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WELTMER'S MAGAZINE

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The World New Thought Federation

ASSOCIATE EDITORS' CORNER

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The Kansas City Convention.

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Think Health

*Think health;
It is the glorious force
Which animates
And fills with life and joy
All manifested form.
Behold health rests with thee.*

*Think wealth;
It is the mighty symbol
Of a power
Which swells with mortal energy
All earthly toil.
In that glad thought,
Behold wealth is thine own.*

*Think love;
It is the vast activity
Which permeates
And cheers with glorious grace
Each living soul.
In that grand thought
Behold love is thy life.*

G. M. B.

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S. A. WELTMER, Editor.

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Responsibility and Duty

By S. A. Weltmer

Responsibility means the ability to respond or answer. Not the obligation or the duty to respond, but the capacity to do so.

As the term "Responsibility" is usually used, it imposes obligation, and to these obligations a man is supposed to owe his time, his efforts and his talents; and the form of stating this debt is the word "Duty."

With the broader conception of responsibility we should like to obliterate the idea of duty, as it is usually understood, which implies bondage, because the only bondage which can hold man is that which he places upon himself.

One of the cardinal statements of St. Paul is "Owe no man anything except to love one another" and St. Paul solves the problem in those words, for in the light of love men are emancipated from all slavery. The burden and the restraint which men placed upon themselves by a sense of duty was the same limitation in the time of St. Paul as it is today, and we can scarcely discuss the subject of responsibility without first taking the old view of the term which meant the summing up of all our debts and carrying them as we would some heavy burden.

Our conception of present day ethics gives responsibility a newer if a more literal meaning: Response means answer and—ability—means the power to do what there is to do, consequently our definition of responsibility is

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the ability to respond to our demands.

There is no question which may be asked you and no question which you may ask that you are not responsible for, because you have the ability within you to answer your own questions as well as those which you attract to

yourself.

The one requisite is that you must believe you can answer these questions; if we believe we can do anything we soon have the power or the ability to do it. The same law applies in responding to any demand; if we are capable of attracting a question or a demand we have within ourselves the power to supply it and therein rests our responsibility, for we must rely upon ourselves to respond to the demands we attract to ourselves and not hold anyone else responsible for our failure to do what is really required of us.

Before we can comprehend our own freedom we must have an entirely different conception of duty than most of us have at present; the person who does something because he feels that he must do it is quite as much a slave as though he were confined behind prison bars. If on the other hand, he does it because he can do it and because he likes to do it and because he realizes his ability and consequently that it is a privilege to do it, he is asserting his manhood.

With the freer ideas of duty, we soon erase from our vocabulary the term "I can't," which usually expresses our excuse for failing to do things we do not wish to do. Instead we say "I will not," or "I do not wish to," which is the only truthful excuse one can give for refusing to do what is required of him.

If a person says to you, "I want you to do whatever you want to do," you may know that it is a free person who is speaking to you, because the man who is free himself leaves every other man in freedom as he who is in bondage wishes others to be subservient to his will.

Let us look for a moment upon responsibility as ca-



capacity rather than duty. When an early inventor was considering the possibility of the telegraph, he not only predicted the success of the invention, but even hinted at the possibility also of the telephone and of the phonograph, but he was met by the argument that even if some one should invent such a machine that the human mind would not have the capacity to comprehend it and so could not assume the responsibility of its use. Each step toward advancement in evolution brings its added responsibilities and the newer responsibility is not added until humanity is ready to receive it.

Many people have no conception of their own ability and we pass those people by as being unequal to assume responsibility when if they would only be convinced of their ability and power and permit themselves to be taught to strengthen their capacity to meet the demand they would soon find themselves equal to any and every demand which might come into their lives.

Ability does not necessarily imply great scholarship and education. Once I received a comment upon my lack of scholarship which I consider a great compliment, although for a time I was not quite sure that it was very complimentary. A certain gentleman of unusual culture met me one time in New York City and asked me to take a certain position in the line of teaching which I thought I had not the ability to assume because of my lack of scholarship and so I explained to him. He replied, "That is the very reason I want you." Said the gentleman, "You have the capacity to teach these things and not sufficient scholarship to confuse anyone. If I were to attempt this work I should use such language I could scarcely understand it myself." Great learning does not indicate capacity; it may prove a hindrance at times.

The world is changing its view as to what constitutes education; the ancient Greek idea of education was to draw out and exercise the latent faculties of the mind and the present day educator is taking very much the same

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view.

The same idea was voiced by Jesus when he said "To him that believeth all things are possible." Whatever a man believes he can do, he will do, and when he believes that he has the right to investigate causes, he will be rewarded, not only by knowing the cause of the thing he is seeking, but by regulating the effects with his knowledge.

Education consists in making practical use of the conditions and opportunities which come into our lives, of mastering conditions instead of allowing them to master us. I heard a beautiful story last evening of an old colored woman who could neither read or write, yet who was so highly educated that her wisdom was the inspiration and strength of one of our strongest writers in the New Thought world today. She could delve into her long experience and bring forth gems of information beyond anything found in books and her religious temperament spiritualized her knowledge into wonderful wisdom.

Men are capable of knowing all things, but it is necessary for them to believe in their capacity before they can realize their power. The realization of power is followed by the love for its use and in true use of power the old idea of duty disappears in the light of love.

It is said that the person who loves his work always succeeds, not because he expends more energy in his work than does the man who works from a sense of duty, but because of the quality of his energy which is magnetic through love and attracts whatever he desires. Success is inevitable as a result of acting with the love motive.

The child who was asked to explain the difference between work and play, said, "Anything you have to do is work, anything you like to do is play." Out of the mouths of babes comes wisdom as profound as any philosopher could give and yet with unlimited freedom at their command men have imposed upon themselves burdens most grievous to be borne, when even the untrammelled mind of a little child knows better.

Another child gave the philosophy of Freedom with equal clearness; he was visiting a friend one evening and told this little friend that his mother said he could stay until nine o'clock when he must go home. About fifteen minutes before nine o'clock he decided to go home and when his playmate remonstrated with the argument that he did not have to go until nine o'clock he said, "That is the reason I am going, I can go now because I want to go; if I wait until nine o'clock I will go because I have to, and there will be no pleasure in going."

Many times we almost destroy in the minds of children their recognition of their capacity by telling them they can not do this or they cannot do that. If you desire to do the best you can for your child and make him a valuable and responsible man, besides making him happy, tell him of his power, of his ability and make him feel his responsibility in the true way, by convincing him that he can do anything he wants to do. You will soon see him do a great many things you had not thought possible and he will do them well too.

God says to his children, "You are made in my image; you have access to my power;" all that is necessary for you to do is to believe in yourself and you will surely believe in God, for you are made in his image and likeness.

All philosophy is based upon the principles of mathematics and all life is adjusted according to law and principle.

I remember once when I was teaching school, of examining a young man in arithmetic to see where to place him in the classes. He could recite rules perfectly but seemingly had no comprehension of their practical meaning; he had no idea whatever of principles. The consequence was that he could not solve the simplest problem in arithmetic until he was taught practical mathematics through its principles.

Frequently people can give beautiful formulas about

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your duty when they have no comprehension of the principle underlying that duty and your relation to it; they have not yet comprehended their own capacity or assumed sufficient responsibility to understand principles or they would not formulate rules for other people.

Each man should assume the responsibility which enters his own life, assume that he can answer the questions which are asked him and that he can perform the tasks which belong to him; not because of obligation but because he loves to do them, and recognizes within himself the capacity to do so.

Daniel Webster's definition of obligation was that it was the most galling servitude a man can enter. It is said of him that he was once riding along a steep place when his team started to run away. He said to the driver, "Can't you stop them?" "No," replied the driver, "They are running away." "Run them into the fence" said Webster. "There is no fence near." "Then run them into the timber." There is no timber." "Then run them into debt," replied Webster, "that will stop anything."

Obligation holds anyone down so long as he recognizes it as servitude. When he assumes the responsibility of obligation and rises to respond to the demand he becomes superior to the obligation. The man who finds himself involved and yet who feels himself equal to the demand placed upon him recognizes his own ability to respond to the demand; he is a responsible man.



Belief is the assumption on the part of the human mind that a thing is true. A knowledge of it will determine whether it is true or not and a knowledge of truth constitutes a man's freedom.

If you believe anything which makes you unhappy, just drop it out of your life; it is a lie and has no place with you because you cannot know a lie. A lie is nothing and there is nothing to know about it. You can know the truth but you can know nothing else because there is

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no reality in anything else and a knowledge of truth makes you free.

We are responsible human beings and we are free human beings as soon as we recognize ourselves as we really are. We are able to answer any question which may be asked of us and to do anything which is required of us, and we do it because we love to and with no conception of duty in the matter.

God imposes no duty upon His Children; He does not even require them to believe His word, although He tells them that in so doing they will find the truth and that in the truth they will be conscious of themselves and their relation to Him.

But men are free to choose between truth and that which is not truth, for all truth is of God and all of God is truth; they are free to destroy their own beautiful bodies as they are free to live their lives in the fullness of joy and love. There is no duty except the duty which men impose upon themselves.

Do you think the author of the expression, "Be ye perfect even as your Father in Heaven is perfect" would have given men such a thought for their consideration had it not been possible for them to be perfect?

Each man has the capacity within himself to be perfect and there will be no perfection of the whole until there is perfection in each part of the whole. The greatness of man's responsibility is that it leads him toward ultimate perfection.

There is nothing the human mind can desire which it may not attain nothing the heart may wish that it has not the right to demand and the capacity to procure.

Men are responsible for themselves and their conditions and their only duty in their responsibility is the duty which abides in love.

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Study of Order

Grace M. Brown.

The orderly mind formulates clear lines of thought.

Clear thinking results in direct action. Direct action points to success.

All failures, all accidents, in fact every condition which seems wrong is the direct result of confusion of thought, of some sort of a disorderly mental action.

While we do not say that the mind itself is confused or disorderly because mind is universal and the primal universal substance is always orderly until entered by human thought force, we do say that our human mental activity is sometimes lacking in directness which culminates in that part of the universal mind which we represent, therefore failing in its finality of purpose because of its indirect attitude.

Men have it in their power to use their thought force as they will; the man who uses his thought force with directness uses it with conscious power and there is no power apart from clear concentrated thinking.

Few people understand the vital importance of thought centering. They talk of concentration, but it takes more than mere talk; it requires a constructive force to center the thought and to compel it to follow the direct inspiration of the diviner self. And yet the one object of our manifestation upon this or any other planet is that we may strengthen our soul energy and so assist in the grand evolution of the entire cosmic expression.

It is wonderful and most beautiful to regard the vastness of infinite things, but it is far more practical and quite as beautiful to perceive the vastness of finite things and to realize the tremendous im-

portance of detail and of order in the detail of all the glorious God expression. A profound meditation of the absolute absoluteness might be wofully disturbed by the bite of a mosquito, and a treatise on the "perfect in art," might be lost to the world because of an attack of indigestion.

So it is well to realize that in truth there is nothing too small and nothing too trivial to occupy its own place in the divine plan and really to have a very important place among mighty things. Every atom of spirit has its own immediate quality and present place, though it may evolve into a different position tomorrow; its present place is the realm of its own activity and power. Consequently the only thing essential for its perfect action is that it may have the privilege of manifesting in its own particular place and in its own orderly way.

As children in school we were taught that "dirt is matter out of place" and even then perhaps the idea came into our childish minds that everything is all right and beautiful in itself; it is only when confusion enters and things get apart from their natural environment that disorder occurs and confusion ensues and everything goes wrong.

We love the sweet fragrant earth when it is properly located, but when it takes the form of dust and intrudes into our eyes or penetrates the sacred precincts of our home, we proceed to dislodge it and call it dirt, where formerly we admired it and pronounced it good.

Order is beauty and there is no beauty without it. No matter how perfect the form or how radiant the color in any

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manifestation of nature, it must be lined and distributed in an orderly manner or it is not beautiful. Order must be in quality of every sort or it lacks in purity and cleanliness without which there can be no beauty; it is indeed a direct and leading attribute of the law.

As discrimination is the first step on the ladder of evolution, so is order a close second. Desire is the first expressed quality of the mind, we discriminate by our desire; then we formulate the results of our selection into practical use by our orderly thought force.

When we listen to the voice of the soul in our selection and formulation, we make no mistakes, because the soul guidance is always true and as the quality of desire discriminates for us, the quality of order decides as to the wisdom of our selection and the use we can make of it; order is always regulated by truth and is under the dominion of the soul and we are perfectly safe in following the leading of our own higher selves.

Order is a mental attribute and our minds may be trained to habits of orderly thinking. The great value of the kindergarten work is that it trains the child mind in direct lines, teaches it to center its thought and to make decisions and formulate ideas for itself. The children who have had the kindergarten training have very little difficulty in their later school life and many teachers feel that it is of far more use than any other part of the school work because it lays the foundation for orderly thought which leads to inevitable success.

And no matter what form of success one is seeking, whether it be financial or artistic or spiritual or domestic, orderly habits of thought are absolutely essential for its accomplishment.

A confused mentality is never hidden even under its own delusions. It betrays

its weakness at every turn; it misses trains, arrives just too late for engagements, stumbles over projections in the sidewalks, misses all the good times going and by its own disorder invites inaccuracy and accidents on all occasions.

When one considers how careless people are in their habits of thought, the surprising thing is that more accidents do not happen instead of so few; most people seem to think that it is too much trouble to think accurately, consequently they make statements and promises rashly, thereby causing unending confusion and disorder and then they wonder why they are unlucky and sorrowful and have so few friends; people who think and consequently speak and act inaccurately do not hold their friends—they weaken themselves and their position with men because they are not true.

Our bodies are a manifestation of the quality of our thought force; it is not so discernable in youth for we are then under the mental dominion of others to a degree and their thought naturally colors our lives, but as we develop and become individuals we take our own bodies and our own health under our mental dominion and become responsible for our health and surroundings.

One reason the New Thought is doing such wonderful work on lines of reconstruction is that it teaches individuality; it inspires hope and then concentrates the attention by and with the newer idea; in consequence the mind naturally becomes more orderly and the body always follows the lead of the mind.

A falsehood carries the most disorderly force in the world. It is absolutely destructive in its radiation and leads to more sorrow and despair than any other thing; a lie is the forerunner of disease and ultimate disintegration and the re-

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ward of its perpetration is inevitable in its disaster.

The only way one can reconcile himself to the fact that men think and speak falsely is that while the present result is destruction, every destructive element must dissolve in the force of its own disintegration and the foundation of truth underlies everything, so it carries its own lesson and eventually points the way to fulfillment of the law.

We are all too careless in our statements; without meaning it we exaggerate in the most trivial matters, and gradually lose our orderly habits by mixed statements. We see a hundred people in a crowd and we say there are thousands; we walk a mile or so and we declare we walked forty miles. We are always going to do the most amazing things and have done the most astonishing things, while really the actual things we do are quite commonplace.

Again we grow careless of the importance of orderly thinking by allowing unnecessary habits and practices to enter our lives, usually to oblige some one else, thereby crushing out other things which are of real importance and which are thrown into confusion and ultimately neglected, then we find we have missed the vital issue and some way failed to fulfill the obligations which we have assumed.

It is so easy to permit the senses to dominate the man, to control his mind and almost paralyze him with emotion. There is no reason and no hope of order in the sense realm; order belongs to the mind and the man must dominate his senses or lose himself in their bewildering confusion. Therefore he must dominate his mind if he would be master of himself and his life.

There is no success apart from order. No matter how vast a man's earthly inheritance both physical and financial, he can and does scatter it and so weaken himself

if he does not conserve his thought and think in an orderly manner; and no matter how few of earth's possessions the man may have, if he has the wonderful force of an orderly mind, he will rise supreme in the face of any and every obstacle because of the mighty power in the center of his own being.

One cannot build on an irregular foundation whether he is building his character or his abiding place. All lasting structures are constructed with exact mathematical precision as all truth is based upon exact mathematical law.

Order and purity and cleanliness are inseparable; you will find the person who is clean in body will have an orderly life as well as a pure heart. People may not always act according to our conception of the fitness of things, and still they may be pure in heart. The great souls who have walked with God have offended the multitude, but you can count upon it, they took a bath every day and told the truth no matter who it offended.

And we can depend upon another point, no man ever had an orderly, clean, pure mind who was particularly interested in the errors of his neighbors; if his heart was pure he would be unconscious of their sins and omissions because we can only recognize in others the quality which is in ourselves and the clean minded, pure hearted man can not be disturbed or soil his mentality by allowing an impure consciousness to enter its orderly realm.

The orderly thinker is the positive thinker; he loses his pessimistic view-point because in truth there is no recognition of evil and with orderly thought one only sees the pure, clean, accurate line of truth which is always optimistic and strong.

Men should be absolute masters of their thought; if they are not, it is possible for them to cultivate their power of thought control to meet and master any phase of

S u g g e s t i o n

E. H. Pratt, M. D.

There is no such thing as light to the blind; there is no such thing as sound to the deaf and there is no such thing as suggestion to a dead body. Suggestion, therefore, implies a receiver as well as a sender.

As the anatomy is very perfect in a corpse and the dissector can demonstrate to his entire satisfaction nerve cells and nerve fibres, the body itself can in nowise be considered as the receiver of any type of suggestion. But, supposing that the individual is still at home and that his life permeates his entire organism and is a welcome recipient of any message that comes to him; and suppose he is quietly reposing in a chair and you want him to move. Catch his eye, beckon to him, speak a persuasive word in his ear, tempt him by smell or taste or build a fire under him or prick him with a sharp instrument and your object of getting him to move will be accomplished for he has caught your message and adopted your suggestion, by whatever sense route it reached him; or, if he be intuitively developed and yourself possessed of the power of mental concentration, by the gentler method known as telepathy, your object may also be accomplished. Besides this, without enticement or warning on the part of any of his senses, presumably without

the reception of a mental message from any known source, he might take a notion to move of his own accord. These are illustrations of various types of suggestion, the last one being known as auto-suggestion. Aside from the latter, Suggestion, then, may be defined "Any message, by whatever route it travels from the outside creation to the ego or the real person." Of course, the organs by which impressions travel may be imperfect—out of tune—and then, of course, messages are obstructed or distorted. But let us suppose them normal. If our various organs of the senses are projected into this world and equally ready for business, they are all avenues of suggestion to the exact extent that the individual is open to suggestions. Perhaps the commonest of all suggestive routes is that of common sensation. The organ which furnishes this avenue of suggestion has its sentinels, in the shape of nerve terminals, minutely distributed over the entire surface of the body from head to foot, and the varying degrees of heat and cold, dryness and moisture, roughness and smoothness of the various objects with which we are constantly coming in contact, are perpetually reporting our physical environment. More attention has probably been paid by the

life which they may encounter. Because they feel that they are not supreme on all planes today, is no reason why they should not rise to master the situation tomorrow.

All we need do is to recognize our own ability to do what we will to do; then let us analyze our minds, possibly we may discover that we have not been making the

very highest use of its wonderful attributes and faculties, if so then let us change our habits of thought to meet our newer conception of power and mind mastery.

And remember always that the center and source of all creation is the heart of truth; that wonderful truth with its glorious foundation of absolute law and order.

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world, to this avenue of suggestion, than to any other and though, by various degrees of education and culture we may learn to give less attention to the messages that are sent us along the route of common sensation, nevertheless it will always remain a substantial, valuable and well accredited means of keeping us informed as to what is going on around us, thus aiding us to an appropriate adjustment, and although, later on it may rank as the lowest of our senses, nevertheless we must remember that in our house of time, as in all other structures, the foundation must necessarily be lower than the superstructure.

We are all of us, however, possessed of the wonderful privilege of selection. With all our faculties still intact and ready to serve as transmitters of messages, we may at will, shut off any physical avenue of suggestion at our disposal. With our eyes staring at surrounding objects, we may fail to see them. With our ears responding to all the vibrations of the air, we may refuse to listen and in the same way we can deny the admission of odors, flavors and common sensations. To some this insulating faculty seems natural, while others can attain it only by long practice; nevertheless it is a possible attainment for everyone. This is an accomplishment to be desired at times, but to be steadily practiced, would simply insure the annihilation of self consciousness. Just think for a minute of an individual who could not feel, whose organs of taste and smell were paralyzed and who was blind and deaf. Would not the folding of all these physical faculties for physical observation imply a practical departure from earthly existence, and if so, is not one dead to earth to the exact degree to which he either wittingly or unwittingly dispenses with any of his various faculties? Until we are summoned, therefore, to take our final departure from the shores of time, is it either

sensible or wise for us to deny to any of our senses the privileges of telling us what is going on around us? In all our efforts at self culture we should be exceedingly careful to retain our equilibrium and do no violence to our great balancing faculty of common sense upon which our level headedness perpetually depends.

When it comes to auto-suggestion and we try to understand how one can talk to himself, it may aid us to conceive that there are two parts to our inner selves, a conscious and subconscious part. It may be that these are but two forms of individual expression and yet for practical purposes it seems well to permit the division. Under an anesthetic such as ether or chloroform, all forms of physical consciousness may be completely subdued, so the subject can neither hear, see, taste, smell or sense; yet respiration and the heart's action still continue; kidneys and skin keep up their functions, nourishment can be supplied and appropriated and the bodily commerce generally proceed uninterruptedly. After like manner, every night of our lives our faculties of observation are all tightly folded and our continued existence is entrusted to the keeping of reservoirs of life so deep that we are unable to recognize their existence and hence rendering it permissible to refer to them as our sub-conscious selves.

This sub-conscious part of our nature is unquestionably our Book of Life, in which is kept a perfect registry of all the suggestions that have ever come to us, from whatever source. Our conscious selves may forget names, faces, places, obligations, relationships, promises, friends, but our sub-conscious selves never forget anything. No suggestion from whatever source, is ever erased from our sub-conscious selves when it has once been received and registered. The sub-conscious is the home of the conscious, the founda-

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tion of the heart's desires, the source of our propensities and deep seated longings and is also the repository of all of our inheritance, and if we are to be deeply moved by any type of suggestion, the message must reach these headquarters of life. At times when self consciousness is dormant, as in sleep or under an anesthetic or in states of hypnosis, well directed suggestion can be delivered to the sub-consciousness of an individual and be registered there, and institute reaction, but this only to a limited extent. If the suggestion attempted be interpreted by the sub-conscious receiver to be dangerous or disaster breeding or in any way antagonistic to its deep seated hopes and convictions, it will endeavor to stir into activity the conscious, enveloping and protecting part and, failing to do this will either ignore the suggestion entirely, or in extreme cases, withdraw from the body, leaving it but a lifeless corpse.

Of all suggestions received at the sub-conscious headquarters those coming from the conscious part of the individual, or the messages known as auto-suggestion, have most weight, but even these are always carefully considered and by no means universally accepted. What multitudes are there who are brave on the outside but cowards at heart, and how many shiver on the brink of endeavor until the crisis comes and then demonstrate qualities of courage, of endurance and other types of heroism little expected of them? How many of us try to persuade ourselves that we are happy, contented and satisfied when our real selves meet this suggestion with deep and effective denial and often times resentment and how oft are we conscious of fears and anxieties that our inner selves entirely repudiate and refuse to develop into fruition? Our conscious selves may mumble and mutter and struggle and strive but there is no hope of permanent results for

any of its undertakings unless its suggestions are adopted and endorsed by the sub-conscious parts of our natures, as this constitutes what we have all heard of so many times as "Works without faith." To obtain the ear, the trust, the confidence of our inner selves and to keep in close touch with its fountains of wisdom and inspiration and its words of warning and advice, should be the constant aim of our conscious selves. When the conscious and sub-conscious part of a human being are at variance with each other, as they are in most of us the conscious part misses its inspiration and dispenses with its most trusted advisor, and the sub-conscious part is deprived of its chief protector and co-laborer. This makes a house divided against itself and predisposes to repeated disappointment and failure.

If the conscious part has never turned a deaf ear to the still, small voice within, but has been honest and conscientious in all its worldly doings, it will find that the suggestions which it passes on to the sub-conscious, receive their full meed of consideration. Disappointments, failures, losses, privations, sickness and defeats of all kinds which are the common lot of us all, sooner or later convince us of the unsubstantiality and disappointing nature of all types of self consciousness that look to the outer world for security and satisfaction. When thus driven back upon our inner selves, in search of a consciousness which will make life peaceful and serene and reliable and worth the living, our self-conscious part is in a fair way, then, to render acceptable service to our subconscious natures. Our appetite will now be satisfied for we hunger for the bread of life; our thirst shall be quenched for we are searching for living waters. When our conscious selves have thus been conquered by the experiences of time and the necessity of liv-

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ing an upright, honest, conscientious life has passed into conviction, of what use is auto-suggestion? Why indulge in systematic auto-suggestions of a comprehensive list of qualities that the conscious part of us is already persuaded is the only proper course of action to pursue? For two reasons: First, after conviction comes the task of reforming habits. It is one thing for the conscious mind to yield, to be persuaded of the value of good intentions and it is entirely another thing to carry them out in the face of well established habits of the opposite nature. It took rhythmic systematic practice to form them and only by the same process can we hope to correct them. But the great reason perhaps, is the second one. Now that the conscious mind, by its attitude of sincerity and earnestness of purpose, has won the confidence of the sub-conscious part, it has abundant scope for all the wholesome suggestions it may be able to make to this accurately kept Book of Life. Remember that the sub-conscious part is the storehouse of the perfect memory, where is recorded not only glorious achievements, but also frightful disasters; where are recorded not only radiant hopes and lofty aspirations and worthy impulses, but also blighted prospects, heart rendering fears and serious mistakes. Faith and trust and love and honesty and kindness are all plainly recorded in that great book, but its pages are also plainly traced with what there has been not only in the life of that individual, but in generations past of the race from which he sprang, of doubts, of discouragements, of unholy desires and of the long list of memories on the unhappy side of this great ledger of life.

The words that a man speaks in this world with power, the acts which he performs that live on forever, the vibrations which emanate from him with sufficient intensity to fit them for long distance mes-

sages, are those that emanate from the sub-conscious part of his nature. The doings of the conscious part, acting by itself, unsupported by the deeper fountains of being as they exist in the subconscious, are mere twaddle when talked, and ephemeral when acted. It is only when the conscious and subconscious minds are in unison, each having the confidence of the other that the words of the whole person are possessed with power and his actions are endowed with everlasting life. So long, therefore, as the great book of life—as we have called the sub-conscious—remains unbalanced, so long as what has been recorded there of disappointment, failure, mistakes and consequent unhappiness are flavoring its activities with fear and anguish and the long galaxy of sad memories, the conscious man, as the wisest, most trusted friend of the sub-conscious, can in nowise more profitably employ himself than by instilling into the deeper recess of his subconscious self the sentiments of freedom, forgiveness, hope and trust and the rest of the brotherhood of goodly suggestions in the light of whose shining only, can these dark experiences in the soul's history be expiated and fitted for their burial in oblivion. When the soul is thus cleansed of its inherited and acquired impurities it will give out nothing but goodness and truth in return.

But can this be accomplished—can the deep waters of the sub-conscious part of us be cleansed? Can unfortunate inherited tendencies be removed and its unhappy memories be forgiven and forgotten? We can become outwardly cultured by education; can we become inwardly cleansed by the same process? Can we employ suggestions profound enough to touch the emanations of the soul? Yes we can and faithful individual work will soon demonstrate for each one the great personal advantages of the training school for the various faculties of the soul.

B A B Y L E N O R E .

GRACE M. BROWN.

*'Twas only a wee winsome baby
With eyes of heavenly blue,
And curls with the golden shadow
Of star gleams tender hue,
But the dainty little treasure,
With the fair light in her face,
Crept into our heart's deep center
With her winsome childish grace.
And one day the dear Lord called her,
Called our darling away,
While all of our sunshine vanished,
Vanished as darkening day.
When into the deepening shadow,
Came a ray of truth's own light
With a message of purest comfort,
As a sun ray into the night.
And we know that her life is joyous,
That for her all pain is o'er,
And that beautiful gladness unending
Abides with our blessed Lenore.*

Universal thought antedates any thought which could possibly have been projected by man, because man himself is the product of universal thought energy.

Thought is expressed in all the varying forms of manifestation; it not only antedates man but exists without and apart from him so while man is the result of thought and vibrates in its activity, he is never the originator of thought.

It is a conceded fact among philosophers of all ages, that so far as the human mind is concerned, there is no such thing as original thought; that is, that the individual thinker does not originate any conception beyond or apart from that suggested by something already created; therefore every thought which holds the attention of the human mind is extended to it by an infinite intelligence and is merely reflected by man in his individual process of thinking.

However men have the power to misdirect their thought force or to render it obscure by inattention and some times the result of such misdirected energy is most destructive in its action.

If on the other hand men allow the universal thought to operate through them; if they think in the line of its formative law they think and live constructively and as they express the infinite thought in its purity, the action is the right thought activity.



Man believes, and this belief is rapidly becoming conviction, that he is made in the image and likeness of this infinite creator who is the fountain source of all intelligence and all life. Naturally he recognizes that he is the most perfect of all the productions of this infinite mind and following this idea, he perceives that he occupies a body which is perfect so long as he permits it to be perfect, otherwise it could not be made in the image and likeness of a supreme and perfect being. So if man wishes to live and express himself in perfection he must think in harmony with the law, which is the perfect action of the thought of God.



The law which governs man is the same law which governs all life and is always

complete and accurate in its operation; it is only when man himself refuses to co-operate with it, that it seems to manifest in destructive form.

This law operates with a perfect action in its defined purpose; in its relation to humanity it is the same law referred to by Jesus as the working of the Father's purpose through man. He mentioned it in many ways notably in the symbol of the kingdom of Heaven when He said "except ye become as a little child," that is with pure simplicity in conforming to the law, "ye cannot enter the kingdom of Heaven" which is the harmonious action of the law.

If men would take the child attitude and permit the law to operate through them without protest or opposition, it would soon lead them directly into the kingdom of Heaven in the realm of active conscious harmony.

The reason men find it difficult to grasp this thought is because they have always allowed themselves to believe that they were created in imperfection, and that they required to be reconstructed by the being who imperfectly created them; when the fact is men are created in the image of God who is supreme in His perfection and if they do not abide in His kingdom, it is because of their refusal to recognize His law.

It is not easy to change from the thought of helplessness to the thought of power, from inefficiency to strength, but once having recognized our own relation to the perfect life of infinite power and strength, our only care is to permit ourselves to respond to the infinite thought and become one with universal life.

The only wrong thought activity which one can have is to doubt himself by his failure to recognize his relation to God; when he realizes his part and responsibility with the divine plan, he knows that he is

master of his body and that it will perform any reasonable duty that is required of it according to the law of its creator.

Right thought activity carries the thinking individual directly into the health vibration which is the normal current on all planes. It is not a difficult matter to think normally; rather is it an easy matter if one considers it in the light of the law in its constructive action.

This law governs the creation and perpetuation of our bodies; it distributes the vital energy which is obtained from the air we breathe and the food we eat; it equalizes the vitality which comes from sleep and it is all done with intelligence so pronounced that we must recognize it as the action of an infinite thought force. The intelligent thinker cannot fail to recognize this marvelous law which is the thought action of an infinite intelligence. He must not only recognize but trust a force which is the center and source of his being and he will believe and act in harmony with it, that he may not obstruct its perfect action by his imperfect conception.

The sincerity of belief is always proved by the action based upon it; when we believe in the law we shall act according to that law and when our action is based upon the law there will be no question of wrong thought activity.

When we are at one with the thought of the infinite intelligence, we shall know that the law of the Lord is perfect.



There is no way by which we can redeem man from a belief in his own weakness except by encouraging in its stead a belief in his own strength.



The need of the hour is not gentlemen and ladies, but men and women.

The Modern Miracle

Miracles as commonly understood do not exist.

Nothing can manifest apart from the immutable law of the universe and the action of the law is a perfectly natural process.

Matter creates nothing.

Force is the life principle of being.

It is the applied force which uses matter as its instrument which performs the work of manifestation and miracles are the more rapid action of a perfectly natural force.



In ancient times a man who had a freer conception of nature's finer forces and their activities than other men, was regarded as a direct messenger from God and his works were called miracles, or he was called a black magician and was supposed to have direct dealings with the devil. The common place occurrences of today would have been utterly incomprehensible in those days even with the interpretation of miracles.

Any force which is applied a trifle in advance of human comprehension is always regarded as mysteriously profound; and when it reaches beyond present day understanding it is called miraculous.

During all ages men and women who have thought on stronger lines than their associates and who in consequence have had a more pronounced power, have been looked upon as almost of a different species and have sometimes been crucified because of their peculiar power which was not quite understood.

We of this age have grown accustomed to the seemingly miraculous; we are not startled when the vital thought current of some concentrated thinker proves its power by healing the sick and causing the lame

to walk; we know that it is all in the line of nature's law and that the only thing necessary for the accomplishment of these mighty results is the perfect action of faith and understanding in the mind of the healer.



In years gone by, and not so very many years either, poverty was considered rather a virtue than otherwise; people looked with dread upon the increasing avenues for spending money thinking that the supply would soon be exhausted, that it could not equal the constantly increasing demand.

Men who were held in the bondage of financial limitations scarcely knew whether it was just right or not to free themselves from its anxieties; but we of today recognize our divine right to the universal opulence in all planes and we know it is absolutely unlimited in its abundant supply.

And in that consciousness we are ready to assert our ability through our understanding of nature's laws to touch the gilded treasure house of the universe and draw to ourselves in glittering abundance sufficient of its treasures for the fulfillment of our own desires.



And again throughout all time past men have believed that they must listen to the voices of past generations for the key note of the philosophy upon which to build their lives; the hereditary thought and its limitations held them in the darkening ruts of despair, while they have accepted the creed which was founded to meet the conditions of the past hour and had no bearing whatever upon the conditions of today.

In the light of present day consciousness men know that they may not only declare

themselves disciples of truth, no matter where it may lead them, but they may thereby demonstrate in their victory over their life conditions that they are free souls.



The modern miracle is that men are understanding themselves and their wonderful relation to God. All men are coming into a consciousness that they may touch the infinite mind for themselves and in that touch unify themselves with the universal intelligence and abide in the kingdom of power for all time.

The modern interpretation of the law places all miracles within its perfect action. Time may be obliterated, space may be annihilated, but both time and space are the limitation of human conception.

The modern thought recognizes no limitation; it casts aside the bondage of pain and sorrow, it ignores the finite restriction of time and it declares and decrees that in the perfect action of the law alone may be found true freedom and complete manifestation.

The day of weakness and inaction is passed. Men are awake to the necessity of action, alive to the importance of love and filled with the desire of service.

From the newer recognition of freedom and the freer manifestation of love; from the glorious realization of unity and the supreme joy of service arises the modern miracle. Perfectly natural because it is so entirely in the law, miraculous because of its naturalness.

S. A. W.

Remember the Big Annual Convention of The World New Thought Federation Oct. 23.

Do not miss this convention. You cannot afford it. You may not have such an opportunity again, and even tho the next convention might present a better program, it could not be so important to new thoughters as this one will be. The movement and the Federation are at just that point where the action of the voters in this convention will make or mar the immediate future of new thought and the Federation. Not many appreciate the importance of the Federation, and perhaps still fewer appreciate this critical stage in the growth of the new thought movement. Of course the forces behind it are going to ultimately work out their ends, no matter what happens now, but that result may be indefinitely postponed by our actions,

just as it was postponed in the past by the actions of other misguided men and women who suffered little differences of expression to divide and estrange them. We must keep together in some liberal form of unity if we wish to make the new thought more than a passing ripple on the surface of the river of race progress, and now is the time to make the effort that will hold us together. This is not the dream of a visionary but the judgment of men who can see the trend of present affairs. Come to the convention and lend your voice for united strength and peace, or if you cannot come, at least tell your neighbors about it and then send those who are gathered together in the interests of the whole body, your best thoughts.

Ernest Weltmer, Secretary.

The Associate Editors' Corner

COZY CHATS

Grace M. Brown

Isn't it interesting to observe how so many people want to solve the problems of other people and quite forget that possibly their own affairs require attention?

The fact is, there is a difference in men; each man has his own peculiar and differing position in the universe and consequently his peculiar and differing viewpoint and he knows what he wants in his own way. When he makes his own decisions and thinks for himself he is a successful man whether his methods suit us or not.

The only real thing any teacher can do for a student is to inspire him to think for himself and so rely upon himself, and the great strength of the advancing thought is that it requires the thinker to use his mind to its fullest capacity.



In one of the current New Thought Magazines is a little treatise upon college education; the point being shall we or shall we not send our boys and girls to college?

Maybe it depends somewhat upon the temperament of the particular boy or girl; and it might be well to let his or her desire rule in the matter.

Business success may not be the only success desirable, although we will admit it is a vital plane of success, but it is possible that a man who makes a business success of his life without a college education might make a greater business success with the added force of the college education.

If it is true that the man who engineered the Boston subway could not write his

own name or cipher with written figures, we have an idea that had he been a man of education he would have built and operated a subway under the Atlantic Ocean or constructed a pneumatic tube through the earth—such genius might indeed have penetrated into other worlds with the polish and power which college training gives.



But we wonder sometimes if it might be a good plan to introduce into our schools and colleges a department of courtesy.

If we would but realize it, graciousness is about the best business investment one can make of his abilities, and it is not so very expensive to be polite in manner and language as one would suppose judging from the scarcity of such manifestation.

Some people seem to have an idea that in order to be truthful and frank they must be brutally brief in words and manner, which is an entirely false position because a man who is discourteous even in telling unpleasant facts is never true to himself, the real part of a man is always kind and when a man shows unkindness or cruelty or rudeness to others he is deluding himself and other people in his effort to cover up his real self.

So perhaps a department in our schools which will teach our young folks to be kind teach them the rights of all living creatures, might help the grand work of soul evolution quite as much as a department of football or of expert card playing and expert wine imbibing which seems rather the predominant accomplishment of some of the college men one meets in society these days.

And a college for society might not be amiss, some sort of a school which would

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point the end of the mad race after selfish pleasure and show the wonderful opportunity which the possession of wealth and unlimited leisure gives.



Once upon a time, not so very many moons ago, a well known society woman who owns a beautiful and vast tract of land somewhere in our free and glorious America, invited to her gorgeous home a group of ladies and gentlemen for a week's entertainment.

Now the entertainment of society people consists of a profound and mysterious round of excitement which must be continuous and varied or they might possibly be left alone with their own thoughts for a few moments and that would indeed be tragic.

So the hostess of this particular group of high society labored strenuously and unremittingly to amuse her noble guests and to see that they were not bored with the contemplation of the commonplace, or by association with their own minds.

On the program for the amusement of these useful members of the community, as sort of a rest from nights of dancing and card playing and days of equally interesting diversion, was what is called a fox hunt, which is a brave sort of amusement indulged in occasionally by people who have exhausted lesser forms of cruelty.

And on the morning of the day when this fine sport was to take place, there appeared at the entrance of the mansion a group of fresh prancing horses mounted by a gay laughing crowd of men and women, and accompanying them was a pack of yelping, barking hounds.

With a sweep of galloping life the excited crowd plunged out into the broad fields where a few of God's creatures had forgotten the dominion of man and had

presumed to live in the shadow of his abiding place.

And very soon the eager men and the yelping dogs spied a bit of a fluffy little creature with the bright sunshine tinging his pretty red coat and the cry went up, "A fox, A fox," and then the sport began as with the ferocity which aimless thought lends to humanity, and association with humanity lends the dogs, both men and dogs started on their wild ride after the tiny helpless thing which had the temerity to cross their path.

For seventeen miles the mad race went on, over fences and streams and in and through and around every obstacle—sometimes the bit of flying pitifulness seemed lost but a yelp or a shout proclaimed it still in view and the race went on with increased fury.

Finally the despairing race was over and when the brave men rushed to see the finish, rushed to behold the final work of the dogs as they tore the life out of the beautiful helpless creature, they saw in its dying eyes the unselfish agony of dumb motherhood for in her mouth the poor little fox had carried her tiny little baby and for seventeen miles of hideous agony had she tried to save its pitiful baby life; and only in her death throes did she give up her precious burden.



And men wonder at the woe of the world, at their own misfortune, at sickness and sorrow and poverty and grief when such things as this true little incident are of common occurrence; so common that when these beautiful creatures pulsing with life and love are tortured for the amusement of men; it is passed by and regarded as sport. Yes the sportsman is a brave man, truly a nobleman can find no higher use for his divine energies than to uselessly destroy, and in the destroying cruelly torture, a fellow creature.

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As one looks calmly at "society" and at the aping of society by the great mass of common people who ought to know better, one wonders if, in its mad rush after amusement, and amusement which in different realms might be called crime; it is not the great barrier to the more rapid evolution of the race.



There is so much to be done in the world, so many helpless little souls who need mother love—not community food and mechanical care but tenderness and mother touches.

There are so many sorrow stricken hearts who need the inspiring word and the hand grasp of sympathy from those seemingly more fortunate than themselves, and yet men and women who are supposed to have ordinary common sense spend their lives in the wildest effort to kill time thereby killing their own chance for joy and love, when by helping to lighten another's woe they would eliminate sorrow from their own lives and discover for themselves and for others the joy of life.

Think of the tragedy in killing time—possibly as we are frequently told, there is no such thing as time, but we have observed that those people who try to kill time destroy some beautiful thing within themselves and become abject slaves of time.

It is far easier to make time serve us instead of allowing ourselves to be slaves to time.

Doesn't it seem that it is the busiest man you know, who always has plenty of time to do what he wants to do and who accomplishes so much with his minutes? Of course it is. The man who masters his work is the man who masters his minutes and who walks hand in hand with time. It never confuses him by getting ahead of him nor does it bore him by lagging.

When we have been racing after the more futile things and suddenly realize their futility, we merely change our mental attitude and our entire position changes and we perceive the stronger point of usefulness.

And then how beautiful it is to think of the wonderful opportunities of life and to realize what we may do with all the privileges which are our own.

Let us bring joy into our own part of the universal expression by being kind to every other part.

It is so natural and so easy and the reward is so abundant when one is kind.



MUSINGS

Ernest Weltmer

We have every day a new method for gaining and keeping health and most of the old ones live for quite a time, but still men get sick and die about the same as ever. A good share of the brains of civilization is concerned chiefly with the task of rescuing man from disease and death and with but little success. What is the reason for this? Is the fault in the system? Perhaps, but still they all have their cures, every "healer," "new" or "old" can point out men who will tell you that they owe their life to him. And the most novel systems seem to produce the most wonderful cures. No scheme seems to be too wild to succeed in reaching some one's ills, and I think we have here a pointer which will show the way to the solution of the mystery.

Some of these systems are obviously worthless in themselves owing their short prosperity to the effect they can produce upon the minds of those who try them, and yet we cannot question the genuineness of their cures. Men who have been abandoned to die, by all the established

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schools of medicine, in its broad sense, are restored to health by these wild-cat systems. That is all that the healers who have failed were trying to do and when the quack has succeeded it is not fair to question his results just because of the means he has used. When a man thinks he is well and strong and can do his work and enjoy the pleasures that the healthy enjoy he is commonly called well, if he arrived at that condition from the lower one of disease by means of some recognized system; so it is only fair to give credit to any other system that attains like results.

All systems cure sometimes, and still no system of healing cures all the time, so where is the trouble? The obvious answer seems to be, in the patient. If the patient fails to do his part, the system is powerless. And may it not be that the patient should receive a good share of the credit that goes to the healer or the system, for the cures performed?

The patient is not conscious that he is to blame for the failure of a curative agency to help him, neither is he conscious that he is responsible for the help he may receive from the means with which he seeks to restore himself to health, we do not mean to say that the patient consciously brings about his own cure, but that some quality or quantity in himself is responsible for all positive results; the lack of which will make all efforts at effecting a cure, powerless. This quality we will call the natural healing power of the body, and following up this track we seem to come to the conclusion that if it is not interfered with in its operation, it will keep the body in health, that if the nature of the mind is allowed to act unhampered, it will develop the mental man in health and keep him in a normal condition. The most then (if this be true), that any system can do is to remove some of the hindrances

that ignorance or wilful abuse may throw in the path of nature.

All systems seem to have beneficial effects at times, and some of these are at other times, positively hurtful, being hindrances instead of helps, to nature. But if we will take a little trouble and investigate some of the results obtained through the different systems, we will see that there is always one thing that accompanies the cures they make, and that is faith, or at least an interest which amounts to the same thing in effect. Now we do not think that there is any virtue in faith of itself. Experience fails to show that faith does more than to remove the negative disturbing elements of fear and tension and put the believer into an attitude of trust and hope. He lets himself alone for awhile, and altho he may be consciously depending upon some 'pathy or 'ism that is of itself useless and perhaps hurtful, he gives nature a chance and if she has the vitality with which to work, she will restore the sufferer to health in spite of the system he depends upon. When a man is constantly trying something new and worrying all the time about his condition, fearful for the future and resting on nothing except the things he does not want, nature has small chance of doing anything with him.

It seems too, when we put it in this way, that there might be a great deal of good in the system that taught men to depend upon themselves and trust the power of the nature within, but even if there was good in it, it does not seem that it could save a man from himself, if he was inclined to abuse his powers and interfere with nature's work. A man may believe in anything and as long as he does not transgress the laws of nature, he will be a healthy man; he may have any sort of religion or no religion and as long as he does not disobey the dictates of his own deeper nature he will be to himself a righteous

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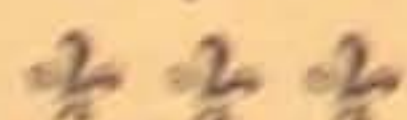
man, whatever he may seem to other men; but no man can depend upon any system, however perfect to keep him in health, or religion to keep him true except as he himself by his actions gives just expression to the better part of his own nature.



The agitation for spelling reform which has lately sprung into the limelight because of President Roosevelt's interest in it, has aroused a great deal of comment, senseless and otherwise. The nature of these comments separates men into the two classes as does every other reform proposed; on one side the lazy contented moseback, on the other the restless unsatisfied rolling stone. We find every class and kind of men on both sides, their prejudice depending in large degree upon their training and needs. The too-well educated collegian who sees in his education an excuse to justify his resistance to progress, because it proposes to change something that he has learned, and the orthodox conservative who hangs on to the old for the sake of long dead ancestors, are side by side with the man who has never learned to spell in any fashion; and college presidents who are so used to their leaning that it is no longer the burden that it was to them when their diplomas were new, the restless radical who does not care how words are spelled so long as they are spelled differently, are found in company with the man who has found spelling a difficult matter and the foreign born who find English so difficult. I have always thought that English spelling could be improved upon, ever since I first hung my bare legs from a split-log bench in the old country school house and wrestled with the a-b abs of the blue-backed spelling book. The improvements I endeavored to make from time to time were discouraged by the school room autoerat and I finally learned to spell more or less accurately in the

fashion that is commonly used, but I would still be glad to unlearn a few of the extra "gh's", "u's" and "e's" that are now written but never pronounced.

It seems to me that the language may be considerably improved by a simplified spelling. Perhaps I have no business in expressing an opinion about it. Some of my critics, (for whose existence I hope I am properly thankful) seem to think that I know nothing about language, so perhaps I had better keep still, but it does seem to me that we should not be compelled to keep on writing a lot of extra letters just because they are found in the root words, from which our language is derived. We made an improvement upon the root when we made the English word out of it, and if we could take that much liberty with the root why not go just a little farther and make our improvement a good one? There will of course be a great deal of objection to the new spelling but it will wear out sooner or later because there are too many live, growing, active men and women in the country for the few who are trying to always live in the past and preserve the sanctity of the old, to long interfere with any real progress. However (to anticipate the question which you are almost sure to ask) I do not think the matter of spelling sufficiently important to warrant Weltmer's Magazine in using a new form until it has been accepted by the people. I consider what we have to say of more importance than the manner of saying it, and I do not propose to detract from the thoughts we express in the pages of this magazine by using a form of spelling that attracts and holds the attention of the reader by its oddity.



An exchange tells of the stir caused in England by a High Church clergyman, who declares that he does not believe in the bodily resurrection of Jesus

Christ. All of the clergy who have been "toeing the mark," (publicly) are greatly scandalized by this declaration of freedom, and the liberal minded minister will doubtless be forced out of the Church, and some of his enemies will be given his position as a reward of merit for services rendered in helping to rid his people of a man who dares to think for himself and then has the courage to tell what he believes. There are doubtless many other clergymen who would believe as Mr. Phillips does if they dared to think at all, but there are few who would be willing to sacrifice the good financial and social positions which they earn by allegiance to the creeds and the shackles of their churches. Of course one cannot well blame them, for they are perhaps unfitted for any other vocation and it is very hard to think of giving up the position of confessor and advisor of all the women and old men of a community and spiritual overseer of one's church; and a good fat salary, for a few hours of talk and the performance of other equally difficult tasks, just for the sake of feeling independent; perhaps for the sake of proving one's manhood. And one cannot blame the church for throwing out the men who will no longer tell its members what they want to hear. They do not want to hear something new, they do not want to learn, but they want to be told over and over the things they already believe so that they may easily continue believing them, and when they hire a man for this purpose and he tries to tell them something new or something that he has come to believe by the use of his reasoning or investigating powers, they have perfect right to be scandalized and throw him out of their holy midst with every condemnation.



Bishop C. C. McCabe of Philadelphia is one example that there may be some vir-

tue in the rule attributed to Oaler, that "a man is useless after forty," or at least that age and experience are powerless to soften some men, when they follow one rut all the time. The reverend Bishop is seventy years old in measure of time and as old or as young as Joshua, in the matter of social growth. He is preaching from the pulpit the conviction that America should make war on Turkey because of the manner in which the Turks treat Christian missionaries. He should have lived in the time of the Crusades. He would have made a capital Templar and could perhaps have found proper expression for some of the brutal instincts which make him wish to kill men just because they refuse to believe in the same unproven theories by which he proposes to create and direct the Creator of the universe. If his missionaries are not welcome in Turkey, let him keep them at home. The Turk has as good right to his religion as the reverend Bishop himself, and he believes in Mohammed for very much the same reason that Dr. McCabe believes in Christ—Because his fathers taught him to do so. What is the use of meddling with other people's affairs anyhow? Let them alone, or if the Bishop's kind just have to meddle, let them direct their attention to something besides religion, which is always merely a matter of conviction and at the same time the one thing about which men are most easily aroused to war; and let them devote their time to teaching the "heathen" some practical knowledge of life and living. No one likes to have his religion tampered with, and the more natural and uneducated the man, the more emphatic will be his expressions of disapproval when some one tries to tell him that Faith of His Fathers is false. I imagine that Bishop McCabe would be inclined to start a personal battle with any Turk who came to him as a missionary

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from the followers of Mohammed. Policy would prevent him from going to extremes, very likely, but the chances are good that he would not accept such attentions from the "heathen" as complimentary. It would seem that the larger part of Christianity has no more than a speaking acquaintance with the Golden Rule.



Still it is only when we consider Bishop McCabe's utterances by themselves or in comparison with new thought principles, that they seem so very strange. What he has said is not so very different, in fact is not so barbarous as some things we hear from lips of lesser lights of his church, and when considered as a part of the whole which he represents, it does not sound at all strange to hear even a bishop recommend such measures for spreading the glad tidings the Savior of Man brought to the world. His kind start out with the idea that all things are made for the benefit of man, and that some men are chosen by a discriminating deity to enjoy the good things of this life and perhaps the next; that a Universal Father can disown a part of his creation because its opinions do not agree with the opinions of the more fortunate part who have the one particular of the many creeds of belief, that He has suffered to find place in the minds of men. They think that the Christian is strictly "it" and that the burden of the world's salvation rests upon his shoulders. They forget their brotherhood with the millions who worship the same deity-idea in another form, that is at the beginning of the God they know, and because the Turk and the Chinaman call the Creator by another name, and dress him in different environment, they want to cut their heathen throats or make them accept **their** missionaries and **their** name of God. It is strange that a man can preach for fifty years of a God of Love, even tho he does not really

believe what he says, and not get some spirit of that love of which he talks, some spirit of the Divine Mercy which furnishes him with the inspiration for some of his grandest flight of imaginative oratory. It seems strange that he would not cultivate some of these qualities in himself by his constant talking about them, and learn through them, that men are all brothers, and at the same time that they are equal in their rights to individual expression.



A religious exchange of recent date printed an account of an action of another minister which was of a piece with the expressed desires of Bishop McCabe. It told of how a minister riding on a western train, in company with several other gentlemen, made the statement that he could shoot well with the rifle. When an accident stopped the train in the midst of a prairie dog town, so the story goes, the party of men standing on a car platform, recalled the minister's boast, and asked him if he thought he could hit one of the dogs. He replied that he thought he could, and instantly his companions began to wish for a rifle with which to test his marksmanship. A lady standing near said that she had one in her baggage and offered it to them. Here the exchange tells that the minister wished he had not said anything about his ability with the rifle, when a delegation started for the weapon. While reading about it, I thought that perhaps the preacher was not so cruel as he seemed and was sorry that circumstances seemed to be forcing him to make an idle boast the cause of a fellow creature's death, but no, he was not worrying about the prairie dog; he was only afraid he could not "make good." That luckless animal was created for the express purpose of furnishing him a difficult target and its life was well spent if the taking of it furnished this lordly man with a moment's

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.

A letter to one of our associate editors says:

“Could you have done as good work as you have if you had been restricted in your choice of raiment?”

Please understand I am not criticising. I love the beautiful and enjoy seeing a woman handsomely appareled, but I doubt if you could do as well, if your best and only dresses consisted of fifteen cent goods. Could you under those circumstances work ever with the idea of the advancement and betterment of the race and would you?”

Answer: Certainly I could not do strong work and be in bondage anywhere. I love beautiful clothes as you do but I recognize my rights in the matter and so demand them and have them, which is evidently one point upon which we have differed. The world does not accept its

teachers from the ranks of the slaves and the weaklings; and it certainly would not accept me in shabby duds any more than it accepted Jesus or accepts any other teacher who does not “prove up” to its present standard.

It took several days before the shadow of Christ’s poverty was dispelled by the sunshine of his teachings.

If you desire the beautiful in anything it is a sure signal that it is your divine right to have it.

Of course demand and expect the beautiful raiment and see how naturally and easily it will come.

This is not the time of weakness or poverty on any plane; it is the time to be strong and to attract by your own quality, the desire of your soul.

—G. M. B.

amusement. The writer then goes on to tell with much detail, how the minister carefully shouldered and pointed the gun, and how at the crack, the prairie dog fell flat, a lifeless bundle of fur and blood. Then he tells how the minister figuratively patted himself on the back and how all the onlookers applauded when the porter brought in the remains of the little victim. And then the writer boasts that this is a true story. This was published in a religious paper, the organ of the church in which the minister mentioned, is a leading light. Does it not seem that a man who

pretends to be able to teach other men of God, the Creator, the Loving Father of all men and things, would have felt some regret at least, at having taken the life of a harmless prairie dog which was most likely finding life very sweet? If he believed half of the things he tells his people or realized the first principle of the love he talks about, he would not find such a performance praiseworthy and commendable, and such cruelty could not furnish him pleasure, even tho it is sanctioned by the creed and practices of his church.

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Q. How can one tell, when in the passive state, the difference between a thought he receives from outside and one which he formulates himself? A. I do not know that it is possible for one to tell when he receives a thought from another for we do not understand the laws which govern the activities of the mind which produce thought and the laws of telepathy, well enough to be able to distinguish, by rule. When one is trying to get the thoughts that another is trying to send, and succeeds in thinking about the same thing as the sender without any objective suggestion which would cause that effect, then it is reasonable to suppose that such thoughts have come to him from the person who was trying to send them. One may also find out in other ways that thoughts which have come to him in a condition of receptivity, without this conscious effort to receive them, have previously been formulated and expressed in other minds and different things may lead him to believe that he has received such thoughts entire, from without, but I cannot tell one how to know thoughts of his own making from those which he may receive in such manner. Some think that they can distinguish the difference, and I think I can do so for myself to some extent, but do not understand it well enough to tell some one else how to do it. The difficulty lies in the fact that all thoughts of one's own making or from the outside, are complete when they reach the consciousness. The act of forming thought is an unconscious one and only its results are conscious. We cannot even discover just what causes contributed to produce the effect sometimes, so how are we to know that thoughts which seem perfect strangers to us are not the product of our own minds, caused by forgotten sensations or ideas or associations of ideas too subtle for analysis by our crude methods.

Q. What does Jesus mean by "Take my yoke upon you and learn of me?" A. It is evident that the word yoke here means restraint, guidance, government and rule, and is equivalent to, be governed, restrained and guided by that which controls me. One would gather from the teachings of Jesus that he recognized no governing principle but God's will, (The Father's Will.) no power but the Father's power and no guide to his actions except the Father's wisdom. This guidance he taught that man could easily acquire by recognizing God as his Father.

Q. Is it possible for a healer to contract disease from a patient he is treating? A. During the last eight years I have come into contact with many thousand cases and nearly every form of disease, and I have never contracted one of the complaints I have treated. I attribute my immunity to lack of fear. I do not fear to come into contact with disease for I never consider it for myself, and do not think of disease for the patient. I think of health for myself and health for my patient so disease does not effect me. If you think of disease and fear it, you may catch a reflection of a patient's condition but in that case you have really created the abnormal condition in yourself by your fear. You may contract contagious diseases from association with persons infected if you are subject to infection but this is not likely if you hold the right attitude toward yourself and your patient. Think of health and forget all fears of disease, live sensibly and you need not let association with sick people cause injury to your health.

S. A. W.



It is the successes of life, not its failures, that constitute man's revenue. The light of one truth will dispel the darkness of a thousand errors.

The World New Thought Federation

At last the month of the big convention has come. Are you going? You will miss the opportunity of a life time if you do not. The program is filled and promises to be letter perfect in every particular. All arrangements are completed and Chicago and the Federation are ready for the Convention.

The programs will be printed the first week of October and will be sent at once to every member of the Federation. All the reader's of Weltmer's who are not members but who wish to have one of these programs and think they may be able to attend the convention, can get them by sending five cents for postage, to Ernest Weltmer, care of Palmer House, Chicago, Ill. The programs will be very nice keepsakes of the convention. They will contain the names of all the speakers and their subjects, the complete musical program, and besides that the printed songs which will be used during the convention for congregational singing. This will make the program a new thought song book, which will be valuable to all new thoughters.

The following is a complete list of the speakers and their subjects:

1. The Universality of Truth, Henry Frank, New York.
2. Individuality a Logical Result.—Dr. J. A. McIvor-Tyndall, Denver.
3. The Personal Application of Truth—Mrs. Jennie H. Croft, Kansas City.
4. A History of New Thought.—Dr. C. W. Burrows, Detroit.
5. The Evolution of New Thought.—Judge H. H. Benson, Kansas City.
6. The Unity of Science and Religion.—C. D. Larson, Cincinnati.
7. The Consequent Result in Healing.—

S. A. Weltmer, Nevada.

8. The Aims and Objects of the New Healing Movement.—Rev. Chas. Fillmore, Kansas City.

9. Suggestion.—Elmer Ellsworth Carey, Chicago.

10. The Power of the Spoken Word.—Miss Nona L. Brooks, Denver.

11. Affirmations and Denials.—A. P. Barton, Kansas City.

12. The Power of Thought in Moulding Character.—Mrs. Cora V. L. Richmond, Chicago.

13. The Public mind the Result of Individual Thinking.—J. D. Perrin, Chicago.

14. The Responsibility of Life.—Rev. E. T. Bunting, St. Louis.

15. The Practicality of New Thought in the Home and in Business.—Alfred Lamphere, Chicago.

16. The Relation of Environment to the Individual.—Rev. Paul Tyner, Atlanta.

17. The Possibilities of the Future from the New Thought Standpoint.—Charles Brodie Patterson, New York.

18. Federation.—Charles O. Boring, Chicago.



I am printing here the same instructions for getting the reduced rates to the convention that I published last month.

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 re-

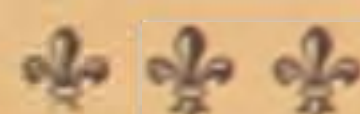
Weltmer's Magazine

turn 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.



Headquarters for the convention will be at the Palmer House, where we have a reduced rate to all convention visitors.

Below is a list of prices, all European plan. When visitors register they should state what grade of room they desire to occupy and explain that they are attending the New Thought Convention. Observance of this caution will prevent any misunderstandings. There are many good restaurants close to the hotel and the convention hall where one can get meals if he does not wish to eat in the hotel cafe.

The following is a list of prices given by the Palmer House:

\$1.50 rooms will be \$1.00 per day per person, two persons \$2.00.

\$2.00 rooms will be \$1.50 per day per person, two persons \$2.50.

\$2.50 rooms will be \$2.00 per day per person, two persons \$3.00.

\$3.00 rooms will be \$2.50 per day per person, two persons \$3.50.

Rooms with bath \$2.00 per day upwards, one person, and \$3.00 upwards for two persons. Higher priced rooms \$.50 rebate.

There are many cheaper priced hotels and boarding houses in Chicago for the accommodation of those who do not wish to pay so much for rooms. I shall get a list of the boarding houses near the hall, to assist in placing those who desire such arrangements made. Visitors can have rooms reserved for them by writing me at the Palmer House.



I do not publish the application blank this month for I shall be too busy until the convention is over, to enroll new members.

Ernest Weltmer,
Secretary.

The Kansas City Convention

The convention which grew out of the Dedication of the new Unity Headquarters in Kansas City, was a greater success than its most enthusiastic supporters predicted it would be. Every arrangement went through without friction, the program was exceptionally full and the audiences seemed to catch fully, that contagious spirit of brotherly love which distinguishes new thought conventions. We understand that the Unity Society is going to make this Dedication Week Convention annual. This is good news, for Kansas City is in the center of a large territory filled with new thoughts and these yearly conventions are just what they need to make them work together in harmony.

Some of the speakers were: Wm. G. Hazeltine, Kansas City, Mo., his subject being "The Unity Society;" Mrs. Marion Austin Drake, Kansas City, Kas., "The Unity of God and man;" Carl Gleeser, Kansas City, Mo., "Truth for the Millions;" Mrs. A. A. Pearson, Kansas City, Mo., "The Royal Road;" Dr. Alice B. Stockham, Chicago, Ill., "Victory;" Mrs. Lida H. Hardy, Topeka, Kas., "The Child in the Midst;" Mrs. J. W. Johnson, Lincoln, Neb., "The Body Beautiful—Its Relation to Thought;" Judge H. H. Benson, Kansas City, Mo., "New Thought—Its Meaning and Mission;" Mrs. C. Josephine Barton, Kansas City, Mo., "Lilies of the Field;" Dr. J. C. Murray, Rochester, N. Y., "Spirit Matter—Physical Substance;" Mr. A. P. Barton, Kansas City, Mo., "Building and Unfoldment;" Hon. H. R. Walmsley, Kansas City, Mo., "The Ethics of Cannibalism;" Mrs. E. Dodge Carson, St. Louis, Mo., "Soul Freedom;" Mr. George Adams Hunt, Lawrence, Kas., "Reincarnation;" Dr. G. R. Engledow, Raton, N. M., "Being;" Mr. C. A. Shafer, Chicago, Ill., "Jesus of Nazareth, the First of

Many Disciples;" Mrs. Jennie H. Croft, Kansas City, Mo., "Appropriation;" J. I. Sloan, Kansas City, Mo., "The Function of the Human Organism;" Mrs. May D. Wolzak, Kansas City, Mo., "Courage;" Mother Virtuzia, Williams Bay, Wis., "The Message of the Spirit;" Judge J. R. Clarkson, Omaha, Neb., "The Kingdom of God Within You;" and others who were not on the program.

Besides this program of speeches there were morning classes: in Concentration and Realization, conducted by Prof. LeRoy Moore, a class in the First Principles of Public Speaking, conducted by C. E. Prather; a High Noon Silence and at 3:30 p. m. a class in Practical Christian Living and Healing, conducted by Mr. and Mrs. Charles Fillmore. The ceremony of laying the corner stone of the new building, August 22nd., was very impressive and greatly enjoyed by all present. This building is the first one erected by this society exclusively for its own use, but we hope that it will soon be only one among many devoted to the same purpose.

One new departure which was successful at this convention was a Vegetarian Restaurant run on the free will offering plan. Those in charge of this novel restaurant report that the receipts more than paid the expenses. Rather a new idea it seems to the writer, altho it may have been tried before.

We congratulate the officers of the Unity Tract Society upon this successful convention and hope that they may have a better convention, if possible, next year. Lack of space prevents us from going into any more detailed account of the convention. Write to the Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo., for a copy of November Unity, which will contain a report of the addresses and proceedings of the convention.

Weltmer's Magazine

WELTMER'S FOR NOVEMBER.

The November number of Weltmer's Magazine will not be published before the first week in November. It will be held on the press to await the report of the New Thought Convention in Chicago the last week in October. The entire editorial staff will be in constant attendance on the convention, will make notes of all the proceedings and will jot down the best things that the speakers have to say for this November number. We want to have about ninety-six pages of good reading matter from the convention, together with all the regular departments and articles. Tell your friends about this big number. Every one will want a copy. It will be the first report of the convention to be published, and we are going to spare no efforts to make it the best.

If you are not a subscriber to Weltmer's, now is the time to reform. Send in your dollar before the first of November and we will start your subscription with this big number and continue to January, 1908. We positively will not promise to furnish copies of this big number to orders received after November 1st, and subscriptions received after that date will begin with December.

This edition will be the next best thing to actual attendance of the convention. It will be well illustrated and a complete report of all the best of the convention. Be sure that you are a subscriber or have ordered this copy in time to get it. The edition being very expensive to produce will be limited to cover actual subscriptions and sales. Weltmer's is going to be the best new thought magazine published. We are beginning to make our improvements now and all we need is just a little encouragement from those who want such a magazine.—The Publisher.

EDITORIAL STRAYS.

We have a report of the graduation exercises of the Mental Science College in Bryn Mawr, Washington, on August 22rd. This year's class consisted of over forty students. The exercises were chiefly in the form of essays on the subjects which the graduates had been studying in the past year and must have been very interesting to all who were in attendance. We are sorry that we have not room to publish the report sent to us and are glad to make this mention of the event. Some of the subjects treated in the essays read were, Mind, Activity, Construction, Auto-Suggestion, The Law of Attraction, Expansion, Immortality, Harmony, Evolution, Life, Health, Mental Science, Growth, Foods, Woman, Co-Operation, Freedom, Eternal Change, Consciousness, Will, Light, Success, etc.



Don't think of your troubles. Think of your joys. When you "get down on your luck" throw back your shoulders and try to look like you own the earth. Don't seek sympathy. It is really better to boast than to belittle yourself. Don't frown. A frowning man is very poor company. Smile and you will get smiles in return. Frown and you are likely to soon see the receding backs of your disgusted and wearied friends. Which is all very ancient advice, but at the same time, advice of which many people need to be constantly reminded.



We are compelled to omit the Open Letter Box this month. We have several interesting letters for this department which will be published next month. Beginning with November, we intend to add several pages so that we may have sufficient room for all the good things we have for our readers.

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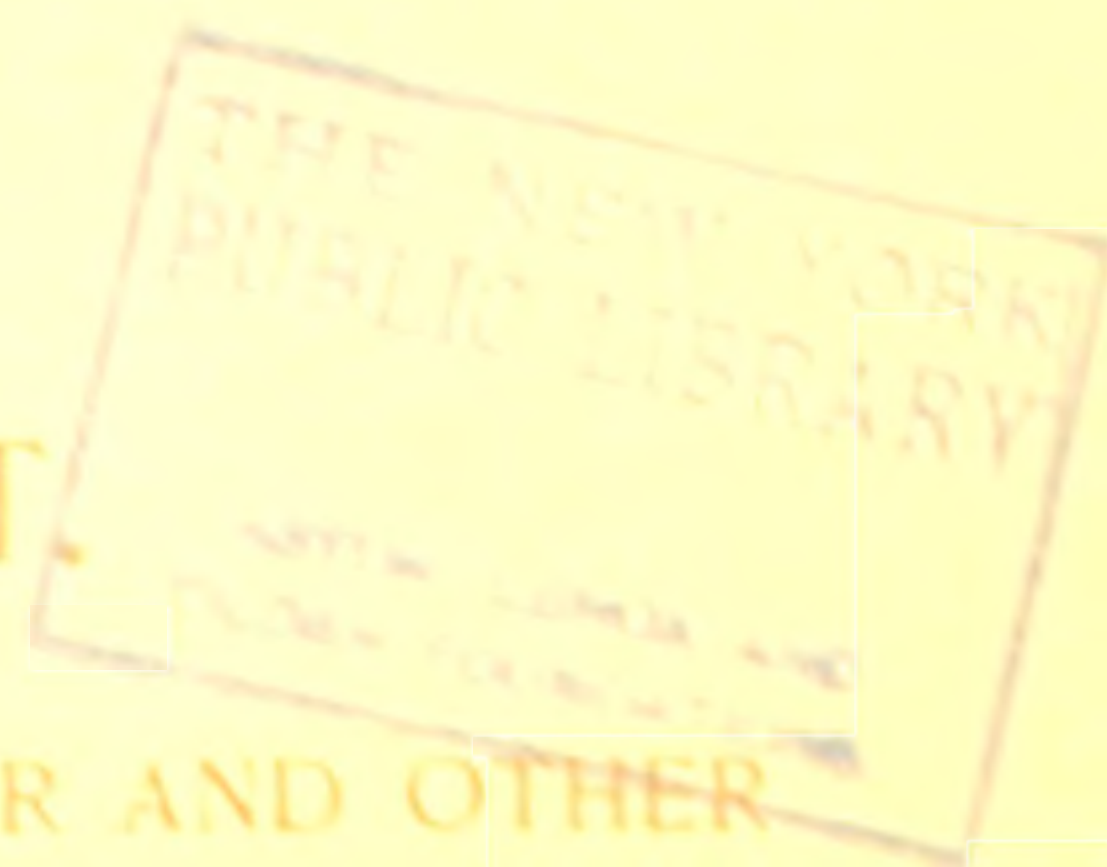
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ments rather than a dry compilation of biographical dates. It works continually from cause to effect in the shaping of his fascinating and unique career.

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There is hardly an experience common to mankind that Prof. Weltmer has not passed through. He knows what it is to be a pioneer in a new world of thought; how it feels to have character and reputation assailed; to be ridiculed by word and in print, and to be hounded by bigots.

He knows the awful loneliness and exquisite pain of being betrayed and abandoned by supposed friends and associates. He knows what it is to have a fortune and enjoy it to the full, only to lose it by one fell blow. But he also knows the sweetness of victory; the glory of complete vindication; and the knowledge of much good done.

We cannot strongly enough recommend this particular book. It is bound in coarse fiber linen, maroon, with ivory lettering. Price postpaid \$1.00

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"SEVEN STEPS" have now consolidated the Weltmer Journal and Fulfillment with Weltmer's Magazine and after October 15th there will be no premiums given with subscriptions.



PROF. S. A. WELTMER

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

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