind to expect that others will differ from you in their views, and to allow them perfect freedom to so differ. Train your mind to cast out and forget all resentment toward the thought and conduct of those who oppose their ideas to yours.

* * * Art is nature reflected in the work of man. In proportion as the reflection is true a work of art possesses the power to move us. Wagner's *Tristan and Isolde*, for instance, expresses in music the passion, emotional crises and death which the words of the opera describe. Beethoven's *Moonlight Sonata* makes you *feel* the pale, chaste moonlight and the stillness of night in the open country. Compare the music of the *Triumphal March* from *Aida* with the accompanying scene in the opera and note the correspondence between the scene and the inspiration of the scene which is the music. You may express art in the humblest tasks of your daily work just as the great artists and musicians express it in their work. The difference is only in degree, and not so great after all. To express order, harmony, conservation of resources, courtesy, love, good will, tolerance, is an art just as much as the painting of a picture or the composing of an opera. Each is an artist in his way. Each can and should seek in his own way to discover his harmony with nature, with the One Life, and express it in his work and in his thoughts.

I have generally found that the man who is good at an excuse is good for nothing else.—Franklin.



THE OFFICE BUILDING, IN WHICH ARE LOCATED THE ADMINISTRATIVE OFFICES OF THE SCHOOL, THE INSTITUTE BANK, AND THE INSTITUTE POST OFFICE.

The Story of Tuskegee Institute.

By BOOKER T. WASHINGTON.

Founder and Principal.

The Tuskegee Normal and Industrial Institute was established by the Legislature of Alabama in 1880, when the Legislature appropriated \$2,000 to be used to pay the salaries of teachers. The school was opened July 4, 1881, in a shanty church with 30 pupils and one teacher. No provision was made by the Legislature for the buildings.

Thrown upon its own resources, the school has grown by its own necessities. Whatever it was necessary to do the students have done under the direction of their teachers, thus one by one the different industries were organized and made part of the training and teaching of the school; this in addition, of course, to the studies in the books.

As it was necessary to have food for the students, farming was the first definite industry established. This was started on a small scale in 1883. Previous to that students simply did chores. One hundred acres of land with three small buildings had been secured during the first session of the school, through the aid of Northern friends. As the school grew, however, there was need of more land to sup-

port it, and more land was obtained. Students, under the direction of the teachers, did the work now as before, and the means for carrying it on were supplied by those who believed in that kind of education.

The school has grown until at the present time the population of the school community, including 180 teachers and officers and employees, amounts to nearly 2,000 persons. The total enrollment in 1911 was 1702. From its foundation up to the present, about 9,000 men and women have gone out from the school and are doing good work, mostly as teachers and industrial workers.

The educational plant consists at present of 2,345 acres of land, 103 buildings large and small, including dwellings, dormitories, class rooms, shops, barns, which, together with the equipment, stock in trade, live stock and personal property is valued at \$1,279,248.45.

The school's truck garden of 80 acres supplies the school's dining hall and the town market with vegetables. Eighty acres more are devoted to orchard and small fruits, 848 acres to general farming.

The dairy herd consists of 277 head of cattle,



TOMPKIN'S MEMORIAL HALL.

breeders, yearlings and calves. The creamery in the year 1910 received 64,949 gallons of milk and manufactured 15,718 pounds of butter. The swine herd consists of 562 head of hogs. In the poultry yard there are over 2,000 fowls.

The work of the farm was carried on in 1910 by 228 students, about 40 hired men, and 18 instructors. The leading crops were 632 tons of ensilage, 12,000 bushels of sweet potatoes, 3,500 bushels of corn, 3,650 bushels of oats.

The orchard contains about 12,500 peach trees, 140,000 strawberry plants, 3,850 grape vines and 185 fig trees.

Next to food it was necessary to have houses to live in and buildings in which to carry on the work of the school, therefore the second industry established was that of bricklaying and plastering. The first bricks were made in a ravine which is now part of the school campus, in the year 1883. The first bricks were made by hand. At the present time the two machines in use have a daily capacity of 25,000 each. The bricks used in all the buildings on the campus were made by the students and teachers on the grounds.

About this same time a blacksmith shop was started in a little frame building 12x16. The present blacksmith shop contains 10 forges, and in 1910 did work to the value of \$3,158. This included the work on 64 new vehicles constructed in the school, and the shoeing of 1,248 horses and mules.

Carpentry was introduced in a small way in 1884. Most of the carpenter work on the 103 buildings upon the grounds has been performed

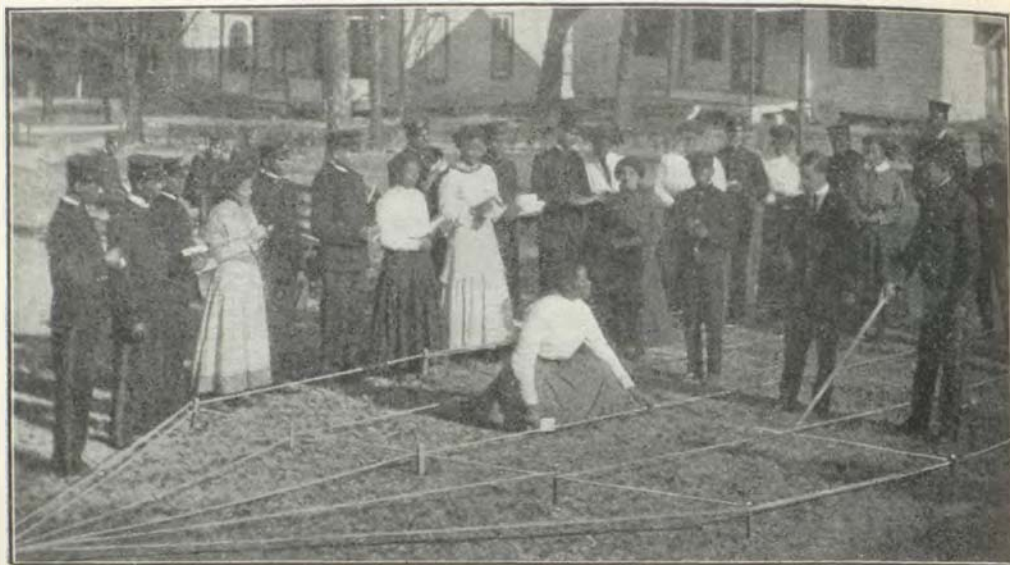
by the students. In 1910 work to the value of \$43,787 was done by the students in this division, under the direction of their teachers.

Printing was started in 1885. At the present time two papers are published in the interest of the school and its work, the Tuskegee Student and the Southern Letter, and besides that a negro country paper, The Messenger, four monthly periodicals and a considerable amount of printing for business firms and for other schools is done in the Tuskegee Institute Printing Office. The value of the work of the office in 1910 averaged \$1,750 per month.

The school's saw mill was started in 1886. At that time the school owned a large tract of heavily timbered land and it was found that it could be manufactured into lumber at a considerable saving. During 1910, 78,000 feet of lumber were sawed, 153,500 feet of lumber dressed and 105,000 laths and 100 cords of wood were sawed.

The first wagon was made on the grounds in 1887, by an untutored colored man who was working at that time in the saw mill. The school was in need of a wagon, but did not have money enough to buy it. This man said that if the school would purchase the hubs and enough iron he would build the wagon. This wagon was built under an oak tree on the campus, and was the direct cause of the establishment of the wheelwright shop in 1888.

In 1891, as the blacksmith shop began to build buggies and carriages, it was found necessary to establish a new trade, namely that of carriage trimming.



CLASS IN OUTDOOR GEOGRAPHY.

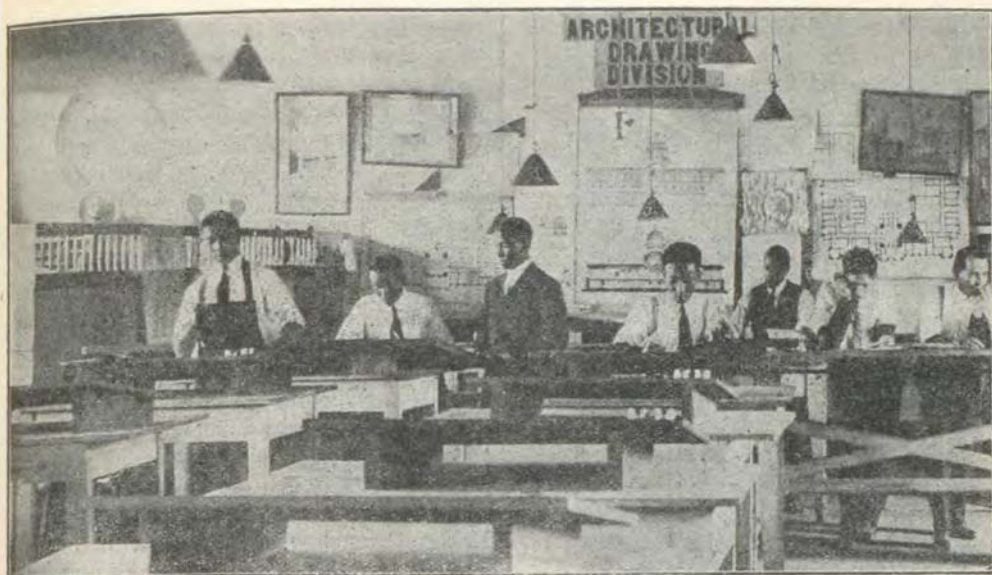
In 1890 it was found that the bill for tinware had grown so large that it had become profitable to establish a tin shop on the grounds. Lewis Adams, a colored man, who was largely responsible for the securing of the location of the Institute at Tuskegee, was at that time doing the work. It was found that he could be employed to do the work on the school grounds and give instruction to the students for less than the school was paying him during the year for odd jobs. Mr. Adams was also a harnessmaker and shoemaker, and did a large part of the repairing for the school. He was employed, and for a time taught all three of these trades. About 3,000 pieces of tinware, including dozens of wash pans, slop cans, etc., are made every year by the tin shop for the use of the school. Nearly all the roofing for the larger buildings on the grounds has been made and put upon the buildings by the students of the tin shop. The value of the work in this division for 1910 was \$11,067. In the shoe shop 61 pairs of shoes were made by students during the year, and 1,070 pairs repaired. In the harness shop in 1910 were made 43 sets of harness, 500 pairs of harness, and 27 vehicles were trimmed and other work done for the school to the value of \$4,087.

An abandoned cupola which was presented to J. H. Washington, brother of the Principal, by the authorities of the Auburn Agricultural and Mechanical School for whites at Auburn, brought about the establishment of a foundry and machine shop. For sometime Mr. Washington, who was in charge of the industries,

had been looking forward to the setting up of a machine shop. To do such work as he desired, however, it was necessary to have a foundry. About this time the authorities of the Auburn school had decided to take out the small cupola they had been using and put in a large one. When they learned that the Tuskegee Institute was in need of something of this kind, they decided to give them the old cupola. The Tuskegee Institute was so poor at that time that it did not feel able to pay the freight. Mr. Washington finally sent a three-yoke ox team after the cupola and pulled it fifteen miles over an Alabama country road. Since that time the school has made its own castings. The foundry manufactures boiler grates, cast iron bed locks and sash weights of different sizes, machine castings and various miscellaneous castings. The value of the work in 1910 was \$1,633. The machine shop inclusive of the foundry, now occupies an area in the Trades Building of 2,370 square feet. There are now installed at different points on the grounds 17 steam boilers with a total capacity of 861 horse power. The total value of the business in the machine shop in 1910 was \$24,017.

Plumbing and steam fitting, which was at first part of the work of the machine shop, have since been organized as separate industries. Under the charge of this division there have been installed 9,595 feet of steam and 30,937 feet of water line, carrying steam and water to all of the large buildings on the grounds.

The first electric dynamo was purchased in



ARCHITECTURAL DRAWING DIVISION.

1898 and the first electric lights were used in the new Chapel, completed in that year. Over six thousand electric lights are used at the present time in lighting the buildings and grounds of the school. Over 26 miles of wiring have been installed and are now maintained by the students in this division.

In addition to these industries already mentioned, there is the tailor shop in which the students' uniforms are made and repaired, and a department of architectural and mechanical drawing in which the drawings and specifications for all the mechanical work and building on the grounds are made.

Before there was farming at Tuskegee there was cooking, and that is still, with plain sewing, the chief industry in which girls are instructed. In 1901 the girls' trades were centered in a building which is now known as Dorothy Hall. This building contains the laundry, cooking, sewing, dressmaking and millinery shops. In this building baskets, mattresses, brooms and soap are made. In the year 1910, 2,779 articles were made. In the ladies' tailoring division, 1,072 shirt waists, collars, cuffs, and aprons were made.

In 1887 a mattress factory was started in connection with the cooking and sewing. The girls made in 1910, 1,449 brooms, 125 mattresses, 70 mats, 484 curtains, 193 table cloths, 263 bed ticks, 2,011 pillow cases, 123 window shades and 99 screens, in all articles valued at \$2,279.

All the laundry work for the school is done by the girls in a building which is now fully equipped with all the appliances of a modern

steam laundry. Reports show that 1,432,023 pieces were laundered in this department during the year 1910.

In 1892 the Phelps Hall Bible Training School was established and made a part of the work of the Tuskegee Institute. The purpose of this school is to fit students for work as preachers, and missionaries under the actual conditions now existing among colored people. Much of the work of the school is carried on among the Macon County ministers. There is, for instance, a night Bible class which gives opportunity to the ministers in the town and surrounding country, who are not able to attend the school during the day, to learn something at night of the Bible and its history. There is also a Macon County Ministers' Association which meets four times a year at the school and brings the Bible students in touch with the ministers of the county and with the practical problems of community work. Since it was founded, 611 men and 29 women have studied at the Bible Training School; of this number 84 men and 6 women have graduated.

The actual work of Tuskegee has for a number of years grown beyond the limits of the school grounds. Every year sees the amount of the so-called "Extension Work" increasing. In the year 1891 Principal Booker T. Washington sent out invitations to about 75 representative negroes in Macon County and invited them to come to the school and spend a day in talking over the interests of the negroes in their county. About 400 men, mostly farmers, responded. This was the beginning of the An-

nual Negro Conference which now draws together every year from all parts of the South negro farmers and teachers and all the plain and simple people who are interested or practically engaged in the welfare of the race. A



BOOKER T. WASHINGTON

Conference Agent is employed during the year to organize local conferences in the different parts of Alabama and adjoining states, in order to keep up the interest and encourage further work in the different localities, along the lines suggested by the Annual Conference. At the last gathering there were 105 of these local organizations.

In 1897 a farmers' institute was established and has held monthly meetings, winter and summer, in the Agricultural Building ever since that time. At these meetings farmers hear simple lectures on agriculture and give their own experiences in attempting to apply these methods.

In 1904 a "Short Course" in agriculture was started which attempted to give farmers in the surrounding country, at the season when most of them are idle, the advantage of two weeks' study and observation of the work of the school farm. The first year there were 11 students and most of them older men. In 1911 this number had been increased to 1,900, and more than a thousand of them were young men and women.

In 1905 the Jesup Wagon, a sort of agricultural school on wheels, designed and built by the students at the Institute, was sent out into the surrounding country to take the instruction of the school directly to the farmers. Two

years later, under the direction of the Agricultural Department at Washington, the experiment of demonstration farming was started for colored people in Macon County. At the present time similar work is being done in Wilcox and Lee counties, Alabama, and in Bolivar county, Mississippi, under the direction of Tuskegee graduates.

For a number of years a negro county fair has been held every year in connection with the farmers' institute of the county near the school. In 1906 a permanent fair ground was erected on the school grounds.

In 1906 through the aid of funds furnished the school, the work of building up the country schools in Macon and surrounding counties was begun. Through the encouragement given them by this school fund negro farmers in Macon County, where Tuskegee Institute is located, have themselves contributed over \$20,000 to the building of school houses and the lengthening of school terms. A model country school has been established just beyond the limits of the Institute farm. This model school, which is a combined school and dwelling house, is taught by two Tuskegee graduates, a man and his wife. The house contains five rooms, sitting room, bed room, kitchen, dining room and class room. There is also a barn and horse, cow, pigs and chickens. Regular class room work is carried on in this as in any other public rural school except that, instead of spending all the time in the class room, the pupils are divided in sections and given instruction in the ordinary industries of a farming community. While some pupils cook, others clean the house, others work in the garden and others receive their book training.

In addition to the other extension work, "mothers' meetings" have been established in the town of Tuskegee by Mrs. Booker T. Washington, and these have extended their influence to other communities. More than 20 such communities in the county and elsewhere now maintain weekly meetings of this kind. In all, about 2,000 women on the farms are reached in this way.

Through the influence of Tuskegee and its graduates, a considerable number of other schools, similar in character to that of Tuskegee, have been established in different parts of the country. The most important of these schools are, the Snow Hill Normal and Industrial Institute at Snow Hill, Alabama, founded by William J. Edwards, the Mt. Meigs Institute at Waugh, Alabama, founded by Miss Cornelia Bowen, the Robert Hungerford In-

dustrial School at Eatonville, Florida, founded by R. C. Calhoun, the Utica Normal and Industrial Institute at Utica, Mississippi, founded by William H. Holtzclaw, the Voorhees Normal and Industrial School at Denmark, S. C., founded by the late Elizabeth Wright Menafée, and the Topeka Industrial and Educational Institute at Topeka, Kansas, under the direction of W. R. Carter.

Tuskegee now has, in addition to its other property, an endowment fund which amounts to \$1,401,926. The first sums raised to perpetuate the work of the school were raised by Tuskegee graduates. What was known as the Olivia Davidson Fund was started in 1890. It was not until 1900, ten years later, that the small amounts which students and graduates were contributing reached the amount of \$1,000. Meanwhile the endowment had been increasing from various sources, the largest donation, \$50,000 coming from Collis P. Huntington. The largest increase in the endowment was in 1903 when Andrew Carnegie gave the school the sum of \$600,000. In the year of the quarter centennial, 1905, the endowment fund was increased by the sum of \$150,000 contributed by the friends of William H. Baldwin, Jr. That same year the Tuskegee Alumni contributed \$1,000.

The largest amount contributed to the perpetuation of the school by any negro was a bequest of \$38,000 from the estate of Mrs. Mary E. Shaw, a colored woman of New York.

WHY I MADE TUSKEGEE AN INDUSTRIAL SCHOOL.

Tuskegee Institute was started, in a small way in the summer of 1881. At that time the negro had lost practically all political control in the South. As early as 1885 there were scarcely any members of my race in the National Congress or state legislatures, and long before this date they had ceased to hold state offices. This was true, notwithstanding the protests and fervent oratory of such strong race leaders as Frederick Douglass, B. K. Bruce, P. B. S. Pinchback, and John M. Langston, with a host of others. When Frederick Douglass, the greatest man that the negro has produced, died in 1895, it is safe to say that the negro in the Southern States, with here and there a few exceptions, had practically no political control or political influence, except in sending delegates to national conventions, or in holding a few Federal positions by appointment.

It became evident to many thoughtful negroes that the members of the race could no longer look to political agitation and the opportunity of holding office as a means of gaining a reputation or winning success. In short they must look to something more tangible and substantial upon which to base their future. It was at this period in the negro's development, when the distance between the races was greatest and the spirit and ambition of the colored people most depressed, that the idea of industrial or business development was introduced and began to be made prominent.

It did not take the more level-headed members of the race long to see that while the negro in the South was surrounded by many difficulties, there was practically no line drawn and little discrimination in the world of commerce, banking, storekeeping, manufacturing, the skilled trades, and in agriculture; and in this lay his great opportunity. They understood that, while the whites might object to a negro's being postmaster, they would not object to his being president of a bank, and in the latter occupation they would give him assistance and encouragement. The colored people were quick to see that while the negro would not be invited to attend the white man's prayer meeting, he would be invited every time to attend the stockholders' meetings of a business concern in which he had an interest, and that he could buy property in practically any portion of the South where the white man could buy it.

The white citizens were all the more willing to encourage the negro in this economic or industrial development, because they saw that the prosperity of the negro meant also the prosperity of the white man. They saw, too, that when a negro became the owner of a home and was a taxpayer having a regular trade or other occupation, he at once became a conservative and safe citizen and voter; one who would consider the interests of his whole community before casting his ballot; and, further, one whose ballot could not be purchased.

It was at this time that I set out to start an industrial school for the members of my race at the little town of Tuskegee, in what is known as the Black Belt of Alabama.

The first thing I did, as soon as I arrived at the place for establishing the new college, as it was called, was to study the actual needs of the people around it. For this purpose I spent several weeks traveling about in different parts of the county, visiting the colored people in their homes and talking to them in their

churches. At the same time I felt compelled to take account of the attitude and disposition of the white people in regard to the new school. I did this because the legislature was furnishing the funds for starting the school and because I saw clearly that there was no hope of putting negro education on a firm basis in the South, unless it was possible to secure the interest and sympathy of the white people. I saw that, if the school I proposed to establish was to be successful, it must find a common ground somewhere between the races. Thus it was that I set out at the very start to secure the support and interest of both white people and black people.

Many people, especially in the North, have a wrong conception of the attitude of the Southern white people towards negro education. It has been very generally thought that what is termed "higher education" of the negro has from the first been opposed by the white South. This opinion is far from correct. I remember that, when I began work at Tuskegee, practically all of the white people who talked to me on the subject took it for granted that instruction in Greek, Latin and modern languages, would make up the greater part of the curriculum. No one opposed this course of study. In fact, there are many white people in the South today who do not know that instruction in the dead languages is not given at Tuskegee Institute.

The truth is that a large part of the people in the South had little faith in any kind of education for the negro. They were indifferent, but not openly opposed to it. On the other hand, there has always been an influential group of white people in the Southern States who have stood out prominently and courageously for the education of all the people, regardless of race. This group of people has thus far been successful in shaping and directing public opinion, and I think that it will continue to do so more and more. This statement must not be taken to mean that there is as yet an equitable division of the school funds between the two races in all sections of the South, although the Southern States deserve much credit for what has been done.

I wish, however, to emphasize the fact that, while there was open antagonism or indifference in certain directions it was the introduction of industrial training in the negro's education that furnished the first basis for anything like a common interest and united action between the two races in the South, and between the whites in the North and those in

the South. Aside from its direct benefit to the black race, industrial education has furnished a basis for mutual confidence and co-operation. And this has meant more to the South, and to the work of education, than has been realized.

From its inception the white people of the South were favorable to industrial education for the negro because they had noted, what was not unnatural, that a large portion of the colored people were disposed immediately after emancipation to interpret freedom to mean freedom from work with the hands. The white people saw in the setting up of schools to teach the negro youth that labor with the hands was honorable, something that would lead the negro into his new life of freedom gradually and prevent him from flying from one extreme of life to the other.

Besides that industrial education appealed directly to the interest of the individual white man and to the community. They saw at once that intelligence, coupled with skill, would add wealth to the community and to the state. Crude labor, in the days of slavery, had been made profitable to a certain extent. The ignorant and unskilled labor, in a state of freedom, could not be made so. Practically every white man in the South was interested directly or indirectly in agriculture or in some other business or trade which employed manual labor. Every white man was interested in all that related to the home life, the cooking and serving of food, laundrying, dairying, poultry raising and housekeeping generally, so there was a general recognition of the fact that the education of the black people, who had hitherto performed this kind of work, was of vital interest to every white man in the South.

If the black man became a lawyer, a doctor, a minister or a teacher his professional duty did not under ordinary circumstances bring him into contact, in any direct and vital way, with the life of the white people of the community. The result was that as long as the education of the negro was of a purely literary or professional character it had little interest or significance to the average white man. There was a confused idea that such kind of education might bring about a higher and better type of negro manhood, but that seemed remote and doubtful.

The minute, however, it appeared that as a result of industrial education the negro would not only, for example, study chemistry but apply that chemistry to the enrichment of the soil and the production of crops; apply it to

cooking, to dairying and to other practical matters; the minute it was seen that in the new industrial school the negro was not only learning geometry and physics but applying his knowledge to blacksmithing, brickmaking, house building and what not; at that moment there began for the first time to be a common bond between the two races and an opportunity for co-operation between the North and the South in the matter of negro education.

It was not so easy to convince the masses of the colored people that there was any virtue in a school that taught their children to work with their hands. They argued, not unnaturally, that they and their people had been worked for 250 years in slavery and now they thought they ought to have a little rest. At any rate, it seemed to them, that a school was the last place on earth where work ought to be so much as mentioned.

I said to them, in reply to these arguments, that it was true that they *had been worked* in slavery; but that now I proposed to teach them *to work*. I said to them that there was a great deal of difference between working and being worked. I said that a man who was worked was a slave but that a man who worked was a free man. I tried to make clear to them that as long as it was necessary to have some one over them to direct, superintend and follow them up in everything which they did they would remain slaves, but as soon as they learned to work independently, to put skill and intelligence and conscience into their labor then, and not till then, would they become free. It was not easy at first, because of the prejudice that had grown up in slavery against working with the hands, to make the mass of the people see and believe that there was any advantage in having their sons taught

to plow and their daughters to cook. They said these things they had done at home and now they wanted them to go to school and learn something new and different.

Nevertheless, the Tuskegee Institute has gone forward year after year, preaching the gospel of the beauty and the dignity of labor and putting it in practice in the shops, in the kitchen and on the farm. Year by year the number of students has grown as the facilities of the school have increased. Still hundreds of students are turned away every year because we have not room for them in the school grounds. In the meantime, I am glad to say the sentiment with regard to work has completely changed inside the school. Today our students are just as eager to perform the work allotted to them on the farm or in the shop as they are ready to go to a lesson in history, geography or arithmetic.

At the same time the sentiment towards work has changed among the masses of the colored people outside of the school. In fact I have always believed that the most important service which the Tuskegee Institute has performed, during its thirty years of existence, has been in the direction of changing the sentiment of the masses of the negro people in the South towards the subject of labor with the hands.

FOOT NOTE.—In Tompkin's Memorial Hall, pictured at the first of this article, students during the school term take their meals three times daily. The building also contains an assembly room, with a seating capacity of 2500, a teachers' dining room, kitchens for teachers and students, and a large bakery, which supplies the needs of the school and of the institute community. The building cost approximately \$175,000 and is the largest building on the institute grounds.





In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *The Nautilus*. Every reader is welcome to what advice and suggestion I can give. Welcome, all! If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps and Mudge will mail you a copy of my dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small matters how shall you obey God and be blest?

ELIZABETH TOWNE.

W. B.—A stenographer who will let his employers impose upon him to the extent of eighty hours of work in a week is a chump. And of course there are people in this world who will take advantage of a chump when they find him. The thing for you to do is to stand up for your rights. Evidently you are a man who can hold down a good paying position, but you will never get it unless you wake up and strike for it.

Get reckless a little. Lay down the law to your employer and tell him how many hours a week you are going to work and what pay you want for the work. If he won't come to time then go find a job somewhere else. Get some confidence in yourself and in your work.

The probability is you have invited your employers to walk all over you and to impose upon you to the extent of eighty hours a week; and they really are not to blame in the matter at all. If you go to them frankly and tell them that you have come to the conclusion that it doesn't pay to lose your health for the sake of trying too hard to please them, and then if you follow that up with a clean cut statement of what you want in the way of hours and salary you will probably get the consideration and the price you should have had before. If not, strike out and make another place for yourself somewhere else.

No. I don't think you should leave your present employers without stating your case, taking your part of the blame, and giving them a chance to do the square thing by you. As far as I can see the fault is at least as much yours as it is theirs. When people turn themselves into doormats they shouldn't blame other folks for walking on them. But they should rise up and convert themselves into something besides doormats. You can do it.

Have faith in yourself, in your work, in God who is the life and power of you. Galvanize your back bone into usefulness, do it NOW, before you deplete yourself further. Go in to win and stick to it, but don't forget to organize your day's work so that you will be stronger every morning than you were the day before.

K. H.—You say your friend set out in the early spring to make \$3,000 before New Year's, 1910; that he is in a business where it could be done in a month as a result of a whole year's labors; that he has worked hard, and seemingly with little results to hand. You say that you suggested that he "promise God a sacrifice if he would grant the prayer" for the \$3,000. And you say, "he promised he would not touch a drop of any intoxicating liquor for a year if he could realize the \$3,000 by the first of the year." And he has been drinking since he was seventeen years old, and is now twenty-seven. It is now past the first of the year, and I do not know whether the young man got the \$3,000 or not. If that kind of bargain works with him the same way it did with me once on a time, he did not get the money. And if his human nature is cut off the same piece with mine, he will feel abused. That was the way I felt. But a number of years afterward I came to a place where I laughed at myself for trying to bargain with God and make God pay in advance! Doesn't that seem rather ridiculous when you think of it? And then suppose the young man did not prove equal to his promise, and took to drink again before the end of 1910? How could God get his \$3,000 back again? And how would it be if God knows that the young man would find some excuse for breaking his promise? You see, you cannot fool God, and you cannot fool that young man's own subconsciousness. Unless he had absolute faith in that bargain, and absolute faith in himself as being able and willing to keep his part of the promise, his lack of faith would prevent his receiving the money. For deep down in his heart, there would be the sense that he had not really meant to keep the promise, or a sense that he might not be able to keep it even if he wanted to! Now suppose the young man has not received the \$3,000, would it not be much more sensible for him to keep his

promise anyway, living the year 1910 without taking a single drop of liquor of any description, and trusting to God to make up not only the \$3,000 but anything else that the young man can earn? It is very much wiser to *put ourselves on God's side*, than to try to hire God to come over on our side. See? I know of several cases where young men have kept the promise first, and got the pay afterward, and where they got double and treble and quadruple the pay they expected. Tell him to try it! He knows that whiskey does not help him to earn money, and everybody knows that whiskey handicaps a man in any walk of life. Let your friend cut out his handicaps, and then see how God works in and through him. For if God is not a "principle," at least He works like a principle—you make the connection, and He does the rest. But no boozing young man is making the connection. Every jag turns off the juice! Every upright and honest thought and effort turns it on!

C. M. L.—I don't know who has been talking to you that you should have such a bug-bear notion about Catholics. The Catholic Church is just as good as the Methodist Church or the Baptist or the Christian Science or the New Thought Church. Catholics are just as near God as you are, or I. If I had children to bring up I would as soon bring them up in the Catholic Church as in any other. Any church that came handiest would be the one that I would use. But I would know that no matter what denomination I or my friend belonged to, *we both belonged to the spiritual church of the One God*. It is foolish to look on the outward appearance and make distinctions between churches. But it is love and wisdom to look at every human being as the child of the One God, and to make much of the essential unities of life, and to belittle the differences, which are always small and on the surface.

Just you accept the blessings provided to you as coming from God who is working in your Catholic friend to will and to do of His good pleasure—just as He is working in and through you to will and to do of His good pleasure. Let your friend help you to get those blessed children started on the right path through life. And don't you mind whether they go to the Catholic Church or to the Methodist Church or the Christian Science Church or the New Thought Church. Just you go with them and love them and help them to understand.

By all means do *anything* that will keep you with your children. Give them your best love and thought and faith, and fear not. The reason you find it hard to accept the doctrines of Catholicism just now is *because you don't see the spiritual side of it*. Be still and ask God to make it all clear to you. And in the meantime be still and know that you are situated just as God would have you situated, *now*, and that all things, all churches, all people, all your friends, and even your foes, if you have any—all are working together for good to you and your children. Thank God, thank your friend, bless your work and rejoice in it, bless your children and rejoice in them. All you desire is yours. Be still and know.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the World.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness*.

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

*But all the good of nature
is the soul's, and may be
had if paid for in Nature's
lawful coin, that is, by labor
which the heart and head
allow.*

—Emerson.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department.

Conducted by the Editor.

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a *nom de plume* is substituted.

Letters for this department, which must not be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

EDITORS.

Success Letter No. 364.

Look up the rewards promised to those who "overcome." Overcome what? "A man's foes shall be those of his own household"—namely, selfishness, ill-temper, envy, jealousy, fear and pride, with their numerous attendants.

Now that we have our territory marked out, and the inhabitants definitely defined, we may concentrate our efforts and work intelligently. Casually surveyed, our domain seems in very good order, and it is so easy to climb the fence and note the urgent need of work in our neighbor's garden.

True, but listen: "That which we see in others is but the reflection of our own characteristics; the fact that a person seems disagreeable to us is proof positive that the same traits exist in ourselves, else we would not be able to see them."

Oh, that changes the viewpoint, and we get the other side of the fence with alacrity. With keener eyesight we take another inventory and conclude we do not need to go abroad; we can get busy at home. At last we are awake and eager to begin operations—but how? Wisdom's voice answers, "Know thyself." Watch your words and deeds as you would another's and consider the motives which prompt them."

The ever watchful Spirit of Love comes to our assistance and in its clear light we begin to realize the magnitude of our task, and see our need.

Good! No one is ready to receive until

that point is reached, for a mind filled with self is self-sufficient and hard to influence.

One of the most subtle of foes is the habit of criticism—a condensed form of self-righteousness. We had no idea it was so fully in evidence until the searchlight of Truth revealed its presence. We knew it as an unpleasant trait of our neighbor, but failed to realize that its counterpart within our "well-ordered domain" was the guide board which pointed our attention to the "other one's" weak points! It is so easy to know just what another ought to do; to be sure what we did or should do under like circumstances!

With the searchlight turned on what do we find at home? Are there not an equal number of glass windows in our domicile?

Love counsels: Meet the first advance of this foe with the sword of the Word, "Who art thou that judgeth another—to his own Master he standeth or falleth." "The entrance of Thy word giveth light"—and each unlovely trait (foe) must be treated individually with the X-ray of the Spirit, and we are sure to overcome for "our weapons are not carnal but spiritual to the pulling down of strongholds."

Yield not to discouragement for "they that be for you are more than they that be against you." Drawn by our desires, silent and invisible, but none the less real, the ministering ones come to our aid, and we are cheered and uplifted and made to know that the victory is assured if we only make each seeming failure a stepping stone to something higher.—MISS SARAH F. BALLARD, Concord, N. H., Route 1, Box 111.

Success Letter No. 365.

What is success in life? To the average person it means the satisfying of one's desires. Is it our desire to amass a fortune, to found a museum or a great institution for the public good; to become famous in art, music, literature, science or any line of pursuit? If so, and we gain our end, then in our own mind, and to the world, we are successful.

So it all depends upon how we measure life.

"For where your treasure is, there will your heart be also." Make, then, a wise choice, for it is our own fault if we do not enjoy success. "All men may enjoy, though few can achieve," wrote Ruskin.

We must not look outside for success, but in ourselves, in our own minds. If we look aright, we may all have it, for really, success is a *succession of little successes*.

The doing of our work in the home, or the community or in the big, wide world with all the earnestness and skill of which we are capable, always keeping close to one's highest possible ideal, so that it may be said of us as Shakespeare makes Mark Anthony say of Caesar:

"His life was gentle and the elements so mixed in him that nature might stand up and say to all the world, this was a man."—LOUISE HOUSTON LINDEY.

Success Letter No. 366.

Speaking of Success, it is a purchaseable quantity. The supply is unlimited. It is always on the market—everywhere, every day. It is within the reach of every one, and yet it is high-priced. Success is purchased at the price of eternal vigilance in its pursuit,—in your pursuit of your attainment of your ideal. It is purchased at the price of zeal, enthusiasm, industry, plodding, pushing, pulling, looking forward, (not backward), keeping your face to the front, looking onward, upward, looking to the light, ever to the light.

I said it is high-priced and so it is; for the energies and attributes exercised and expended in its attainment are jewels rare. You can't measure them in dollars and cents. It is by the exercise and expenditure daily of the best that is in you—your best efforts, your best energies—your very best all of the time, that success is purchased. Do you really pay dearly for it? That depends. It depends on you.

Do you work with a grudge and a grouch? Do you go to your daily task with your head bowed and your heart's blood ebbing at low tide? You are paying dearly for success and the chances are the goods won't be delivered when you have handed over the coin. Are you filled with an ever-pervading fear that you won't win out in life's battle? (Whether or not Life is a battle depends on you.) If you win success you pay dearly for it; but the chances are that you won't win at all. Surely you won't thereby attain to the best that is in you. Is your back to the great

lights of Faith and Hope and Promise, and is your shadow cast before you? You are paying dearly for the little you will get. Success attained under these conditions comes in small quantities and at high prices and is indeed dear.

Conversely. Do you work with the light in your eye and your face radiant with the joy of work—the joy of your being? Do you go to your daily task with your head uplifted? Have you put fear behind you and is your being full of faith—faith in your ideal, faith in yourself—faith in your powers—faith in humanity—faith in *your* God? Is your face to the light and the shadows behind you? Do you see the goal just over there—ever shining—ever beckoning—ever luring you on, yet ever moving just a little further? Have you equal joy in pursuit and attainment? Are you willing to live and let live?

It is not what you do but the spirit wherein you do it—not the effort or energy expended which counts to your credit or draws on your resources or otherwise. *It is the spirit back of them—the great controlling, dominating Within.* Call it what you will, Life, Light, Soul, Spirit,—God if you please—you know what I mean. Call it by your own chosen name or title, but listen to it, heed it, be guided by it, follow it. Do your best, every hour, every day, in every little as in every big thing—in the performance of every little as in every greater duty. Have an ideal—an ambition and foster, cherish, nurse and nourish it, and work for its attainment honestly, earnestly, patiently, faithfully—never doubting—never fearing, and success is yours, as sure as that God is Good, Love is Life, Joy is Light.—F. M. BARNES, Minneapolis, Minn., 2812 Irving Av. South.

THE \$5.00 CASH PRIZE for the best Success Letter during the six months (Aug., 1911, to Jan., 1912, inclusive) is awarded to Margaret Roche, who wrote Success Letter No. 362 in January 1912 *Nautilus*. We will send our check when we hear from the winner.—C. H. S.

THE PRIZE WINNER for January is Margaret Roche, who wrote Success Letter No. 362. This letter was an excellent one and it ought to help thousands. We shall be pleased to send the two subscriptions wherever the winner may direct.—C. H. S.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

Read "Rockefeller And His Standard" in the *Saturday Evening Post* for October 21, and you will find the beginnings of some of the efficiency ideas that are current in the efficiency teachings of today. In *Twentieth Century* for October there is an interesting article by B. O. Flower about "The Poetry of Edwin Markham," giving copious quotations. In the December *Woman's Home Companion* there is an excellent article on "Professional Parenthood"—read it and go thou and do otherwise. And above all things read the article about "The Montessori Schools in Rome" in *McClure's Magazine* for December. This is a most practical and suggestive article on a revolutionary and educational method that can be applied in the school and in the home. And a bright student can also apply it in his own re-education of himself. There will be a second most practical article on the same subject in the January *McClure's*. Don't fail to read these. And while you are about it read those splendid articles on "The New Conscience and an Ancient Evil," by Jane Addams, in the same magazine.—E. T.

Read first of all the article on, "Who Shall Own Alaska," by Gifford Pinchot in the *Saturday Evening Post* for December 16th. This will give you some of the real ins and outs of conservation. In *The American* for January is an interesting article on a new kind of Boy Scouts, called the "World Scouts." The World Scouts were organized by Sir Francis Vane, "Hater of war, enemy of false patriotism." The World Scouts are the Boy Scouts with firearms and the war idea eliminated. And I understand that the criticisms directed against Boy Scouts for their war inclinations have resulted in their cutting out firearms and sham battles. Here's hoping the World Scouts and the Boy Scouts will consolidate into one great army of World Peace Scouts. Don't on your life or your children's lives overlook those two series of articles that are running in *McClure's Magazine*, the ones on the Montessori system of child training, and the Jane Addams articles relating to the White Slave traffic and its abolition. An article full of practical suggestions and quaint humor is "The Future of Cooking and Eating," by Henry T. Finck, in *Century*

Magazine for January. In *Harper's Magazine* for January is the first instalment of a two-part "Analysis of Socialism," by H. G. Wells, that every wideawake man and woman ought to meditate over; and there is also a most interesting and beautifully illustrated article on "American Archaeology" by Ellsworth Huntington of Yale University. And re that editorial of mine on magazines, just read "Magazine Makers," by Erman J. Ridgway, in *Everybody's* for January. Let all good music students read the life stories of Gerville-Reache, Bessie Abbott and Emma Destinn in January *Woman's Home Companion*, and Josef Hoffman's answers to music students in every number of *The Ladies' Home Journal*. There is plenty of New Thought in these answers, good for students of any subject. For a searchlight on the McNamara case read "The Saving of Clarence Darrow" in *Collier's* for December 23d. And don't overlook that article on "The Scandal of the Lawless Law" in the same. Of course there are lots of other good things in these magazines but I can only read and call attention to the ones that interest me most.—E. T.

Governor Dix's signature of the equal pay bill brings to an end—a happy end we believe—the long, bitter fight of the women teachers of New York city against sex discrimination in the payment of salaries. The bill, which both the mayor and the governor have signed, is faulty in particulars and they might have been justified in withholding signature in the hope of securing a more perfect bill, but one can commend their action on the ground that the simple justice of paying women teachers salaries equal to men's for the same quality of work overbalances minor objections. The new law will add three or four million dollars annually to the budget, but we believe that the schools will be amply repaid for this expenditure in the quality of the public school product. True economy is essential and its importance cannot be overestimated, but underpaying school teachers on the ground that they are women is neither economy nor justice.—*Success Magazine*.

Portland, Ore., Dec. 14.—A new Oregon idea was born here today with the taking of preliminary steps toward a municipal store. The city council authorized Mayor Rushright to appoint a committee of business men to conduct a series of co-operative shops, where the profits would be distributed among the shareholders—the public. The plan is to sell stock at \$95 a share with the proviso that no individual may own more than one share. Stockholders share profits, and purchasers will have deducted from their bills a part of the stores' earnings. If the plan succeeds, it will be established in other Oregon cities.—*Holyoke Transcript*.

The New York city school authorities are to make the rules of eligibility to the teaching force still more stringent. Lameness, weak or defective sight, impaired hearing, poor carriage, frail health, spinal curvature, weak heart, diseased lungs, flat-footedness, or inability to

pass physical training tests are some of the handicaps to be added to the list. Brains and teaching ability will still be regarded as desirable, other things being equal.—*Springfield Republican*.

One of the first things in the practical program of the Chinese Reformers, after they have extirpated the Manchus, is, as I gather from the *London Nation*, a single tax upon land. It is too bad that Madero cannot see the same means to a rapprochement between society and justice in Mexico. "Progress and Poverty," however, has been translated into Spanish by Signor Albendin, even as it has recently appeared in Chinese, and it bids fair to do for the world in the Twentieth Century what Rousseau's work did in the Nineteenth.—*The Mirror*, St. Louis, Mo.

Los Angeles.—Santa Monica is to be the first city in the United States, if not in the world, to have a municipal advisory cabinet to be composed of women. Mayor-elect R. H. Dow appointed Friday seven women, one from each of the seven wards, to act as his advisory cabinet. Prior to the recent election the successful mayoralty candidate made an agreement with the women, who exercised their right of franchise for the first time, that in the event of his election he would give them a voice in the city government. "Not only will they be consulted as to appointments," said the mayor-elect, "but they will be called on for advice in all matters affecting municipal legislation." A meeting of the advisory cabinet and council will be called at once to consider applications for appointive office.—*Christian Science Monitor*.

For World Peace.

We the Rising Generations, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

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

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

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

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

Elizabeth Towne.



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

A Mental Exercise for Deep Breathers:

The wise old Church Fathers called the Holy Spirit, "The Breath of God." Jesus said, "I am the way, the Truth and the Life."

Breathe in the "Breath of God,"

Hold fast His Power,

Breathe out "Good Will" to men,

Love's mighty dower.

Rest, rest, I am the way,

Truth, Life to thee;

Son of God, Son of Man,

Dwell, dwell with me.

—A FRIEND.

Bergson and Intuition:—

Some weeks ago I received from friends in France a copy of Bergson's *Evolution Créatrice* and at the same time Mr. Atkinson's article on it appeared in the *Nautilus*, causing me much delight. One thing in Bergson's book appeals to me—he prefers Intuition to Intellect; but he comes no nearer to explaining it than do we women who possess it, mostly in excess. The intellect of man is truly a marvelous power, only it never passes the circular boundary—the charmed circle of matter. The woman who "knows a thing is so because she knows it's so" (always a puzzle to a man—he representing intellect) does not need to be told that intuition is insight. All through the long ages that man and woman have dwelled together, her power of insight has brought upon her the mockery and contempt of her intellectual companion.

My brother used to sneer at me when I was a little girl: "You know it's so, because it's so! Can't you be logical for once?" But no, I could not. I never have been logical. Mathematics were always the hardest of all my studies, sometimes quite incomprehensible. Of late years I have been content to leave the science of pure forms to the men. The vanity of mere man is boundless and bottomless—let him keep his mathematics—the profoundest of his thoughts. A woman knows more real things without plodding and delving.

But it is indeed a triumph for her when a man, considered by many of his learned fellows to be the greatest philosopher of the early 20th century, declares that same despised intuition to be the supreme power of the human mind. It is man's intellect that has cast this deep gloom over the life of the race; that, and his love of domineering. Woman's intuition is bouyant, joyous—like the confidence of a child, and when she runs with it against the hard intellect of her lord, she gets bruised.

There is something very artificial about the reasoning processes of the man. It is all so

(Continued on Page 58.)

Coffee vs. College

Student Had to Give Up Coffee.

Some people are apparently immune to coffee poisoning—if you are not, Nature will tell you so in the ailments she sends as warnings. And when you get a warning, heed it or you get hurt, sure. A young college student writes from New York:

"I had been told frequently that coffee was injurious to me, and if I had not been told, the almost constant headaches with which I began to suffer after using it for several years, the state of lethargic mentality which gradually came upon me to hinder me in my studies, the general lassitude and indisposition to any sort of effort which possessed me, ought to have been sufficient warning.

But I disregarded them till my physician told me a few months ago that I must give up coffee or quit college. I could hesitate no longer, and at once abandoned coffee.

"On the advice of a friend I began to drink Postum, and rejoice to tell you that with the drug of coffee removed and the healthful properties of Postum in its place I was soon relieved of all my ailments.

"The headaches and nervousness disappeared entirely, strength came back to me, and my complexion which had been very, very bad, cleared up beautifully.

"Better than all, my mental faculties were toned up, and became more vigorous than ever, and I now feel that no course of study would be too difficult for me." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

(Continued from Page 57.)

arbitrary and unsatisfying except to himself. I, for that I am a woman, turn to the great unknown (?) with wide open, seeing eyes, and I understand, because I can see.

Tradition assigns no human father to Jesus Christ—so his humanity was not related to the male half of the race. The men who produced that legend surely realized the intuitional nature of all religion.—KATE TAUL, Waynoka, Oklahoma.

Cause and Cure of Sick Headache:—

Dear Mrs. Towne:—We enjoy your answers to your correspondents very much, and I am sure you will excuse me for telling you of another cause for sick headache, of which I think you are not aware.

Back in the eighties a lady was treating me for that trouble, and said it was caused by the nervous energy centering in the brain, and thus preventing the action of the stomach on the food. She treated me to equalize the nervous energy, and cured the headache. By doing so the brain was robbed of its one supply of energy, and the quality of its work dropped in proportion. This continued for months. When overwork produced sick headache the brain work came up to par. Then I learned that only very quickly assimilable food or none at all should be taken, until the mental strain of the day was over, then quietly eat what seemed best and the system would take care of it.

This experience was before the day of "malted nuts" and so many fads, but I had tried every form of diet I could think of, and not only all fat food, even butter, was discarded, but also sugar in the smallest amounts. —MRS. H. S. CRANDON.

P. S.—The "malted nuts" prepared by the Battle Creek Sanitarium Co. are so quickly assimilated and so nutritious that I think they could be used at any time.—H.S.C.

The Ethers of Love:—

I am sure your Christmas greetings (alias Elbert Hubbard), in your January number, call forth a responsive echo in the hearts of all your readers. These rills of good will and fellowship, which flow into us from other hearts, are the means by which our own are ameliorated and enlarged, and by which we are made stronger, and wiser, and better men and women. For thought is no respecter of persons, it goes where it listeth, by the divine right of natural affinity with itself, or with the God in Me and Thee. They are very informal these spiritual guests of ours. They come without herald, and unannounced. They walk into the chambers of our hearts, and make themselves at home without even so much as saying, by your leave.

High thanks I owe you, excellent lovers, who carry out the world for me to new and noble depths, and enlarge the meaning of all my thoughts (alias Emerson).

For thought is both a food and a stimulant. We act and react upon one another. Mind to mind and heart to heart. Deep calls to deep.

To that Divine Unity, to that great Over-Soul in which we live and move and have our being. And within which each is made one with every other.

Emerson says: "The whole human family is bathed in an element of Love like a fine ether," which would indicate that Love is substantial and not chimerical. And these etheric emanations, which form the aura of every created thing, animate and inanimate, draw us to them, at times, with feelings almost akin to pain. Especially to the pure and undefiled, as exemplified in that sweet aroma and vernal freshness and purity, like the fragrance of a flower, from the life and body of a little child, which draws forth all the tenderness in our hearts. Who are like the little innocents of early Spring, who lift their downy heads above the sod, and open their little petals or peepers to the light of day.

A. J. Davis says: Everything possesses within itself a living Love and Affection, and this is communicated from one thing to another. Thus all things becoming illuminated and electrified. The meanest flower that blows carries within itself an unutterable significance. Thus poetry and music, the singing of beautiful birds, and the breathings of flowers, and the loving songs of laughing rivulets, and the great thoughts that come pouring into your ideality from these sturdy and grave mountains, are but the germs and fore gleams of great truths which enter into the rudiments of that higher education which is designed to be completed beyond the stars.

For the soul seeks God, from sphere to sphere it moves, immortal pilgrim of the infinite.

All of which goes to prove that all is Love, and God is all. Whose secret Presence, through Creation's veins running quicksilver-like, eludes your pains; taking all shapes from Mah to Mahi; and they change and perish all—but He remains.—WHEELER E. SMITH, Pueblo, Col.

Teach Right-Thinking to the Child:—

We are healing the sick, giving courage to the faint hearted, teaching the harmony of right living to many along every plane of life. But have we not overlooked in a large measure the kindergarten of metaphysics for the young?

Rev. E. E. Berle of Boston, who has revealed such wonderful results from child study in his own family, tells us we should begin dropping the seeds of courage, honor, loyalty and love into these plastic minds as soon as a child can talk.

Surprised Doctor

Illustrating the Effect of Food.

The remarkable adaptability of Grape-Nuts food to stomachs so disordered that they will reject everything else, is illustrated by the case of a woman in Racine, Wis.

"Two years ago," she says, "I was attacked by a stomach trouble so serious that for a long time I could not take much of any sort of food. Even the various kinds prescribed by the doctor produced most acute pain.

"We then got some Grape-Nuts food, and you can imagine my surprise and delight when I found that I could eat it with a relish and without the slightest distress.

"When the doctor heard of it he told me to take several small portions each day, because he feared I would grow tired of it as I had all other food.

"But to his surprise, (and that of everybody else), I did not tire of Grape-Nuts, and became better day by day, till, after some weeks, my stomach entirely recovered and I was able to eat anything my appetite craved.

"My nerves, which had become so weakened that I feared I would become insane, were also restored by the Grape-Nuts food in connection with Postum which has become our table beverage. I appreciate most gratefully and thankfully the good that your food preparations have done me, and shall be glad to answer any letters inquiring as to my experience." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

What are we doing and what can we do for the children through our unified work under the banner of the "New England Federation of New Thought Centers?"

About three years ago the Metaphysical Club of Boston through a most able teacher, introduced to the public schools of that city and suburbs her unique method of teaching children the physical and moral value of right thinking, under the name of "The Progress System."

At first it was experimental and attracted but a few of the teachers, but now its results are appreciated and we believe the time is not

far distant when it will be included with the regular curriculum of the school course in this locality, as it aims to impart an atmosphere which results in the finest formation of character and not opposed to the most iron clad creeds of Protestant, Catholic or Jew.

The teachers tell us the departments where this system is used are much easier to govern, for it develops the higher nature of the child, imparting at once a living interest and a sense of honor.

It was my privilege last June to attend the commencement exercises of a public school in Jamaica Plain that gave an entire evening to a program on right thinking.

A large number of these pupils came from families where disorderly conduct was the home rule from parent to children; but the dross in their natures was rapidly melting away in the crucible of right thinking while the pure gold shone forth in the happy faces and erect forms as they stood for the best in life.

At the close of the evening Mayor Fitzgerald came to the platform and commented upon the program as being most unusual, impressive and unique, to old as well as young; for he said, "It has filled us with the inspiration that comes from a demonstration of courage, truth, energy and purpose."

Just one interested person in every locality reaching out for further information can bring to their circle through a little effort the privilege and honor that should belong to New Thought men and women of teaching in the schools the psychology of right thinking to the children.

What will you do toward helping the children around you to learn that *thoughts* are things to fear and mar the mind and body with sickness and unhappiness, or fill the life with beauty and the body with health?

I shall be glad to answer inquiries regarding this, if stamped self-addressed envelope is enclosed for reply.—SARA G. M. LA VAKE, President New England Federation of New Thought Centers, Brookline, Mass.

A Co-ed at Eighty:—

(The writer of this article is the oldest co-ed in the world, her eighty years detracting nothing from the enthusiasm with which she pursues her studies at the University of Wisconsin. She tells why in this story written for readers of The Evening Press of Detroit.)

An insatiable curiosity to know things accounts for my being in the university at eighty years. My hobbies are literature, philosophy, psychology and ethics. I took every course offered in these subjects at Ohio State University, where I spent the first two years of my college life.

I want to remain in college until I am ninety years old as I enjoy the college atmosphere and life more than anything that has ever come to me.

My being a student came about accidentally. I had gone from my home in Racine, Wis., to visit some friends at Columbus. When there I availed myself of the chance to hear professors discuss psychological topics. After a

lecture I told Prof. Lowdon of my ambition, which was to know all I could of the subject. He asked me why I did not enter college. I was surprised that he thought of it, for I only had a "log school" education, followed by a life of varied experience. I took him at his word and the next day I registered.

In the class room I take no notes and I have no difficulty in memorizing what I hear. I concentrate with considerable dynamic force; storing my impressions in my subconscious and I can command the knowledge when I want it.

Often I take exceptions to the statements that the professors make, when they conflict with my opinions. This is especially true in classes in which child psychology is dealt with. They gradually come to my way of thinking, for they know that my knowledge is based upon years of experience with my own children and grandchildren, as well as with hundreds of others who have come under my care. There is much truth in the old Brahmin philosophy—all knowledge comes from experience.

I adhere to the view that woman's sphere is homekeeping. I was a home maker until five years ago, when my second husband died. After that I entered college in Ohio and some reporters sent the story broadcast that I was a wealthy widow.

You ought to see the great piles of letters which I have received since that, from many nations, all from young people who want to go to college and ask financial aid from me. Now I am not rich and as I could not help the deserving ones even I have refrained from answering them.

Now that my home is a thing of the past I am doing what seems to me the next best thing to home making—seeking after truth under the eaves of a great university. I am happy, very happy.—AMY DAVIS WINSHIP.

A Remedy for Tired Eyes:—

Life is unutterably rich to me, rich in the lessons that make you see over and over how grand and wonderful every duty is, but when I think what I've come through I realize that I mustn't expect others to pick up my lessons offhand. Do you know I don't believe that the story that Jesus was crucified because he was teaching hidden mysteries is true at all. *You can't teach mysteries.* Why, most of the Christians don't know what Christ said when they read the words. Do they?

Oh, do let me tell you of a really wonderful prescription for the eyes. Put a half teaspoonful of ordinary table salt in a glass of water, dip a folded handkerchief in it, wring dry enough not to drip, and place over the eyes just as the light is turned off for the night. Go to sleep so but never mind when it falls off. The tired eyes will feel like new and many forms of strain will be cured in two or three days.

The reason isn't medical but commonsense. The salt water does for the eyes what a warm bath does for the body, it causes all the muscles to relax. Most people sleep with their eye-muscles contracted more or less. Then the

(Continued on Page 62.)



Nerve Sufferers Find Sanatogen A Source of Renewed Strength

NO physical suffering is more distressing in its beginnings, more dangerous in its aggravated forms, than suffering brought about by impaired nerve health.

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The distinguished naturalist and author, writes:

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David Balasco

The eminent dramatic author says:

"It gives me pleasure to let you know the wonderfully beneficial results I have experienced from the use of your Sanatogen. It has a most invigorating effect upon the nerves and I heartily recommend it to all those who like myself, are obliged to overwork. After personal experience I can readily vouch for its recuperating qualities."

George Ade

The humorist writes:

"I have given Sanatogen a trial, and I am convinced of its merits."

(Continued from Page 60.)

tired eyes get only a part rest for most of the night. The salt water gives them a complete rest for the whole night. Prof. Edwin Clapp, the author of the new book on the Rhine and its commerce said to me: "It would be worth your taking the whole trip to Berlin if you hadn't done anything except tell me to put the salt water on my eyes."

Anyone who exercises complete and conscious control over their muscles can do the same thing without salt water, but not many people are masters of their bodies to that extent. We treat our bodies as if they were spoiled children, instead as if they were gentle, obedient, intelligent and industrious servants, as God intended.—ANNE WARNER FRENCH, Marnhull, Dorset, England.

A Chance to Help:—

I have just returned from Austin with a sad heart. We lost in the dam-burst and flood many of our nearest neighbors and dearest friends, but we can rejoice that so many escaped to the hills. Over three thousand people were living there and less than one hundred bodies have been found. The entire business section, including Costello, and three hundred homes have been swept away leaving the people destitute. For more than twenty years Austin was Mr. Horn's home. He built the greater part of the town. No one knows better than we just who must have help and who are worthy.

The author of this letter is a student of the Eddy school and it was due to my liberality and untiring effort that a little Christian Science society was organized in Austin, Pa., acting as Reader, opening my parlors for services, and then erecting a church. But it ended in my being reprimanded and excommunicated by the Mother Church at Boston. I read unauthorized literature, such as Spiritualism, Divine Science, and New Thought.

While in Death Valley this week I tried in vain to locate the exact spot where stood my home and church; but Truth still lives and triumphs. Three members of my Church passed on in the flood. The relatives in Divine Science bear up bravely. We must turn our thoughts now to the living. Our sympathy alone will not suffice.

How many *Nautilus* readers will purchase a copy of "Timely Aid," price \$1.00? The proceeds of this book are to go to the aid of families bereaved and made destitute by the terrible flood at Austin, Pa.—DELIA H. HORN, Wellsville, N. Y.

News of the New England Federation of New Thought Centers:—

The Metaphysical Club, 30 Huntington Avenue, Boston, held its annual fair Friday, December 8, and it was a great success.

The Club will serve an old fashioned New England supper on Wednesday, January 3, with Mrs. Ella Wheeler Wilcox as its guest of honor.

The New Thought Working Auxiliary holds

(Continued on Page 66.)



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

—"El Abha" (The Light) is a little poem by Thornton Chase, inspired by Bahaiism. Printed on brown paper, bound in paper, price 25c. Address Eaton's Art Shop, Eugene, Ore.

—"Love, Life of Jesus, and Mary of Bethany," by Francis Warren Jacobs. The book also contains many short poems and essays on mysticism. The strongest feature of the book is the story of Jesus and Mary. Whether the interpretation put upon their association by the author is true or not, at least his story is dramatic, warm with life, and filled with the spirit of the ideal. It is well worth reading. The book contains 243 pages, cloth binding. Price \$2.50. Published by the author, Francis Warren Jacobs, Sapulpa, Okla.

—"Autobiography of A Disembodied Soul," by Monroe Guy Carleton. This is a book for the comfort and entertainment of those who accept the beliefs of Spiritualism. The literary style of the book is much above that of most works of this class. It is well worth reading by those who enjoy this class of literature. 239 pages, cloth. Price not given. Order of Vreeland Pub. Co., New York.

—"Four Epochs of Life," by Elizabeth Hamilton-Muncie, M. D. A splendid little book for the instruction of children and parents in knowledge of sex. There is an introduction and commendation by Royal S. Copeland of the New York Homeopathic Medical College who vouches for the value of the book. "Four Epochs" is written in story form, and is the cleanest, most sensible volume upon this subject that we have ever seen. 272 pages, paper covers. Price not given. Greaves Pub. Co., New York.

—"Poems of Harold Brian Steele." A little book of verse that is much above the average in originality, technical form and poetic feeling. Cloth binding, antique paper. Limited edition of 300 copies. Price not given. The Lanthorne Press, Ann Arbor, Mich.

—Here is an interesting little 32 page book on "The Bible Argument for Socialism" by Joe Stitt Wilson, M. A., and Socialist Mayor of Berkeley, California. On the very first page of it he says "At this writing—1910—the most powerful moral agency bulwarking the capitalist system is the church." It is interesting and enlightening. The price of the booklet is 10 cents and Mr. Wilson's address is Berkeley, Calif.—E. T.

(Continued on Page 68.)

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Here are a few of the hundreds of unsolicited testimonials from people who have used the White Cross Electric Vibrator and know what it has done. It will do the same for you.

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Upon the request of my sister, who urged me to use her great Electric Vibrator on my son when I was thoroughly hopeless of his cure from physicians' treatment, I write you this recommendation. My son is 16 years old, and eight months ago became paralyzed from the after-effects of diphtheria. He was so badly afflicted that his arms and limbs were twisted out of shape and was confined, all doubled up, in his bed. Medicine and attention did no good, and I had become discouraged in all ways. After treating first his spine at the base and then his limbs with your vibrator he felt such relief that I kept up the treatment regularly, with the result that we soon had him around in a wheel chair. Next he was going around on crutches, and now, after three months' treatment, he is going around with a cane and will soon be entirely cured.

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I have received your Vibrator, and to say that I am well pleased with it is not enough. I wish I could tell every physician just how had he needs one in his office. I am sure he would not hesitate to place his order for one at once.

Longmont, Colo. DR. W. H. EASTER.

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My husband uses your vibrator for rheumatism and says he never had anything so good in all his experience. I would not be without it myself, as I find it is good to relieve stomach pain, back ache, and besides I continually use it for face massage. I used to go down town for that, while now I save the money and the time, besides being comfortable in my own home.

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TABLE OF CONTENTS

1. **HEALTH FROM WITHIN.**—The Right Mental Attitude in which to Seek Health.
2. **THE AWAKENING OF THE SOUL.**—Cosmic Consciousness—The Awakening of the Mind as from a Hypnotic Sleep.
3. **WILL, LOVE AND WORK.**—How to Get Best Results from Work.
4. **OBSESSED BY AN IDEA.**—Undesirable Mental Visitors—How to Get Rid of Them.
5. **LIVE WILLS AND DEAD WILLS.**—Real Will Power—How Gained.
6. **THE VOICE OF LIFE.**
7. **NON-ATTACHMENT.**—First Lesson the Occult Student Learns.
8. **THE WOMAN—THE MAN.**—Marriage and Its By-Products.
9. **HARMONY IN THE HOUSE.**—Love is Creative—Harmony Should be Guarded and Developed—How Husband and Wife May Live in Harmony.
10. **WORDS AND HEALTH.**
11. **ENVIRONMENT.**
12. **HOW TO ESTABLISH HEALTH AND HARMONY.**
13. **THE SUPREME RULER.**
14. **HOW NEW THOUGHT HELPS ONE.**—No Magical Processes in Nature—Working With Nature Produces Wonderful Results—Acquire Poise.
15. **THE POWER OF IMAGINATION.**
16. **HEALTH, HAPPINESS AND BUSY HANDS.**
17. **TO MAKE YOURSELF VALUABLE.**
18. **PRACTICAL SELF-BEING.**—Your own Healer—Speak the Word of Health for Yourself.
19. **THE WAY TO GAIN RESULTS.**
20. **ONE OF THE SECRETS OF MIND AND BODY VIGOR.**
21. **TO LENGTHEN LIFE.**
22. **TO MAKE LIFE BRIGHTER.**

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Very truly yours,

(Signed)
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Morrison, Ill.



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Dis-ease, physically or mentally cannot thrive with knowledge and wisdom any more than darkness can remain in the sunlight; (ignorance remains in the light of knowledge).

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(Continued from Page 62.)

its meetings the first Tuesday in each month at 3 p. m. in Room 207, Huntington Chambers.

To meet the increasing demand for speakers, for small centers, also to offer assistance in forming new centers the Auxiliary has deemed it advisable, since its identification with the Federation in October, 1911, to emphasize more especially this line of work for the coming year. To send speakers who will volunteer their service to speak before centers and assist in forming new centers. Any person or center wishing such assistance may address Mrs. Marv E. Bradford, 26 Water Street, Medford, Mass., President of the Auxiliary.

The Church of the Higher Life, Huntington Chambers, Boston, Rev. Lucy C. McGee, minister, residence 46 Mountfort Street—the most memorable day in the history of this church was November 22, 1911, the occasion of the second annual day with God. The service, conducted from 9 a. m. to 9 p. m., was devoted to Affirmation, Meditation, Silence, Healing. Over fifty persons were in attendance during the different periods.

December 7, the Light Bearers of the Church assisted at a reception to mothers and babies of the Morgan Memorial district in the South End and provided souvenir teaspoons for each baby present. The babies were of all ages and nationalities. No previous year's work has been carried on with more enthusiasm and devotion.

The New Thought Society of Hartford, Conn., holds meetings at 4 p. m. on Mondays and Sunday evenings, at 7.45, Room 62, Goodwin Building, Asylum Street. Regular Monday afternoon meetings have been very well attended this season. These meetings are generally led by members of the society, or local healers and teachers, but the first Monday in December we had the pleasure of listening to an inspiring address by Mrs. Helen Van Anderson Gordon. She will stay in the city for a few days and give a course of lessons.

The Stoughton New Thought Center under the guidance of Mrs. L. Augusta Capen, 73 Seaver Street, is meeting with marked success. December 6, the speaker was Russ H. Gilbert, editor of the *Stoughton News*, his subject "The Religion of the Future, or The Fulfilling of the Law." Rev. A. L. Bean of the local Congregational Church was present and took a lively part in the discussion following the lecture.

These meetings are held at 2.30 o'clock every Wednesday and are free to all. Mrs. Capen throws her home open to these meetings and the New Thought Center is a Center in fact and thought.—HARRIETT E. BRAZEE, Sec. N. E. F. of N. T. Centers, Boston.

From a Nebraska Ranch:—

I am always so busy I never do the little things I like to do, so while I am about it I will do one of them. That is to thank you for the dear *Nautilus*. I enjoy every single number of it. I am twenty miles from the post office and railroad, out in the "Sand Hills" of

(Continued on Page 76.)

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(Continued from Page 62.)

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(Continued on Page 72.)

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My system will stimulate, reorganize and regenerate your entire body. It will restore the lost physiological balance necessary to renewed health. It will make your digestive system take care of your food, transforming it into good, rich blood.

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The following are a few examples of the wonders my system works. They are taken at random from the many thousands I have received.

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—L. H. Haydock.

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The first 30 applicants will get 30 days' Free Treatment. **Absolutely New System.**

*Make this forenoon sublime,
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a prayer, and time is conquered,
and thy crown is won.*

—E. R. Sill.



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(Or Soul Sleep)

By HELEN RHODES.

This book proclaims a new theory of life. The author teaches that the experiences of ordinary physical existence are a sort of *dreaming out loud*, and that from this Soul Sleep (Psychcoma) we must awaken in order to come into a real and true consciousness of life. How to accomplish this is taught in "Psychcoma."

Mrs. Rhodes gives definite directions by which, in sleep, the subconscious mind may come in touch with the cosmic forces and wisdom and power be brought over the borderland of consciousness for use in the waking state.

"Psychcoma" was written out of a two years' experience of Mrs. Rhodes' which was most remarkable, an experience when she seemed actually to be "consciously" living out of the physical.

As the experience progressed, Mrs. Rhodes wrote it all down, that nothing might be forgotten. Then a group of students in New York became enthused and tried the methods, with amazing results in the development of individual freedom and power. Out of all this discovery, inspiration and practice, "Psychcoma" was written. It is a clean-cut statement, concise, scholarly, lucid.

Elizabeth Towne has written an introduction for this book, telling you how to use it to best advantage for yourself and others.

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Part III—Awakenings: Aspiration. Subconscious mind. Obsession. Law of suggestion, concentration, meditation, affirmation. Going in-

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Part IV—Mastership: Cosmic consciousness. Happiness. Dominion. Realization. Healing. Changing environment. Developing personal success.

In writing about this book Mrs. Rhodes made this significant statement:

"It is nothing short of a philosophy of life given to me in the past step by step in study, and now without trying, the NEW material is given to me, unheard of before. I never heard of such an explanation—it is new to me. Nothing obtruse nor intricate; simple and clear. I marvel it has not been given before.—I also give a NEW idea in breathing, called 'The Inward Breath,' and so far as I know it is printed for the first time.—Then, too, I have given a brief statement of what the Bible means, as interpreted by the School of Historical Criticism."

COMMENTS.

"I have read Psychcoma up and down over and over again, and may say that I have never read a book that had so many things that stick out like 'hat pins' every time I take it up."—A. CARY SMITH.

"'Psychcoma' is wonderful. I read all yesterday evening and got up early to finish. It will and has helped me upward and forward and I must read it again. For a long time I conquered my desire to underline, then I began, but the greater part needs it."—GUDRUN HOLM, M. D. (Instructor in the six largest hospitals in New York city and director of her own school of Swedish Medical Gymnastics and Massage.)

"As a literary achievement it is a gem, scintillant with glowing truths, lighting the reader's way into the very Holy of Holies of the secret place of the 'Most High.' Each reading affords a distinct revelation of heretofore unknown depths. The idea of the 'Inward breath,' harmonizing and rounding out the physical and spiritual into a perfect whole is indeed splendid."—EVA C. G. FOLGER, E. Haven, Conn.

"Psychcoma" is printed in large clear type, 158 pages, with portrait and signature of the author. An artistic volume bound in silk cloth.

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Vitality, The Living Force—What It Really Is and How It May Be Gained

By Dr. Julian P. Thomas

In the very beginning of your existence you were nothing but a tiny microscopic speck of vitality. Other specks of vitality derived from your mother's tissues were added to this original speck and you developed very rapidly. Finally you became a human being and made your entrance into the world. Then as you could no longer get vitality from your mother's tissues you would have died had not you received vitality from your mother's milk, and as this was ideally suited to you, you continued to grow rapidly for another nine months or so. Then there came a time when you could no longer get sufficient vitality from your mother's milk, and you would have died had not Nature made provisions for you to get other specks of vitality from vital food. But at this point a serious mistake was made. Up to this time Nature had in a natural way supplied you with new specks of vitality, and you had developed naturally. The new specks of vitality which were added to your original speck were like the original speck, natural, raw, uncooked—but now look and see what happens. Nature and Nature's methods are forgotten. Man with his false knowledge begins to take charge of things. You are to be experimented upon; you, whom your mother would have died to save must stop getting your food supply of vital specks GOD created for you. You may cry and you may fret for them, but ignorant custom says "NO," you must suffer and you may die, but you can live no more upon Natural, raw nutriment. It is not good for you. You must learn to live upon cooked, devitalized specks of vitality.

From now on, the vitality in the shape of food that you must eat and from which you must get your specks of vitality must be cooked, must be changed from their natural condition, must be scientifically prepared. Is it any wonder that half of the children experimented upon in this manner die before the experiment has lasted six months and that the few that survive do so by getting some raw, Natural, specks of vitality from their foods which have escaped the disastrous effect of cooking, but have to get with this limited supply of vitality, enormous quantities of dead, inert material, and hence never become full of vitality and never entirely recover from the experiment, but continue to live in a half devitalized condition, suffering from one form of sickness after another until finally premature death sends them back to their original condition, back to Mother Earth again.

VITAL FORCE is a wonderful force, the most wonderful force, in fact, that we know of. It is

the only force that can CURE disease. Remedies may help to purify the body, but there is no force that can CURE but this force of VITALITY. VITALITY IS THE LIVING FORCE and in this differs from all other forces.

Man cannot CREATE it. It was CREATED by the CREATOR. It is the force that permeates the body of every living creature, no matter how low in the scale of life or how high in the scale of life.

We find this force in living bodies in the shape of microscopic particles of matter, called CELLS. Each one of these cells is a living particle of matter. Each organ of our body is composed of these tiny particles of matter. They are arranged into what we call organs. Some of them form what we call brain, some the lungs, some the heart, some the stomach, etc.

WHEN WE LOSE ONE OF THESE TINY PARTICLES OF MATTER ITS PLACE MUST BE IMMEDIATELY FILLED BY ANOTHER LIKE PARTICLE OF LIVING MATTER WHICH WE GET FROM OUR FOOD. IF WE DO NOT GET ANOTHER CELL TO TAKE THE PLACE OF THE CELL THAT HAS DEPARTED A SCAR IS LEFT AND THE ORGAN TO THAT EXTENT HAS BEEN DESTROYED. IF WE CAN SO ARRANGE IT AS TO GET A NEW CELL FOR EVERY CELL THAT LEAVES OUR BODY EACH DAY THERE IS NO TELLING HOW LONG WE WOULD LIVE.

I am proving every day to hundreds of sick, devitalized men and women, that it is possible for them to displace each dead cell of their tissues with a new cell full of life and vitality. In other words, I am teaching them the secret of long life, superb health and tremendous vitality.

If you are interested in this subject and desire further knowledge, I will be glad to send you a copy of my book, "Raw Food and Vibratory Exercise," provided you will send me 4 cents in stamps to cover cost of mailing.

I think when you have finished reading this book, you will find that it has awakened in your mind a new idea of existence—that you will discover possibilities in yourself heretofore undreamed of. Anyhow you owe yourself a reading of this book. Suppose you send for it today while it's on your mind. Just address,

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THE MILK CURE

A MILK DIET being entirely uric-acid-free will, if correctly taken, cure any curable disease or chronic complaint and will build up an ill-nourished body and make weak nerves strong quicker than anything else. It won't give you the complexion of a child; that is mere poetry; but it will (if my instructions are followed) give you a clear skin and a healthy color and increase your weight by one-half pound or more daily. Anyone can take milk if the "how and when" is known and this is the main trouble.

The following testimony is significant and should convince skeptics.

Writing in the "Naturopath" Dr. Philip Karell, M. D., says:—"I am convinced from experience that the great efficacy of milk, taken methodically and in proper quantities, is an excellent remedy little or not at all known to most physicians. . . . The Milk Cure is one of the most important methods by which we can combat a whole series of chronic diseases."

Booklet of Instructions (Copyright 1911) for taking this diet at home or elsewhere, including advice when returning again to ordinary food. One Dollar. Howard Hill, Box 294, Glens Falls, N. Y.

Note! These instructions bear no resemblance whatever to the self-styled "original." They are the outcome of personal experience and study under the founder of the Milk Cure System, an eminent German specialist.



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Beautiful Hair



is the reward of Nautilus readers who have used Mrs. Rhodes' Great Hair Maker. Users are delighted. They even tell Elizabeth Towne about it!

"I met the other day a young lady who was once stenographer for us. She said: 'Oh, Mrs. Towne, do you remember the Hair Maker you told me of about a year ago—Mrs. Rhodes? I used it faithfully and now have fully twice as much hair as I had a year ago. I am sure I would have lost all my hair if it hadn't been for that remedy. Both my sisters have been using it, too, with most gratifying results.'—Elizabeth Towne."

Year's treatment with picture and information for \$1.00. **GRACE G. RHODES, Dept. B, Corry, Pa.**

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Please mention NAUTILUS when answering advertisements. See guarantee, page 4.

(Continued from Page 68.)

Tell It," which is designed to help the unprofessional story teller. Teachers and playgrounds and children's Clubs workers should study it. The fond grandmother or the visiting grandfather or uncle must tell the children stories—but of the proper sort, and each with a moral. Here is the book that will show them how to do it. It is interesting and fills a new and real need. Published by A. C. McClurg & Co., Chicago. Cloth. Price not given.—C. H. S.

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—"A Superfluous Woman's Rosary," by Shirley Strange. How "strange" that a woman can't write a book without adopting a *nom-de-plume*. However, the absence of a real author's name on the title page doesn't spoil this book. It is a mixture of sense and lack of sense—just "jollies." Some of the "jollies" are inspiring as well as cheerful. Here is one: "The old fashioned heroine could wash away her grief with a good cry; but the modern woman must trust God and keep her powder dry." And here's a sensible one: "Chase that fear, or doubt, out of the open window as you would a troublesome fly. Don't let it light and bite. There is no necessity for this torture." Listen to this. Here the real author speaks: "My dream of dreams is this—To

(Continued on Page 80.)

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Mme Marion Burtons
LOLETA

This
Complexion
Beautifier
is Unlike
Any Other Preparation

To Be Used Instead of Powder

Ladies who cannot use powder because it roughens their face, and also shows, can use **Loleta**. It removes the shine from face and nose—and keeps it off—its effect is lasting—makes the skin soft, smooth and beautiful. Its use cannot be detected. It is also for removing Blackheads, Freckles and Wrinkles. Beautiful women who use **Loleta** say—

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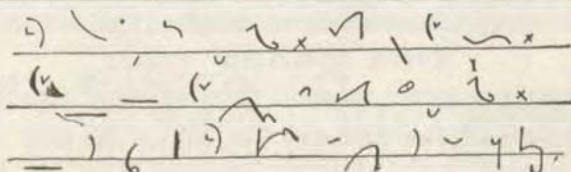
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(Continued from Page 66.)

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(Continued from Page 72.)

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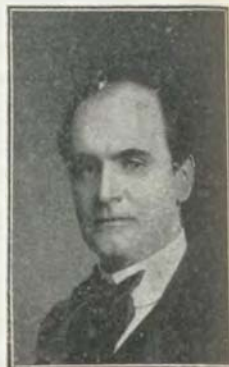
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AN IDEAL

Elbert Hubbard and I took a walk to the Roycroft farm. In his familiar way he said, Ernest, what would you do with this farm if you were in my place? Without taking time to think I at once answered that I would probably use the farm as a help in making the place more and more a "Mecca" for Thinkers, Workers, Dreamers, Authors, Artists and Idealists; and that is what I want to do with much of the property I have here at Peekskill. There are several hundred acres of the land that is so near the depots and street cars that it is especially adapted to the purpose; and there are plenty of good buildings that can be utilized to advantage. We think of having a summer school here the coming season and can provide suitable accommodations for fully 100 people. It is believed that there are thousands of progressive people who would like to spend at least their vacations with others who are likewise progressive; and there is a growing number who would doubtless like to live the year around among congenial associations. As New York is within commuting distance there are boundless business opportunities within reach of the place; and in time we hope to have industries here that will provide employment for many progressive persons who may wish to live here. With the market so near there are opportunities for intensive farming, fruit-raising and co-operative marketing of the products through the avenue of little stores that could at small expense be established at the various towns along the Hudson, also in New York. Motor wagons could go daily with fresh vegetables, milk, eggs, fruit, berries, flowers, etc. A canning industry and the manufacture of health foods could spring from this; and a mail order business to provide an outlet. We have eighteen farms that could be devoted to these and other purposes. We have a large amount of town property that is absolutely ripe for improvement, and there is a growing demand for artistic bungalows and cottages which could be built and sold. We have large quantities of clay suitable for fireproofing, hollow tile, sewer pipe and pressed brick much of which could be utilized in our own building; and as the property lies along the railroad tracks immense quantities could be sold in New York. In such a business freights are the main item, and I know of no similar property that is so handy to New York. A great industry could spring from this. We have large quantities of timber that could be made into lumber for our own building. We have extensive water resources and could deliver filtered ice in New York at about \$1.50 per ton. There is also a large and growing demand for ice here in Peekskill. Filtered ice would command fancy prices. We have the nucleus of an automobile manufacturing business that is capable of great expansion. We could develop the book publishing and mail order end of our business and make a specialty of artistic bindings which would call for helpers who are artistically inclined. We have the facilities for a Sanatorium work, and with the hollow tile could build a fireproof hotel on one of the most beautiful building sites along the Hudson (and only three blocks from the depot) which we own. It would take time and talent to build up these proposed industries; but I am outlining them so it may be understood that we already have the natural resources and equipments for industries that could form at least the basis for employment for many people of talent should they wish to locate here. As property here is constantly becoming more valuable because of its nearness to New York and by reason of the vast improvements in railway facilities that are nearly completed it seems to me that if progressive people would combine they could make this place indeed a veritable "Mecca" for Thinkers, Workers, Dreamers, Authors, Artists and Idealists. I know of no other place so well suited to it that would include so many people within a reasonable radius. We have the educational equipments as well as the material resources; but I do not wish to turn people from their natural channels. If we work along the line above indicated it will be because there is an actual demand for it without much pushing on our part. If the ideal is the right one it will be magnetic and will attract its own. Tell me how it strikes you and then I will perhaps say some things I have not said here and that would enable you to find your place in the work if you have a place in it. Perhaps you would merely wish to buy a lot on the dollar-a-week plan with a view of making money, or possibly to camp here for your vacations. That is a practical thing to do. For further information address Ernest Yates Loomis, Peekskill-on-Hudson, N. Y.

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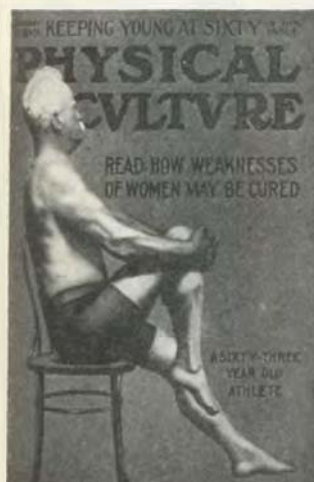
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E. R. MORAS, M. D.

Harvard University Medical School, '88; College of Physicians and Surgeons (Chicago), '89. Formerly House Physician and Surgeon in Cook County Hospital (Chicago); Professor of Obstetrics, College of Physicians and Surgeons (Chicago) etc.

RECENTLY I met someone on the train between Chicago and Highland Park. I didn't get his name, but he turned out to be a doctor, too. He'd "caught a cold in the train last night."

"Was it so cold in the sleeper?" I asked.

"Lord, no, it was suffocating hot," he said. To which I started to remark, "Oh, I see, you caught a hotness. . . ."

Squinting at me over his specs, as if I had pricked his toy-balloon, he wanted to know what I meant—and I meant that he had filled up his bellows all night long with foul, toxie, over-and-over-again inhaled and exhaled human breath, and his blood-and-flesh was trying to snuffle and leak it out of him in the form of slime, mostly—and "if you're sensible, doctor, you'll help yourself to get rid of that load of gaseous and slimy foulness."

"You mean to take a little quinine, and...?" he dubiously queried.

I wasn't looking for that, but caught the cue and sputtered out, "Quinine! and why not a little whisky with it—and some aconite or bella-

donna—and a cocaine spray—and a few stiff doses of aspirin or sodium salicylate and a Turkish bath. . . . and—er—er—and—well, doctor, are you going to eat some supper?"

"Why—I guess so."

"Are you hungry?"

"Not much; kind o' lost my taste but I'll manage to eat something all right."

There you are, boys and girls, little and big. Talk about force-feeding chicks and geese for market.

Just then the train reached his town, so I hastened to remark that if I were he I'd feed my body plenty of pure air and water and orange or lemon juice and get rid of that "beastly cold."

"You mean you would diet? You believe in dieting to cure a cold?" and off the train he went. Off indeed!

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