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WELTMER'S MAGAZINE



OPULENCE

S. A. WELTMER

STUDY OF GRACIOUSNESS

GRACE M. BROWN

FULLER UNFOLDMENT

NONA L. BROOKS

WHAT OF PAIN? (FORM)

GRACE M. BROWN

MONTHLY METAPHYSICAL

REVIEW



THE CONSOLIDATION OF FULFILLMENT AND WELTMER'S JOURNAL

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Occupation

Basis of Wealth

Ernest Weltmer

It is easily seen that the farm and the products of the farmer's labors are the real basis of the wealth of the nation. Not even the miner produces the basis of real wealth, the value of the metals he digs from the ground depending at least indirectly, upon the demand created by the farmer. The manufacturer and the merchant both live off the farmer and the makers of and dealers in luxuries depend upon the farmer's surplus, indirectly but none the less actually.

For when all is said and done we are confronted primarily with the same problem of life that is the main care of the animal; that of feeding ourselves. And all food sooner or later comes from the soil. After we are fed, we think of clothing ourselves and keeping warm and then of other less necessary luxuries, but the first care of all men and the only care of many it would seem is for food, and all the other things for which we strive are based upon this foundation. The farmer then, feeds the world and produces the world's real wealth. Let

Sensible Co-Operation

BY PAUL TYNER.

In the Fraternal Homemakers Society, we have an institution that unites Brotherhood and Business in a way that raises the efficiency of the spirit of brotherhood and makes good its dreams, while imparting to the realm of business a redemptive purpose and a noble enthusiasm for noble ends. "Soldiers of the Common Good," indeed, are those who have come into this splendid work, marching forward steadily under the motto "Each for all and all for each," to the redemption of the waste places of the earth, the enhancement in quality and quantity of the world's production. "Produce great persons, the rest follows." Always with the Homemakers the production of wealth and incidental to the production of granded men and women. The primary object, then, of the Fraternal Homemakers is to apply the mighty cumulative power of a multitude of small savings accounts, combined in a common fund, to the purchase and development of productive lands, the establishment of members in comfortable and income-producing homes thereupon and the development of supplementary industries in which the raw material worked up without the costly interposition of the middleman will be distributed in finished products to the members at cost.

The Society has already enrolled about 250 members with an average holding of three shares or total matured valuation of \$750,000., and its membership is increasing steadily. We have secured contracts on 2500 acres on Mobile Bay adjoining the Single Tax City of Fairhope. Much of this land is being prepared for first crops of Irish potatoes, tomatoes, okra, asparagus, lettuce, celery, egg-plant and strawberries, which we shall probably market along in February and March and on into May, getting the best prices for early fruits and vegetables on the Chicago, New York and Boston markets. As to the possibilities of truck-farming on these favored Gulf Coast lands, it must suffice to point out that these lands were acquired by the Society only after careful investigation by experts of the capability of the soil, its adaptation to these crops and the climatic conditions. Individual farmers in this section, working under all the disadvantages of small capital and small scale of operations, net from \$75 to \$100 an acre for sweet potatoes and Irish potatoes, costing for all expense of cultivation less than \$50 an acre. One of our neighbors cleared

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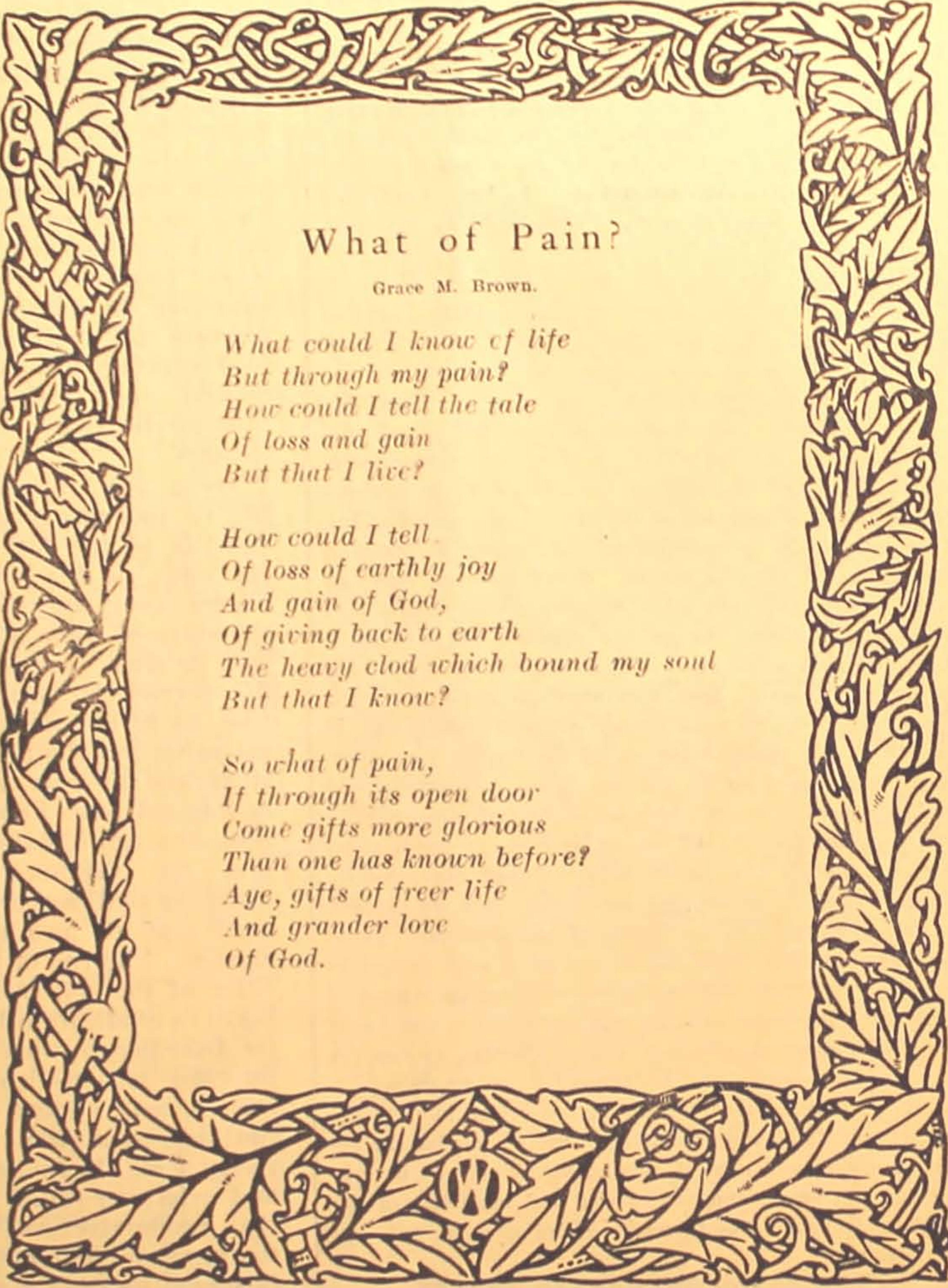
nearly \$1,000 an acre from five acres of strawberries marketed along in February last year. We can certainly do as well for our members, utilizing the most approved methods of intensive cultivation and securing the economies of operating on a large scale. That means doubling our money—your money if you come in—with every crop. And in this favored climate two crops a year are the regular thing and three crops not unusual. Figure out for yourself what that means. The Law is not stingy; Nature does not Stint us. Why should we stint ourselves any longer?

There isn't any way for anyone connected with this Society to make any money except as every member makes money. No "promotion shares," no "ground floor." The managers are chosen by the members for their proved capability, and are constantly responsible to the members, being required to furnish full and detailed reports of what's doing at frequent regular intervals. If any of the officers doesn't attend to business to the entire satisfaction of all, he may be recalled at any time. While he is satisfactorily attending to business, his tenure of office is secure. Every member has an equal vote with every other member. Women and men count—not dollars. As no one member can hold more than ten shares, no little clique can corner the voting power. It does not cost very much to make a start. Even those who have no money can work their way, if they will; for the building up of the Society's membership must depend on the full conviction, earnestness and enthusiasm of those to whom its spirit and purpose, plan and program appeal. Of course, it costs to enroll membership. People have to be informed and convinced by those already informed and convinced. But we propose to keep the money in the family of our members. There is work, beautiful work and plenty of it and the pay is good—so good that any intelligent and energetic man or woman taking hold with us and putting in four hours daily of persistent, pleasant and productive application of personal energy, may be assured of a generous income. Full unfoldment of the divine in the human; being oneself fully and completely, surely includes the realization here and now of that Affluence which is our rightful portion as children of God and inheritors of the earth and the fulness thereof. Write us and get acquainted.

FRATERNAL HOMEMAKERS SOCIETY,
Room 12, 70 Dearborn St., Chicago.

a country get weak agriculturally and it becomes dependent upon other countries. The immense agricultural strength of the United States is what makes the basis of our great wealth and prosperity. That coupled with the fact that there are many other countries which have not the power to produce all their own food supplies but must depend upon the surplus produced by other nations.

Then, too, the only life of independence is the life of the farmer. He only, is his own master; everyone else is the slave of some other man or men. Not even the farmer is entirely free, he is the slave of necessity, but the necessities are his own and he has not some human boss who can dictate to him the manner in which he shall serve the need that all men call master. The life of the tiller of the soil is the best life of all, for all of its dwarfing drawbacks, for the nation—however it may appear to the individual who directly feels its limits—and whatever adds to the productiveness of the farm and better the farmer's life adds to the power and life of the nation.



What of Pain?

Grace M. Brown.

*What could I know of life
But through my pain?
How could I tell the tale
Of loss and gain
But that I live?*

*How could I tell
Of loss of earthly joy
And gain of God,
Of giving back to earth
The heavy clod which bound my soul
But that I know?*

*So what of pain,
If through its open door
Come gifts more glorious
Than one has known before?
Aye, gifts of freer life
And grander love
Of God.*

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Opulence

S. A. WELTMER



IN these days of demanding power, we are fast losing our recognition of those things which relate to poverty on any plane; we demand health in abundance, strength in fulness; money in plenty, joy in completeness, and there is no other word which carries the meaning of this free full expression of life as does the word "Opulence."

Poverty is considered by most students of New Thought as a diseased condition; it certainly is not one of ease, and they regard it as a condition to be met and overcome as one would overcome any other form of disease.

While environment may contribute to our circumstances it can be controlled and dominated by the human mind, and circumstances which result apparently from environment are in reality the most easily mastered because the one thing necessary in their overcoming is for one to make up his mind as to his relation to them and as to his intention regarding them. The result of such a determination is always mastery.

The same environment and the same substance which is utilized by the millionaire in piling up his gold

is at the service of every other man; no one can possibly doubt the abundance of the universe and men should not doubt their own ability; when they cease to fear, and become convinced of their power they will cease to count their failures.

A score of years ago an economist said that ninety-five per cent of the human family were creatures of circumstance and that the other five per cent were the thinkers and inventors, and masters of circumstance. Today we know that no man need be a creature of circumstance; if he is, it is because he has not recognized his privilege of choice, and while we must admit that a great percentage of the human family seem to select the adverse side of life, we know that it is from choice and not from nature, although they may not quite realize that fact.

Lack of abundance usually results from poverty of purpose. Poverty of purpose always leads to that condition of incompleteness where there is a lack of normal supply and whether it affects the health or the spirits or the bank account it produces the dread condition of incompleteness and resultant sorrow.

Poverty of purse is a disease which springs out of the lack of appreciation on the part of the indi-

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vidual of the inherent qualities and the latent power within himself; this must be remedied by awakening into activity these latent possibilities and by rousing oneself to a consciousness of innate power and of the possibility of its cultivation. In this great world of plenty it is entirely unnecessary for any one to consider himself a financial failure and he will not so regard himself when he recognizes that he has the power, and the wisdom to direct it into exactly the right channel, within his own soul.

A man's environment holds exactly what he recognizes in it; if he believes that his poverty is due wholly to the circumstances which surround him, he places himself in the bondage of circumstance; if on the contrary he is willing to think beyond his present condition, he will soon follow his advancing thought and change his circumstances to meet his enlarging idea; he will outgrow his former fear by refusing to consider distress as his master, and he will master his circumstances instead of permitting them to master him.



The elimination of fear is the first step toward the realization of power. The person who is unafraid breathes perfectly naturally; he fills his lungs and his body full of the life giving forces of the universe which then are free to permeate his entire being and enable him to completely touch all of the energies or forces in nature; thus he attracts to himself the elements which enter into the structure of success, of health and consequently of happi-

ness.

The person who is afraid does not breathe naturally; he retains in his body the elements of the thing of which he is afraid, because he has not the courage to expel them, and these elements naturally attract their own quality of element. Therefore if the man is afraid of any particular form of disease he is liable to attract it by the force of his own fear and concentration upon it, and if he is afraid of financial distress he fills himself with poverty germs which thrive upon his fear.

For the self-reliant, confident, free-breathing man, all the world holds success and he finds it because he raises no barrier between himself and his success; every student knows that the cure for ill health is to rely upon the inherent power within which will enable one to overcome physical ailments and to master the body in every particular; the cure for poverty must be exactly the same process applied upon a different plane.

At one time in my own experience, during a time of financial bondage, I decided to master my business conditions and to release myself from all monetary obligations and anxiety. Upon analyzing the situation I found myself in perfect physical health and with about seventy-five cents in cash for my assets. I also discovered that I was about two thousand dollars in debt and that I had about eleven hundred dollars due me.

I had just started in the healing work and had proved that I could do the work satisfactorily, also that I could teach others to do it. Then

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I convinced myself that I was equal to the accomplishment of whatever I decided to do and that I was willing to work and to devote myself to the work which I had chosen.

Furthermore I decided that I would never again go into debt or allow any one else to go in debt to me, and that I would commence to carry out my resolutions that very day. So that evening I made out a receipted bill and sent it to every one who owed me anything; that was the easy part of the transaction. At the same time I wrote to each one of my creditors and explained the situation to them. I told them that it would be useless for them to send me any bills or notices but that as soon as I could I would liquidate my debts.

Just ninety days after that conclusion was reached I was entirely free from debt and had some money on hand. My decision had changed my mental attitude and I was willing to sweep away every prop upon which I had been leaning because I had obliterated my fears and knew that I was equal to whatever might be demanded of me. Thus I took that relation to life which some people call "throwing oneself upon the law," which simply means trusting an infinite intelligence and being perfectly true to oneself in so doing.



Opulence, as is everything in the world is purely relative. I have seen some people who were quite abundantly supplied, that is they had everything they wanted and considered themselves rich on an income which others would consider starvation wages.

Plenty is whatever satisfies one, and opulence is a trifle more than that; it is sort of an elegant abundance, plenty and to spare, plenty without fear. People who are afraid to use what they have will never know the joy of opulence because if they were worth untold millions and lived in a palace of delights they could not realize their wealth unless they could cast out fear sufficiently to enjoy it.

The fear of spending money and of using present abundance sometimes prevents people from attracting money, just as in the case of sickness the longer one dreads it and recognizes it the easier it becomes to hold on to the disease, and the more difficult to attract the health forces.

Many persons are keeping today's sunshine out and shutting health out of the bodies they occupy by worrying over what may happen tomorrow just as many men fail to see the success possibilities of today because they are worrying and fearing the consequences of a certain move in tomorrow's affairs. Such men are not only inviting but entertaining poverty.

Man must make himself conscious of the integrity of his purpose. Let him be honest with himself. Honesty always takes fear out of the mind and therefore there is nothing so comforting to the human mind as honesty.

There is nothing to fear in the tomorrow and there is every thing to love. Tomorrow holds in its untried depths all the financial as well as every other opportunity in the world because tomorrow is untouch-

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ed, no human soul has yet entered it and it holds for you and for me no taint of shadow except what we carry into it. So we know that the future is perfectly clear of obstruction to the human mind which is without fear.

The one thing which will eradicate all fear about tomorrow is for us to be sure of ourselves today. If we wish to be free tomorrow we will make no obligation today which will cloud tomorrow; we will not contract debts today for tomorrow to carry; we will not abuse our bodies today that they may call upon the future for restoration of powers which may be needed for greater accomplishment. When we let today take care of the obligations of today, tomorrow will hold no dread.



The one thing, without which financial success is impossible, is that *a man must believe in himself* and must rely upon his own judgment. He must have confidence that he is equal to whatever is required of him.

We receive from life what we give to life.

No matter what line of work a man enters he never takes out of it anything more than he puts into it; luck has nothing to do with success and though it may appear to the onlooker that one man is luckier than another; the student of law knows that results follow according to the effort and the confidence and unqualified trust.

Today humanity is becoming conscious of its right to every good thing of life; the individual has so caught the spirit of the hour and

of the broader thought that he finds himself supplied, not only with everything he needs but with the luxuries of life as well.

And he knows that it all results from his reliance on himself, from his recognition of his own great force and from his willingness to work.

It is said that the freedom of one of the Swiss cantons evolved from the discovery on the part of an individual citizen that he possessed inherent talent. He found that he could make articles of use; his neighbors followed his example until each man in the community became an artisan and each artisan a manufacturer out of which grew an industry of national importance.

These people who could invent and build out of their own resource and with no one to teach them, articles of use and value, recognized within themselves the essential qualifications for success. Each one perceived his own talent and relied upon himself to manifest it and to dispose of the result of his accomplishment, so he became a power to himself and to the community in which he dwelt.

The full import of the meaning of Christianity is that each human being is entitled to all the good there is in the world; each man is related to his creator as a child is related to its father and that as he believes he is entitled to these rights, their attainment is assured and is within his immediate reach.

Men will never be satisfied with anything less than perfection on all planes. They realize that perfection is not only possible but nec-

Study of Graciousness

GRACE M. BROWN



GRACIOUSNESS expresses the radiant overflow of good fellowship and lightens with its cheery courtesy the darker pathways through which men sometimes choose to wander.

Graciousness is soul shine.

Graciousness is that cordial recognition of the goodness in men which is so comforting, so restful and so joyous a thing to meet.

The gracious spirit has faith in the elemental goodness of all men; it recognizes the triumphant masterful godness of humanity. Men do not truly believe in God until they believe in their fellow men and they do not believe in their fellow men until they have faith in themselves, for the very interpretation of the music of the spheres must come through the soul of humanity.

The work we do is vitally strengthened when it is met in gracious kindness; the God given energy is vividly free when it is recognized and returned.

And yet even in this day of vaulted aspirations and insistent affirmations of peace and power and plen-

essary and they will never stop and will never be satisfied until they attain an abundance of everything and of every force about which they know.

Humanity has reached that point where it demands an opulent expression of life because it is coming into a fuller understanding of its

ty, men shut out the soul shine by placing above it and before it and around it the alluring shine of gold.

Oh, the woe of it. The agonized writhings of all humanity result from "man's inhumanity to man." Think of it! The pain of a world is the warning cry that man's brutality to his other self *must* cease for the entire race is almost engulfed upon the rock of its impotent rage against its holy self.

Why do not men pause in their mad misunderstanding of each other, in their frightful rush after the fleeting transient things, to think that eternal riches abide in human flesh waiting for human recognition to radiate the soul shine in all its glory?

Why do not men know that the divinely human attainment is the recognition of its own divinity?

Why do men not see that the sorrowful strife and the unjust judgment and the sordid greed which they hurl toward each other are rapidly bringing the entire race to its final and uttermost test?

Truly a weary world has need of its many saviours; has need of the gracious soul who has lost his con-

relation to God and of its divine right of possession.

The man of the hour is not a weak creature of circumstances to be buffeted about by every wind that blows, but a conscious master of himself, of his environment and of the fulness of his own divine privileges.

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sciousness of the contemptible and who so far transcends the petty meanness of life, that it does not intrude upon his thought, and so he is free to radiate his own sweet spirit of hope and cheer.

The glorious shine of the sun is the great manifesting force of the earth, it is the mighty restorer and the supreme material comforter. The sun is mother Nature's intimate comrade and his gracious cheer makes all her work glad.

May not you and I be just as intimate with the great spiritual sun; may we not thrive in the soul shine of an infinite radiation; may we not also be strengthened and restored and comforted?

Think of the glory of knowing that it all rests with ourselves and that our part is simply to permit ourselves to unfold in the soul shine and to be gracious that we may more fully expand in its fulness.

Graciousness excludes fear. The man who perceives the light of his soul is sure of his power and sure of his position. He gives of his love freely because he knows there is no limit to pure goodness; the goodness of good is an essence of light and he who perceives it is beyond the darkness.

There is no realm in all this world where graciousness is not of the utmost value. In the home realm it is absolutely essential to its happiness and endurance; in the social realm its importance is so thoroughly recognized that it is always imitated if its genuine essence is lacking, and in business realms nothing pays so well as courtesy, and, as in the social world it is simulated and

manifested in appearance if not in substance.

The spirit of graciousness should be as common and as free as it is now rare, but the eye that is accustomed to the darkness dreads the light; when once it grows accustomed to the light it wonders at its preference for the darkness. So with men when they once enter the realm of the soul shine they wonder how they ever lived in the shadow of materiality when life is so fair an experience when lived in the vivid light of a gracious spirit.

In the shadow of materiality one does not always see the glory of the larger life; he struggles over seeming injustice not knowing that it is so wasteful a thing to grieve and struggle over opposition that it even robs the body of its strength.

But as we grow in the larger consciousness we develop beyond the mere personality of present environment and if people do not respond to the gracious spirit which we desire to manifest, that should not cause us to falter, the loss is not our loss and we must meet the world of our present field of action with the full strength of our present capacity. This world is large enough for us today or we should not be here and if tomorrow we need more room—please Heaven, there are other worlds.

If my brother does not recognize me and does not desire my ministrations, it is not his fault nor mine, it is merely that we are not yet ready for each other and, have I not millions of brothers and sisters to whom I may turn for my soul response and to whom I shall be led

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by that great law which guides beside the still waters and shelters in the fierce life storms?

For in this supreme law in which we live and move and have our being, love always finds its own. All that we give is returned an hundred fold and if mayhap we have seemingly distributed our beautiful soul shine too freely and where it meets with no response, if a gracious generosity is selfishly absorbed with no attempt at recognition, the force of the rebuff simply throws us out upon the law and the law of our hope and of our faith and of our love will change our field of action, and will direct our energies into their own channel where we shall be led, yes divinely led in the path of the law which shall reveal to us the way which we have lightened with the graciousness of spirit.

Nothing must stand between us and the love expression of our souls; no shadow of human non-recognition must darken the joy of our love for the race. If men choose to grind and crush each other in this appalling rush after the entrancing simoleon until they have obliterated their soul shine, we must still meet and greet and love them and know that this concentration upon nothingness shall pass away and that the shadow must dissolve if even you and I will bask in the soul shine.

For have we not the wonderful consciousness that "if two or three are gathered together," if even one human soul will hold to its course with unremitting strength the law must be fulfilled, so if you and I will live and breathe and teach and write and love in, and of, and

about the gracious law which we so love to serve all men shall be uplifted, the soul shine shall radiate and we shall all know its power.

There can be no suggestion of anything contemptible in the true and gracious love; it can not conceive of jealousy for true love is perfect trust; it does not understand withholding of itself or its possessions for true love is lavish; it never manifests in neglected duty for love is the inspiring force back of all work—and any force which inspires negative action is not love, it is mere emotion, a pitiful imitation of love which lacks the tone and strength of purity.

The gracious man is he of the larger conception of life; he is big with the bigness of his own outflowing and the consequent universal inflowing love. He has so outgrown the pettiness of his environment that the environment itself enlarges because of its unobstructed channel to meet his cheery spirit.

Heaven is not alone in mental dreamlands or alone in the inner man; when it is really within, it is always manifest without. The harmonious environment, the positive financial condition, the bodily vigor are sure proof of the heavenly spirit within—sure proof of the soul shine in the daily life.



And is it transcendental folly to sing of the soul shine? Is it weakness to long for the expression of love in human kind? Is it childish to see the graciousness of nature in every dew drop and in every nodding flower bud?

Fuller Unfoldment

NONA L. BROOKS,



WITH the coming of the New Year, it is most natural that we should turn our thought into the year just past and measure its effort and its

results in contrast with what we should like to have done and what we did do and what we intend to accomplish in the coming year.

We may feel perhaps that we have not done our best, that we have not learned all that we might have learned and that our unfoldment is not so full and so complete as it should have been; but we must always bear in mind that our unfoldment always comes in proportion as we follow the law which is leading us and that if we make our unity with that law it will lead us to perfection and power.

The old is always in the new. This present moment contains all that there is in the past and when I say all that there is, I mean all of truth that there is, because nothing endures which is not true and those

who have met the darkness may rejoice in the thought that the darkness dissolves in the light of truth and that into the present moment we can take only that which is constructive and which will lead us toward the fuller unfoldment.

So what we take into the coming year is most encouraging because we take the best of ourselves and the best of our lives, and it rests with us as to how we shall use the opportunities which fill this beautiful new year which lies with its clean open pages before us.

Whatever we have builded according to the law of life goes with us into eternity as well as into the new year; every positive thought, every kind word, and every constructive action has laid its treasure in the storehouse of eternity and every God-like thought and word and deed which we have given to the world is our tower of strength and our great force in the work of our fuller unfoldment.

The process of unfoldment is the grand purpose of life and there will

Then oh, my brother let us be transcendental, let us cultivate the childish folly if by so doing we may abide in the light of our own souls and though all the world may say us nay and though for a little time our song may fall on deaf ears, let us sing the song which we know is the music of life.

For we know that the force by which we live is the full free energy of construction which gives and re-

ceives and utilizes the life essence with its own vital power, in action.

In that constructive energy lies the absolute goodness of good and the undefiled good of pure goodness; it expresses itself in the sunshine of nature in the soul shine of men; it radiates from the sun of nature and from the soul of the universe and in its essence and from its sacred being abides a great and glorious humanity.

never come a time when there will not be greater things to learn, more mighty deeds of accomplishment more profound depths of knowledge for us to fathom; not that we desire to push away from our present environment, our desire is to make our unity with it that we may by the strength of our love for it, constantly evolve into our larger work, because as we more fully unfold, our environment enlarges and expands to meet our enlarging soul desire.



We want to feel that our religion is one of inclusion and not exclusion so that we may make our unity with all humanity and not alone with those of our own center. We want to include all the world and drop the personal you for the impersonal you, that we may meet the world in love. As we do this we recognize our true relationship with men, we know that when our brother is benefitted we are benefitted and that if we condemn him we condemn ourselves. It is almost too common for people who should know better to sit in judgment one upon the other, they must realize that in judging others they are pronouncing sentence upon themselves.

With the fuller unfoldment it becomes easy to see the beauty in every one; a recognition and appreciation of beauty expands the soul and uplifts the consciousness. Beauty is God-like for all of God is beautiful and with the true unfoldment one sees the beauty in all of life and in all the forms of life.

If we think we have made mistakes we can forget the negative side

and live entirely in the positive and by so doing we can so strengthen ourselves that our errors or what we consider our errors are never repeated.

It is not necessary to be sad or sorrowful or to spend our time bewailing the things we have not done in order to develop our spiritual powers. I love to think of the genial side of Jesus, of his happiness and cheeriness, for while he undoubtedly had much of silence and sorrow in his life he also had much that was social and pleasant, and it was this side of Jesus which made Him so beloved by His disciples and friends.

We get nearest to God and to man by a close association with life and with humanity; the soul which desires the highest will not withdraw from mankind but will keep itself attuned with the earth life while it abides upon earth. So if we wish to bless our own lives as well as others we shall enter into close touch with our fellow men that we may give as well as receive, and that we may understand the greatness in ourselves more fully by understanding the greatness in others.

Everything in your environment and mine is of the utmost value to us in our unfoldment or it would not be there; whenever things need transforming they will be transformed; all we have to do is to follow the law of God as we understand it and we shall be divinely led.

We do not have to withdraw ourselves from the world to keep out evil, when we try to shut out evil we may shut out joy also and sometimes when we close ourselves up for fear

Associate Editors' Corner

COZY CHATS

Grace M. Brown



HOW easy it is to wish for things, isn't it? I wonder how many of us realize that a wish is a formulated thought, and a desire thought, and that it is well to be very guarded about definitely wishing for something unless one is quite sure that he really wants that particular thing with all its unexpected and differing attributes.

Once I knew a woman who wished that she might die; earth life had no charm for her and she wanted to die because she was unappreciated. Within twenty-four hours she was close to the borderland of death in an accident and she made a most desperate effort to remain right here upon this planet. She had many weeks to decide and several opportunities to go on—but she is still here and quite content to remain.

Another thing which some of us may not consider of any importance is, that the more we recognize the

power of thought, the more powerful does our thought become and a concentrated desire expressed may incite into action some of nature's finer forces which may not result exactly as we have planned. We do not always understand ourselves and just what we do want; we may scarcely understand the conditions which environ us and when we pray intently for a certain thing we may stir into action an unexpected force which may respond to our prayer and yet result exactly contrary to what we really desire.



We were talking last Monday, at a meeting of the Essenes, about non-resistance to the law and one of the members asked what sort of an attitude of mind one should take when he was compelled to live in the house with someone who is inharmonious to him.

Of course we all know that we must love everybody and be sweet to everybody and all that sort of conventional sentiment, but we were discussing a practical every-day problem and this particular phase of inharmony is, unfortunately, very common.

So naturally there were many

of pain we close ourselves to happiness as well.

The fullest unfoldment comes from letting oneself out freely. Give of yourself without fear and without restriction but always with discrimination. There is nothing to fear and there is everything to gain.

It is in giving more than in receiving that we gain and it is in teaching more than being taught that we learn.

So give yourselves to life and life will give to you the grace and the power of its fuller unfoldment.

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view-points of the question. One member believed that the only attitude of mind and the only form of action that is lawful is absolute non-resistance to the law, which is all very true and quite practical until we come to the place where we are non-resistant at a certain point and resist with all our might at another. That sort of non-resistance is apt to create confusion.

Non-resistance to the law is something which must be practiced with understanding and discrimination. The only safe way to associate with a moving train is to get inside the cars and go right along with them; that is non-resistance of a comfortable kind. Another sort of non-resistance which is not so easy is to stand right in the path of the train and permit it to pass over you. Both are non-resistant but with discrimination as to method and motive.

Another person thought that dislike of an individual is the warning that we are not yet ready to associate with that person; that such association is useless because of its inharmony and that it is not wise, from the view-point of health if from no other, to live in such an atmosphere. "But" said the original querist, "I said when you are *compelled* to live in the house with them." Now there is the question which touches the key note every time, and the answer must deal with primal principles.

No person but yourself can compel you to do anything, under ordinary circumstances and we are not dealing with high tragedy or with extreme cases which require an indi-

vidual analysis to penetrate; and no person but yourself can decide your problem of what to do under circumstances which are entirely your own.

We may analyze ourselves and imagine that we can place ourselves in another's position, but we can not always count on differing temperaments and no one can quite know the secret workings of another's mind; our place is a different place and every person has not the courage of one woman who told us what she did under similar circumstances. She went to the person who she realized was inharmonious to her and who, it seemed advisable should live in her home for a time, and simply explained the situation; said that they two apparently disliked each other very much, and that they must either change their attitude of mind toward each other or they must separate.

It seemed to some of us that that was really the honest way to do. "The ground upon which we stand is holy ground" as one member expressed it and we must keep it sacred by being absolutely true to ourselves and to those who enter our domain.



Before we attempt to take an attitude of non-resistance to the law, suppose we assure ourselves that we have some idea of the law and of what we are trying not to resist and that we also are meeting the law at all points and not conforming to it in one direction and resisting it in another; that would be something like trying to ride two horses at the same time, each travelling in an op-

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posite direction.

Sometimes we are so busy in our effort to work in the law as we understand it, that we give the force we need ourselves and which belongs to us, in helping someone else who is really more able to help himself than we are.

I read one time of a man who took off his coat to keep his brother from freezing and proceeded to freeze to death himself—very unselfish of course—highly edifying and martyr like, but was it lawful, and if the story is true, is a man who is capable of accepting such a sacrifice from his brother worth such sacrifice?

Each man's life is his own responsibility and certainly justice is the most perfect love which we can understand—truly the masters are wise when they give us the subject of discrimination for our first great lesson in the book of understanding and again discrimination for the first step on the ladder of life.

It is a wonderful thing to recognize the action of the law in each of the simplest forms of our daily lives. And really, the more closely one ponders upon the great truth of it, the more he realizes that the only way to meet those complications and conditions which cause unhappiness is to fairly and squarely face the truth, that is to analyze the condition from present facts and deal with it honestly; no problem can long remain obscure with such dealing; it dissolves as a dew drop under a sun ray and leaves the atmosphere purified.



During this same discussion, one lady said that she once met a gen-

tleman in the business world who was very disagreeable to her and who rather prided himself on his brusque manners; one day when the opportunity offered she told him in answer to a question, that she always avoided him when it was possible because he said such unpleasant things that she did not like him. He was an honest man and understood honesty in others, so he seemed to understand and appreciate her candor and she was very much surprised to find that her feeling of repulsion had entirely changed toward him; she commenced to see the real of him; the good of him and today they are the best of friends.

Of course when we look for the good in any person, in any condition or in anything, we always find it because it is always there, and if we think that the evil dominates and intrudes it is a good plan to dissolve it by facing it and proving that it is an unreality.

Truth, with its wonderful attributes of honesty and candor and justice, is the great purifier, all we have to do is recognize it as the one great principle of life and to know that there is nothing else in reality and that which is mere seeming will dissolve so far as we are concerned.

After all, the world is just about what we make of it; maybe we each have a world of our own, certainly each man is the center of his own particular realm and each man is his own manifestation of his own thought realm.

So if we really want to abide in a world of joy and sunshine and health and plenty, perhaps all we have to do is to manifest all those

delightful conditions for ourselves.
What do you think about it?

MUSINGS

Ernest Weltmer



TODAY is the first of the year 1907 and all that class of trouble hunters who are ever wondering if they will live to see another year by the grace of Providence; (it sometimes seems that they live rather by the carelessness of Providence) wondering in a fashion which is a prediction that they will not; that they will be taken to Heaven and the better (or rather greater) part of their neighbors will be sent about their business, in quite a different direction—as I started to say—these people are no doubt disappointed to find that they have once again been false prophets. Let us hope that most of them accept their disappointment with self congratulation.

Now what is there about this day to distinguish it from every other day of the year? Without a calendar, would one know that it is the first of the year? Yes, most emphatically yes; if other people had calendars, and especially if one happened to be awake last night at midnight. Such a noise of bells, whistles, fire-crackers and guns could have no other cause than the closing of one year and the beginning of another.

But without this reminder and the inane remarks of one's friends, who, following a custom al-

most, if not quite as old as authentic history wish one "Happy New Year" a modern rendering of the ancient German "*Prosst-Neu-Jahr*," with what "frills" and "fixin's" their own particular style of ingenuity may suggest, and without the aid of a calendar, one would never think of this January first as the beginning of anything more important than one of the twelve months. It has much more the appearance of being the decrepit age of an old year than the youth of a new one, and there will be many other days just like it before nature begins to show any signs of newness. Much more appropriate was the ancient New Year's Day which was celebrated on March 25th. Another custom which placed it at Easter time was not bad, but one other date on which this festival has been celebrated which will appeal to a large part of our American people as most appropriate of all, is the first of March.

This day is to many a man the first day of a new era in his round of domestic life. On this day he must "rastle" the bed-stead and the bureau and the cook-stove and the dining table onto the top of a wagon which always seems to have unusually high wheels, he must parade the streets for an uncertain distance with all the cracks and patches in his furniture and the holes in his bed-clothes, displayed to a disgusted but only too thoroughly interested populace enroute to a new domicile, and there undo all the tangle his hurry in loading has made, and assemble the remains of his household goods on the uncarpeted floors in

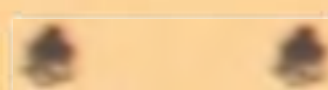
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the strange, hollow-sounding rooms. On this day he must begin to learn the location of the new coal shed; the missing step on the basement stairs; the low door in the new barn; the protruding corner on the stationary ice box. He must begin getting used to new smells, new stains on the wall paper, the idiosyncracies of a new set of old and cranky gas jets; to doors that shut hard and others that will not stay shut, to windows that will not raise and others which fly up with a bang when released, to new loose-board-creaks and a new set of night noises. He must learn all over again to find the open doors in the dark, without mashing his nose on their edges; to pass the rocking chairs without damage to his instep and to know when he has reached the bottom and the top steps of the stairs without disconnecting his cervical vertebrae.

In other words, March first means to many a man the beginning of a new form of life and is much more momentous in the course of his affairs than is January first, which he unthinkingly celebrates as the beginning of the year. To this man, March first is the logical New Year's Day. To make it so might result in great good too, for there is perhaps no other time in the whole year when he is so much in need of good and newly made resolutions. Really, isn't it a foolish notion to have the year begin on January first? I had always hoped there was some good reason for it, perhaps an astronomical reason but so far as I can see there's nothing of the sort. It was fixed by an old myth and confirmed by several clerical gentlemen

of importance in the early Christian Church, who endeavored to give it an especial and Christian-religious flavor by naming it the day of the infant saviour's circumcision.

So it seems that our New Year's Day like our systems of weights and measures and our manner of spelling has been largely a matter of chance and precedent. Some early Roman story teller invents a pretty story about Janus, the Two Faced, which is at first received with delight by his simple minded companions, who perpetuate it by repeating it; it soon becomes a tradition, the origin of which is lost in the mystery of an unhistorical past; the tradition soon becomes a revelation and Janus a God, closely identified with the Sun God, who is the beginning and end of all things and the day especially devoted to his worship is made the beginning of the year. January first, the New Year's Day of the Romans, is accepted and perpetuated by the Christians, and the result is that we are celebrating the beginning of the year in the midst of the dead leaves and the dry straw of a dead summer and a completed harvest, with nothing of newness anywhere in nature—just at the time when, all her forces expended, she retires under her blanket of snow for her winter's sleep. I am very much of the opinion that we should celebrate New Year's Day in the morning of nature's new year-day and not in its dead night.



But to return to the "celebration" last night, which is really what I started out to write about. I was reading and having quite forgotten

the peculiar significance of the date, was surprised to hear several revolver shots in the direction of "The Square." I wondered at this unusual noise but soon forgot it in the interest of my book. Some time later this premonitory volley was followed by another and that, by a perfect fusilade of cannon-crackers and then I remembered that this was the beginning of the day when *Janus Bifrons* shows his youthful face, and hides his face of age in the past, there to regain its youth while the one just turned to man grows old with the passage of the days—"New Year's Day."

About the time that this fusilade died out the smelter whistle began to blow, first a couple of playful snorts and then, after a monkey-wrench had been securely tied to the whistle cord, with a steady deep-toned roar companioned by every locomotive and factory whistle about the railroad yards and the water works whistle at the other end of town. Even the ubiquitous small boy stuck his tousled head out of his window, his shivering fingers in his mouth and added his mite to the, to him, soul-stirring pandemonium. A "wildcat whistle" operated by an expert hand wailed and shrieked and made itself heard in the midst of all the din, adding an arpeggio movement to the grand discordant symphony of steadier sounds, in keeping with the snare drum of the exploding firecrackers.

O, it was a beautiful noise; a grand noise from the stand-point of the participators, but some of the remarks I have heard today have led me to think that not everyone who

heard it was favorably impressed with its appropriateness to the time of night, in spite of the occasion. Many a tired man who fain would have slept the old year out and the new year in, was glad when the new-comer's welcome was completed and silenced.

There is no doubt of the satisfying volume of the noise the celebrators made, but I noticed that their New Year's noise was very much like their Fourth of July fireworks which starts out with a few premature roman candles, quickly reaches the zenith of its glory and instead of stopping short off at its best, dies down as the supplies diminish, and finally subsides by degrees into a smoky smudge lighted by an occasional sky rocket or red flare, unpleasant remnant reminders of dead glory, which their futile efforts help to diminish instead of increase. How much greater it would have seemed in retrospect if it had suddenly stopped at its height, contrasting its greatest power with the lack of it, rather than its weakest efforts. And not only is this true of noises and fire-works; it is also true of men. The permanence of a hero's reputation depends very largely upon his dying at the right time. If he dies while he is famous it is an easy matter for his admirers to add sufficient embellishments to his history to make his memory great, while if he lives to show his weakness he leaves behind him a record of failing powers which tarnishes the luster of his brilliant achievements. Last night the whistles dropped out one by one until only the big one at the smelter was

WELTMER'S MAGAZINE

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Editorial



WHEN a man enters a different realm of thought; when he has a newer conception of truth, he naturally feels that he has made a great discovery; the new idea is so delightfully new and so gloriously big to him, that he feels that he himself has evolved it and manifested it and that he must inform a waiting world of his great possession.

As he proceeds to enlighten the world, he is sometimes very much surprised to learn that not only are many other men of the world quite as intent upon enlightening their fellow men as himself but that the truth students of past ages have sung their songs with as intense fervor and with as great an accompaniment of power and rejoicing as any which are being sung today.

The rock upon which the new thought stands is the rock of positive thinking which embodies the idea that good alone must be recognized and that one good thought is equal in power to innumerable evil ones. The rock which is the foundation stone of the Confucian philosophy bears the words "For the sake of one good action a hun-

dred evil ones shall be forgotten."

Truth is the actual manifestation of unchanging existence and as it always exists, it never has nor it never will change.

Opinions change, forms change and expressions change but truth stands as the foundation rock of time and the ages, so what men do in their investigations and demonstrations is merely to restore or to create in their consciousness a conception of truth which is new to their perception.

The new thought is merely the new attitude of the thinker and his view-point enlarges with his willingness to know the whole truth and to recognize truth as the vital principle of life.



Every truth student and every person in the world, no matter what his work and his belief, has the right to change his attitude to life whenever he perceives a more congenial plane of being, but it is scarcely fair to insist that a man has repudiated his own beautiful work for the advancement of men, unless we know it to be a fact.

There has been a great deal said during the past weeks about the

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changed attitude of one of our pioneers in the work of the broader expression of thought, and we feel that it is simple justice that we present to the new thought world a fact which we *know* about the matter.

The newspapers claim that Helen Wilmans Post admitted that she is a fraud and that she was practicing and teaching a philosophy in which she herself had no faith.

Many of the magazines and a few of the newspapers have excused her on the ground of invalidism and of old age and of poverty—three conditions which she utterly repudiates in her teachings.

But they surely have not reasoned the matter out, or they would realize that Helen Wilmans Post is one of the grandest souls on the earth today and that the truth of her is too mighty and the proof of her work is too evident and the demonstration of her healing too genuine, to be obscured by a perverted press.

One of the staff of Weltmer's Magazine saw a letter from Mrs. Post in her own well known hand writing in which she denies absolutely ever having admitted such a perfectly absurd thing as that she ever deceived any one or acted fraudulently in any way.

That Helen Wilmans Post has been made the target of the skeptic's press is not surprising but that those who know her work, and know that it could only spring from a soul that is purity itself, can for one instant believe that such a soul would admit such an abominable thing as fakery is certainly *most* surprising.

Every man, woman and child who believes in the law to which that noble woman has given her life in service, should rise in the might of his own conviction and declare to the world that he believes in her purity of purpose and in the integrity of her life.



The reforming process is always dominant in its activity.

To tear down something and build it over, to touch and to re-touch, to destroy and to reconstruct, to polish and to repolish are the sure methods of perfect manifestation.

And now we are introduced to the spelling reform which must be agitated and discussed repudiated and revived again before it is really reformed.

When Noah Webster undertook to improve the spelling of a few words he was met by a perfect storm of opposition, but eventually his changes were adopted and those of us who are busy using language are most appreciative of his work and of some of the word abbreviations which he left us.

And we shall continue to appreciate any and all reform whether it relates to simplification of language or simplification of action; all reformation simplifies as it purifies, because it always casts out non-essentials to make way for reality.

We believe in reform and we welcome the energising process which dissolves the crust and reveals the essence of life.

Because truth is the reality and life is its essence.

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(MUSINGS Continued from Page 15.)

left and then it blew lonesomely forth five minutes and counteracted largely the good effect its power had enabled it to produce. But then it was a grand noise while it lasted.

It is safe to assume that not one of the half naked firemen sweating at their shovels to keep up the steam to feed these demons of noise, understood that he was helping to celebrate the descendant of a religious festival older than Rome, and also safe to assume that if he had he would not have cared, for New Year's midnight means the same to those who "celebrate" it, that Fourth of July means to the small boy and the average man who spends his money for "firworks and booze" simply a chance to make a noise, a chance to make all the racket he can, free from restraint. Very few of the men behind the noise last night cared whether they were celebrating the death of the old year or the birth of the new, they had no thought of assisting with a religious rite but were merely "having a good time." The symbol has long ago lost its original meaning and has nothing left but its empty form.

Moral.—Such is always the fate of forms; such the end of rituals.



Our present Congress has shown its respect for precedent by "sitting on" President Roosevelt's famous simplified spelling order, many magazine writers who especially pride themselves on their respectability have wasted considerable ink in the defense of the old methods of spelling (which are conspicuous rather

for their lack of method) but we are pleased to note that at two conventions of the Modern Languages Association, one in Chicago and the other in New Haven, Conn., and also at the convention of the Wisconsin Teacher's Ass'n., the simplified code was adopted enthusiastically. School teachers and others who are actively interested in the growing youth of the country see the need for, and are more than ready to adopt, improvements in the tools of written expression. They draw a sharp line in this manner, between themselves and those who are chiefly concerned with the preservation of tradition and who feel it their duty to guard the sanctity of the old, just as President Roosevelt shows in sharp contrast against the white haired Senate and the more youthful but hardly less tradition-bound, Lower House.

If the members of our Congress could get their eyes off their own portraits framed by hope with the names of Clay, Webster and Jefferson, they would perhaps grow, in time, to be something more than a restraint on our national progress. As it is now, Congress acts as a very fine-meshed sieve which sifts out most of the measures that would make change, there being very few large holes in their sifting fabric except where some individual "law maker" has punched a finger through because he is holding a bag beneath.



Not only have the country's teachers shown themselves the equals of the President in their progressive spirit, but they have shown their

superiority over him in the matter of spiritual development by refusing to accept his recommendation for target practice in connection with the schools. They showed themselves in one sense at least, worthy to be the teachers of the youth of our country by refusing to train our boys in the savage art of murder. It may be alright for the savage who has developed but little of the refinement of community and national life, to train his children in the arts of war but a highly civilized people should be able to find some other use for their energies than warfare. If civilization is productive of anything useful it should surely place man's social relations above those of the savage and make of him something better than a potential murderer.

But then one would hardly expect a man who was "dee-lighted" to storm San Juan Hill and has not only killed fellow men with his own hands but has directed the actions of others to the same ends, increasing their destructive possibilities by his power and genius, and who yet finds pleasure in the wanton murder of wild animals; to have very high ideals along these lines of development.

It does seem strange that a man who has had the large experience and opportunities for development and unfoldment enjoyed by our President, should have not progressed at all in his humanitarian views, beyond the limits of the creed of his early teachings. Here is a man who stands for the key-stone of the arch of our civilization, expressed in the crystalization of our community re-

lations as a nation, who has not an equal in the animal kingdom for an over-bearing, cruel, savage attitude toward beings weaker than himself to-wit: the lower animal kingdom, unless it is the weasel or mink. He kills and finds pleasure in it, a pleasure as primitive but by no means as excusable as that of the child who destroys something from instinct, or as that of the savage who mutilates the body of his vanquished foe in the observance of a religious rite.

There are very few of the animals who so far disgrace themselves as to kill for the mere pleasure of it. In Kipling's *Jungle Stories* he makes the man-eating tiger and other killers who destroy fellow creatures from any other cause than necessity, the pariahs of their race, the disgrace of their kind; and yet here is a man who represents but one of an immensely large class of men, who think themselves highly civilized, who take pride in their deep religious development and call themselves spiritual lords of all of nature; who kill for pleasure and have not the decency to hide their crimes, but rather boast of them, make them the subjects of books and no doubt enjoy seeing the newspapers and magazines of the day filled with their pictures and descriptions of their worse than savage orgies.

This illustrates the effect of religious living by creed and formulation. The religious feeling developed naturally, would make man gentle and loving instead of brutal and savage, that is if the religious feeling was developed by each man for himself.

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Christ and Gautama the Buddha, perhaps the two greatest religious leaders of history were both gentle and loving not only with men but with all created things. Gautama was so full of love for all creatures of the earth that he distinctly forbade his disciples and followers to kill even for sacrifices; to ever slay for any other reason than the direst necessity. Christ did not teach so universal a gospel of love as his predecessor. Christ was influenced very likely by the Jewish Bible which held man master and overlord of all the lower animals. He taught the gospel of love for all men and that men should be kind to each other, but did not make his gospel complete, in that he neglected to teach man to be kind to animals also, as did Gautama. This made it possible for men who live by Christian creeds to fancy they have authority in their Bible, which Christ's silence in the matter seemed to sanction, for their attitude of superiority towards all animal life which makes their desires their law of justice.

I know men who call themselves Christians who presume to a spiritual development and enlightenment which they think warrants them in posing as teachers of man; who preach from their pulpit every Sunday the gospel of love and who still find pleasure in murdering defenseless animals; animals that could never harm them in the least, which they do not need for food and for the slaughter of which they have no other reason than the pleasure they derive from being the instrument of their death, during the

week days between. Yet these men think they live holy lives and hold themselves up before their congregations as examples of a Christianized civilization.

They are honest in this, for the whole of their conception of religion consists in the understanding and living of a creed or dogma. They even interpret their Teacher's remarks concerning man's love for man to mean the Christian's love for Christians. Devout men living by the same Bible these have today, made up the ranks of the Templars; instituted and supported the Inquisition with all of its horrors, in the name of Christianity; burned and hanged witches in England and even in new free America; they led the slaughtering Crusades; and have even in modern times, preached Holy Wars. Given the same low civilization that obtained in the days of these horrors, our present clergy would be found in the van of like movements. Many of them are as barbarous as the most depraved of man-kind when it comes to the question of slaughtering duck, quail, bear and deer or such.

This comes of living from and to a formulation and creed. It comes of not developing one's own self. The Christian of today depends upon the Christ of two thousand years ago and the Moses of an even more remote age to do his thinking for him, he does not develop his own powers of religious expression; he does not develop his feelings, he lets them be developed by those earlier teachers. He develops no goodness and strength of his own, consequently all of the savage desires and bad

instincts in his nature have an opportunity of coming into expression and when he finds in his authorities no prohibition against the satisfying of these desires, he sees no wrong in them. He has never developed his own power of discerning right and wrong, in fact he has no idea of what right and wrong are he only knows what somebody else has called right and wrong. He is nothing better than depraved, being but a cowardly follower of some other man, and he has developed so little of strength that he does not even live true to the principles he has accepted from the teachers who are his authority.

We may safely say that all the great religious leaders who have been original thinkers have been men of kindness, have been lovers of all things. But love is something that cannot be acquired from somebody else, it must be developed in oneself and when one studies only what somebody else has said, only what somebody else has done and never thinks from his own center, never lives himself alone, he may get all the intellectual life possible to the men who are his teachers, but he can never develop the love they have felt and taught.

I believe I have more respect for a man who murders another because of some wrong the other has done either fancied or real, or even for the sake of the other man's property, for that might well be caused by necessity, than I have for the man who can, with every opportunity of developing the better side of himself that the civilized man has; wantonly destroy, and find pleas-

ure in the death of, fellow creatures, even tho they are of a lower order of intellectual development.

Men will never learn to love all men till they learn to love all things, for love is an outgrowth from the individual, not to an end. It is not the thing loved which is to be credited with the love, but it is the thing loving. The world's lovers deserve all the credit for the happiness that comes of the world's loves and never the world's loved. So when man tells himself or others that being a Christian, he loves all his brother Christians; he lies so long as he does not love all other men and also all other created things, for in the degree that he hates or despises one thing, in that degree does he hate or despise all things for the measure of his hate is the limit of his power to love.

The Christian who loves all Christians and hates all the rest of the world as infidels and unbelievers, the Buddhist who loves all Buddhists and despise Christians and all but Buddhists, loves neither Christian nor Buddhist, but only himself, thinking he loves others because in the degree that he sees in them something he finds in himself, they are dear to him.

No, so long as men can murder animals in the hunt, kill other men in the battle and get joy out of such acts, conceive of a heaven for themselves and a hell for all who do not agree with them, love some men and hate others; they are not true lovers of any one thing and they have not approached anywhere near an ideal conception of social relations, and men will only approach this ideal as

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they develop and unfold themselves, live from their own center; think from themselves and not from and to some other man's thoughts.

President Roosevelt and our Christian clergy represent but striking individual results of this perverted system of living and their type will last as long as the system lasts. They would be insulted if we called them brutes, but methinks there are very few self-respecting brutes who, if they have the power to comprehend, would not be insulted also, by the comparison.

* *

We should not, however, hold this false system of living wholly responsible for man's cultivation of the brutal and savage side of his nature. The attitude of the female toward her mate and the demand she makes that a man should be half a brute, is also a very strong moulding factor. But then man should be superior to all of these influences and I suspect that if he were filled with any great consuming desire to be a gentle man he would not let these outside influences have much to do with the forming of his character. These things fit in with his lazy desires, which is perhaps the reason why he follows them so easily. However we are not discussing more than the one side at present and will take up the matter of the influence which the attitude of the sexes toward each other has in the formation of character, in the future.

* *

There seems some likelihood that modern times is to see another

"Holy War," and that another long list of victims is to be added to the tale of the countless hordes who have already been sacrificed to the differences of religious formulations. The African Mohammedans show signs of engaging in a war against the Christians. It is to be hoped that this will prove a false rumor for the blood shed in defense of creeds at the mad call of fanaticism has already stained the pages of history beyond all cleansing.

Pure religion could never make a holy war, and would not produce McCabes and meddling missionaries but would see all men brothers, love all things. But formulated, dogmatic religion by defining and limiting the expression of the religious feeling, draws lines between God's worshippers, makes some men believers and all other men infidels; some men blessed and all others accursed and turns the deepest emotion of man's mind into blood-thirst for all who do not recognize the Creator by the same name.

Religion is an outgrowth of the nature of man; is his effort to reach out to the invisible, the infinite, which he sees beyond and behind the visible and finite and until it is formulated and defined, tends to bring into expression all of the best of man's nature. It is this very intensity of activity that makes a man fanatical in the defense of his religious expression. His creed represents to him the perfect expression of the highest and best of which he can conceive and is therefore sacred above all things else. This intense love for his faith (which is but one form of his love for himself, an

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outgrowth of, or a coincident growth with, the law of self preservation), becomes as intense hate for anything that seems to him to profane his temples and holy places, on the least provocation.

This is but another of the results of man's weak dependence upon the props of system, creed and authority.

The world is waiting for the true reformer who can teach man to find in himself, in the aspirations of his own divinity, his bible and creed—to see, in the expression of all his God-attributes, his own and only priest and to see in the street, the store or the field that offers him opportunity for individual growth and general usefulness, his church—to love all his fellowmen as brothers, with the love that freely grants to them as their rights, all that he claims for himself and, that gives of his best without consulting self interest, not as philanthropy but because he wishes to—and to love all of nature as a great symphony, of which he is himself but one of the finer harmonies.

He will be the true saviour of the world who teaches man that other men are brothers, and not Christians, Jews, Mohammedans, Buddhists or Brahmins and, that religion and the true temple in which to worship their Creator is to be found only in their own hearts and, that worship consists not in prayers and sacrifices and the observance of rituals, but in the searching of their own hearts and the expression in brotherly love and kindness for all created things, of the very best they

find there.



In publishing a magazine one is often at a loss to know just what his readers will like best of what he has to give them. While we shall publish only our own ideas, and at all times shall be true to ourselves in what we write, we still would like to give our readers that part of what we have for them which they find most useful. We cannot know what part this is except as they themselves inform us. We shall be very glad indeed to hear from all our readers during the coming month an expression of their opinions of the Magazine and its different departments and the work of its different contributors.



In the Open Letter Box department we print a letter in answer to Mr. Reaves' article in the December issue. This department is open to the use of our subscribers for the presentation and defense of their ideas and we welcome contributions to it. However we claim the right to discriminate and publish only those articles we think might be of use to our readers. Our reason for publishing the article appearing in this issue is that it presents directly the opposite view to that taken by Mr. Reaves, taking us from the twentieth back to the fifteenth century. We shall be glad to see this question discussed freely by those who have opinions on it and shall take pleasure in printing all letters addressed to this department, the reading of which we think will be interesting to our subscribers.

The Open Letter Box

Editor Weltner Magazine:—

Will you allow me to offer a few thoughts and ask some questions on the teachings of one R. H. Reaves on Drugless Healing?

In the December Magazine I think the writer has made some statements that are not scriptural. He says Jesus began in his ministry, what he purposed his disciples through the Spirit to continue teaching, preaching and healing. This word healing should not be used in this connection. The healing power was not given to all disciples as his language conveys, but only to the twelve Apostles and other disciples upon whom the Apostles had laid hands.

Near the bottom of this column the writer says, the Commission given by Jesus to his followers to heal the sick was to continue for all time. This is an erroneous thought. Christ never gave any such commission to his followers, as Mr. Reaves' language implies. The Commission proper, was given to the Apostles only, as is proven on the day of Pentecost and when the twelve Apostles were pointed out by the cloven tongues. All other followers of Jesus who did marvelous healing were only the disciples who received this gift of healing from one of the twelve Apostles.

Q. 1.—When and who, ever received power to do healing of the sick except it be an Apostle or some one upon whom they had laid hands? Philip went down to Samaria and

organized a church, but the Apostles at Jerusalem had to go down and confer this gift of healing. Philip could heal but he could not confer the gift as he was not one of the twelve.

Q. 2.—If none but the twelve Apostles could confer this gift, how could any follower of Christ get the power after the death of the Apostles?

Q. 3.—On page 25, column one the writer says, Jesus gave directions to all believers to heal the afflicted. Why then did not Philip at Samaria confer the gift, instead of the Apostles coming from Jerusalem to impart the gift to the elders of this new church of Samaria?

Q. 4.—If for all time all believers could heal and be healed, why did Paul tell Timothy to take a little wine for his stomach's sake and his often infirmities?

Now Mr Reaves if you will carefully study the New Testament you will find that no power of healing was ever conferred upon anyone after Pentecost except it was given by one of the twelve Apostles. We have no record that anyone did the work of Christ except the twelve Apostles and those to whom the Apostles had transferred the gift by their hands; the second person never did transmit this gift; hence this special work must not come after the days of the Apostles.

S. C. Pruitt,
Springfield, Ill.



The World New Thought Federation

I have a digest of an address delivered in Chicago, on December 1, by the President of the World New Thought Federation, Mr. John D. Perrin, which I shall print in full, even tho it is taking more space than I can well spare the Federation this month. I have read this article over several times thinking that I could perhaps cut out some parts of it and get it in smaller space, but I find it all so good that I cannot spare any part of it, but feel that I must give it all to my readers.

Anyone wishing to join the Federation needs only to send his name to Mr. Perrin, 786 S. Central Park Ave., Chicago, Ill. There are no fees or dues attached to membership, the Federation being supported entirely by voluntary contributions. Everyone is invited to send what of money he feels he can spare for this purpose, but it is not expected of him and he should not hold back his name from membership on account of lack of funds.

ERNEST WELTNER

What the World New Thought Federation Stands For

BY JOHN D. PERRIN, President



PRACTICALLY every organization, of whatever character, formulates and presents a fixed statement of principles or beliefs, and those who see through the same glasses confess their faith in and subscribe to them, with the hope that such action will solve the apparent problems of every day existence.

In the majority of instances such subscription and confession of faith carries with it a recognition of the authority of such organization, for which reason the individual finds himself more or less in bondage to his beliefs, consequently lives a somewhat limited and circumscribed life.

Such as have refused to be limited, perceiving that while there is but one Truth the latter has many angles, and in consequence of which have claimed the right to investigate beyond the boundaries of the organization, created a demand for something that would take the essentials of or

ganization, in so far as they are useful in pursuing a systematic work and combine them with the spirit of tolerance to such a degree as to permit of an unprejudiced consideration of Truth from its various view-points.

As a result of this demand the World New Thought Federation has been called into existence, and it is my pleasure to briefly present an interpretation of its purposes.

First of all the Federation recognizes the authority vested in every individual, therefore, does not arrogate to itself the power to determine from which point the individual shall view Truth nor prescribe the course of investigation to be pursued. For this reason it does not harbor the thought that would tend to exalt any personality, nor make of the latter a "court of last resort" for its members.

The World New Thought Federation has no intention of establishing a new set of rules for the government of humanity, nor placing upon the shoulders of the latter

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another burdensome creed or dogmatic teaching; another sect or cult with its lines of limitation clearly determined in a definition of Truth.

During the evolution of the Federation, both within and without the council circle, some evidently thought such definition would eventuate, but it is also evident that they were looking more toward **organization** than **federation**. Long has humanity worshipped at the shrine of the "I am holier than thou" attitude, and does not desire to have its load of doubts and fears increased.

The individual cries out for freedom; freedom from everything that has a tendency to make him subservient to any system, whether that system be of a social, religious, scientific, or industrial nature. He longs to feel that he is an individual, and in grasping the hand of another individual catch the vibration of brotherhood. Such is hardly within the range of possibilities where one is compelled to subscribe to certain fixed formulas, for in so doing he subscribes to a limitation and can hardly escape its effect.

That which makes the New Thought new is the recognition of value in every system of teaching, organization and individual, for which reason the World New Thought Federation perceives the possibility of providing a means for extracting such value, and invites into its fellowship all organizations, societies, institutions and individuals that are seeking the uplift of the race. And in so doing guarantees to the individual and organization the preservation of his or its individuality. It perceives and desires to aid in ushering in the dawn of a new era. An era in which shall be demonstrated the oneness of all life, the omnipresence of Truth and the realization of true brotherhood.

The Federation stands for **Constructive Thought**, regardless of whether it bears the label of religion, science, philosophy, metaphysics, art or ethics; and welcomes all contributions designed to raise the standard of manhood, educate the individual, and lead him from the darkness of ignorance into the light of knowledge.

Not standing sponsor for the contributions from its various departments, the

Federation is not desirous of promulgating any one phase presented to the detriment or exclusion of another, but will lend its support to the advancement of all ideas which are constructive in character, consequently calculated to liberate the individual.

It does not ask that those engaged along metaphysical lines in an effort to alleviate the sufferings of mankind cease their efforts, but offers itself as a means to a still larger accomplishment. For which reason it invites such noble workers to contribute to the general fund their methods of operation.

It desires to receive from the industrial world such contribution of methods along constructive lines as will strike the shackles from some other soul. There is much in the various industrial and co-operative movements of the present day that the world should know, and know in a larger way than is possible along lines heretofore followed.

Rapid strides are being made in all departments of the Scientific World. Discoveries of wondrous value to the race are almost a daily occurrence. Shall we not recognize their value, and request those who make such research to contribute the result of their endeavors that we may aid in proving their practicality?

Just so do we seek the best in the realm of Philosophy, Art and Ethics, with the desire to unite all lovers of humanity on a basis of universal love and fellowship.

This being the purpose of the Federation it at once becomes evident that it is **inclusive** rather than **exclusive**, therefore, cannot assume to champion any one particular phase of discovered Truth to the exclusion of others, aiming to provide a center for the distribution of information relating to its various phases from all parts of the world.

The World New Thought Federation heralds the day, and perceives its advent, when the prison door shall close for the last time, the eleemosynary institutions be but a relic of the past ignorance of man, and the clash of steel and sound of cannon be heard no more. The glorious and often-dreamed-of day of the Brotherhood of Man and consequent **Federation of the World**.

Questions and Answers

Q. Do the "insulated platform" exercises assist in the development of one's powers?

A. We would not like to say that there is and we do not care to say that there is not, any value in the insulated platform. This is touching on a subject we have not investigated very thoroughly and which does not seem to be settled in any clear manner by those who have given it their attention. We have seen men who could not give treatments unless they were on such a platform, but in these cases we attributed their success with the platform and their failure without it, to the effect of their beliefs in the matter. If a man thought that he could do better on the platform, there is no room for reasonable doubt that he really could, but it might be entirely the result of his belief. As for instance, in the case of a man who was experimenting with animal magnetism. He had found that animal magnetism was governed by the same laws that were known to govern the action of electricity; at least he thought he had. He fixed up an apparatus of copper wires and metal electrodes for sending the "magnetic currents." His usual plan was to strap two of the plates he used for electrodes to his temples and then have some one whom he thought was very "magnetic" take the other ends of the wires in his hands and send a "current." The results were often surprising; sometimes the skin was almost blistered under the receiving plates. With-

out the experimenter's knowledge, one of the wires was cut and pieced with dry string, and, until he found out what had been done to his instrument, it worked with the same results at it did before it had been tampered with. This is not saying that there is no magnetic current and it is not saying that glass insulators may not be useful in preventing waste. It is only saying that the effects sometimes accounted for by these hypotheses may be due to mental causes. The writer has not had enough experience in that particular line to venture an opinion on the problem of insulation and cannot say definitely just what amount of truth there is in the claims made for the magnetic theory. That there is some truth in the latter many of our experiences seem to testify but we do not feel that the line has been closely drawn between the "magnetic" and the mental causes.

Q. Can one be really free and be a member of a secret society?

A. No, it is hardly possible that one should be free and still be bound by an oath of any kind. Of course, one might not attach much importance to such an oath, but to the extent that he regarded the oath as binding, to that extent would it limit his freedom. It is conceivable that such loss of liberty might under certain circumstances, be helpful to a man but it would be none the less a loss of liberty for that. The principal limitation that such a relation places upon a man is due to the fact that the society is secret,

Monthly Metaphysical Review



THE new year witnesses the birth of two more new New Thought magazines. It would seem, to the casual observer at any rate, that this field is about filled, but if it were even better filled than it now is, these two new publications would find a place for themselves by virtue of their own merit. They are both worthy of the best that may be possible of success for magazines of their kind and one of them has the novelty of being the first of its particular kind in matter of frequency of publication. The New Life Daily, edited and published by Harry Gaze, in Boston, Mass., is so far as we know, the only New Thought daily in existence. It is a little four page sheet but it is Harry Gaze all the way through, which is one way of saying that it is most excellent after its fashion. The other new arrival is the Swastika, edited by Dr. J. A. Melvor-Tyndall, of

Denver, Colo. It is more like other magazines of its class in that it is issued monthly, contains thirty-six pages and conforms with the general magazine style.

The Swastika is called by its editor "A Magazine of Triumph" to quote from its cover page. In the initial number in speaking of the aims of the new magazine he says, "We stand for individuality and individual awakening, first, last, and all the time." Which is of all the ideals that inspire man's actions, one of the best, and in perfect line with Dr. Melvor-Tyndall's teachings, individuality being his hobby. And he is especially fitted to champion this gospel, showing as he does, a very strong individuality of his own, in all of his expressions. The initial number of the Swastika has set a high standard, both editorially and in its contributions and it is bound to make a place for itself.

It was not exactly correct to say that the New Life Daily was born

which means that it is exclusive. It draws a line between men, not a line that depends upon the individual worth or lack of it, but upon his affiliations. It excludes, and to the extent that a man accepts its obligations, he becomes exclusive. The nature of freedom is to be inclusive, in possibilities, at any rate.

(Continued from last month.)

Q. What would you do if you were called upon to treat a very sick child and its relatives interrupted you three times by giving it medicine, during the treatment?

A. In all cases your effort is to assist Nature in Her efforts to reduce the diseased condition to one of health. Everything else that is done for the child is done with the same end in view. You should endeavor to act in agreement with everything that is being done and avoid setting up an inharmonious vibration near the patient. When a patient is taking medicine assist the medicine and accept what assistance it may be able to give. You are working to the same end.

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with the new year, for it began publication November first, but it did not begin to appear on our desk until January first and hence is to us, one of the new year's babies. The purpose of this new daily is expressed in the sentence which heads the reading matter of every issue.—“A message of affirmation and study for Perpetuation of Health, Youth and Beauty.”

It is with pleasure that we welcome both these new publications, even tho they are in a sense, competitors. We do not welcome them as competitors but as helpers. We are not seeking competition and deplore the business methods which make it necessary for the partial protection of the consumers, but we are seeking helpers. And there is another statement that perhaps needs explanation. We do not want any help with our own work—when our strength is insufficient for that it is time for us to go under—but we reach only one part of the great field of new thought and we are glad to see the growth of other magazines which can reach some of the other parts, for whether we aim to or not, we are all helping each other, for we all have the same end in view after all. Perhaps in a financial sense the increasing number of magazines teaching new thought principles is not directly beneficial to those already established, but it seems that the financial feature of New Thought publishing is a secondary consideration with the majority of New Thought Editors, for, they do not realize very large returns for their labors in this field. At any rate we extend to these and

all other new New Thought papers of worth, a hearty welcome and our best wishes for every success and a constantly enlarging field of opportunity.



The Outlook, in speaking of the experiment being made by the Emmanuel Episcopal church of Boston, mentioned in our January number, in the matter of making their Christianity practical by helping their parishioners to cultivate mental and physical health as a supplement to preaching to them the “wrath and vengeance of God,” says that “It is modestly and reverently undertaken, with a full realization that experiment alone can test its value.” It certainly shows wonderful progress for a Christian church not yet two thousand years of age to begin to “experiment” on practical lines and it is very encouraging to see this courageous congregation dare to try to follow the lead of the Christian Scientists, the Divine Scientists and a dozen others we could name. There is even a chance in the operation of such a progressive spirit as this, that the Episcopal church may come to attach as much importance to the beautiful philosophy Christ taught as to the observation and preservation of their ancient ritual of worship. If the American New Thought Movement does nothing else it will have accomplished a great deal when it has forced the Christian churches to move forward and make some new ruts for themselves. One wonders how much of the wealth of this Boston church the Christian Science “Mother Church” had attracted from its or-

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thodox folds before the rector saw the necessity of "experimenting." Of course Christian Science has nothing to do with this move; of course not, but then we would like to suggest to the pastor who is back of it that he may be able to save himself a good bit of "experimenting" if he will take lessons from the leaders of some organizations not a hundredth as old as his own and to the M. D. who is associated with him, that there are some things he has yet to learn in this field.

The historians of 2050 will tell of how the Practical Religion movement originated in Boston in the closing months of the year 1906 in the work of that hardy pioneer, Rev. Dr. Elwood, and of how, from this beginning it rapidly spread and soon became part of all the more progressive Christian churches, for now that it comes to men properly labeled, we predict that the psychic healing movement will spread rapidly and quickly grow to a place of unequalled power, that is if these "experiments" now being made are successful. Let us hope they are.



Moses Harmon, the editor of *Lucifer*, has lately been released from prison where he served a sentence for sending obscene matter through the mails. While visiting friends in Kansas City he is reported to have made the following statements to a reporter, when asked to tell something of his views.

"The present marriage law is immoral because whether the love sentiment continues or not the man and woman are compelled to live together. The Law requires the couple to promise to love, cherish and obey each other for life when they know in their

hearts that it is possible for them not to love each other at all after they have lived together a few months.

"I do not object to formal marriages, but I do say that when a man and woman cease to love each other they should not be required to live with each other for the mere sake of appearance. The marriage vow which I advocate puts people on their good behavior and does not compel a woman to suffer all kinds of indignities from an overbearing man.

"Under my teachings a woman is exalted and is permitted to regard herself as a human individual and not merely as the annex of some man. She is not given away in marriage as under the old law and man is not the peer of woman, according to the new philosophy."

That there is need for some sort of marriage reform is admitted by all who give the matter a little thought. Whether this reform is to be brought about by changing the marriage laws we cannot say, but it does seem that it would be a long step in advance to place the woman on terms of equality with her male partner. Love is not nurtured in slavery but grows best in freedom and there is very little difference in the woman, or man, who lives with another she, or he, no longer loves, because the law commands and sanctions the continuance of the union, or because of fear of public opinion; and the woman, or man, who lives with another for any other price. There is more sanctity in a lawless union blessed by natural love than there is in a lawful union where love is lacking. Love, natural love, is the only excuse for marriage or for the continuation of the relation.

Much of blame is due to woman for the present status of her sex in the marriage relation. The average

woman wants to be wooed as if she were an animal and demands that her lover shall not be so much of lover and gentleman, as master and brute. She makes her own place and is first to regard her lover and husband as master and captor, so what more natural than that he should regard her as slave and captive? It is alright for her to love a man for his strength but she must see more than strength in him and she must make him see in her more than a slave if she would keep the love she has won. I do not pretend to analyze love or to give rules for the guidance of lovers and mates but some of these things seem to me so self evident as to admit of no question. I do not know whether I have declared myself for "Free Love" by the foregoing, but these are a part of my present opinions on the subject and I have no hesitation in expressing them.

There is a great deal that may be said for the other side of the case but limited space forbids further comment at this time. However, I will say that the care and future of the offspring is an important factor in the solution of the marriage question.

E. W.



Work is a blessing and not as many people think—a curse.

But concentration should never be kept up year after year, on one subject. It ought to be shifted a hundred times, from plane to plane.

Life should be a constantly expanding series of new experiments and experiences. Just as muscles and organs if long unused dwindle and become atrophied and even disappear through disease, so the mental faculties, if not called into expression

through change of experiences, become atrophied and useless.

Human unfoldment need have no boundary lines. The man who sets out to explore the geography of his own soul need have no more fear of coming to the edge of the map and dropping off, than Columbus had. The powers of the inner man are linked to the Infinite; but the money-grub, whose loftier self is still a closed book, doesn't know this. The faculties by which alone he may perceive it, have atrophied through disuse.

Your possibilities of mental and spiritual unfoldment are infinite but the treadmill existence will close them to you. You are not the sum of what you put into yourself from without, so much as you are the product of what your experiences and your thinking unfold from within, and draw out of yourself. Knowledge is not power. Only knowledge put to use, is power.

The ideal versatile man is made so by fearlessly studying, thinking, investigating everything in the world of material things, science, religion, sociology, art, philosophy, and occultism.

He is made bigger by throwing away every orange after he has sucked it dry.

He is full of heterodox opinions and lovable heresies, but he does not vacillate.

Like Goethe, Gladstone, Lincoln, Morris, Roosevelt, and a million other big men, he finally finds his GREAT work through experimenting with many lesser lines.

He is not dissatisfied but forever unsatisfied. He never stops climbing the ladder of achievement.

The versatile man sometimes "spreads himself too thin" for great financial success, but unquestionably he lives a vastly broader, greater life, than the man whose motto is, "This one thing I do."

—Grant Wallace in *The Swastika*.



"I love to breathe abundantly of pure air." • • • It cannot be impressed

too often that there is little benefit to be derived from a monotonous routine of exercise. To receive benefit from breathing exercises, you must love to breathe. A perfect breath needs inspiration as its source. In order to have the best of

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health, one must love to breathe. Pessimism is a prolific cause of shallow breathing. Depression is certain to prevent deep breathing. Breathing and thinking, however, constantly re-act upon each other, for it is known that by a determined practice of deep breathing, the thoughts become brighter and happier. The powers of right thinking and breathing are two most important factors in purifying, strengthening and beautifying the life.

—New Life Daily.



"Opportunity knocks once." So the poet said. But I say that Opportunity knocks daily and at all doors. Not to me alone nor to you alone comes the invitation to success—it is universal, continuous, democratic in its inclusiveness. That we do not grasp it is our fault, not, as we would like to think, our misfortune.

In every business, in each vocation, in all branches of industry, opportunity stands ready and waiting—nay, urging our acceptance of her. There is not a calling in the world, from selling popcorn or digging a ditch to managing a railroad, that does not offer unutilized opportunities.

—Franklin L. Berry in New Thought.



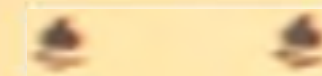
I feel that the New Thought is a matter of individual experience rather than a set creed or code of beliefs or opinions. I have never met two real thoughtful New Thought people who have shared exactly the same opinions, and I trust that I never shall. I have no sympathy with any attempt to fasten upon the great body of New Thought thinkers a set creed or suit of ready-made beliefs to which one must subscribe or be excommunicated. I believe in the right of everyone to base his beliefs upon his own individual unfoldment and development, and therefore, to me, the question, "What is the New Thought?" must always be answered by each Individual as if the question were "What does the New Thought Mean to You?" and always with the understanding that the answer does not bind anyone else, nor interfere with the beliefs or opinions of any other Individual.—William Walker Atkinson in New Thought.

In a late book written by Rev. Dr. Wm. C. Selleck of Providence, R. I., entitled "the New Appreciation of the Bible," the author says:

"By false methods of interpretation or absence of all method, the Bible has been made to teach almost every conceivable doctrine and to support many of terrible wickedness—slavery, polygamy and the subjection of women, and the tap-root of all these erroneous teachings has been the idea of plenary inspiration of the Scriptures.

"The Bible should be considered merely as a piece of literature, as a collection of ancient writings, not as a single book but a literary collection of 66 different books.

"The quality of its utterances ranges from childish notions of a primitive people, and from the moral pessimism of a satisfied sensualist, to the sublimist and most comprehensive thought of the greatest spiritual teacher the world has ever known." —Oregon State Journal.



"Religion is truth and goodness, the church falsehood and evil. I tell you frankly I cannot agree with those who believe the church is an organization indispensable to religion. The church has ever been a lying institution which, in seeking for temporal advantages, has perverted and distorted the true Christian doctrine. All the concordats have been for it, nothing but compacts with the State whereby the church supported the State in return for material advantages.

"Christianity has ever been simply a pretext for the church. I may be told that there have been and still are in the Catholic world men and women of holy life, but I answer that these sainted lives are not due to the church, but rather in spite of the church.

"In spite of all the efforts of church and State to unite the two principles, true Christianity (love, humility and kindness), and that of the State (physical force and violence), the contradiction has become in our time so flagrant that a revolution is bound to come.

—Count Tolstoi.

TWO BOOKS WITH A LIFE.

Brains and Man

There's one system you can not buy (nor gain by eating and nerve medicines) That with Brains in the office of your head. Why imagine you think? Why be delinquent? Why sink into a wooden man, unable to SEE, much less take advantage of opportunities? Wake, train, brighten your mind, Memory, Will by scientific short-cuts. Place them on the best paying business basis. Be clear-minded. Be a live one. Get

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For all that it is and all that it may be the world is and must always be indebted to individual effort.