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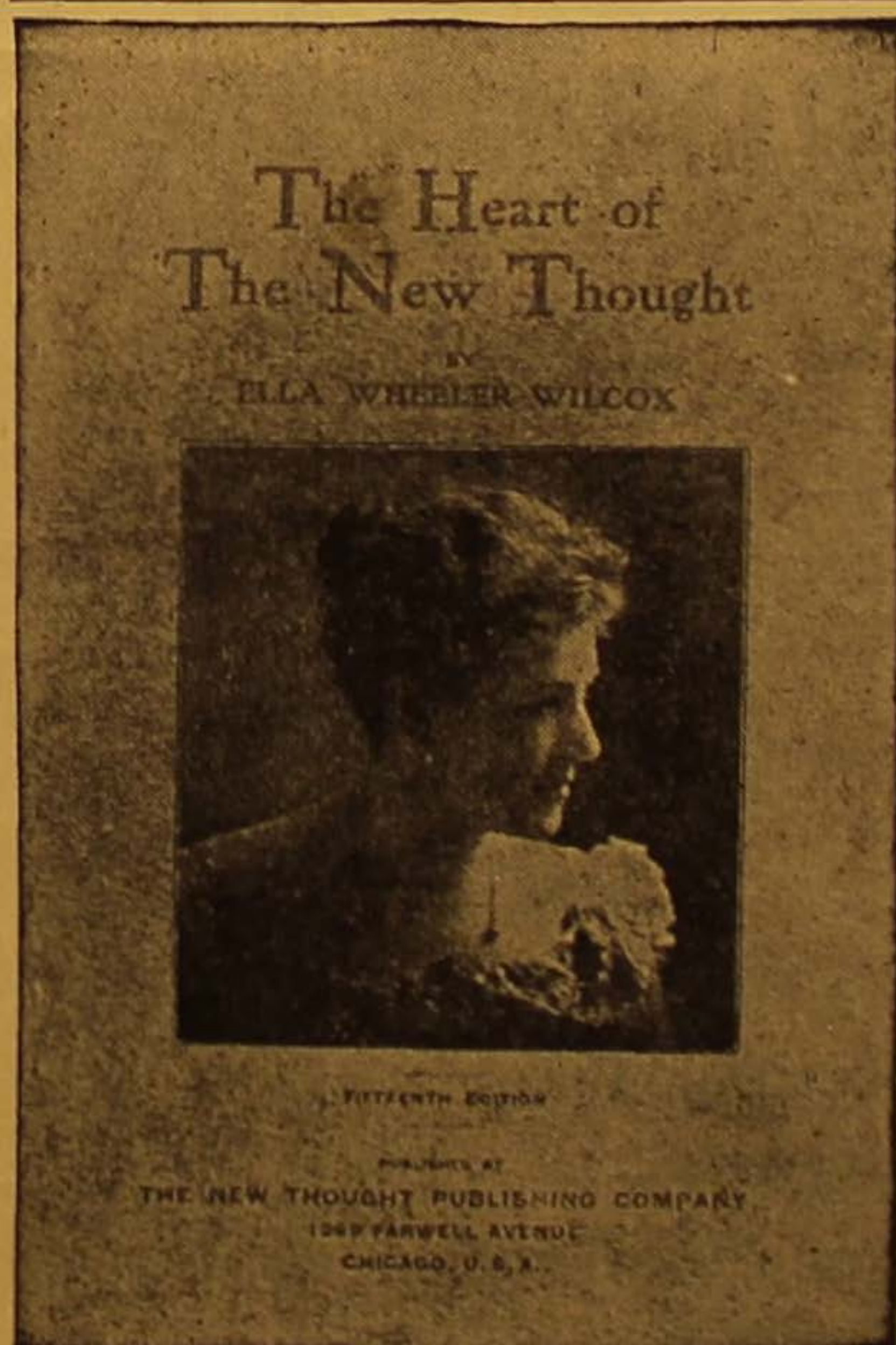
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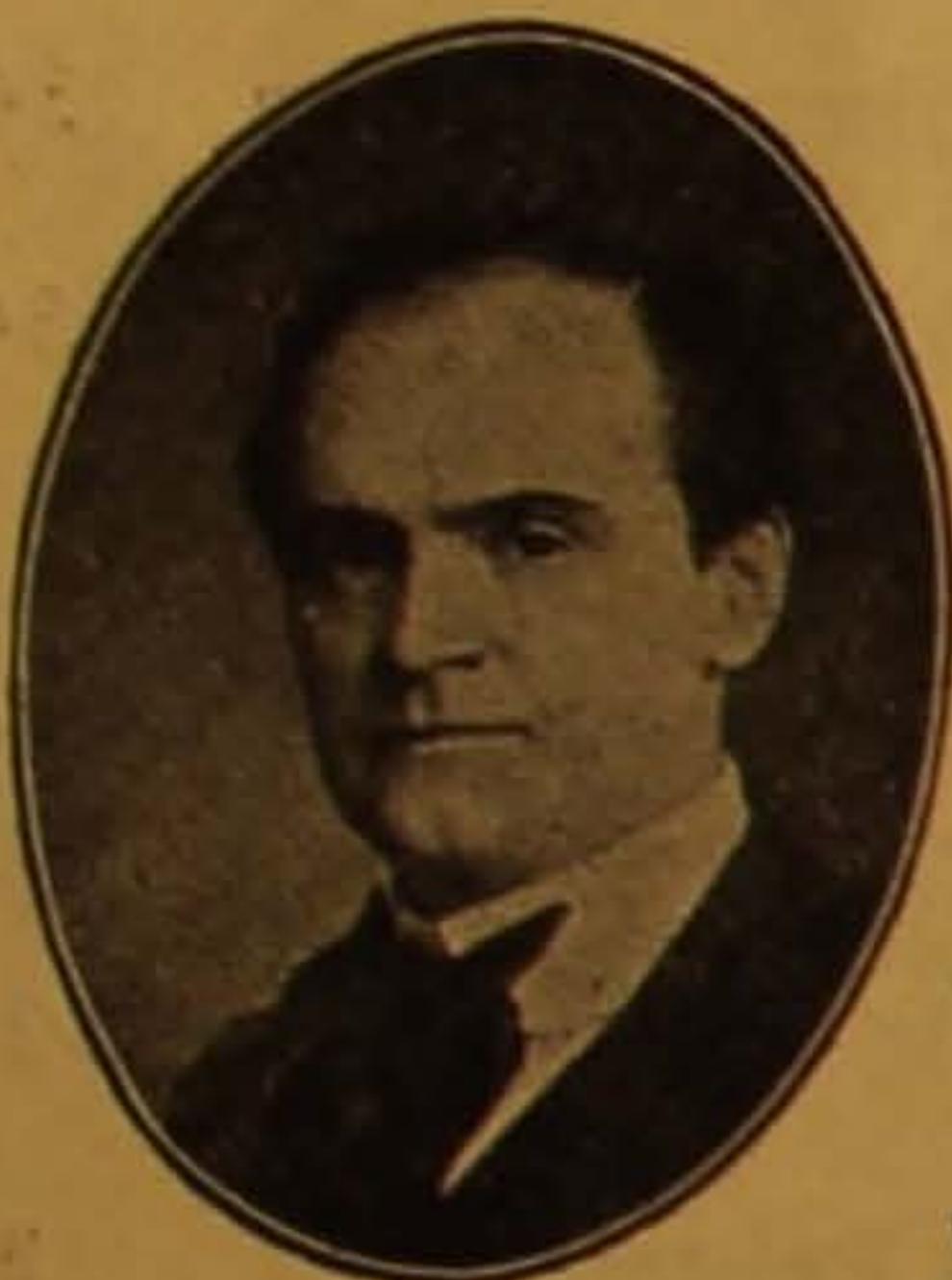
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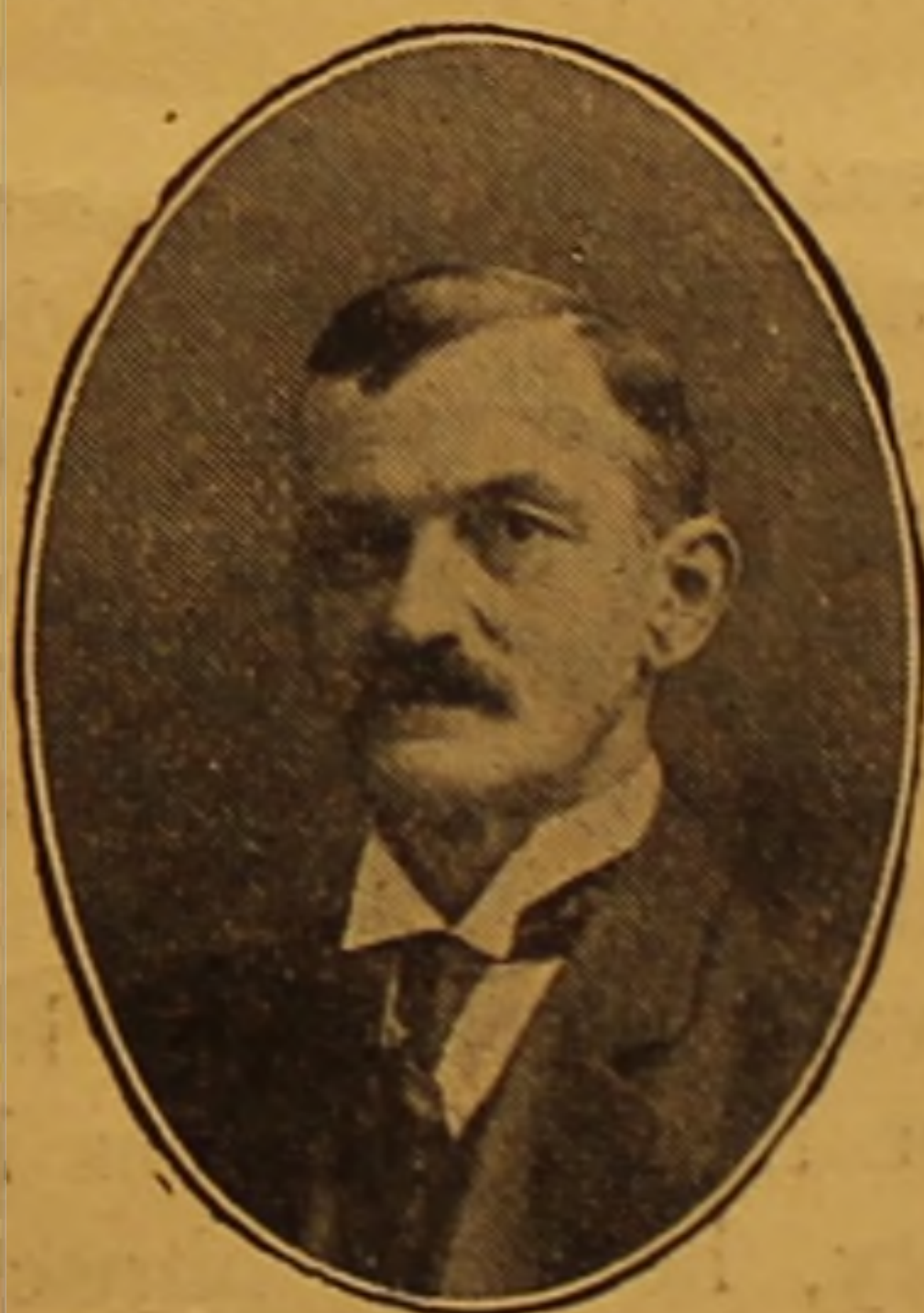
No. VII.

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."

OCTOBER, 1909

The Increasing Purpose

By Sidney A. Weltmer



Life is a process of perpetual change, showing an ever-increasing purpose in every activity, seeking to find expression to its fullest capacity. The view of the investigator of to-

day is constantly broadening, and as the curtain of ignorance is swept farther and farther aside by the seeker after truth, revealing the wonders of creation, with eyes no longer holden the individual stands enraptured with the marvelous vision which greets him on every hand.

Science has rendered it impossible for the thinker to longer consider the old presentation of the Divine plan, inasmuch as the microscope has permitted man to look upon the processes of life in the very act of creation, proving in every instance that creation is a continual process and that the manifestation of life in any form of being is largely influenced and governed by the suggestions of its environment.

Our study of nature and of natural law discovers the Divine plan, and this plan discloses a purpose which man is as yet unable to comprehend in full—that of perfection.

At the beginning of its existence each created thing is endowed with certain powers and capacities which must be expressed. In the expression of its innate powers every form of being acquires personality. This gives it an identical and individual existence. This individual, then, as a personality, must exist and persist until the complete purpose of its being is accomplished.

Now arises the question: Is this the basis of immortality? Must man, having acquired a personality, exist until he has completed all of everything of which he is capable? Must he live with an increasing personality, with an increasing purpose, with an increasing unfoldment, passing through various incarnations? Or must he progress in another life, living in one plane until he has completed all that is possible for him to accomplish there, thence evolving into another plane of existence, until the entire Human has

The Increasing Purpose

been lost and the unfoldment of the complete Divine is attained?

These are questions which are daily presented for man's consideration, leading him into a labyrinth of thought from which he finds it difficult to extricate himself.

Out of the increasing desire for complete expression on all planes of life, grew the idea of reproduction and multiplication of species—out of the feeling that there was more to do than one generation was capable of accomplishing, that there was more evolution possible than one being could unfold during its sojourn here.

For a time man lost sight of the fact that as a mentality there is no limit to his capacity for unfoldment; but renewed study and investigation demonstrated that the mind is constantly doing more than it is capable of comprehending in consciousness; constantly craving more than it is conscious of desiring; constantly proving equal to more than in consciousness it has conceived possible. Then he reached the conclusion that there must be something within the individual that has not completed its mission—that there must be the power to accomplish a work yet unfinished.

In the life of every individual who has been a success in the world, when the different stages of his career are marked, the evolution of this increasing purpose is clearly discernible.

In each human mind there is the *capacity* to perfect whatever it undertakes, to carry it to full completion, to absolutely finish it; and until the things which man is capable of accomplishing are completed, the mind will never be satisfied. The increase of power that comes into human life, into human experience, is only the expression of this increasing purpose.

The expression of the later conception of the possibilities of man has fallen upon the ears of the orthodox as something little short of blasphemy; not because they cannot feel that same impulse from within reaching out for perfection,

but because those in authority have said these things cannot be.

However, despite the clamor of the voice of Authority, the progress of to-day evinces the fact that man is guided more and more by the mandates of his own intuition, rather than ecclesiastical teaching, and is working toward the purpose of expressing all of which he is capable.

The nature of man's inner self precludes all possibility of reaching a condition of perfect satisfaction and contentment until he has accomplished all that a human being can do, until he has lived out all of his capacity, realized all of his hopes and attained his highest ambitions.

Each added accomplishment aids in the process of refinement, and step by step the mind is reaching upward toward Infinite Life, ever expanding and unfolding its powers, manifesting more and more of the increase in the direction of ultimate perfection.

Ofttimes the increasing purpose manifests in a strong and overpowering desire to accomplish some particular aim, and, unmindful of the fact that seemingly insurmountable obstacles tower in the way and will have to be overcome before the victory is won, the individual sets his face steadfastly toward the goal of his ambitions and as the thought evolves in all of its potentiality, he finds himself with more strength than he has consciously desired, more wisdom than required, and an abundance of time at his disposal for the exercise of his powers.

It is the privilege of every individual to have his abode on the mountain top of achievement, where no discordant note can disturb the perfect harmony which holds him entranced; to breathe the rarefied atmosphere of truth, and to quaff from the cup of knowledge the divinest nectar of the gods.

Man has worshiped too long at the shrine of an imaginary absent Being, bowing himself in most obsequious servitude before a throne that is purely a structure of his own fabrication, while it is the privilege of the child of a King to

share in the glory of his Father and to aid in accomplishing the ever-increasing purpose of the Creator of the Universe.

Thousands of impulses that would have led to the greatest attainment possible, had they not been strangled at birth, have been crushed in their incipency because the mind of the one whose soul they stirred harbored a fear of public condemnation should he give them expression.

Many have toiled in the valleys all their days, existing in ignorance and superstition, and failed to catch the cadences from the heights, when they might have enjoyed the wonders and harmonies of the universe had they but dared to lift their eyes to the dazzling sun of the possibility of perfection.

As the individual gives expression to the impulses of his inner nature, he grad-

ually lays aside the dross of the coarser thoughts of earth and becomes more and more absorbed in the contemplation of the greater view that opens to his enraptured vision, listening ever to the message that he can catch from out the Absolute, when his ear is attuned to naught but the divinest harmonies.

The world-wide slogan of today is progression. Every day, every hour, every moment, must widen the field of our activities, broaden the scope of our vision and lead us into the brighter pathways where we discover only the gold of character. We must live in an atmosphere of perpetual change, and then as our minds unfold we can gather for our own even the thoughts from the Delectable Mountains, catch glimpses of eternal life, and in consciousness join our forces with the great ground swell of the increasing purpose of the Infinite.

"Have A Rosary of Hope"

By Katharine Thore

Love, happiness, success—my precious rosary.



F each sunrise I make a golden thread,
And then I slip the beaded words thereon,
Saying them over—through the work-filled hours—
Till sun and shadow wear to evensong.

Within the jewel casket of my heart
All night I hold my radiant rosary;
And now—by telling of these magic beads—
Love, Happiness, Success have come to me.

The Virtue of Absolute Truthfulness

By Ella Wheeler Wilcox



If you are a young girl looking forward to life, and hoping to make yourself an attractive woman (the kind of woman who will hold friendship and love after it is attracted), learn now the great value of truthfulness.

If you are a mother of a young daughter, preach truthfulness as earnestly as you preach chastity to her.

Truthfulness may be called the chastity of speech.

Many a woman is chaste in body, and wanton in speech. Everywhere, in all classes of society, among the laboring people, among the home-makers and home-keepers, among frivolous and fashionable folk, absolute truthfulness is a rare virtue seldom found.

Sweeping as this statement may seem, yet any one who cares to seek for a really truthful friend, will find it is based on fact.

Untruthful people are of various types.

There is the boasting liar, who tells of her riches, her great achievements socially or otherwise; of her distinguished friends, of the compliments paid her, or hers; of the wonderful things her family has done; and all she and they expect to do in the future. More than half of her statements and assertions are pure fabrications, mental imaginings, and cannot bear the light of investigation.

There is the malicious liar, who tells all the unkind things she hears of her neighbors, and adds to them, and who forever keeps herself and her associates in a broil. Fortunately for the world, she is the exception, and a neighborhood

seldom produces more than one of her kind.

But the prevaricator may be found by the dozens.

She makes all sorts of excuses to break engagements or to explain her failure to keep her word. She invents situations and pleads illness of herself and family when there has been nothing but a change of mind, or a mood of forgetfulness, on her part. She is not malicious or unkind and she does not foolishly boast, but she unblushingly fibs, and considers it quite proper to do so, if it permits her to escape an unpleasant moment.

Another type of untruthfulness is often displayed where fear of reproof leads the offender into falsehood. This order of woman is found in the working classes; where the broken piece of china, or the misplaced article, is laid at the door of some other toiler, or the blame is placed on the cat or dog.

Many children indulge in this cowardly kind of lie, where the parents or the teachers are severe, or where a love of approbation exceeds the love of truthfulness.

There is not sufficient importance made of the great virtue of absolute truthfulness in the bringing up of children.

Exact statements should be rewarded with praise, and in the smallest occurrences of daily life, absolute reliability should be demanded. It is a matter of the most serious consideration, affecting the whole life and the lives of others.

Truthfulness does not mean that we should always state all we know at all times, on all subjects under discussion.

Silence and tact, and the change of topic at the right moment can prevent the necessity of always telling what is

better not told. But when we DO speak, let us tell the truth, in the largest and smallest events of life.

Let us say, "I forgot my engagement; I am sorry," instead of, "I was taken ill suddenly and had no time to send word." Let us say, "I broke or misplaced that article, and I will be more careful next time," instead of saying: "It must have been the cat; I saw her in the room when I went out."

Let us say, "I have met such and such people casually;" or "may have been presented," instead of, "Oh, I know them intimately," when such is not the case.

Let us say, "six," instead of "sixteen" or "sixty," when "six" is the number; and let us say *Tuesday*, instead of *Wednesday*, if *Tuesday* is the day in question, and we find it necessary to mention a date. In fact, *let us be absolutely truthful*.

This does not, as before said, mean that we shall be brutal or the spreader of unpleasant facts. People who love

to lie are fond of saying that truthfulness is impossible in a civilized community, that we are obliged to tell small lies constantly to be agreeable and kind.

This, too, is a lie.

The occasion where the kind lie must be spoken does not occur twice in any man's or woman's life. Always can the tactful and truthful way out of other occasions be found.

There was the God-fearing, sweet-souled Sister of Charity in Victor Hugo's great book, who lied when the bloodhounds of law were in pursuit of a hunted and suffering fellow creature. When asked if she had seen him pass, she said, "No," and allowed him to escape the hands of injustice.

But such situations occur once in a lifetime, if ever; and more frequently in books than in reality.

No woman is absolutely chaste who indulges in any phase of falsehood.

Be chaste; and be truthful.

You are just as good as you are happy; just as fortunate as you appear to be; the lines on your face talk louder than your tongue; and every turn of feature cries, "*Because.....!*"
—FLORENS FOLSOM.

Mischief is the overbubbling of a boy's fountain of Life. If it doesn't brim over in little tricks, his conducting-pipe is choked and his supply meagre. Look to the cause.—
FLORENS FOLSOM.



Eusapia Palladino

III. THEORIES TO ACCOUNT FOR HER PHENOMENA

By Hereward Carrington



IN the last article I endeavored to give as clear a mental picture as possible of the general run of a typical seance with Eusapia Palladino. This is essential if the phenomena are to be understood. The position of the medium, the table, the various objects moved, the sitters, etc., must all be kept clearly in mind if we wish to understand her phenomena aright and have any clearly formed ideas regarding them. It would be impossible in the short space at my disposal, to prove that these phenomena are genuine and are as I have described. Several bulky volumes have been written upon this medium by eminent scientists—Morselli, Lombroso, Lodge, Flammarion, de Rochas, de Fontenay, etc., and still her phenomena are questioned by the scientific world as a whole. If that is the case, how impossible would it be for me to establish the reality of her phenomena in two or three brief articles! Yet I shall endeavor to lay before the reader the strongest reasons possible for thinking that these phenomena are real, and not the results of trickery or fraud.

Of course "seeing is believing"; and no one who has not actually seen the phenomena can be supposed to credit their existence. The world would be asking too much of him to ask that! Tables do *not* rise into the air of themselves, and float about the room; music boxes do *not* play of their own accord; and when they appear to do so, there must be some delusion somewhere!—thus reasons the average skeptic and he cannot be blamed for his conclusion.

Let us consider, then, how far deception can be supposed to account for the facts. Certain it is that all the phenomena must be produced by the me-

dium herself; for she comes quite alone to a strange house, enters a room she has never seen before, and immediately takes her seat upon a chair offered to her. Often she is searched; but nothing suspicious has ever been found upon her person. Confederates would be utterly impossible.

Does Eusapia, then, produce the phenomena herself? It would seem quite impossible for her to do so. Her feet have been tied to the rungs of her chair with rope, her knees held, her hands tied to the hands of her controllers; yet in spite of all these precautions, phenomena took place even at some distance from the medium—the light being always sufficient to enable the sitters to see, as well as to feel, the medium distinctly. When an object is moving in the direction of the medium, the obvious explanation is that she is pulling a thread attached to it. Yet on numerous occasions investigators have passed their hands between her body and the object, and completely round it, and found no thread, hair or attachment whatever.

Are these phenomena due to illusion or hallucination on the part of the sitters? Some might be tempted to adopt this view; but it is quite untenable, nevertheless. For, (1) these phenomena have been *photographed*—and we must assume that the *camera* cannot be hypnotized or hallucinated! (2) Mechanical and electrical tests have been employed, proving beyond all doubt that the phenomena are objective. (3) The impressions of beards and hands left in wet clay, etc., prove their real existence. (4) These hands move physical objects from place to place, and the objects are afterwards found to have moved. (5) They are seen by several persons at the same time,

and their impressions mutually check one another's. So that, taken all in all, the phenomena may be said to be definitely objective, whatever their nature may otherwise prove to be.

If then the phenomena are genuine and objective, how are we to account for them? Many theories have been advanced from time to time by continental *savants*, which theories I shall briefly summarize.

As far back as 1840, M. de Gasparin and Prof. Thury advanced the idea that the body emits, under certain conditions, a peculiar mode of energy, which they termed *psychode*. This was supposed to be fluidic in character, and act at some distance from the body upon material objects, by means of projection. This force was said to be under the control of the *will*. Closely allied to this theory is that of Sir William Crookes, advanced some thirty years later, of *psychic force*—a term still in general use. This has been developed into a systematic hypothesis by Colonel Albert de Rochas, of Paris, who has called this action or manifestation of energy, "Exteriorization of motivity." His conception is this: that the motor or motive impulses of the body—which usually terminate at the skin—may, under certain conditions, extend beyond it; so that, instead of the mere movement of a muscle, a finger or an arm, we should have this motive force extended beyond the limits of the body, into space,—and resultant phenomena! This theory has many facts in its favor, and seems to be almost certainly correct for a larger number of the manifestations. Thus, when Eusapia makes a gesture in the direction of an object, and a second or two later the object moves, it is almost positive evidence that some form of vital energy is externalized and acts at a distance. Yet this theory, ingenious as it is, fails to explain all the facts in a satisfactory manner. It fails to explain the hands and heads and faces that appear at these seances and the evidences of an independent intelligence

which often manifests itself upon request.

This brings us to the spiritistic theory, which says that these phenomena are due to the manifestations of spirits of the departed. In common with most mediums, this is what Eusapia herself believes. She is "controlled" by a certain "John King," a pirate and marooner, who is supposed to be related to the "Katy King" studied years ago by Sir William Crookes, and who materialized through the mediumship of Miss Florence Cook! Sometimes "John" shows himself, and offers his head to be felt—i. e., for general inspection. He has a large head with a black bushy beard. Yet the instant he has receded into the cabinet, nothing is found inside it! Is this head a spirit indeed? Can we conceive spirits of the departed wasting their time in such trivial and useless manifestations, year after year? Is this theory not disproved by the fact that many of the phenomena seem to be directly under the medium's own will and controlled by it? Some of the phenomena are certainly *not* spiritistic; are the others of that nature, or are they not? If not, what of this mysterious head, and of the hands and forms that manifest themselves at these seances?

Let it be acknowledged that science has as yet no completely satisfactory explanation of these mysterious phenomena. But tentative theories have been advanced, one of the most ingenious being the following:

The ether all about us is the great conveyor of energy. Light, electric and other waves are carried by it from place to place; and more than that, matter itself is now thought to be nothing more than modes of activity of this all-pervading ether. The work of G. LeBon and others has proved beyond all doubt that matter, as we know it, is nothing more than points or centers of force within this ether. Matter is consolidated energy! From which it is obvious that we need only condense it in just the right way in order to produce or cause to appear what we know as matter.

Now, in his "Evolution of Matter," Dr. Latham has published several photographs of what he calls "materialized matter." At the points of electric needles, as great strains in the ether have been brought about, that it appears to be perfectly solid, and is shown in the photographs. Here, then, we have matter materialized in the physical laboratory—and by a man who is skeptical of spiritualistic phenomena!

If this be true, is it not conceivable that intelligences more powerful than our own might wield forces unknown to us, and cause temporary materialization of forms or parts of forms? And might not our subliminal selves—our subconscious minds—also be in possession of such exalted powers, and be enabled, also, by means beyond our comprehension, to bring about this materialization of matter?

This is the view adopted by G. de Fontenay and by Prof. Morrelli, of Genoa, who ridicules the spiritistic theory. He believes that the forms seen at Eusapia's seances are really creations of her subliminal mind—externalized, as it were, in space, and crystallized in the form of the phantom seen. It is as though her thought, her dream, her imagination, was so intense that it actually took shape, and became the phantasmic form she imagined.

This theory has been carried yet further by Sir Oliver Lodge, in his discussion of this remarkable case. He drew attention, first of all, to the synchronous movements made by the medium whenever a distant phenomenon was produced. Thus, if the notes on a toy piano are struck in the cabinet, at some distance from Eusapia, she plays with her fingers upon the back of your head in exact correspondence to these notes. Again, Eusapia will frequently lift a finger of one of her controller's hands to her cheek, and make, with it, a circular movement; and exactly corresponding to this movement

the small music box in the cabinet is played. When she stops, it stops, and when she goes on again, the turning of the crank of the music box is again resumed. The real movements of her physical fingers and the real movements of the crank-handle at a distance exactly correspond. What is the connection between the two?

Sir Oliver Lodge was driven to the conclusion that thought was the underlying reality of the universe, and that we must look in some such direction as that of complete idealism to explain these facts. He pointed out that we sometimes observe the twitchings of the muscles of a dog's leg, when he is dreaming—probably imagining himself at the chase and pursuing a hare. Now, if we can imagine this dream so real, so vivid, that a distant hare was actually caught and killed—then we should have some sort of parallel in the two cases. It is as though the dream of the entranced person were so real that it actually became objectified, and took shape and form—assuming the role of some phantom, or enacting some scene which the medium had in her mind.

Logenious as this theory is, it fails, nevertheless, to account for many of the facts. When phantoms appear—as they do at many of the seances—and perform actions contrary to the medium's will; when, further, they display knowledge of certain subjects concerning which the medium knew nothing, we have here a phenomenon most difficult to account for on any theory other than spiritistic. In other words, the spiritistic theory seems the only rational one to account for many of the facts; while, on the other hand, it is flatly opposed to some others—for instance, those movements which occur in direct consequence of the medium's volition. From which it will be obvious that no theory at present advanced explains all the facts, and that we have not, as yet, any complete satisfactory theory to account for these phenomena.

(To be continued.)

Prayer

By Adele Terrill Jones



PRAYER is spiritual growth. Stilled to receptiveness, a divine impetus rushes through our being, purifying us for the time from all that is dross.

How many tiny filaments have been put forth at such times—connections with the great unseen—to last long after these moments have passed!

Prayer might be called the first step of the soul, a feeling our strength in a world we must learn in this faltering way.

The strong soul no longer prays, but is the very embodiment of the divine essence that makes prayer possible; it becomes prayer—waking or sleeping is the shaft poised but for upward flight.

How many and multiform are the prayers of men! A mother stooping over her sleeping babe, delicious images of love filling her soul, touching the strings of Life to exquisite harmony—this is prayer, this soul-ravishment that is so near to pain.

The artist seeking to portray with his brush the ecstasy he feels, a cloud then no longer a cloud but a bit of detached soul stuff, plastic and knowing to his touch. This is prayer.

He is in a state of prayer who sees behind each face a lighted torch.

Poets pray incessantly; they are the soft-voiced friars that chant God's praises in the words He most must love to hear. Born of the spirit, they flow to inner sanctums where an unholy foot hath never trod; they penetrate to the golden nebula that lies behind all nature; they are mute before its holy of holies; then, filled with rapture, they give us their song.

It is like this the angels pray.

It is like this a drop of dew becomes moonlight, or sunlight, or the sea—flowing into the radiance thereof, mingling, aspiring.

This is prayer.

A Prescription For A Few

By Jessie L. Bronson



YOU'VE been taking the "I Am All I Desire to Be" tonic, you say, and you've emptied several boxes of "I Can and I Will" pills, haven't you? Yes, I thought so, and I wouldn't wonder if you had applied some Christian Science plasters also. And yet you are "no better." Well, let us see if we can get at the difficulty.

All the remedies in the New Thought pharmacopœia are good, but not necessarily all *good for your particular case*, at its present stage. Your case is one that requires the services of a Specialist. Let me play Specialist for a few minutes and see if I can diagnose and prescribe.

Your case is one of over-stimulation, both physical and mental.. You do not need any "I Can and I Will" pills at present. You require a bromide, not a stimulant.

A good physician does not prescribe strychnine in a case where the heart action is already too rapid. Your case calls for the "I Don't Care" *sedative*, taken often and in large doses.

You need to crawl between two fresh cool sheets, (I hope there's been a sprig of lavender or dear country sweet-grass lying between their folds,) and just not care if you never crawl out of them, and *not care that you DON'T care*.

Let us see, you've been *caring for everything* all your life, haven't you? Well, quit it, and *care for nothing* a while. It was a very wise Teacher who once taught his disciples to "be careful for nothing."

Just sink down into the blessed luxury of those lavender-scented sheets and say, I DON'T CARE! *I don't care* whether I live or die! *I don't care* whether I ever get well or not! *I don't care* what people say or think. *I don't care* if the

whole world goes to smash! I DON'T CARE!

Just for the time being *don't care* about anything or anybody.

Think you "ought to get up and go to work," do you? Think the world can't get along without you? Just try it and see. If you were to drop out of this plane of existence entirely, the world would still turn serenely on its axis. The waters of life would close over you and leave not so much as a ripple to mark where you sank. Just drop out of life temporarily, and see how little difference 'twill make in the running of the machinery of the world.

"But," you protest, "they say anyone can cure one's self by will-power." Well, "they" are not far from right, but it makes a difference how you apply the will-power. *You* have connected the current with the wrong end of the machinery. *Your* will should be applied to the brakes, not at the throttle. And (just let me whisper a secret) it requires *more* will-power for some people to put on the brakes, than to open the throttle. Just meditate on this for a little.

Rest a while and be at peace.

Think peace, breathe peace.

Eat and drink peace, and rest, and don't-care-ness.

If people call you lazy, *let 'em*.

If they call you a crank and a fool and a lunatic, never mind. Ten to one they'll be the same sort of lunatics themselves some day. Besides, it's the real lunatic, you know, who thinks he is sane and that the other fellow is crazy. *You have been crazy enough*, but you're growing sane now.

You've been living on I Can and I Will all your life, and you must have a change of diet. Reversal is the order of

the day. *You* don't need to clench your fists or set your teeth. You've lived with them set all your days, in a mad effort to keep pace with the crowd. Don't try to keep pace any longer! The Lord can find a place for you somewhere, though you march not with the soldiers on the highway. Perhaps He wants you to rest by the water-brooks awhile. And maybe (just maybe, you know,) He has something far more beautiful for you to do than pacing dusty streets, when He can get your ear long enough to tell you what it is.

So use the "I Don't Care" solution freely. It would be deadly to some: for you it is salutary. Bathe in it. Spray yourself in it. Let it trickle all down that tense spinal cord of yours, and saturate those stressed nerve-centers. 'Tis the only way to loosen that life-long tension.

The truth is, you've run your machinery so hard and fast, that there has been little opportunity for repairs. And now the machinery is not only damaged, but the power has run low. "Plenty of power at the power-house," you say? Of course there is, but how do you expect it to reach you when the lines are down? Get to work and use what power you have left in reserve, to repair damages. Meanwhile let custom work alone. You need all your power on your own plant at present. Clear out the conduits, and the flow of power from the Great Central Dynamo will be re-established.

When the Lord wants you to "get up and go to work," He'll tell you so. He doesn't always trouble to tell the really lazy man such particulars—'twould be a waste of breath; but He'll tell *you*, never fear, if you're only quiet enough to hear His whisper. The voice of the Spirit is soft and low as the sigh of the whispering night-wind. Only those who are *still and listening*, hear it.

When you have taken the "I Don't

Care" sedative long enough, you may begin on a mild tonic—say, the "I Am Joy" elixir; but not too large doses at first. Don't get inflated. There's danger for you in that. Later on you may try the "I Am All I Desire to Be" tonic with safety, and may even take an occasional pill from the "I Can and I Will" box, if you feel that you need it. But go easy! You've been burning your body out with soul-fire. Let the fires die down for a little. They won't go out, never fear. You've more soul than body already, that's why soul-stimulants aren't good for you.

To the over-strenuous, I preach the Blessed Gospel of Laziness. Be lazy, *be lazy*, and again I say BE LAZY *though the heavens fall!* Be as lazy as you like, as long as you like, and as much as you like.

But ponder this diagnosis awhile, and be sure it fits your case before you take the prescription. And don't try to hurry about getting well. *Nature never hurries*. Use the whip and spur, and she only balks. Give her free rein, let her take her own time, and she'll carry you safely to your journey's end.

"But," you object, "it required less than a year to make my body in the beginning, why so long to make it over?" Did you ever try to make for yourself a new and up-to-date gown out of some old, patched, frayed and thread-bare gown that you had worn for years? And didn't it require more time, and wasn't it a much more difficult task than to make your gown from a nice new piece of cloth? There you are answered.

In every atom of your being lie hidden the Life Germs, like yeast in the measure of meal. Give them the warmth of the Brooding Spirit and they will multiply and leaven the whole lump.

So shall the "stone cut out of the mountain" become the corner-stone of a living temple, all-glorious, a "temple not made with hands, whose builder and maker is God."

Up-To-Date Conceptions of Science

XIII. LIFE AND MIND AMONG THE PLANTS

By William Walker Atkinson



Dr. J. E. Taylor, a well-known authority on the subject of the psychology of plant life, says: "Perhaps one reason why plants have been denied consciousness and intelligence is because in the structure of even the highest developed species we find no specialized nervous track along which sensations may travel, or where they can be registered, as in the ganglia and brains of the higher animals. But it should be remembered that none of the creatures included in the ancient and widely distributed subkingdom *Protozoa* possess nervous structure, whilst many in the next more highly organized subkingdom, *Cœlenterata*, have no trace, and the rest but a feeble development. Yet we do not deny these lowly organized animals a dim and diffused consciousness, or even the possibility of their structures being so modified that they can profit by experience, and thus develop that accumulated experience of their kind we call instinct."

Some of the authorities while recognizing that "instinct" in animals arises from habits of mental action which have become fixed in the race-memory of the species, try to avoid attributing to plant-life this capacity for acquiring and transmitting experience along the lines of instinct. Accordingly they seek to avoid the use of the term "instinct" in connection with plant-life, and substitute the term "tendency," which is meaningless in this connection unless it be considered as analogous to the avoided term "instinct." That the so-called

"tendency" of plants is as much the result of acquired habits as is the "instinct" of the low forms of animal life, cannot be doubted by any one who has paid the slightest attention to the subject. The refusal to grant the use of the term "instinct" to plant-life is akin to the old-time hesitancy to use the term "mind" in connection with the lower animals. Even to this day there are many people who speak vaguely of the "instinct" of the horse and dog, even when referring to instances of unmistakable manifestations of intelligence.

The highest authorities, however, are not so reluctant to give to plant-life its share of elementary mental power. For instance, Darwin says, speaking of the wonderful sensitiveness of the root-tip of plants: "It is hardly an exaggeration to say that the tip of the radicle thus endowed, and having the power of directing the movements of the adjoining parts, *acts like the brain of one of the lower animals*; the brain being seated within the anterior end of the body, receiving impressions from the sense organs, and directing the several movements." Cope says: "We can understand how by parasitism or other modes of getting a livelihood without exertion, the adoption of new and skillful movements would become unnecessary, and consciousness itself would be seldom aroused. Continued repose would be followed by sub-consciousness, and later by unconsciousness. Such appears to be the history of the entire vegetable kingdom."

Dr. J. C. Arthur, whom we have previously mentioned, is one of the most advanced advocates of the theory of the "psychology of plants," and in his interesting work entitled "The Sagacity and Morality of Plants," he takes a most

radical position along these lines, accompanying his theories with many illustrations and examples from plant-life which should be sufficient to convince the most skeptical person regarding the presence of life and mind among the plant world. The following quotations from this work will serve to give a general idea of the position of this authority and others of his school. He says:

"I have tried to show that all organisms, even to the very simplest, whether plant or animal, from the very nature of life and the struggle for its maintenance, must be endowed with conscious feeling, pleasure and pain being its simplest expression. * * * I have been told that in Java, as one walks through a tangle of sensitive plants, they will drop down in their deprecating way for yards on either side, as if suddenly aroused into life, only to be again transformed into lifeless sticks by some unseen power. * * * The physical basis of life, Protoplasm, is the same for plants as for animals. The first differentiated or modified form of this we meet is the curious animalcule called *Amæba*. As we watch its movements we cannot refrain from ascribing to it some dim consciousness of the life it leads. But amœboid structure is common even in the lowest kinds of plants, and amœboid movements can be seen in some of its tissues. Witness also the habits and intelligent movements of the zoospores of sea-weed and many other *Algæ*, and the locomotion of the antherozoa of mosses, ferns, etc. Not many years ago these objects were classed as animals, and nobody doubted these so-called animals behaved consciously and intelligently."

But even more startling is this authority's ideas regarding the nature of the mental powers of plant-life, as for instance those indicated by the following quotations:

"Nothing can be more marked than the likes and dislikes of plants. Human beings can hardly express the same feel-

ings more decidedly. * * * There is perhaps even a 'messmateship' among plants, which inclines species to prefer to grow in company. * * * Hosts of common plants perform actions which, if they were done by human beings, would at once be brought within the category of right and wrong. There is hardly a virtue or a vice which has not its counterpart in the actions of the vegetable kingdom. As regards conduct in this respect, there is small difference between the lower animals and plants."

The above mentioned authority does not stand alone in this belief in the possession of degrees of intelligent action among the plants. Many eminent authorities have written books in which are stated some very interesting examples of actions on the part of plants which can be accounted for in no other way than by the supposition that in these lowly forms of life there is a something which corresponds to what we call "mind" in the animal kingdom. There is present every indication of "instinct" and in some cases evidences of even a higher form of mental action. Plants often adapt themselves to changed conditions, just as do animals, and in the manifestation of choice, discrimination and almost judgment, they give evidence of the possession of both life and mind, which, as Science is now beginning to teach, is universal and omnipresent. That plants possess qualities which may be called "senses" is beyond doubt. In the roots of plants, particularly, as Darwin has said, there is an evidence of a something scarcely distinguishable from the brains of the lower forms of animal life.

Plants and animals are composed of the same material—their cells are very similar in structure in many cases. Some of the plant cells can scarcely be distinguished from certain forms of the animalculæ, and often science is puzzled and perplexed in the matter of proper classification, so closely does the plant-life merge into the animal-life in the lowly forms of each. It is, though, prob-

able that both kingdoms are but offshoots of the same life-root, and that instead of being aliens and strangers they are really cousins many degrees removed.

Every discovery of science seems to point in the same direction—that there is but One Life and One Mind filling the entire universe, and that all forms and degrees of manifestation within the

universe are akin and “sib” to each other—that the same original Life Impulse runs through the atom, the cell, the plant, the animal, and through you and me.

In our next article, which will conclude this series, we shall consider a few of the most interesting examples of the presence of Mind among Plants.

(To be continued.)



Bond or Free

By Rosalie M. Cody



WHO fears the worst, dwells in a darkened place
 Alive with noisome, formless, fluttering things,
 And shrinking backward, shields his covered face
 From contact with their black and hateful wings.

Who hopes the best, goes forth with forehead bare
 And to the open blue he lifts his face
 And cries, "All good of earth, of sea, of air,
 Is mine, by boundless largess of God's grace."

Studies In Reincarnation

III. THREE CURRENT THEORIES AS TO THE ORIGIN OF MAN

By Lilian M. Hughes



HOW did man appear on earth? Why is he here? Where is he going? To these questions, which every human being of any intelligence has asked himself in some form at some period of his life, ever since man first trod this planet, only three theories have been offered as possible answers.

1. That of special creation.

Taking the account in Genesis of man's creation as its basis, theologians have always taught that for each of the countless babies daily pushing their way into the world through the gates of birth, God provides a special new-made soul, which inhabits the body for a given period of years and then returns to its Maker, who punishes or rewards it eternally for its conduct during this one existence—an infinitesimal span of time when compared with the ages that have passed since life first awakened on our globe.

The view of God to which this theory logically gave rise was very terrible, and absolutely revolting to our innate sense of justice. Criminologists tell us that the very shape of a child's head may foredoom him to a life of vice and crime, while others are idiots from birth or destined to insanity as surely as a river is destined to run—eventually—into the sea. In declaring such souls to be a special creation we are making God responsible for a faulty piece of work. Again, we see one child born of a drunkard's sensual impulse, reared amidst misery and degradation, without a chance of learning anything but evil, and another born of noble parents, surrounded from its cradle by high and gracious influences, sheltered and protected from all grosser temptations. The injustice is so obvious

that we are forced to one of two conclusions—either that God is not All-powerful, or else that he cannot be All-loving.

Once more, the idea of a special creation of souls is contrary to all the teachings of nature. Everywhere in the lower kingdoms, progress, growth and development are the order of the day. Why should the soul, alone, suddenly spring into being?

2. The theory of Materialism.

Many of the greatest thinkers of all ages, and the leading scientists of the past hundred years, have held that the Universe contains no higher intelligence than that of Man. They tell us that outside of Matter nothing exists! that Mind itself is produced by Matter; that when the physical brain dies, mind and thought die with it; that Man has evolved by a perfectly natural process of selection from the amœba to his present state of superiority over the animals.

This theory may certainly account for his physical development, but leaves his social and moral qualities entirely unexplained—tenderness, self-sacrifice, love of truth and justice; what is there of the physical in such attributes? I find this second theory no more in harmony with the laws of nature than the first. It is now allowed by all but the most stubborn materialists that life and matter are distinct, although they are always found together; that there can neither be life without matter, nor matter without life.

Some years ago I tried to interest a friend in the theory of Reincarnation, and lent her Mrs. Besant's book on "*The Ancient Wisdom*." Returning after a short absence to the room where I had left her reading, I found her seated on the floor by the fire, lovingly nursing the poker and tongs.

"Have you gone quite out of your mind?" I asked, laughing.

"No," she replied; "but Mrs. Besant states that all matter contains life, and speaks of 'the fatigue to which minerals are subject,' so I thought the fireirons might be weary." Yet my friend was a bright, cultivated woman.

Since then Professor Bose has described the evidences resulting from experiments made, I believe, in Berlin, which go to prove that there is life in minerals. So my friend no longer makes fun of the idea. We are even told that a blunt razor is often merely tired! If examined under the microscope, the edge may be seen to have become serrated like the teeth of a saw, and if put away for some days and allowed to rest, the edge once more grows smooth!

Another argument against Materialism is that we know Mind to be superior to Matter, which it can mold at will. We can consciously strengthen and build up our muscles. We can, to some extent, mold our features by the thoughts we harbor.

There is distinct evidence of intelligent law and purpose behind all the processes of nature. Many of these laws are still unknown to science, but such as have been unraveled point more and more certainly to the conclusion that nothing is left to chance; that a steady and orderly progression upwards is continually at work, and that it slowly, but surely, lifted man from savagery to civilization. Darwin's theory of the survival of the fittest, and Nietzsche's of the Superman who is to arise from the crushed and mangled remains of all his weaker brethren, are at variance with these facts, except as they apply to the evolution of the brute rather than to that of man.

The greatest argument against this second theory is that it takes no account of psychic phenomena—refuses, in fact, to acknowledge the existence of any Psyche, or soul, in man, whereas science is growing daily less materialistic and beginning to recognize that the mind of man is capable of many varying degrees of consciousness, as when under the influence of alcohol, chloroform, or hypnot-

ism; and that he possesses faculties which have no normal physical function, but come into action when the material body is in a state of passivity. Such could not be the case if mind were the natural outcome of matter.

3. The theory of Reincarnation.

We now come to the third theory, which seems to me by far the most reasonable, and which I consider presents none of the contradictions inseparable from the other two.

What we mean by the word "Reincarnation," and what it stands for, I explained in a previous article. It remains to point out, one by one, in my succeeding talks on the subject, the arguments in favor of this belief, and to explain away such difficulties in relation to its acceptance as may arise in the minds of those who are not fully acquainted with its teachings, or who are meeting with it for the first time. Those of us who are strong-minded and have "the courage of our opinions" will not need that of others to back us up, if we decide for ourselves that Reincarnation is the true solution of the puzzle of life; but for the more cautious, who like to know they are in good company before launching themselves on the full tide of a new stream of thought, it may be recalled that some of the ablest minds have accepted it as the only solution for problems otherwise insoluble. Everyone who has read Schopenhauer will remember the place taken by Reincarnation in his philosophy after he had made a deep and thorough study of Eastern religions and metaphysics. Nor is he the only learned man hailing from that German land which seems to breed philosophers, who has considered Reincarnation to be "a necessary factor in nature." To his name may be added those of Lessing, Fichte and Herder, in whose footsteps are now following such brilliant intellects as those of Sir Oliver Lodge, Professor McTaggart of Cambridge University, England, and—if we are to judge by some of his short stories—Rudyard Kipling, who is in my opinion the foremost all-round writer of our day.

(To be continued.)

Genesis Annotated

By Alice D. O. Greenwood



WHEN the Good Bein' made this arth, do you
Reckon He know'd what 'twas comin' to?
Kase if He did, do you 'low He would
O' sized up the job an' called it good?

Do you fer a minit s'pose that He
Would o' went an' sot out that pizen tree,
Knowin' as well as He does now
That 'twould all bust up in a fambly row?

An' furdernore, would He go an' make
A critter like that 'ere bloomin' snake,
An' jis fer a little spot o' fun
Let it spile the job that He'd begun?

No, siree! I'll never b'lieve
He put up that job on Adam 'n' Eve,
Bekase 't was anythin' else but fair—
Jis' a low-down underhan' trick, I swear.

They didn't know right frum wrong, you see—
A hell of a fix, it seems to me,
Fer a man an' woman to be placed in,
With the devil himself to buck agin'.

An' then when they'd done what He know'd they'd do,
He goes an' kicks up a hellabaloo
An' drives 'em out o' the old home place
An' cusses Mis' Adam right to her face.

An' the pore young things (so the story goes)
Was driv frum home without no clothes.
Now, ain't that a pretty howdy-ye-do?
Why, I kaint swaller sich rot—kin you?

Can Disease Be Entirely Destroyed?

By Emma G. Ware



O answer this question it is necessary to understand what is the origin of disease. Medical authority asserts that it is of matter, and that the germs of various diseases have been found and analyzed. Popular belief acknowledges its existence independent of man, and certain localities are believed to be infected by it, thereby rendering human life in danger from the poison emanating from it. If the materialistic theory is true, the medical authority is correct, and the popular belief that disease is a creation as much as man is well founded. But the truth we are studying denies this in principle and in fact. Health is, like liberty, directly from God, and it can be kept and enjoyed. Man can learn to live in health as truly as he can learn to govern his morals. With a full understanding of the truth, man need not be sick and diseased any more than he need be vicious. The universal belief in disease is founded on the universal belief that matter has life, power, and can direct itself. If this is true, it accounts for disease, but it does not destroy it, and so long as this belief in matter lasts, just so long will disease be in the world. Therefore, to destroy it we must take away its foundations.

Can all life and intelligence be taken from matter, and yet allow man to remain with his senses and faculties? This is what the truth will do if it is allowed to work. The first point to settle in investigating a phenomenon is the relation between the Creator and the thing created. The Creator is omnipresent, and all his works praise him. In him is all life and all love. Matter we can assume is without power and without comprehension of any kind. Like figures, it is without good or evil, but can be used to work out a result. It is not even an

agent. It is constantly changing and shifting to work out some plan, the design of an intelligence superior to and independent of the matter employed. Man's body is the obstacle that stands between him and progress, virtue and health. The materialists say that it is alive, and that it measures out to man his intellectual capacity, and contains a nature or a tendency to vice or disease which he cannot control. This belief arises from attributing intelligence and power to matter, and the results accord with the belief. Man's body is indeed matter, but it is for him to control and use, and his intelligence is equal to the task. It may be compared to the surface of a river whose waters constantly change, but where the same appearance is kept up.

Man acts in wisdom, and in ignorance, and the fruits show which of these is dominant. Good and evil are what he brings forth. Disease certainly is an evil, and the whole foundation on which it rests is of ignorance, for Wisdom's works are good. Lift disease from matter into error, and then it can be reached by reason, like any other evil. To do this is to learn Wisdom and to separate the works of God from the inventions of man. We must not put the responsibility of error upon God and look to him as the author of our sufferings, for if this is followed we shall never arrive at truth. We must find out what our particular fear is and what error governs us when we are in trouble, and then we can have something to work upon. The foundation of an error must be destroyed, and then the error will cease to exist.

When the sick ask a question, they ask for a substance like food. Their life is in danger, they are in torment, and they ask for help. But when those

in health ask a question, they ask from curiosity and a desire to be enlightened. Each requires a different answer. One says, Deliver me from my enemies; and the other says, How can I understand the absurd statements you make?—for instance, when you say that there is no death or disease, what do you mean? The answer which the sick require comes from perfect love which casts out fear. This Love is the open door to Wisdom, which will heal all sickness. When one has it, his selfishness, his prejudices, and his opinions are dissolved, as it were, and he is prepared to hear the voice of Wisdom. Everything evil yields before Wisdom, and in order to attain it man must give up his errors. Whatever he loves more than Truth, stands between himself and Wisdom. The mental cure as founded and practiced by Dr. Quimby* claims to be based upon a truth. To learn to apply that truth to the healing of the sick requires devoted and conscientious study. To answer the questions in regard to it is to teach it.

The question whether the mental cure would work, while the person pursued a course of overeating during the time it was going on, would be like asking if a slave can be set free and still serve his master as he did in the days of bondage. The man who overeats is a slave, and serves a master. Procure his freedom, and he serves himself. He then eats

from another motive. The Truth puts no restrictions upon him, nor does it prescribe any rules of living. His fetters are struck off and he is his own master, and he eats from an understanding of truth. It has been said that laws made to prevent crime by punishing the criminal are instrumental in increasing crime. So regulations made to prevent man from going into evil do not instruct him, but they ignore his capacity for self-government in regard to health. Health denies disease, and Liberty denies slavery. If health is true, disease is counterfeit and only passes where it has not been detected. The difference between a slave and a prosperous gentleman is as the difference between an invalid and one who enjoys sound health. The slave is under restrictions and is weak and timid. To lay down any rules which if followed would make the slave as strong and influential as the citizen is impossible, and it is equally impossible to give any directions about diet, by which a dyspeptic could feel as comfortable as a man in the most natural state, i. e., a savage. Both are under different laws. One eats to satisfy his craving for food, and the other to gratify his taste. To cure the epicure, requires a healer to understand the wisdom of God, and to pity man in his follies and errors. The path he takes him is through a wilderness of error to perfect truth.

*Miss Ware was a patient and amanuensis of Dr. Quimby.



The Science and Art of Salesmanship

I. PERSONAL ENTHUSIASM A PREREQUISITE

By Henry Frank



The immediate objective of salesmanship is distribution—the adoption of such methods as shall be most effective in spreading throughout the markets of the world the articles of manufacture. This cannot be accomplished without the intervention of the individual. The individual holds in mind the possibility of personal profit, and the manner in which he procures this profit will wholly cover the character of salesmanship.

If he is centered merely on his own profit, and wholly disregards the higher nature of his mission, he not only narrows his own vision but is likely to narrow the possibilities of his success.

Inspiration is the essential of all enthusiasm. Sordid ambition never inspires. Therefore the genius of salesmanship is not aroused by concentrating the energies of the salesman merely on what profit will accrue to him for his labors.

He must put soul into his work if he would succeed, and there can be no soul in any vocation from which the worker does not acquire inspiration. The plodder at the bench or forge, who merely sways the plane or smites the metal, but never in imagination foresees the beauty of his finished work, makes not the successful artisan in wood or iron. He is lured by no glory of anticipation; he merely drudges, and rejoices when the day is done.

In like manner the salesman who merely bends himself to his task, but

finds no joy in causing one to become possessed of what he feels will be a blessing or advantage to him, plods without soul and drudges without ambition.

To succeed, we must love that at which we work. To sell successfully, we must feel that what we display in the open market is so well worth our admiration that the possession of it can but awaken joy and enthusiasm. One must be enthusiastic over his own possession before he can enthusiastically inspire another to desire its possession.

I recall a firm that once launched upon the market a book of an expensive type, believing, because of its intrinsic value, that it would easily capture the public. The publishers were themselves enthusiastic concerning it, and surmised that both the salesmen and the people would be equally enthused. They were doomed to immediate disappointment. A score of salesmen were tried and each of them failed utterly, to the amazement and chagrin of the producers. The firm intended to let the matter drop and charge the failure to profit and loss. But one day a gentleman dropped into the office and, scanning this particular book, fell in love with it on first sight. He had not himself heretofore had much experience in the art of soliciting. But he was inspired with the idea that to spread such a book abroad would be not only doing a good thing for the community, but would bring him a personal profit. The publishers gladly engaged him, but with the warning that all their old and experienced salesmen had failed. Nothing daunted, he set forth with the faith that he would succeed. And he did succeed—so well that he quickly bought up the right to publish and mar-

ket the work, with the result that he acquired a goodly fortune from it.

Here we see the objective of the salesman was inspired wholly by his love and admiration for the work he was to distribute; whereas all the others had failed because they could conjure no enthusiasm for the publication.

I once knew a dull and heavy-witted fellow who seemed to find but little in life worth living for, and though often trying had failed in honest efforts to acquire a livelihood. Having no trade or profession, there was but little left to him except the solicitor's trade. But even here he failed. Clothing, novelties, books, merchandise of every character he had tried, but could arouse no enthusiasm, could organize no clientele. He was about to give up in despair, when he fell in with an art salesman who was attempting to popularize reproductions in print of many of the masterpieces. Dull to the approach of

every other god, the god of art awoke him. At once he felt it was his call. Deep within his being there lay buried the god of beauty. Once resurrected, this god aroused his worship.

He was himself so full of joy, so aflame with admiration, that he transferred his enthusiasm to all whom he approached, much as one flame lights another.

His objective was inspired purely by his personal inspiration. His first thought was not merely the selling of these beautiful creations, but the joy it would afford him to confer blessings on others who likewise would admire them.

Therefore I say the objective of profit is not an essential and prerequisite of success. Inspiration and enthusiasm are, however. The meanest article produced can be successfully marketed if the salesman be aroused with admiration, no less than the costliest and most artistic.

(To be continued.)

The Difference

June Evalyn Ridgway



"WHAT use is life?" the world-tired say.
 "A little night, a little day,
 A little joy along the way,
 But most of all, *the price to pay*
 For having lived."

"Ah, what is life?" young prophets say.
 "Why, Life is Love along the way,
 And growing sweeter day by day—
 All, all of this, our debt to pay
 For Gift of Life."

My Tribute To A Friend

By Ida Gatling Pentecost



I am going to tell you about a beautiful woman.

Her inner wealth of grace and mercy, I have no language sufficient to describe. Yet the outside is but an index of the inner, and of that let me speak.

Her movements are those of a gentle breeze in a summer's twilight, or the tender faithful approach of dawn with velvet tread; her atmosphere, like slow sweet music heard from afar, or the concentration of wood-violets in human form. I have never met her equal. Her presence is benediction and rest, because her deep understanding blesses, and with her you can be *yourself*!

As poems glide in perfect rhythm, so her exquisite aura steals into one's consciousness. Many would interpret her as being "the line of least resistance." Refinement is her keynote. The commingling of gentleness, meekness, and humility have rendered her rare among women. The quality of kindness she expresses to a degree higher than I have known emanate from any other personality since I was born. ("She is so constant, and so kind!") On odd and unexpected occasions, I have seen it in quick, delicate operation, where the usual mortal would be utterly unmindful, and slow both to see and to act. But no opportunity is too hidden or difficult for her thought to meet. In her mind's eye seems neither flaw nor cessation. I am often rendered *speechless*, when I am the blessed recipient of her goodness. In this divining quality, (for Love divines,) she has reached highest attain-

ment. Which means that she has reached *spiritual* ILLUMINATION, purely and securely—consciously! Vanity, jealousy, self-consciousness, envy, malice,—all those sickly things she has left behind her. In the garden of her heart, *only flowers grow*. And from out the fragrance there, the largest bloom that bourgeons is Charity—bloom of blooms and best of blossoms!

Companionship she owns as a gift of matchless price. Of honor, too, she possesses a rare sense unusual to woman. Nothing escapes her keen wit and perception.

And silence! Ah, no one better knows its value. How well she realizes the silence that is vocal. Silence! Greatest of words! 'Tis there where we grow. She lets one grow, till one can hear expanding the very roots of one's being! For me, this woman is a dream of Soul Loveliness come true. She is the quintessence of *serenity*, personified. Fluster, bluster and hurry are no part of her. She enables me to my finger tips, to realize the Ideal. She is the composite of many angels, to show the mortals, just starting to work out their salvation, what *can* be accomplished and arrived at. A pattern and example is she, to follow after. Conceit is as far from her as the north pole is from the south. Her simplicity is *marvelous*, and I am using the word up to its full meaning. I am sure God is giving me my fairest opportunity for improvement, in the reward of this wonderful woman coming into my life. I could not express my gratitude. (But "One" knows its depths and sincerity.)

This woman has suffered. Fire has plowed through her, till now her purity glistens, whiter than snow. With every

form of human woe and experience, both expressed and unexpressed, she can sympathize. Behind her eyes lies faithful explicit understanding. Her face is beautiful in its comprehensive sweetness; classic in feature, fair, ethereal. Of every *phase of fineness*, she is a masterpiece! I have never seen her impa-


tient or unforgiving. The blue sky is not more gentle than her manners. She is lenient with all the erring, ever helping others, never hindering. She is *satisfaction* to my heart and soul, this wondrous child of God! Incarnate, she, of Truth, and Love—and "Heaven" is her name.



Spiritual and Natural Laws of Healing

By Walter De Voe

[Physical Science.]

N Europe there has been for years a strong reaction from artificial means of living and doctoring, to the simplicity of a natural outdoor life, subject to nature's healing energies. Men and women of position and wealth have left the debilitating gayeties and burdensome duties of commercial and social life, and have retired to the vernal solitudes of forest and mountain where they live on a simple diet of fruits and nuts, renewing their youth and regaining their strength from the vital radiance of nature, and coming again to know contentment and the joy of the soul, which only isolation from material cares can give.

There may frequently be seen in Paris a bare-headed man, clothed in a simple robe and wearing nothing on his feet but sandals, who not very long ago handled vast wealth and lived like a nabob, in

control of the great monopoly of the Java trade with Holland. He envied the superhuman vigor of certain Buddhist priests of Java who adopted abandoned children and taught them to grow up into magnificent, forceful, fearless young creatures of such striking beauty and perfection that Joseph Salomonson (the man above referred to) suspected that the priests must have discovered some new, life-giving herb. After gaining their confidence, he found their life-giving secret to consist in the absorption of the radio-active emanations of the earth, air and sun. He was an extremist and threw aside wealth and influence for the sake of serenity of mind and physical well-being. Three years transformed him, and now in the knowledge of the ecstasy of physical vigor, he preaches to rich and poor the healing value of the natural outdoor life.

Many resorts have been established in

Europe and a few in America, where one can find the courage to live the simple life of a child of nature by fellowship with those who have found nature to be a tender, healing nurse for all their physical and mental ailments.

This new-old mode of living reminds one of the Essenes, and of the Nazarene who walked in bare or sandaled feet through Galilee and often slept with his disciples under the open sky, thus keeping in close contact with the vitality of the earth while his soul reached out in devotion and prayer for the vitality and power of Divinity.

There are certain essentials to healing which have been discovered by these nature devotees which can be modified for the use of anyone seeking health, and they are especially valuable to those having any tendency toward consumption.

Spiritual Science.

The mind and body are so closely interblended that a physical cause like fermentation of food may cause mental depression and moral degradation, or mental beliefs and passionate feelings may interfere with physical functions and paralyze vital action. Hence the most complete success in healing cannot be attained if physiology and psychology be divorced.

The throat reflects mental harmony or discord, and is also affected by the condition of the stomach. The lungs reflect the light or darkness of one's spiritual environment. Man's mind is a spirit, which breathes in unison with physical breathing, and his spiritual lungs respire the luminous or the dark quality of the mental atmosphere. To illustrate: A woman came for treatment who for several weeks had been unable to breathe in a reclining position. The lungs seemed bound with bands of steel. Within half an hour after the dissolving power of thought had been used to cleanse her mental aura, her lungs were open and free, and she was able thereafter to respire without difficulty. One

learned from her that she was obliged to listen to many neighborly tales of woe, and the effect upon her receptive mind was the same as if she had been inbreathing an unhealthful gas. Her spiritual lungs were choked with darkness, and the physical lungs reflected the mental condition. Swedenborg stated that the lungs correspond to the spiritual understanding of truth, therefore it is unwise for anyone to cultivate deception and practice hypocrisy, as this falseness of spiritual character will close the spirit to the influx of the light of truth and darken all the mental life.

Through the intimate relationship that exists between the heart and the emotions, and between the lungs and the intellect, mental states can immediately affect the health of the body. Any change in the emotions is almost instantaneously manifested in a change of the heart's action, and hence the circulation out to the least capillary is increased or lessened, and if the excitement or depressed feelings are long continued there must be a radical change in all the organs and tissues of the body for good or ill.

A little observation will convince one that every change of thought affects the action of the lungs. As discordant thoughts must inevitably disturb the rhythm or harmony of the lungs and result in disease, so harmonious thought must reflect in harmony and health of body.

God's body or universe, inbreathes Light; it respire with a vast understanding of infinite Life, and man can be so true to the impulse and rhythm of life that his mind will become luminous with the Divine Breath of Spirit.

Swedenborg wrote that the angelic breathe in unison with the Spirit of God, therefore they understand God and are glorified with the perfection of His Life.

Take your stand now in the recognition of the mighty truth of your soul:

*"The Spirit of God hath made me,
And the Breath of the Almighty Giveth
me Life."*

Job 33:4.

Refuse to inbreathe the miasma of ignorance which clouds the faculties of man. The voice of man, because of darkness, speaks of limitation, of woe, of the power of sin, always dwelling on the belief in the supremacy of destructive over constructive forces. Choose now whom you will serve in thought, constructive faith or destructive doubt, and be faithful to your belief in the transforming energy of life in your flesh.

Cultivate your aspiration for the knowledge of soul truth and your "un-

derstanding" will become "a well-spring of life."

Pray to the Father for the renewal of your soul and physical life, and your aspiration and prayers by the force of their fervency will penetrate the darkness and form a conscious telepathic connection with the realm of eternal life, and God's all-embracing love will flow into your nature and establish that divine harmony which is health.

"If ye abide in me And my words abide in you, Ask whatsoever ye will, And it shall be done unto you."

The Making of a Hypochondriac

By Ernest Weltmer



She was a very unfortunate girl in that she possessed a conscience. I do not mean to imply that the possession of an "inward monitor" is always to be regarded in the light of a misfortune. This

merely happened to be one of the times when it was. For she coupled with this conscience a great, a compelling dislike for anything that could be labeled "work." And the two taken together proved her undoing. I shall tell you how it happened.

When she was young—I am too wise to even hint that that was some time ago—when she was young, and lazy, and conscientious, she just "hated" dishes, and "despised" carpets, and "adored" boys and novels and caramels and sofas with lots of pillows. And still she was too conscientious, far too conscientious

to shirk her odious duties for the sake of the easier and pleasanter and more desirable occupations. No, indeed! she would not shirk her duties, for she had ideals and a conscience, and she could not be induced to compromise either of them.

But she could not be expected to work if she had bad headaches—so she had them, and her back hurt so badly and she felt so tired all the time, and she was so addicted to the blues, and had "nerves," and her stomach was so "awfully" troublesome. No one could expect her to work when she was just sure to have a "spell" afterwards, and when she felt "just as weak as water." Not even her conscience would compel her, at such times, to drag her laggard steps to the kitchen where her mother was tending the dishes, or cooking the dinner. The smell of cooking food made her sick and the sight of dish-water was more than she could stand. She usually did not even feel that she could eat any dinner, and mother found it necessary to beg

her to try to eat a bite, and then, being Mother, did not notice how surprisingly she depleted the available food supply.

During the whole of her youth she was a frail, sick girl; yet a great favorite with her companions, among whom she was an active leader, always getting up picnics and suppers and breakfasts and things which she was too weak and sick to prepare for (unless mother happened to be away from home); petted and borne with and pitied at home, and liked and petted and followed abroad. But, poor girl! she was unfortunate in the possession of a conscience and a love of ease, for the first compelled her to be as consistent as possible and would never let her honestly *shirk* her duties or tasks bearing that odious label "work," while her love of ease would never permit her to perform them, and so, being obliged for conscience's sake to have a *legit-*

imate excuse for idleness, in the state of her health, she finally became so weak, and tired, and frail, in spite of all her "pounds" and her fine appetite that always needed just a little coaxing, that she could not take a great deal of pleasure in even the more vigorous pastime. She soon came to be dropped more or less from the less vigorous ones, and now she lives in sanatoriums and resorts, the despair of the physicians, who have to listen every morning to her recountal of her troubles and daily let her convince them that she is a very sick woman—for that is what she pays them for—even though they know all the time and have vainly tried to tell her, that she is just another of those poor unfortunates who have unluckily combined a love of ease and sympathy with a conscience that demanded an excuse for the habitual shirking of "work" and "trouble."

POOR GIRL!

Chela to Guru

Florens Folsom



MASTER, upon water I can walk;

Is it so, Son?

With beasts and birds in their own language talk;

Is it so, Son?

Matter through matter I can cause to pass;

Granite and iron yield as wax or glass

To my will's knowledge,

Son, alas! alas!

Master, the elements obey control

Of my illumined and empowered soul;

Storm I can scatter, calm collect, at will;

Men I can sway and with myself instil.

Boy, trouble not with babble of such toys

My peace of silence. Boasting is but noise;

Such paltry feats should be but tools of use

In our great toil: the SELF from selves to loose.

Do thy limbs brag of walking? Does thy heart

Commend itself for playing out its part

In service of thee? But HIS limb, His cell,

His atom, art thou: see thou serve Him well.

EDITORIAL DEPARTMENT

SIDNEY A. WELTMER

LOUISE RADFORD WELLS

ERNEST WELTMER

Office Gossip

Louise Radford Wells



AS I write these words, there has not been time to receive word from those of our readers who want to go down to the Metaphysical Chautauqua at Nevada in October. But in the next few days I expect letters to come pouring in, some saying, "I'm going," some saying, "Wish I could," some saying, "I'm planning." I look forward to a jolly New Thought party going from Chicago, and hope, for all our sakes, that YOU are going to be one of us.

I've been interviewing the railroads, and asking all sorts of privileges in our behalf, with the result that the Rock Island people promise us a special Pullman coach, one of their very best, with wide aisles and luxurious upholstery, electric reading lights in the berths, and, in fact, all the conveniences of modern travel. We will probably leave here Sunday night, October 17th, at six p. m., arriving in Nevada, via Kansas City, at 1 p. m. Monday, October 18th. The Convention program does not begin until the 19th, so this gives us a whole afternoon to visit, get settled in our respective quarters, view the town and meet the visiting celebrities informally before the regular program starts in.

The fare, as I have said before, is \$25.50 round trip from Chicago. The Pullman fare is \$3.00 each way. I have the diagram of "Our Car" right on my desk as I write, and as fast as I receive requests for reservations, will assign the berths until all are gone. If it should be that we overflow, we'll have a second car, as well—so the railroad says we may.

If we go at the time I have suggested above, those who stay at home may think of us from six to ten that Sunday night, having a regular "sociable" within the cozy precincts of our own car. We will all be making friends with each other, and visiting back and forth from seat to seat, telling stories and exchanging experiences and making plans—each of us getting pleasure and giving pleasure in the process.

The train is a fine one, with a good diner and an observation car, and if we're not more than comfortable and contented, it won't be the fault of the railroad, nor of us who are planning to make the trip a most delightful one.

I hope you can come. The experience, the contact with the thinkers and doers, the friendly informal intercourse with people whose words usually come to us only on a printed page, is worth more than one can possibly compute, while the educational value of the Chautauqua programs and demonstrations is enormous.

Board and room for the week can be secured all the way from \$4.00 per week to \$2.00 per day, and we will all be living right next door, across the street, and around the corner, from each other.

Read the Association Department and note the list of prominent speakers who have been invited. Then sit down and think the whole matter over—after which, send me a little note saying to reserve a berth for you in our special car.

I do hope you can come—don't you?

* * *

Neither, of course, has there been time for applications for "classes" and "general meetings" to come in. These, however, will soon snow me under, I feel sure, more especially as just this morning I received a telegram from Nevada saying Professor Weltmer was coming up, to be here September 18th and 19th, (Saturday and Sunday) and would lecture both afternoons, and Saturday evening, besides keeping open house from nine to five. Chicago subscribers have been notified by letter, so this means, of course, that there will be a gathering of the clans and that through this coming together a crystallized plan for fall meetings will probably take form and shape. Therefore it is quite likely I shall have some news to communicate in our next number—and good news, too.

* * *

The "If I Were Editor Contest" is over, and the prizes awarded—which was no easy matter, all the suggestions were so good. Here, however, are the lucky twenty-one,

whose prizes go forward as the magazine is mailed:

FIRST PRIZE, \$15.00. Miss Jessie L. Bronson, Syracuse, N. Y.

TEN PRIZES OF \$1.00 EACH to: H. L. Sholdice, H. R. Steward, Geo. E. Brittain, Mrs. Flora Burson, E. E. Davis, Mary Simons, Mrs. E. V. Phillips, Mrs. C. Riley, R. K. Parks, Mrs. Lizzie Page.

TEN PRIZES, each a leather bound de luxe copy of *LONGEVITY*, to: A. W. Patterson, Henry F. Hughes, T. K. Thompson, Mrs. F. M. Eastwood, R. H. Strickland, H. O. Richards, Bert Lee, Dr. Thos. S. S. Kerr, Miss Lizzie M. Smith, Mrs. J. B. Curtis.

The Contest has been a liberal education, I can assure you—and a pleasant experience as well. I've felt obliged, conscientiously, to discount the many warm, over-laudatory expressions of approval and even affection, the praise and commendation, but even so, I came out of the experience quite beatific as to personal sensations. I couldn't help but feel, as one of the contestants expressed it in nursery parlance, "that," on the whole, "you love me as I love you 'n' no knife can cut our love in two." And it's a very nice feeling to carry around!

There were many excellent suggestions contained in the Contest sheets—some of which coincide with plans already made for the continued betterment of the magazine; some of which are quite original with the contestant, and will be acted upon by us with much appreciation. We've learned what subjects you would most like to hear about, in what things you find the most help, and just where we can prove ourselves most useful the coming year. So with this information all carefully tucked away in our brains for future reference, we are preparing to start on our new year with the consciousness of a bigger field and larger opportunity than ever before, and with a feeling that we have, and *should* have, more and more to give.

We could have no more solid foundation to build upon than the loyalty, the love, and the intelligent fellowship which underlie all the letters the Contest has brought us. The solidarity of interests, unity of purpose and unanimity of thought so evidenced, indicate the existence of a tie far stronger than any artificial bond of creed or race. This itself is the most splendid prophecy of the permanence and power of the philosophy of life called New Thought.

There was a homey, "all in the family" atmosphere about your letters which made them delightful to read, and I was glad to know that you didn't want me to sit up stiff and straight in the editorial chair and preach moral lessons forever and a day (which would go so sorely against my very human soul, that

I haven't any idea I would try it, in any case) but that, rather, you like best to have me, as one of the letters put it, "tell us how you're making it each time, and what you are doing. Say 'Ah, there, are you all with us this time?'" It's nice to know that you *care* how we're "making it," and that if I should say "Ah, there!" (as I do always in some form or another) there wouldn't be any doubt of the spirit of the answer.

Therefore, if it was a lot of work making out your contest sheets (as of course it was!), I hope you will feel in some measure repaid by the conviction that they have formed a real inspiration. It was *the feeling behind*, that we wanted to get—and we got it. It helped us and inspired us and revived us, so that there will be absolutely no excuse for us the coming year if we do not become *the very best editors in the whole United States!*

I wish you could look over all the letters with me—witty and clever, and strong and original. I'll give you a paragraph or two from time to time, as I can make room.

* * *

The Quips and Jests Department is making itself felt—no, *heard* would be the better word, I judge. I understand some wives whose husbands have dwelt in the odor of orthodoxy all their days, and so cannot be induced to look between the covers of a New Thought magazine, are counting on "Quips and Jests" to act as the opening wedge. They reason that if he reads *this* page—and laughs (as he must)—that he will soon find himself straying over into the fields which lie on the other side of the sheet. Let us hope so!

* * *

The article by Ida Gatling Pentecost this month was written in mid-ocean. "I never thought I should be penning an article for the magazine while out to sea," she writes, "but while the ship was gliding along, I have sung my little song of love." She has accepted an invitation to motor awhile in beautiful England and France; so we may think of her spinning along country lanes and shining highways, stopping for wayside lunches in "bosky dells," or for quite conventional dinners at very smart hostelrys. At any rate, we shall know she is having a good time. She sails for home again on September 29th, so we haven't parted from her for long. She says she sends "a sweet shout to you all!" Doesn't that sound like her?

Her article this month, while a "really truly" appreciation of a "really truly" woman, is a symbol and a shining vision of what *every* "really truly" woman ought to be—and what New Thought should and can make her.

As a study in contrasts, read this pen-picture of a beautiful woman, then turn to Ernest Weltmer's "Making of a Hypochondri-

ac." This is the other side of the shield. I hope October NEW THOUGHT will fall into the hands of a hypochondriac or two, (I'm looking for them *outside the ranks*, be sure!) and that the contrast of the pictures may bear fruit worth while. Why shouldn't it?

* * *

Dr. Henry Frank begins in this issue, as you will all notice, a series of forceful clever articles on "The Art of Salesmanship." Dr. Frank is a man of wide experience, who has met and studied all kinds and conditions of men, as the numerous personal anecdotes which always mark his writings, so clearly indicate. The value of this experience is shown in the illustrations from actual life with which he is able to force home his points. His lessons on salesmanship deal with the fundamentals of success in every calling, and while applied specifically to the problems and opportunities which await a *salesman*, yet the term is such a broad one that it could well fit us all, and the lessons enunciated are really for you and me.

* * *

I wonder if you haven't noticed—what for a long time I have been secretly rejoicing over—that we have a new poet "in our midst." Florens Folsom, I mean, this time, and I am sure the delicate charm of her verses cannot have escaped you. She is so bountiful and gracious with her beautiful thoughts, that I have a drawerful to gloat over at the present time—I can't use them all, you know, for a long time to come, but I just *won't* send them back. Chief among the special treasures of her pen is a series of poems entitled "Chela to Guru," of which I print one in this issue. I think them absolutely unique—and inspired; and I long to put them all in a "darling little book," where we can all find them and keep company with them. But I'm not going to say or even think "book" again, until I have paid the last arrears of accumulated work which 1908 dumped on my shoulders and 1909 added to as I went along. Little by little I am working out from under it, and hope soon to be living a normal life again.

Never decide that nothing is too much work for YOU, or that YOU are made of different clay than the average person and so are superior to the ordinary limitations of time and matter, for if you do, you will some day find yourself in a morass of accumulated responsi-

bilities, just as I did—and then, aha! it will be too late to repent of your temerity. You'll have to wear that bundle of tag-ends until you use every one of them up to the best advantage. And in the meantime everybody will be calling anathema down upon you because you are *so slow*! I know what I'm talking about. My! won't I breathe deep and long when I've done full penance for my foolhardiness and sublime self-assumption. I have *visions* of a future in which I shall never again agree to do anything except just a day at a time, and never take on any new work until the old is out of the way! Do you suppose I'll ever realize that vision? Sh! don't speak so loud!

* * *

Another new name in the magazine, as you may have noticed, is Jessie L. Bronson. I think she has a real message—not only a "prescription for a few," as in this number, but a bigger prescription for a great many—and I am asking her to come and tell us all about it. I think she'll say yes.

* * *

Do you like Alice Greenwood as much as I do? If so, I hope you won't be shocked at "Genesis Annotated" in this number. Mrs. Greenwood wrote me and said, "Now I don't suppose you'll *dare* to print this in the magazine—but I just want you to read it."

Now, would *you* take a dare? So I just said right back: "Oh—I-don't-know." And I have dared, as you may see.

I think it's as funny as funny can be, and as it only pokes fun at the old-fashioned hell-and-brimstone conception of Adam and Eve and of a God who was all vengeance, and little mercy, I think we who live in an age which believes in a God all mercy, and in a gentle beautiful law back of all the events of life, past, present and to come, may laugh with a will at the crude conceptions of a by-gone age. My! but I'm glad I never believed in a God of punishment, even in the days of short petticoats and long "pigtails."

* * *

I hope you notice the modest restraint I exercised last month in just gently hinting at our new department headings, etc., etc. As a matter of fact, *I was bursting with pride*, and I might just as well admit it. Did you like it all? "Still there's more to follow."



The Editors' Viewpoint



RETROSPECTIVE view of 1909 from this, the last lap of its third quarter, makes one profoundly thankful that he lives in this age. One feels as though the time has come when a thousand years may be lived in a day.

If I were an astrologer, I would say that our entry into the Aquarian Age has already furnished us with high hopes of an era of peace, with a broader conception of the rights of men, and a more illuminated pathway than the race has ever trod.

Were I a religious prophet, I would say that in the eastern sky we read the signs of the millennial dawn.

One of the latest great events to stir the public mind to wonderment was the success of the aviators. The airship is no longer a toy. The navigation of the air is no longer a dream. A new competitor appears in this mode of transportation, which menaces existing means on both land and sea.

Battleships of the dread-naught type are no longer a safeguard for the English Channel. Forts, on account of their immobility, will soon be useless piles of masonry. The successful flight of one aviator has brought to light the fact that numerous inventors have been working simultaneously with the world's leaders; and the existence of aeroplanes of many types, each of which has been more or less successful, has come to light.

The question of navigating the air has been solved. What now remains is to make it practical as a means of transportation, not as a means of destruction; but it renders war improbable, by increasing its difficulties. It turns the mind from destruction to construction, from the end of things to the beginning of things, and is another herald of approaching peace.

* * *

Mental healing has at last attracted the attention of the writers of the leading magazines. *The Outlook* presents an article from H. Addington Bruce, and while it discloses very little of real value, it shows the trend of current thought—that mental healing has become a world power that must be reckoned with.

An article appears in *The World's Work* on "Curing by Suggestion," which performs the same office, that of merely letting the world know that a publication of that character must now take notice of a man's use of his mental powers to dominate and control the physical body which is his habitation.

The Ladies' Home Journal, *The Woman's Home Companion*, *The Atlantic Monthly*, and several European magazines, are dealing with the subject of Suggestive Therapeutics in one way or another, as are medical journals. *The*

Wisconsin Medical Record, for instance, has a striking article in which a summary is given, showing that 17,600,000 people in the United States rely on mental methods of healing. This number represents nearly one-fourth of the American people.

* * *

Among the contributions to current literature none is more important than that of Harold Bolce, furnished in his series of articles running through *The Cosmopolitan*, dealing with the modern concept of Christianity. His articles set forth what people really think. Such an exposition makes people think, and in this sense he is rendering a service of incalculable value. The public is fortunate in having a Bolce to write such articles and a Hearst to give them such wide dissemination. These articles are timely, in that the people are anxious, as well as prepared, to become acquainted with the thought that dominates our great institutions of learning, as well as with the avowed thought of those who have so long stood as the exponents of the will of the Almighty.

* * *

During this same era America's most respected scholar has resigned from one of the great institutions of learning, ostensibly to make himself free to promulgate a new religion or, rather, to state freely his convictions of the religion of the future.

To those of the New Thought there is nothing new in Dr. Eliot's religion, but he is welcome, for his position in the ranks of the world entitles him to recognition when he states in succinct form the thought for which New Thought has contended so many years.

Dr. Eliot has simply stated in modern English what we comprehend Jesus to have taught in His "Sermon on the Mount." The masses have been thinking for themselves, each one seeking for the light, many of them finding it.

From our viewpoint, the world is more religious now than at any time in its previous history, and Dr. Eliot's forecast of the religion of the future is, so far as the masses are concerned, the religion of today. For this, if for no other reason, the movement is one of momentous value. In its teachings man will find the freedom Jesus promised to those who learned the truth.

While the doctor designates it as the religion of "all saints," it is more than that; it is the religion in which each individual will be in reality his own high priest.

S. A. W.



RECEIVED in my morning's mail copies of a small circular and a large card which are being circulated in New York by what is called "The Merchants' Association's Committee on Pollution of the Waters of New York."

The circular is addressed to the children, and tells them of some of the dangers of the house-fly and of rules, the observance of which will mitigate this filthy nuisance. The card bears these rules in large type.

Now this strikes me as a good thing. In spite of the fact that many people will receive suggestions from the statement of the evils traceable to the fly, and in spite of the fact that it is not good for men to have any more fears planted in their minds, the effect of this move must, on the whole, be of benefit. I am not so certain as the men behind the card and circular seem to be, that we are in great danger from the microbes that are unquestionably carried by the fly, for I find that the power of the body to protect itself against such invaders, when it is not weakened by disease, fear or overwork, is generally equal to the calls made upon it by the attempted invasion of these foes. But I am very much in favor of doing away with the fly, for a number of reasons.

Of course, I am not hunting microbes, and I shall be glad to be rid of anything that brings them to me; but I would like to see the fly eliminated, chiefly because it walks on filth—where it breeds, is born, and feeds—and then comes and walks all over my face, over the lips of the sleeping babe, on my food and into the milk and water I drink. It is just as filthy as the rat, and I would like to see it done away with for the same reason that I should like to get rid of the rat.

The card and circular referred to tell how to do this. Screen all manure piles—that is the chief place that flies breed—or burn them. Cover all sewage and swill cans and slop barrels, burn all refuse, and see that there are left no piles of rotting vegetation or animal remains where flies can get at them. Flies breed in filth; it takes about twelve days for the eggs to produce flies, and if the whole place was cleaned up and all refuse burned just once a week, say on Saturday, the fly nuisance could be very largely mitigated or totally eliminated. I am glad to see something being done to get rid of them. We have suffered from their promenading, their filth-carrying, their buzzing, and the general nuisance of their presence, quite too long already.

E. W.



VISITING statesman from New Zealand the other day, left an interview or two behind him which we of the land of the free would do well to read, ponder, and inwardly digest. In New Zealand, as we all know, equal suffrage has been in operation for many years, and our New Zealand friend in a discussion thereof, quite innocently exploded a pet argument

against "woman's rights"—the family broils which are foreseen as sure to result from opposing political opinions under one roof. He says not only is this a chimera of the imagination, but that the docility with which, on the other hand, woman has been conceived of tamely following her husband's lead in political subjects, is equally a fallacy. He then mildly asks, "Why should it be otherwise? We do not expect domestic disruptions merely because a husband and wife hold varying views on general subjects, non-political. Why, then, assume that conflict is to arise here? At any rate, our experience of many years has proven there is no such contingency to expect."

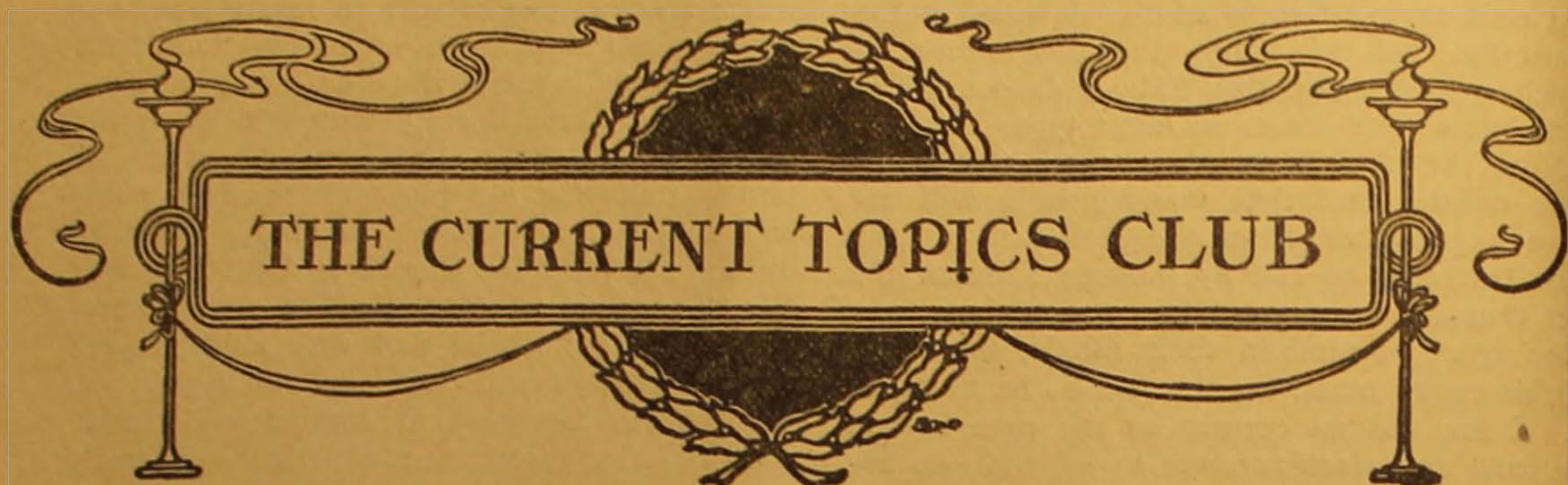
His account of the admirable workings of equal suffrage government should be matter for consideration by the opponents of such innovation, and subject for self-gratulation—and careful study, as well—by the advocates of woman's voice in government. Our New Zealander says that unquestionably the influence and vote of women has been highly beneficial in matters affecting the law and order of the country, the protection of women and children in the ranks of labor, and along broad and humanitarian lines in other fields of political influence.

He calls our attention to the fact that an old-age pension is in successful operation in his country—Current Topics members, please note!—through which every old person above a specified age receives a pension of \$100 a year. And he emphasizes the point that "charity" or help of any kind is never dispensed through private organizations such as we have here, but that all help of this kind passes through the hands of the government, and is under its supervision.

New Zealand is a most interesting country—a pioneer, a strong robust new world, never bound by example or convention, but striking out always on its own lines and doing the thing which unhampered reason dictates. Few of us realize how much modern reason is shaped in its workings by past customs, habits, traditions, and prejudices. New Zealand shakes every trammel off, stands naked of precedent, and makes a new world as it would like it to be.

I never hear the words "New Zealand," never speak them or think of them, without an involuntary smile, however serious the subject matter under consideration—for my mind harks back to Mark Twain's inimitable tale of the New Zealand professor, in "Following the Equator," and I begin to murmur, "It's an island, and you go over to it on a bridge—" If you haven't read the story, better repair the omission at once.

L. R. W.



(Devoted to the discussion of matters of general interest and current importance, the events of the times, new ideas in the industrial or economic world, the lives and successes of prominent people, facts about recent inventions, the researches of science, or the achievements of literature and art. Every reader is privileged to send in a question for answer, or his reply to any of the queries which are printed. The Current Topics Club aims to be a cooperative Bureau of Information and to prove itself of distinct educational value.)

Conducted by Louise Radford Wells

"The Current Topics Club:

Socialism, of course, is the antithesis of Individualism. Socialism in the extreme would be intolerable, while Individualism in the extreme would be utterly impossible at any time. Socialism—as politically expressed through the International Revolutionary movement in various countries throughout the world—is a very simple proposition. It advocates the ownership and control of all means of production and distribution by the working class to be administered by them democratically. Yet in spite of its simplicity, the proposition as advanced by the Socialist movement is misunderstood and misconstrued. Municipal, state and government ownership of public utilities, co-operative communities and societies are invariably referred to as Socialistic institutions. It must be admitted that those successful experiments along the lines mentioned are a great public benefit, but they do not strike at the fundamental evils of the present competitive uneconomic industrial system. Those failures along co-operative lines under the present system are constantly referred to as Socialistic failures, when as a matter of fact we have had no Socialism anywhere at any time. Socialism is constantly assailed because it is at present only a theory or philosophy. Yes, it is as yet only a theory, but it is backed by the great law of Evolution. The tendency of mankind is to get together. Governments are adding more and more functions, commercially there is a drawing together of mutual interests either by association or corporation. Even individuals are getting together through various societies of various degrees of influence and benefits. Science is also receiving immense benefits through co-operation. Re-

forms are all mere palliatives, but they serve to keep the patient in fair health until fit to undertake the final cure.

Socialism is therefore an economic cure; it does not intend to seriously interfere with the Individual unless the Individual desires to be governed—by the co-operative commonwealth or Social Democracy—altogether, in all his movements. I doubt very much whether society so organized would care to overstep those boundaries which clearly belong to Individual Liberty. Individualism at present is covering a broader field than it should, therefore the great discontent and unrest which is agitating people in various parts of the world. Here in the United States we are confronted with vast corporations co-operatively owned in a limited sense, but controlled by a small clique of Individuals whose only interest apparently is to be powerful—captains of Industry—and to gather huge fortunes. Their methods are as criminal as the brigands of old or the highwayman with his six-shooter today. But their 'art' is more gentle, although the effects are worse. Their manipulation is so clever that the Press applauds them and they are hailed as great business men and "public benefactors." The results: Utter disregard of human life or limb; the sacrifice of our Young America in mines, factories and mills; the majority of workers merely working for food, clothing and shelter; the tremendous waste of material and energy in the present uneconomic, competitive system. The exploitation of labor has created the wage slave on one hand and a small band of plutocrats on the other hand. This is purely the result of the Individual greed. The Industrial Individualist never can apparently see

beyond himself, and if at all, only within a limited circle; those whose interests are identical are located and recognized in this circle. By these I mean the organized employer and the organized employed; both are exactly in the same position, with the only exception that as a general rule the employer has the best of the argument, because he controls the function of government. The employer organizations are co-operative institutions to help the 'Individuals' of the same, financially. The employees' organizations or Labor Unions are organized for the same purpose. Their interests are antagonistic as Individuals and Associations, but socially they are merely cogs to the great Social Machine. The Individualist who controls the railroads and Industries never considers the great mass of the people unless he 'lets them in on the ground floor,' and when the dear people have grown the melon, the captains of Industry will then gather around the festive board while the General carves it. The public never gets a smell. I believe the Individuals should have entire liberty to do as they please as long as they respect the rights of other Individuals and of Society. Society decrees many things today which Socialism will keep its hands off. For instance, as in the style and material of our clothes and a great many set rules of behavior, etc. Madame Grundy is ever with us. It is downright tyranny and I say let Individualism reign in our personal affairs as long as we do not encroach on our neighbors and Society. Individualism should also be our guide in our philosophic thoughts on self-improvement. Socialism has its legitimate field as outlined, and Individualism also has its legitimate field in our personalities when they do not clash with other Individuals or Society. I have repeated this several times, as it is essential to know the dividing line between an Individual as himself and an Individual as a member of Society. At present Socialism is denied admission to the great field of human endeavor, and Individualism holds possession. But the great Law of Evolution is forcing Individualism back to its corner, and Socialism will enter triumphantly to take possession of its own. Then New Thought will reach its highest development, because people will have more leisure time to devote to the betterment of themselves in a mental, moral, physical and spiritual way. H. C. K."

* * *

There are two answers to the inquiry about *The Rose Bush*, which I print below, which will furnish F. E. B. with the information he desires. No doubt a letter addressed to "The Rose Bush," Cincinnati, Ohio, would be delivered to the former publisher and bring back an answer to any question F. E. B. wants to ask concerning the magazine.

"Dear Miss Wells:

In reply to F. E. B., *The Rose Bush* was edited by Charles Grant Miller, at one time on the editorial staff of the *Cleveland Press*. I learn from that office that they have received no number of *The Rose Bush* for so long that they have concluded he has discontinued its publication. C. T. F."

* * *

"Dear Madam:

Replying to F. E. B.'s inquiry in the August number, relative to *The Rose Bush*, published in Cleveland, would advise this magazine was published by a gentleman named Miller, in this city, and was devoted principally to the editorials which appear in the *Cleveland Press*, they being particularly fine, and quite along the order of NEW THOUGHT principles. However, the magazine has not appeared for a few months. Back numbers might possibly be obtained from the *Cleveland Press*. Cleveland Subscriber."

* * *

"Gentlemen:

Will you please tell me if possible what the rest of the verse is, containing one line as follows:

'Cling a little closer.'

One line begins 'Love a little,' and I think another begins 'Pray a little.' I am under the impression that I copied it from one of your magazines, and that it was inserted around the New Year. I should like very much to get the verse if possible. M. E. B."

I do not recognize it and therefore appeal once more to our readers. In answering, will they please state *where* the poem may be found—in what book, and the address of the publisher. I hardly think it was ever published in NEW THOUGHT.

* * *

"Dear Madam:

I would be thankful for putting the following notice in NEW THOUGHT:

Any information regarding the Society '*De Sigionoth*' would be gratefully received by the undersigned. H. K."

We do not print addresses in this department, as it is planned with the idea of giving all our readers the benefit of the information secured through its good offices, so I am obliged to leave your *address* out. I shall be happy, however, to print for your information whatever comes in to me from our subscribers by way of reply to your question. Be sure it will be answered satisfactorily—our constituency never fails!

* * *

Will someone kindly send in to us the name and address of the publisher of the book "*Day Dawn*," by John H. Paton?

"Dear Madam:

We have around the house an extensive collection of relics all found in and around New Philadelphia, Ohio. Among them are thousands of arrow heads ranging from seven-eighths of an inch to five inches in length; needles, drills, corn-beaters, levigators, tomahawks, spearheads, banner-stones, stone axes and flint chisels. We have one stone two feet square. There are five spherical stone balls to fit in five saucer-shaped holes of three and one-half inches diameter. An extensive collection of coins and postal stamps. I wish you could inform me where I could get a book giving the history and value of these relics.

J. R. V. P."

I do not know of any book from which you could determine the value of such a collection. Your best course, I imagine, would be to write to dealers in curios, and ask them what they are worth. You might also write to museums. Perhaps the Field Museum of Chicago might furnish you information—and might even buy some of the articles if among them are any which are unique. You might also write to Professor Frederick Starr of the University of Chicago. Professor Starr knows "all about Indians," but is not as gentle as a browsing lamb, so I'll not vouch that you get an answer.

* * *

"My Dear Miss Wells:

When a tiny girl I was taught to sing a song entitled, 'The Orphan Flower Girl.' I have never seen the words in print and as I have forgotten the most of them I thought you would kindly assist me through your most excellent magazine. The first two lines are:

'Come buy my little roses red:
Sowed and bloomed in Sorrow's bed.'

The little poem entitled 'Yes or No,' mentioned in *The Current Topics Club*, brings back fond memories to me, as it was taught in a singing class from the 'Jubilee' as an exercise for beginners. MRS. C. E. G."

Some one will tell you where to find your song, I am sure. Will subscribers in answering, state where the song may be obtained, as the space of our department is too limited to reprint. Thank you for the poem you so kindly enclose. I am sorry it is too long to "work in" some odd corner of NEW THOUGHT.

* * *

"Dear Madam:

In a back issue of NEW THOUGHT is an article signed M. U., stating that they were in possession of a copy of the *Ulster County*

Gazette, about a century old, and wanting some person to purchase it.

In reply to same will you kindly inform M. U. that some years ago one copy of that paper was found, for which a very high price was paid, and thousands of copies were photographed from it? The whole country was flooded with them, and many persons who bought them thought that they were the original. Will you please ask M. U. to look at his paper very carefully and see if it is not a counterfeit? In fine type on the counterfeits is printed that it is a copy of the original and published uptown somewhere on Broadway, New York City.

At the date the original paper was published, Broadway up in the neighborhood of No. 2000 was a wilderness, and the highest number on Broadway at that time was about up to 160.

L. H. R."

This is valuable information and we are indebted to you therefor. I hope "M. U." will find that *her Gazette* is an original and not a counterfeit.

* * *

"Dear Miss Wells:

In the Current Topics of April NEW THOUGHT in S. E. P.'s answer to M. S. B., she left out the third verse of the poem asked for. It can be found with tune in Universalist Hymnal, called Church Harmonies, New and Old, No. 264. I will enclose the third verse. You can print it if you think best. E. L."

*"In the midst of affliction my table is spread;
With blessings unmeasured my cup runneth
over;
With perfume and oil thou anointest my
head;
O, what shall I ask of thy providence
more?"*

* * *

"Miss Wells:

In Current Topics Club D. M. has a query, 'What is the most important thing in life?' You ask for brief replies. Here is one that is brief enough—*being ready to leave it at any moment.* J. D. B."

* * *

"Miss Louise R. Wells:

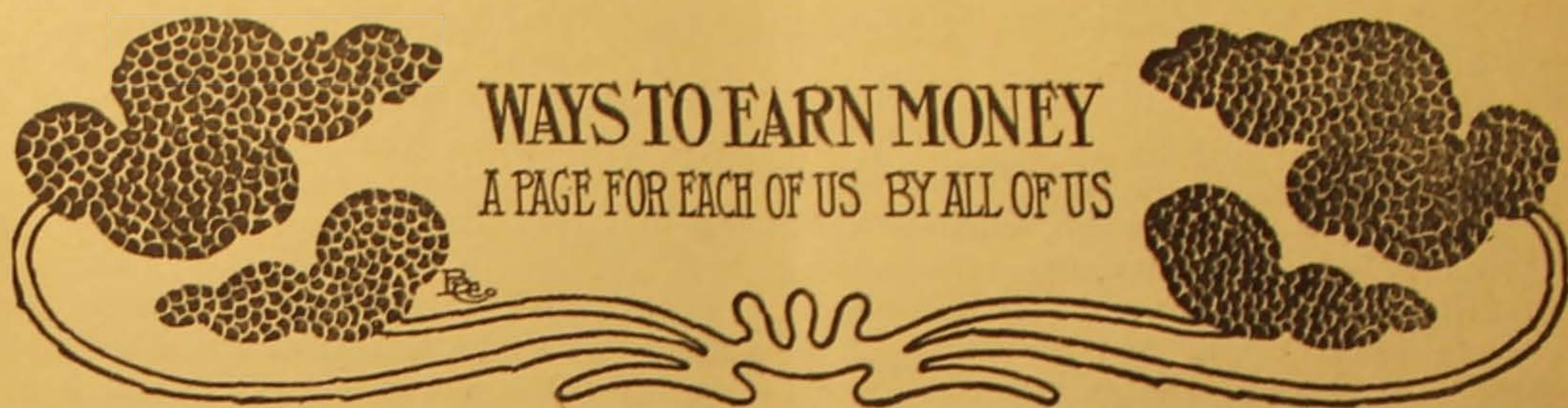
In reply to D. M., who, in The Current Topics Club, asks, 'What is the most important thing in life?' may I suggest this triumvirate:

Health (mental, moral and physical).

Faith (in one's self, in fellowmen, in a supreme being).

Love (for home, for others, for the world).

These three—and the greatest of these is love. W. B. D."



Conducted by Louise Radford Wells



HAVE come in personal contact the last month, with one way of earning money which has demonstrated itself a success. I know, because I was one of the buying public myself, and have been converted into a steady customer.

One of my standing grievances is the fact that the days are only twenty-four hours long—and that lunch time *will* come right in the midst of reading galleys of proof, or planning the dummy for next month's magazine, or the dictating of an impressive pile of letters. To take time to go out to a pretty tea-room and have even the hasty lunch which, while it quiets the pangs of hunger, rubs all one's esthetic sensibilities the wrong way, seems an exasperating waste of time. Besides, I get so thoroughly busy, that half the time I don't know lunch time has come and gone, until the day is nearly over. All of which is prelude to a tale which has to do with how one woman makes a satisfactory income.

One afternoon on the way back to my offices, after a long visitation at my printers, I met a friend in the elevator, to whose searching question I was obliged to admit that I had *not* had lunch, and, what was more, that I had not had lunch *any day that week!*

"Now, *why* do you do that?" she questioned in friendly exasperation. "Do what I do—have your lunch sent in."

"Not I," I replied with scornfully lifted nose—"I'd rather go without any, than eat those 'ready-made' lunches."

"Don't be so superior," chided my friend. "You've never had one of Mrs. K.'s lunches—that's what's the matter with you. You take my advice. Telephone her any day before 11 o'clock, and a lunch will be delivered to you that will surprise you."

And the next day it rained! As I looked out of the window at the sheets of rain descending, I thought to myself, "This is the sort of day it would be convenient for *anybody* to have a lunch sent in." And forthwith I decided to try the experiment. One

of the girls was sent to the 'phone, and (pursuant to the instructions of my friend) a "twenty-five cent lunch" was ordered, the constituents of same left entirely to the judgment of Mrs. K., the lunch provider.

At 12:30 there appeared a colored man in uniform and brass buttons, with a large folding pasteboard box, for which the book-keeper handed out the large sum of a quarter. It was like drawing a prize package—everybody in the office wanted to know what was inside.

And this is what I got: A tiny plate of daintily sliced tongue, with a cube of currant jelly on a little square of tissue paper. A sandwich of nut bread filled with minced green peppers on lettuce, with dressing; a sandwich of delicious white bread with a filling of chopped nuts. A small plate of celery-and-green-grape salad, a banana and a peach.

Everything was delicious—everything was dainty—everything was convenient. I had never dreamed that a cold "sent-in" lunch could be so appetizing, or so satisfying; and since this, my first experience, Mrs. K.'s lunch boxes have helped out busy days, rainy days, lazy days—all kinds of days. The girls, too, have found it convenient to have lunches sent in by 12 o'clock, when they want to use their lunch hour for shopping instead of spending it waiting to be served at a lunch-room!

There are dozens of people delivering lunches in the down-town section, but none of the lunches I have ever seen would be acceptable to anybody at all delicate in her tastes. They were *food*—that was all. You know what I mean? Mrs. K. makes a *specialty* of her lunches, and every lunch is put up as daintily and with as much discrimination and "housekeeping judgment," as though it were to be served on her own home luncheon table, for an honored guest.

If Mrs. K. can make a success of catering to busy workaday people in this way, why not Mrs. A. and Mrs. B.? Why not you, if you want to? She did not, of course, *begin* with a colored messenger in

uniform, but that she can afford one now, shows what a success she has made of the business.

Here are some of the things which make these lunches a success.

They are put up in large, fresh, folding pasteboard boxes, light in weight—nothing crowded or jammed on top of something else. For simple lunches, the boxes are about seven inches square by four inches deep; for more elaborate lunches, about ten inches square and eight inches deep. She furnishes a menu card showing fifteen and twenty-cent lunches. And other lunches are put up to order. Her weekly menu card shows a different menu for every day in the week, and a new card is issued every week.

Inside the large box, she uses deep little pasteboard plates, about three or four inches in diameter, for sliced meats, etc. She has little, folding, pasteboard, covered "pails" with wire handles (like ice-cream pails) for salads, cottage cheese, etc. These are only about three and a half inches long and about two and one-half inches deep. Her sandwiches are thin, nicely buttered, deliciously fresh, and you can have every variety of filling. With vegetarian sandwiches (as cucumber, celery, etc.) she uses the crispest of lettuce and freshly-made salad dressing. She wraps her pickles or olives, etc., daintily in tissue. The salt for her celery is put in tiny white *sealed* envelopes (like a doctor's prescription envelope). Her cake is *just baked*. Her cookies are apparently almost hot from the oven. Everything is good; everything is prepared daintily, to please the eye as well as the palate; and no little touch is spared which may add to the attractiveness of the lunch.

For fifteen cents, one may have (I am looking at a menu card as I write) three chicken sandwiches, a pickle, a freshly buttered roll, a slice of cocoanut cake and a banana. Or an egg and cheese sandwich, a deviled egg, some buttered rolls and peach pie, etc., etc.

For twenty cents one may have a tongue sandwich, some chicken salad, two buttered rolls, a big soft cooky and a piece of custard pie; or some baked beans, a meat sandwich, a buttered roll, caramel cake and apple pie. You may note that some of these lunches are evidently planned for the people who like cake and pie! For people who do not care for such desserts, fruit is substituted—a pear and a peach—a banana and some plums, etc., etc.

One of the girls in our offices usually orders me a "special" lunch, not from the bill of fare—consisting of a couple of special sandwiches, some salad, celery, fruit and

cake—which costs the large sum of twenty cents. Better than being rained on, on wet days, isn't it? Better than going without lunch, because it takes "so much time to go out." Better, too, (let me whisper privately) than many lunches served to one at little tea-shop tables for seventy-five cents and upwards.

Personally I'm very much obliged to Mrs. K. for living! And I admire her for studying her public and *pleasing* it. And I take my hat off to the cleverness which has made of a very prosy feature of the day, a remunerative occupation for herself.

And again I say, *why not you?* Think of the hundreds and thousands of people working down town every day in a large city, a large part of whom are subordinates with only a lunch hour in which to do their shopping, their visiting, their sight-seeing. A lunch brought to them, saves a good half-hour of their time. On a wet day it saves dragged skirts and wet feet. On a busy day, it saves nerves.

Even in the smaller cities, the working population is an appreciable factor, and affords the clever girl or woman who will furnish the right kind of lunches in the right way, a big public from which to draw her customers. But she must keep in mind that different classes of people like different things, and find out what those things are. She may work up *her* little trade among hard-working men—if so, they want something very different from the stenographer in an office, who sits all day at her desk and has, more than likely, a capricious appetite which needs to be tempted. Here is where judgment and a knack of thinking up attractive dishes, comes in.

Any girl can find a "lunch public." She may have to show a sample lunch or two; or she may be clever enough to send, at lunch time, a couple of superfine sandwiches with her card and a note saying that these are a sample of what she furnishes, and "if you like them, let me send you some every day." There are dozens of ways she can secure her customers, from calling at offices with a lunch for inspection, to telephoning her menu when and where she thinks an opportunity is waiting for her.

There's a field. Why not for you?

A QUERY ABOUT MEXICO.

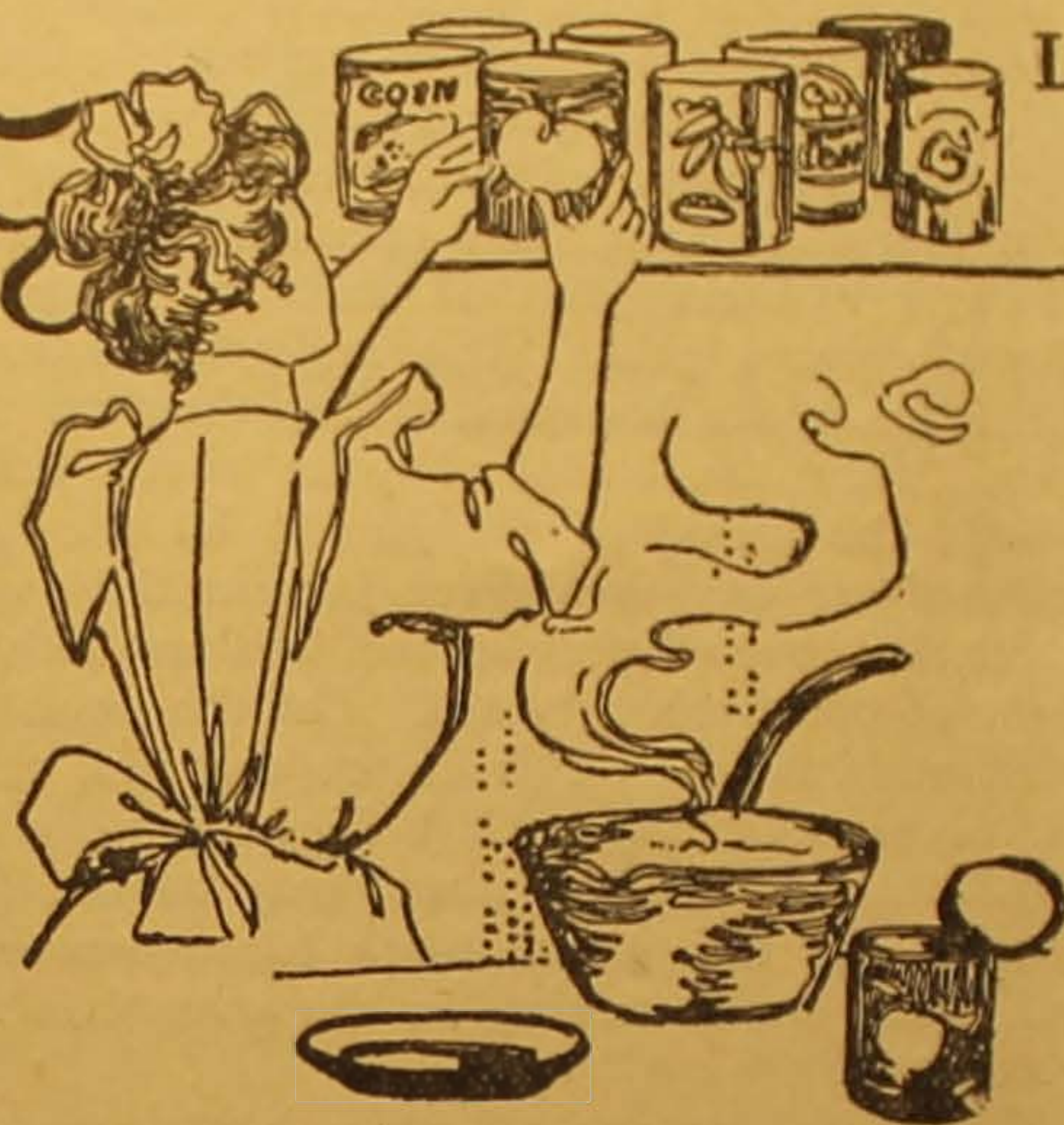
"Dear Miss Wells:

Will you kindly ask the readers of *NEW THOUGHT* to tell us all they know of Mexico, and what are chances for Americans to make money in that republic?

F. S."

IN KETTLEDOM

CONDUCTED BY
LOUISE RADFORD WELLS



(The purpose of this department is to make our New Thought housewives familiar with the latest labor-saving devices and the short cuts of modern housekeeping. There's less fun in washing kettles than in "looking at the stars"—and a New Thought woman ought to learn how to do the former so she will have time for the latter, or what it symbolizes. That's practical New Thought—doing away with the undesirable "excrescences" and claiming the beauties of life. All are invited to ask and answer questions.)



HAVE a really novel idea to impart to you this month—not my own, but an emanation from some other woman's bright brain. I would never have thought of it, and yet on nearly every desk in our office stand wire letter-baskets, the subject-matter of this other woman's inspiration.

We all know how extremely uncomfortable is the task of turning toast, putting it in and taking it out of the toasting oven. Several times out of—say a hundred, to be conservative—somebody's fingers get burned, or somebody's toast scorched.

Miss Happy Thought says all this is unnecessary, and that if you haven't a top-of-the-stove toaster, (to whose virtues I am wedded) all you need is a wire letter basket! The bread is sliced and laid in the bottom of the basket, which is then shoved into the toasting oven. When you want to turn or remove toast, *you pull out the basket!* Now, why didn't somebody think of that before?

If satisfactory for toast, of which there is no doubt, I don't see why it wouldn't do

equally well for steak for broiling—the wires rubbed with a little fat first so the meat wouldn't stick, then the steak laid carefully on the bottom of the basket, and slid into the broiler. One could easily pull the basket out on to a waiting pan, for turning or testing.

Another use of this new convenience, as suggested by our latest benefactor, is for the forming of an extra shelf in the oven, thus allowing, say, potatoes to be placidly baking on top of the overturned basket, while some other dish may be cooking on the real floor of the oven. Also, in baking layer cakes, where the oven is only large enough to hold two layers, a third layer could be baking on top of the wire basket whose open meshes were inverted above one of the other layer cake tins.

Miss Happy Thought also says that she always sets her baking dishes or loaf-cake pans *in* a basket, before putting them in the oven, as she can move or take them out, without jarring.

She says she turns a basket upside down on the kitchen table on which to place her fresh bread or cake; that when she wants to warm a dish without heating her oven, and has only wide-mouthed kettles boiling on the stove, she bridges the top of one with a wire basket, and puts her plate or dish or dishes therein.

One other use to which she puts this novel kitchen convenience, which she has transplanted from its rightful atmosphere in an office to the purlieus of the culinary department, is as a tray. She says a deep wire basket will hold dishes for carrying to and from the china closet, much better than a tray.

And yet people say there is nothing new under the sun!

I think our Bride would better revise her list of "modern kitchen conveniences" and put at the top in large letters, "TWO WIRE LETTER BASKETS."

* * *

I saw fish served the other day in what was, to me, quite a novel fashion. It was scalloped fish, which usually is "spooned out" for one from a baking dish and keeps no

shape on one's plate. This escalloped fish had evidently been "picked up" and stirred into a cream sauce, the whole mixture not being allowed to become of too liquid a consistency. On a dripping pan the "escalloped" mixture must have been spread in the shape and of the thickness of a fish split for broiling, and the whole evidently popped into a very hot oven, for it was like delicately broiled fish on top, and a nicely browned skin had formed on the under side. The whole was sufficiently cohesive to be lifted entire from the dripping pan by a pancake turner or some such utensil, placed on a platter and garnished with sliced lemon and parsley sprigs. At the table it was easily served in individual portions, just as a broiled fish might be. A very delectable way to use up the remains of a Friday night fish dinner.

* * *

Another home-conceived contrivance is useful in the pitting of cherries—the ubiquitous hairpin! Buy a package of strong wire hairpins, and in pitting cherries take the rounded end of the hairpin, push it in at the stem end of the cherry, pressing it down under the pit, which you can then lift out without breaking the shape of the cherry. It's late in the season for this to profit you, but save it up for another year—I only learned of it in cherry time.

* * *

Here is something you may make for yourself and which you will find convenient—a fruit-pricker to be used when one is canning, and desires to cook the fruit—as for instance, plums—with the skin on. In such case the fruit must be pricked thoroughly to prevent bursting, and a convenient pricker can be made from a broad cork and a dozen or more darning needles. Cut a piece from the cork, about half an inch high, and press the needles through this, from the bottom up. Place the cork on a board and tack it securely. To prick the fruit, strike it on the whole bed of needles at one stroke, and the skin will be

perforated in a dozen or more places. To keep the cork for future use, it should be taken from the board and washed and dried thoroughly.

* * *

Did you know that fruit can be canned *in the oven*? The jars, after being sterilized, as usual, are to be filled with fruit prepared as if for cooking in the preserving kettle on top of the stove. Make your syrup of water and sugar, (four parts of sugar to one part of water for strawberries and cherries; four parts of sugar to three parts of water for peaches, plums, quinces, pears, etc.) and pour around the fruit in the hot jars, filling them to the brim. Run the blade of your silver knife around the inside of the jar, to let the imprisoned air out, then place jars in the oven, which has been lined at the bottom with a sheet of plumber's asbestos. Let the oven be moderately hot; cook fruit ten minutes, take out of oven, fill up with boiling syrup, wipe and seal. "Top of the stove" may be fine for toasting, but it is warm work for preserving, and doing one's canning in the oven has its advantages.

If you can't get an asbestos sheet, set your jar of fruit in a shallow pan filled to about two inches deep with boiling water.

I don't need to say that in scalding fruit, a closely woven wire basket with a handle is the convenient thing to use, the fruit being placed therein and the whole basket plunged into a kettle of boiling water for the requisite length of time, and then into cold water, after which the skin may be easily removed.

It's a little late in the season to talk about canning now, or I would suggest a symposium on the subject. We'll save it for next year. By the way, what feature of housekeeping is apt to most interest you or demand your special attention in November, December and January? Couldn't we begin right now in advance and gather the bright ideas of all our readers? What would you like to hear the rest talk about?



The Telepathy Department

Ernest Weltmer *Director*

(Telepathy means "the transmission of thought direct from one mind to another." Is it unreasonable to think that the Mind of Man which has evolved and by the use of great blunt fingers builded the delicate Wireless Telegraph Machine which transmits thoughts through space, is able to transmit thought directly without the use of a machine of any kind? The editors have been interested in Telepathy for many years, and this department is devoted to the conduct of a gigantic Telepathy Experiment. The original purpose of the Experiment was to gather data proving that one man could reach and influence large numbers of people at one time; to develop a great many sensitive Telepathy receivers; to discover as many as possible of the laws of Telepathy; and to bring into the lives of the receivers a force for good health, success and happiness in the study and thought of these things and in the weekly periods of communion with the sender and each other. The Experiment has over four thousand enrolled members in every part of the civilized world, who make an effort to receive simultaneously a message sent from Nevada, Missouri, at nine P. M. each Thursday night. The first message was sent September 12, 1907. Since then not a Thursday night has come and gone unobserved by the sender, Sidney A. Weltmer, and the thousands of receivers enrolled. Much has already been achieved, but much more is yet to be learned. Many have been healed, many turned upon the road to success and happiness, and many have developed a high degree of psychic power. Membership is free to all interested students of these subjects—there being no strings attached to this free privilege. Anyone making application will be enrolled, given a number, and sent free our complete course of lessons in Telepathy and Success—our "Telepathy Calendar." The messages and results are reported each month in these pages.)



I present herewith a résumé of the results attained in the Telepathy Experiment for five weeks. In spite of the general hot weather which makes it so difficult to detach the mind from the physical environment and one's feelings, in spite of excessively hot weather and the usual plethora of "company" which so often interferes with the efforts of our receivers, the results for these five weeks are distinctly encouraging.

But the results of these tests cannot be fully represented upon paper. We cannot put into words and sentences the full significance to the recipients, of the better health and more hopeful outlook that many have gained as a result of the practice of the exercises connected with this Experiment. To say that one re-

ceiver reports a cataract on one eye cured and marked improvement of the film that dims the sight of the other one is not to tell what that humanly means to her. Nor does it really express the sum of the results attained in that direction to say that large numbers report that they can sleep better, that they always arise from the weekly tests feeling better able to meet and overcome the difficulties of life. These things cannot be adequately expressed upon paper. About all that we can do is to give the bare statistics, numbers and percentages, and trust to the sympathies of the reader to find what is hidden between the lines, telling of human pleasures and pains and battles fought and won.

In this sense the experiment is very important in the lives of a great many people today, and it is becoming more important all the time. One woman writes that it is the help that she gets from the sender, and her association

through the weekly tests with all the thousands of other experimenters, which keeps her alive and enables her to go on with the work which sometimes seems a burden greater than one pair of bent shoulders can bear. She has an invalid husband to care for, all her "work" to do, is almost an invalid herself, and practically lives alone. It must mean something to her to feel that she is in touch with so many who are in sympathy with her in at least some respects, to feel that she is not quite alone with her problems, to feel that she can call these people friends. And if she never gets any other aid than this, if her association with the rest of us in this experiment never brings her anything else of value than the feeling that she is not alone, that we are in sympathy with her, it will be of incalculable value to her in a human sense, and help her through many a dark day of otherwise unlightened toil. You know the most important ingredient of our conscious lives is the mental attitude with which we meet things, and anything that makes us see the world a bit brighter is of value in the degree that it has this effect, and in the degree that it enables us to overcome tendencies to despondency resulting from the conditions of environment.

The reports of improvement in health and success of the receivers are on the increase, but they are not still where I would like to see them, and where I am satisfied they can be made to go. I know from experience that it is possible for ninety per cent. of the receivers to reap substantial benefits to health by the practice of these exercises, and I am satisfied that fully that number will correspondingly benefit by the application of the principles given in the Success Lessons. The percentage of reports of this kind runs on the average hardly over fifty per cent. While that is good and well worth while, it is not nearly what it should be.

Some seem surprised when they gain such substantial results as rheumatism

relieved, cataract cured, cancer healed, or their financial success bettered. They seem to think it strange that the observance of these weekly exercises and the daily practice given in the Calendar, should have such *real* effects. Where they are surprised at such results they have not set about the matter right, and the wonder is not that such things can result from such causes, but that they were able to reap any benefits whatever in *their* practice. They have misconceived the forces with which they are working; they have not put the principles upon which they are acting into the proper operation. When they apply these formulas to their difficulties, and apply them in the proper manner, they will not be surprised at anything that occurs, for they will *expect* things to happen. That is part of the secret of success in the application of the lessons.

I hope that each and every student who reads these lines will read over again the lessons on success and the part of the lessons on telepathy which deals with the health benefits to be derived, and that they will make a more earnest and trustful effort to apply those teachings to the daily problems, the common needs of life. Do not save them up to try on the *uncommon* things, do not save them for special occasions; if they are *any* good, they are good for the common things, the things of every day, the aches and pains, and the difficulties that make up the troubles and trials of every day in the week. And try them *expecting* to reap results. If you try them and feel no surprise if you fail, you may know that your trust was lacking; but if you fail and are genuinely surprised, then you may congratulate yourself that at least you have trusted, and you may know that you should look to some other cause for your lack of success.

And do not limit yourself in the application of these principles. Within the limits mentioned in the lessons, my experience convinces me that there is nothing that you may not ask, expecting to receive it.

MESSAGES AND REPORTS.

July 29.



HE message: "GOD IS THE LIGHT."

Reported results: There were no reports for this week giving the correct message, but there were several which showed sensitiveness to some part of the *idea* embodied in this sentence. For instance, several saw great light, and one receiver reported that all she could hear was the word "light" and a "soft radiance settled down" over her. The numbers of those most sensitive are as follows: 4104, Pa.; 4111 B, Miss.; 1630 B, Iowa; 2644 B, France; 3074 B, England; 3013, Mich.; 3097 B, Mich.; 2496 B, Idaho.

On this evening I was conducting a class which was experimenting in the sending and receiving of telepathic messages, and when the time came for the sending of the message to the members of the Experiment, I requested all of the members of my class, most of whom are also members of the Experiment, to make themselves quiet for the message. Fully one-third of those present either received the message correctly or showed marked sensitiveness to it. This result may have been partly due to the fact that three of the members of this class had chosen the message that was to be sent by Prof. Weltmer and, while they did not take any active part, so far as trying to receive the message was concerned, they might have been thinking of what the message was, since they had chosen it, and knew that all the others in the room were trying to receive it, and so might have helped to transmit it to the others.

Counting those who were more or less successful in receiving the message in my class, and those who showed sensitiveness who reported from a distance, more than 12 per cent of the receivers reporting for that week were in some degree successful.

August 5.

The message: "TRUTH IS UNIVERSAL."

Reported results: In this test none reported the message correctly. As usual, several showed some degree of sensitiveness, and one made a report which in both the sense and the words seems to me very closely to approximate the message sent. No. 4197 B, Okla., reported, "Truth is simple." This is, of course, not the same as the message sent, but it might very easily be one man's interpretation of the idea which another would express in the words chosen by our committee for that night. In fact, the difference in expression here is not greater than might easily occur in the re-statement of an idea received through the usual channels of speech and hearing. If Prof. Weltmer had spoken to 4197 B, saying,

"Truth is universal," and then some one had later asked this receiver what had been told him, it is entirely within the range of probability that 4197 B would reply, "He said, 'Truth is simple.'" A few little experiments which anyone can perform will show that this is not stretching the point very much.

A year or so ago I had occasion to make a series of experiments for another purpose, and the results fully warrant the opinion expressed. I whispered to a student who stood next to me a simple statement; he passed it on to the next; he, to the next; and so on down the line until it came to the other end, where it was a very different sentence, but of something the same meaning as the one started. Another experiment was as follows: I gave the whole class a simple statement and asked them to write it down very quickly. In a large number of cases the wording was entirely different, and in some the sense had undergone some change, due to the fact that the words used had not meant the same to the hearers that they did to me.

I advise all telepathy classes now experimenting with the sending and receiving of messages, to make experiments of this kind. Such work will be worth while, because of the better understanding of the mental processes with which they are dealing, which will surely result from such experiments.

Now, if words or ideas received in the usual manner, by the methods commonly employed for the conveyance of thoughts from man to man—if messages conveyed by the methods in the use of which men are most expert—undergo such transformation in their interpretation and restatement, what shall we expect of messages received by methods which we so little understand as we do the methods of telepathic transmission? It is undeniable, by even the most enthusiastic advocates of the theory of telepathy as a means of communication, that at the very best the conscious perception of telepathic communications is not as good as the best perception of messages communicated through the apparently more common means of speech and hearing, and that it is likely to be even worse than the communication of messages by the ordinary methods under the worst possible conditions. It is to be expected, therefore, that under any except the most favorable conditions the message as received into the consciousness, through telepathic means, will be hazy and indistinct. What wonder, then, that the receiver puts the idea into different words, or, where he received only one word distinctly, associates that with another idea?

Besides this, we are not dealing with a matter of machinery that always duplicates its processes in the same order, or with a receiving instrument that merely receives and re-

cords the transmitting vibrations for our later interpretation, as is the case with the wireless, the telegraph, or the telephone. We are not even dealing with a human faculty of countless years of conscious training in the interpretation of minute but regular disturbances in our environment, as is the case with hearing and sight. We are dealing with a faculty which, while it is perhaps as old as, if not indeed older than, any of the normally conscious powers of mind, is yet normally active only below consciousness, producing its effects upon the conscious processes rather as tendencies, trends to conscious thoughts, than as the source of distinct thoughts or ideas directly known in consciousness. This faculty is something like the processes of the body which act without our conscious direction or without producing direct conscious effects. They go on in the normal way without our even suspecting their existence until some extraordinary conditions arise which make us aware of them. And still they are none the less important for that. They may be all the more important on that account.

We must not be discouraged—(and I would also like to say, if I could be sure that my opinion is an unprejudiced one, that we should not be too critical in our censorship of the conscious results of this faculty)—we must not be discouraged if our telepathic eyes and ears do not always agree in their reports of what is taking place in the part of our environment with which they put us into more or less definite communication, for even the eyes of men are still unable to agree in their reports, even though they deal with much slower, coarser and more easily comprehended vibrations (for instance, astronomers are unable to agree about what they see on the planet Mars); and the ears of men, in spite of ages of conscious development and training, are unable to agree in the reports they render and the understandings that they initiate in the minds of men, even though they deal with vibrations of so low a rate that the slowest of them are perceptible to other of the senses. I think, therefore, that we may allow ourselves a little latitude in our judgments of the worth of the results attained in our experiments with telepathy.

At the same time, I would like to sound a caution against that attitude which will carry us off our feet and make us see in every coincidence a "proof." It will be better to err through over-conservatism than through over-enthusiasm, and we shall find that our steps will naturally carry us in the latter direction in spite of our utmost caution. This is inevitably so, for the reason that we have started out with a conclusion of some sort, and we are naturally anxious to prove it true. We must be careful, therefore, and make our judg-

ment as impartial as possible, endeavor to see the matter from more than the one side from which it would please us most to see it.

Now, to come back to the report of the test on August 5. Several others showed some degree of sensitiveness. The best of these were Nos. 4108 B, Mass.; 3097 B, Mich.; 2643 B, N. Y.

August 12.

The message: "BE CHEERFUL."

Reported results: None reported the exact message correctly, but there are a few which I think we might call fairly correct. I shall quote them and leave the reader to judge for himself: S. H. A., N. H., "*Be cheerfully kind.*" B. N. K., La., "*Courage, be of good cheer.*" 4116 B, Ont., Can., "*Cheer and hopeful assurance.*" 1273, O., "*Sending rays of cheer.*" These seem to me to be very good reports.

Several others showed sensitiveness. The numbers of those sending the best reports falling under this head are as follows: 4373 B, Miss.; 2987 B, Calif.; 5000 B, Ky.; 4393 B, Vermont; L. R. C., Pa.; 1339, La.

August 19.

The message: "MY OWN STRENGTH SHALL CARRY ME TO THE TOP."

Reported results: When the committee handed this message to Prof. Weltmer, asking him to transmit it to the receivers in the Experiment by means of telepathy, he felt very much abused. He reminded them that he had asked them not to give him an *essay* for this purpose, that he had asked for a short sentence conveying but one distinct thought, and that as simple as possible. Here was a complex sentence containing the seeds of several ideas, and more words than one would care to try to transmit to so many at one time for experimental purposes.

The committee would have changed the message, but, abiding by the rule that we had made, Prof. Weltmer accepted the message chosen by them, and gave it the best of his attention, even though he could not expect to get good results from its use. The results were better than he expected, and better than I expected when I started in to assort and analyze the reports for that week.

While the results in this instance were very good, we are still, in a large measure, in the hands of the committee which selects the message each Thursday night, and they often choose messages which we would never think of choosing if the matter were in our own hands.

Quite a large number of the reports showed sensitiveness, and there were several re-

ports almost correct in statement and in the idea expressed. No. 5 (state not given) reported, "My own strength shall carry me to the top. I will ask the Lord to help me in health and success and happiness."

In this report we have the receiver's associated idea added on to the message sent.

1648, Iowa, "By my efforts I will succeed." 2715 B, Maine, "Success is the result of personal effort." Then others speak of feeling very much impressed with the idea of "self-power," of being led to think more of the value of self, and some mention "seeing" hill tops toward which they seemed to be "aspiring." One receiver, 2957 B, Tex., reports, "I had company, so could not relax. Nevertheless I received the word 'capable' quite strong," showing that it is not necessary to observe the exercises in order to receive the message, although it seems that the best results, both in the receiving of the messages and the garnering of the health benefits that follow upon the Experiment, are attained by closely following the exercises outlined. The numbers of those who showed the greatest degree of sensitiveness are as follows. (The reader will please observe that some of them are the same as those mentioned in this class in other tests, showing that their success was not mere accident, but the result of condition of development.) 4047 B, La.; 4373 B, Ark.; 4000 B, Maine; 4193 B, Alberta, Can.; 2729 B, Idaho.; 224 Kan.; F. S., Mo.; 4161 B, Ill.; 4430 B, Ill.; 871, Mo.; 2545 B, Minn.; 726, Ill.; 1005 B, Ohio; S. H. A., N. H.; 2179 B, N. Y.; 2672 B, Okla.; 3451 B, England; 4034, Tex.; 1, Ark.; 4328 B, Neb.; 7025 B, Iowa; 2700 B, Ill.; 3034 B, Cal.; 1318 Ohio; 1060 B, Wash.; 4466 B, Cal.; 2784 B, Ohio; 2851 B, Col.; 5080, Minn.; 2825 B, Conn.; L. A. K., Cal.; 3500, Pa.; 1630 B, Iowa; 4138 B, N. Y.; 2854 B, N. Y.; 4203 B, Ohio; 4365 B, Ind.; 4143 B, Ind.; 374 B, N. Y.; 3063 B, Ill.; 2852 B, Kan.; 3070 B, Iowa; 3094 B, Ill.; 4382 B, Ill.; 2601 B, Ohio; 4048 B, Ont., Can.

August 26.

The message: "BE HAPPY."

Reported results: None reported the message exactly, but several fairly approximated the idea conveyed. Some of the best reports and the numbers of the most successful receivers follow: 4239 B, Ill., "Happy thoughts are sent you." 4073 B, Ohio, "We are happy and free." 564 B, Ore., "Happy expectations come." 4270 B, Wis., "An unusually peaceful and happy sensation overcame me, but no message." Here the message was entirely converted into sensations which did not find corresponding expression in words. This often occurs, and is not always to be traced to coincidence. 4269 B, Havana, Cuba; 4034, Tex.; 1273, Ohio; 568, W. Va.

Limited space will not permit me to notice many of the letters of inquiry and reports of peculiar phenomena which I have received, but I shall take up the consideration of a few of those which seem most general in their interest.

One correspondent from France asks concerning the time. I refer all such inquirers to

THE DOCTOR'S WIFE

Agrees with Him About Food.

A trained nurse says: "In the practice of my profession I have found so many points in favor of Grape-Nuts food that I unhesitatingly recommend it to all my patients.

"It is delicate and pleasing to the palate (an essential in food for the sick) and can be adapted to all ages, being softened with milk or cream for babies or the aged when deficiency of teeth renders mastication impossible. For fever patients or those on liquid diet I find Grape-Nuts and albumen water very nourishing and refreshing.

"This recipe is my own idea and is made as follows: Soak a teaspoonful of Grape-Nuts in a glass of water for an hour, strain and serve with the beaten white of an egg and a spoonful of fruit juice for flavoring. This affords a great deal of nourishment that even the weakest stomach can assimilate without any distress.

"My husband is a physician and he uses Grape-Nuts himself and orders it many times for his patients.

"Personally I regard a dish of Grape-Nuts with fresh or stewed fruit as the ideal breakfast for anyone—well or sick."

In any case of stomach trouble, nervous prostration or brain fag, a 10 day trial of Grape-Nuts will work wonders toward nourishing and rebuilding and in this way ending the trouble.

"There's a Reason," and trial proves.

Look in pkgs. for the famous little book, "The Road to Wellville."

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

the article on time in the last issue of *NEW THOUGHT*. This same receiver suggests an interesting change in the experiments; that is, that all the receivers face in one direction at the time of receiving. I am writing a letter to the receivers, in which I am fixing the dates for some special experiments, and in that I will give the dates for this change.

September 2.

The message: "TO THINK OF SUCCEEDING REMOVES DIFFICULTIES."

September 9.

The message: "I LOOK UPWARD."

September 16.

The message: "I AM VERY HAPPY."

No. 4346 B, writing from Brooklyn, N. Y., says: "On July 22, while walking on the street, I noticed that the time was 10:05 P. M. It occurred to me that it was the day and the time for the message. The words 'Know thyself,' came to me so strongly that I spoke them aloud. While making a note of this, I did not think it could be the message, as it was so different from those reported in the *NEW THOUGHT MAGAZINE*." (KNOW THYSELF was the message for that date. This gentleman's experience is another of those which shows that the reception of telepathic messages may be accomplished without elaborate preparation or special relaxation for it, when we have learn to voluntarily control reception of messages.)

M. H. F., who lives in New York, writes an interesting letter in which she tells of receiving on a following week the message that was sent two weeks before, although she had no way of learning by the usual methods of communication what messages were sent. I copy a report she has made of her experiences in this line: "Message, July 1, 'Health to all humanity.' The message I received on July 15, 'Health and joy to everybody.' Message on July 8, 'I love you all.' My message on July 22, 'Love is life.' Message, July 15, 'Success is ours.' My message on July 29, 'Perseverance is the road to success.'"

She suggests that she has been sitting at too early an hour, as I find is the case, since she tries to receive the message at 9:00-9:30, which in her locality is an hour earlier, actual time, than 9:00-9:30 here, the time at which the message is sent. This may account for

the fact that she gets an earlier message, although it would hardly account for the fact that the message that she gets is of two weeks earlier. Neither is it likely that it would accidentally happen so uniformly as it has.

No. 2468 B writes that he is not reaping the success that he desires, that he is unable to keep from swearing when he loses his temper, as he is likely to do. I would imagine from this that he owns an automobile and does the repair work upon it himself! I do not know that this is the case, however. He does not say. I only think it is probable. Be that as it may, no matter whether he habitually loses his temper on account of an automobile or through trying to drive hogs or keep a bunch of hens where they belong—no matter what the provocation, I think I can see what is at least a part of this receiver's trouble.

So long as you can say "I cannot" in this relation, you must not expect to reap startling results. You must decide that you *can*, and then set out and do it. Keep your mental attitude right; keep thinking and feeling that you can, and then keep trying. *Of course you can!* You can control a mere matter of speech. This is just a habit that you have formed, this of getting all "het up" when things go wrong, and of exploding in a lot of ugly words that really do not mean anything except a sort of declaration to yourself and whoever else may be near, that you are "mad." Just form the habit of keeping cool and collected and of thinking how to make the thing different instead of how wrong it really is, and you will find that you will not only form a habit that will counteract the "swearing" and "mad" habit, but that this new habit will make you able to do more, be more efficient. I realize that there is nothing new in this advice and that I have not offered you some occult and mysterious formula for the correction of your habit, but since I do not pretend to be able to give any such formulas, or desire to give new advice, so much as helpful suggestions, I am satisfied with it as it stands. I flatter myself that you will find nothing mysterious in the lessons, and that I do not ask you to call upon some mystery, myth, or trust in some formula for the correction of what you, and you only, can correct. Read the lessons again, and **APPLY** them. You will have difficulty, of course. Anything that is worth having is hard to get, but you **CAN** succeed, and the moment that you have decided that you can, that moment you have put your foot on the right road.



THE ASSOCIATION DEPARTMENT

Conducted by Silas Weltmer
Secretary National Association of Suggestive Therapeutics

Important Announcement of the Approaching National Convention



The Metaphysical Chautauqua Circle of America is the greatest intellectual body in the world. It is neither religious, political nor commercial; has no president, secretary, treasurer, or other official to direct its affairs. Neither has it any by-laws, rules, or certificates of membership. It is the only organization in the world in which members elect themselves without reference to qualifications, initiation, ballot or fee. Its members are the most select, yet there are no restrictions placed upon them. They are not required to make contracts or bind themselves to agreements, yet they are the best paid men and women in America. They are writing their names large in the archives of metaphysical philosophy. Individually and collectively, they stand for advancement. Many of them are authors, editors, orators, scientists, ministers and doctors, who have become prominent during the last quarter of the century, in the effort to revolutionize and simplify the Science of Living.

All great institutions have a vital purpose in their existence, and the purpose of the Metaphysical Chautauqua Circle is to urge, lift, inspire and serve humanity. By mutual consent, the membership of this great body is limited to those who are advancing along safe, permanent and sane lines. The narrow-minded, radical and jealous exclude themselves by virtue of their mental attitude.

A large number of the members of this circle will meet in Nevada, Missouri, on October 19, and enjoy a full week of exchanging ideas and ideals and delivering their messages to the hundreds of others who will attend for the purpose of meeting and listening to these teachers.

In connection with the Chautauqua meeting, the National Association of Suggestive Therapeutics will hold its Second Annual Conven-

tion, and the Missouri State Association will hold its Fourth Annual Convention. These three great organizations will attract to Nevada more men and women from all over the United States who are vitally interested in the teaching of the Advanced Scientists, Philosophers and Exponents of the New Therapeutic Methods, than would be possible to attract on any other occasion.

Delegates who attend the National Association Convention will represent every state in the Union, and those attending the Missouri State Association will represent every county in the state. These delegates, and the members of the Chautauqua Circle who will be present, will constitute the largest and the most select audience ever assembled in the United States for the discussion of scientific subjects. The twenty-six members of the Chautauqua Circle who attended last year have promised to attend the October meeting, and many others who found it impossible to attend last year have signified their intention of coming to Nevada this year.

The importance of this meeting can best be appreciated by noting the fact that many of the delegates and members of the Chautauqua Circle journey half way across the continent to attend this convention. It is a vital interest in the things that transpire on this occasion that attracts them, and through them a widespread interest in the subjects discussed at these meetings has been created.

Nevada is situated within sixty miles of the geographical center of the United States and is exceptionally easy to reach, by rail, from all directions. It is located in one of the beautiful sections of the country, and its climate during October is the balmy Indian summer for which the Ozarks are justly famous.

The Chautauqua and Association Conventions will be held in the auditorium of the Weltmer Institute. There will be three sessions daily, with ample time for recreation, and full opportunity for visitors to enjoy the warm hospitality of Nevada's people.

The following is a partial list of the men

The Association Department

and women who are invited to represent the Chautauqua Circle, and even a casual glance will convince the reader that this meeting is not confined to the followers of any particular creed, cult or scientific faith. It is an open forum for the expression of the views of anyone who desires to speak for the advancement of anything that will bless and benefit mankind and increase the sum total of human happiness:

Mr. C. F. Patterson, Mexico City, Mex.
 Mr. Uriel Buchanan, Chicago, Ill.
 Mr. William Walker Atkinson, Chicago, Ill.
 Rev. Benj. Fay Mills, Los Angeles, Cal.
 Hon. D. E. Barker, Monticello, Ark.
 Mrs. Katherine B. Tingley, Point Loma, Cal.
 Miss Nona L. Brooks, Denver, Col.
 Mr. J. R. Francis, Chicago, Ill.
 Mr. Henry Harrison Brown, Mountain Home, Glenwood, Cal.
 Rev. Samuel Fallows, D. D., L. S. D., Chicago, Ill.
 Dr. C. S. Carr, Columbus, Ohio.
 Dr. J. F. Wright, Monticello, Ark.
 Mr. M. M. Mangasarian, care of Elbert Hubbard, East Aurora, N. Y.
 Mrs. M. E. McMillan, Edmonton, Ont., Canada.
 Dr. Sheldon Leavitt, Chicago, Ill.
 Dr. M. Cameron, Washington, D. C.
 Col. John Sobeski, Los Angeles, Cal.
 Rev. H. H. Schroder, St. Louis, Mo.
 Mr. Eugene V. Christian, New York city, N. Y.
 Mr. E. T. Bunting, St. Louis, Mo.
 Dr. C. H. Carson, Kansas City, Mo.
 Mr. W. J. Colville, San Jose, Cal.
 Rev. A. T. Osborn, Kansas City, Mo.
 Mr. John D. Perrin, formerly of Chicago, Ill.
 Col. O. C. Sablin, Washington, D. C.
 Prof. Le Roy Moore, Kansas City, Mo.
 Mr. Frederic W. Barry, Toronto, Ont., Canada.
 Mr. Harry Gaze, Boston, Mass.
 Hon. A. N. Sessions, Anna, Ill.
 Mr. Christian D. Larsen, Chicago, Ill.
 Mrs. E. C. Norris, Boston, Mass.
 Mrs. Elizabeth Towne, Holyoke, Mass.
 Mrs. William Towne, Holyoke, Mass.
 Mrs. J. C. Lahler, Texarkana, Ark.
 Dr. C. O. Sahler, "Kingston-on-Hudson," N. Y.
 Rev. H. V. Schiller, Golden, Col.
 Mr. Charles Edgar Prather, Denver, Col.
 Hon. James E. Watson, Los Angeles, Cal.
 Dr. Henry Frank, Rushville, Ind.
 Dr. J. Melvyn Tyndall, New York city, N. Y.
 Dr. Julia Seaton Sears, Denver, Col.
 Mr. Parker H. Sercombe, Boston, Mass.
 Major and Mrs. J. B. Downing, Middleport, Ohio.
 Dr. A. A. Lindsay, Seattle, Wash.
 Judge H. H. Benson, Kansas City, Mo.
 Mr. Clifford Greeve, St. Louis, Mo.
 Mr. Charles Fillmore, Kansas City, Mo.
 Mrs. H. S. Swisher, Morgantown, W. Va.
 Mrs. Grace M. Brown, Denver, Col.
 Mr. F. P. Fairfield, Boston, Mass.
 Hon. J. C. Burrows, Kalamazoo, Mich.
 Dr. C. H. Rogers, Hutchinson, Kan.
 Dr. E. E. Reininger, Chicago, Ill.
 Mr. C. O. Boring, Chicago, Ill.
 Dr. C. W. Burrows, Detroit, Mich.
 Mrs. Alice B. Stockham, Chicago, Ill.
 Mr. Arthur T. French, Mt. Vernon, Ill.
 Gov. Bob Taylor, Nashville, Tenn.
 Senator H. D. Money, Gulfport, Miss.
 Mr. Elmer Gates, Chevy-Chase, Washington, D. C.
 Senator John M. Thurston, Lincoln, Neb.
 Mr. R. F. Outcault, Flushing, N. Y.
 Hon. W. B. Stevens, Urichville, Ohio.
 Dr. E. H. Pratt, Chicago, Ill.
 Dr. A. C. Gillespie, Dallas, Tex.
 Mrs. A. P. Barton, Kansas City, Mo.
 Mrs. Ella Wheeler Wilcox, Short Beach, Conn.
 Mr. Elbert Hubbard, East Aurora, N. Y.

Mrs. L. W. Hazlitt, Richmond, Ind.
 Helen Van Anderson, New York city, N. Y.
 Dr. J. H. Sowerby, Canton, Ill.
 Fannie B. James, Denver, Col.
 Mr. Ralph Waldo Trine, Sunnybrae Farm, Croton Landing, N. Y.
 Mr. Floyd Wilson, New York city, N. Y.
 Mrs. Ursula Gestefeld, Chicago, Ill.
 Mr. O. S. Marden, University Bldg., New York city, N. Y.
 Mr. Aaron Martin Crane, Boston, Mass.
 Mr. C. F. Hubert, Fowler, Ill.
 Dr. Allie B. Wiemer, Peoria, Ill.
 Dr. Otterbeim O. Smith, Council Bluffs, Iowa.
 Mr. D. M. Corbin, Strong City, Kan.
 Mr. Edward Conable, Los Angeles, Cal.
 Mr. Herbert A. Parkyn, Chicago, Ill.
 Mr. Luther Burbank, Santa Rosa, Cal.
 Mr. F. W. Baldwin, Peoria, Ill.
 Dr. J. W. Beechy, Indianapolis, Ind.
 Dr. T. J. Mehrlich, Indianapolis, Ind.
 Mr. A. R. Mayer, Columbus, Ohio.
 Mr. E. J. Neill, Killeen, Texas.
 Dr. William Teer, Tyler, Texas.
 Mrs. Annie Rix Millitz, Los Angeles, Cal.

A more complete programme of this convention will be mailed, free, to anyone sending his name and address to Silas W. Weltmer, Secretary of the National Association, Nevada, Missouri.

The readers of the foregoing article who decide to attend the Chautauqua Convention should notify the Secretary's Office at once, in order that ample arrangements can be made for their entertainment and lodging during their stay in Nevada. Chicago members or those who will pass through Chicago should communicate with Miss Wells that they may be counted in on the "special party" which is planning to make the trip in a private car.

* * *

It will be interesting to the members of the National Association to know that the Association is accomplishing great good through its protective features, and many new plans are being made for increasing the advantages this feature already affords to the practicing member.

The case that has probably caused the most comment during the last few months is that of Dr. F. T. Slagle of Columbus, Ohio. In the early summer, Dr. Slagle was charged with violating the drastic medical law in his state. In commenting upon the trial, Dr. C. S. Carr, the President of the Association of Suggestive Therapeutics, in the "Free Column" article published in the *Columbus News*, under date of August 8, says: "A young man by the name of Slagle has been practicing Drugless Healing in this state for several years. He has been attempting to heal people of diseases without the use of drugs or surgery, and has been very successful, too. Has cured several prominent men and women of this city; people who have been given up by the drug doctors and surgeons. Mr. Slagle was warned by the State Board of Medical Examiners that he must quit his practice; that if he did not quit, they would have him arrested for practicing medicine without a license. Mr. Slagle paid no at-

tention to the threat, but went on with his practice. The Medical Board finally had him arrested and brought before the Police Court. A trial by jury was decided upon. I was present some of the time while the jury was being selected, and most of the time while the lawyers were making their final arguments. Good lawyers represented both sides; splendid young fellows, who saw right through the whole proposition. There was no attempt upon the part of Dr. Slagle to deny that he had been practicing Drugless Healing; indeed, it was clearly shown by the evidence he presented himself that he had been doing so, and several witnesses were present to testify to the benefits they had received from his treatment."

In commenting upon Mr. Slagle's guilt, under the literal translation of the Ohio law, Dr. Carr says further: "It was very clear from the evidence presented, that a statute in the state, regulating the practice of medicine in his state, had been broken by Mr. Slagle. This statute reads in part that: 'Any person shall be regarded as practicing medicine or surgery within the meaning of this act, who shall recommend for a fee any appliance, application, operation or treatment of whatever nature for the cure or relief of any wound, fracture or bodily injury, infirmity or disease.' According to the wording of this statute, which the doctors themselves had got through our legislature, Mr. Slagle was clearly an offender. The prosecutors were frank to admit that Mr. Slagle was not guilty of having administered drugs or attempted the practice of surgery. They also admitted, without hesitancy, that he had cured many seemingly incurable cases. Contention of the prosecution was that Mr. Slagle be convicted because the letter of the law had been violated; and that contention would have probably been upheld had not the jury been composed of twelve men of the common people. These were not convinced that the act of healing disease, although the act be performed contrary to the letter of the law, deserved any punishment at their hands. The final outcome was a disagreement of the jury and the discharge of Mr. Slagle, who is continuing right along in his practice in Columbus."

It has long been the contention of the writer that the more the medical profession strive to throttle the American public and restrict them by legislative enactment to certain modes of treatment, the less confidence the public will have in them and the more difficult it will be for them to meet the steadily increasing competition of the Drugless Practitioners. My experience with the many cases similar to Mr. Slagle's, both before and since the Association has been formed, shows that each year Drug-

less Practitioners are given more leeway in the courts and treated with more consideration in the public mind. When the medical fraternity realize that they must depend upon the verdict of the common people in this controversy, and recognize the right of every man to choose for himself in matters pertaining to his health, then it will devote more time to teaching its members how to heal and prevent disease, and less energy to the prosecution of their drugless competitors.

KNOW NOW

And Will Never Forget the Experience.

The coffee drinker who has suffered and then been completely relieved by changing from coffee to Postum knows something valuable.

He or she has no doubt about it. A California lady says:

"I learned the truth about coffee in a peculiar way. My husband who has for years been of a very bilious temperament decided to leave off coffee and give Postum a trial and as I did not want the trouble of making two beverages for meals I concluded to try Postum, too, and the results have been that while my husband has been greatly benefited, I have myself received even greater benefit.

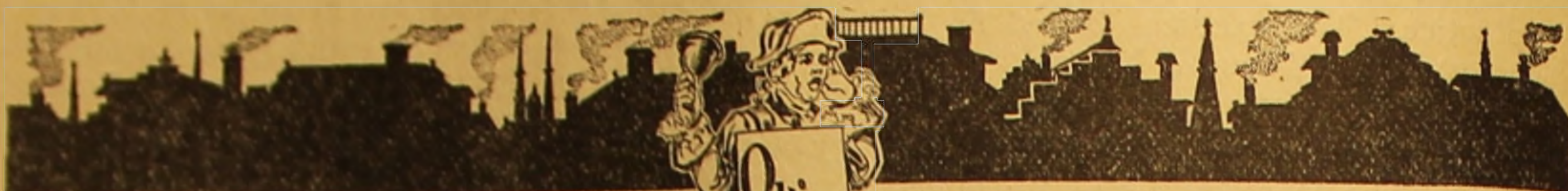
"When I began to drink Postum I was thin in flesh and very nervous. Now I actually weigh 16 pounds more than I did at that time and I am stronger physically and in my nerves, while husband is free from all his ails.

"We have learned our little lesson about coffee and we know something about Postum, too, for we have used Postum now steadily for the last three years and we shall always continue to do so.

"We have no more use for coffee—the drug drink. We prefer Postum and health."

Look in pkgs. for the famous little book, "The Road to Wellville." "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.



(This department has no more serious purpose than to make the corners of your mouth turn up. To that end, we need eight or ten good "funny stories" each month. If you know one, new or old, send



it in. If accepted for this page; we will either pay you 75 cents in cash or extend your subscription to NEW THOUGHT a year, whichever you choose. *Be brief*—brevity is the soul of wit!

BETTY'S uncle, who was a school-teacher, met her on the street one beautiful May day and asked her if she was going out with the Maying party.

"No, I ain't going."

"Oh, my little dear," said her uncle, "you must not say 'I ain't going.' You must say, 'I am not going,'" and he proceeded to give her a little lesson in grammar. "You are not going. He is not going. We are not going. You are not going. They are not going. Now, you can say all that, Hetty?"

"Sure, I can," she replied, making a courtesy. "There ain't nobody going."

Dressed in the latest and most improved motor-cycling costume, with goggles all complete, the motor cyclist gayly toot-tooted his way toward the Zoo. Suddenly he slackened, dismounted and said to a small, grubby urchin:

"I say, my boy, am I right for the Zoo?"

The boy gasped at so strange a sight and thought it must be some new animal for the gardens.

"You may be all right if they have a spare cage," he said, doubtfully, when he could find his tongue; "but you'd stood a better chanst if you'd only had a tail!"

Mrs. F.: "Angelina, did you take the money that I put on the table?"

Angelina (haughtily): "Me? Ah ain't took yo' money. De onliest t'ing w'at ah ever teks in yo' room is yo' gum. An' attar I chews it for ah while, ah puts hit right back w'ere ah take hit from, so's w'enever yo' wan' a chew yo' gum yo'se'f, yo' kin find dat gum right w'ah yo' put hit."

An old colored preacher of Georgia after attending a New York cathedral service, decided he too would have a vested choir. Accordingly he instructed some of his congregation, and they practised faithfully for a long time. The first Sunday of the new service,

the organ pealed forth and the chanting, of the choir was heard in the distance gradually coming nearer and nearer. As they approached, the preacher noticed that the incense pot, which was to have been carried by the leader, was missing. Not wishing to draw the attention of the congregation away from the impressive ceremony, he decided to *chant* his inquiry as to the whereabouts of the incense. So as they intoned the music, the minister's voice was heard chanting in negro accent: "What did you do wid de incense pot?" to which the leader answered in the same tone, "*Ah lef' it in de aisle, it was too blame' hot.*"

The following letter is said to have been written not long ago to a shoe dealer by a French Canadian farmer:

"Monsieur: Please sen' de shoe for ma familee. She is Marie 16 year, Pierre 15 year, Jacques 14 year, Louise 13 year, Batesse 12 year, Henri 11 year, Toinette 10 year, Alma 9 year, Louis 8 year, Prosper 7 year, Denise 6 year, Poleon 5 year, Valerie 4 year, Jeanne 3 year, Josephine 2 year, Natalie and Jock 1 year—dey twin. De baby *she* go bar'foot. How moch?"

A little girl, in brushing her hair, found it "crackled," and asked her mother why it did so.

"Why, dear, you have electricity in your hair," explained the mother.

"Isn't that funny?" commented the little one. "I have electricity in my hair, and grandmother has gas in her stomach."

Two little girls, one the daughter of a minister, and the other a daughter of a bishop, were one day extolling the capabilities of their respective families, and the minister's little daughter said: "We have a hen that lays an egg every day." "That's nothing," responded the bishop's little daughter, "my father lays a cornerstone every week."

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MRS. C. KNIGHT.

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Longmont, Colo.

DR. W. H. EASTER.

VIBRATOR BEST FOR RHEUMATISM

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 pains, 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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MRS. S. H. BROWN.

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Cures These Diseases

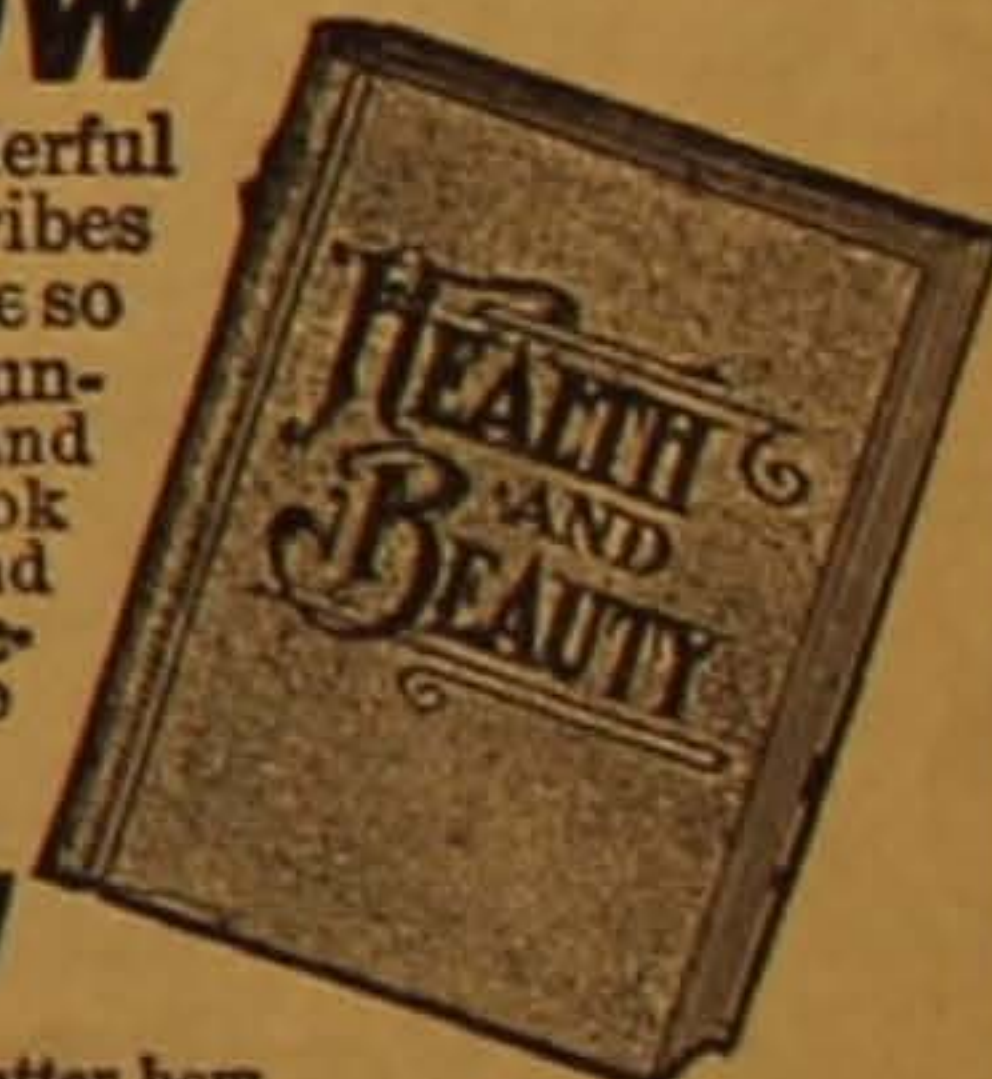
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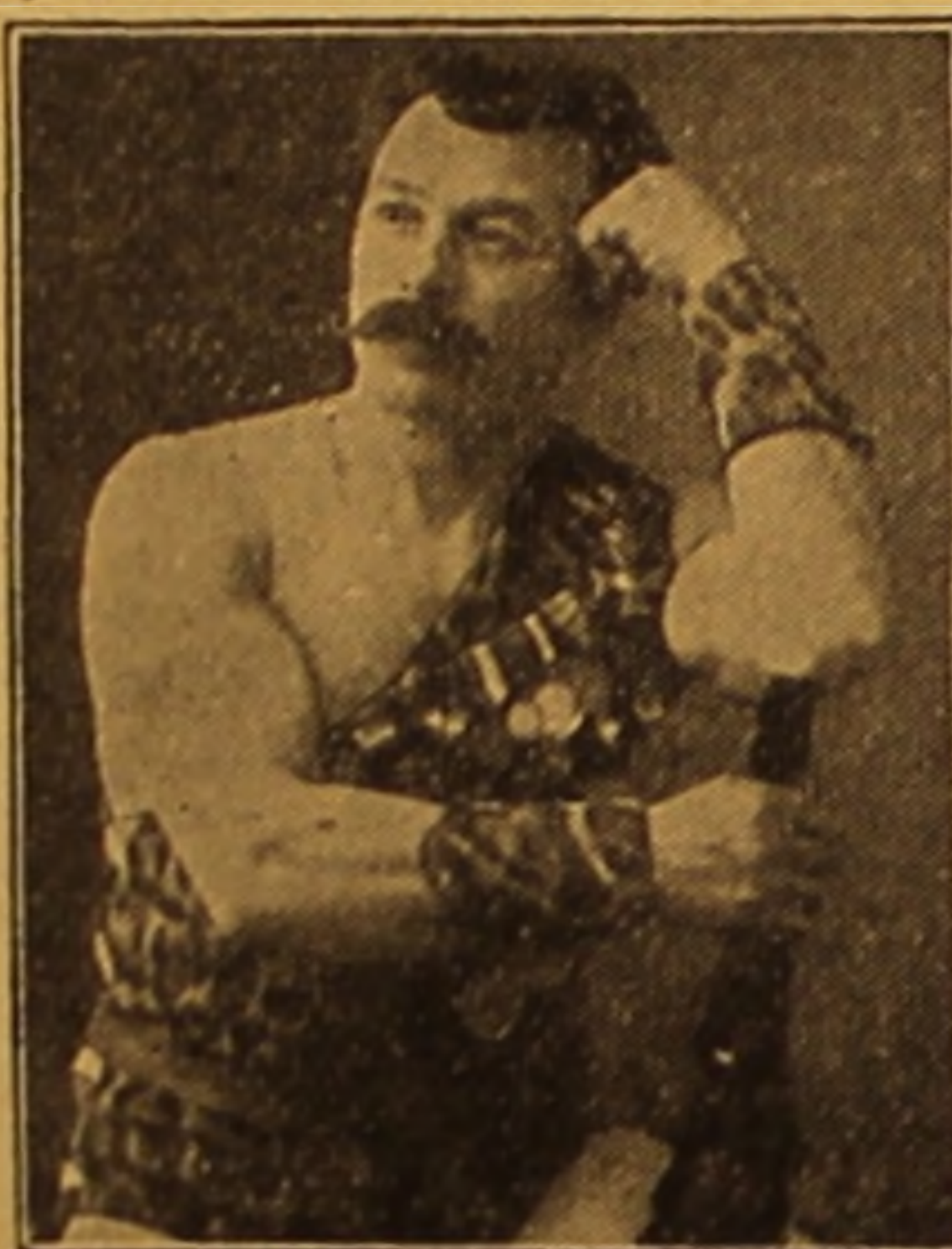
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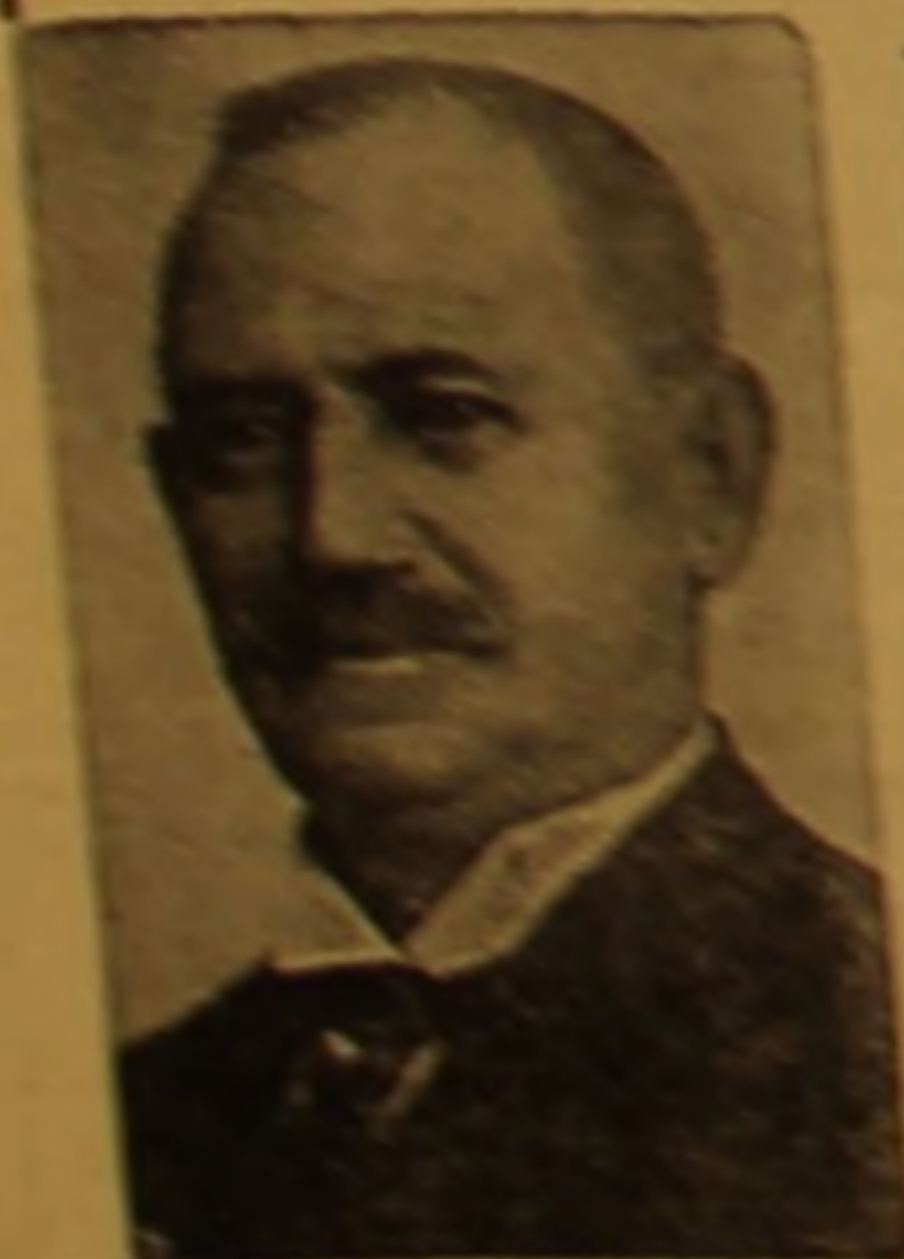
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Patient No. 1001 came to us weighing 133 pounds; he left us weighing 146½ pounds.

Patient No. 979 came to us weighing 113 pounds. At the end of one period of treatment she weighed 128 pounds, and writes: "I beg to state that I will discontinue the treatment for the present but if I find that my nerves trouble me again I probably will take another month's treatment later. I am feeling very much better. My skin is cleared nicely and I have improved in every way. I have everything good to say about the treatment, and do not hesitate to recommend it to my friends." Took the diet for nervousness, impure blood, run-down system and loss of flesh.

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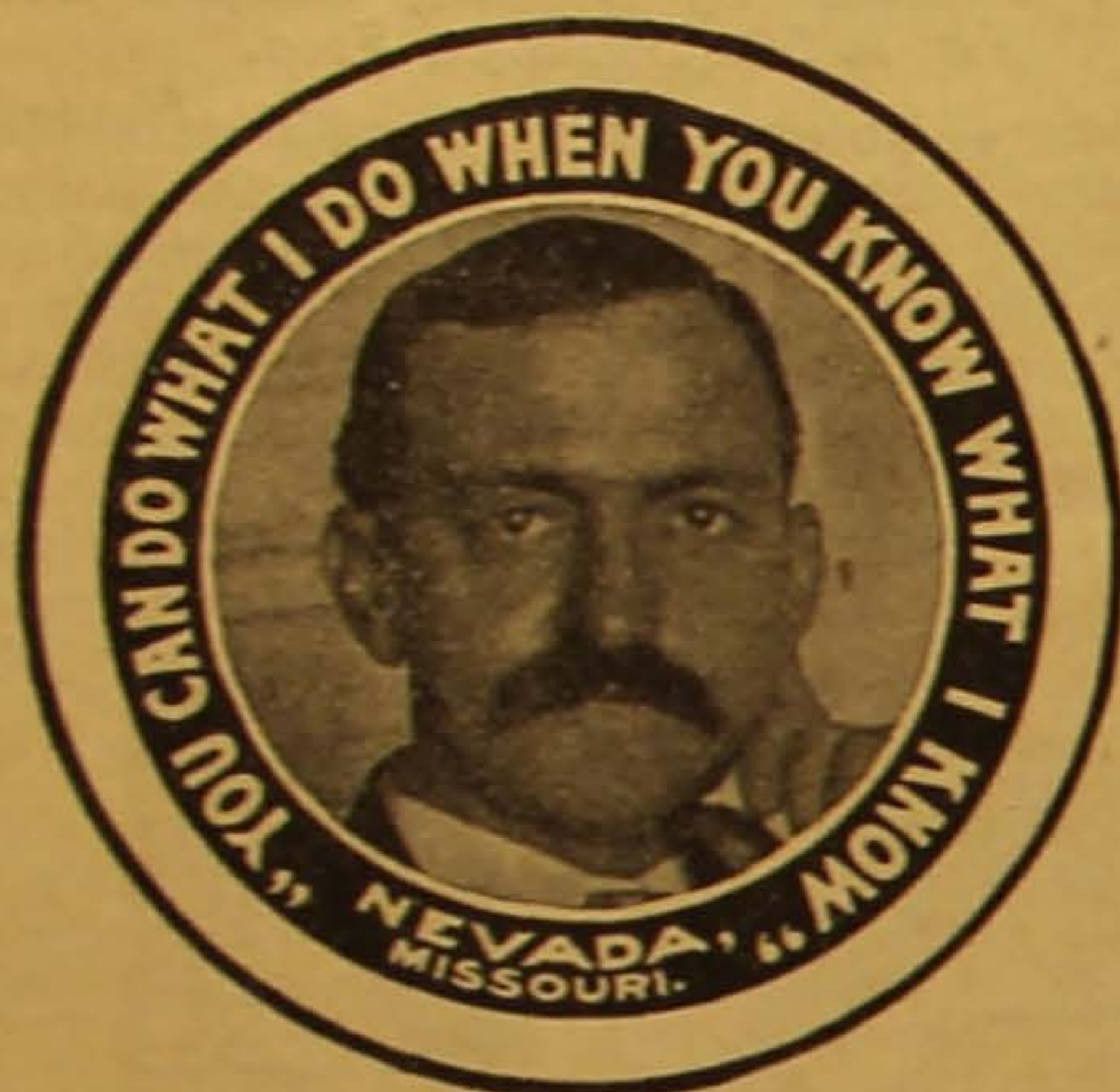
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An American lady and an English lady of somewhat uncongenial temper and point of view, were storm-bound together in a tiny inn in the south of Italy for three days. Topics of common interest were few, and resources fewer. At last a languid conversation drifted to the subject of modern coinage and its artistic excellence; and the American asked the English woman if she had ever seen any American money. A somewhat bored negative was returned; and our compatriot, delighted to offer a diversion, ran to get an American cent that she kept as a pocket-piece. The English lady took it, looked vaguely at the side which bears the wreath and the value of the coin, and turned it over without enthusiasm. But as she beheld the Indian's head upon the reverse, she aroused to a sudden show of interest and astonishment. "Really!" she said. "Really, my dear Miss Grant! Is that your President Rosenfels?"

"I will loose my camel, and commit it to God," said one of Mohammed's followers. "Friend," replied the prophet, "tie thy camel, and commit it to God."

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Cure yourself of the "failure habit;" show your good faith by writing me today, now, this very minute before you forget it, and let me send you full particulars in regard to this remarkable offer to place in your hands, free, the necessary weapon to battle with life's problems. Write today. Address Leonard Darbyshire, Pres., Spare Moments Success Society, Dept. N. T., Rochester, N. Y.

You Must Eat To Live.



Nothing will take the place of material food if you want to keep the material body in repair. The Creator gives the normal animal intelligence enough to feed itself and expects it to use it; otherwise the body will be destroyed. When you come to consider necessary foods, Rohe, in Textbook of Hygiene, gives: (1) Water; (2) Salts; (3) Proteids; (4) Fats or carbohydrates. Currier, in Practical Hygiene, gives: (1) Water; (2) Salts; (3) Albumins; (4) Fats and Oils; (5) Starch and Sugars. Dr. Henry Reed Hopkins, president of the Medical Society of New York, in an article on the Mineral

Nutrients, says that Air is the most important food, Water the next in importance, and Salts the third, the three constituting Class One. The reason is plain; A person can live but a few seconds without air, a few hours without water, and a few days without the mineral nutrients. A person will die in less time when fed on food from which the salts have been largely extracted than when given no food at all.

The absence of the mineral nutrients in part, so that the necessary proportions in the animal body are disturbed, causes disease, and that kind of disease which only the restoration of the equilibrium will cure. Nature cannot heal because her supplies are wrong. She will cure as soon as she gets the needed supplies in usable form.

The Ensign Remedies are composed of mineral nutrients in usable form. Taken into the body they are readily assimilated, and are used promptly in the restoration of tissue waste. They are the most important foods in the world where there are diseased conditions—nothing can possibly equal them. If you want to know more about the Remedies write us today for our literature. We cure all diseases. There are incurable cases, where the body has been so destroyed that it cannot be repaired—but these are comparatively few. Write us for booklets on General Diseases, Private Diseases, Women's Diseases, Varicose Veins and Varicocele. They are free to all.

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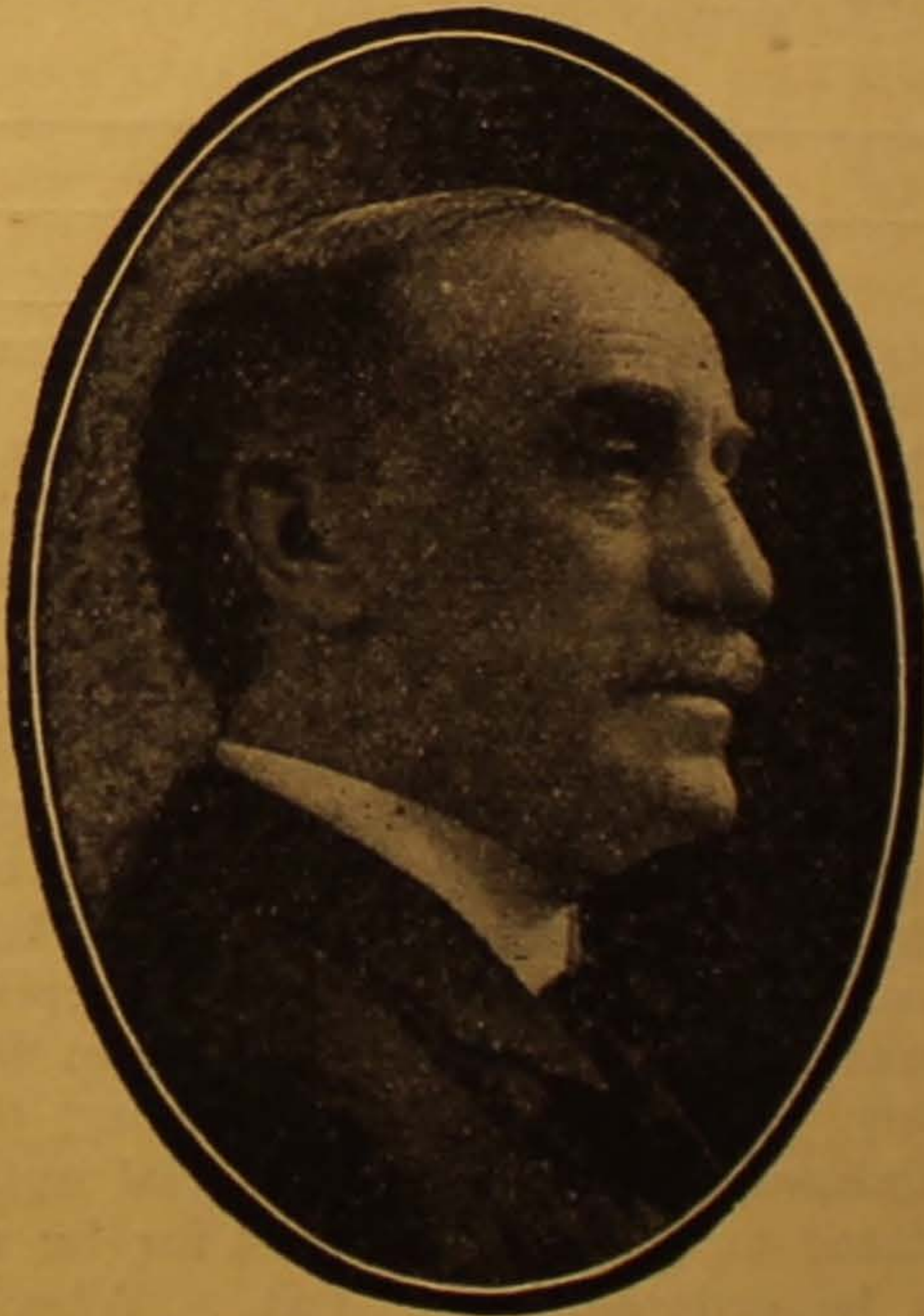
New York Woman Returns from Paris with New System for Removing Wrinkles, Pimples, Blotches, Bust Developing, Flesh Reducing, etc., and Tells How It Is Done.

So great has been the demand for information by her host of friends and acquaintances that she has prepared a most interesting pamphlet entitled "How to Gain and Maintain Beauty," and she is giving copies of it away to those who write her, without any charge whatsoever. Having been a professional, she is known in almost every town and hamlet in this country and her new system for making women beautiful is creating no end of interest among her friends and those who have put the system to a test.

Any woman or girl who wishes a free copy of her most interesting treatise may secure one without any cost by writing to Imperial Products Company, Department 23, No. 205 St. Nicholas Avenue, New York City. All who write will receive one free.

In a recent interview she says: "If I should publish my name in this paper and say that I was giving away my books free of charge, the demand upon my time would be more than I could give. Then again, there is only a limited supply now on hand and I do not wish too much publicity." Send and get a copy, you will be delightfully surprised.

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I will give you explicit information, free and confidential, to remedy beauty troubles: Thin, lifeless hair; a complexion showing wrinkles, pimples, freckles; a figure that is TOO FAT or TOO THIN. I will tell you how to have a clear, fresh complexion, soft fluffy hair, shining eyes, a good figure which gives ONE an attractive, magnetic personality. Address—

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An Irishman named Pat was sick. His neighbor, also an Irishman, came to see him a good deal, and one evening meeting the doctor who was attending on Pat asked how the patient was, to which the doctor replied that he was much worse and could not live till morning. Pat's neighbor on hearing this went straightway and ordered a burial outfit. Being quizzed as to whom it was for he replied that he ordered it for Pat. "Why, is Pat dead?" "No," said he, "he is not dead yet." "Then why do you order his burial casket?" "Because," said the Irishman, "I met the docther just now and he said he would be dade by morning, and I guess he knows what he gave him."

Sister Woman!

LET ME HELP YOU

My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures woman's ailments, and I want to tell you all about it—just how to cure yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is just the remedy to make sick women well and weak women strong, and I can prove it—let me prove it to you—I will gladly do it, for I have never heard of anything that does so quickly and surely cure woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhea, Painful Periods, Ulceration, Inflammation, Displacement or Falling of the Womb, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent Box of Balm of Figs for the asking. Address

MRS. HARRIET M. RICHARDS, Box 493D Joliet, Illinois.



PASSING THINGS ON.

"My Dear Miss Wells:

I have been interested in how NEW THOUGHT came to its readers. It came to me through the kindness of a friend who loaned me a copy of *The Nautilus*. I was interested and subscribed at once, and in one number saw a special offer for three issues of NEW THOUGHT with the 'Message to the Sick' by Horatio Dresser. Being sick, I felt that I must have it and was so pleased with the magazine that I have taken it ever since.

I have read that the secret of sunshine consists in passing things on and this is what I am now doing with my magazines. Formerly they were tied in a bundle and stored in the attic at the end of the year to be re-read at some future time; but as fresh ones are always at hand, the time never came. Now they are sent to some friend as soon as I have finished reading them. I sent the NEW THOUGHT magazine to one friend for several months and she wrote me that they enjoyed it so much that she was going to subscribe for it. Another friend, who had the reading of them this summer before I sent them away, told me the same thing. A house to which I mailed both the NEW THOUGHT magazine and *Nautilus* had a guest from another state who had never heard of the New Thought movement but became so interested that he subscribed for both magazines and is now an enthusiastic follower of its tenets. Does it not pay to pass things on? M."

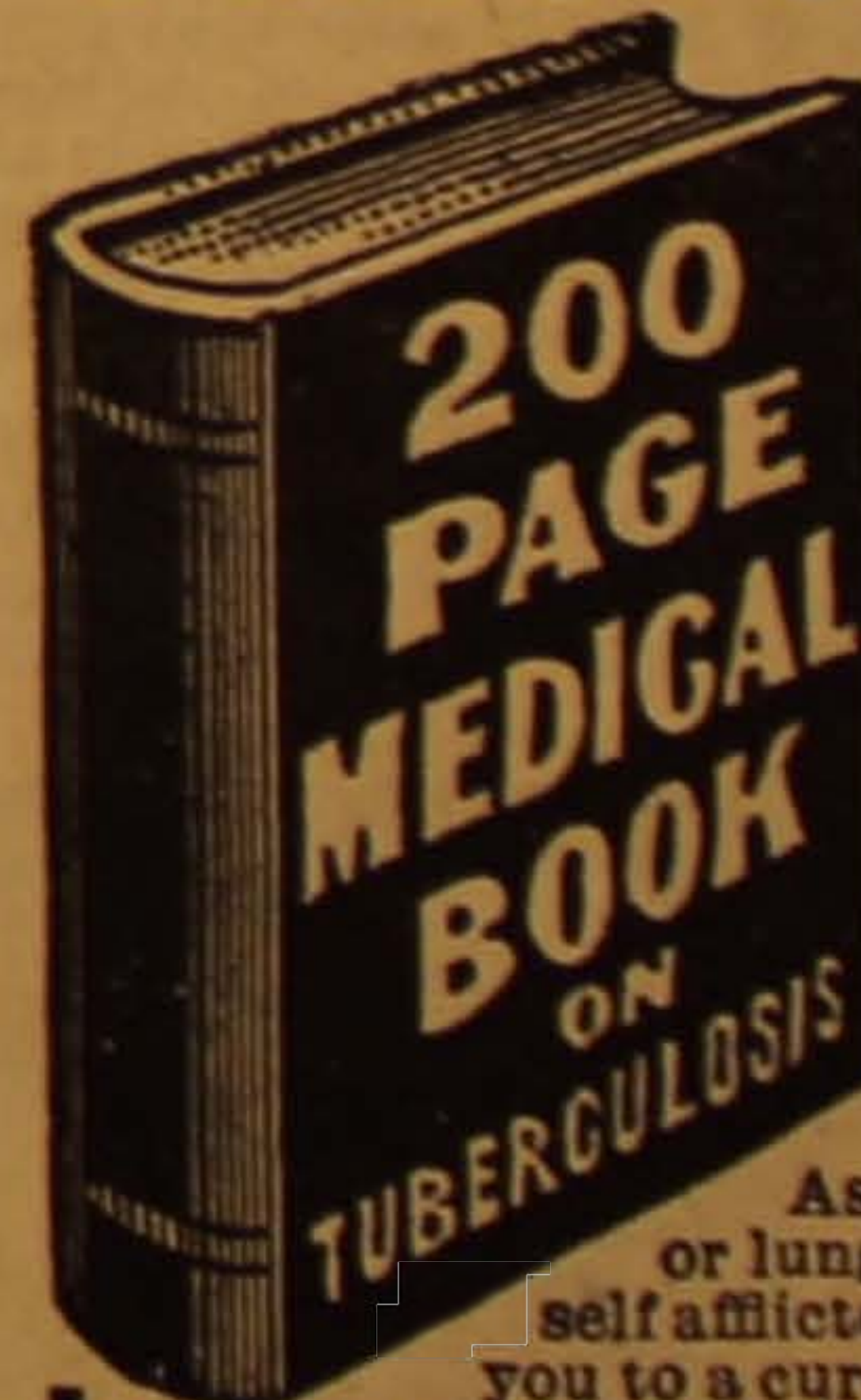
Indeed it does! If every one of us sent out such little eddies of influence, it wouldn't be long until NEW THOUGHT's subscription list was up in the hundreds of thousands, would it? Thanks for your part in our growth.

"FOOT TOUGH" cures tender, sweaty, aching feet in two seconds. A capsule in a bowl of water does it. A box of 30 capsules (30 treatments), 25c; 3 boxes, 50c post-paid. Sample for 10c. CERTAIN CURE CO., Box 37, Ruskin, Fla.

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This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis,

Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you to a cure. Even if you are in

the advanced stage of the disease and feel there is no hope, this book will show you how others have cured themselves after all remedies they had tried failed, and they believed their case hopeless.

Write at once to the Yonkerman Company, 3320 Water Street, Kalamazoo, Mich., and they will gladly send you the book by return mail free, and also a generous supply of the New Treatment, absolutely free, for they want every sufferer to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

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IN 1897, Professor Weltmer, who had been formerly equipped to practice medicine, established the Weltmer Institute for the cure of diseases that medicine and other systems of Therapeutics could not reach.

Twenty years before, Prof. Weltmer had healed himself of disease without medicine and since that time he had learned the laws of Suggestive Therapeutics. His study included the methods known as Magnetic Healing, Vital Magnetism, Mesmerism, etc. He learned that all the physical and mental changes brought about by all of these systems were due to certain unchanging laws. He studied out the theory of their operation and began to test his ideas. The world knows the results.

Since that time 100,000 people have been cured permanently. Of these the majority had been abandoned to die, or as chronic and incurable by all other methods of treatment.

Since that time we have cured more cases than any other Institution in the World, Medical, Surgical or otherwise.

We have cured, permanently, more actual cases of disease than have even been diagnosed by many of the great Colleges, Medical, Surgical, etc.

We not only diagnose accurately, but we also cure permanently.

The entire Faculty of the School, hold weekly consultations (and oftener if necessary), over each case under treatment.

We have eight rooms in the main building, which we reserve for special cases.

In those few cases which do not respond to our regular treatment we do all manner of necessary surgery, according to the most advanced methods, and through the assistance of our stimulating treatment with the hands, we make the patients recovery much more sure and rapid than would be otherwise possible.

SPECIAL TREATMENT, BATHS, ETC.



WE cure every known disease without the use of medicine or surgery.

The Post Office Department investigated our business and the report printed by the "Medical Brief" shows that 67% of our patients were cured—30% satisfied and 3% dissatisfied. This record is almost perfect but we expect to do a little better each year, and for this purpose have installed a system of baths which is equal to many of the best institutions in the world where Water Cure alone is used.

The principal Baths given are the Turkish Bath and Violet Ray Bath. This latter is given in a cabinet in which the whole surface of the skin

is exposed to the clear unfiltered Violet Rays.

Then the Cabinet Steam Bath, all kinds of Massage and Shower Treatments, Hot Air Ovens for stiff joints, etc.

These special treatments are rarely needed; but in some cases they are necessary, and in others they insure quicker and surer results without any chance of injuring the patient.

Further, we have a fine X-Ray Machine which we use occasionally to arouse the nerves of a patient quickly and thus hasten a cure.

Without these special treatments we have cured every known disease, and with the help they will give, we intend to cure every case.

ONE OF
THE
EIGHT
TREATMENT
ROOMS
IN
DAILY
USE.



THREE DESPERATE CASES HEALED AT THE WELTMER INSTITUTE, NEVADA, MISSOURI

**Gall Stones—Complicated by Tonic Perspiratory Spasms—Heart
Murmurs and Displacement and Excruciating Shooting
Pains to the Heart During Tetanic Attacks.**

Case record (No. 152980). Feb. 12, 1908. Mr. Harvey Webb of Sedan, Kansas, a well developed man of thirty-six, had lived an out-door healthful life. Previous history of cholelithiasis (gall-stones) attended by biliary colic, jaundice, etc. The attack for which he came to our Institution had been progressing and becoming more severe for seven months. It had become so severe, and complications of such a nature had arisen that life was despaired. He was carried to Nevada, with only a slender hope of reaching here alive.

Examination revealed an exceedingly tender enlargement over the site of the gall-bladder, caused apparently by a suppurative cholecystitis, with localized peritonitis, from which a complicating septicemia (blood-poisoning) had arisen, as evidenced by malignant endocarditis, suppurative pericarditis and pleuritis and arthritis which attacked, strangely enough, only the left shoulder.

The septic condition was further evidenced by vomiting, irregular temperature and chills. The cerebral symptoms so often seen in suppurative endocarditis were evidenced by tonic spasms at times almost amounting to opisthotonos and always accompanied by profuse perspiration and most excruciating shooting pains—ramifying always towards the heart. There was a marked bulging over the precordial region, the heart being weak, rapid and muffled with distinct murmur. The skin presented a remarkable appearance, the purplish duskeness of cyanosis, mingling with jaundice tinge.

The symptoms and physical signs, which cannot be viewed in full, together with the presence of pus in the pericardium, a general leucocytosis, confirmed the diagnosis of this rather unusual and generally fatal condition.

Under treatment less than five weeks the patient made excellent recovery, but was unable to stay the time deemed necessary for a permanent, perfect result. Returning home, March 16, 1908, he was able to resume the usual duties of his business. However, in a few months, a stone again formed in the gall-bladder, the relief (for which he came to us) arriving in 1909.

On the occasion the suppurative condition in gall-bladder and pericardium was much less acute, in form in the pericardium and pleura, as it was in the former attack. There was enlargement and tenderness over the gall-bladder, and the peculiar hue somewhat less apparent. The heart was not so involved, the apex displaced to the right and was found in the sixth interspace, one inch to the left of nipple. Marked costal friction accompanied each heart beat, and a space between the layers of pericardium. The displacement to the left was due in part

to fluid in right pleura and possibly to cicatricial contraction in left pleura, which was noted to be thickened, but mainly to hypertrophy of right auricle and distension of right auricle, due to the thickening and retraction of tricuspid valve, sequelae of the preceding malignant endocarditis. The mitral valve was less seriously affected. The prolonged "double-murmur" was heard, not only at apex (from mitral), but also with intensity over xiphoid appendix and to right of sternum.

Before his arrival there had been intense pain over heart, for the relief of which his physician had been compelled to keep him under the influence of morphine.

His condition showed that the old septicemia from which he had so miraculously recovered (cases of this sort being almost uniformly fatal under old method of treatment), had been lighted up in a more chronic form. After his arrival, the pain was entirely controlled by treatment—in no instance was a resort to morphine necessary.

In less than one week he was up and around (the stone having passed early), able to anticipate the meal hour and climb the stairs to the Inn dining room.

To the astonishment of all who saw it, (among them several physicians, who were here as students or patients,) the heart rapidly receded toward its normal position, which it finally attained, (it now being a little over one-fourth of an inch to left of normal.)

The pericardial adhesion will doubtless never cause the slightest inconvenience. The murmur is almost inaudible, with a stethoscope, and the valvular lesions underwent resolution or absorption so as to cause no discernible symptom or impediment to circulation or heart action, either objective or subjective.

On a recent visit Mr. Webb had gained thirty pounds, and claims to have never been in better health.

MITRAL REGURGITATION.

Case No. 153,180. Mrs. Nora O'Briant, Carter, Okla., R. R. No. 1.

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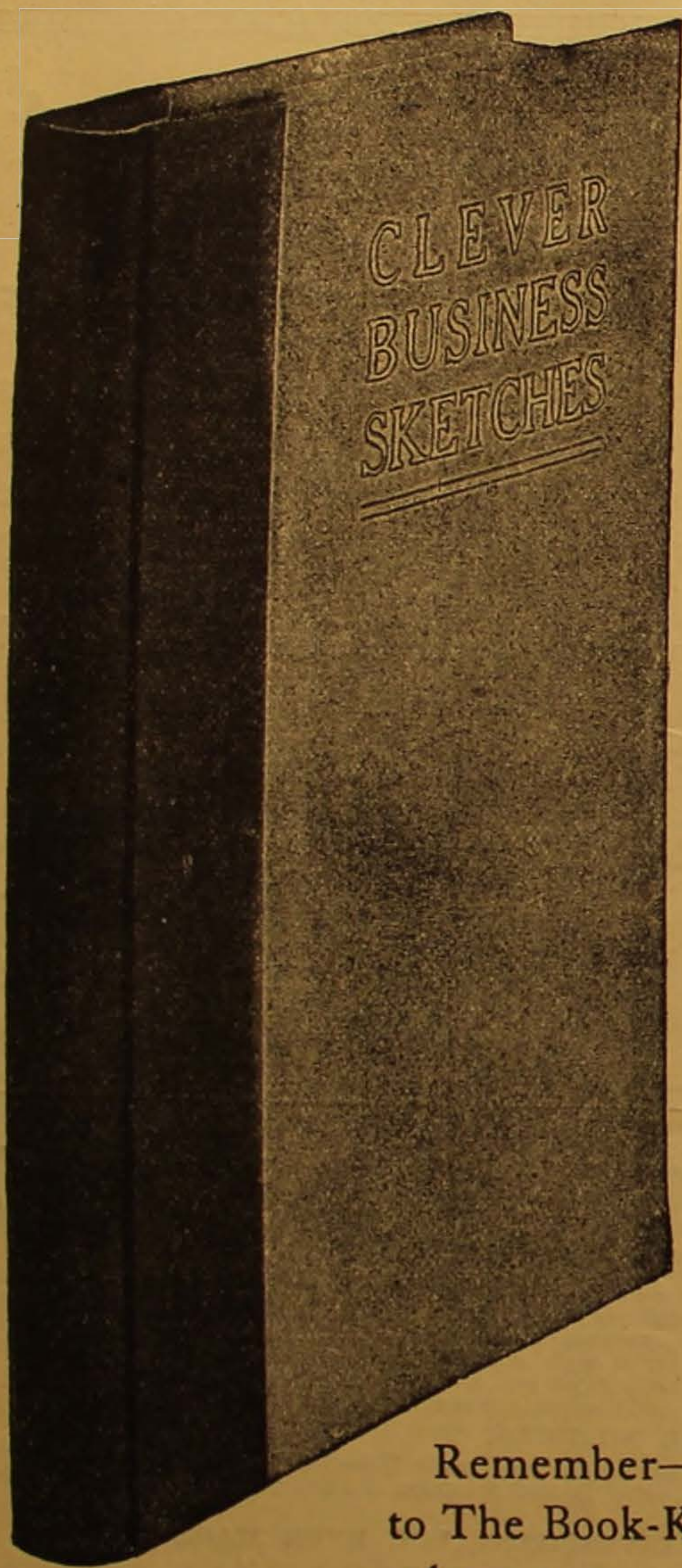
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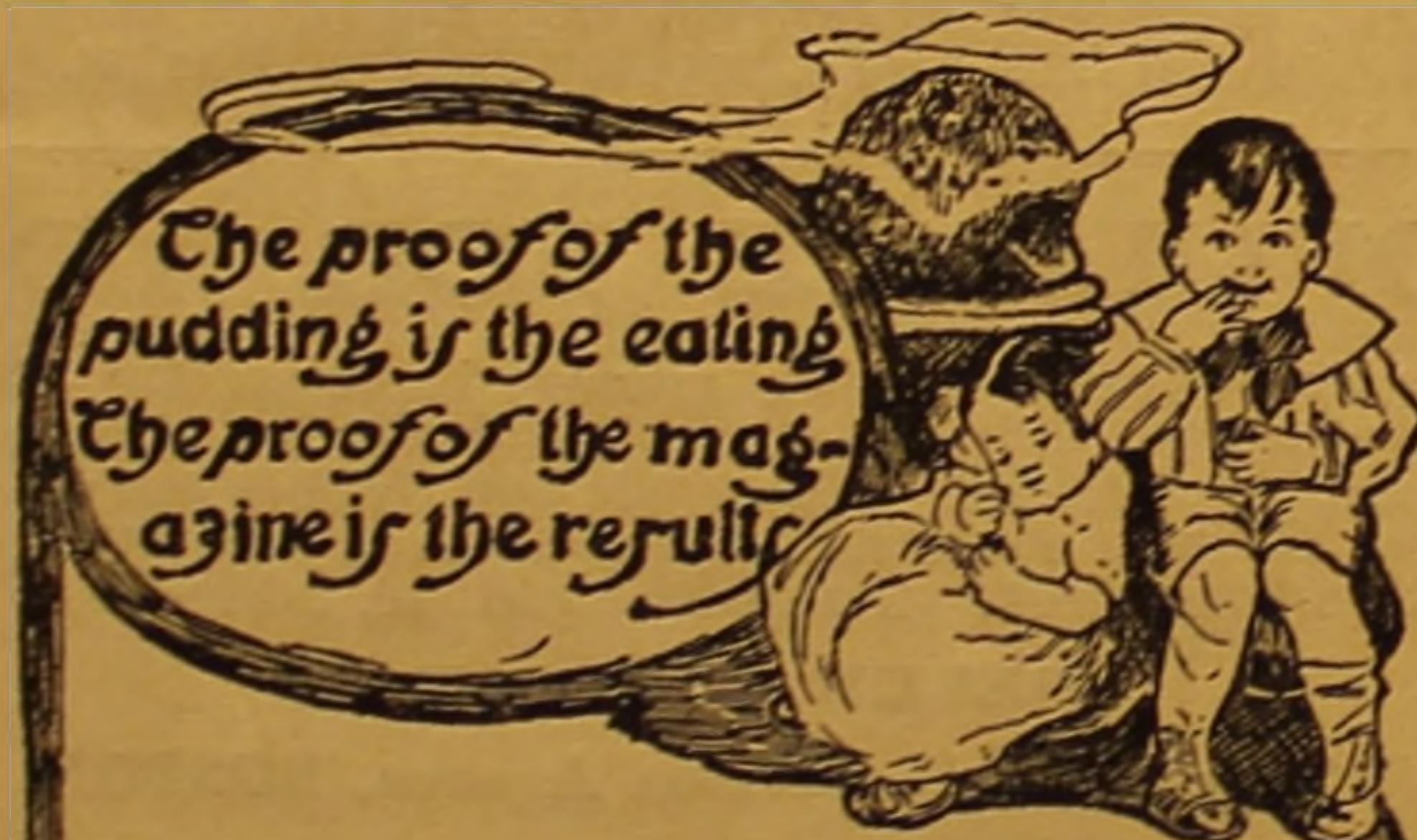
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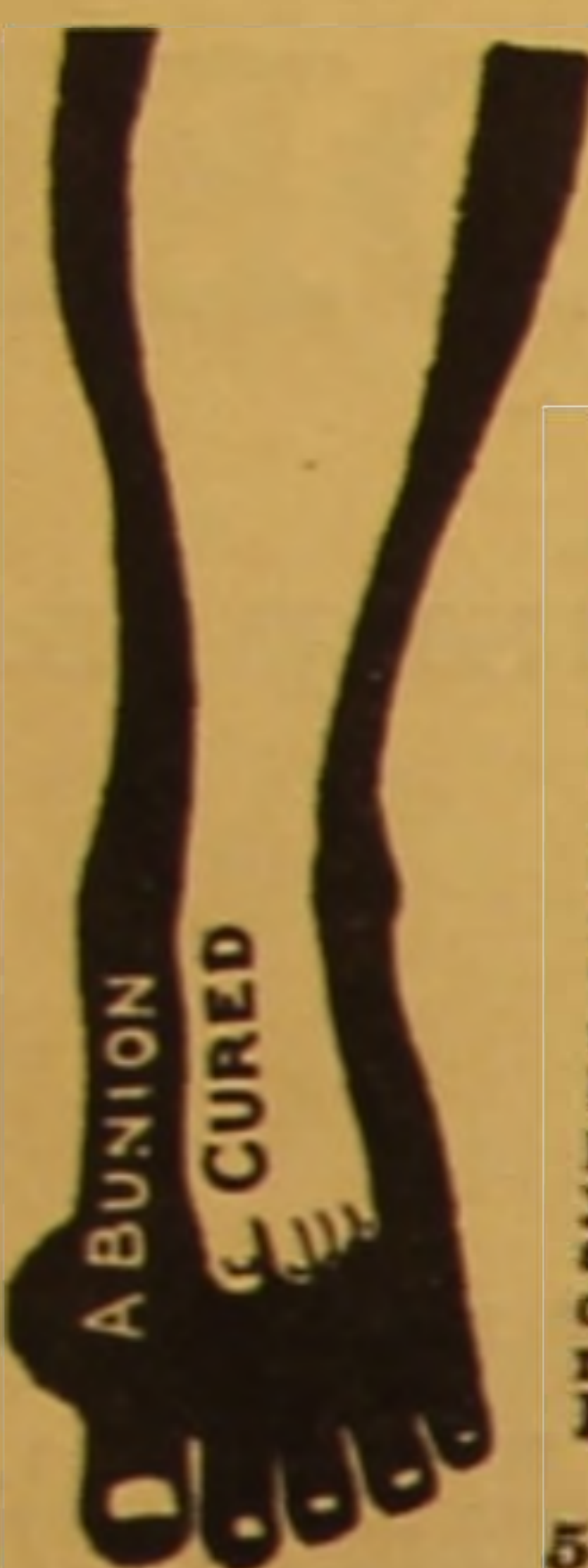
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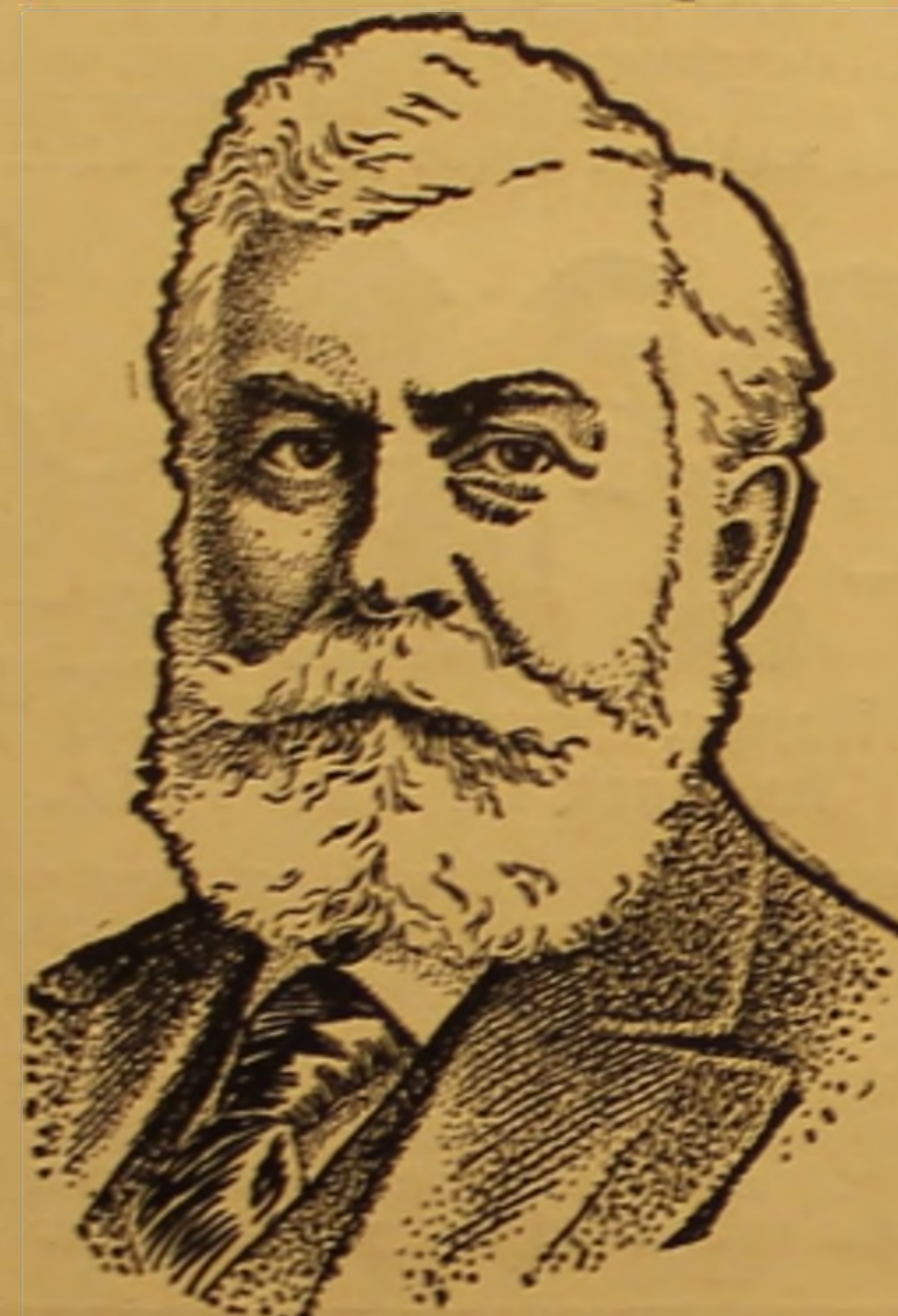
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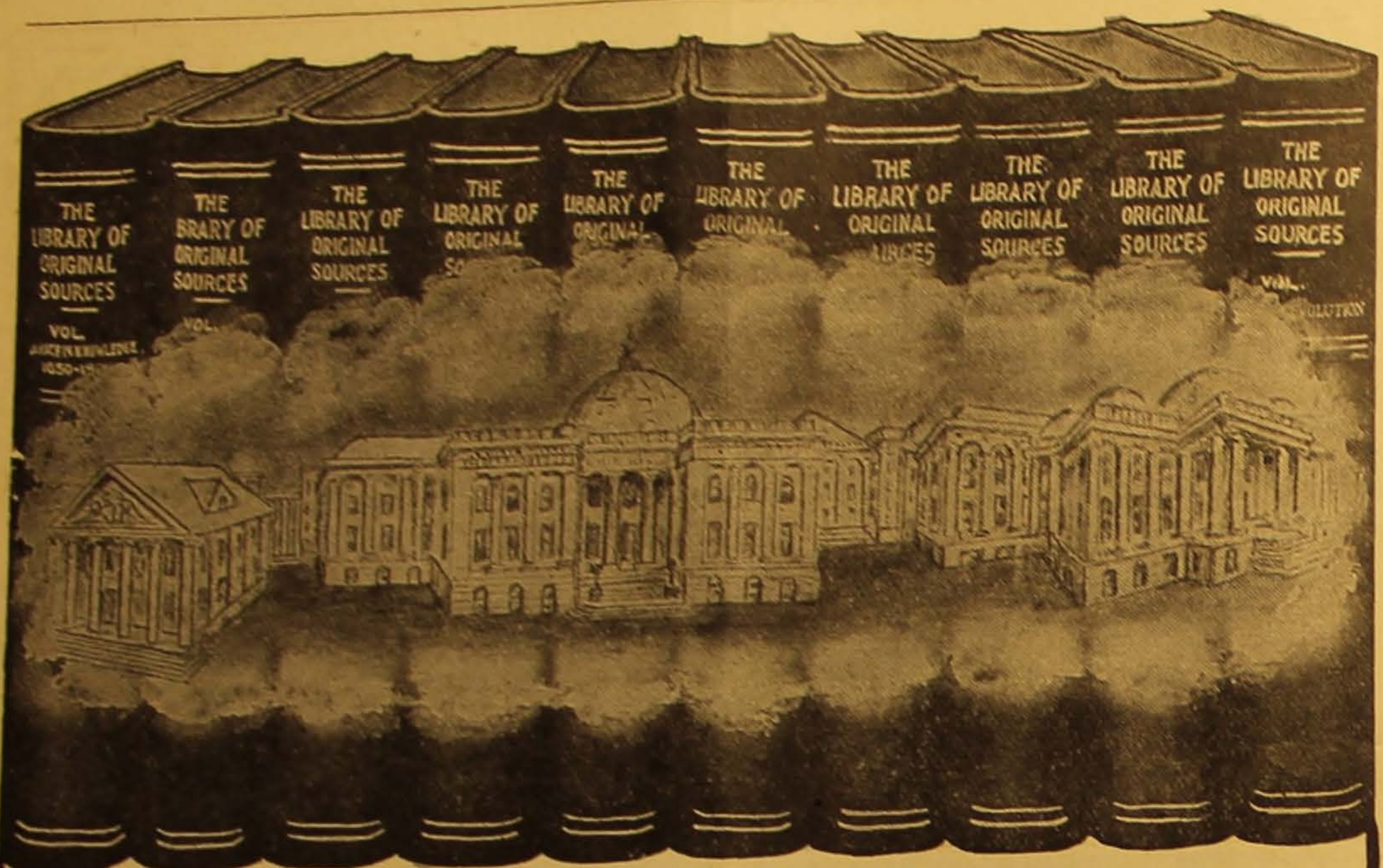
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