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EDITORIAL—*The Teacher and His Pupil*
CONSCIENCE and CONSCIOUSNESS
S. A. WELTMER

STUDY OF TREASURES
DAILY CONCENTRATION
TREASURES—Poem
COZY CHATS

GRACE M. BROWN

"MY IDEAL"—Extracts from a Lecture at Welt-
mar Institute, by

MISS NONA L. BROOKS

SUCCESSOR TO THE WELTMER JOURNAL
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Treasures

*It is not in the shining gold
Which fills our coffers;
Nor yet in fruitful lands
Far reaching in their outstretched granduer
Beyond the setting sun rays,
That treasures of enduring life are found.*

*It is not in the varying richness
Of glittering gems and costly garmenture;
Or e'en in fairest youth
All sweet and beautiful
With fresh new life,
That treasures of eternal strength are found.*

*It is in simplest wisdom
Which supplies our minds;
It is in Nature's plenteous storehouse
Filling to the depths of beauty consciousness
Our harkening souls,
That treasures of enduring life are found.*

*It is in riches of our loving thought
All radiant with life's hope and joy;
It is in youth unceasing
Complete and beautiful with life long service
In His name,
That treasures of eternal strength are found.*

—G. M. B.

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S. A. WELTMER, Editor.

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Study of Treasures

Grace M. Brown

No thing can endure in an atmosphere which is insufficient to sustain it.

No thing will be attracted into an atmosphere which is inharmonious to it.

Men create their own atmosphere by the quality of their thought, consequently their environment and their possessions depend upon their thought and their treasures are of the strength and quality which men manifest for themselves.

It is so easy to blame others for the seeming lack of treasures in our lives; as the disappointed child blames God for the storm which interferes with his treasured play hour; as the heart broken mother blames God for taking her treasure child from her, so do most men blame some one or some force for the lack of possessions which depend entirely upon themselves.

The treasures of everlasting life are not those which come as gifts from someone else, or even as gifts from God. Surely it would not be just if one man was more gifted than another or if one man was less favored than another.

One child may inherit great material riches, may even seem to have greater physical advantages than another, but in the light of truth it is not so; each soul attracts exactly the quality of opportunity which is within itself and each soul has the power to purify its quality. Therefore the condition which environs each man is exactly what his soul requires in its evolution.

So each person earns his own treasures, and by earning a thing we do not mean that it is necessary to work at manual labor for the dollars with which to buy it, or to drudge so in acquiring such a lot of unnecessary information that the treasures of understanding are out of reach, but to cultivate that quality of soul which will enable us to attract those treasures which our entire being demands; all things are added when we have the quality within us which attracts all things.



The capacity of man increases and with enlarging capacity the desire changes; with the change of desire the idea of the value of treasures change and what seemed the ultimate joy of possession yesterday, may be utterly valueless today.

The capacity of the man determines his conception as well as his power of attracting what he calls his treasures and with the attainment of his desire, the capacity increases to attract and entertain other treasures.

As we look upon our past lives do we not see how our idea of treasures changes with every added year; do we not see the treasures of our child's world fade into the treasures of a broader realm? and who knows how soon the treasures of today may fade into dim recollections as we go on in our work of enlarging our capacity and strengthening our souls.

It is the use a man makes of his oppor-

tunity which determines his life; it is the love quality of the soul which determines the capacity and each man has the opportunity and the capacity to accumulate the treasures which his soul demands.

Verily the enduring treasures are those which live in the soul; even the treasures of parenthood, the blessed little children, are evanescent with the advancing years, for the parents give their treasure children to the service of the world and rest in the joy of the greater treasure which results from their own unselfish service in so doing; the treasure which comes with the beautiful experience of parenthood, a treasure of enduring life.

There can be nothing of value apart from truth and no lasting force can exist long in an impure environment, consequently the treasures which are everlasting are those which are built upon the rock of truth and which can endure the rare atmosphere of purity.

If men were only true to themselves; if they would only follow the demand of their souls, how easily the treasures would accumulate. But this mistaken idea of duty stands like a huge barrier between man and man, as well as between man and the treasures of his soul. It is so easy to lose sight of the real duty, the love duty by bowing our head under the yoke of fancied duties.

The yoke of the true duty is easy and its burden is light; the yoke of the false duty is heavy and its burden is as the burden of a fainting soul.

It is no man's duty to carry the burdens of people who are perfectly capable of co-operating in the work of the world. He injures them by depriving them of their opportunity of expression as well as weakening himself; whether he realizes it or not, there is rebellion in his soul and his atmosphere is not sufficiently pure to strengthen the soul treasures. Those who allow themselves to be parasites on his generosity and strength may say he is unselfish but sometimes the word "unselfish" covers a great deal of injustice.

Every man receives in full abundance just exactly what he gives, he who is will-

ing to grant every other man his freedom is a free soul; he is free from the bondage of condemnation for he can not criticise a man when he grants him absolute freedom of expression. Such a man sees the positive expression of life in everything and the positive conditions environ him and the atmosphere of his treasure is pure and open and clean as the sunlight.

He who sees the beautiful side of every one else rarely finds any one who does not see the beautiful in him, and the truth part, the enduring part of every person is beautiful.

We all love the appreciation of our fellow men. Any man who says he does not care for the opinion of people deceives himself; he cannot be happy without his own approval nor can he be quite at peace with his soul without the approval of other men for the simple reason that if he deserves it he will have it and if he does not have it, it is a sign to himself that he does not deserve it.

We may possibly arrive at the place where criticism and condemnation do not hurt us but it will be when there is nothing in us to condemn and consequently we cannot recognize the condemnation; then it will dissolve of its own weight because it has not the cohesive force of our recognition.

Lies do no lasting harm if they are ignored; a lie is nothing and cannot exist unless some one fans it into life with a breath of truth recognition; if it is not recognized it will simply dissolve.

But we never reach the place where we are unresponsive to love, that would mean that the soul itself had disintegrated.

There are many reasons why we love the appreciation of our fellow men; every thought of love which comes to us strengthens us and gives us health on all planes. Recognition of effort is a treasure of everlasting power, and it is simply natural that we should desire it.

Sometimes a word uttered by a friend carries with it a most wonderful treasure and it is so easy to speak the sweet free word of encouragement, so let us give free

ly our words of love and appreciation to the world's workers.

The treasure of friendship is of the utmost value. When Christ said "Love your enemies," he made no mere sentimental request to his followers, but he expressed a profound occult law. If you love your enemy you have no enemy and there is no barrier between you and your other self; if you meet all men in love, the barrier between you and sorrow will melt as the mist before the sun ray.



There is quite a difference between loving good and hating evil; some people, even some of our writers and teachers have a way of hating what they call evil and spend their lives in iconoclastic denunciation of great wrongs which, if they were let alone without recognition, would soon dissolve.

Others, men such as Emerson, love the good and have no consciousness of evil. Therein was Emerson's great strength; the secret of the wonderful magnetic force of his writings rests in their positive constructive quality.

There is no real strength in condemnation of any kind and any teacher or writer or speaker who teaches or writes or speaks negatively is simply stirring up froth, his words are as idle as the sea foam which dissolves before it is really formed.

It seems odd that men so frequently condemn and shut out of their lives the very things which would be of the greatest practical use to them, thereby placing barriers between themselves and their complete expression, barriers of disease and poverty and woe, when by simply refusing to enter their minds, they would purify to admit inharmony and unhappy thoughts the treasure house of their souls and all things would be added, even the treasures of earth.

No one wishes to disparage the value of gold and other earthly treasure; they are the means of attracting much that is of enduring quality. All these earthly treasures are of great importance, not because of their intrinsic value but because of their symbolic value and the sustaining

importance of the things which such riches will procure.

The fact that money is the means of exchange makes it indispensable and gives it a symbolic force of very high quality, but it should be recognized in its true light as a method and as a symbol, as something which has its part in the activity of the law for an ultimate purpose, and not at all as the resultant treasure in its self.

The treasures of life are always of positive character and must be attracted by using the positive thought and creating the positive atmosphere. We must positively know what we want and make our demands without doubt and without fear. We must formulate no thought in our mind which we do not wish returned to us with interest.

It is not so much what a man has, or even what he thinks he has that constitutes his treasures. It is the quality of his soul energy which permeates his entire being and which results in his manifestation of the atmosphere which naturally attracts the desire of his soul.

And if man could only realize that by simply permitting himself to trust the law, simply by being conscious that he has the power to be what he wishes to be and to have what he desires to have, that all things are his as he wants them, how easily and naturally all anxiety would disappear and all the treasures would be added.

The riches of the soul which unselfish co-operation with the law always gives, are bound to attract riches on all planes, he whose treasure house is pure inevitably attracts his soul desire.



If we have faith in our fellow man, he will have faith in us; if we love our fellow man and recognize him as a living expression of God, he will recognize us in the same way. The law of the Lord manifests in completeness in all of its detail. He who would have the treasures which are everlasting must abide in that law.

It is not a strenuous process, this abiding in the law; it requires no particular effort; all one has to do is to fulfill the work of the hour in love. Do the best you

can this minute with the work which presents itself this minute and if you do the best you can you never have time either for anxiety or condemnation; the result is that you go into the future moment free, and in the atmosphere of freedom comes each moment a broader experience and advancing consciousness bringing to us more and greater treasures.

The treasures of the soul are those which strengthen its energy and give it power of complete manifestation; they are no something to lay up for future use, but something to use and give value today.

If we have erred or even if we do not

think we have erred, we can so fill ourselves with the constructive force that all error disappears, we become the storehouse for the soul treasures; we attract the joy of life, and as we attract, we radiate in our turn the positive influence to other people.

In the truth life, in the love life, the atoms are clarified and purified and constantly strengthened with the quality of sustaining life energy and the person whose thoughts are of love is bound to clarify his atmosphere so that all things are added unto him.

Conscience and Consciousness

S. A. Weltmer. *

Notwithstanding that the two words conscience and consciousness are derived from the same root word they do not convey the same meaning.

We are constantly brought to the knowledge that we lack words to describe things that are new to us. To briefly outline the distinction between these two terms, we shall consider other terms that have come into common use in the last two years, not only in the "New Thought" language, but in the Higher Criticism. Such terms as "the objective," and "subjective mind," the "conscious" and unconscious mind." In speaking of the latter, we would draw a finer line between that which is known and that which is not known, than we would to speak of the objective and subjective mind.

In order to comprehend conscience in the sense in which we shall use it here, one must comprehend man as a personality aside from his body, that is, considered separately from himself physically.

Conscience is a faculty of the spiritual man. Consciousness is a faculty of the outer man. It is necessary in all our discussions and definitions, to divide in thought what cannot be divided in fact.

There may be no way to give physical demonstration of the division thus made. The attempt to do this has lead to many misunderstandings of terms.

The late lamented Thomas J. Hudson was a prolific writer, although most of his work consisted in compiling what has been written by other authors. His work gives him the credit of representing man as a dual creature—a spiritual and physical creature—as having two minds rather than a mind with two faculties. We speak of the conscious mind as that which has been brought out into consciousness and the unconscious mind as that which is yet undeveloped.

That there is an unlimited capacity for development in that which is yet unknown, everyone believes to be true. Sometimes when one steps out of his sphere and sees what great progress has been made in various lines, he thinks that everything that can be known is already known. The unlearned person sees the wonderful scope of attainment, and thinks that the highest ambition of his life would be realized if he knew as much as some other person, while the fact is that the capacity in one is as great as in another, but one has de-

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veloped his faculties, while the other has not.

That which we know of things outside of ourselves is what comes to us in consciousness. That which we feel and know to exist but which has not come into manifestation is that part of us which is yet in the realm of conscience.

To define these terms separately: In consciousness, I know the forms of Being and realize myself as separate from these forms. In conscience, I know Being itself and realize my oneness with it.

Conscience was defined to most of us when we were school children, as being an "innate knowledge of right and wrong." By some writers, we have been told that conscience is "the inward monitor which warns man of the right or wrong of an action unperformed." But it is man's judgment based upon his recollection of past events that tells him whether it is right or wrong. His conscience has nothing whatever to do with it.

Conscience can never be wrong, never sees wrong, is not capable of comprehending wrong. That part of man which is not yet developed is right. It has not been tainted or misdirected by any of the false views thrown upon it by the outer man.

There are two characters in the Bible who are representative philosophers of these two phases of human life. Solomon was the philosopher of consciousness. Jesus was the Philosopher of conscience. Solomon regarded all things only as they came forth into manifestation. Jesus continually referred to that which could be brought into manifestation, that which was in the heart. Jesus made a wide difference between what man could see and what was possible to be seen; what man thought he was, as compared to what he actually was. Solomon was continually pointing out the things which would gratify the physical senses and only at times, did he ever recognize the Inner Man.

We find there is something within man that will not be satisfied by a comparison between simply the forms of being; there must be something other than that which appears to be. On the other side, there is that form of action which we call habit,

which creates desire. The senses having been gratified by any particular thing which appeals to them, desire a repetition of that thing. Or, having once experienced that which produced discord or pain, it at once established a fear of a return of that thing. We call that longing for the repetition of sensual pleasure, desire. Desire calls for the repetition of an act, a taste, an odor, or anything that gratifies any one or more of the senses of the senses.

The element from the unconscious mind which calls for more than it possesses, is Hope. Hope is always pure. Whenever thoughts of the future are at variance with that which would make them better it is not Hope which inspires them.

Conscience is that part of ourselves which has not been tainted by contact with the outer world. The thoughts which come from that side of man and prompt him to act, would cause him to act perfectly. There is no one thing that convinces the metaphysical student of the justness of the position that nature, if left alone, would produce perfection, so much as the science of healing. Until the unconscious mind has been disturbed by the outer influences from the relation of consciousness, everything relating to it is perfect.

This Inner Man which knows perfectly, feels perfectly, and lives eternally, is dependent wholly upon the outer man for what he receives from the outside world, so that he may come into the realms of consciousness to such an extent that he can give expression to his thought. The innate powers of the human race are constantly manifesting themselves in the advancement of civilization.

Conscience, according to my definition, is the faculty of knowledge of the unconscious mind. It is that part of us that knows that we are and knows that other things are. Left to itself, so far as our physical bodies are concerned, the unconscious mind will keep these bodies in perfect running order, because its metaphysical knowledge is perfect.

The one avenue to the unconscious mind is belief. Beliefs find place in the

mind and manifest themselves in the life of man. If it were not for the fact that there is some power within that is more intelligent than the conscious mind, so far as the life of the body is concerned, man would not be alive today. The Inner Man never wholly gives up, never becomes wholly impressed by erroneous or disturbed external ideas.

This part of man in which dwells conscience, being like the Father, has perfect and unlimited power, perfect and Infinite knowledge and fills the universe with its presence, invisible even to itself. Jesus told man to seek it. It is the kingdom of heaven within, and when one realizes that, he will find with it the ability to add to himself all other things.

The unconscious mind has existence and its impulse is to keep on living. The very sense of its own nature is to live; and life was sweet before Jesus told us it was immortal. Life was sweet to the human being long before he knew it could never end. It is the natural impulse of the Inner Man to keep on doing that which it can do. It has a purpose and that purpose is to make the body in which it lives, perfect, and to shed abroad a perfect influence. Its power is unlimited.

It directs the action of the organs of the body. It knows how to form the secretions and juices that will cause the food to digest how to add muscle and bone and cause the various parts of the body to grow into a perfect condition. It knows how to give color to the cheek, and elasticity to the step. It knows how to prompt the conscious mind to its real needs. It does not interpret its wants to the outer world. It has a language of its own; but we are just as ignorant of the terms used in its expression, so far as the nomenclature goes, as we are of the heart's effort to tell what it feels.

But the unconscious mind can believe a lie coming from the conscious mind. It has no power to reject the commands of the conscious mind. It will faithfully perform any duty assigned to it, and it cannot waver even for a moment.

Plant in the mind of the lively, healthy child the belief as soon as it reaches the

realm of consciousness, that it must die at a certain age, because it has inherited some dread disease that has fastened its terrible fangs upon it. From that moment, if that thought becomes fixed in the mind of the child, it will live in expectancy of that thing. It will finally come into its realization because the mind will hold the body in a state of tension and produce the very condition feared. Why can it do that? Because the mind of itself is going to carry out and manifest what it believes, sooner or later. If it relates to the body, it will manifest itself in some physical condition just as certainly as the opposite belief is not introduced to dissolve and destroy it.

In the realm of conscience we live, although not knowing how. Man has constantly sought for this realm of the Unknown. All of the religions of the earth point to the time when this part of man will be free from his environment and the house in which he lives, instead of being regarded as a prison in which he is forced to dwell, will be considered a temple in which he lives and which can be changed at the occupant's will.

We cannot realize the effect of belief until we study our own nature. The unconscious part of ourselves cannot do other than execute the order committed to it by a command which is issued whenever a belief is accepted.

To believe in disease, human weakness, dishonor and death is to command the power within you to manifest such conditions, unless that belief is disturbed. If one has a destructive belief in the mind what should he do to overcome it? He should realize that the power is within him to overcome these things and that he has the right to the full use of that power. What would that be? It would only be bringing into recognition this conscience within.

This was not known to the ancients in any distinct or clear manner, although in the Oriental countries, in Persia for instance, they caught a glimpse of it. Their view was peculiar. They believed this unconscious mind of man was a distinct personality that could leave the body at will,

and they constructed for it in their philosophy, an astral body. They believed one could go into a quiet place, lie down and pass into a deep trance in which the conscious mind would sleep while the Inner Mind would travel to and from some other place. The adepts who acquired power in this way had some rules for acquiring it, and the method used was one which would serve to get them into an absolutely receptive silent mood. There grew up a custom among these adepts of self-inflicting punishments. Of course, there were people with such temperaments that they could not become quiet at will. Many of the devotees of the church thus searching for the Soul of Man, would lie upon beds of spikes and punish their bodies instead of controlling them; thinking that the body, if devoid of feeling, would allow the astral body to go off into another sphere.

Jesus, gave the world a new conception. He taught that if one wishes to know what is in this Inner Mind and what it desires, he should go to his secret chamber and tell the Father in secret, and the Father will reward him openly. Having found the truth within, he could then fearlessly declare it from the house-top.

The Divine part of man is constantly seeking something higher. It yearns after eternity and for that knowledge which seems past all understanding. It goes out to others in the world, forming what we term friendship, which produces influences, which we call love and destroys vibrations of hate and discord. All are children of one Father, and that side of nature is Divine.

As before explained, the unconscious mind can do nothing except what is delegated to it, but it will do that whether it is desired or not. Many an individual has taken hastily into his life a thought, which becoming an influence, has ended in his own destruction. No destructive thought can go from the outer consciousness and be delegated to the Inner Man, which the Inner Man cannot find power to overcome if he recognizes the importance of having its effects eliminated.

The poet says: "Earth has no sorrow that heaven cannot heal." That which goes into your life and there produces pain and misery is admitted either consciously or unconsciously. All that works out perfection in your life and heals your diseases, makes you strong and self-reliant in the development of your own latent faculties. You of yourself did not admit these. It was God who endowed you with that kind of a nature.

Then the question of importance is, "How shall conscience prevail?" We can find the way by following closely this line of thought. The purpose of the unconscious mind is to perfect all that it acts upon. The power to do that is supplied by its Creator. Man was never given domain over the body. He was given his body as a tenement. He was asked to use it and let it be replenished, when its energy is expended, by that power which he had primarily. In order to be controlled by a thought that will heal him, man needs only to displace distracting thoughts that do not heal. As I have explained, the thoughts in the human mind that produce a perfect body and heal disease, come from the Maker. They do not require investment, as they are already there.

How shall conscience rule? How shall Being which is perfect manifest itself in anything but perfection?

We read in the Bible of the in-dwelling spirit. That in-dwelling spirit is the ruling man. It is of the nature of its Creator and operates upon the body perfectly if left to itself, but imperfectly if disturbed by thoughts that interfere with its action. Moses seemed to have grasped this idea. It was one of the thoughts gathered by him from the thunders of Mount Sinai, and he declared that God was a jealous God. There must be one purpose to be fulfilled, one harmonious action of the Law of Being, to receive the most perfect result.

The poet who wrote the song, "Let the Savior in," had a glimpse of the idea of reaching this unconscious side of man. When one withdraws from his faculties, he can then reach the unconscious part of himself.

In our age, we live an artificial life almost entirely. People are considering that it is the inventions of man that will make them perfect, overlooking the fact that in the air there is enough oxygen to make the blood pure and enough nourishment in natural food to make the body grow up in health and strength and in its natural capacity to sustain life. If man will follow his natural feelings and will expend the needed energy, and rest when he is weary, he will find a renewal of the same power that made the first supply.

There are persons who seem to run to a tangent on everything. For instance, the physical culturist says that each motion makes one stronger. His philosophy is wrong, but his method of procedure is right, and because it is right, it produces results. One cannot move the hand without expending energy; hence every exercise that that man performs, every motion he makes, throws off a part of the energy which God gave him. Why is the method right? Because when man naturally follows the periods of exercise and rest, a new supply of strength is given from the same source from which the original supply came.

Jesus says: "if you ask in faith, believing, you will receive." You shall receive. It is already there, but it can only come into manifestation when its presence is recognized and its use demonstrated.

So when one of my patients asks me, "What must I do?" My answer is that he should not think of his body. If he thinks that he can make his body perfect, let him consider the statement of Jesus: "Which of you, by taking thought, can add one cubit to his stature?" Not you. Not I. That is the Father's work and what he has done, He is continually doing. What must one do to get His Law to operate through the body? Let Him in. Then one can readily see the disadvantage of holding that mental attitude that prompts the patient to continually recall every physical experience so as to be able to tell of every little ache and pain that has come into his life.

I remember one old gentleman who told me his troubles every time he saw me. I

decided one morning to make a mark on a piece of paper on the desk before me, each time he mentioned a different ailment. When he had finished his story, I counted the marks and found that he had named twenty-five different complaints from which he suffered. He did not know how to let go his ailments, but knew exactly how to keep them. He had given to his unconscious mind the duty of taking care of his ailments and reminded it of its duties every day.

Tell the patient to forget about those things. He may say, they hurt so badly that he cannot keep from thinking about them. But if he thinks about them it will only make them hurt worse, because the inner man must act upon the belief which one forms in the conscious realm, and just as certainly as time goes on it will bring a fixed belief into manifestation.

Solomon says: "Train up a child in the way he should go; and when he is old, he will not depart from it." Fill the mind of the child with broad hopes. Do not teach him just to love those who love him. Teach him to love all, and he will find himself capable of being willing to divide with all the world any truth he discovers, any joy he may have. If he is taught to be selfish and that he need not work for others unless he is rewarded for it, he will be so trained that he will become a grasping selfish man, who cannot draw others to him. He will certainly bring into manifestation what he has been taught. Why? Because this part of man which recognizes Being will do whatever is committed to its performance.

One may say, if he did not take the proper care of his body it would get out of order, just like the house will, if the housewife neglects to clean it. Do you know there is not a single portion of this body that does not take care of itself, if one would follow his natural promptings? We live in a temple every apartment of which is cared for by a perfect servant who never goes wrong, except at the command of the conscious mind. It not only does that which is best for the body, but it is so absolutely obedient that it will do anything it is charged to do.

That part of us which acts from the side of our nature where conscience dwells, which will carry out orders perfectly, if not interfered with, always brings a perfect result. No thought ever comes into that side of man that is not supplied direct from the Creator. Hence, our joys, health, and all things of value, come from that side of our lives. Those things which produce even the slightest, discord, disappointment or distress, come into our lives at our own volition.

You chose yourself the burden which is now heavy for you to bear. You invited into your life the very enemies that are trying to destroy you both from within and without. What can be introduced into your lives to destroy this? You do not need to introduce anything. Remember, there is a force within, which desires to manifest its perfection. All you need to do is to step out and let the power within that is always there, do this work; and it will do it perfectly.

As I have explained, nothing else proves, this so perfectly, as the subject of healing. Jesus knew the force of demonstrating truth in that particular manner. No doubt, the man whose arm was paralyzed could have lifted his arm many times when he did not try, but there came a time when he could not do it, and by his consciousness he found himself unable to lift it. But when the Son of man whose Word was Law, applied that Word to the physical ailments about Him and told him to stretch forth that arm, that Inner Self responded and acted without any interposition from the conscious side.

He who leaves the unconscious mind to do what it can do, is constantly bringing the powers and beauties of the inner Self out into the conscious realm.

We find that we must appeal to the reason of man. Jesus appealed in a measure, to the superstition of man, because He appeared in an unreasonable age. I would ask you to go back over your life and see what produced your happiness. Was it some one upon whom you could cast your burdens? No. The greatest happiness you remember is some duty done that seemed to have sprung out of your

own being; some impulse that came from within and brought happiness, not only to you, but to others. You were acting in perfect conformity with the perfect mind within. Every effort of yours was in harmony with that part of yourself which knows Being, and in its final analysis is a spark of the Divinity.

We know we are, but it seems difficult to grasp the thought that we always will be. We have not, as a race, accepted the belief of eternity, or of the immortality of the soul. That person who is constantly fearing death, and placing before himself that which will darken his pathway, has not as yet grasped a full conception of the idea that he can never die. Life is immortal. The very meaning of the term is that we can never cease to be.

Are we conscious of a power that will enable us to rise above all the difficulties that may assail us? Do we trust ourselves to a perfect law which is operating within us? Do we know Being and that we are one with it? Do we know all the power and wisdom of the universe is ours to use? Do we know that if we want health, we will have to trust the Creator for it? Do we know if we want happiness, we will have to seek that side of our nature, that golden chain that holds to life and guides us through all the dark hours of struggle? When we learn to trust that self within, we learn to trust God. To trust perfectly, it is necessary that we know that there is within us the power to know perfectly. The unconscious mind of man has the faculty of perfect memory, acts through the law of suggestion, and has the power of communicating with other minds in a manner known only to itself and the other mind. When this Inner Man knows that there is a disturbance of the physical forces manifested in one way by that which we call pain, it sends a message to the consciousness to remove the physical obstruction causing the disturbance, forbids of any thought that holds the body in a tension, and causes disease by the prevention of the proper action of the parts effected. The Medical Profession, as well as the exponents of the various cults of healing, have been

trying to translate that message into words, but they can only partially determine the indications of pain. But the unconscious mind does not express itself in language, it simply knows.

The Father who made your body and gave you that Inner Self to direct its control, made it perfect and can keep it in perfect order. If you wish to be restored to health, then, withdraw your thoughts from your body and entrust it to the Power that made it. That is natural. That is also supernatural. Man has sought out many inventions that interfere

with or partially destroy the proper use of the faculties of the Inner Man, but that Inner Man, if left in control, can keep our lives perfect.

Conscience, then, is the faculty of knowing without the use of the senses.

Consciousness is that knowledge which we gain through the use of the senses.

Left to its own volition, conscience would never select the wrong and the unconscious mind would make perfect everything upon which it operated. Let us seek that way of life which allows the manifestation of conscience.

“My Ideal”

Extracts from a Lecture by Miss Nona L. Brooks

The citizens of Nevada had the pleasure of meeting Miss Brooks, Pastor of the Divine Science College of Denver, at a reception given to her at the Weltmer Institute the evening of July 26.

Following a number of musical selections, Miss Brooks gave a talk, some extracts from which, we give below.

I am never introduced to an audience that I do not think of one introduction I had that was very funny to me, and as I am the only one who knows the joke I will have to tell it on myself. I was taking part in a series of meetings where a certain well known gentleman presided. He was given to flowery introductions which, in my judgment, are not so good as the more simple ones.

The evening before he had given one lady the most flattering introduction imaginable. He said of all the women he had ever met, she was his ideal, (and he was a married man and she wasn't his wife either), and I thought she must be wonderfully embarrassed to have such an introduction as that because I had never met a man or woman either who could come up to that description. So I was looking forward to my introduction with a good deal of trepidation because I thought it would

be a little embarrassing to hear any one talk so nicely about me.

But I was rather surprised when he got up and said “Ladies and Gentlemen, I am going to introduce to you, Miss Brooks, and I want to say just this. There has been some misunderstanding. I am not responsible for anything said on this platform.” You can imagine my feelings after I had prepared for great compliments and found myself rebuffed at the start. After the talk he came up and said, “Do you know you expressed my sentiments exactly. I agree with every word you said.” I said “I am very glad. If you had only known my views you would not have had to say what you did.” He said “Well, that did sound peculiar but I will tell you how I came to say it. Some one took me to task for my introductions last evening, and then some one else said to me ‘do you believe all the speakers say,’ and that was how I came to make that statement.” And so I feel grateful to Mr. Weltmer tonight for what he did not say.

It has been suggested to me that I should speak this evening of our work in Denver.

I hope that every one of you will some time come to Denver. I know that many of you have been there and I trust that

the next time you come you will take the 17th Avenue car line, go a few blocks from the city center and get off at a very modest little red brick building that would not attract your attention especially, if it were not for the sign on it that shows it is the Divine Science College. This building is not very pretentious. It is but a foundation for a much larger building. While it looks very modest on the outside, the auditorium is most pleasant and I can assure you that you will find there a hearty welcome if you will come up and make yourself known, and I hope you will stay long enough to learn to think as much of us as the people who come here think of you, for the cordial simplicity, (and I mean that for the greatest compliment I could pay anyone, for simplicity is the secret of all true life,) that we find in Nevada is highly appreciated by us.

It is very interesting to many phases of thought and to many lines of work, and while they seem to differ greatly in what they are doing, yet you will find they do not differ so much as they seem to at first sight. There is a unity in them all.

I remember an East Indian story that illustrates what I mean. There were three boys given a nickel to buy something among them. They were undecided what they should buy. One was an American boy, one a Hindoo and the other a Persian. The American boy, true to his country, said he wanted a watermelon. The Hindoo boy wanted a "tarbenda," the Persian boy wanted a "swishnu" and they were having a dispute because none of the three would give up to the others. Finally the dispute waxed so hot that an old man standing by began to listen to see what was the matter. As he listened he smiled and said "boys, give me your nickel and I will buy each one of you what you wish." They thought that was a good plan so they gave him the nickel. He went off to the nearest place and bought a watermelon. He came back with it, divided it into three parts and gave one part to the American boy and said to him, "was that what you wanted?" "Yes," that was what he wanted. He gave another part to the Hindoo boy and said to him "was that what you wanted?"

"Yes," that was what he wanted, and he gave the third part to the Persian boy and asked him if that was what he wanted, "Yes," that was what he wanted. One was calling it watermelon, another "tarbenda," and another "swishnu," and I think that is about what we are doing in the New Thought.

One of the most important things to learn is that there is a basis of unity in all this line of work to which we give the general name "New Thought," and the one who wishes unity, the one who is seeking companionship with his fellowmen and with workers along his line, is going to look for that unity. It makes no difference about the phraseology. If we listen to the words alone we shall see a great difference and we may say "No, I cannot associate with them, I cannot co-operate with them, they are teaching something entirely false."

I remember a gentleman who came from this part of the country to Denver four or five years ago. He said to me "what do you teach here," and I in trying to tell him, used the word God. He immediately objected and said "why do you use the word God? Don't you know you are a century behind the times when you use that word?" I said "what is your idea?" He said "Back of all this that we see is what I call the atomic energy. I never go above the tree tops for anything. I stay right here and back of all these forces I see that great force which I call Atomic Energy." "What is Atomic Energy, what do you mean by it?" I asked. "It is every where, it is in every atom, it is universal," he answered, and then went on to say it was the cause of everything. I said "Is it intelligent? Does it know what it is bringing forth? Is it what we would call the Creator, if we were going to use the term?" He answered "Yes."

I asked him a few more questions and then I said "I want to tell you my friend, I will call it atomic energy if you wish. We are both speaking of the same thing exactly. I use the word God and you use the words atomic energy, but the idea back of the word is the same and I can speak with you if you wish and call it atomic en

ergy, for since you have explained it I see we have a basis of unity," and instead of discussing a term we began with the idea and enjoyed a very pleasant conversation. In my judgment, the mistake of the churches is in wrangling over terms they have used, instead of going back and finding the principle which the terms represent. So now when I listen to a speaker I try always to go back of the thing he is saying, get his idea, and since I have adopted this plan I never hear a speaker that I do not receive something good, lovable and strong; and what is more, I feel a sense of unity with that speaker instead of separation as I had sometimes felt.

So in visiting the New Thought centers, if you really wish to get the spirit of the work you must listen, not to the words uttered, but with that finer perception of the idea presented in them.

I have no doubt that if some of you who have studied here were to come to Denver, you would say that these two places are very different; that they are teaching different things; that they could not co-operate. And I am also certain that if some of our Denver people who are very earnest and think they are very liberal, were to come here and see what is being done they would say "Why, it is different from our Denver work," but frankly, the longer I stay here and the more I see of the work, the more I realize the similarity. The philosophy we teach there, while given in different words from the words used here, is very much the same. I have not yet heard anything stated from this platform that I do not heartily endorse.

I want to give you what I would call the substance of the teaching in our little center. I might also say that in this I give to you what I consider my ideal, the ideal that I place before me the hope that I may attain to it.

New Thought centers are meeting with great success everywhere for the reason that people are hungering and longing for power. Somewhere down in the heart of everyone there is a feeling of dissatisfaction unless health is showing forth. People will not sit quietly down and be weak and ill, and it is a good thing because this

unrest keeps stirring us up until we find out what is the truth. Thus we do not need to rest in weakness, because we know that power really belongs to the individual.

The New Thought centers are teaching that the individual really is filled with power; that it is his province to accomplish his desire and that when he understands he will attain all that his ideal has ever pictured. The great attraction in the New Thought is the thought that we are rightfully entitled to all that we desire. We have the power within us to attain those things that we desire, and desire is a good thing, in that it makes us go forward and try to attain the ideal that is within us.

The powerful life is the direct life. I was speaking along this line a few months ago and it came to me so vividly how, instead of being just as simple, just as direct as possible, we have gone all around in circles as it were. We have received our religion from people, we have accepted their way of thinking and formed the habits of thought they have given to us. Our parents, our school friends, our teachers, all these have formed our habits of thought. We have simply believed and done what they said. We have not said "My soul is directly in touch with this universal source of life and power and therefore I can draw from this universal mind just as the great minds that have gone before have done."

Every great man that ever gave anything to the world, did so because he was not bound by what people said or by the ideas that ruled at his time, but he got something above and beyond from this great universal intelligence to which he was bound to respond when it spoke directly to him through his own mind and through his own intelligence.

I believe in reading Emerson and other glorious books. I believe in reading the Bible, that grand old book, but the one who reads, thinking to become wise and great by reading what some one else has said and done is making a great mistake. The life power is not in that. Power is based upon keeping ourselves in touch with the universal, and I want to be so receptive that this great universal intelligence may

speak directly to my intelligence and give me a knowledge of the truth, that knowledge of the truth which is ready for everyone of us when we are willing to receive it.

If we become as children and permit our lives to be free and filled with earnest desire to be connected with the universal life, it shall be so, but as we say this we are apt to let the old ideas come up so fully, let them hold us, blind us, that the way seems long.

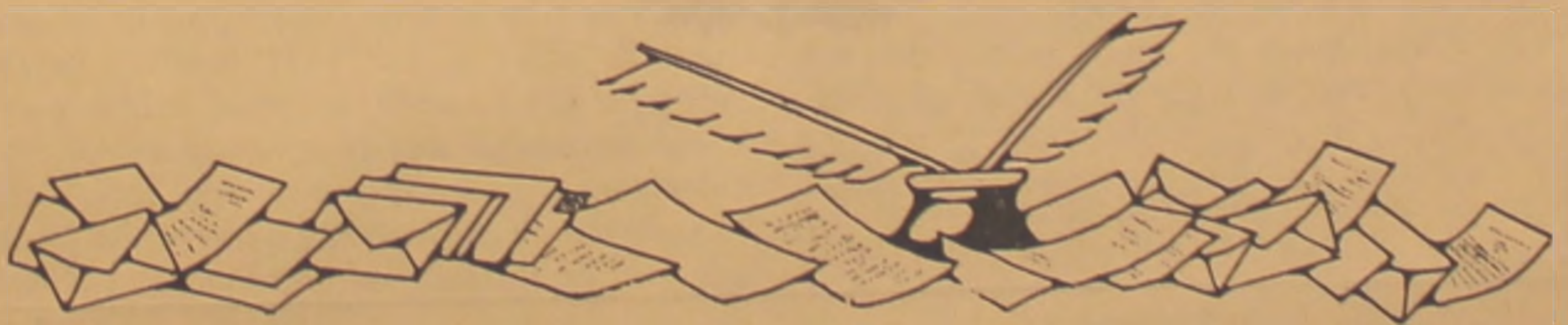
Suppose we say "I am limitless in power. It is flowing into my body as life, as health, as freedom; into my actions and words as power, as blessing, as upliftment; into the world about me as hope, as friendship, as joy." If we were to take that stand the world would become transformed to us. I have sometimes thought that was what John meant by a "new heaven and a new earth," because a new heaven and a new earth comes to one who looks upon it from that standpoint.

The soul of everyone is beautiful. You cannot touch the soul of another without knowing it is beautiful and you cannot touch the soul of another without loving him. You could not help giving the very best you have within yourself to the one whose soul you have touched. You could not be unkind to anyone if you knew him.

The ideal way, the heaven, the harmony, will come when we stand soul to soul in our relation to each other, and I believe it to be the true condition toward which we are striving.

We will not help people by extending our hands to them and lifting them over hard places unless we can meet them soul to soul, and when we have helped them and taught ourselves to know there is this great bond between the members of the human family, that we do not stand apart, that no man lives to himself alone, then we shall be giving to those we help the greatest power we can give.

Now just a hint of the last thoughts of my ideal. It is this: First, the true connection with the universal. Second, the true touch of my own soul in all that I say, in all that I do, in all the conclusions that I make, in every thought of mine. Third, that in my walk through life I may touch people, not as is ordinarily done, on the surface, but that I may touch the very center of their being and that they may touch the center of mine. And lastly is this, that I may look upon the events of life, the events of my immediate life, of my environment, and that I may meet my environment as a whole with the same understanding that I meet the individual souls about me; in other words, instead of looking at the circumstances or conditions without understanding them, that I may meet them with such an understanding of their bearing and of their relation to my life, that I may realize it is my privilege to know this relation to my being, and in this way to develop it in its highest expression.





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

SUNDAY.—Inspiration rests in the silence of the soul.

MONDAY.—Strength on all planes results from unselfish activity.

TUESDAY.—Faith in an abundant supply, attracts opulence.

WEDNESDAY.—Health abides in the home of cheerfulness.

THURSDAY.—Joy can only live in the atmosphere of freedom.

FRIDAY.—Love has no discrimination apart from wisdom.

SATURDAY.—Power and Truth are inseparable.



The Open Letter Box

When you wish to have a cozy chat with the subscribers of WILTMIR'S MAGAZINE, write something for the Open Letter Box. This department is open to all subscribers, but the editors reserve the privilege of refusing to publish any communication deemed unsuitable.

THE EDITORS.

The American Medical Unions

The American Medical Union and the American Association of Physicians and Surgeons, had their origin as all political, religious and other organizations have their's—in a demand of the age. These unions are both working for the same end, viz. Fraternity, Freedom and Progress. They stand for liberty in its broadest sense. They are the concreted consciousness of the best elements of the medical profession put into form. They came into being as an organized protest against the spirit of despotism embodied in medical statutes and politico-medical boards. They are founded upon principles as sacred as those upon which our republic is based. They have for their preamble a new Declaration of Independence, the necessity for which, arose from the fact that the principles of that sacred document have been disregarded and ignored by the legislative bodies of the various states of the union and by Congress.

Dr. Benjamin Rush, one of the singers of the Declaration of Independence and Surgeon General of the Continental Army, said to Jefferson and Franklin that the Constitution should make specific provision for medical, as well as for religious freedom. He declared that to restrict the art of healing to one class of physicians and deny to others equal privileges, constitutes the Bastile of our science. And the Bastile was no greater menace to the political freedom of France than the medical laws are, to the medical freedom of the United States. These laws are a relic of monarchy which have no place in our republic.

It is the purpose of the American Medical Union and the American Association of Physicians and Surgeons to secure the revision of existing medical laws to the

end that the people may be free to choose their own physicians and give all systems of healing a chance to prove their merits. The people need no guardians. They are able to choose for themselves. They know when any form of treatment benefits them and they know enough to stop any treatment that hurts or fails to help. Few believe that the medical laws are really meant to protect the people. They are made to create and protect the medical trust.

Give us medical freedom as we now have religious freedom. There was a time when religious leaders taught that the people needed protection from the religious quacks and they, being in power, passed laws which made heresy a crime. The people have demonstrated their ability to think for themselves along religious lines. Why should they not have the same right to the choice of a physician and why should not a medical investigator have the same right to teach his discoveries that a philosopher now has? Why do we have to be burdened with the laws that make possible the medical boards and their fees? Is a man, who is a doctor in Texas, any less a doctor because he happens to move to Missouri? And yet he cannot practice in Missouri until he goes before a medical board and passes an examination.

The only remedy for the present conditions is a general awakening of the people. Let us think about the subject and stand for our rights under the constitution. Let us make this a republic in fact as it is in name.

J. T. Robinson, M. D.,

Loring, Texas.

WELTMER'S MAGAZINE

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E d i t o r i a l

The Teacher and His Pupil

The summer vacation days are over now and all over the country children are leaving their toys and vacation pleasures, and young men and women are bringing to a close their summer tasks and amusements and are preparing to begin the year's school work. Some will return to school with reluctant steps, others look forward with pleasure to the diversion it offers or to the relief, from other work which circumstances force them to do when not engaged in acquiring an education; but whatever the attitude toward school life, it is an important event, both now and hereafter in the life of the pupil.



The wise teacher who enters the school room with a sense of the importance of his work and a sincere desire to assist in the development of the young minds entrusted to his care, is one of the most important factors in the future greatness of the country. He has it in his pow-

er to draw out and develop the personalities of his charges, assisting them to become strong, self-reliant individual powers among their fellows or by indifference and the perfunctory performance of his duties he can cramp individuality into conventionality and make each one of his pupils a more or less exact copy of all the others.

The first care of the teacher should be to awaken in the mind of his pupil the desire to learn. Then he should meet this desire with opportunity, drawing the growing mind out as its powers expand, into new and broader fields, keeping the interest alive with glimpses of new prospects ahead. The true teacher will not fill the child mind with a collection of rules and formulas, but will study its possibilities and tendencies and assist in their unfoldment. He will never lack for material to work upon, for the latent powers and the possibilities of every child are enough to inspire the greatest effort of any teacher.

A child able to admire a flower, has the power to learn to understand that flower. A child that can appreciate music cannot only learn to understand it, but he can also learn to write music. A child that can learn to read and understand the thoughts other men have expressed in his school books, can learn to understand deeper things and can learn to think and to write his own thoughts. The latent powers of the mind of a school boy are marvelous and there are few of them who would not be known to posterity as great men if their powers were given the best and fullest opportunity for development.

And herein lies the teacher's opportunity. He can treat the unfolding mind as the wise gardener treats his rose; give it the necessary materials and assist in the unfolding of its awakening powers and characteristics; making his pupils perfectly developed, powerful individuals, or, he can follow the plan of the Japanese gardener who takes a sprouting pine and cramps and trains its growth till it is dwarfed from its natural majestic estate to the proportions of a shrub—very interesting as a curiosity perhaps and useful in a parlor or conventional garden-setting, but ill-fitted to help itself and be of any use outside of artificial surroundings—a child under similar treatment becoming very much the same sort of useless unit of his environment.

The teacher too often fails to develop the strength of the child in his effort to follow the rules laid down

by the masters of pedagogy. Many children who could be important members of society lead weak, useless lives just because they have not been forced to develop their strength in the difficult roads of life and because their teachers did not understand their powers and how to awaken them to useful activity.



A teacher should understand the laws of suggestion and psychology. He should know how to lead the mind of the child, for driving a school boy is almost sure to make him form the habit of memorizing his lessons, which may be very good mental gymnastics but lacks educational value. The boy who works solely for grades will find, when he gets into business where his powers are put to test that it is not the knowledge of what other men have done and of the rules they have made, that counts, but power to think for himself; power to meet new demands with new methods.

The teacher who teaches best is the one who binds his pupils with fewest rules and does least teaching in the generally accepted meaning of the term.

The school boy who goes farthest in later years is he who makes most demands upon the encyclopedia, who has the most questions to ask and who is more interested in a new lesson than in the grades he gets. Education should mean development in the school as it comes to do after school days are over.

Questions and Answers Department

In this department the editor will answer all questions asked by subscribers of the Magazine, relating to 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 Magazine are invited to use this department as often as they wish—Editor.

Q. Why is it that I cannot be benefitted by either self-treatment or the treatment given by someone else, as others are? A. There may be a number of things which interfere to keep you from getting the good of a treatment. In the first place you are a busy man, I judge and perhaps are unable to get business cares off your mind while taking the treatment. I do not know that you are bothered in this respect, but if you are, that may well account for your failure to respond to treatment. Then again, you understand the operation of giving the treatment and when you are trying to take treatment in your turn, you perhaps spend your time in self analysis instead of relaxing and giving the whole mind to the treatment itself. While taking a treatment the patient should give his whole attention to the condition he wishes to bring about, or else relax the mind entirely in an attitude of trust, believing that the results he wishes will be realized. A thorough understanding of the treatment from the side of the "healer" is therefore sometimes a draw-back to the patient for the reason that he thinks too much of his feelings and watches too closely what the other party is doing, instead of relaxing his mind and centering his attention on the conditions he desires. If a patient does not understand what is being done for him, exactly; if the treatment seems to him somewhat mysterious, he will give it his whole attention better than if he knows just exactly what means are being used and just what to expect next.

Nature is the only healer. What we do may sometimes assist, it more often merely removes interference with natural operations where it helps at all, but all the healing done, is done by nature and the natural action of her forces. She has builded your

body by the unfoldment of the plans locked in the germs from which you grew, and in so far as was possible in the environment in which she has been working, she has made you a perfect rendering of that plan. While the perfect rendering of what we call the plan, upon which each of us is built, would not perhaps make a perfect human organism, one that could not grow and improve, still the perfect development of the physical and mental personality which results in a human personality, would make a normal being, perfect in his stage of human development. Then when we say that the law of the nature of each man's being is perfect, we do not mean that each man is by nature perfection in the scale of human development, but that he is by nature a perfect individual balanced and normal, according to his own personality and place in the ascending scale.

One should work that nature may find expression in his activities, but he should also make the periods of rest sufficient to enable her to recuperate the forces expended and add a surplus. And when he is trying to assist nature in her efforts to recover the health he has squandered, he should wholly give up to the means he is using, whether it is some means he is applying himself or treatment he is receiving from the hands of another. He should believe implicitly in the means he is using, not because there is any particular virtue in faith itself, but because where he has faith in a thing he gives up and relaxes all tension, mental and physical. Anything which keeps you from doing this, will prevent you from responding to the treatment. I could not tell exactly what it is in your case unless I knew your mental habits.

Associate Editors' Corner

COZY CHATS

Grace M. Brown

The brightest of sunshiny days,
The sweetest of radiant fresh air.

And before us a rolling velvety lawn decorated with a doll's dismantled tea table and various strewn treasures of child life, while a little apart from the tea table lie, prone upon the lawn, three distracted and surprised dolls and a still more distracted and screaming child.

"What in the world is the matter?" we frantically entreat fearing from the protracted howls that some appalling calamity has occurred.

"Sadie slapped me" wailed the child.

"What for?" we demanded.

"Because I slapped her."

"Oh!" we are becoming enlightened.

The screams become fainter and the sobbing little body sits upright and indignantly continues: "I spilled my tea over Rosamond's pink shoes and Sadie got mad and said I did it on purpose, and I slapped her, and she slapped me harder and then she upset everything and ran away and I just hate her," with a most heroic attempt to renew the weeping which is a dismal failure.

Words fail utterly in the face of such a tragedy as this; so we readjust the pitiful little wreck of a tea table and restore the disconsolate dolls to their normally respectable positions, and decide that it is a pity to disappoint such charming dolls and we will have tea with them.

So we replenish the little fat tea pot and the tiny twinkling sugar bowl, and we find some candy and nuts to replace the discouraged looking bits of cake, and then we seat ourselves with great importance to have tea with the elegant and expectant dolls.

Strange, but a little brown head with a big nodding pink bow appears from a near-by summer-house and equally strange a little golden head raises its curls from

the tea dewed lawn, while two little stained, weepy faces commence to look interested.

But we haven't seen the forlorn, wee bits of humanity yet, and we proceed to converse with the interested dolls and to express our sorrow that the two vacant seats are not occupied for we are having such a beautiful time and we have such interesting stories to tell; when most remarkably we discover the two precious little mortals and invite them to come to our lovely tea party.

In about two minutes the glinting sunshine falls caressingly on two lovely heads very close to each other, and we are having the happiest time you ever heard about; and in a few more minutes two loving little girls have forgotten there ever was such a thing as trouble and hate and tears.

Which is the easier, to punish folks for being naughty or to forget all about it, by manifesting different conditions?

Did you ever hear of big children behaving like those two darlings?

Did you ever know of life long friends and family ties being severed by trifles less than overturned tea cups and resultant sneers?

And what is the use? Why do we not see that the joy of living rests in our own souls and that we are responsible for our own troubles, as well as that we attract our own joy?

Life is so beautiful when we permit its beauty to abide with us.

There is no position in the world so humble but that from it may be evolved the most glorious and joyous life expression.

Do you remember Glory McWirk, dear, homely bit of a motherless waif, who washed dishes in some orphan home to pay for her "keep" and who probably did more work with her cheerful, stubby child hands than some one who was paid wages for the same task?

This blessed Glory McWirk was always

happy altho' she did wonder sometimes why, when there were so many good times, that she wasn't "in 'em."

But Glory McWirk had made up her mind that some day she would make some good times to suit her way of thinking and that she would be right in the "middle of 'em."

So she worked on persistently and patiently, never losing sight of her purpose, developing health in her cheerfulness, strength in her labor, and joy in her unselfishness, until she separated herself from poverty on all planes and established a home of her own.

Into this stronghold of love, Glory McWirk takes orphan children, such as she herself once was, with no one to give them a good time; and she, great souled, glorious woman that she is, is so filled with the joy that passeth understanding, that she sometimes takes a moment from her beautiful busy life to pause and wonder why God is so good to a humble creature like herself.



One breath of unselfish love in action is worth all the amusement in the world.

If people would recognize that the "good times" of life are not found in amusement places but in an altogether different kind of activity, the world would change its attitude from weariness to rest toward a great many weary souls.

Our troubles are always the result of our own mental confusion.

Even the sorrows of life may be purified if we do not distort them and make them worse by twining them into trouble; we may not be responsible for sorrow, and it may be softened by love and repose, but trouble is confusion and is totally unnecessary because it is something we can refuse to admit into our consciousness.

Trouble is the result of misdirected energy, and surely we have the might to direct in any channel we choose, our part of the universal energy; it is ours to use and not to abuse and if we abuse it we must accept its resultant trouble.

Some way when we commence to associate with trouble it gets very familiar with us, and the first thing we know it invites its friends and kinfolks to abide with us and we are overwhelmed with troubles of all kinds and descriptions of every shade and hue.

The troubles will dissolve and disappear if you refuse to pay attention to them. Just be too big to have any room for trouble. Fill yourself with the bigness of things; the joy of life; the service for the world. Be like Glory McWirk. She had no trouble. What are poverty and drudgery and lonesomeness to a soul as big as hers.

No, we have no trouble.

There is no such thing.

Grace M. Brown.

MUSINGS

Ernest Weltmer

The morning mail brought to our desk a sheet of paper on which were written the following lines:

Endless Prayer Chain.

"Oh Lord Jesus Christ we implore thee, O Eternal God to have mercy on all mankind, keep us from sin by His precious blood and take us to be with Thee eternally—

"This prayer was sent out by Bishop Lawrence asking to rewrite and direct to nine other persons. At Jerusalem during the Holy Feast it was said, 'Ye who will rewrite this prayer will be delivered from calamity. Ye who will not rewrite it will be afflicted by some misfortune. One person who paid no attention to this met with a dreadful accident. Ye who will rewrite this prayer for nine days and distribute to nine other persons commencing on the day it is received send one each day, will after the ninth day experience great joy.'"

"Denver, July 21, '06."

This is quite a curiosity when one looks at it right. In the first place consider the "Prayer" itself. The author of this masterpiece of supplication must have little

faith in the divine love of his God, to think that a universal prayer for mercy is necessary. He also has little respect for the judgment of his God. He seems to think that He needs some advice from men. He seems to think, too, that Divine Justice is a quantity that is mutable, to say the least; that a Divine Decree might be revoked if enough people wrote copies of the prayer he has made, and that God might be flattered by these little attentions into giving all who comply with this request some great reward of merit which would not otherwise be forth-coming. He does not ask for mercy and a free lodging for all eternity, as reward for anything he has done. He does not want pay for it himself, but he pleads the sufferings of Christ nineteen hundred years ago as a reason why he should be given a place in a heaven hereafter. His attitude reminds one of the story one hears when he goes to the kitchen door in answer to a timid knock and finds there one of those poor weak souls who depend for their food on the labors and charity of others. He tells you of the great misfortunes which have befallen him, of the beggarly manner in which fortune has treated him and gives these things as a reason why you should feed him. He never comes with a sincere offer to return value received, but pleads hard luck.

Does it not seem, when we stop to think about it, that God might know what he is about and that if He does he is not likely to change His plans to suit any which men may offer him;—that is if God is a god that men can pray to. If He is All Love, All Wisdom and All Power, then what is the use of praying to Him in words and written sentences? Is He going to change His plans because some of His creatures think they have a better? If he is just, could he continue to be just if He changed? If He is as Universal as He is declared to be, is he going to be flattered or in any other way effected by the prayers and adorations, by the supplications and high sounding names His worshippers offer him? And then, if He is Just He cannot change His mind so what is the use of praying for

Him to? If He is All Wise, He knows better than any of us, who are only part wise and very largely foolish, so again, He is not going to change His plans to suit our suggestions; what then is the use of praying for that? If he knows what is best for us, as we hear so often in public prayers, what is the use of telling him so? And while we think of it, why not make our prayers take the form of effort to attain the things we desire and then let the God of the churchmen and the law of the new thoughts, the Brahma, Allah, Cosmic Force, Atomic Energy, or whatever it is called, answer such prayers by giving the things we have earned and are entitled to? Why should we come to our "Divine Father" as beggars? Do we like charity so well that we want everything we receive to come to us in the shape of a gift? or is that but one way of showing that we think that the Divinity is so superior and far above us that we have no right to expect anything from Him except as we flatter, cajole and wheedle Him? Would it not be nearer a man's part and would it not reflect more credit on God, the Creator, for us to be willing to work for what we get than to endeavor to fill the place of a parasite? How proud would you be of a child of yours who came to you constantly with a plea for favors earned by the suffering of a brother or sister? And how would you like to see that same child go on in the same way as he grew older, never self-supporting or independent but a weakling always, a suppliant for favors that he admits he has done nothing to deserve? That would be fine, would it not?

So much for the "Prayer." Now let us for a moment, consider the remainder of the letter. One wonders where the author acquired the right to say that the God he is asking everyone to supplicate, would reward anyone for spreading this prayer abroad and punish those who failed to do so. If he is so close behind the throne that he has the right to say what God will and will not do, why does he not fix it up with Deity and save the trouble of all this writing and spare the fears of all the superstitious people who will be impressed with

his threats and promises? He must be pretty close to The Father to presume to make promises for Him.

He surely has not calculated the effect which the suggestions he has offered in this letter, will have upon all who pay any attention to them. We are all so thoroughly steeped in superstition; we have all been so well trained in a fear of the supernatural, that any appeal like this has a great effect upon us. It is likely that those who acted upon the suggestion that they would be benefitted by compliance with this request, would be able to trace some results to this source, but in that case they would just receive the things they were looking for. It would not necessarily mean that God had discriminated between them and others who had suffered the "chain" to become broken, and had given to the lucky one what he had not earned. As nearly all the benefits which men recognize as such, consist in some one or another sort of property, some one has been robbed in the same proportion as the other has been rewarded. If John has received his reward in the shape of an extraordinary profit of ten dollars on a horse trade, Peter has been robbed of ten dollars, or Paul has been cheated out of ten dollars. Whatever John has received that he could logically consider a reward for sending out copies of this prayer, (which has nothing to do with the actions which brought the reward,) is some one's else loss. Unless he gives full value received to the man from whom he receives the thing of value, in a coin which is of value to the man from whom he has received it, he has robbed that man, no matter whether he has this extraordinary profit as an edict of the Almighty Father or as a reward for some concession made to "the Powers of Darkness." If his only reward is to consist of a feeling of satisfaction, then he has no way of knowing that he has received that from the Father for satisfaction comes as the result of doing anything that one desires to do. That is merely the result of the suggestion.

Consider for just a moment, the effect of the other suggestion upon those who were impressed by the threat of punishment but

did not comply with the request of the author to pass his prayer on to others. Such people will be expecting more or less, the misfortunes promised and this state of expectancy will tend to bring about such conditions. Even tho nothing unusual happened to them, those who are expecting to be visited with punishment for the omission will see in the usual little failures which are the common lot of all men, the evil things they have feared, and their respect for such superstitions as that which started this "chain" will be correspondingly increased. And a man does not necessarily have to believe in the thing for the suggestions that he will suffer some calamity for failure to comply, to effect him. He may, when he reasons on the matter, know that there is nothing in it but an evidence of the persistency of old fashioned notions, but at other times early training may cause him to doubt and then fear and soon he will be half expecting the coming of the very things his reason tells him have no place in his life.

Altogether, from our point-of-view, this seems a very illogical appeal to superstition, a very poor sort of prayer and a dangerous use of suggestion. It does seem that a man might be able to make a better prayer of its kind than that, and what good end he could expect to serve by the distribution of even a better one, we fail to see, for there can surely be little sincerity in the sort of praying which is enforced by threats. It is reasonably fair to assume that the author believed that if the people who received it were not afraid to refuse, they would not comply with his request and we think that he was wise in this decision, however much we may deprecate the use of it. We have always been led to believe that one of the chief virtues of prayer is that it gives expression to the deepest desires of the deeper part of man; that it brings into expression that better part of him and strengthens him for the trials which meet him more or less, by developing him. Now a prayer which is so closely associated with a fear as is this one, and a prayer which has in it entirely nothing of the individual, except perhaps as it

is related to its author, seems to us to miss entirely the function of a real prayer. The writing and rewriting of it for the necessary nine times might induce a degree of religious emotion or a feeling of relief at an odious task accomplished which the devotee might easily mistake for the real spirit of prayer, but it seems to us that he would be very much like the man who tried to satisfy his hunger by thinking of good things to eat until his mouth watered.

Now we do not often indulge the luxury of a kick, but there are times when we feel that we are fairly entitled to this little excess. Especially is this so when we run across evidences of ignorance and superstition which we feel we have a right to see among the things of the past. When we see a man of intelligence insulting his Creator with effusions of this sort, we feel that a protest is allowable.

Since writing the above, we have read a statement in one of the metropolitan newspapers that the author of the Endless Chain Prayer is in danger of being prosecuted for starting an "endless chain" which is forbidden by the postal laws.



This has been what most people call a perfect summer day, bright and warm, a day of blue skies and drifting, fleecy white cloud masses, a day full of bird-songs and the droning hum of insect life, a lazy blue and white day of sunshine;—until an hour ago, when up from the north came a heavy pall of slatey blue and darker hued clouds, which spread like a darkening cloak over the face of Nature, contrasting very sharply with the peaceful summery clouds which still show below its southern edge. With the clouds came the celestial artillery and now we are enjoying a glorious storm. The far-away, deep-toned thunder is rattling the window panes and the nearer, harsher noted peals now crash deafeningly and now roll deliberately down the sky. The room is dazingly lighted by occasional flashes of lightning and the next moment left twilight that seems like darkness for a time, because of the contrast. And now

comes the rain; at first a few large splashy drops falling irregularly and uncertainly like they had been squeezed out of a half dry sponge, and then a steady downpour, crashing through the leaves and over the roofs. This soon gives place to a quiet gentle rain which falls through the trees in a rustling accompaniment to the thunder. It makes a pleasant back-ground for meditations and reminiscences and soon reduces one to a dreamy mood, and calls him back to thoughts of long ago when he used to hear the rain pattering, pattering on the shingles, so close over his head that an outstretched hand could touch their undersides. A rain like this fills one with a melancholy peace and makes the struggles and the strivings of every day seem very useless and faraway.

I have always loved a storm, and I can not remember having ever felt fear of one. Perhaps that is the reason I am able to love them. I know many people who can't understand how it is possible to get any pleasure out of a great rushing storm. They feel only blind unreasoning fear that is really very painful. They have no particular reason for fearing the storm, but they just do and that is all there is to it. They will not listen to argument; are for the time being incapable of understanding argument, but just sit up and shake and dread they know not what. To them, the storm is not beautiful, or grand. To them it is a fearful, awful thing. And what makes the difference in us? Nothing at all but the difference that I feel no fear of the storm while they feel only that. Their fears prevent them from enjoying what is to me, one of the most inspiring moods of nature.

And in the same way do our fears keep us from the enjoyment of many other things in life. The storms come just as often for the man who fears them as they do for me who enjoys them. Yes, they come oftener for him, for his fear makes him see a storm in every cloud which rises above the horizon and he suffers in anticipation of apprehended terrors.

If we will stop to think of it, we will see that fear is one of the most unreason-

able things in the world. It is so absolutely useless.

It never protects; the only thing it can pretend to do—but rather makes a man more liable to suffer from the effects of the things feared. There is one common experience which illustrates what I mean. Suppose you are a violinist or a singer, and you are going to appear before an audience. It is an unusual experience and you are afraid of making a failure. You are afraid you will suffer "stage fright" and be unable to do your best. You let your mind dwell on that until you have a nervous chill and when the time comes for you to go on the stage before the people, you are so weak and scared that you can hardly stand. Your hand trembles and your mouth is parched and dry and you are unfitted to do your best in anything. The violin requires a steady, confident hand and your hand trembles and is weak. If you are trying to sing, you find your mouth is so dry, your tongue so large and your vocal chords feel so stiff that it is positively painful to attempt speech. You have lost all the effects of a long and hard training right at the time when you need it most, just because you have suffered your mind to dwell so long on the possible disagreeable features of the case that you can think of nothing else. You cannot forget the crowd and give your attention to your work because you have been training yourself to think of the crowd, with fear, during period of practice for this occasion. Your fear brings the very thing of which you are afraid, upon you. And this is not only so in the case of the violinist and the singer but it is so in everything else. When the man who is afraid of storms, sees one coming, his mind is instantly filled with dread and fear that it will cause him suffering, and so it does and his suffering is no fault of the storm's. There is nothing in the storm itself which can make a man suffer, until it does him bodily hurt, but he suffers just because of his attitude toward it. If he had the other attitude, looked at the storm from the other viewpoint, it would give him pleasure in the place of pain.

Then the thing we want to learn to do, is to look at things for the good we can find in them, or at least face them without fear. And this is very largely a matter of training. Men accustom themselves to thinking that they are weak and unfortunate and by their attitude toward life make everything strengthen that view. There are many influences to which this attitude can be traced, but causes are not so important as effects and the remedy. We can see that the effects exist and the remedy is easily found in the cultivation of habits of hopefulness and self-confidence.



I (yes I, not we) went to Kansas City yesterday. I don't like Kansas City at this time of the year, and I'm not especially fond of any city at any season. The unwholesome heat that billows up from the blistering sidewalks and asphalt streets and the suffocating nearness of the hot brick walls are enough to make one long for a waterless desert and parching wastes of sand. Most anything else would be welcome after a few hours of genuine Kansas City heat. And the smells! At every step one's nostrils are assailed by some sickening odor. The street crossings, the openings of the alleys, and the general effect of the combined whole of these public smell-producing places is strengthened and reinforced by the smells which pour out of the open doors along the sidewalk. Even the dry goods stores have a peculiar smell, cottony and cool in the larger emporiums and wooly and stuffy in the smaller places; one which the habitual shopper might learn to like, but which taken in connection with the other odors which burden the over-heated air, is unpleasant to me. It does seem half way nice tho' when compared with the smell that meets me when I pass the screened doors of a saloon and then the fresh—not exactly fresh; none of them suggest freshness, they are only different—smells from the grocery, the drug store and the restaurant. Everything in this baking city seems to stink, no matter how spotlessly clean it may be, it still seems to be the center of

some peculiar, individual stink. Perhaps a good deal of this impression was due to the sense of aching feet and tired body, and perhaps a great deal more of it was due to unfamiliarity with urban scenes and odors, but whatever the cause, the experience was far from pleasant and one which I shall not be in a hurry to repeat.

And I have not told what was to me, the worst of it. I have a good appetite, and by the time I had walked ten miles and ridden all over that big brick furnace in the street cars, my country stomach was clamorously demanding a share of attention. I began looking around for a good restaurant. The part of the city in which I found myself seemed to have been sadly neglected by restaurant keepers but I finally found one that looked nice, and started to enter. I got no farther than the door. The smells were too much for me. I found I had lost my appetite, but only for a short time. I tried again and again before I found one that seemed to fill my requirements and even then it took all my courage to go in and order the food I wanted. As I said before, a good part of this unpleasantness may have come from being unused to it all and from being very tired and hot, but whatever the cause, I found it very hard, even with the assistance of the whirling fans and the cool green of the palms, to forget the smelly streets, the hot tired streams of humanity on them, and the hot tired humanity lunching at the tables around me;—the ready made taste of the food common to all hotel cooking and my thorough disgust with the city, long enough to enjoy what I was eating. My thoughts kept going home to Nevada, where the woods run up to one side of the town and the open prairie and the corn-fields encroach on the city limits on the other side; where the shade trees in the yards are native oaks which are years and years older than the town and where life runs on with the assistance of the dollar, not to that end. And there, when one is hungry he eats of home cooking where he knows "what's in the grub," he walks

home from the office in the cool shade of the trees and the business houses are so few that he must needs have a very strong imagination to think they add much to the discomfort of summer heat. Nevada's solitary brick-paved street is not noticeably hot either, under its usual covering of dust, and all the heat one feels is the direct heat of the sun and the quivering heat of the evaporating moisture rising from the soil. This sort of heat seems very wholesome when compared with the furnace breath of brick walls and asphalt, and it seemed little short of paradisaical as I sat at my lunch, slowly cooling under the electric fans.

After lunch, my business down town being done, I went to call on Unity folk and the Bartons. By the time I had made these calls I was almost ready to change some of the uncomplimentary opinions I had formed of the city earlier in the day. The cars took us through shaded, well kept streets where each home seemed more beautiful than all the others, as the Arab story teller says, and where an abiding peace seemed to separate this section from that we had just left.

Unity's new headquarters is situated in the midst of a beautiful residence section, far from the noise of the city and protected from a good part of its unnatural heat by shade trees. The drowsy hum of the cars seems to add to the scene like the insect voices add to the effect of a moonlit night, rather than disturb it. U. F. have easy access to the principal car lines but are not close enough to them to be disturbed by their noise. Their new building is roomy and beautiful in a solid way. They have a large work room for the printing office and distribution department and an ample auditorium. The business offices are on the ground floor and are very cool and pleasantly situated. It is a fine new building and we congratulate the Unity Tract Society on its possession. It is the best sort of a monument to their faithful work for the uplift of mankind for the last twenty years and one that they richly deserve. I am not going to try to describe it any more for I can see that such a de-

scription would not be interesting to those who have not been there and who are perhaps not going, and besides, I really have something else to write about.

All the U. F. I found at home were very busy getting ready for the dedication convention which meets there during the week beginning August 19th. They have a fine program for that week, every part of the day filled with good speakers. This will be a great occasion for the hosts and all others who are so fortunate as to attend.

After looking over the new building and chatting with Mrs. Croft and Mr. Fillmore for awhile, I went over to Troost avenue to call upon the Bartons. I have long wanted to call on them but never had the opportunity before. Now that I have, I hope to enjoy the same pleasure again soon and as often thereafter as possible. I found them even nicer, if possible, in their beautiful home than I had previously found them in my association with them at conventions and through correspondence. Public men and women may appear to advantage upon the public platform as Mr. and Mrs. Barton do, where the force of their strong personalities and the brilliance of their beautifully expressed ideas win for them a foremost place, but men and women who are home-makers appear at their best in the home they love in the eyes of those who prize home and home's associations as highly as I do, at least. To me, the Bartons appeal strongest in the environment of their home as the ring which looks so beautiful in the show windows looks still more beautiful on the hand of a beautiful woman.

I met Beatrice and Ralph, lovely children, especially the former, whom I think is one of the most beautiful little girls I ever saw. Ralph is a fine looking honest faced boy, but somehow I have always inclined toward the rough-and-tumble boy with the freckled nose, the bulging pockets and the liberal minded mother who loves him and is too busy to interfere with his natural inclinations to uncleanness. Ralph is studying, drawing and is doing some good work, for one of his years, won-

derful work; as shown by his cover page for *The Life* and other drawings occasionally published in its pages.

The last half of my day in the city, I enjoyed as much as I failed to enjoy the first half, so on the whole, I guess I struck a pretty fair average. I suppose it is no worse than the rest of cities at this time of the year, but I have had enough of it for the time being and am very well content to vegetate? in Nevada for a few months longer.



Everything has its price and nature sees to its collection. There is no way in which to get something for nothing. We may sometimes seem to dodge payment because we don't have to pay in the usual coin, but we will sooner or later have to pay, just the same. This rule may have some exceptions but if it has they are to be found only in men's relations with each other. There are no exceptions in the relations of nature and man. Nature always collects her debts.

We often look with envy upon the man or the woman who has achieved fame and wealth, and we think that these are nature's favored ones. It seems to us that these have not had to pay for all the pleasures they enjoy. We seem to work as hard, to try as conscientiously as they, but where they succeed and live in luxury, we fail and endure all the privations and unsatisfied longings of poverty. The balance of things seems to be all out of joint and justice seems prejudiced in favor of certain ones.

We forget that life has many sides and that her laws are not based upon human judgments. We overlook the terms of the contracts under which each of us work, the heritage we bring into our environment and that environment itself. We think that effort should count for just so much, despite its value to the thing that pays for it. Eight hours labor should mean eight hours labor, whether performed by John or James and should receive the same reward for the one as for the other. This is the plan upon which man would like to

have things built. We would like to do away with the measure of the individual and make all men the same in powers and possessions as we believe all men are equal in the sight of the Creator. And so far as man can control, he may succeed in making such community arrangements obtain, but outside of that narrow boundary he will find that nature in her wisdom will go on with the old scheme of the survival of the fittest and the standard of the individual achievement. And not only will she hold to her old rules as regards the existence of all other things, but she will also use the same plan for the formation of man in his relations with environment and in large measure, with other men.

Nature will not recognize effort for what it costs the giver, but she values it for what it is worth in the market at which he seeks to buy. And she holds this rule good, not only with regard to the effort itself but also with regard to all things which are influenced by, or influenced with, the central effort. What a man has in excess of what you have, which you think yourself as well entitled to as he, you may be sure was paid for in some other coin than that which you offered and saw him give. He has lost other things which you have gained as you too have lost and gained. We might liken man's life to a see-saw where one end moves up only by the other end moving downward. What is gained on the one side of the center, is lost on the other side, and vice versa.

So, do not envy others thinking they have something for which they have not paid, but be sure that they have only the things to which they are entitled and that you also have all to which nature recognizes your right. If you are willing and have it in your power to pay the same price they have paid, then you can have the same things they have. And here is where the question of heredity plays its part. Men have not the same bank accounts to start with, either of money or strength, mental and physical. They have not the same environment upon which to draw and hence they cannot in reason pay

the same price and so are not entitled to the same things. Here is where we fail in our efforts to make Socialism a practical thing. We endeavor to pervert liberty to try, into uniformity of attainment. All men are equal in their rights to effort and other expression but that very equality of rights makes any other equality illogical. They are not equal in their powers and in their possibilities.

We try to make time the measure of effort's worth. Time is but an incident, and can never be safely used in this manner. Time is but an incident of change. Outside of the Human Consciousness it has no existence, and it exists universally in the human consciousness because that is cognizant universally, of change.

Effort fixes its own value in spite of all rules men may make. It is worth only what it will buy in nature's market and when men pay each other on any other scale, they are unjust to each other. In their effort to make men equal in possessions and in reward for effort, they deny men the right of liberty of effort and its just reward. It would be just as logical to say that because a cloudy day has the same calendar importance as a clear one, the cloudy day is as valuable to the man with his new mown hay spread upon the fields as would be a day of sunshine on which his hay could be cured; as to say that the efforts of one man are worth as much as the efforts of another, because he works as long and tries as hard.

An hour's work means nothing at all in nature's work shop, but a task well done means a sure return to the doer in full value for what he has accomplished. Time means nothing but efficiency means everything. It all resolves itself into a simple question of individual power and efficiency, whether we wish it to or not. And that is really the only system of exchange which is just. It is the system which nature uses, and you may be sure that all you possess, you have paid for, and that you possess all you have paid for. You may be sure also, that the same is true of everyone else.

The World New Thought Federation

Annual Convention of the Federation Chicago, October 23-4-5-6.

Are you still thinking of the convention? If you are not you had better begin, for you all want to go. It will be too good for anyone to miss. I know one man who attended the convention at Nevada last year, who says he is going to leave his business in Texas and go to Chicago for this convention. He says that he would not miss it for anything, that he still feels good on account of the new strength he developed in last year's meeting. I am receiving letters from all parts of the country about the convention and there is every indication that the attendance is going to be as good as the program this year. I think I could not say anything more superlative.

The Federation has a great work to do, and one of its most important tools is this annual convention. We cannot take too much interest in the convention, therefore, for the success of this meeting is not a temporary advance but a step, and a long one, toward the larger work, the great end of a realized human brotherhood. And there is also a temporary effect worth all the effort success would cost. That is the strengthening of the people who can attend. And this is no empty phrase, as all who have attended a successful convention will understand. It means something very definite. Something as definite as it would mean to say that regular observance of a well considered program of exercise would result in added physical strength. It means that those who attend these conventions are developed spiritually, mentally and morally; and that they go away better fitted to meet difficulties with a smiling face and hopeful heart than they came. They feel the influence of the strong atmosphere of brotherly love which is created by such a gathering, and their confidence in the essential goodness and loveliness of man is strengthened. And there are a thousand

influences for good and a thousand effects of such a gathering which my halting pen could never picture. The only way to understand what I mean is for you to attend a convention and experience it for yourself.

If I seem insistent on this subject, blame my enthusiasm, do not accuse me of self-interest for I have none except a natural desire to see the convention a success. No one is going to make any money out of the convention. I receive no salary and neither does any of the other officers. We give our time and effort for the love of the thing, and we do not mention it with the aim to boast. It is nothing to boast of, for there are thousands of others who would be glad to do the same thing, (as we are) and we are all well paid in the secret satisfaction we get out of any success which may result from our labors. I say this merely to make you feel that I am not trying to get you to go to the convention for my own personal benefit.

All the readers of this magazine have some friends who would perhaps be interested in the Federation and the convention if they but knew of it. Write to them, or send me their names and let me send them some of the Federation circulars and a copy of the program. This will not take much time and will not tax anybody's strength, and might be productive of considerable results. Do this now, or if you think you have some other plan which is better, help the Federation and increase the interest in the convention in your own way. We do not want you to do missionary work and try to convert anyone to the new thought way of thinking, and we do not want you to argue anyone into joining the Federation (it is only for those who need it and want it), but we do want you to let everyone who might need it and who might be interested in its purpose, know about it.

There are very few people who cannot grow. There are very few who have not room for a broader point of view, and they are in a bad way. I'll not say where they are, but I will say that I do not envy them. In fact, the average normal man or woman, is a very narrow person as regards mental view-point; and I am speaking about new thoughters now as well as those who are more conventional in their beliefs. I cannot at this moment, think of a single man I know whom I would consider really broad. I know many who are broader than the average and some who are quite liberal, but not one who is really what I call broad—by this I mean many sided enough to look at questions from more than one view-point. A convention like this one in Chicago, this year, offers a man a chance to broaden his view-point, which nothing else can. There he can hear many men of acknowledged power and intelligence present their different views of the subjects which interest him; he can learn what other men are thinking and add something to his own store of information from each and every one of them, if he will.

The man who has only his own thoughts to study will perhaps get a true view of life, but it will also be microscopical. The

man who depends upon the thoughts of others for his knowledge of life is pretty sure to get a false view, for what is true to others is rarely true to himself, because he touches it at a different point. The man who thinks for himself and also studies the thoughts of other men will know life from his own standpoint and from that of other men as well. As his view broadens, his scope of power and his possibilities will also increase. I know of no other place where men's views are treated so liberally and are so freely given as at a convention of the Federation. The speaker feels perfectly free to express his own thoughts, he feels no restraint of conventionality, and his expression is received with as much courtesy when it does not agree with what the audience and the other speakers think, as when it does. But then, come and see for yourself.



Mr. Boring's work as Chairman of the foreign membership committee, has awakened considerable interest in the Federation, in Europe. He is in receipt of a letter from Ernst Haeckel, the great German scientist, in which Mr. Haeckel informs him that he thinks the New Thought Fed-

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.

eration is in harmony, in principles and government, with the German Monist Bunde. We are expecting communications to the Chicago convention from some foreign members and sympathizers and perhaps some of them will be able to attend in person.



We cannot call the World New Thought Federation a success until it becomes impossible for us to have a foreign membership. The Federation must not be an organization of one country or of one people; it must be a Federation of all the new thought societies and individuals in all parts of the world. At present it is chiefly American, but it must not remain so. It is even said to be "Western" by some people. That is another thing which must be out-grown. As soon as the Federation becomes identified with one country or section of country, it has limited its scope. Its membership in foreign countries must be increased until the annual convention can go abroad, and it must go east as well as west in the United States until the people in one part of the country feel as much interest in it and as much sense of possession as the people in any part of the country or the world.

We want to make the Federation such an organization that all new thoughters will speak of the members as "us," not as "they" and "you." We want no divisions that will permit of the use of such pronouns. We must feel that we are all one, and then we must also learn to feel that "we" are all one with all other men.

We are printing the Application Blank again this month. There are many yet among our subscribers, who have not used these blanks. And, here I wish to say a word about the matter of contributions. You are not expected to contribute. There is no monetary obligation whatever, attached to membership in the Federation. Of course all contributions are welcome. The Federation is in need of money, but there is enough, and to spare in the possession of members, which is not in use and which they will gladly contribute when they feel that it is time. Until we have money we will not spend money. The officers receive no salaries and the only constant expense is for postage and printing. This can be limited to our means. Do not let an inability to contribute, keep you out of the Federation. This is a Federation of brothers not a money-making organization.

Date..... 190...

Name.....

Address.....

.....

Name of my local organization, (if any)

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

PLEASE NOTE—Write your name as you wish it to be written on your certificate. Be careful to write plainly and give your full address.

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

We have been granted a reduced rate on nearly all the railroads of the United States and Eastern Canada, for the convention, of one fare and a third for the round trip. In order to take advantage of this rate, visitors to the convention should buy a one way ticket to Chicago; ask the agent of whom they purchase their ticket for a certificate entitling them to the return ticket at the reduced price. Be sure to get your certificate, and do not try to buy the round trip ticket at your home station. When you arrive in Chicago, turn in your certificate to the Secretary. He will endorse it, have it properly viced by the agent of the railroad association and return it to you when you are ready to go home. With this certificate, you can buy a return ticket at one-third the usual rate. Anyone reading this, who does not yet fully understand how to get the convention rate, can write to the Secretary for further information.

We have also been granted an extension on the tickets for the convention of the National Spiritualists Association which meets in Chicago in the week preceding our convention. This will enable all who attend the first convention to stay over for the last. It will also enable all the new thoughters who are both members of the N. S. A. and the W. N. T. F., or who are merely interested in the two organizations, to attend both of them without extra expense for railroad fare. Those holding certificates for the N. S. A. convention, wishing to stay for the W. N. T. F. convention, will deposit their certificates with the Joint Agent of the railroad associations, who will be in attendance upon the two conventions, and upon payment of a fee of fifty cents he will make the necessary extension.



Season tickets good for the full four days, can now be bought of Mr. M. A. True, room 1608, Masonic Temple, Chicago, Ill., for one dollar. Order your tickets now so you may be sure of having the seat you want.

Ernest Weltmer, Secretary.

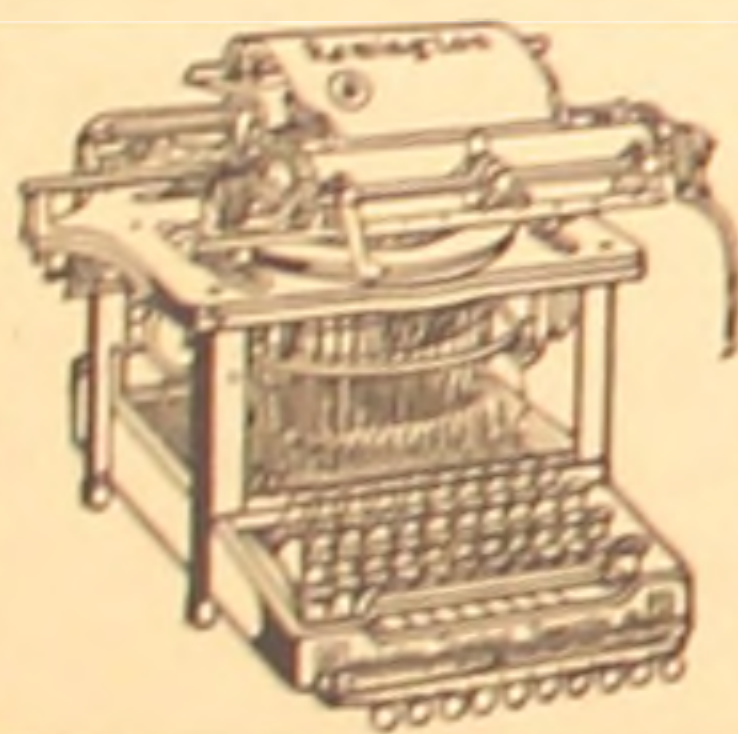
Men often think that nature is unjust because some of them have more talents and greater capabilities than others. Nature would be unjust if this were otherwise. She makes each man according to the reason she finds for doing so and everything else being equal, healthy, strong and vigorous parents will give a child a stronger body than will weak feeble parents. A race of men who have led sober upright lives will as a rule produce better children than will a race of profligates. Then children born in the slums of an over-crowded city will not likely be so strong nor develop so well as the children who are born in the free open country and raised to a life of activity in the fresh air. This of course makes men unequal in powers and possibilities, but then nature being just, it could not be otherwise. One thing that men forget all the time, is that man is not the end but one of the steps, one of the incidents of nature's expression. Then another thing they fail to take into account is that nature works not to ends but from causes. Nature never pays in advance. She gives only what is already paid for and never waits to collect till after the goods are delivered. Nature is never a speculator. She does not deal in futures. She does not recognize the future at all. She recognizes only the past and the present; the past as the cause of the present and the present as the result. The present is not a step to the future, either, it is a step from the past. When we fully grasp this idea, we will soon drop that feeling of having been ill-used by the creative force and we will see that if we have been ill-used at all, it is at the hands of our ancestors and ourselves.



We do not have to deny the existence of a thing which does not suit us, in order to keep from worrying about it. The denial of its existence is often an admission of existence. For instance, if I say there is no evil, that means nothing if it is true. If it does not exist, I cannot deny it, I cannot recognize it enough to deny it. I cannot recognize, and therefore cannot deny what does not exist.



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