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WELTMER'S MAGAZINE

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NO. 5

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SUCCESSOR TO THE WELTMER JOURNAL
CONSOLIDATED WITH FULFILLMENT

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YZN

JUSTICE

*If one might only raise his eyes to Heaven
And know that God is good, and all is well;
If one might only reach into the distance
And sense a love beyond the power to tell,*

*He might with sweeter grace, endure the sorrow
Which presses on his trembling human heart;
Life's lessons might not seem so deeply cruel
When he with joy must part.*

*And yet from out the mighty stillness
The word arises clear as shimmering dew;
Thou knowest this oh, child of doubting sorrow
Thy only care is to thyself be true*

*Dear heart, be still and know His law is perfect.
Dear child, cast all thy burdens there,
For God is just, and in His mighty justice
Thy sorrows are His care.*

G. M. B.

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S. A. WELTMER, Editor

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1908

A n n o u n c e m e n t

With this issue of the **Weltmer Magazine** are united two of the leading metaphysical magazines of the New Thought, **The Weltmer Journal** and **Fulfillment**.

Each of these publications is distinct in its own class, but perfectly agreed in principle and accurately poised in motive; consequently in joining forces, we are convinced that we are not only strengthening the influence of each magazine but enlarging the opportunity of both publications.

By this union we are enabled to give our readers exactly double the amount of reading matter for the same money and we can offer them the advantage of both publications under one cover, thus giving a broader philosophy and greater diversity of thought.

The editorial strength of the **Weltmer Magazine** is greatly increased by adding to its staff Grace M. Brown, who, as editor of the **Essene** and later of **Fulfillment** has for many years been recognized as a strong exponent of New Thought philosophy.

S. A. Weltmer, editor of the **Weltmer Magazine** needs no introduction to students of truth. His work and his writings are known to every reader on advanced lines

the world over and he is ably assisted in his work by his sons.

Fulfillment readers will find all the features of Fulfillment, including Mrs. Brown's regular study, the Healing lesson, the Daily Concentration and Cozy Chats, intact in the **Weltmer Magazine**.

In presenting the **Weltmer Magazine** to students of the New Thought, it is the desire of its editor and his assistants that the subscribers may feel at liberty to express their thoughts through its columns and ask any questions which they may wish to have answered therein.

Subscribers to both the **Weltmer Magazine** and **Fulfillment** who have already paid their separate subscriptions may have their choice of a year's added subscription or of any of the one dollar books in the **Weltmer Library**.

The enlargement of the field of one's activity is a sincere satisfaction, and to meet each month an audience of such numbers and quality as the union of the subscribers of the **Weltmer Magazine** and **Fulfillment** gives us, is an added inspiration to the workers on the staff of the **Weltmer Magazine**.

Study of Co-operation

Grace M. Brown

The entire activity of the universal expression depends upon and qualifies upon the strength of its co-operation.

No man can live by himself apart and fulfill the object of his life, which is bringing into complete manifestation all the forces of his being.

No nation or community can conserve its own prosperity apart from a world of communities and fulfill the object of its existence which is to be a power with an a part of the whole world. It must co-mingle and form inter-relations with all other countries before it can be thoroughly self-supporting and strong.

True, neither nations nor people always attain the object of their primal desire but they have the power to do so and when they do not it is usually because they separate themselves from each other and forget the national as well as the human rights of each other.

In all of nature we find that it is union of harmonious forces which formulates every manifestation of spirit. The spirit forces of the tree with their vital tree energy and desire co-operate with the sun energy, the water power and the earth force and all work together as one for the production and perfection of the tree.

Even the tiny rippling water drops in all their glinting gayety co-operate in the formulation and forceful activity of the mighty ocean wave as it in its turn co-operates with other waves and they as huge harmonious units blend together in the rhythmic motion of the vast water power of earth.

In their peculiar self absorption, it seems sometimes as though men live only for their sorrows. In their greed for personal gain, their condemnation of each other and their constant leaning toward pessimism, it seems almost that they love to wrench apart from the diviner side of life and are satisfied to exist in the dark-

ness of the shadow of selfishness.

But that is only an appearance of the real condition, for deep within his soul man knows that there is a divine co-operation of all life in the infinite expression of life and that in the union of love and wisdom is the power of eternal expression, immortality, for only in such union is perfect manifestation and only in perfect manifestation is everlasting expression.

All inharmony, all disorder disappears by the action of its own dis-integration which is really lack of co-operation. So co-operation must be necessary for eternal life, necessary for immediate happiness and necessary for health and success now, as well as for future life and harmony.

Manifestation of some kind is always the result of the co-operation of two or more forces. Hydrogen and Oxygen are bound to result in the manifestation of water and so on through all union of energies. The entire activity of the universe depends upon the manner and quality of the co-operation of the differing universal life energies.

The same law operates with the union of human thought forces. "When two or three are gathered together," there is always a different and stronger thought force in evidence than when only one human mind is in action; a body of men in conscious harmonious co-operative thought action can change the entire face of the earth both as to its material and mental aspect.

As a man grows in strength, he becomes more and more conscious of his unified relation to all men. He feels with the French philosopher that he learns to love his family more than he loves himself, he grows to love his country more than he loves his family and finally he loves humanity more than he loves his country.

No atom of spirit can possibly be anni-

hiliated but the form of its construction is always changing. If it has been misdirected in its activity, it may change its direction and alter its form by different lines of co-operation. Nothing in all the world is evil; no force but has a profound use, but the misdirection of force may cause unending disaster and misapplied energies may result in unutterable woe.

All disease results from the misdirection of activities and the inharmonious co-operation, through that misdirection, of atoms. In reality the only thing the healer or the physician does in restoring the body is to readjust the atoms according to the natural lines of nature's forces and to so influence them to co-operate together in harmony.

The entire condition of social and political disturbance and unrest results from the failure of men to understand each other and to harmoniously co-operate together and so blend their activities constructively instead of destructively or for good instead of for evil.

Competition is bound eventually to lead through disaster to co-operation. The evils of the action of man against man are so pronounced that with the growing consciousness of humanity and its realization of man's relation to himself and so to every other man, the condition is changing and men and women the world over are commencing to co-operate one with the other for the upliftment of the race.



A certain little girl came to her mother one day with the remark that she felt very sorry for Adele Gerard.

"Why do you feel sorry for Adele," said her mother.

"Because" answered the child, "I am going to practise so hard that I will get ahead of her in her music and then she will feel unhappy."

Now this mother had her eyes sufficiently open to daily conditions and happenings to recognize that this was merely the way her music teacher had taken to stimulate the child to increased effort; she probably had given the same idea to Adele as she taught both children; quite a com-

mon and unfortunate method of stimulus it is too. So she said to her little daughter:

"Now I will tell you how to manage so that Adele will not feel unhappy and you will certainly have no further occasion to feel sorry for her. You and Adele can agree to practise just the same time and keep together in your music; you can help her and she can help you, so you will come out exactly even and surprise your teacher."

The idea of such co-operation immediately impressed the child as all suggestion of truth principles impress the child mind and the result was there were two happy children co-operating together for good instead of two sore little hearts filled with unrest



Harmonious co-operation of effort and forces is the great strengthener of the constructive energy which is nothing more nor less than the love principle.

Love is the one thing worth while, the great ultimate which attracts all the desire of the world and all the efforts of spirit force but it is difficult to realize that Love is in every atom of life and not only in the human atom. It is the constructive energy of the universe, the force which moulds and manifests and even causes worlds to form and remain in position.

Love is the underlying activity of the law—the might-object of all attainment. All co-operation is the result of some sort of attraction and all attraction is the expression, according to its degree, of the constructive energy.

Innately men desire to co-operate. It is human nature to affinitize and form clans and blend forces, but the perversion of desire leads to opposite results and it is almost considered a virtue to hold one's self aloof, to work for the man instead of the race.



The present school method is one of competition; the system of marking suggests rivalry. The attitude of teacher and pupil is not so much the co-operation of friends,

as it should be, but more in the nature of the relation of master and servant.

Does it not seem that we would finally understand the importance of co-operation in our work with children, of making them feel that we are their companions and friends and that we love to work with them instead of that we are their hard task masters driving them on in spite of their weakness?

After all the grown up children do not always act like real sensible folks. They have a way sometimes of trying to defraud each other, to rival each other and perhaps to condemn each other. If these grown up children could only understand that in co-operation is the greatest strength, that a thousand times more benefit to the individual results from the harmonious working together of many individuals.

No man can have one thing more than he can use on any plans, financial, mental or spiritual. More than enough is not natural; a normally healthy man has no surplus energy, he has just enough; if he has too much he is apt to want to go into the prize fighter's ring and get rid of some of it by smashing somebody or to take a gun and go into the wilderness and vent his surplus energy in the sport of destroying some of God's beautiful creatures. Too much energy is almost as bad as not enough.

It is equally so with the possession of too much money. It becomes a nuisance and the responsibility of it is some times difficult to surmount. It takes a stronger man to be poised under the influence of too much money than with too little.

On the mental and spiritual plane it is most necessary to poise one's self by co-operative action. An accumulation of information causes a mental dyspepsia and a snobbishness which is anything but natural. Understand, we are speaking of information not knowledge. Knowledge is a different proposition altogether, people who know things are usually poised and if they know the most important thing in all the world they know themselves for to himself a man is the most important object in existence.

And so the great law of giving leads to the equally great law of receiving and the result is polarization of force. We poise ourselves by reason of our co-operation, of our mutual response one with the other to the call of each.

It is much easier to co-operate with a man than it is to attempt to control him. Men are not fit to control each other until they are absolutely masters of themselves and their conditions, and very few men in this day and age are masters of anything. Most of humanity is not aroused to the fact that mastery is possible.

When men are masters of themselves they always co-operate with the law and such action inevitably leads to the co-operation of man with all other men for the joy of the world.



"The cultured person, when not enjoying needed recreation, is elevatingly occupied in the study of man or nature, or in the real thinker's interpretations of these. The victims of fake culture are ever busy hunting for new stimulants to relieve them from that boredom which accompanies a purposeless existence. Hence theaters, churches and horse races are popular."

"Culturine prompts people to be more concerned about the adornment of their bodies, than of their minds. The cultured are more punctilious about how you feed your face, than how you exercise your brains; they are more concerned about your public use of a toothpick than about the public utility of your life; they rate you more by the kind of a visiting card which announces you, than by the superior intelligence or elegance of your conversation after admission."—Theodore Schroeder, in his lecture on Culture and Culturine.

Hope in Suggestion

S. A. Weltmer

Hope is an attribute of the unconscious or subjective mind and is always without imperfection.

Suggestion is the method upon which the mental healer depends in order to impress the mental activity of his patient.

Hope is that element which inspires existence and while hope remains in the mind, there is always the chance of recovery, no matter how serious or complicated the condition.

This has been recognized for centuries, and as long as a thousand years ago physicians gave expression to the thought that wherever there is hope on the part of the patient, there is the possibility of restoration of the body. In more modern times there is a transformation of language and we say that "while there is life there is hope."

In the "New Thought" we have no recognition of any place where life is not; we realize that life is universal, omnipresent and is equally distributed; hence the term, "where-ever there is life, there is hope" is superfluous, because in that case there would be hope everywhere, taking life as the principle.

Hope is the finest and most infinitesimal force which permeates all life. It is a perfectly pure expression and relates to life's activities as a pure tone relates to musical sound. There can be nothing in hope which is in any sense distorted and it is a most vital quality in the exercise of suggestion.

Expectation is hope modified by fear. Hope itself never looks forward to anything except a perfect thing. It is all in the future and the future has not yet been disturbed by the turmoils and discords of the present. What we hope for, we hope for in perfection but what we allow ourselves to shape into form before acquiring, we modify by our expectation. So we say that expectation is the modification which

fear places upon our hope.

Let us say then that hope is that activity of the human soul which is reaching out to perfect itself. Its first effort is naturally to understand itself and to form a perfect acquaintance with itself.

When Jesus commenced to teach, he made his strongest attempt to the effect that the first requisite of knowledge is to seek the kingdom of God and he made it equally plain that the kingdom of God is the relationship existing between God and man, the relation of sonship—placing man in the same sphere with himself which is the sphere of perfect and complete expression.

Such realization gives man the power to add to himself all things belonging to the Kingdom of God. He recognizes that he is a part of infinite life, that he is omnipotent as God is omnipotent, that he is omnipresent as God is omnipresent because he originates no power, not even his own presence; he simply occupies the realm of spirit by reason of his relation to omnipresent life and with his increasing perception, hope rises within his soul to meet his greater capabilities.

Jesus taught that "To him that believeth all things are possible" and those who grasped this higher concept of the spiritual origin and nature of man were filled with a supreme hope as they perceived that conception of perfection. Man is only limited by his belief; he measures his possibilities by his belief as he limits them by his unbelief and when he limits himself he loses his conception of perfection. But each impulse of the human soul toward higher things; each prayer for enlightenment revives the faith and increases the power of hope which points toward the perfect life.

Paul's idea of hope was beyond all idea of earthly happiness; to him it was a part of the eternal, endless, limitless movement.

He pictured hope as reaching beyond this world into the next and carrying man from time to eternity; truly the golden thread which holds all things together.

It is the divine part of man that hopes; it is the human part of him which allows his fears to put a cloud upon his hope and change it into expectation. The life which has the most perfect expression is dominated largely by hope and takes its suggestions from the purity of hopefulness; that which has the most imperfect expression takes the suggestions which are controlled by fear.

Hope is the purest impulse of the human soul; it is a divinely human attribute. To the being who created life and knows His own perfection, there is no element of hope. There is no element of hope in the Infinite mind because God's mind knows. There is nothing to strive for because he knows his own perfection and all His hopes have been realized and changed into memory; that memory is ever present and holds all perfectly.

Forgiveness comes out of the hopeful side of man's nature because it is yet untouched. Man has not thrown into it the discord of his being. It is there in all its perfection; it is the human soul reaching into the unknown region and it can satisfy itself there is no discord there, that it is all in that part which he occupies and has occupied heretofore.

Memory of conscious achievement is perfected hope. Expectation does not hold the consciousness of achievement it gives no suggestion of having done some one thing well. Hope is constantly moving forward in the same pure atmosphere and has a vivifying effect upon the human nature; so much so that it is the most desirable force the healer can apply. He appeals by his suggestion of the consciousness of perfection in his patient with the recognition that it is the movement of the Infinite.

When a man is dominated entirely by his hope he feels the breath of heaven in every movement of his being. Whenever you inspire hope in a human being, if your suggestion is such that it arouses a greater desire in the human soul to become perfect

or that awakens a desire that has lain dormant for years, you are helping that person to enhance his chances for life, absolutely qualifying him for success in every direction. You are giving him something perfect upon which to act; so there is nothing which has so powerful an effect upon a human being as to arouse his hope.

Hope is accompanied by the quality which we know as courage. Fear has no place in the same realm with hope, so all action which is based upon hope is full of courage. There is no dread of calamity, no anticipation of disaster; no record of mistakes; just an assuring consciousness of perfect accomplishment.

I am satisfied that in my experience as a healer, I have been the means of restoring to health twenty-five thousand people by stimulating their hope; by doing nothing more nor less than arousing the soul consciousness to the fact that they had the power to manifest perfect health.

It was not alone the faith of the disciples or the faith of the early christians that made them strong. It was not faith alone which held the man courageous to the last who was burned at the stake, with a prayer on his lips for the betterment of his executioner. It was hope. He had no fear; he felt that his whole life had been carried through with no other than a perfect purpose in view and if he failed of perfection it did not daunt the courageous soul who had seemingly failed, because his hope was dominant, and he knew there was life joyous and eternal, awaiting him.

Faith differs in its quality from hope. Hope inspires faith. Faith is not a passion of the human soul as is hope; it is simply the action of the man based upon a sincere belief. Hope is the inspiration of the action and faith is the action. When we speak of it in a purely scientific sense, we say that faith is the sincerest investigation or trial of a thing that is claimed to be possible or true. In this sense faith is not only necessary to the accomplishment of great things in the world, but necessary to the convincing one's self of the truth or falsity of his belief.

Faith is the proof of the sincerity of

man's belief. Abraham was acting sincerely when, without any question he led his own son to the altar. The willingness of his action proved the sincerity of his willingness to obey and his action proved his sincerity.

It was hope which made Columbus that patient toiler for so many years, always seeking some way to accomplish the desire of his soul, always seeking someone to join him in his hope, in his scheme of enlargement for the spread of the gospel which was the primary principle of his work.

It was hope which made Cyrus W. Field work for years in the face of opposition. It is hope which supports the patient when the physicians have said he must die. The divine spark of hope is not ready to leave and clings with life tenacity to the body in spite of opposition and no matter how feebly, its voice is still heard inspiring the man to renewed efforts.

Hope is the central movement of all human life and should be the ruling element of every life. What some of us have been taught to call conscience we believe now to be hope. We have felt that our consciences were inward monitors, telling us the right or wrong of actions not yet performed; but that part of us which determines right from wrong is apt to be based upon memory or experience. Conscience does not deal with wrong. It recognizes nothing but right and conscience proves that we can think and comprehend perfection.

All that the future holds for man is perfect. If it is not perfect when he enters it, it is because of his own mental obscurity and consequent action. The man who fills his future with hope leaves a perfectly untrammelled sphere for his entrance, he may mould his life to meet the courage of his own conviction.

There are two classes of people existing in relation to hope. One allows hope to dominate him and he expresses his life in joyousness, we call him an optimist. The other refuses to entertain hope and places human judgment against the possibilities of untried achievement. He would make men fear to do wrong because of suffer-

ing; he sees always the darker side of life and as he lives in the shadow of his own creation, we call him a pessimist.

The world at large is losing its pessimism in regard to the possibility of human attainment. The general pessimism of the hour is the unfaith of men in themselves. I have known men who were optimists about everything in the world except themselves and absolutely pessimistic about things pertaining to themselves. But the very fact that there are enough people who look out and see that there are new things to be known, broader ranges of thought then yet comprehended shows that hope is the dominating impulse of the race today, and will finally triumph, and this fact has been forced upon the pessimistic thinker, arousing him toward investigation.

Hope knows no limitation. It is as vivid in the human soul today as it was when Paul so beautifully expressed its power and proved it by raising the veil beyond the earth life and opening eternity to the vision of man.

Hope seeks fearlessly for truth for its own sake because it has no relation or affinity with or for anything defiled and the man who seeks truth hopefully will come into power with a surety and strength even beyond his own hope.

One of the instances which illustrates most forcibly the power of hope in suggestion to a sick person is that of Mrs. Kenney who now resides in Chicago. She was told by her physician that she had an incurable cancer and that an operation might give her temporary relief but that there was no hope for her ultimate recovery.

Although she was naturally of buoyant temperament such a statement was rather depressing but she felt that she must convince herself that there was no hope, so she went to other physicians who all confirmed her fears. But as she was riding home from one of her visits to a specialist who had positively assured her that she could not live she saw an advertisement on one of the bill boards in glaring red letters "Cancer Can Be Cured."

Instantly she felt her whole nature re-

spond to it and her inner thought grasped the idea and hope was aroused in her soul. After some difficulty she located the sign and found that it advertised some English remedy which could not be obtained in America and it took six weeks to get it after she ordered it. When the medicine finally came the cancer had disappeared and the woman was well.

This woman was healed because she was lifted up into that atmosphere of positive thought which is the normal truth thought and which is the abiding place of hope.

The druggist who concocted the patent medicine could have told her that its only power was to rouse her hope that disintegration might cease and give nature a chance to restore the body, for disintegration never takes place in the light of hope.

Nature is always the healer, but sometimes obstacles of negative suggestion and fear must be removed to give nature the opportunity to act. If we keep in a hopeful state of mind we go along without getting out of repair. The hopeful people are unafraid, they are not doubtful and continually expecting some certain disastrous ending to certain ailments.

When you see a man cast aside fears and think only of the object for which he is toiling in its perfected state you see a man who is bound to be successful in his attainment. He is dominated and inspired by hope. He is an optimist radiating cheer and brightness wherever he goes.

No man has any right to say to another "You cannot get well." It is not his prerogative to predict, to pronounce a death sentence upon a fellow man. He should offer every encouragement in his power, make every positive statement possible to rouse hope in the man and help him to live.

It is not the will of God that any human being suffer. Sickness is not the evidence of His loving kindness toward that person; it is merely evidence of violated law, not the punishment for the violated law but simply the evidence of it. Then the thing to do is to obliterate the evidence of the broken law and fill the mind with hope, start the person in another direction by awakening his courage and rousing his am-

bition. That will place the man in harmony for the very highest part of his being as well as with the source of his being.

Whatever you do, if you wish to have the best effect upon the world at large, speak the word of hope. Tell men of something good, of something better farther on and you will tell them the truth. Even if you tell them that the future is absolutely perfect you will be stating simple truth for all the imperfection which tomorrow will hold will be what the human race will take into it. The future moment is serene in its perfect purity.

We have all felt the inspiration and the exaltation of the renewal or the quickening of our hopes. Many times the blood fairly leaps into activity when someone assures us of our power to accomplish the longings of our souls.

There is no other suggestion one can offer equal in power and beneficence to that which arouses and stimulates hope in the human soul.



Men are undoubtedly the arbiters of their own destiny. They may take any position which they truly desire; they may strengthen their capacity to meet that position and if a man finds himself in bondage, he can withdraw from it by first desiring to do so and then consistently working toward that end.



It takes a slave to make a tyrant. No man would dare tyrannize over another who had equal mental and physical and financial strength with himself. If you allow yourself to take a position of weakness on any plane, you place yourself in a place which may not be exactly freedom.



Men invariably possess the quality which they condemn in other people, otherwise they would not be capable of perceiving it.



The man who fails frequently imagines the other man's success, results from luck rather than labor.

Wholeness First

Paul Tyner

Wholeness is of the very core of the New Thought. All it holds of restoration for the mind and healing for the body depends on its call to the mind of man to see things not as broken fragments, but in their completeness. To see things thus is to see them as they are; thus bringing the sixth sense of reality to the correction of errors of appearance as apprehended by the five senses that measure incomplete phenomena.

It is first here that thought and "new" thought is demanded. To the unthinking the promise and potency of mind's mastery over matter is foolishness. To those whose thinking is bounded by the grooves of their grandfathers, it is a stumbling block, and the first step in the New Thought is to actually see that all are parts of one stupendous whole, whose body nature is, and God the soul. As Aristotle said, "The whole is greater than the part and comes first." It takes a universe to explain a grain of sand, as it takes an ocean to account for a drop of water. So life is not to be understood or interpreted for any single passing experience, emotion or condition of circumstances taken separately and apart. Relationship to the whole is the key that unlocks the riddle of existence.

Analysis and synthesis demonstrate the actual unity of all things in the natural world, giving us the splendid truth of the conservation, of energy. If we would realize and demonstrate wholeness in individual conditions, we must apply similar analysis and synthesis at all points, and especially in every emergency in our lives. Sense of wholeness may thus be made practical in the best sense of the word.

Discord in one's social or business relationships, disturbance of mind, disease of body, are all but signs and signals of the contrariness, the insufficiency, the distortion and the deformity consequent on re-

garding things out of right relation or in false perspective.

Everything (and everybody) belongs to everything (and everybody) else; but not in the same way. Take an orange, like our earth, a sphere flattened at both poles; and like our earth a living organism—its various parts each in its own place go to make the perfect fruit. The skin has its inner and outer side; the pulp holding its juicy sweetness and flavor, and holding seed after its kind at its heart, is itself enclosed in its perfectly arranged membranous sections. We may take the orange apart, after separating it from the parent stem on the tree, and keeping all the parts try to put them together in a different way. But we no longer have an orange in actualization. All the perfect harmony of form, color, flavor, life that make it an orange have been lost. The most perfect musical composition in the world played out of time, or out of tune, causes pain instead of pleasure. Pain is a call for right adjustment always; the assertion in all nature and all life of an ineradicable and undeniable sense of symmetry.

How does the orange become and remain orange? Each and every cell in its structure is itself and not anything else, and serenely keeps its own place, never trying for any other place. In all the progress from bud through blossom to matured and ripened fruit these autonomous particles—these sovereign and distinct states in an indissoluble union—move and change constantly; but every movement and change is to fill its own place more perfectly and to be more fully itself.

The whole world grows and will ever grow on the same plan and all life is governed by this one law through which the one power is ever making for righteousness—the right relation of parts to whole and whole to parts. It means wholeness.

A View-point of Drugless Healing

W. J. Waldrop

The term healing applies in the department of drugs as well as the drugless methods. Whenever or however a sick man has been restored to normal conditions, regardless of the method, the same healing power has been brought into requisition.

The method may be that of the hoo-dooism of the African, the mineral drug of the Ailopath, the vegetable decoction of the Eclectic, the attenuated drug of the Homeopath, the mental suggestion of the Psychologist, the interpretation of the Bible by Mrs. Eddy, the physical adjustment by the Osteopath or the healing by suggestive therapeutics of any school; it makes no difference what the agency used, if through that agency the health emotions of the afflicted have been aroused and kept in action until the subconscious mind can restore the body to the normal health vibration. The healing power is the same as that which gave the physical body its existence.

The best agency or method of healing is that which appeals most directly to the health emotions; and the method which is entitled to the first consideration is that which incorporates all the essential elements of the drugless methods and at the same time produces the necessary chemical or eliminating effect which is produced by beneficial drugs or medicines.

The results in healing depend upon the mental condition of the patient. He must be brought into the emotion of hope; and when his consciousness has been transferred from the depressing emotion of doubt and despair into that of faith and hope, the secretions of the body are aroused, the organic functions become stronger, the blood circulates more evenly, the thermic motion is increased and at once we see signs of improvement.

The method of laying the hands on the body, and accompanying the same by men-

tal intention produces certain helpful results which the most skeptical are sure to recognize.

The soothing, comforting effect of the touch of the hand on the suffering body acts as a sedative on the conscious mind, thus enabling the intention to reach the subconscious mind, which when once freed from the controlling fear and pessimism of the conscious mind, begins the work of reconstruction on the lines of the intention held by the healer.

This physical organism is most wonderful in its work, and in placing the hands upon the body of the patient with the intention of producing certain results, other things being equal, these results follow.

Physical science teaches us that all bodies of substance are composed of atoms which are forever revolving around a common center; and that if these atoms should for one moment cease to move, disintegration would result. By placing the hands on the afflicted body with the intention to increase or reduce this motion or vibration, the effect is toward increased vitality. In this way the temperature may be increased or diminished at will, with no aftermath of bad results, as is the case in the administration of drugs.

There are two processes in operation in the body—one the psychological or constructive, the other chemical or eliminative; and when these forces are acting in harmony with the law of health the body is normal, or well. When the chemical or eliminating process is greater than the constructive, suffering and loss of strength follow.

Drugs, in the absence of suggestion, can only accelerate the work of elimination, thereby reducing the body; and if continued long enough will cause the patient to pass into other worlds.

In the final analysis of the philosophy of healing, it is the work of putting the

subconscious mind of the patient into harmony with the law of health, for upon this mind, which is the body-builder, repairer and caretaker, we must depend for

restoration to health. In the method of drugless healing this is the key note. In the language of the M. D.'s this method scientifically "assists nature."

Swedenborg and Shakespeare

Elbert Hubbard in the Philistine

Emerson says that the critic who will render the greatest gift to modern civilization is the one who will show us how to fuse the characters of Shakespeare and Swedenborg. One stands for intellect, the other for spirituality. We need both, but we tire of too much goodness; virtue palls upon us, and if we hear only psalms sung, we will long for the clink of glasses and the brave choruses of unrestrained good-fellowship. A slap on the back may give you a thrill of delight that the touch of holy water on your forehead cannot lend.

Shakespeare hasn't much regard for concrete truth; Swedenborg is devoted to nothing else. Shakespeare moves jauntily, airily, easily, with careless indifference; Swedenborg lives earnestly, seriously, awfully. Shakespeare thinks that truth is only a point of view, a local issue, a matter of geography; Swedenborg considers it an exact science, with boundaries fixed and corner stones immovable, and the business of his life was to man the domain.

If you would know the man Shakespeare, you will find him usually in cap and bells. Jaques, Costard, Trinculo, Mercutio, are confessions, for into the mouths of these he puts his wisest maxims. Shakespeare dearly loved a fool, because he was one. He plays with truth as a kitten with a ball of yarn.

So Emerson would have us reconcile the holy zeal for truth, and the swish of this bright blade of the intellect. He himself confesses that after reading Swedenborg, he turns to Shakespeare and reads "As You Like It" with positive delight, because Shakespeare isn't trying to prove

anything. The monks of the olden time read Rabelais and St. Augustine with equal relish.

Possibly we take these great men too seriously—literature is only incidental, and what any man says about anything matters little, excepting to himself. No book is of much importance; the vital thing is, What do you yourself think?

When we read Shakespeare in a parlor class, there are many things we read over rapidly—the teacher does not discuss them. The remarks of Ophelia or that shepherd talk of Amiens is indecent only when you stop and linger over it; it will not do to sculpture such things—let them forever remain in gaseous form. When George Francis Train picked out certain parts of the Bible and printed them, and was arrested for publishing obscene literature, the charge was proper and right. There are things that need not to be emphasized—they may all be a part of life, but in books they should be slurred over, as simply representing a passing glimpse of nature.

And so the earnest and minute arguments of Swedenborg need not give us headache in efforts to comprehend them. They were written for himself, as a scaffolding for his imagination.

Don't take Jonathan Edwards too seriously—he means well, but we know more. We know we do not know anything, and he never got that far.

The bracketing of the names of Shakespeare and Swedenborg is eminently meet. They are Titans both. In the presence of such giants, small men seem to wither and blow away. Swedenborg was cast in heroic mold, and no man since history began

ever compassed in himself so much physical science, and with it all on his back, made such daring voyages into the clouds.

The men who soar highest and know most about another world, usually know little of this. No man of his time was so competent a scientist as Swedenborg, and no man before or since has mapped so minutely the Heavenly Kingdom.

Shakespeare's feet were really never off the ground. His excursion in "The Tempest" was only in a captured balloon. Setebos, Ariel and Caliban, he secured out of an old book of fables.

Shakespeare knew little about physics, economics and sociology never troubled him; he had small Latin and less Greek;

he never traveled, and the testimony of the rocks was to him a blank, my lord.

Swedenborg anticipated Darwin in a dozen ways; he knew the classic languages and most of the modern; he traveled everywhere; he was a practical economist, and the best civil engineer of his day.

Shakespeare knew the human heart—where the wild storms arise and where the passions die—the Delectable Isles where all counts not the days, and the swamp where love turns to hate and hell knocks on the gates of heaven. Shakespeare knew humanity, but little else; Swedenborg knew everything else, but here he balked, for woman's love never unlocked for him the secrets of the human heart.

There is a great deal of difference between the man of good character and the man who is what we call "goodly goodly," between the virtuous man and the pious, between the righteous man and the average "law-abiding citizen." There is the same difference between the man who is strong and not afraid to try his strength, and the man who pretends to strength and never undertakes anything that will really put it to the test. The man of good character, is usually a strong man, the "goodly goodly" man is usually a weak man who would like to be good or, is afraid to be bad. The first can withstand temptation, the latter shies temptation in fear of falling, or meeting it, is almost sure to fall and then hypocritically hide his true nature, or keeping up the pretense of virtue that he never really possesses. The man of virtue seeks virtue always and is slow to see evil, while the pious pretends to perfect goodly and yet sees evil in many things in which it has no place. Each one sees in the virtuous man, the things that are most prominent in his own nature. The one is really

virtuous while the other strives to appear so, or perhaps strives to be so. The man who tries to acquire virtue by the practice of virtuous acts is like the man who seeks to become strong by the reading of treatises on physical culture, or the man who seeks to make himself wise by the practice of college studies. The righteous man is he whose natural acts are right; the man who seeks to learn, while the law-abiding and other citizens is the law only because they are afraid to do else. It is no longer to have changed jail or the gallows. It is no longer to have virtue or law, but it is no longer to have been true to the principles of good and evil. "Goodly goodly" is the counterfeit of goodness, probableness is a pretense to virtue and wisdom a cloak for weakness, and chastity to law is often the refuge of the coward to an availing shamelessness as to the the chastity of law. If men are only law, they need never battle with the experience of humanity and righteousness they pretend to have followed, and they will not better show it, if they are doing better men.

Daily Concentration

RESOLVE.—I am a part of the universal current of life,
therefore I am healthy.

RESOLVE.—I am united with the universal activity,
therefore I am one with God's law.

RESOLVE.—I blend myself with the universal existence,
therefore the abundance of life's gifts are mine.

RESOLVE.—I breathe into my body the infinite
strength, therefore I become strong in all places.

RESOLVE.—I am conscious of the great constructive
energy, therefore I am adorned with infinite love.

RESOLVE.—I realize my relation to and with every living
creature, therefore the joy of human love is mine.

RESOLVE.—I believe in the goodness of all men,
therefore all men have faith in me and together we
fulfill the law of goodness.

ever compassed in himself so much physical science, and with it all on his back, made such daring voyages into the clouds.

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virtuous while the other strives to appear so, or perhaps strives to be so. The man who tries to acquire virtue by the practice of virtuous acts is like the man who seeks to become strong by the reading of treatises on physical culture, or the man who seeks to make himself wise by the practice of college athletics. The righteous man is he whose natural acts are right; the man who needs no laws, while the law-abiding are often obedient to the law only because they are afraid to disobey. It is no honor to have escaped jail or the police-courts. It is no honor to have broken no laws, but it is an honor to have been true to the promptings of your own soul. "Goody-goodness" is the counterfeit of goodness, prudishness is a pretence to virtue and oftentimes a cloak for weakness, and obedience to law is often the tribute of the coward to an authority whose commands are to him the shackles of slavery. If men are only true, they need never bother with the appearance of honesty and righteousness they present to their fellows, and they will not bother about it, if they are strong, brave men.

D a i l y C o n c e n t r a t i o n

SUNDAY.—I am a part of the universal current of life,
therefore I am health.

MONDAY.—I am united with the universal activity,
therefore I am one with God's law.

TUESDAY.—I blend myself with the universal opulence,
therefore the abundance of life's gifts are mine.

WEDNESDAY.—I breathe into my body the infinite
strength, therefore I become strength on all planes.

THURSDAY.—I am conscious of the great constructive
energy, therefore I am attuned with infinite love.

FRIDAY.—I realize my relation to and with every living
creature, therefore the joy of human love is mine.

SATURDAY.—I believe in the goodness of all men,
therefore all men have faith in me and together we
fulfill the law of goodness.

PEACE.

Julia Raine.

*There's but one way
To live at peace with all the world
Have the ideals;
And set them so upon the heights
That all thy life
Shall be too short to e'er
But strain and strive to meet the realm
Thou wouldst't attain.
And if while journeying on the road
Thou'dst carry thence a peaceful heart,—
Look not to have another see the value
Of the beauty of thy quest
As it appears to thee.*

*Each man has visions of his own
Through which he sees all things,
So what to thee seems lofty, noble, pure
In sight of God and man,
To one less sensitive to love's divinist chords,
May seem as worthless as a lump of clay.*

*Fret not thyself therefore,
Nor grieve because another whom thou lovest
Can not yet see with thy trained eyes,*

Nor hold as good what is so dear to thee,
In him are mixed whole generations of dead sires,
The task of changing him would be as difficult
As t'would to hunt and find their bones
All bleached and mingled with the dust
Upon a thousand hills.
He is what he is,
And thou
Art what thou art by time and fate.
Leave the colossal task of altering him
Except so much as by suggestion
He absorb of grander thoughts by watching
Thy fair course.
For though thou preach to him all day
Thy words would be in vain.
Live then a life
That's strong and noble and that's pure,
And keep thy aspiration
Ever toward the stars.
So while the noisy combat of the base,
The vicious and the low
At times shut out the stiller voices
Singing in thy breast;
Faint not, fear not, because in thy clear sight
Another acts as though stone blind,
But walk erect
And learn in thy deep strength
To live at peace with all the world.

WELTMER'S MAGAZINE

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E d i t o r i a l

The Signs of the Times

It is impossible to ignore the fact that the newer line of thought is dominating all avenues of life and that the expression of that thought is manifesting its influence in all the conditions environing humanity.

Not only in personal matters but in political affairs as well is this fact becoming evident and the first notable evidence in this direction is in a broader standard of personal integrity which inevitably impresses the integrity of the race.



Any force which vitally impresses mankind and so influences a world's thought is manifestly an expression of principle.

The New Thought then is an expression of principle, not because it introduces any new and vivid formulation of creed but it acknowledges and advocates a willingness to investigate on broader lines of truth and this investigation is based upon principles.

Whenever a man in public life, whether political or social, works from principle, his action is new to the majority of people because they are unaccustomed to it and it naturally appears to them as something

decidedly radical and is regarded with doubtful recognition.

The newest thing in government is the enforcing of laws already enacted; for the past twenty years the principal effort of the lawmaker has been to enact new laws for the protection of the violator of the old ones.

When such protection is the object of the law maker he acts from policy and men who act from policy pay too much attention to form and ignore principle entirely.



Policy finds its chief expression in license which is the legal permission to violate law.

License legalizes anarchy.

Anarchy implies entire lack of poise and always results in confusion.

The spirit of the times is a spirit of unrest and this tendency is toward change which leads to ultimate purification.

The word reform which means to form again is unfortunately chosen as it does not express the meaning which it is intended to convey; reform means to form over

old conditions while the present demand is for the formulation and manifestation of laws which will not only regulate but produce entirely new conditions.



The necessity of the hour is for a completely different expression of energy built upon entirely new lines and, as every necessity supplies its own demands, we see on all sides the past social and political conventionality rapidly disappearing under the light of a broader and more rigid investigation.

The tendency of man's development is always for good; he does not really desire license. What humanity is demanding is freedom of the individual which does not in any way interfere with the rights and privileges of other men.



License is a personal thing which gives one man a privilege not accorded to another; it places a man in more subtle bondage than anything else in the world because it allows his senses to rule him instead of his being perfectly free to use his judgment and reason.

With this spirit of unrest, which is a sign of the times, comes an activity which leads to investigation upon all these lines of broader thought and freer life expression which impresses men that it is necessary to conform to the law and by that conforming to overcome conditions which result from its infraction.

Then they not only have the respect for the law and are honest with themselves in regard to it, but they are equally honest in advocating and working for better laws which permit an honest interpretation and adaptation.



Another sign of the times is in the more rigid demand for truthful expression. Men are not only more accurate in their dealings with each other, but more exacting or conscientious in their analysis of themselves.

This is proved by the various expositions of different methods of business under the management of enormous capital, and the response of men in public positions to the people for these investigations.

It is also evident in the religious world that men are more ready to search for and to receive truth for truth's sake and not because they feel it their duty to believe what men of former generations have compiled for them.

In fact the idea of duty has undergone a change; it is a word which is slowly disappearing from the vocabulary of the present day. Men realize that their first duty is to themselves and that they as individuals have the right to decide in what their own duty consists.



The trend is entirely for the upliftment of the race. The individual in his progress, advances the community; the state, the continent, the entire world feels the process of upliftment and the very life of the planet is quickened by such recognition.

The people themselves are coming into power, not by any action of physical force but by their simple recognition of man's relation to man in love; not in the spirit of bondage but of wholesome free comradeship.



Principle has no emotion, no feeling, it is without soul and passes beyond the pale of mere human sentiment, it recognizes no personality and rests upon the individuality of men.

So with each manifestation of principle, men become more pronouncedly individual and in their distinct individuality more completely universal.

The spirit of the times is toward a broader avenue of thought, a freer plane of activity and a more unselfish attitude in the relation of men with and for each other.

C o z y C h a t s

Grace M. Brown

Why should men hustle and rustle and strive after things which are mere trash, when life is so pure and sweet in its more simple expression?

The whole trouble is that most of us just about half live, we merely exist. People never live unless they are expressing themselves; they are parasites when they are thinking and manifesting other people's thoughts and desires whether those other people lived in the years gone by or whether they live today, and you know the life of a parasite is not a particularly beautiful manifestation

One of the great beauties of the New Thought is that it teaches individual expression.. Many of our students have an idea that the word "New Thought" is inexpressive and weak, but a glance deeper into the meaning of the words may change their opinion. In the first place it is an individual as well as a universal term. The man who is willing to accept a new thought about anything is an advancing man and New Thinkers are those who are free to think all the new thoughts which come their way.

Possibly the fact that people are commencing to think, and daring to have opinions of their own is so very startling that the weary old earth is waking up from sheer astonishment.

In all ages there have been a few strong minds, who have expressed their lives according to their individual soul convictions. To be sure they have usually been mobbed for it, but their positive thought has cheered all humanity.

And now—just think of it—nearly every

self in the yawning cavern of destruction if he knew how to avoid it? Of course not—and all he has to do is to think about it and he will know how to avoid it?

And that is all there is to the philosophy of the New Thought. Dare to think for yourself, and you will find a new thought every day and every hour.

It is so unusual for most people to control their minds at all, that when they commence to think with some kind of method they are surprised at the wonders to be found in the thought world. And isn't it odd the way we act about ideas which we fancy are original?

It is apt to take one of two forms of expression: The student either becomes an enthusiast, wants everyone to see just as he does, and believe with him, or else he wants to make a great mystery of it all, keep secret the truth which he thinks he has a corner on, and sell it at so much a slice, and make a lot of money out of it.

The fact is that truth is the freest, simplest thing in the world. It requires no strenuous effort to attain it, and no work to live it. It is so free and easy that we walk past it in seeking for seemingly greater and more profound problems to solve.



And another thing about the New Thought, which name by its association has grown to mean mighty things, is that the bigness of our thought embraces every form of work for the upliftment of the world and also brings us into closer relation with the workers.

So many movements toward the advancing progress of the hour; the World New Thought Federation, The Metaphysical Alliance, The Summer School at Greenacre, Maine, which we expect to attend next week and tell you about in our September issue, and finally the convention at Kansas City for the dedication of the New Unity Building which is now taking the character of a mid continent New Thought Convention.

Everybody is invited to be present, es-

pecially inquirers and seekers for the truth, and those of us who know the gracious and true hearted staff of unity can well realize the pleasure we shall find in co-operating in a glorious consecration of a glorious work.



We are all so unitedly one that there is no gathering together of united thought that does not enfold the earth and we of the grand ecstatic west and you of the more conservative east and they of the seething restless life in broader and farther lands are all one in the supreme consciousness of the universal spirit of truth.
—Grace M. Brown.

M u s i n g s

Ernest Weltmer

We can see that human life has really made some wonderful strides towards the realization of perfection, when we consider the obstacles that have, and do, beset the way. One of the most powerful of these has been the effect of the discouraging suggestions offered and impressed on the minds of men since the dawn of history, by the teachings of most of the great religions. We do not intend to attack religions particularly but to merely show if possible, the effect that some religious suggestions have had upon the race.

Tell a school-boy that he is a dunce and that he will never amount to anything. He may not believe you, and you may only make him angry, in which case he is likely to try very hard to show you that you are wrong in your estimate of his powers. But if he believes what you tell him; if he regards you as authority and thinks your judgment infallible, your discouraging statement is going to have the opposite effect, as a rule. Instead of working to advance himself, he is likely to give up and think it is no use for him to try, that

"what will be, will" and that there is no use in his trying to fight against the current that seems to be dragging him downward. He will learn to pity himself and to constantly draw uncomplimentary comparisons between himself and other boys. One such suggestion from some person in whom a boy has faith, has power to dwarf and perhaps wreck a man's life. He will find himself in the grasp of a current that whirls him onward to destruction, to a life of uselessness, to a vegetating existence without a purpose, without an aim to lift him up above the most commonplace existence. He does not understand that the current he is lost in, is of his own creation. He thinks that all men feel the same influence, that all men have to struggle to live right; to do anything; that they not only have to overcome inertia but that they also have to overcome a downward momentum, before they can achieve. He loses sight of the fact that the only natural tendency of life is upward; that it is easier for him to climb than to go down hill, if he only thinks so. He cannot see that the very fact of his existence as a more intelligent being than his remote ancestors, proves that life is rising, is working upward toward a more perfect expression of its inner qualities. He sees everything through discouraged eyes, and sets himself to attain the lowest things instead of the highest, which are his by right. He keeps in mind, for himself, the things that are most undesirable and so bends every energy to the attainment of the very things he does not want.

Such is in part, the effect of instilling into the mind of the child, one discouraging suggestion. It may wreck his life. But the single individual acting on such a suggestion is not in the danger that confronts a race similarly situated for there are a great many influences that tend to counteract the suggestion. If this is the effect of one suggestion in the life of one boy among thousands, whose examples would lead him to have more faith in himself, what is going to be the effect of a suggestion that is accepted by a whole race

and enforced and strengthened by their deepest religious emotions? Who can calculate the effect on humanity, of the suggestion that man is weak and inclined to paths of evil? Who is going to tell us what man would have been if he had not held in his mind for the ages, the thought that he is bad, is naturally sinful and that only his gods, (who are so far above him that he can never hope to emulate them and at best can only get to sit at their feet, an unworthy worshipper), are good?

And then not content with this millstone around his neck, he must needs create his devils who are as powerful as his gods and have the added advantage of being able to appeal to natural evil tendencies. Another drag on his efforts to attain perfection.

When we understand suggestion we see that the effects of such thoughts as these, on the race at large, has been terrible. We see men ruined every day, who have really great possibilities, by taking into their minds thoughts of failure, of weakness. Infinitely greater must be the effect of the suggestions accepted by the whole race. We are impressed with the powerful upward tendency of life, that can still produce men with possibilities, in spite of all the past discouraging thought. It is wonderful that men whose fathers have so long called themselves weak and sinful, are in spite of that, born strong and good, capable of divine achievements.

So far we have been discussing only the one sort of suggestion, the bad. Now let us look at the other side. Look at the cripple who has lost a right arm or a leg, handicapped in the race of life. He is placed at great disadvantage to start with. He realizes this and sometimes it has the effect of discouraging him, but often, on the other hand, it has the effect of waking him to the fact that he is going to be compelled to put forth more effort than before, if he is to hold his own among his fellows. Then where he is so fortunate as to have friends of judgment, they will encourage him as much as possible, because they pity him. I have had the opportunity of observing the effects of such acci-

dents upon different natures, and in some instances I have seen this sort of misfortune prove a blessing in some ways. It has called out the best that was in the man; has forced him to keep in mind the thing he is trying to attain and has resulted in making a useful man of one who was before of not much account. Here the thought of success and power, has worked out the salvation of a man who is greatly hampered and is not fitted to give its fullest expression. However, we perhaps have in a case of one of these unfortunates, our best illustration of the power of the thought by itself.

Now take the man who has normal or even exceptional powers and give him the thought of strength and success. Instill the thought of success in his mind and animate it with ambition, and then watch him mount upward in steady progression. He is well fitted to give the idea its ideal expression, but even he has to believe in himself, has to trust and look for the things he would attain. It does not suffice for him to be brilliant. We all know men who are brilliant, who have great powers but who lack faith in themselves and lack ambition and concentration that would make them successful. We have all seen men of this kind who would start out well, but soon start just as well on something else, and so on, and then when they looked back and saw that they had not succeeded as they might have, become discouraged, lose faith in themselves and then under the influence of that idea, become not only unsuccessful, but failures.

Self-confidence is necessary to the success of the brilliant individual, as well as the less fortunate. Self-confidence is necessary to the race to give it its best expression. Let a people get the idea that they can do some one thing well and they soon become the leaders of the world in that thing. Let a people act on the idea that they are failures in any certain line, and they will just as inevitably express failure on that line, as will the individual who is controlled by the same idea. What would the human race have been today if men had been controlled by the up-lifting

influence of hope and self-confidence, faith in themselves and enthusiasm for the things they attempted, instead of being subject to the blighting influence of fear and distrust of themselves and their brothers and the feeling that nothing mattered anyhow. We might even now know some of the joys of real knowledge, we might have been able to really realize our dreams of the ideal life, instead of being forced to content ourselves with compromises and make-shifts. Where we now feel that there are powers and qualities in our minds that are clamoring for expression that we cannot give them, where we feel now that we see through clouds of dust and fog, we might be able to see clearly and give a just expression to all the hidden powers of our minds, if we had been fathered by thoughts of faith, hope and self-confidence.

Now you are right in saying that it does no good to tell what might have been, unless it is a fact that what might have been may be. We do not need to bother so much with what has been as with what is and what we may cause to be. So let us turn our eyes to the future, not the future beyond the grave, which at best is but a shadowy proposition, and one that need not interest us greatly until we come to it, not to some future on a different plane of being, but to the immediate future. To our future, to the one we will be living in when we have used the present hour, and also to the future of our race; the future that will environ our children.

Are we going to profit by the lesson we draw from the past and try to remedy in some degree the evils we find have grown out of a bad system of thinking, or are we going to go on in the old paths because we find them smooth ones, because someone else has beaten down the clods for our feet? Are we going to introduce the new era for ourselves and for our descendants, or are we going to strengthen the bonds for them, that hamper our own limbs? With us rests the choice. We can start out by believing in ourselves, by trusting in our powers and developing our latent possibilities, or we can go on with the

currents that our erroneous systems have started and add our contribution of sand-bags to the burden of struggling life.

The end we wish to attain is not reached by the disinterested party who is working for the abstract good of the whole people, nearly so well as by the man who works for himself, trusting in his own power to achieve. The men who have been the most successful are the men who have had the most unbounded faith in themselves and they have done more to keep all men believing in their kind than all the philosophers who ever lived. Sermons are very good, sometimes, but an example that demonstrates man's power is much better to teach man what he can do. So if we wish to give to the future race the heritage our fathers lost from us, we can best do this by starting to express the best that is in ourselves, by bringing into expression the power of the individual. This does not mean to amass wealth, to become a power among your fellows, altho success in any line has the effect of demonstrating the power of the man, for in the amassing of wealth, you are liable to aid and perhaps be guilty of, practices that are very injurious to others. Success does not necessarily mean wealth, it means the attainment of anything that one may deem desirable. If we would make the future race a strong one, and have the things we desire, we must go at our work believing that we will win and win we shall. Self-confidence is the chief servant of ambition and the only one that can insure success.

Well! Well! Guess what has happened now.

You will never guess, so I will tell you. I have seen and talked to the "Immortal" Elbert Hubbard—to Elbert Hubbard himself—do you understand?

That may not mean so much to you as it does to me. Perhaps you are not a reader of the *Philistine*. It means a great deal to me to have talked to the author of those brilliant articles and sharp paragraphs that have made the *Philistine* so popular.

True, I did not talk to him long, and,

true again, he did not seem to enjoy the interview, but I talked to him long enough to form an impression of the man that will hereafter enable me to get more out of the things he writes, and I enjoyed the meeting if he did not, for it gave me a chance to study him. Now don't be alarmed. I am not going to try to describe him. This is not intended to be a character sketch. I merely wish to give you some of my first impressions of this famous man. The result of my study of him, I will keep to myself, for the very good reason that it was singularly unsuccessful. I did not progress very far. He thoroughly puzzles me. All men do, but not to an equal degree. I can form some sort of an estimate of most men, but not of Elbert Hubbard. Perhaps for the same reason that it would be difficult for the candle to form any sort of an estimate of the Sun. I do not know, but at any rate, the fact remains that I did not learn enough about him in the half hour I talked with him and the hour that I listened to him lecture to attempt a pen picture.

My first impression was one of disappointment. I had made a model of him in my mind, as I do of every man I read, and he did not fit that model. Naturally, I was disappointed. I rather expect that it is to his credit that he does not fit the model I had builded, for that model was built of Ernest Weltmer mixed with Ernest Weltmer's experiences, and seasoned with a faint spice composed of the small portion of the real Elbert Hubbard that I was able to draw from reading some things he has written. That model was a far cry from the real Hubbard. Whether it was better, morally, physically or otherwise, is aside from the subject. It was not the real and even though it may have been better theoretically, than the real, practically, it was not so good, for the Elbert Hubbard that is, is the result of the necessities of the very conditions he influences, so he must fit into his legitimate place in the world far better than any model I or any other man could make for that place.

It was natural too, that I should make a mental picture of him, also that I should

be disappointed when he did not fit my picture. We are going through the same experience all the time with the things that are new and but half known to us. When we hear of some new thing, be it a peculiarity of landscape, a new theory or religion, or a personality which presents something unusual, we instantly picture it in our minds, and as we learn more of it, we build that onto the foundation we have laid, not to fit the facts, but to fit the plans our fancy made for the structure. The result is that we have a great store of imaginary scenes, ideas and characters that we call by the names of the real ones. And we are always disappointed when we find that our ideas do not fit, only we generally take it the other way around, and feel that it is the realities which do not fit. We often let this inharmony of fact and expectation create prejudice against the things that disappoint us, for the same reason that we generally feel that the universe should be governed by the laws that we construct for Deity.

After the first feeling of disappointment

had passed, I was glad that he was not like I had thought him but like I then thought I had found him to be. Again I found that I was mistaken, and again, and again, time after time, I thought I had placed him, had discovered what the real man was like; only to learn each time that he would not fit the new model I had made, that he could not be measured by the rules that measure most men. Sometimes I was glad that I had been mistaken, sometimes I was sorry. Sometimes I thought I had found him better than I had pictured; sometimes I fancied he was not so good. In the end I was only confused, sure of but one thing, and that was that he is a big man, yet more, that he is a wonderful man, wonderful in a way that is different.

Yes I have met Elbert Hubbard, and I have lost an ideal, but I am the gainer thereby, for I have lost an ideal that placed limits upon my conception of a character which stands for a certain type of man, and have in the place of that limited conception, a concept that is in a growing, expanding condition.

The Editors of Weltmer's Magazine cordially invite its subscribers to make free use of the Open Letter Box, a department which will be introduced in our August issue.

Several letters which were crowded out this month gave us the suggestion that such a department would be interesting as well as useful.

So when you want to have a cozy chat with us, just communicate with our Open Letter Box and we shall be glad to have your opinions, although we reserve the privilege of our discrimination as to placing them in our columns.

The MAGAZINES

Who is "knee-deep in June" must feel that the universe means beauty. Then we utterly forget everything but beauty. In the enchantment we revel, and if we remember at all, it is the beauty of other days, a child, perhaps a woman, the slant of the sun on a field one evening, the glory of the colors in the sky, a great truth, a tender love, a noble life, a great book, a violin divinely voicing the Ave Maria, some rapture of workmanship, some thought of God thrilling like yond bird chorus witching the winds as with the voice of all lovers.

Beauty forgives our sins, and they are clean forgotten as the black cloud there which has blushed scarlet and perished in the light.

Beauty stills our troubles, as the storm winds of yesterday have gentled into to-day's blossoms. O, the fragrance of the peace. All the wounds of our wars healed as that rent in the air which the harsh noise made is sewed with the silken song of the oriole and balmed with the blossoms' soul. There is no room here for hatred. We forgive our enemies, our heart no more able to resist them than our ears can resist the sweet flow of the brook.

There is no sickness here—such a sense of the infinite spirit that the boy's heart is back again whistling, as the birds sing for the very joy of life.—John Milton Scott in "The Grail."

Every student of human nature knows that there would be but very little sickness if everybody was happy, because the cheery mind is not only better as a remedy than all other remedies combined, but the great majority of the ills of the body are

contracted while the mind is "down."

It is impossible to catch a cold from draughts or wet feet while the entire being thrills with joy. And so long as your mind is full of cheer, your digestion will never give you a single moment of trouble.—Eternal Progress.

What is it to have a fine body? Is it to have bulging muscles, strong enough to raise one thousand pounds from the ground? Is it to be an athlete, a pugilist, or a man with an iron jaw?

Nothing of the sort. A man has a fine body when all the organs of his body are in good working order. A clean, elastic skin. A clear and quick eye. Sensitive smell. Good taste. Steady nerve. Good digestion. Regular sleep. Vigorous circulation of blood. An active liver. Regular bowels and supple muscles. Agility rather than strength, pleasure rather than prowess, piquancy rather than pugnacity.

A body capable of every thrill of sensuous pleasure, and yet a body under complete control. Not a one-sided development, in which bull strength and bad habits are about evenly mixed, but a body so evenly balanced, so adjusted to its physical environment, that sheer existence is a pleasure, that a cup of cold water and a crust of bread are capable of giving the keenest of satisfaction.

A body that has no need for stimulants or nerve tonics. A body not subject to headaches or backaches. A body unused to dopes or physic.

That is what I mean by a good body.—Dr. Carr in Health.

The WORLD NEW- THOUGHT FEDERATION

Do you know that the convention, the Big Convention, is not so very far off, now? It is time that you are thinking of going. It is time that you are interesting your friends in it.

This is going to be the big convention of the year. It is going to be the best ever held, by the Federation, and we want a good attendance from every part of the country. The New Thought is not confined to any one part of the country, and the Federation has its members in every part of the world. We want its convention to reach people in every part of the world also, and you who live at a distance from Chicago should begin to think of the convention now so you may be ready to go when the time comes.

For those who have never attended one of these conventions, it may be well to say that these meetings are not formal and away above the heads of the mass of peo-

ple who attend them. They are not conventions for the purpose of giving a few men a chance to air their views and discuss problems that have no part in the life of the average individual; they are gatherings of the workers in all the different lines of the whole movement, who meet here for the purpose of exchanging ideas and discussing subjects that are of interest to every new thoughter in the land; things that touch his work-day life at every point. There is a perfect democracy of spirit in the social relations of those who attend our conventions, which recognizes none of the castes and snobbish standards fixed by society. Here men and women are men and women, and they are more; they are free men and women among other free men and women. Each one expresses himself, forgetting for the time the part he usually plays in the drama of life, for here it is not demanded of him that he shall be any-

Cut along This Line.

MEMBERSHIP APPLICATION —TO— *The* WORLD NEW THOUGHT FEDERATION.

Being interested in some phase of the movement known as the "New Thought," and approving the purpose of The World New Thought Federation, I wish to be in touch with its broad work, and to receive its notices and reports.

I, therefore, desire to become affiliated with the Federation as a voting member.

This application involves no payment of dues nor other expenses to me except so far as I may voluntarily seek to share the necessary expense of the work in hand. I desire to have a part in the movement, and to participate in the extension thereof.

thing but himself. It is worth all the expense and trouble of the trip to be able to feel once, the uplift of the loving kindness that fills the air and beams from every face.

Many of the railroads have granted a round trip rate of one fare and a third and we expect to have no difficulty in getting the same concession from all other lines. We are also asking for an extension on the tickets for the big convention of the National Spiritualist Association, which meets in Chicago just a week before our convention opens. We think that we will be successful in this, and if we are, it will be possible for one to attend both of these conventions with no extra expense for railroad fare. This will give the New Thinkers and the Spiritualists a two-weeks trip to Chicago at excursion rates. We will publish directions for taking advantage of the low rates in all the new thought journals, before the convention. We are also preparing for distribution, a program of the convention which will contain full information concerning railroad and hotel rates, etc.

Below are the names of some of the speakers at the convention. The remainder will be announced later.

Henry Frank of New York, will speak

on The Universality of Truth. Mr. Josepa Stewart, of Washington, Individuality the Logical Result of the Truth's Universality. Mrs. Jennie H. Croft, of Kansas City, The Personal Application of Truth. Chas. Fillmore, of Kansas City, The History of the New Thought from the Time of Christ to the Present. C. D. Larson, of Cincinnati, The Unity of Science and Religion. S. A. Weltmer, of Nevada, Mo., The Consequent Result in Healing. Miss Nona L. Brooks, of Denver, The Power of the Spoken Word. A. P. Barton, of Kansas City, Affirmations and Denials. Mrs. Cora V. L. Richmond, of St. Louis, The Power of Thought in Moulding Character. Rev. John D. Perrin, of Chicago, The Public Mind the Result of Individual Thinking. Charles O. Boring, of Chicago, Federation. These are the speakers and their subjects, that we are sure of, but there are a good many more that we expect to have in attendance, from whom we have not had a chance to hear, as yet.

The committee has arranged the program so that the continuity of thought has been preserved throughout. It is not devoted entirely to a discussion of theories, either. The committee has endeavored to give as much attention to practice as to theories, realizing that the thinker and

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Name.....

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Name of my local organization, (if any)

My voluntary offering herewith, \$.....

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LADIES—Please state whether you are to be addressed as "Miss" or "Mrs."

the worker have to act together for the best results. Good music of every kind will make the program attractive and add to its force. Be sure to attend.

Notes

We are publishing the application blank again this month for the use of those who wish to join. Your name and address on this blank will secure you a certificate of membership in the Federation. Do not wait to join until just before the convention, for the secretary will be too busy to make out certificates at that time. Call the attention of your friends to the Federation and the application blank, if you do not wish to use it yourself.



After October 1st, address all letters intended for the secretary, to Chicago, care of Palmer House.



Write to the secretary for a copy of the program, which will be issued soon. If you would like to have your friends receive a copy of the program, also, send their names to the secretary. It would be well to enclose stamps for postage as this would mean a great saving to the federation, but it is not necessary, if inconvenient.



We heard a Chautauqua lecture the other day, that was new thought from start to finish. It came as a refreshing relief from a narrow hide-bound address that had just preceded it. It came as something of a surprise too, for we were not expecting anything of the kind. The new thought movement is much broader than its name. It is a movement that takes in every avenue of life, and touches the

thoughts of thousands of men and women who scoff at the name and all those who recognize it. It is part of a broad general movement that is regenerating the thought of the whole race, and we will see the time when every religious denomination will be claiming to have produced the religious part of it, every school of science will be claiming the scientific part of it, and every school of medicine will be claiming the therapeutic part of it. They will all be wrong, for no one has produced it, and it is not the child of any one or many brains, but it is the expression of a life growth that has been going on since the beginning of time, and has only just come to the stage where it can manifest itself. Growth is steady, but it is manifested in bounds. When we pile up systems and other obstacles in the path along which it manifests itself, we only cause it to dam up behind the obstructions we place in its way, and when it finally begins to pour over it comes with added force for the stop we had enforced. At present, the thought of the world along some lines, especially, but along all lines in some degree, is in a transitional stage. The old systems can no longer stem the current and the tide of progress is advancing with increasing momentum that will carry us far before we can again place bonds of system on its motion.



Every section of the country should have its local new thought organization for the purpose of carrying on the local work. It is impracticable for the General Federation to attempt to see to the local work and if practicable, would not be desirable. Local needs can best be met by local efforts, and there is bound to be much better results where the society having the work in hand, is directly interested in the people and the locality it effects. There should be a Federation of all the societies, however which would keep all the local societies united. Let us all think it over.

QUESTIONS & ANSWERS

In this department the editor will answer all questions asked by subscribers of the Journal, relating to the health or spiritual welfare of the questioner. No names will be published, but the questions as well as the answers will be given, thus making the department secret so far as concerns the identity of the questioner, and making it interesting to others besides. All the subscribers of the Journal are invited to use this department as often as they wish.—Editor.

Q. How would you treat by drugless healing, a baby who is not old enough to understand suggestion? A. Diseases in children, as well as in adults, are the result of some thing which interferes with the normal action of the physical functions. The pains which this interference occasions or the weakness which it produces, are simply an indication of the difficulty the soul within is having in its efforts to reinstate right thought-activity or normal movement of the cells of the body.

By Suggestion.

If you wish to treat by mental or suggestive treatment wholly, then the thought which you project for the infant's mind is that of perfect harmony with Nature's law. Assume to think for the child "I am equal to the overcoming and the elimination of the enemy which infests my body." The child by its very nature, depends upon those about it for its very thoughts. Hence if you will steadily project the thought of perfect power, your thought combined with the child's innate desire to live will reinstate normal action in the cells of the body.

By Laying on of Hands.

The human hand is the most powerful agent which can be used to convey a thought from the mind of the healer to the body of the patient, regardless of whether the patient be an unconscious infant, or

an intelligent and cultured adult. In using the hands as a means of conveying the proper thought vibration, you formulate the thought or exercise determination that your mind shall convey to the mind of the patient absolute willingness that the perfect law of life shall govern the body. Delegate this thought to the hand, place the hand upon some nerve center, preferably on the back between the shoulders, and allow it to remain there some fifteen or twenty minutes. If the hand is trusted as you would trust a hired servant to perform a duty for you, it will have conveyed this normal movement to the cells of the patient's body and in most cases in the treatment of infants, sufficient results will be obtained to convince the healer of the superiority of the laying on of hands as a method of healing. The hopeful mother who does not become distracted by fear when her baby is sick, uses this method unconsciously, and no doubt thousands of people owe their successful passage through the frailties of infancy to the healing vibrations that have been conveyed to them through the mother's hands.



Q. Are the forces within the body responsible for its actions, or are those actions the results of suggestion? A. Both parts of this question can be half answered in the affirmative; both parts can be half answered in the negative. Some of man's actions are the result of demands of the inner forces for expression and others are the result of suggestion of one sort and another. Most actions are the result of suggestion, however, and even those actions which are the result, primarily, of natural physical cravings, are as a rule influenced more or less in their expression by suggestion. We either do not understand psychology well enough, or the two causes are so closely blended in their action that they cannot be separated to en-

able us to always tell which cause is behind any certain action. But it seems to us, that they are generally associated in action in such a way that it would be difficult if not impossible to separate them. For instance, the impulse of life that causes man to try things that are beyond his ordinary reach; that makes him strive to attain, is an expression of the life force within, a manifestation of the natural tendency of life, but it is directed almost wholly by the suggestions of environment and heredity. The remote cause of any certain action may be either a demand of the natural forces of the body, or it may be the effect of some suggestion that has been dropped into the mind, but the immediate and shaping cause is nearly always, suggestion. If you intend to attempt the analysis of human actions, you will be compelled to take up the thorough study of suggestion in its thousand forms in order to come to anything like a clear understanding of the phenomena you are investigating.



Q. Why is it wrong to worry about things which one knows are not going to turn out right?

A. Let us answer this question by asking another. What good will it do to worry about something which is sure to go wrong? It does no good and only you fear. You say you think it is all right to worry about important things which do not go right, that your sense of your responsibility to those who depend upon you for support prevents you from holding your duties in that light esteem which permits some folks to forget reverses and disappointments and go on just as happy in their rags as they had hoped to be in the silks they failed to win. Now it is all right to take life seriously if you wish, but that need not make you see only gloomy spots. You can have just as high ideals and your sense of honor may be just as keen when you meet life with a song on your lips, a smile in your eyes and the sunshine of hope in your heart and you are much better fitted to succeed in the proper

fulfillment of those duties than you would be if you were to take the gloomy view of life. You do not need to plant a new hope in your heart either, for as long as you are worrying about things you have some degree of hope left. Worrying indicates a state of suspense. It is a hovering between hope and despair. While you are worrying you can still see some possibility of an amelioration of circumstances, so you have some hope to begin with and you only need to intensify that attitude in order to get rid of all worry. Worrying is the most unreasonable thing a man can do. What would you think of the school boy who could not enjoy his summer vacation for worrying about the next winter's school? He would be very foolish of course, but no more so than you are.

Look away from the dark corners and face the light. Give your whole attention to the hopeful aspect of the situation. Meet the difficulties of the future with plans for their conquest. If you fail hoping and trying you would much more surely have failed had you brought a faint heart and shaking hand to the conflict. And when you have failed you have just failed and that is all there is to it. No amount of worrying can change the fact and you can only retrieve your loss by breaking away from the useless wreck and striking out for a good foundation upon which to begin new operations. The captain who goes down with his ship when he might have saved himself is not only a failure as a hero, (it would perhaps have required greater courage to live and face new conditions), but is very foolish:—he might have lived to do something which would make up for the disaster he could not avert, but when he refuses to see the possibilities of the future and clings to past failures he loses all chance of in any way redeeming his mistakes. You are doing the same thing when you worry over past failures and are going down with your ship ahead of time when you worry about the future.

Healing Lesson

Self Healing.--S. A. Weltmer.

Every system of healing has a method of giving suggestions to one's own self. It is a question whether it is an intelligent way of stating the proposition to say: "I give myself a suggestion," because that implies treating one's self as another person—the better way is to simply determine upon some course to pursue, and then consistently hold yourself to the line determined upon.

Self treatment is based upon the same principle that the treatment by another, if received by you, is founded upon, and you want to bear in mind that nature does not rob one part of the body in order to pay a debt to another part, and there must be a surplus amount of vitality existing in the human body in order to overcome a specific ailment of the body.

In treating people you frequently hear this kind of request: "I want you to treat my catarrh and my stomach and my kidneys." The patient does not realize that when you relieve him of one ailment of the body you relieve him of all his ailments. Many people have several complaints and think that we can overcome the one that gives them the most trouble first, but that may not be the one which responds to treatment the most readily.

In each day's exercise we use a certain amount of energy, but we do not use our entire supply. Most of us can work longer than our usual duties demand and feel no worse for the extra expenditure of force. So every person has more energy than he realizes and there is frequently a surplus supply even when the person feels somewhat depleted.

A good way to overcome bodily ailment for yourself is this: You are busy with the affairs of the day and pay no attention to your ailments as they assert themselves, but if in an unguarded moment you have allowed some unconscious condition to possess you, you determine

that night when you go to sleep, after having restored by natural breathing and by perfect relaxation all the energy necessary to replace that which has been used during the day, that the surplus shall go to the elimination of whatever trouble has presented itself. If you have made that determination at 4 o'clock in the afternoon, do not think of it any more, because that determination remains positive, and you are also rid of the pernicious habit of paying so much attention to the body, because so much attention to the body merely puts it out of order rather than regulates it.

There are a great many things we do that nature does not do for us—the expression of the law which restores the body does not comb your hair, nor does it wash off the dirt which accumulates on the surface of the body. These are things which we have to do for ourselves, and unless we do them or have some one do them for us, they will go undone so far as nature is concerned.

Sometimes people say: "I have had this pain and have been fighting it all the time." "What do you mean by fighting it? Do you mean resisting it?" If that is what you have reference to the more attention you pay to the pain the more intense will it manifest its presence. When you feel this tension if you will merely relax, just let go of the tension, you can relieve a great many of these disturbances. There are many minor ailments, pains about the head and teeth that by simply keeping quiet we lose consciousness of, or if we take a deep breath, filling the lungs and holding the breath a second, then letting go instantly the effort which requires such action will relax or stop the pain.

When children fall down and hurt themselves slightly if you can distract their attention from the body entirely for a few

moments they cease to notice their pain and in a little while the body becomes normal and there is no more pain; the capillaries take up and circulate the surplus of blood caused by a bruise.

Josh Billings had a complete conception of mental cure when he said he could cure any disease that in no way affected the feet, because he would advise the patient to wear tight boots and that would make him forget all his other miseries, and in forgetting them he would get well of his own accord. Self treatment is self trust. When a man is treating himself he ceases to fear the evil effects of certain conditions which may exist in his body, and whenever you are paying close attention to what may possibly result if this thing continues, you are really increasing the trouble rather than getting relief from it.

One finally reaches the point of absolute mastery over conditions by regulating the innate forces which are within him and co-operating with the law which governs these forces.

Men have been trained to put their trust in something—to rely upon something outside of themselves. By nature man is born to worship, to always regard something greater than himself—some one whose knowledge he assumes as greater than his own, whose skill he relies upon more than he does his own, and so by his very nature and education he becomes dependent, and before he learns to become his own master he is conscious of the fact that the elements of mastery exist within himself, then instead of depending upon something outside of himself he realizes that this element, this principle existing within him requires a clear conception of its existence before he can depend upon it. That is the element in the power of religious thought; it depends upon an all-powerful, all-wise and ever present being. Religious trust is the exercise of prayer, and becomes the most effective medium through which restoration is obtained.

It seems a great pity that the religions of the world, especially since the time of Christ, do not instill into their prayers the desire of every blessing that man may en-

joy, instead of regarding the physician as the one who dispenses the things which imply health. The truest Christian is forced to fully trust, and always receives what he asks for in his prayer because in reality he is trusting the source from which all good things come.

The newest conception of healing is that the same being, the same power and the same energy which created man is that which sustains him and is within him, and he needs to go no farther than his own mind and his own environment for his restoration to health.

* When man grasps in reality what we understand to be the omnipotence of God he loses all fear of drifting apart from God, but it is difficult to make one's self comprehend that there is no place where he can be any more separated from God or from the source of power, than he is right now.

The power which sustains man, which creates and enfolds him—the power which holds the world in space is always present, and the point is to make a practical demonstration in your own life to prove that this power, this wisdom and this presence is here now and always, and that you have access to it equally with every other manifestation of its power. Now then, bring yourself to the realization that this power does exist as we have stated, and then make yourself receptive to the law which operates through you in such a manner that it shall use all the surplus vitality of your being to re-arrange and reconstruct the defective part of your body—then await the result with perfect faith in the accomplishing of the strong purpose of your effort. If you do this conscientiously you will convince yourself thoroughly of God's omnipotence and omnipresence—you will be conscious of it within you and about you and permeating every part of space, and you can depend upon it by simply allowing it to govern you.

Every successful achievement ever accomplished by any one, by a community or by a nation, has come through trusting that supreme power. The soldier or the

general who penetrates into unknown regions has laid aside all fear, unconsciously probably, and he is trusting the power and wisdom and the presence that sustains him, not thinking for a moment that he is trusting God. And yet this thought while purely metaphysical, is not in conflict with any preconceived conception of God. But instead of relying upon the spiritual elevation which worshipping God gives us, he relies upon God for everything, and makes man nearer to his source of being in his unconsciousness than he ever could have been had he simply thought that he receives some things from this power and others apart from it.

No man can spend twenty-four hours absolutely relying upon the idea that God's presence is all power and wisdom, without making a step forward. He will find that he has gained the victory over any condition he intended to master. When he has determined to permit all the supreme power in its action to control him he has determined to obey God.

Self treatment depends upon this one idea; there is a natural unchanging law, and reliance upon this law, and trusting it with absolute confidence in our ability to do what we determine to do in withdrawing and letting the law operate, is bound to produce the desired result. Some of the most miraculous cures come from one single prayer offered by a devoted Christian, but the one who offered that prayer believed that the God to whom this petition was offered was equal to giving what was asked. And after all we find that all things that have ever been accomplished have been accomplished because of either conscious or unconscious co-operation with this law in all its provisions.

Whenever a man makes a success in any line he does so because of conscious or unconscious harmonious union with the unchanging law. If the law were subject to change as we are subject to change, then this would be purely a world of chance. Such a thing as science could never be possible. The science of chemistry, or as-

tronomy or mathematics would admit of no foundation whatever.

The old Hebrew conception of the law is that if you are out of harmony with any phase of the law you are guilty of infraction of the whole law, and that conception seems to apply to the human body as well as to the universal expression, because if we encounter an inharmonious condition in the body we seem to be out of harmony with the whole world.

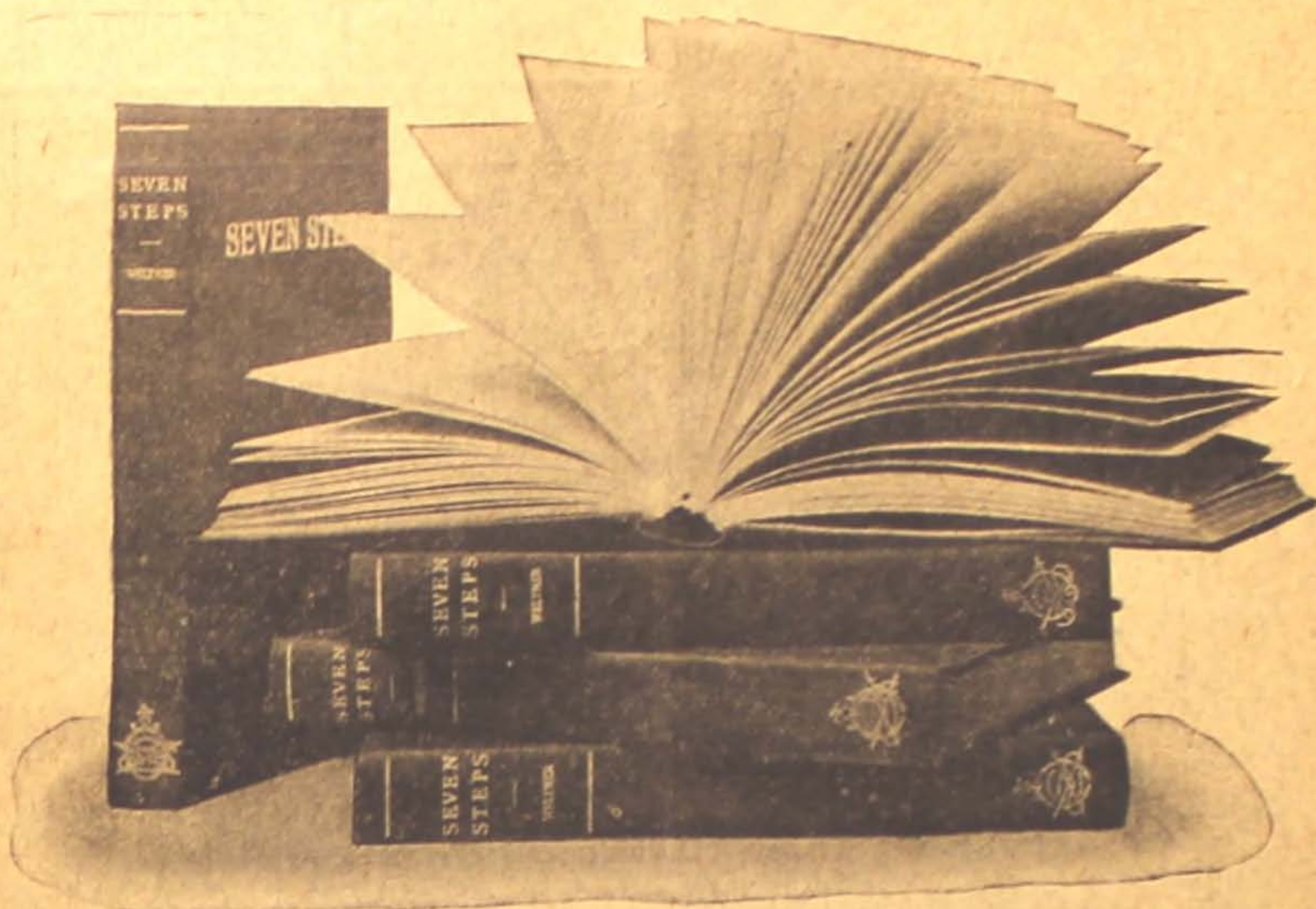
The law does not change. If we violate one part of it we are guilty of violation of the whole, because it is all moving as one great purpose—one unified thought. Then in your self treatment you want to assume that this great law exists in all its divine harmony of expression, and trust it absolutely,—say to yourself that no matter what the consequences you are going to rely upon the power within yourself which is a part in substance and activity of the universal law.

You will soon have an absolute consciousness of the omnipotence of God in all your life and actions, and you will rely consciously upon its power.

Try this for twenty-four hours unquestioningly and unreservedly, and you will never again be at a loss to know how to heal yourself. Trust yourself and the supreme power of God and then recognize your relation to and with that power.



The men who have left their impress on the world are the men who have been terribly in earnest. Nothing great is achieved without earnest, deadly earnest, work. The slipshod time-server never succeeds the proprietor of the place. It is the man with the hoe who hoes that gets there. It is dangerous to get in the way of a man who has started out to accomplish something really great. If you are in his way, you may be crushed, to oppose him is certain defeat, for the man who is really in earnest brooks no interference with his plans. He does not seek flowery beds of ease. He rather prefers the thorns of difficulty, they goad him on to greater effort.—The Ghourki.



Prof S. A. Weltmer, the story of whose life is contained in the book "Seven Steps" as shown in the above halftone, although a comparatively young man, has accomplished more than any other modern Psychologist. Unlike others in the field, he has converted the beautiful theories of "NEW THOUGHT" into practical fact based on laws, easy to teach and effective in practice. He attracted the attention of the Metaphysical world by not only claiming but actually healing disease without medicine or surgery. His successes are, not just a few experiments to prove his science, but are among the thousands.

"SEVEN STEPS" is the latest book published by the WELTMER INSTITUTE.

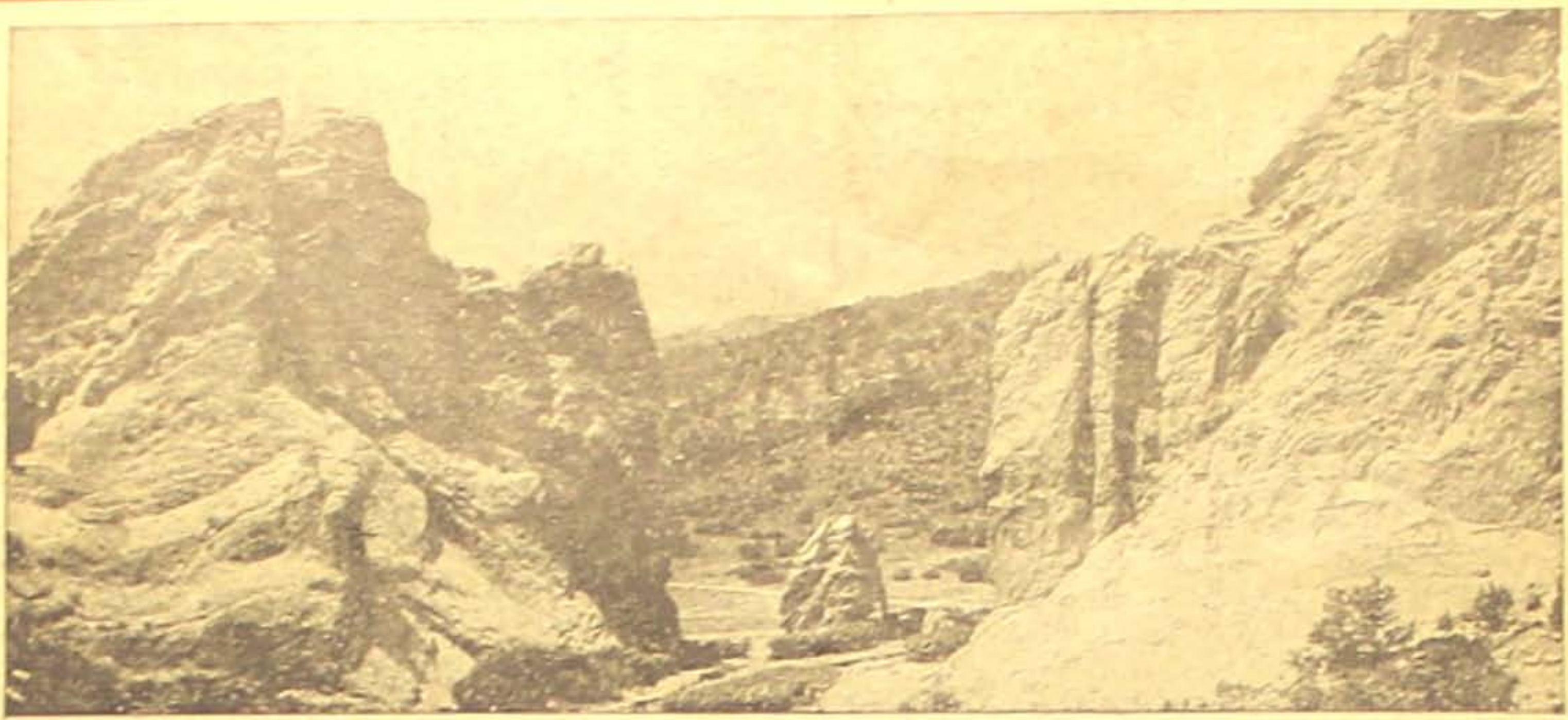
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GEN'L PASS & TKT AGT.
ST. LOUIS, MO.

Four Year Course in

Suggestive Therapeutics

THE FIRST COMPLETE COURSE

The Weltmer Institute of Suggestive Therapeutics is duly organized, incorporated and chartered under the laws of the state of Missouri, and is able to confer the degree (S. T.) Suggestive Therapeutist and grant a Diploma to any graduate who has an average on examinations of 80 per cent with no single grade lower than 70 per cent.

Heretofore we have taught about 40,000 students to heal the sick and afflicted without medicine or surgery. They have all learned to heal in less than three months and although they are not thoroughly equipped, they are able to do a wonderful amount of good. In fact, these short course graduates have by their good work, made the Four year course a necessity. They have made the practice of Suggestive Therapeutics so popular among their circle of friends and patients that few who are once treated, will ever again return to medicine, thus making very definite the demands for Suggestive Therapeutists who are thoroughly prepared to handle a general family practice.

The Four Year Course which is outlined below will prepare any man or woman who is in earnest to cure every known disease without the use of drugs and enable them to perform the office of an obstetrician, dress wounds, etc., etc.

We have thoroughly competent teachers in each chair and each is authority on the branch of study with which he is entrusted.

The first semester of Ten weeks is introductory and basic. The second semester of Four weeks is practical. In this second semester the student will LEARN TO CURE DISEASES and one passing the examinations for the First School Year will be granted a CERTIFICATE of Promotion, giving him the right to practice just as all our regular Short Course Graduates have done and in this way the student will be able to get practical experience between terms and many will be able to make enough money to pay expenses for the Second School Year.

experience in the field, the Class for the Second school year will be called together. The Second school term begins April 9th, '09, and ends July 18th, '09.

The Third year begins January 2d, 1910, and ends April 10th, 1910, and the Fourth year, the Graduating Class will assemble September 7th, 1910. Final examinations will begin December 1st, 1910, ending December 7th, 1910. Then the week from December 7th, to the 14th, will be commencement week. On the evening of the 14th, Prof. S. A. Weltmer will lecture to the class, deliver the Diplomas and confer the degree (S. T.) on the graduates. After the Class Banquet the graduates will be dismissed, giving all, even those from distant states and foreign countries time to reach home for the holidays.

A Graduate of the Weltmer Institute can start at once into a paying practice. He does not need to wait several years like the Medical Doctor, and whenever a Graduate has not selected his location, we will find one for him where he can start to work at once.

TERMS

Tuition for the Four School Years is \$450.00 payable as follows:== \$150.00 on matriculation. \$100.00 at beginning of the Second Year. \$100.00 at beginning of Third Year and \$100.00 for the Fourth Year. All charges for *Text Books are Included* in the tuition for the first year.

Anyone who has ever paid any tuition to the Weltmer Institute will have a full credit of the amount paid; but no one will receive credit for more than \$75.00 on any one term of the Four Year Course.

Comfortable rooms and clean, substantial meals may be secured nearby the Institute at rates ranging from \$3.50 per week to \$2.00 per day and upwards, according to the luxuries required.

Special Advantages to Families

If two or three in one family should come together it would be much cheaper and perhaps more suitable to secure furnished rooms for light housekeeping. Furnished rooms may be secured for \$1.00 to \$3.00 per week, which makes this plan even cheaper than renting a house and moving furniture. This also makes it less expensive for an entire family to move here and send the children to the Nevada schools.

Nevada affords more advantages for school children than a few large cities. We have a fine system of grade schools and high school, Cottey College Seminary and St. Joseph School and Orphanage.

FOUR YEAR COURSE IN SUGGESTIVE THERAPEUTICS

FIRST YEAR

FIRST SEMESTER—10 WEEKS.	SECOND SEMESTER—5 WEEKS.
PSYCHOLOGY — (Descriptive). Five lectures per week.	SUGGESTIVE THERAPEUTICS — (First Principles). Five lectures per week.
THE CELL. Five lectures and recitations per week for ten weeks.	ANATOMY — (Descriptive). Five lectures and recitations per week.
INORGANIC CHEMISTRY. Two lectures per week.*	ORGANIC CHEMISTRY. Two lectures per week.*
PHYSICS—(First Principles). Two lectures per week.*	PHYSIOLOGY. Five lectures and recitations per week.
PRINCIPLES OF EVOLUTION. Lectures on Monday, Wednesday and Friday afternoons for ten weeks.	PHYSIOLOGY—(Experimental). Two lectures per week.*
HISTORY OF PHILOSOPHY. Lectures on Tuesday and Friday afternoons for ten weeks.	HISTOLOGY. Three lectures per week.*

THIRD YEAR

FIRST SEMESTER—10 WEEKS.	SECOND SEMESTER—6 WEEKS.
PRACTICE OF SUGGESTIVE THERAPEUTICS. Three lectures per week.	PRACTICE OF SUGGESTIVE THERAPEUTICS. Five lectures per week.
ANATOMY — (Applied). Five lectures and recitations per week.	ANATOMY — (Applied). Five lectures and recitations per week.
OBSTETRICS, GYNECOLOGY AND DISEASES OF CHILDREN. Five lectures and recitations per week.	OBSTETRICS, GYNECOLOGY AND DISEASES OF CHILDREN. Five lectures and recitations per week.
DISEASES OF THE SKIN AND VENEREAL DISEASES. Three lectures and recitations per week.*	DISEASES OF THE SKIN AND VENEREAL DISEASES. Three lectures and recitations per week.*
PSYCHIC RESEARCH. Two lectures per week.*	PSYCHIC RESEARCH. Two lectures per week.*
MENTAL AND NERVOUS DISEASES. Two lectures per week.*	MENTAL AND NERVOUS DISEASES. Two lectures per week.*
MECHANICAL MANIPULATION — (Clinic). Two lectures per week.*	MECHANICAL MANIPULATION — (Clinic). Two lectures per week.*

* Laboratory work in these branches two or more hours per week.
This Four Year Course will be installed Sept. 7, 1908. For particulars concerning enrollment address Dept. C, Welmer Institute, Nevada, Mo.

SECOND YEAR

FIRST SEMESTER—10 WEEKS.	SECOND SEMESTER—5 WEEKS.
SUGGESTIVE THERAPEUTICS — (First Principles). Five lectures per week.	SUGGESTIVE THERAPEUTICS — (Theory and Practice). Five lectures per week.
ANATOMY — (Descriptive). Five lectures and recitations per week.	ANATOMY—(Regional). Five lectures and recitations per week.*
PHYSIOLOGICAL CHEMISTRY. 2 lectures per week.*	EMBRYOLOGY. Three lectures and recitations per week.*
PHYSIOLOGY. Five lectures and recitations per week.*	PSYCHIC RESEARCH. Two lectures per week.*
PHYSIOLOGY—(Experimental). Two lectures per week.*	PSYCHIC RESEARCH. Two lectures per week.*
SYMPTOMATOLOGY AND PATHOLOGY. Five lectures and recitations per week.*	SYMPTOMATOLOGY AND PATHOLOGY. Five lectures and recitations per week.
	MECHANICAL MANIPULATION — (Clinic). Two lectures per week.*

FOURTH YEAR

FIRST SEMESTER—10 WEEKS.	SECOND SEMESTER—4 WEEKS.
CLINICAL, SUGGESTIVE THERAPEUTICS. Five lectures per week.*	CLINICAL, SUGGESTIVE THERAPEUTICS. Five lectures per week.*
ANATOMY, PHYSIOLOGY AND PATHOLOGY. Three lectures per week.*	ANATOMY, PHYSIOLOGY AND PATHOLOGY. Three lectures per week.*
OBSTETRICS, GYNECOLOGY AND DISEASES OF CHILDREN. Five lectures and recitations per week.	OBSTETRICS, GYNECOLOGY AND DISEASES OF CHILDREN. Five lectures and recitations per week.*
DISEASES OF THE EYE, EAR, NOSE AND THROAT. Two lectures per week.*	DISEASES OF THE EYE, EAR, NOSE AND THROAT. Two lectures per week.*
BACTERIOLOGY, HYGIENE AND ANTISEPTICS, DIET. Two lectures per week.*	BACTERIOLOGY, HYGIENE AND ANTISEPTICS, DIET. Two lectures per week.*
MENTAL AND NERVOUS DISEASES. Two lectures per week.*	MENTAL AND NERVOUS DISEASES. Two lectures per week.*
NECESSARY SURGERY. Five lectures per week.	NECESSARY SURGERY. Five lectures per week.*