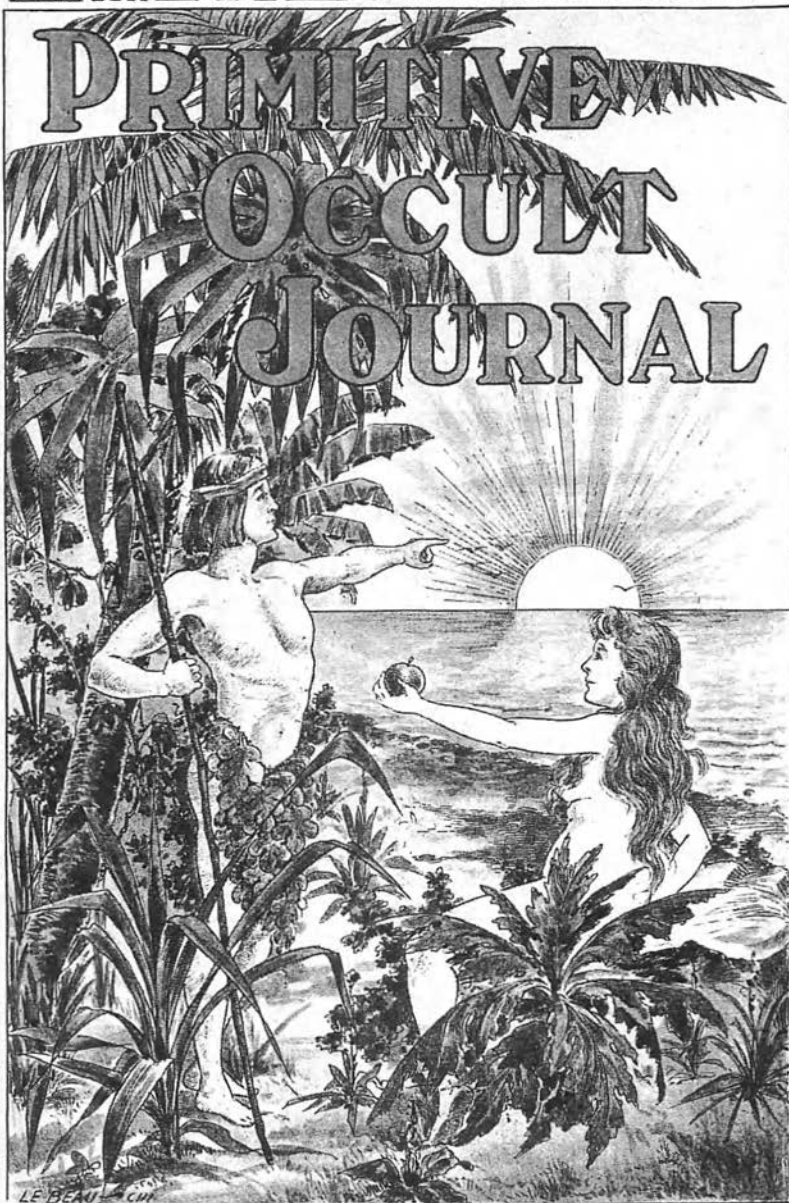


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A SALUTATION.

I come to you from this beautiful, little capital city, which nestles beneath the sheltering wings of the great Mount Helena, four thousand feet above the level of the sea, surrounded by the literal wild flower garden of America. I come to you from this far Northwest, where perpetual sunshine and pure mountain breezes inspire the sick with new life, where the rich metals are buried in the bowels of the earth, sufficient, if extricated, to purchase the entire American possessions.

I come to you with the voice of hope to the sick and sorrowing, with light and optimism. I make my advent into life inspired with the belief that I am needed by those who know little or nothing of the so-called "New Thought Possibilities," which are scarcely tapped, with a hope that in the near future all God's children may awaken to the knowledge of the fact that the heaven is within yourselves, with the hope that the "New Thought," yet old, may throw down the prison bars, sweep clean the prison cells, then may we truly say, "Nearer, my God, to Thee."

Now I will attempt to tell you what I hope I can prove, that your days may be prolonged upon the land which the Lord, thy God, hath given thee, where the kind Father has provided for the gratification of every one of the senses.

Beautiful landscapes to gratify the sense of sight, music to gratify the sense of hearing, delicious fragrance to gratify the sense of smell, rich productions from the earth to gratify the sense of taste; the electric thrill to gratify the sense of touch, and now we are coming to the understanding of the sixth sense, that of thought can be educated to travel. Electricity is everywhere, man has invented machinery to capture it, thought force seizes it, and emits it, keeps it by giving it away; the more it gives off the more it has left; the human soul is radium; "we are bathed in an ocean of intelligence," says Emerson. Why? Because we have diligently labored to develop the Godly power within us. We have lived largely above the lower animal life; our minds have been greater than our bodies; as a rule great bodies support great parasites, who gnaw and prey, and early consume the ponderous structure. "Radium is activity;" it brings health to the sick; strength to the weak; power to those who are willing to reach out for it; power to the mind that thinks, and warmth to the soul that feels.

In 1849 "Fradius Nemeses" of faith was consigned to the flames by the Bishop of Oxford: it is unreasonable to suppose that the

Thou must be true thyself, if thou the truth would teach,
 The soul must ever flow, if thou another soul would reach;
 It needs the overflow of heart to give the lips full speech;
 Think truly and thy thoughts shall feed the famine of other souls.

burning of a book would abolish an idea. Now, dear reader, if the views expressed in this little journal does not agree with your ideas, please do not consign it to the flames, but pass it along to some fellowman or woman, who will, perchance, think better of it. Just try to acknowledge the brotherhood of man and the fatherhood of God, and that the heaven or the hell is within yourself, for there are no other. If you abuse God's laws you suffer for it, no matter how secretly you may do so; there is a power above and beyond all human conception which worketh for the good of all accordingly as we seek it.

Elbert Hubbard says: "Do not let us be a locomotive in the ditch with our cow-catchers buried in the mud, a kite without a tail, a theory without a purpose." May those of us who understand the law unite our efforts for the uplifting of the weak and vacillating brotherhood and sisterhood. That while in this earthly school we may so well serve the Master that He will say, "Well done, thou good and faithful servant." In unity there is strength, in soul vibration there is force. May we awaken the dim spark in every sluggish soul. Let us fan it into a mighty blaze which will illuminate every environment, arouse them to a sense of the great possibilities within them, waken them to a sense that their destiny is in their own hands (minds).

"Every human being is complex, the subconscious and the conscious in each being more or less developed in their relations to each other. The subconscious self, I believe, is the spiritual principle of the New Testament. It has power that is demonstrated only in a feeble manner, unless cultivated, and then it can be made to dominate the material or conscious man to the extent of influencing him for good and bestowing upon him the use of faculties which were otherwise dormant.

"If his subconscious self is capable of being brought into close contact with the subconscious selves of others, and on this hypothesis—no, I will not say hypothesis—this established fact, all the proved demonstrations of palmists, spiritualists and their kind can be fully and satisfactorily explained. This subliminal self is capable in cases of high development of its power of co-ordination with the conscious self, of impressing the consciousness with at least a portion of its own presence, and this accounts perfectly for all known instances of events foretold.

"I have a friend who knows a man who for six years has fore-

Beneath the moonlight and the snow lies dead my latest year;
 The winter wind is wailing low, its dirge is in my ear;
 I grieve not with the wailing winds as if a loss befell,
 Before me even as behind God is, and always will.

—John Greenleaf Whittier.

told the course of his business ventures with unerring exactness and that man is now employed by a big fire insurance company to pass upon its risks, while other companies wonder at their success in avoiding losses. I must decline to give names with this, but the facts are as stated.

"In speaking of mental medicine, Dr. Newton evidently refers to the well established science and the orthodox treatment of suggestion. This is and has been for years practiced as a most potent remedy for all diseases of the mind, and maladies arising from other demonstrations of an abnormal neurotic condition, such as insanity, dipsomania, habitual criminal tendencies and many diseased physical conditions are cured or controlled by this treatment.

"Dr. Otto George Wetterstrand of Stockholm, Dr. Krafft-Ebing of Vienna, Dr. Schrenck Notzing of Munich and Dr. Berrillon of Paris are its greatest European exponents, and their writings have taken a place among the classics of therapeutics.

"My own views are not theories but deductions from actual experience in over 5,000 cases that have come under my own observation and professional treatment."

What Is the Human Body.

The human body is but a piece of intricate machinery, yet while in perfect order there is no interruption, no discord, every nerve and every vital tissue and every member will work in perfect harmony one with the other; this human body is but the dwelling place of the real self, the soul, the mind, the will, it is these faculties that keep the machinery in motion. If the mind or the thoughts are not harmonious, if the steam which keeps the engine on the track is escaping in divers directions, then the whole structure is out of order, the wheels get off the track, and a wreck is the consequence, human life is sacrificed; the engineer has not been over-careful, his attention has been called away from his duty, he has left his post for a short time, perhaps to take a drink. Now, dear reader, do not leave your post, but steer this human engine on the straight track; let your thoughts dwell upon the fact that you are God's child, possessed of all the Godly attributes. Nothing is impossible to man, as well as to God.

DR. REGNER HEBER NEWTON GIVES HIS BELIEFS.

Dr. Newton talked further upon his investigations and conclusions. He mentioned Dr. James Rhodes Buchanan and Professor Denton, once state geologist of Wisconsin, as pioneers in the line of

"Therefore I say unto thee, all things whatsoever ye ask for, believe that you have received them and ye shall have them."—Jesus.

inquiry that has led him to believe in spiritualism. In speaking of his own experiences Dr. Newton said:

"There were man sporadic cases of this strange gift long before Buchanan's experiments. It has been well known for years that certain sensitives have apparently had the power of diagnosing disease through handling a lock of hair of the ill person or a scrap of handwriting.

"I wished to know several years ago more accurately than I could judge for myself as to the characteristics of a certain individual. I sent a woman with this psychometric power a letter I had, and I received a very remarkable depicting of character. She had been recommended to me by a man who at that time knew more about psychics than anybody in the country.

"Wishing to know more thoroughly about another friend, I sent to her a page of a letter written by him. I had a description of him in return which was singularly exact in some respects and singularly inexact in others. It flashed upon me to group the features of the characters which were inexact, and these gave a clear picture of a third person. I then ascertained that the letter in question from which the page had been taken had been carried by the third person, so that if there is anything in the belief that personality charges a piece of paper with its qualities the scrap might have been so impressed. I obtained a copy of another letter from person No. 1 and sent it to the reader. I obtained a clear-cut, wonderfully revealing, verbal picture of his physical, mental and moral characteristics and conditions. All the other criss-cross lineaments were withdrawn."

Dr. Newton declared he had made the experiments so many times that he was convinced there was no possibility of "happy guessing," while the high character of the reader convinced him there could be no fraud.

"I myself know of men and women," continued Dr. Newton, "who, having not seen or heard from a person in months, will suddenly announce that that person will call upon or write to them on a certain day. And the statement proves true. Such information may be explained only on the hypothesis of telepathy, an ally of spiritism. I personally have never undergone such experience, but many of unquestioned mental ability and character have—Mark Twain, for instance."

"Are special temperaments necessary to the intercommunication of spirits?"

"Ordinarily, yes. Not every man can have psychic experiences. The bulk of humanity knows nothing about them. This is the psychological fact underlying the apparent necessity of mediumship.

Speak truly and each word of thine shall be fruitful seed;
Live truly and thy life shall be a great and noble deed.

—H. Bonard.

Certain sensitive organizations seem to supply the needful something for such intercommunication. Regarding the kind of temperament requisite it is hard, if not impossible, to define it as yet.

“There is no chasm between the powers employed in ‘mental healing’ and those active in the cases of spirit communication.”

A WOMAN'S ANSWER TO A MAN'S QUESTION.

Do you know that you have asked for the most costly thing
Ever made by the hand above:

A woman's heart and a woman's life,
And a woman's wonderful love?

Do you know you ask this priceless thing
As a child might ask for a toy,
Demanding what others have died to win,
With the reckless dash of a boy?

You have written my lessons out,
manlike you have questioned me;
Now stand at the bar of a woman's soul,
Until I shall question thee:

You require that your mutton shall always be hot,
Your socks and your shirts shall be whole;
I require that your heart shall be true as God's stars,
And pure as heaven your soul.

You require a cook for your mutton and beef,
I require a far grander thing;
A seamstress you want for your stockings and shirts,
I look for a man and king.

A king for a beautiful realm called home,
And a man whom the Maker calls God
Shall look upon as he did the first,
And say it is very good.

I am fair and young, but the roses will fade
From my soft young cheeks one day;

Will you love me then

'Mid the fall of leaves as you did 'mid the bloom of May?

Is your heart an ocean so strong and deep

I may launch my all on its tide?

A loving woman finds heaven or hell

On the day she's made a bride.

I require all things that are grand and true,
All things that a man should be;

Oh! lead me Lord, that I may lead
The wandering and the wavering feet;
Stretch out Thy loving hand
To wrestle with the troubled seas.

If you would give this all
 I would stake my life to be all you demand of me.
 If you cannot do this, a laundress and cook
 You can hire with little to pay;
 A woman's heart and a woman's life
 Are not to be won that way.

—Mary T. Lathrop.

HOW TO GET FAT.

"How to get fat or thin" might be an appropriate title for a bulletin that has been newly issued by the government, and which tell people what means one should adopt in order to attain the precise degree of plumpness most healthful and becoming to the individual. The instructions given, which represent the latest scientific knowledge on the subject, are so simple anybody may understand them at a glance.

It is all a matter of food. If you are too fat, you may readily dispose of the superfluous "adipose" by giving up four or five articles of diet. Indeed, you can easily reduce your weight at the rate of a half a pound to a pound a day, if you will temporarily abandon only potatoes, candy and bread. On the other hand, if you are anxious to achieve plumpness, there are suitable and corresponding means to be adopted.

Boiled down, the system—which is no fad, but based upon the exact conclusions of science—amounts simply to a recognition of certain articles of diet as "fuel foods." Such foods (among which bread and potatoes are conspicuous) are burned, chemically, in the body to run the body machine. What is not consumed in this way is stored as fat. Hence it follows that the fuel foods should be preferred by overthin folks and studiously avoided by those who have a tendency to corpulence.

The most attractive feature of this system is that you can have as much as you want to eat. If you are anxious to get thinner, you may indulge in good appetizing food to an unlimited extent, and yet, if you obey the simple rules, you will certainly lose flesh. Indeed, the result is beautifully certain. Would you, for example, like to lose a pound and a half in the first twenty-four hours, one pound the next day, and an average of three-quarters of a pound thereafter?

The power that plants the rainbow in the sky
 Pledges His constant care;
 Doth pain thy beauties of the crimson dye,
 He bids the blossoms there.

—John Lutton.

WAITING IN VAIN.

I gave to you all that I had for to give,
 Only one little favor I asked in return:
 To tell me, dear friend, when again you would come;
 This you denied me, though promise you gave.
 Long weeks in silence I sat, awaiting the coming of thy familiar step,
 While with others you laughed and pleasures enjoyed,
 Not a thought of the one whose peace you'd destroyed.
 The folly of inconstancy, how plain in some it doth show,
 True friends are forgotten for some other, you know.
 The pleasures of your youth, like yourself, are fast passing to decay;
 Your soul will soon long for a friend who with you would stay.
 Through sorrow, through sickness, through death, ever true;
 This is the friend who in vain has waited for you.
 When alone in silence those lines you do read,
 Remember true companionship is the soul's greatest need.

—Anna B. Hamel.

BEAUTY AND INTELLECT.

The teachers' board of examiners in Chicago have decided that beauty conduces to intellect.

The latest theory is that physical perfection conduces to bright minds. A physical beauty test is the latest ordeal for Chicago teachers, and women candidates for positions in public schools are toiling with exercises, visiting the massages and eating breakfast food like mad in endeavoring to put on weight, a rule of the board of education being that applicants shall satisfy the medical examiners that they are of proper size, height and weight. The announcement that candidates will be graded according to their physical development has led to the tissue building struggle of the six hundred and fifty women who are taking the academic examination. In the West Division High School more than one hundred are seeking to obtain physical development. Of the candidates, many are plump and rosy young women who are fresh from the country schools, but the number also includes a proportion to whom nature has been unkind—their weight is not proportionate to their height, and in form they have little semblance to classic models. A new dictum from the child study laboratory to the effect that the best specimens, as the candidates impartially are called, are well proportioned, was issued yesterday, and what is more, in assigning positions, comeliness will be considered a factor, as the directors of the laboratory maintain

Now how still and calm the day,
 My heart that lately throbbed with grief and pain,
 And from the glory of the silent hour
 Confusion flies, like Satan in the night;
 Strong truths stand forth clothed with power,
 While cowering baseness takes its flight.

that mental and physical beauty are closely allied. Experimentally as much of the investigations of the child study department as been the research, has yielded data from which the directors have deducted an new axiom. Dr. Chas. Krauskoppf, assistant director, who is recognized at the board rooms as an authority, says, "Beauty and brains go together." In the best specimens it is found that a fine mind generally goes with a well proportioned body. Having reduced the matter of physical beauty from an abstract, a concrete proposition, the examiners will sort out the candidates in three classes, according to physical perfection or defects. Stripped of the technicalities and put in the qualifications are:

Class 1. Candidates with bodies proportioned on the lines of Grecian statues.

Class 2. Candidates molded on the Gothic style of architecture with angular instead of well rounded curves.

Class 3. The rail class of marked attenuations leading to the point of gauntness.

The candidates who qualify in the first class will be given the advantage over those less fortunately endowed. In the past examiners have been forced to overrule the classifications and to assign positions regardless of markings on the beauty tests, but with six hundred and fifty applications for places this year, a new rule is to be followed, and the preference will be given to teachers of more ornamental type. According to the managers of the child study department, beauty has more than an ordinary value in the class rooms. It depends on what one means by beauty, explained the doctor. Anybody who abounds in health is beautiful; a healthy body naturally develops beauty where features are regular, the complexion clear, the lines of the body are well rounded, the mind is generally fine. Of course we may have a specimen that has great mentality, still lean and gaunt, but such specimens are an exception.

DR. J. B. QUACKENBOS OF COLUMBIA REPLIES TO NEWTON.

"Spiritualism as a religion is the making of a maniac. No man can long embrace its doctrines and remain sane. Spiritualism in the light of science is unmitigated rubbish. The so-called demonstrations are not proved facts."

In these words Dr. John B. Quackenbos, professor emeritus of Columbia university and a noted specialist in psychological therapeutics, replied today to Rev. Dr. R. Heber Newton, who has announced his belief in spirit manifestations, telepathy and other psychic forces. "I want to go on record," said Dr. Quackenbos, "as

Lord, speak to me, that I may speak
In living echoes in Thy tone,
As Thou hast sought so let me seek.

antagonistic to spiritualism. What it purports or pretends to accomplish through the introduction of spiritual intelligence is wholly explicable on psychological grounds recognized by science, or where incapable of such explanation has invariably been proved to be a fraud or open to doubt.

"For instance, thought transference explains the seemingly marvelous penetration of mediums, palmists and all that spawn. If spirits communicate with the living it must be admitted without argument that they could not be deceived; yet I have known many cases where alleged spirit communications were absolutely untrue in point of fact and utterly ridiculous.

Numerous theories have been advanced to account for this great immutable law, and now we can but fall back upon the words of God Himself, "No one hath seen the face of the Father."

He is an universal, an immutable power, to the human understanding. Let us not muddle our brains as to the cause or source, but humbly accept the grand results, faith without understanding.

Among the Hebrews the laying on of the hands was resorted to for the curing of diseases. Nathan said: "I thought he would stand and strike his hands up and down over the place and heal the leper." 2 Kings 5-11. Spiritual power, gifts of healing.

Prophecy and leadership: The Lord said unto Moses: "Take Joohna, the son of Num, a man on whom is the Spirit, and lay thy hands upon him and ask council for him, and he laid his hands upon him as the Lord commanded (Nos. 11, 18, 23), and Joohna was full of wisdom because Moses laid his hands upon him. ix the Son of Kirsh consulting Samuel.

Dr. Lyman Abbott, clergyman, lawyer, author and editor of Outlook, who in a sermon to Harvard students announced his belief in a religion founded not on the Bible, but on science, and the outreachings of the human heart, is nearly 70 years old, and has spent nearly his entire lifetime in the study of religion and writing of his conclusions. Ordained a Congregational minister in 1860, he has preached in many of the famous pulpits of America, succeeding Henry Ward Beecher as pastor of Plymouth Church, Brooklyn, in 1888. He resigned ten years later to devote his energies to literary work. Among his works are "How to Study the Bible," "Life of Christ," "Evolution of Christianity," and "The Theology of an Evolutionist."

AUTHORITY FOR THE HEALING POWER OF ALL DISEASES WITHOUT MEDICINE.

The New Testament is full of examples of the most striking character. Jesus said, "In my name shall they cast out devils; they

Far nobler the sword that is nicked and worn,
Far fairer the flag that is grimed and torn,
Than when to the battle fresh they were borne.

shall speak with new tongues; they shall take up serpents; and if they drink deadly things it shall not hurt them; they shall lay their hands on the sick and they shall recover."

This applies to all mankind today, as well as to His followers at that time. This power was transmitted to all who believe and trust in Him today. He gave it as a heritage of all God's children. That the saints and others regarded it as their heritage, an imitation of the Master for the good of mankind, is shown by numerous examples, while the chronicles have undoubtedly accomplished many actual cures and many fictitious ones. The fact that the saints and others possessed healing powers cannot be disputed. Thus, Saint Patrick, the Irish apostle, healed the blind by the laying on of the hands.

St. Bernard, says Ennemoser, is said to have restored eleven blind persons to sight, eighteen lame persons to the cure of their limbs in one day at Constance. At Cologne he healed twelve lame, caused three dumb persons to speak, two who were deaf to hear, and when he, himself, was ill, St. Lawrence and St. Benedict appeared to him and cured him by touching the affected parts. Even his plates and dishes are said to have cured sickness after his death. We cannot believe that the dishes had healing power, but we do believe that belief, faith, power of mind over matter, did heal the sick.

Luck hates the slow and loves the bold.

Not failure but low aims in crime. The saddest thing that can befall a soul is lost faith in God and woman. Are you there?

The miracles of Margaret Katherine is proof that this power was not confined to men alone, but was also possessed by women, and especially the miraculous cure of two holy martyrs, Cosmas Damianus, belonging to this class. Among others they freed the Emperor Justinian from an incurable sickness. Odelia embraced in her arms a leper who was shunned by all men, warmed him and restored him to health.

Pyrus, king of Epsums, had the power of assuaging colic by laying the patient on his back and passing his great toe over them. The Emperor Vespeian cured nervous disease, lameness and blindness solely by the laying on of the hands. Dropsy was cured by touching the body with the points of the fingers.

But we need not go back to ancient history for proof of this truth: now and at recent dates there are positive proof of many miraculous cures. They will compare with any of the world's history.

At nothing in the world's history, has the public mind at large been so agitated as upon this line of thought, and the most hopeful feature is that the subject is no longer clouded by superstition, but from the most brilliant minds to the uneducated peasant has the vibrations of this great truth spread.

Be kind to horses, for they cannot complain;

Be tender when using the whip and the rein.—Spurgos.

HOW TO GET A HUSBAND AND HOW TO KEEP HIM.

The man who issues marriage licenses gives his ideas on marriage; the judge who has granted many divorces tells how to keep out of his court. Experience gained from one thousand one hundred divorces annually. There is a note of hope for prospective married people in the philosophy of his years of close observation of the problem matrimonial.

"It is possible to be happy in marriage." This is what Mr. Simonson says, and he should know. It is possible to be happy though married; it is not necessary to lead a turtle dove life, continuous honeymoon existence, to do so. He continues: "Young people about to be married should recognize the fact that there is bound to be considerable friction, considerable divergency of opinion and disagreement because of different views. They should recognize that these things are inevitable in the hallowed state of matrimony; they should learn that the little spats of the moment are only natural sequences to the circumstance, and should learn to adjust their lives accordingly. Recognize the facts that the little are not pursued to any further extent, is of little moment to their lives and will have absolutely no effect on their happiness in the long run. Married people have had quarrels since the beginning of the world, and will continue to do so till the end; it comes like a cloud on a sunny day, darkens the sky for a few moments, and if people would only let it do so, it is as quickly gone. But some people when they get married, enter the state of matrimony imagining that their lover days are going to last forever; they think that because they make strenuous love to each other previous to their marriage, that they are going to continue to do so for the rest of their lives. When they have their first quarrel, after a few weeks of married life, they imagine that a great catastrophe has befallen their happiness, that their future is ruined irrevocably. The wife is apt to go to her mother's and tell her that hubby does not love her any more. The husband goes to his work decidedly troubled in mind and heart and their general happiness is seriously disturbed.

"As a matter of fact the quarrel would amount to nothing if the parties concerned did not have an exaggerated idea of its importance. 'A soft answer turneth away wrath,' and in married life a kiss will instantly right many wrongs. In fact, the motto of newly married couples should be, 'Kiss and make up.' The quicker they are to kiss and make up and forget their differences after their quarrels the better it will be for them, and the diminishment of divorces in this country will soon be marked.

"One of the best remedies of the divorce evil would be to teach people how to live happily in the state of wedlock. Of course, this would be a big contract. Happiness is not so easily secured. But contentment may be taught to anybody and the secret of living contentedly as man and wife is one that could be with profit imparted

to every young couple in the wide land. What is the secret? Well I have told you part of it. Of course, the other should be that they really love each other, for in the face of love much can be endured that would otherwise cause a serious rupture."

The Slavonic element leads all others in the matter of marriage in this city, is the way he puts it. The Poles, Bohemians, Lithuanians and Hungarians are away ahead of all others when their total number in the city's population is considered. Apparently they are strongly opposed to single blessedness. They don't marry young; but they are opposed to single blessedness. They hrmfwyshrdlup but they are sure to do so in the long run. The Italians also are well up in the race and they have the championship for early marriages. Therefore, if anyone of either sex is worried about not getting married, all that is necessary, apparently, is to be born in any of the countries above mentioned and come to the city of Chicago to live.

But the process and methods whereby the despairing swain may win the angel of his dreams, the new Solomon of marriages is silent. Apparently that is something that cannot be learned so that one may deem himself content to advise upon the subject, even after twenty-two years of intimate association with people who are in love. All other things a man may learn, and learn so he can teach others, but of the way into a woman's heart no man is so wise that he may speak and other's profit. Salmonson stands ready to let others profit from the wisdom he has acquired in matters matrimonial through years of experience, but of the making of love even he does not speak. The secret must be that each man has a love-making system of his own, or that each woman requires a different system of wooing if she is to be won. Or is it that the love-making of all peoples are quite the same, that the amours of the swarthy Dolores and Pietro, who hail from the sunny land of Italy, are like those of Olaf and Hulda of the far north, and that the secret of it all is known by all men and yet no man can speak authoritatively concerning it.

Clerk Salmonson admits that the question is one that baffles him; he will not attempt to tell any young man how to make love. He is a wise man, is the chief clerk, wise and cautious in many things beside his vocation. But of the results of love-making among the various races he has no doubts. His books tell the final chapter of many a splendid romance. No matter whether pauper or prince, when Cupid in this city has done his duty and brought a man and woman to decide to wed they must all perforce find their way to the desk of Salmonson.

As fiancée or as bride, engaged or newly married to the man you love, the advice of Judge Marcus Kavanagh of the Superior court as to how to retain that love should be doubly interesting because of his wide experience officially with those who have lost the love of husbands, numbering 1,100 in a year, in Chicago.

"Don't imagine for a moment that your lover is either a hero or a demigod," is the judge's admonition.

"Don't let him lose a minute dreaming that you are an angel who could not sit in the same flat with a boiling cabbage.

"Remember that when you are married you probably will see him with trailing suspenders and lather on his face, shaving, and realize at the same time that you may have a smirch across your cheek from the kitchen range some evening when he comes home to dinner, tired and hungry.

"If you have some crown and bridgework in the back of your mouth don't be afraid to acknowledge it; it is much safer to be not afraid to tell him.

"If you should get mad with him on the impulse of a moment, have it out with him freely; it might be an awful shock six weeks after marriage.

"Remember that he is a man and may be careless of a good many things about the home that were not called to his attention in years of lodging house life. Be prepared to exercise a little patience.

"Don't be in ignorance of the fact that children are the closest ties that hold husband and wife together.

"Don't be a pessimist in regard to the responsibilities of motherhood; a man and his wife may learn some of the sweetest of life's meanings as they stand at the grave of a dead baby.

"Be sure you are a woman in its true sense, and make sure that you are marrying a man. A mere man is good enough, but at the same time he will be faultful enough, as you will have to learn.

"Then, as a woman and man, take care of the relationship of wife and husband.

"Doing so, you have the secret of keeping the love of a husband."

Yet all of this is just a little between the lines as they were spoken.

"Disillusionment may be put down as the one great cause for the estrangement of affections and suit for divorce in Chicago," said Judge Kavanagh.

Judges Kavanagh and Brentano of the Superior branch have been hearing 95 per cent of the recent divorce cases in the courts, and Judge Kavanagh's opinions, while those of a bachelor, are none the less keen and well considered. He has looked beyond the causes named in the bills for divorce for the more subtle cause.

"It would be impossible to say that a husband is more likely to lose affection for the wife than the wife is to lose affection for him," continued the judge. "Both are open to the disillusionments that may follow marriage. It is as likely that the man discovers his wife is no angel as it is that she finds him by no means the hero that she pictured. Wherever it may start, there is promise of growth of the feeling and widening of the breach.

"From my knowledge of the divorce question, it is a condition that is developed within the first two years of married life. More than half of the parties appearing in court are childless. Much more than half of these applicants for divorce have been married less than two years—some of them only a few months or a few weeks.

"Then disillusionings begin. At first they may be of the slightest character, but one may beget another in endless procession. The one thing lacking in most of these cases on the dockets is just enough sound, practical sense in the husband or in the wife to enable them to get past these shoals and to discover that each is human, without particular grounds for deification on either side, perhaps. For cases are rare that a man and his wife are parties to a divorce when there are children to stimulate affection.

"The fact that more than 50 per cent of Chicago divorces are granted childless parents probably does not point to childlessness as the cause for divorce. This lack of children simply makes it easier for man and wife to agree to an absolute divorce and estrangement. Between the childless couple there is only the marriage contract. Under the laws of this state one might say that divorce is made almost easy. Ordinarily the complaint is that the husband has abandoned the wife. It is hard to say just how much collusion there may be in many of these cases. Two years is sufficient period under the law, and frequently the complainant has a letter written by the defendant saying that he has left her for all time and hopes never to meet her again. Under such circumstances a decree must be given."

The question how to keep a husband or wife will be further discussed in our next number. We would add to Judge Kavanagh's judgment. The love as it advances becomes a more silent sentiment, nevertheless true and strong as the years roll on. The tie becomes stronger and stronger, that is if each do their part, studying the weak points in each other's natures, bearing lightly on the same.

ROOM FOR THE SOUL.

By Rev. Willard Brown Thorp.

What shall a man give in exchange for his soul?—Matt. xvi., 26.

The human soul is a vastly greater, more subtle, and at the same time more substantial thing than we commonly think. The part of it that can be put into words or deeds is but the smallest fraction of that elusive, incomprehensible being which is the real man. The world is only beginning to discover the soul, and to see how great and vital a thing it was when Jesus spoke of the losing and saving of the soul. Many of the things we are wont to dismiss as mere sentiment, emotion, imagination, as if they were but the froth upon the surface, are really not of the surface at all but of the depths.

• It has been truly said that the prose of the world becomes obsolete, while the poetry abides forever. The reason is that the one is

dealing with external facts which are constantly changing, while the other deals with the inner reality, which is changeless and eternal. The poem, the picture, the music, which really succeeds in expressing the soul today, expresses it for all time.

There are two lines of attack against which the human soul must maintain its integrity and its paramount importance today.

The first is from the so-called practical man, who cheapens everything that cannot be coined into dollars. He sets at naught the man of feeling and sentiment and ideals, calls him a dreamer, rates him lower than yonder hard headed trader who has shut up his soul and salted away his thousands. Yet the real aristocracy of earth is to be found among these dreamers. Few of them achieve worldly success, and even those who do sustain a certain loss of simplicity and fineness of nature which seems inseparable from the business of marketing the products of one's soul. Most of them are making a humble living by sweat of hand or brain. There may be men working for you at a mere pittance who are far greater souls than you. But their real life is not in what you are paying them for. Their real life is in the soul, its loves, its joys, its sympathies, its ideals, its hopes.

The laws by which they live are the great laws of the soul, the laws of sincerity and faith and love, the laws of joy and of growth. These are the people who are getting the richest and most satisfying returns out of this life, and I am sure they are also the ones who are best preparing themselves for the life that is to come.

The other attack is from the rationalist, who in his pride of intellect makes light of that world of feeling which we call the soul. To him nothing is knowledge that cannot be reduced to the language of the logical mind. This overvaluation of argument is one of the fallacies of our time. Some of the smallest minds are among the acutest logicians. We need to learn that there are more sources of knowledge than the five senses, and more kinds of knowledge than can be put into words. The soul also has its senses. There are indefinable ways in which, as it were, it puts forth its spiritual antennae and tries the quality of other souls.

The great ideals of life, the moral intuitions that are the same in all, the sense of truth and justice and spiritual worth—no one has been able to explain how these things come to us. Who shall say that the soul does not, by processes of its own, reach out and dimly but truly apprehend the world of spiritual reality in which we live and have our being? And is it not the essence of religion thus to apprehend God, feeling after him if haply we may find him?

Let us then make room for the soul! Room for its rich and beautiful inner life in the midst of that battle for gain whose uproar fills our streets. Room for its intuitions of things unseen, in the midst of that battle of human creeds which fills the outer court of the temple of true religion.

A VISION.

I had a dream of love, I thought;
 Indeed, I must have been asleep:
 I looked and saw a man; uncovered was his head,
 Unsandelled were his feet;
 He claimed a glory around his head.
 For on new thought his brain had fed.
 Yes, I was asleep, for I thought I saw a radiance in his face;
 He stretched his arms to me,
 I flew to his embrace;
 He took me in his arms, he drew me to his breast,
 And with tender words he did me caress.
 I awoke, the vision has not passed away;
 And while the evening shadows on the mountain top doth set,
 I never can forget, for as I journey on I behold this vision yet—
 With outstretched arms he comes my soul to meet.

A. B. H.

Jesus said: "These things shall you do and even greater things in My name." He could not have meant only the twelve disciples. He understod the law; He knew that He was the Son of God, a legal heir to all God's powers; accordingly as He understood them, and applied for them the benefit of His vacillating brothers. Think for one moment of the wonderful inventions of man. This power is within you; learn how to use it; larn that this life is a school for you: do not allow yourself to live out this scholarship on the lower animal plane, but live so that you will have prepared a dwelling place for yourself in the eternal life; that you may not be only a spiritual tramp seeking the gratification of the carnal life. Remember that this life is but a moment compared to the life beyond.

While visiting the great wonderland, Yellowstone National Park, my attention was forcibly called to the great vessels formed by the escape of the minerals from the boiling lava: they seemed to be there for the protection of the escape of the boiling waters. Passing a littl farther on I found the once useful vessel, which had served its time; there was no escape from that: looking down as far as the human eye could see there was nothing but a hollow aperture, the accumulation of minerals was crumbling away, returning to dust as from them came (formed). "From dust thou cometh, and to dust thou shalt return." You may say, "I have tried and failed." Well, try, try again: perhaps you have been taking the doubting short line to success: if so try the ocean steamer line, even if you are compelled to take a steerage passage, and your first station is Galghetta. The life of the Savior was a fair sample of human life; why should we expect more than He had. He did not aspire to wealth because He knew that He had treasures in His Father's mansion more precious than silver or gold.

He also knew that His time here was limited; He knew just when He would be called to His eternal home. At that time there were no great public libraries, no public institutions to be endowed, His relations were as humble as Himself, and lived a primitive life. Now we are living in an advanced age where we may perpetuate our names as philanthropists if we would understand the law of attraction. If but little acts of kindness, be they ever so simple, they register a reward for us in grateful hearts. Think of the great Abraham Lincoln who studied the English grammar by torchlight; he was too poor to even afford a candle. A number of years ago I had the pleasure of seeing the old log cabin, the early home of ex-President Lincoln, in the old Exhibition Building of Chicago; there was the old mall and some of the old hickory rails which he hda split, the old spinning wheel and hickory chair, which his mother had sat upon and spun the yarn that made the family garments. Ought not this man's success from abject poverty to the occupancy of the presidential chair inspire any young man or woman to press on with the hope of extricating themselves from poverty to affluence?

Some people claim they have been made perfect by "New Thought," yet dare only lift the kitchen latch with a jerk; above all things they desire not to be seen entering, especially by the other man who had the key to the front door. If they scent danger, like the turtle they draw in their heads; and this is what some people call "New Thought." "New Thought" teaches, do as you would be done by; no matter if you have rubber heels, sometimes you trip your toes, and again Mrs. Grundy always lives next door to every man or woman and has everybody in her daily essays.

Mrs. Hayfork (in country postoffice)—Anything for me?

Postmaster—I don't see nothin'.

Mrs. Hayfork—I was expecting a letter or postcard from Aunt Spriggs, tellin' what day she was coming.

Postmaster (calling to his wife)—Did you see a postcard from Mrs. Hayfork's Aunt Sally?

His Wife—Yes, she's comin' on Thursday.

Mildred (very superstitious)—Oh, dear, I would never have accepted you, Jack, if I had remembered it was Friday evening!

Jack—There's only one way to avert the evil omen, darling. We must very carefully kiss each other seven times at least every seven minutes of our engagement.

PERSONAL MENTION.

We thank the Hughs's for a beautiful copy of their poems on "New Thought," presented to the Helena League Library. Many of the songs are set to music.

Catherine Holmes's Works—Three little books on various New Thought subjects.

We are in receipt of a number of bright, spicy publications from the Roycroft, East Aurora. These beautiful, flexible leather-covered books are gems of the first water. Elbert Hubbard, author.

We are in receipt of a publication from Great Falls, Mont., called the "Life Science." We are delighted to learn that our near western neighbors are taking up this work, and we bid them God-speed.

"The Magic Wand," a neat little magazine devoted to mental fellowship. Los Angeles.

"Why?" The garden of the God's mind as a wealth producer. Iowa.

"Now," another publication teaching the divine life and teaching how to make money through mental force. San Francisco, Cal.

"The Nautilus," a bright magazine edited by Elizabeth Town, Massachusetts.

"The Star of Bethlehem," Springfield, Ill.

"Eleanor Kirk's Ideas," New York.

"The Exeodus." "Creeds Outgrown," by Rev. Andrew P. Stout. "Practical Ideas."

In our next issue we will give you an interesting account of the methods adopted by that great and successful man, John Alexander Dowie, and their results, as seen at Zion City by the editor.

A young lady who aspired to literary ability offered some manuscript to an editor for approval, saying, "You need not hesitate to tell me if you do not approve of this, for I have several other irons in the fire." "Well," said the editor, "I advise you to put this iron where the others are."

The Apostle Paul said, "This thing will I do, one thing at a time."