

VOL. 8.

NOVEMBER, 1906

NO. 8.

WELTMER'S MAGAZINE



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Progress, Life—Stagnation, Death—Your Choice.

Life Law.

*In rushing consciousness
Life passes on,
And you and I and they
Who love its law
Pass with it.*

*For in its throbbing heart
We find a place of peace
So pure and yet so free
That life and you and I
And they
All blend in one sweet bond
Of human sympathy.*

*And then in life's own realm
Of love and law,
We know
That you and I and they
Who love that law
Are one.*

GRACE M. BROWN.



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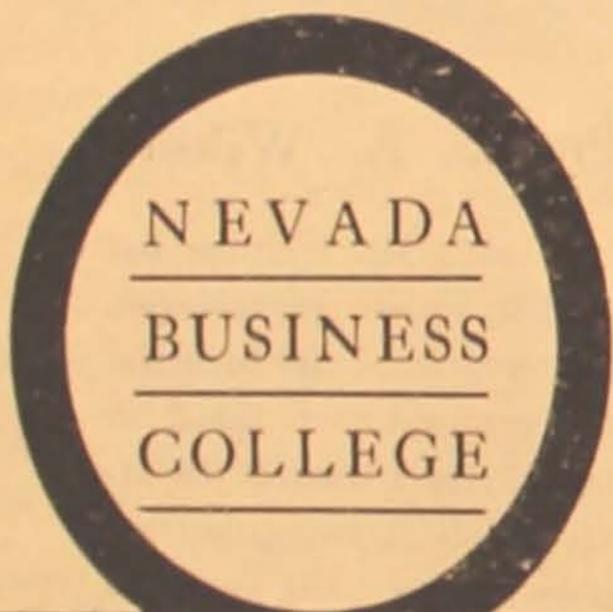
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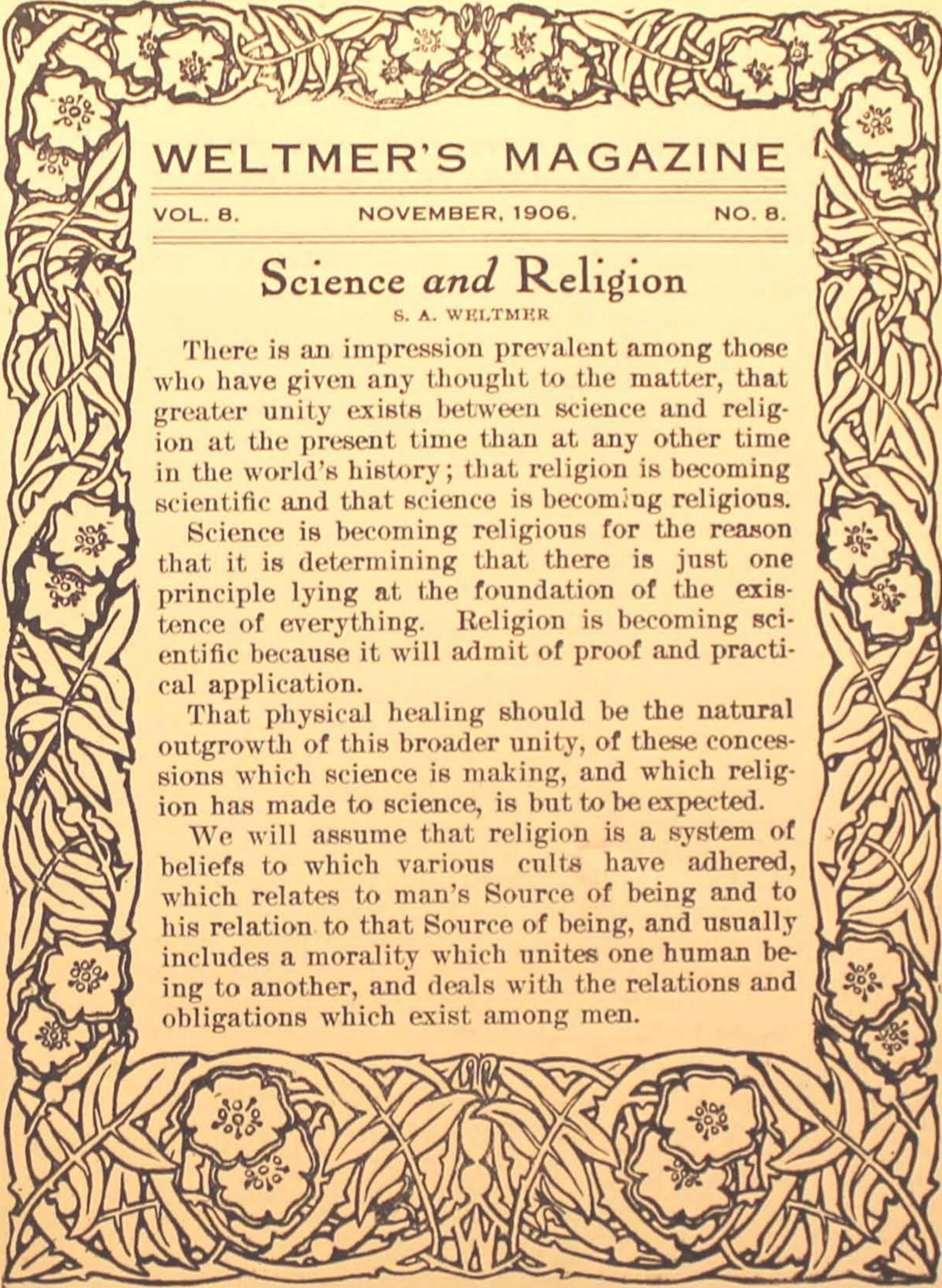
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WELTMER'S MAGAZINE

VOL. 8.

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Science and Religion

S. A. WELTMER

There is an impression prevalent among those who have given any thought to the matter, that greater unity exists between science and religion at the present time than at any other time in the world's history; that religion is becoming scientific and that science is becoming religious.

Science is becoming religious for the reason that it is determining that there is just one principle lying at the foundation of the existence of everything. Religion is becoming scientific because it will admit of proof and practical application.

That physical healing should be the natural outgrowth of this broader unity, of these concessions which science is making, and which religion has made to science, is but to be expected.

We will assume that religion is a system of beliefs to which various cults have adhered, which relates to man's Source of being and to his relation to that Source of being, and usually includes a morality which unites one human being to another, and deals with the relations and obligations which exist among men.

NOTICE

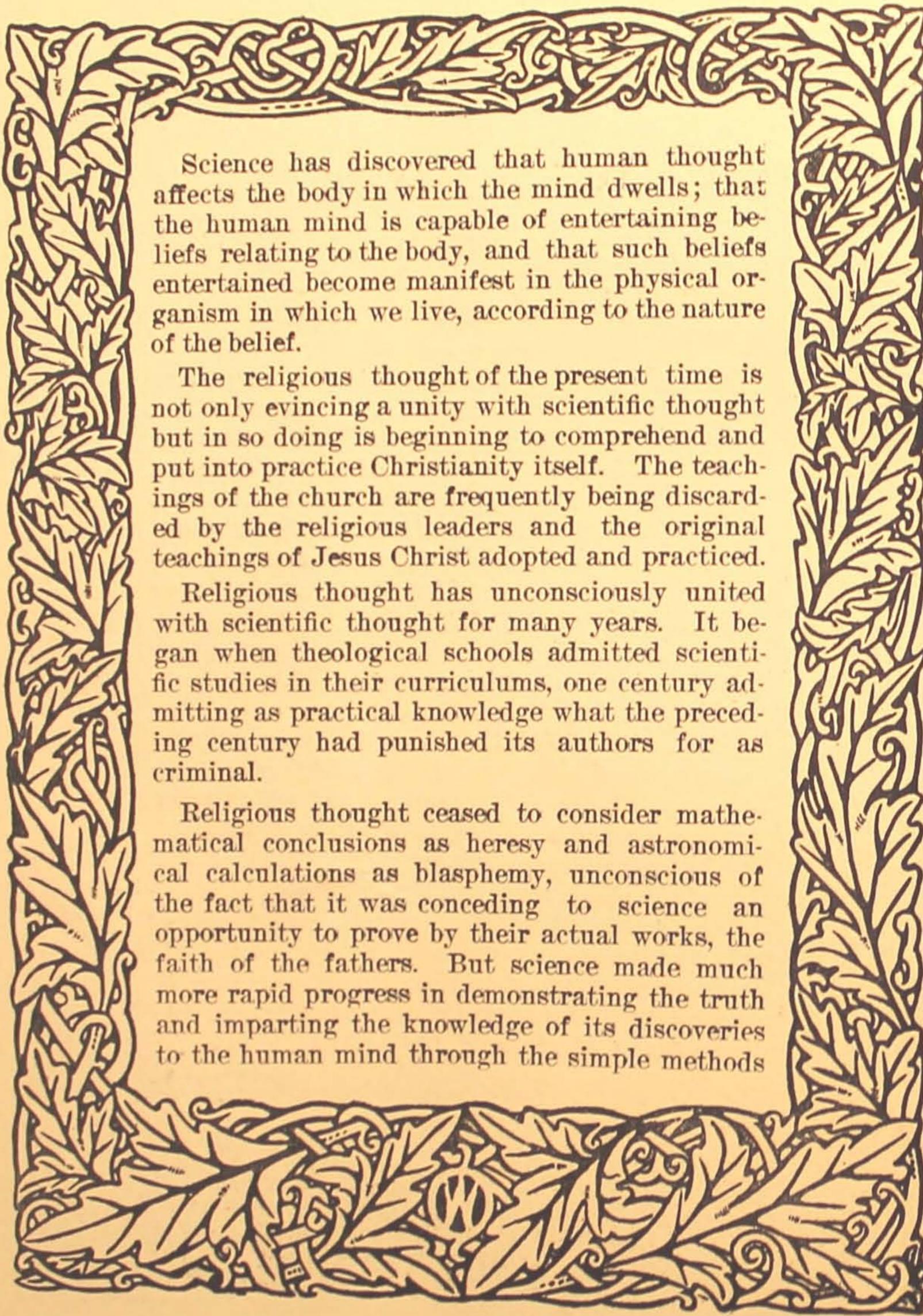
To Subscribers and Those Who Have Ordered the November Magazine for the Report of the Convention.



I

HAVE decided to send the November number as it is, rather than delay it any longer, for the report of the Convention, as I see it will be necessary to do if it carries the Convention Supplement with it, and to make the report part of the December number instead. The December number is going to press and will be in your hands almost as soon as the November number would be if I held it for the report. To those who have ordered this extra number, I will say that the December number will be sent to you free.

ERNEST WELTMER, Publisher.



Science has discovered that human thought affects the body in which the mind dwells; that the human mind is capable of entertaining beliefs relating to the body, and that such beliefs entertained become manifest in the physical organism in which we live, according to the nature of the belief.

The religious thought of the present time is not only evincing a unity with scientific thought but in so doing is beginning to comprehend and put into practice Christianity itself. The teachings of the church are frequently being discarded by the religious leaders and the original teachings of Jesus Christ adopted and practiced.

Religious thought has unconsciously united with scientific thought for many years. It began when theological schools admitted scientific studies in their curriculums, one century admitting as practical knowledge what the preceding century had punished its authors for as criminal.

Religious thought ceased to consider mathematical conclusions as heresy and astronomical calculations as blasphemy, unconscious of the fact that it was conceding to science an opportunity to prove by their actual works, the faith of the fathers. But science made much more rapid progress in demonstrating the truth and imparting the knowledge of its discoveries to the human mind through the simple methods



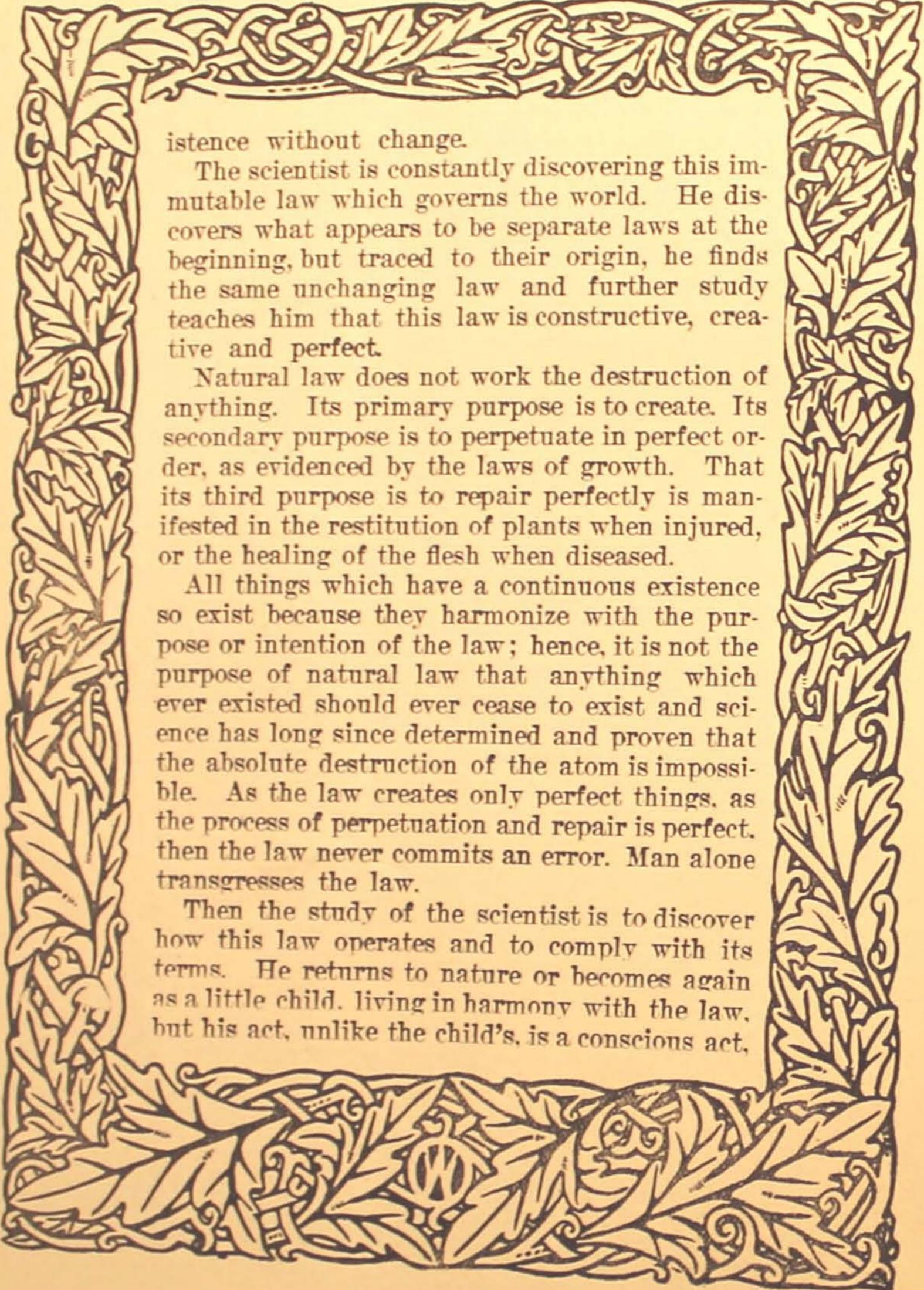
used than did the religious teachers by their efforts to convince their hearers by evidence received from the minds belonging to another era.

The proof of the theologian was authority a thousand years removed. The proof of the scientist was simply work and was always present with him. The scientist learned before the theologian that the facts which he demonstrated in his laboratory were the same truths which the theologian proclaimed from his pulpit. This was natural on account of the vast divergence between the belief of the theologian and his authority for its truth.

The merging of scientific and religious thought has been so gradual and so universal that one ceases to think at the present time that there ever could have been a conflict existing between the two classes. And now the few memorials of these conflicts are such as the room where Galileo was imprisoned or the records of Copernicus, Newton and our later leading thinkers and investigators whose work was criticised from a theological standpoint.

When the teacher discovers to the child the principles of mathematics in their application to the laws which do not change, he places before the child's mind a basis of an understanding of eternal existence. The child unconsciously imbibes this conception of eternity when he conceives of that thing which has a continuous ex-





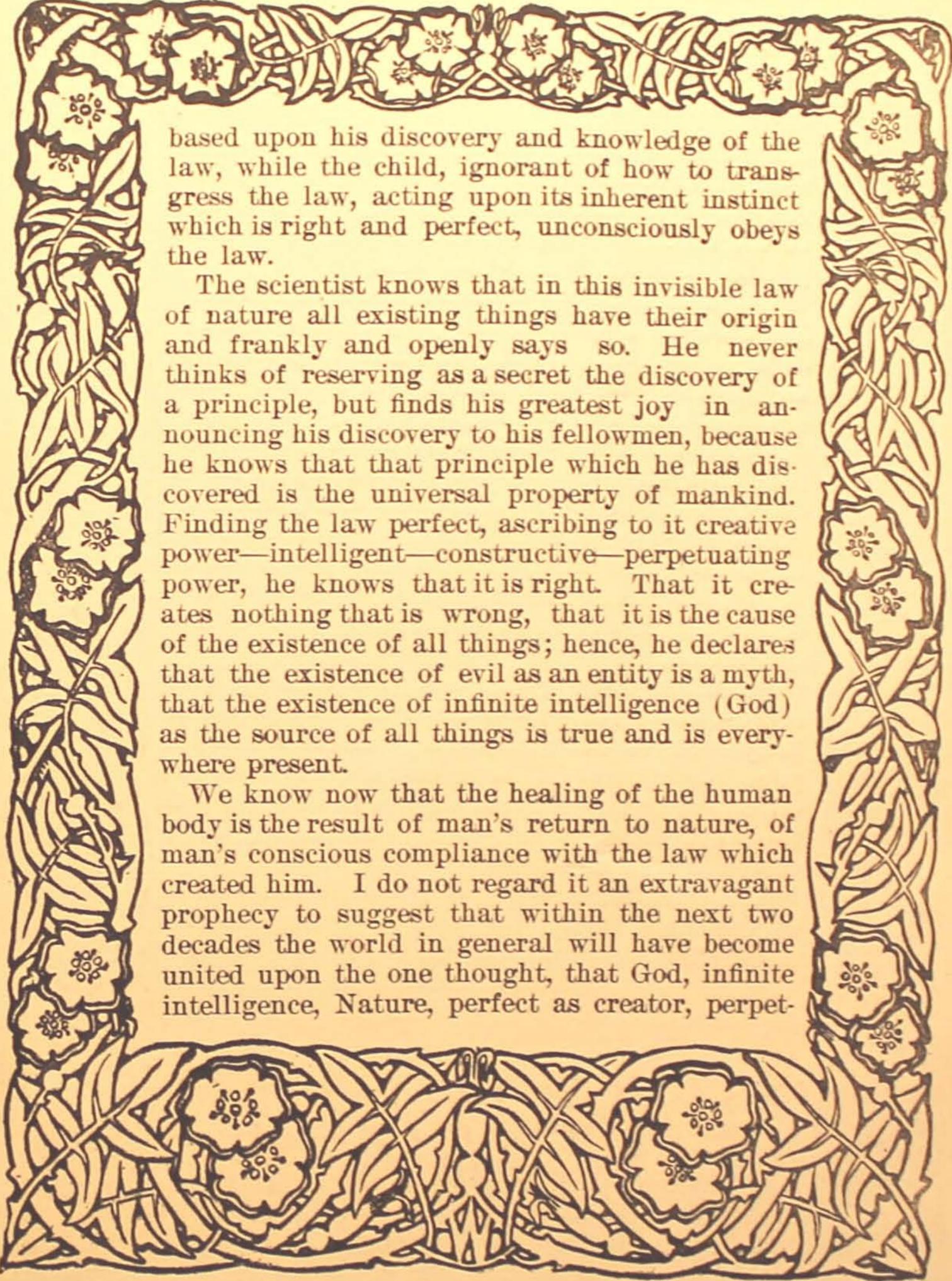
istence without change.

The scientist is constantly discovering this immutable law which governs the world. He discovers what appears to be separate laws at the beginning, but traced to their origin, he finds the same unchanging law and further study teaches him that this law is constructive, creative and perfect.

Natural law does not work the destruction of anything. Its primary purpose is to create. Its secondary purpose is to perpetuate in perfect order, as evidenced by the laws of growth. That its third purpose is to repair perfectly is manifested in the restitution of plants when injured, or the healing of the flesh when diseased.

All things which have a continuous existence so exist because they harmonize with the purpose or intention of the law; hence, it is not the purpose of natural law that anything which ever existed should ever cease to exist and science has long since determined and proven that the absolute destruction of the atom is impossible. As the law creates only perfect things, as the process of perpetuation and repair is perfect, then the law never commits an error. Man alone transgresses the law.

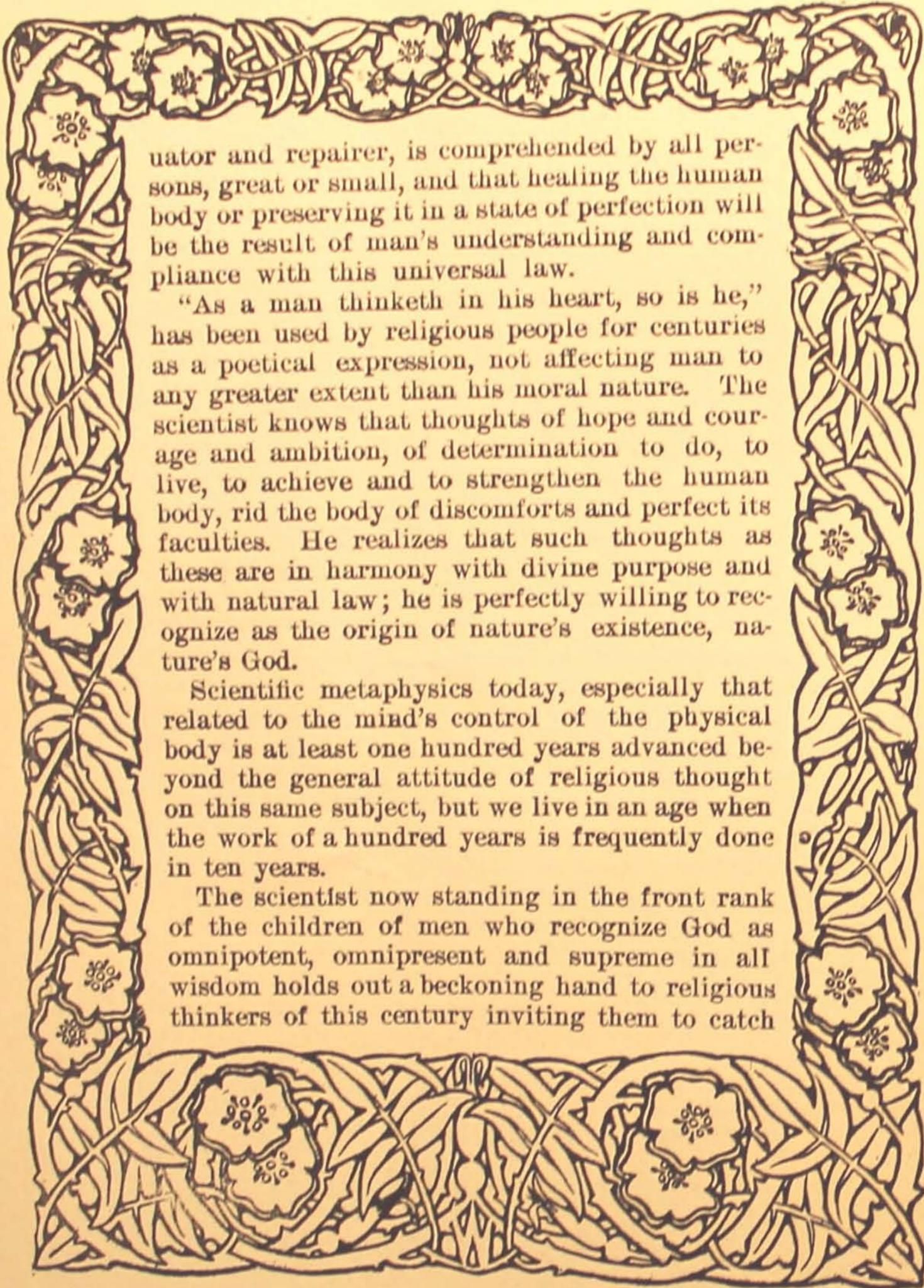
Then the study of the scientist is to discover how this law operates and to comply with its terms. He returns to nature or becomes again as a little child, living in harmony with the law, but his act, unlike the child's, is a conscious act,

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based upon his discovery and knowledge of the law, while the child, ignorant of how to transgress the law, acting upon its inherent instinct which is right and perfect, unconsciously obeys the law.

The scientist knows that in this invisible law of nature all existing things have their origin and frankly and openly says so. He never thinks of reserving as a secret the discovery of a principle, but finds his greatest joy in announcing his discovery to his fellowmen, because he knows that that principle which he has discovered is the universal property of mankind. Finding the law perfect, ascribing to it creative power—intelligent—constructive—perpetuating power, he knows that it is right. That it creates nothing that is wrong, that it is the cause of the existence of all things; hence, he declares that the existence of evil as an entity is a myth, that the existence of infinite intelligence (God) as the source of all things is true and is everywhere present.

We know now that the healing of the human body is the result of man's return to nature, of man's conscious compliance with the law which created him. I do not regard it an extravagant prophecy to suggest that within the next two decades the world in general will have become united upon the one thought, that God, infinite intelligence, Nature, perfect as creator, perpet-

A decorative border with a repeating pattern of stylized flowers and leaves, framing the text on the page.

uator and repairer, is comprehended by all persons, great or small, and that healing the human body or preserving it in a state of perfection will be the result of man's understanding and compliance with this universal law.

"As a man thinketh in his heart, so is he," has been used by religious people for centuries as a poetical expression, not affecting man to any greater extent than his moral nature. The scientist knows that thoughts of hope and courage and ambition, of determination to do, to live, to achieve and to strengthen the human body, rid the body of discomforts and perfect its faculties. He realizes that such thoughts as these are in harmony with divine purpose and with natural law; he is perfectly willing to recognize as the origin of nature's existence, nature's God.

Scientific metaphysics today, especially that related to the mind's control of the physical body is at least one hundred years advanced beyond the general attitude of religious thought on this same subject, but we live in an age when the work of a hundred years is frequently done in ten years.

The scientist now standing in the front rank of the children of men who recognize God as omnipotent, omnipresent and supreme in all wisdom holds out a beckoning hand to religious thinkers of this century inviting them to catch



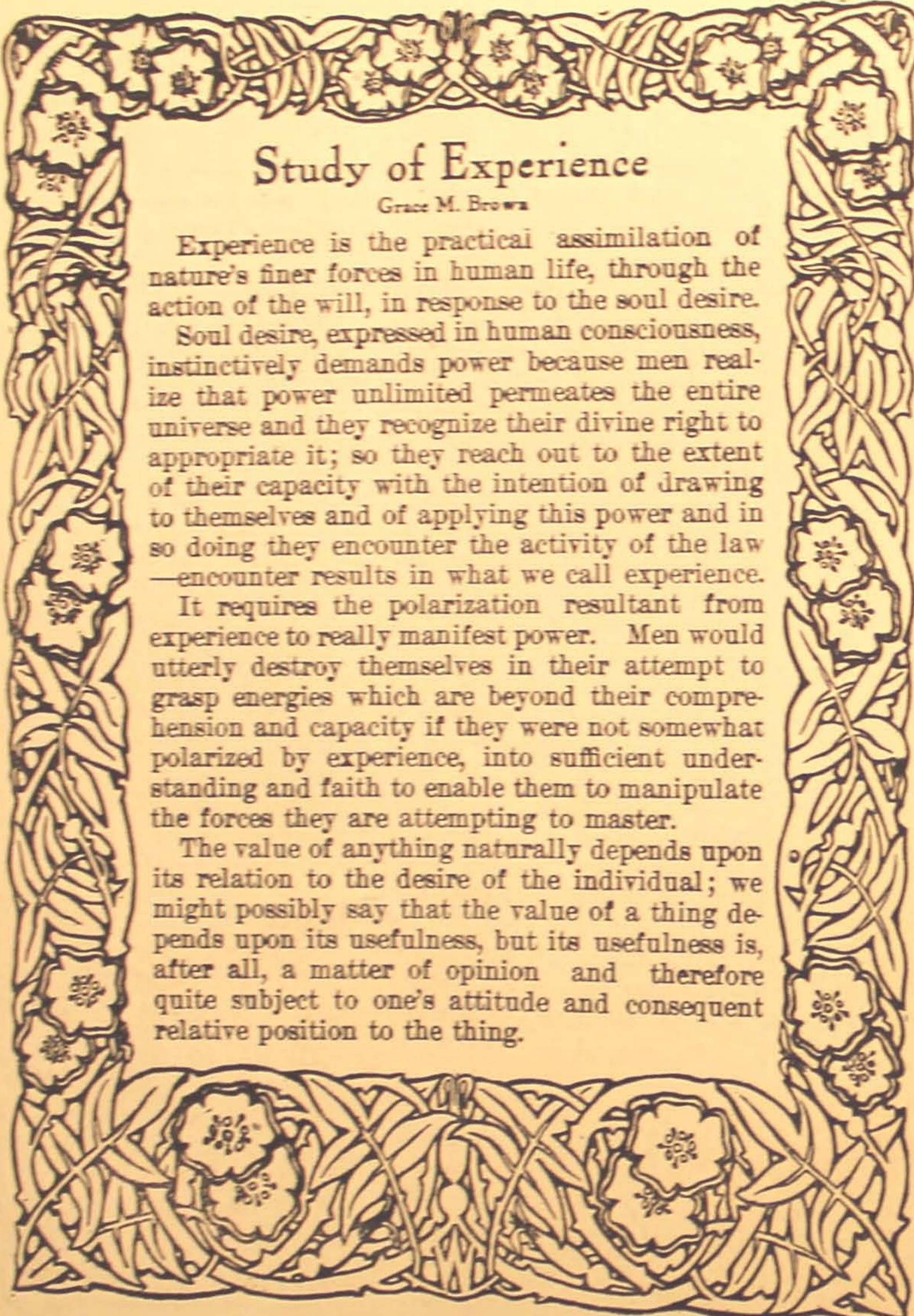
up, inviting them to see and to understand all the great truths at which they have hinted throughout the centuries in their crude theologies.

A hundred years ago the leading thinkers of the time were religious men and could have legitimately offered encouragement to the plodding scientist who, seeking truth for truth's sake, was ostracized by the church, was condemned as a blasphemer, discarded as an atheist and discredited as a citizen. Today this order of things is reversed. The pulpit vehemently declares that it believes in the perpetuity of Bible truth and the scientist calmly states that he knows it to be true. And now some of our scientific plodders are willing to lose the time to drop back a half or a whole century and to hold out a hospitable invitation to those same people, asking them to come and be convinced of these great truths and many are responding to this call.

The hope of the future is in the young people who are, as a large class, grasping this broader thought, who can read the pages of nature and get an inspiration therefrom.

And we predict that at an early date humanity at large will be able to understand the "Tongues in trees, to read the books in running brooks, to hear the sermons from the stones, and see good in everything."



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Study of Experience

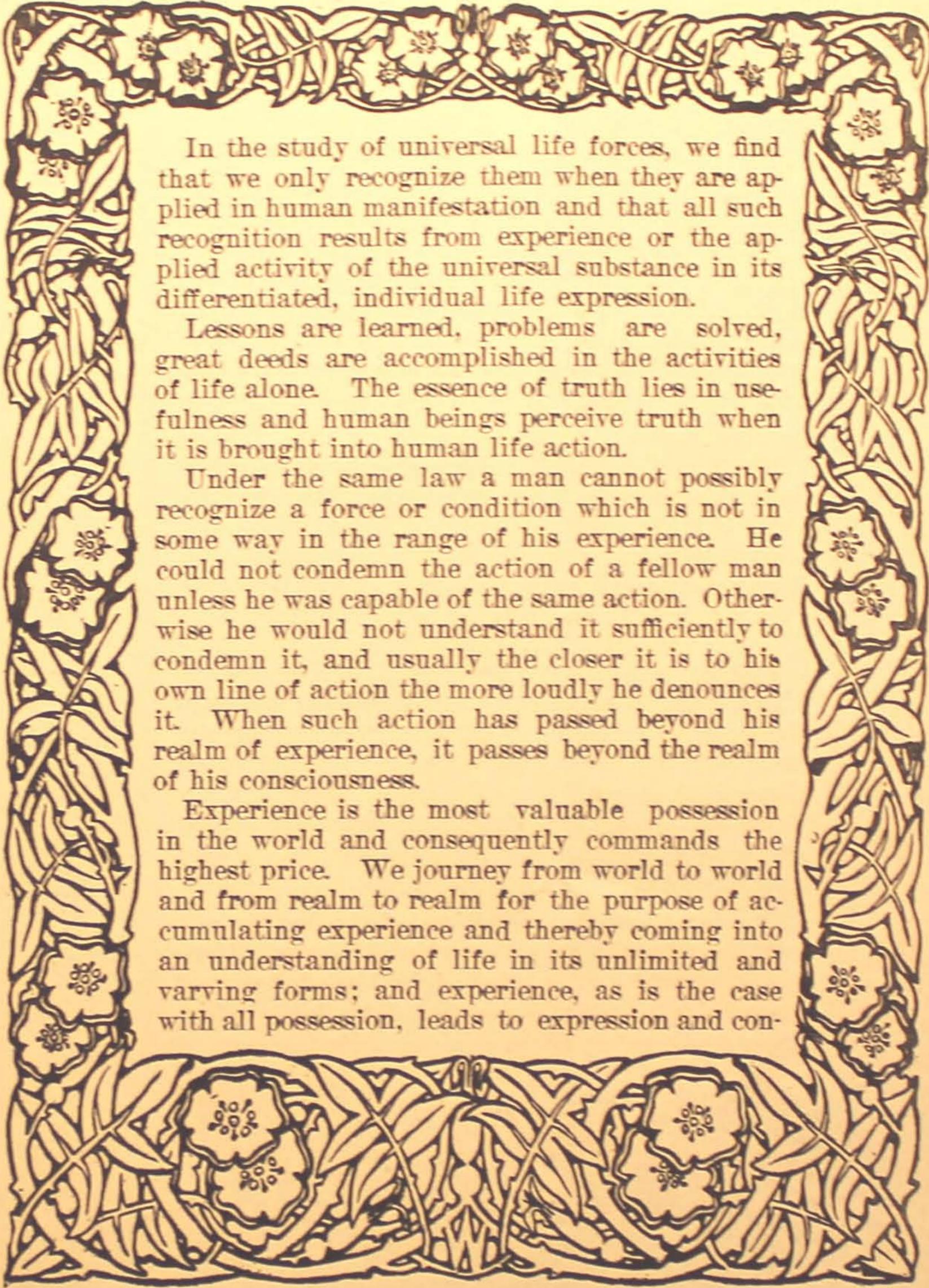
Grace M. Brown

Experience is the practical assimilation of nature's finer forces in human life, through the action of the will, in response to the soul desire.

Soul desire, expressed in human consciousness, instinctively demands power because men realize that power unlimited permeates the entire universe and they recognize their divine right to appropriate it; so they reach out to the extent of their capacity with the intention of drawing to themselves and of applying this power and in so doing they encounter the activity of the law—encounter results in what we call experience.

It requires the polarization resultant from experience to really manifest power. Men would utterly destroy themselves in their attempt to grasp energies which are beyond their comprehension and capacity if they were not somewhat polarized by experience, into sufficient understanding and faith to enable them to manipulate the forces they are attempting to master.

The value of anything naturally depends upon its relation to the desire of the individual; we might possibly say that the value of a thing depends upon its usefulness, but its usefulness is, after all, a matter of opinion and therefore quite subject to one's attitude and consequent relative position to the thing.

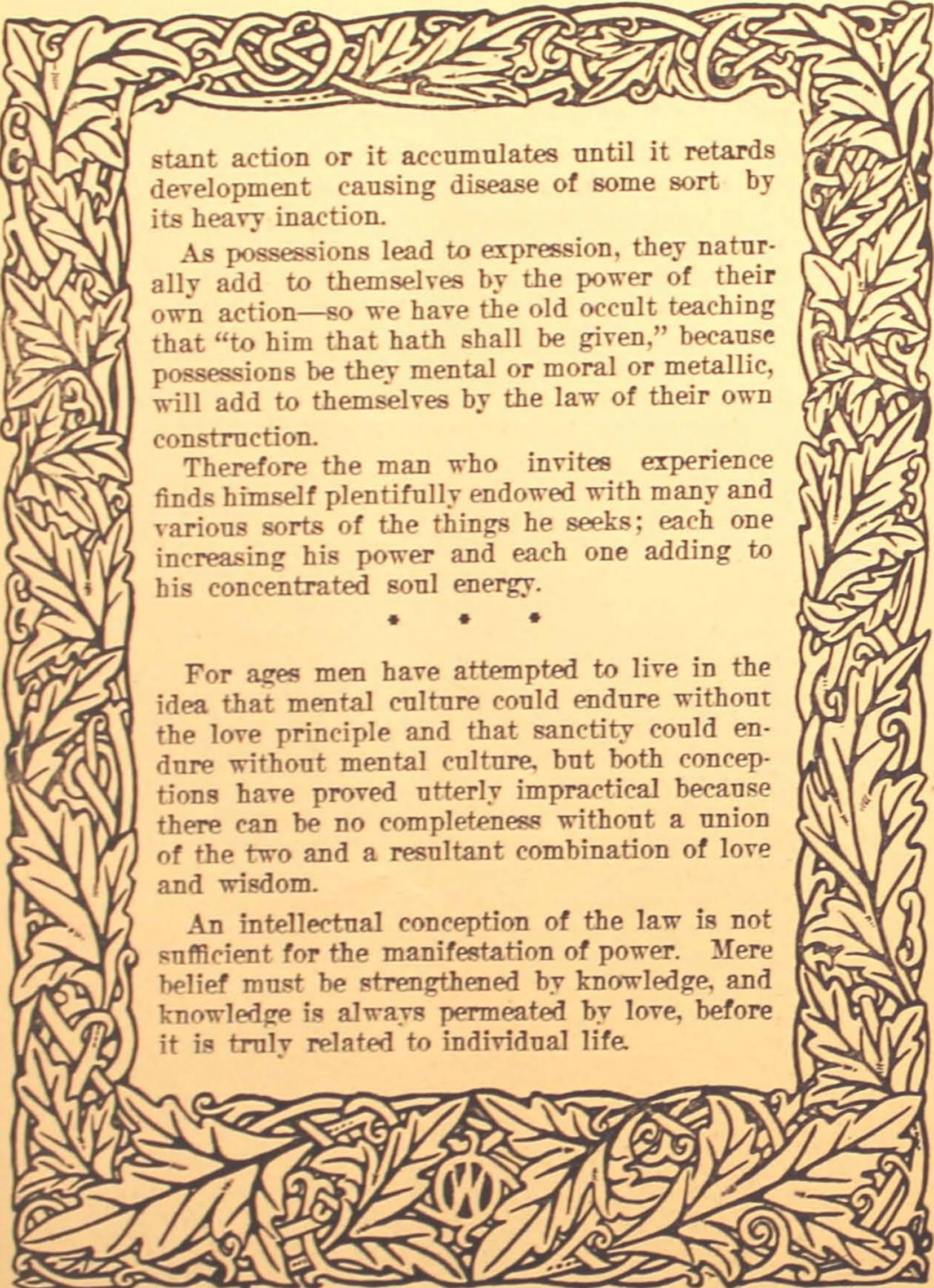
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In the study of universal life forces, we find that we only recognize them when they are applied in human manifestation and that all such recognition results from experience or the applied activity of the universal substance in its differentiated, individual life expression.

Lessons are learned, problems are solved, great deeds are accomplished in the activities of life alone. The essence of truth lies in usefulness and human beings perceive truth when it is brought into human life action.

Under the same law a man cannot possibly recognize a force or condition which is not in some way in the range of his experience. He could not condemn the action of a fellow man unless he was capable of the same action. Otherwise he would not understand it sufficiently to condemn it, and usually the closer it is to his own line of action the more loudly he denounces it. When such action has passed beyond his realm of experience, it passes beyond the realm of his consciousness.

Experience is the most valuable possession in the world and consequently commands the highest price. We journey from world to world and from realm to realm for the purpose of accumulating experience and thereby coming into an understanding of life in its unlimited and varving forms; and experience, as is the case with all possession, leads to expression and con-



stant action or it accumulates until it retards development causing disease of some sort by its heavy inaction.

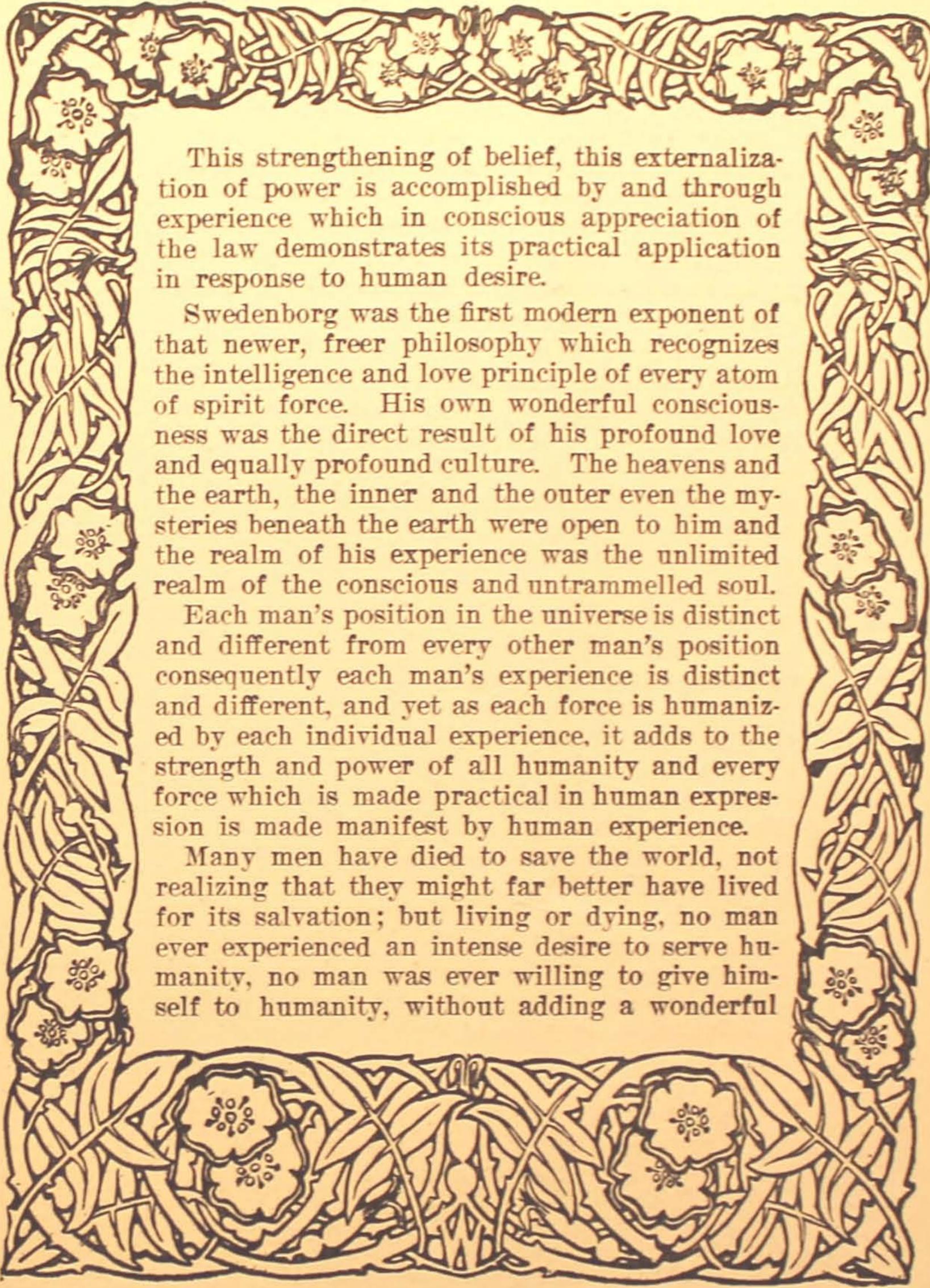
As possessions lead to expression, they naturally add to themselves by the power of their own action—so we have the old occult teaching that “to him that hath shall be given,” because possessions be they mental or moral or metallic, will add to themselves by the law of their own construction.

Therefore the man who invites experience finds himself plentifully endowed with many and various sorts of the things he seeks; each one increasing his power and each one adding to his concentrated soul energy.

* * *

For ages men have attempted to live in the idea that mental culture could endure without the love principle and that sanctity could endure without mental culture, but both conceptions have proved utterly impractical because there can be no completeness without a union of the two and a resultant combination of love and wisdom.

An intellectual conception of the law is not sufficient for the manifestation of power. Mere belief must be strengthened by knowledge, and knowledge is always permeated by love, before it is truly related to individual life.

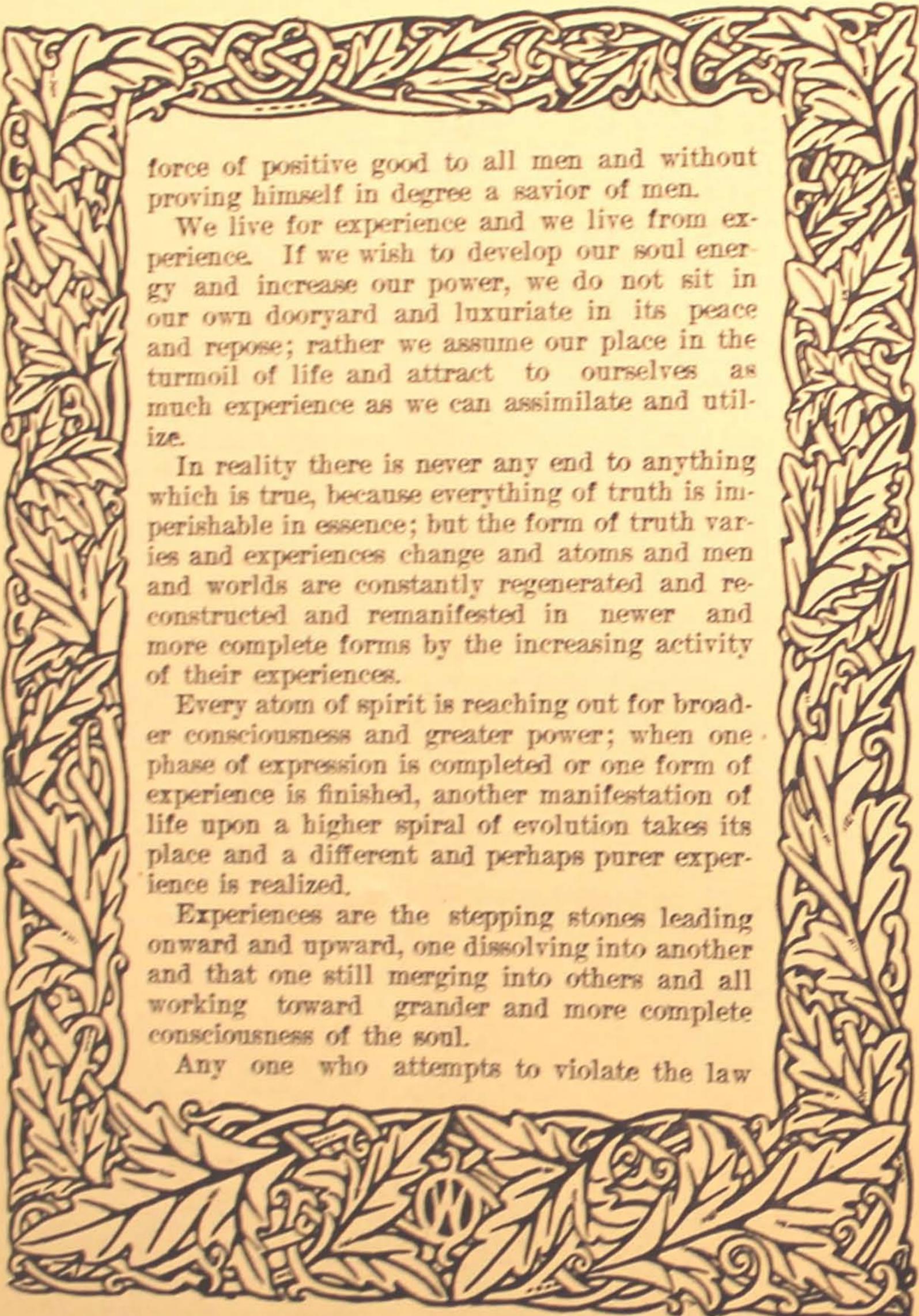
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This strengthening of belief, this externalization of power is accomplished by and through experience which in conscious appreciation of the law demonstrates its practical application in response to human desire.

Swedenborg was the first modern exponent of that newer, freer philosophy which recognizes the intelligence and love principle of every atom of spirit force. His own wonderful consciousness was the direct result of his profound love and equally profound culture. The heavens and the earth, the inner and the outer even the mysteries beneath the earth were open to him and the realm of his experience was the unlimited realm of the conscious and untrammelled soul.

Each man's position in the universe is distinct and different from every other man's position consequently each man's experience is distinct and different, and yet as each force is humanized by each individual experience, it adds to the strength and power of all humanity and every force which is made practical in human expression is made manifest by human experience.

Many men have died to save the world, not realizing that they might far better have lived for its salvation; but living or dying, no man ever experienced an intense desire to serve humanity, no man was ever willing to give himself to humanity, without adding a wonderful



force of positive good to all men and without proving himself in degree a savior of men.

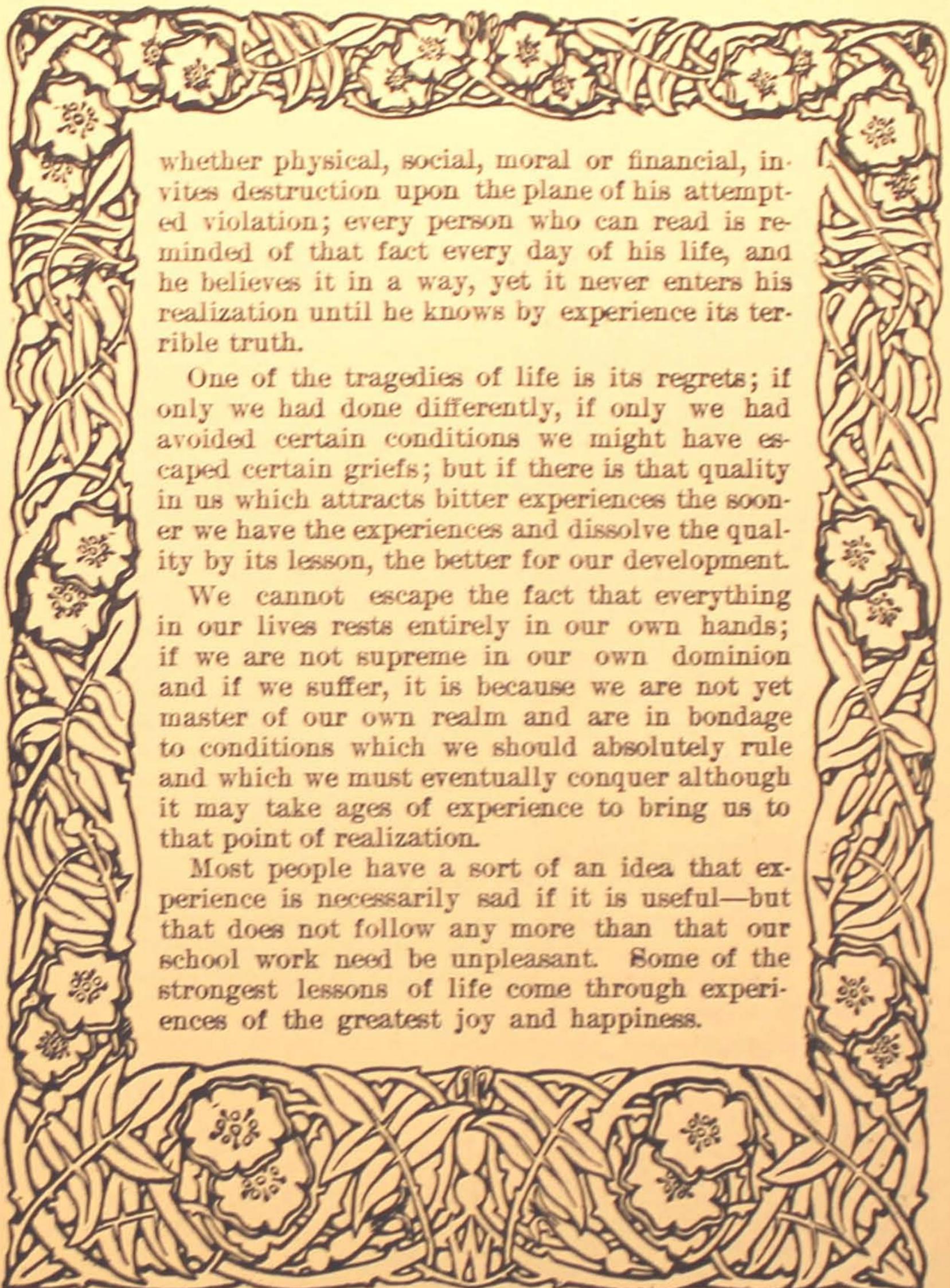
We live for experience and we live from experience. If we wish to develop our soul energy and increase our power, we do not sit in our own dooryard and luxuriate in its peace and repose; rather we assume our place in the turmoil of life and attract to ourselves as much experience as we can assimilate and utilize.

In reality there is never any end to anything which is true, because everything of truth is imperishable in essence; but the form of truth varies and experiences change and atoms and men and worlds are constantly regenerated and reconstructed and remanifested in newer and more complete forms by the increasing activity of their experiences.

Every atom of spirit is reaching out for broader consciousness and greater power; when one phase of expression is completed or one form of experience is finished, another manifestation of life upon a higher spiral of evolution takes its place and a different and perhaps purer experience is realized.

Experiences are the stepping stones leading onward and upward, one dissolving into another and that one still merging into others and all working toward grander and more complete consciousness of the soul.

Any one who attempts to violate the law

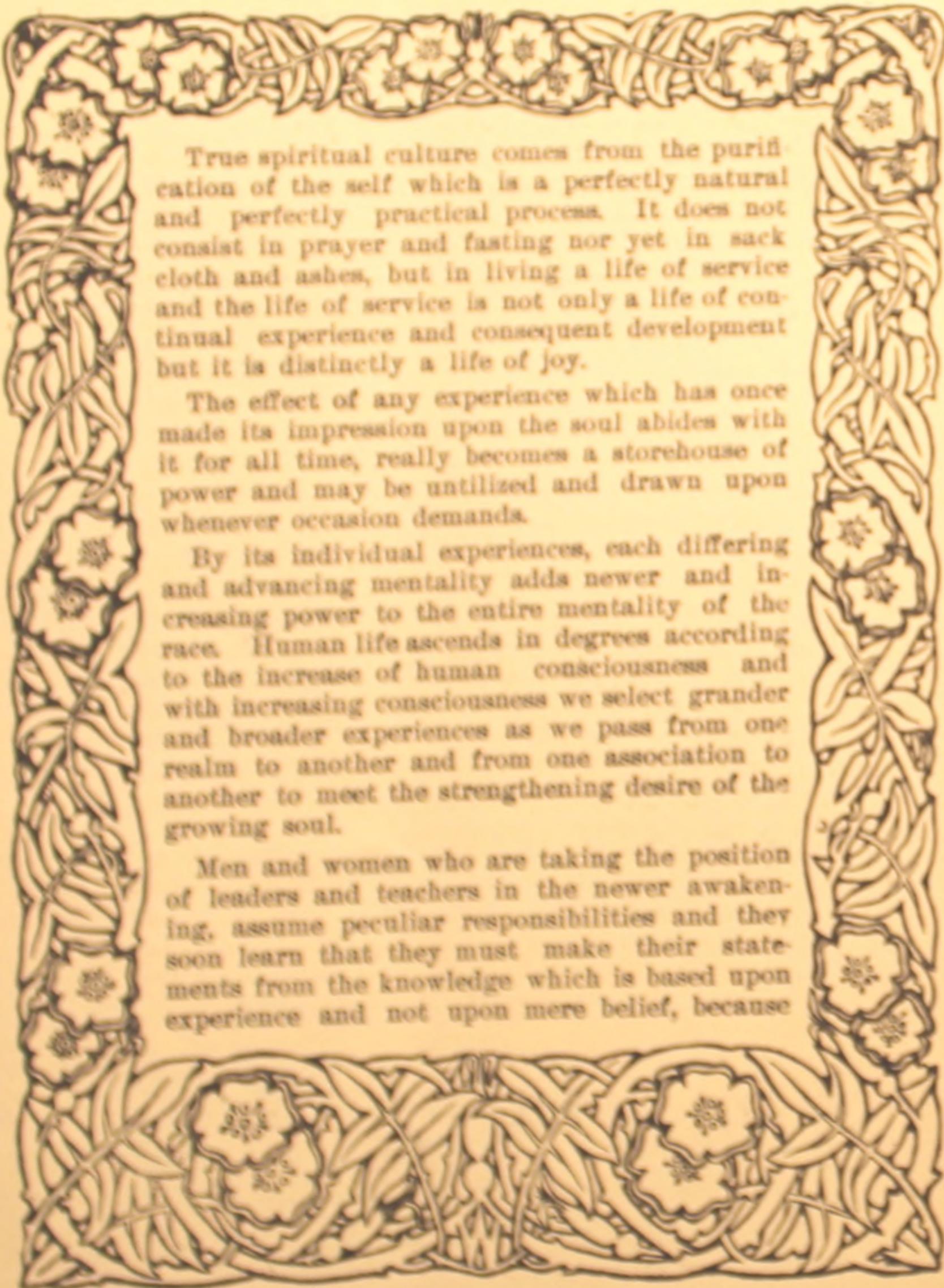
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whether physical, social, moral or financial, invites destruction upon the plane of his attempted violation; every person who can read is reminded of that fact every day of his life, and he believes it in a way, yet it never enters his realization until he knows by experience its terrible truth.

One of the tragedies of life is its regrets; if only we had done differently, if only we had avoided certain conditions we might have escaped certain griefs; but if there is that quality in us which attracts bitter experiences the sooner we have the experiences and dissolve the quality by its lesson, the better for our development.

We cannot escape the fact that everything in our lives rests entirely in our own hands; if we are not supreme in our own dominion and if we suffer, it is because we are not yet master of our own realm and are in bondage to conditions which we should absolutely rule and which we must eventually conquer although it may take ages of experience to bring us to that point of realization.

Most people have a sort of an idea that experience is necessarily sad if it is useful—but that does not follow any more than that our school work need be unpleasant. Some of the strongest lessons of life come through experiences of the greatest joy and happiness.

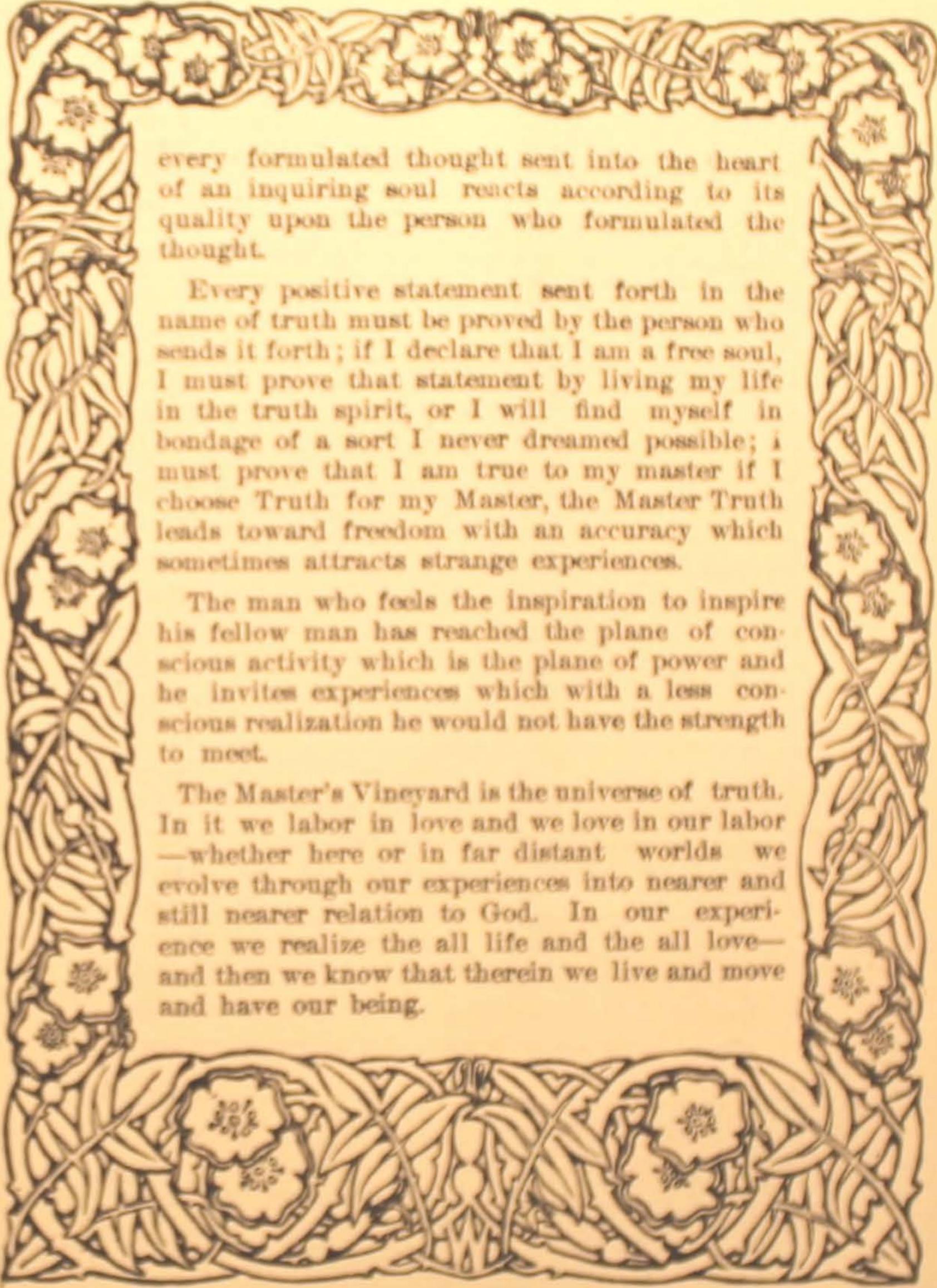
A decorative border with a repeating floral and leaf pattern surrounds the text. The pattern consists of stylized flowers and leaves arranged in a continuous, interlocking design.

True spiritual culture comes from the purification of the self which is a perfectly natural and perfectly practical process. It does not consist in prayer and fasting nor yet in sack cloth and ashes, but in living a life of service and the life of service is not only a life of continual experience and consequent development but it is distinctly a life of joy.

The effect of any experience which has once made its impression upon the soul abides with it for all time, really becomes a storehouse of power and may be utilized and drawn upon whenever occasion demands.

By its individual experiences, each differing and advancing mentality adds newer and increasing power to the entire mentality of the race. Human life ascends in degrees according to the increase of human consciousness and with increasing consciousness we select grander and broader experiences as we pass from one realm to another and from one association to another to meet the strengthening desire of the growing soul.

Men and women who are taking the position of leaders and teachers in the newer awakening, assume peculiar responsibilities and they soon learn that they must make their statements from the knowledge which is based upon experience and not upon mere belief, because

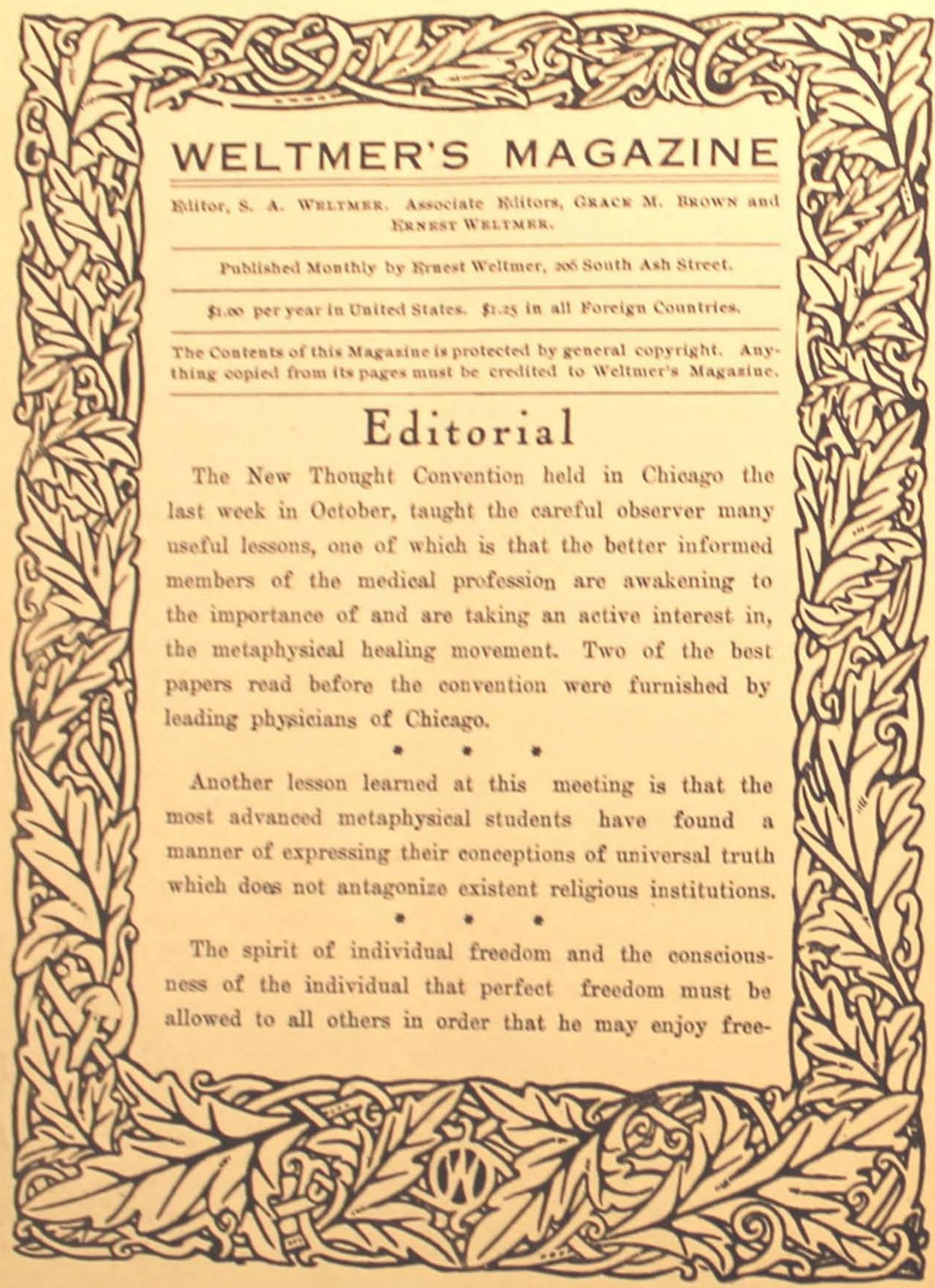


every formulated thought sent into the heart of an inquiring soul reacts according to its quality upon the person who formulated the thought.

Every positive statement sent forth in the name of truth must be proved by the person who sends it forth; if I declare that I am a free soul, I must prove that statement by living my life in the truth spirit, or I will find myself in bondage of a sort I never dreamed possible; I must prove that I am true to my master if I choose Truth for my Master, the Master Truth leads toward freedom with an accuracy which sometimes attracts strange experiences.

The man who feels the inspiration to inspire his fellow man has reached the plane of conscious activity which is the plane of power and he invites experiences which with a less conscious realization he would not have the strength to meet.

The Master's Vineyard is the universe of truth. In it we labor in love and we love in our labor—whether here or in far distant worlds we evolve through our experiences into nearer and still nearer relation to God. In our experience we realize the all life and the all love—and then we know that therein we live and move and have our being.



WELTMER'S MAGAZINE

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Editorial

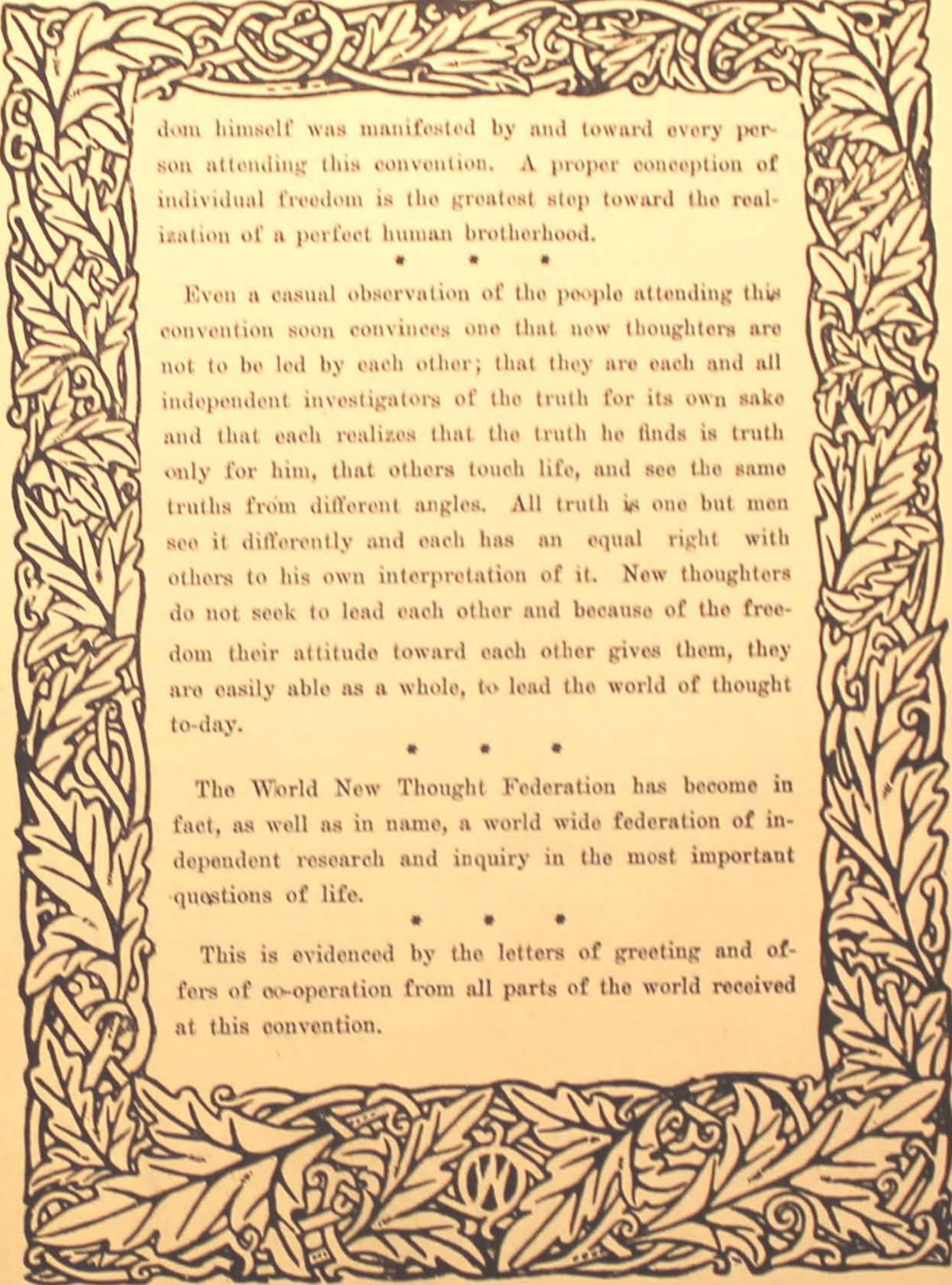
The New Thought Convention held in Chicago the last week in October, taught the careful observer many useful lessons, one of which is that the better informed members of the medical profession are awakening to the importance of and are taking an active interest in, the metaphysical healing movement. Two of the best papers read before the convention were furnished by leading physicians of Chicago.

* * *

Another lesson learned at this meeting is that the most advanced metaphysical students have found a manner of expressing their conceptions of universal truth which does not antagonize existent religious institutions.

* * *

The spirit of individual freedom and the consciousness of the individual that perfect freedom must be allowed to all others in order that he may enjoy free-



dom himself was manifested by and toward every person attending this convention. A proper conception of individual freedom is the greatest step toward the realization of a perfect human brotherhood.

* * *

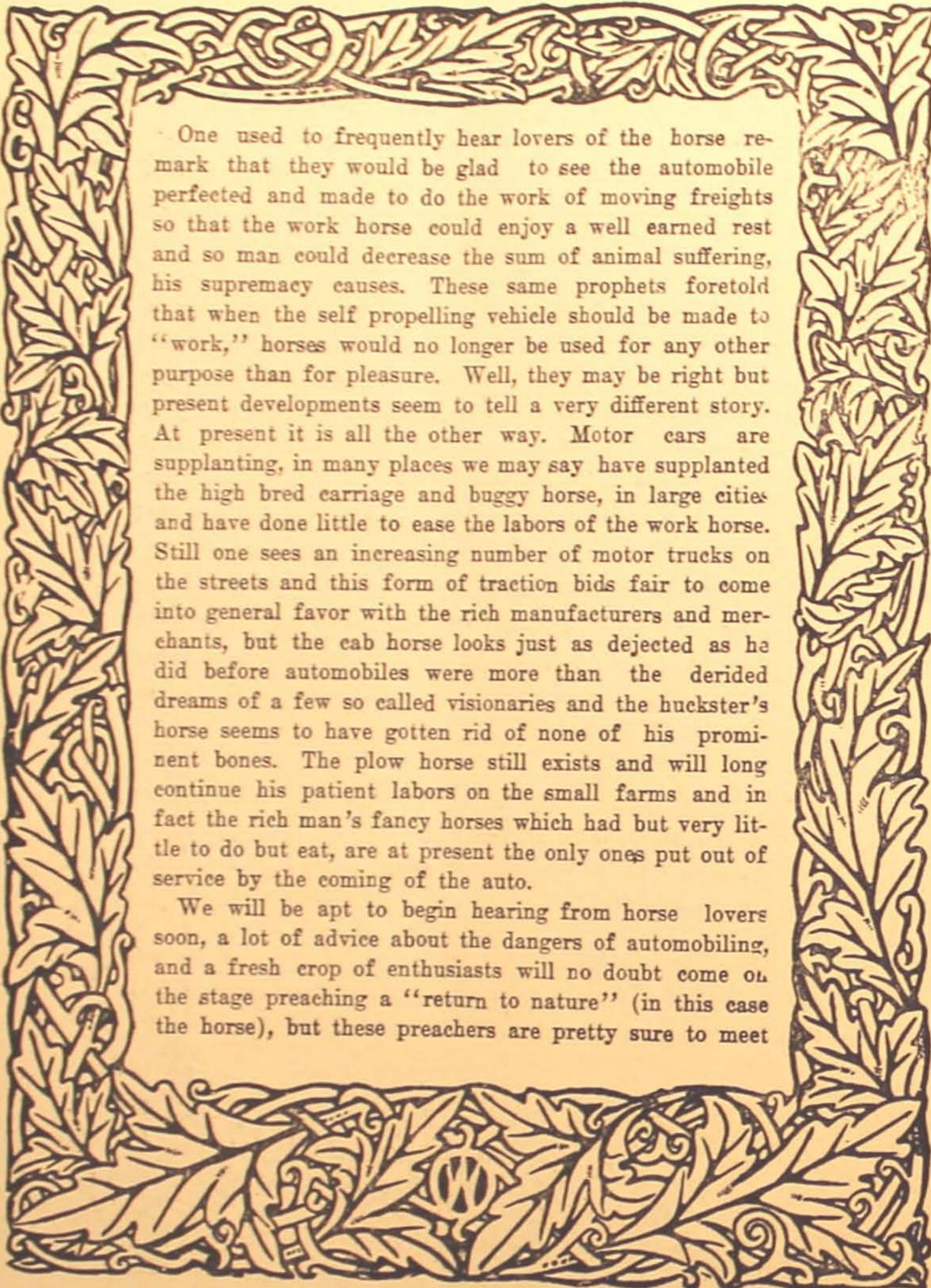
Even a casual observation of the people attending this convention soon convinces one that new thoughters are not to be led by each other; that they are each and all independent investigators of the truth for its own sake and that each realizes that the truth he finds is truth only for him, that others touch life, and see the same truths from different angles. All truth is one but men see it differently and each has an equal right with others to his own interpretation of it. New thoughters do not seek to lead each other and because of the freedom their attitude toward each other gives them, they are easily able as a whole, to lead the world of thought to-day.

* * *

The World New Thought Federation has become in fact, as well as in name, a world wide federation of independent research and inquiry in the most important questions of life.

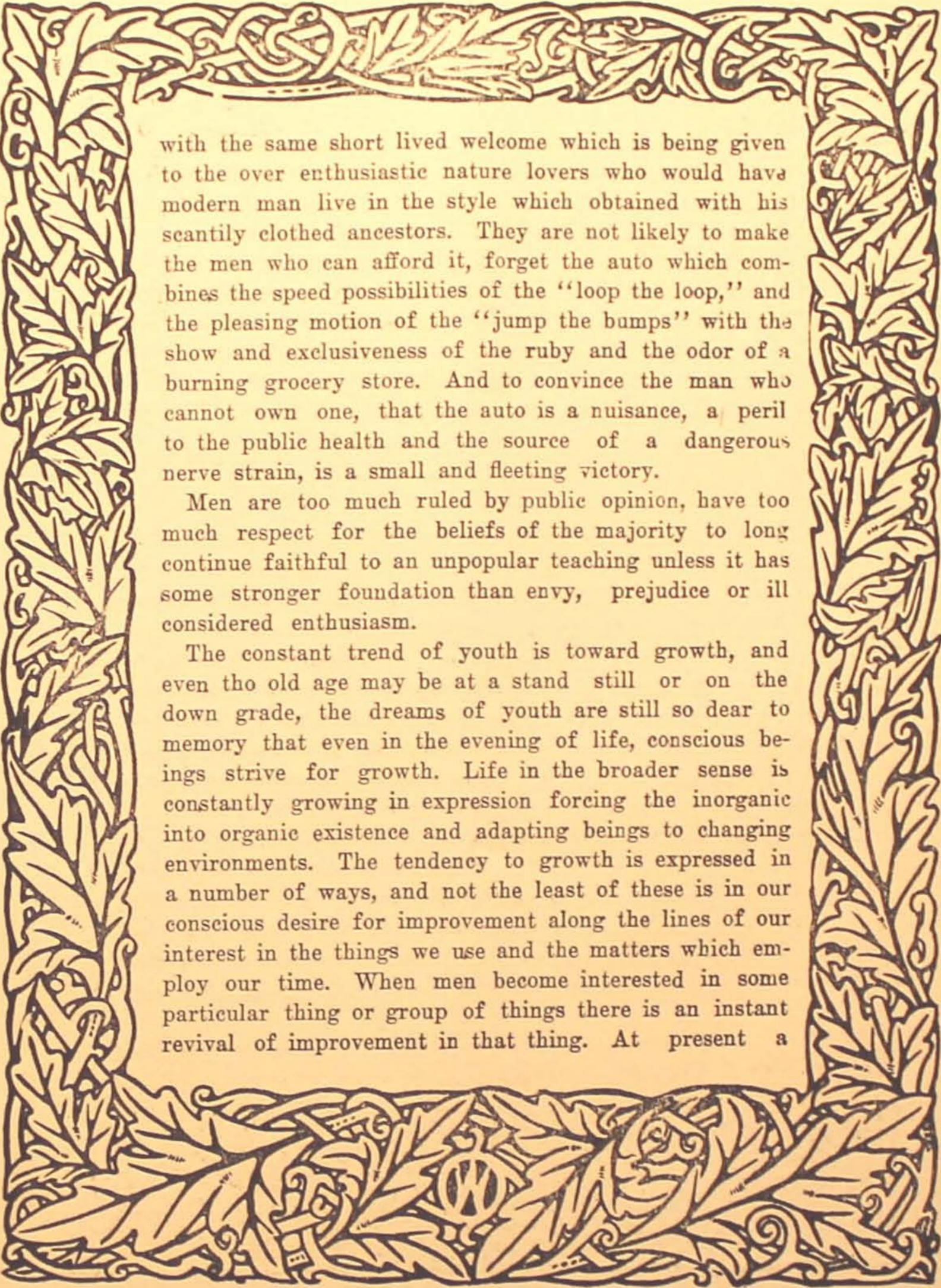
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This is evidenced by the letters of greeting and offers of co-operation from all parts of the world received at this convention.



One used to frequently hear lovers of the horse remark that they would be glad to see the automobile perfected and made to do the work of moving freights so that the work horse could enjoy a well earned rest and so man could decrease the sum of animal suffering, his supremacy causes. These same prophets foretold that when the self propelling vehicle should be made to "work," horses would no longer be used for any other purpose than for pleasure. Well, they may be right but present developments seem to tell a very different story. At present it is all the other way. Motor cars are supplanting, in many places we may say have supplanted the high bred carriage and buggy horse, in large cities and have done little to ease the labors of the work horse. Still one sees an increasing number of motor trucks on the streets and this form of traction bids fair to come into general favor with the rich manufacturers and merchants, but the cab horse looks just as dejected as he did before automobiles were more than the derided dreams of a few so called visionaries and the huckster's horse seems to have gotten rid of none of his prominent bones. The plow horse still exists and will long continue his patient labors on the small farms and in fact the rich man's fancy horses which had but very little to do but eat, are at present the only ones put out of service by the coming of the auto.

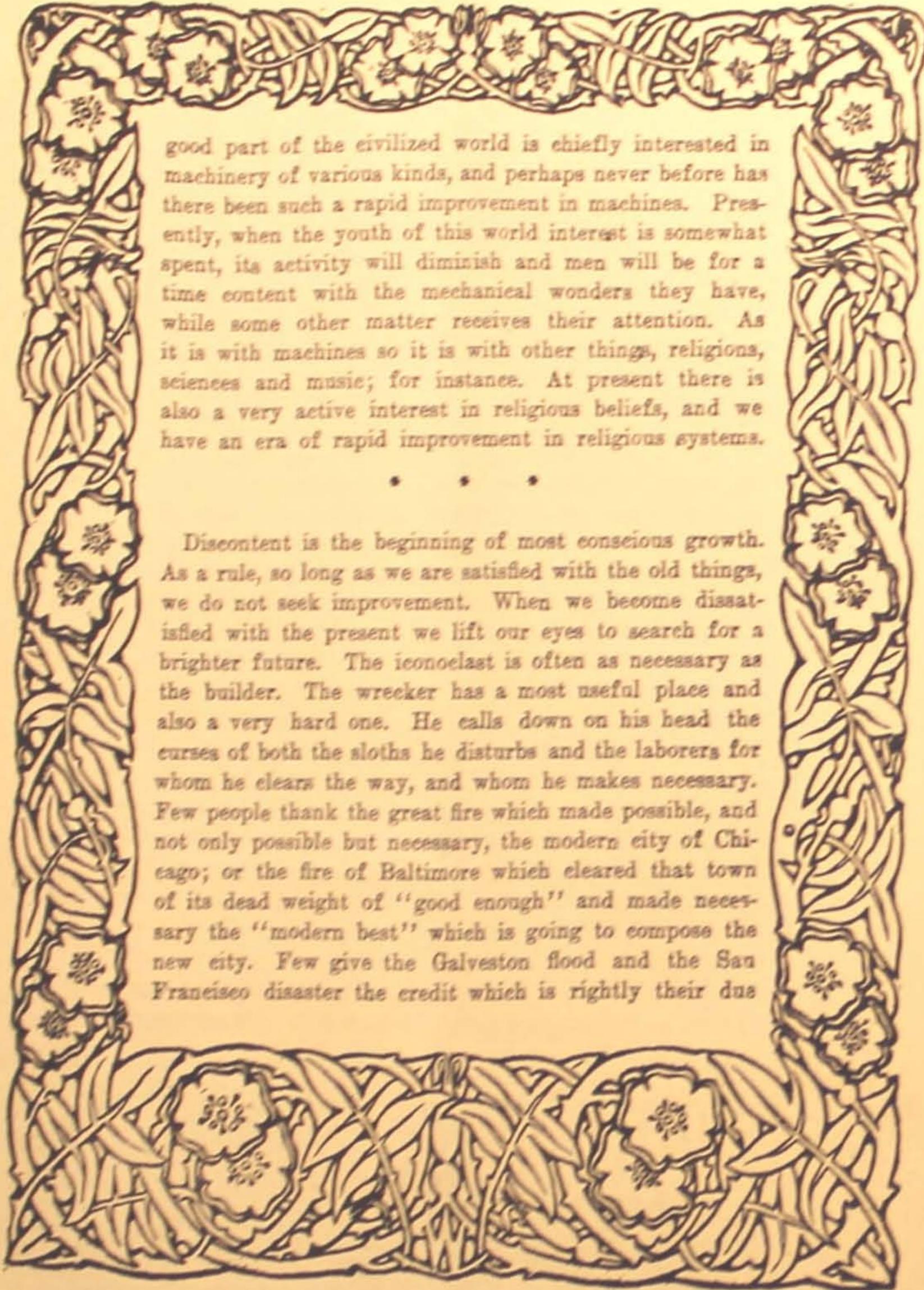
We will be apt to begin hearing from horse lovers soon, a lot of advice about the dangers of automobiling, and a fresh crop of enthusiasts will no doubt come on the stage preaching a "return to nature" (in this case the horse), but these preachers are pretty sure to meet



with the same short lived welcome which is being given to the over enthusiastic nature lovers who would have modern man live in the style which obtained with his scantily clothed ancestors. They are not likely to make the men who can afford it, forget the auto which combines the speed possibilities of the "loop the loop," and the pleasing motion of the "jump the bumps" with the show and exclusiveness of the ruby and the odor of a burning grocery store. And to convince the man who cannot own one, that the auto is a nuisance, a peril to the public health and the source of a dangerous nerve strain, is a small and fleeting victory.

Men are too much ruled by public opinion, have too much respect for the beliefs of the majority to long continue faithful to an unpopular teaching unless it has some stronger foundation than envy, prejudice or ill considered enthusiasm.

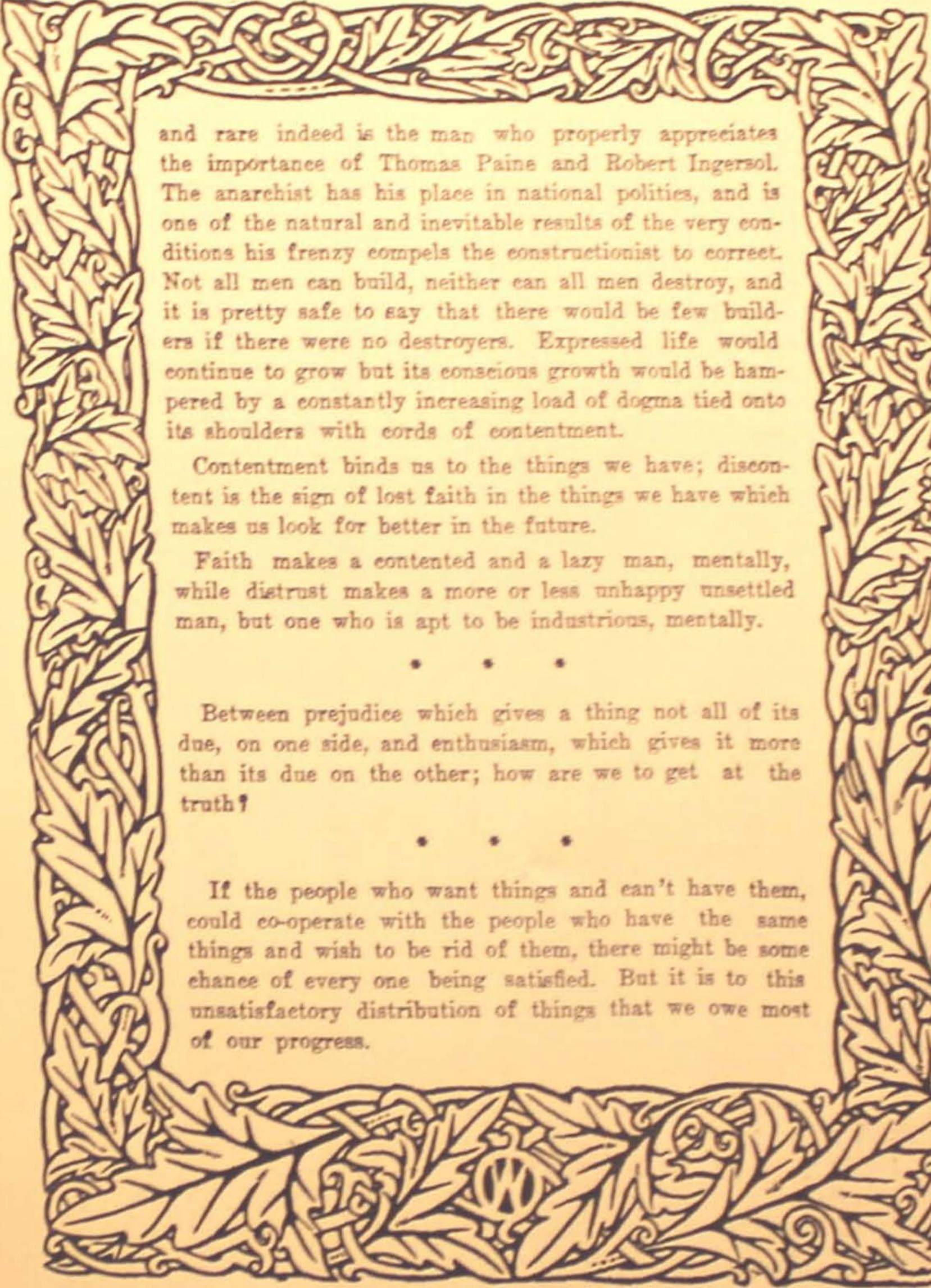
The constant trend of youth is toward growth, and even the old age may be at a stand still or on the down grade, the dreams of youth are still so dear to memory that even in the evening of life, conscious beings strive for growth. Life in the broader sense is constantly growing in expression forcing the inorganic into organic existence and adapting beings to changing environments. The tendency to growth is expressed in a number of ways, and not the least of these is in our conscious desire for improvement along the lines of our interest in the things we use and the matters which employ our time. When men become interested in some particular thing or group of things there is an instant revival of improvement in that thing. At present a

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good part of the civilized world is chiefly interested in machinery of various kinds, and perhaps never before has there been such a rapid improvement in machinea. Presently, when the youth of this world interest is somewhat spent, its activity will diminish and men will be for a time content with the mechanical wonders they have, while some other matter receives their attention. As it is with machines so it is with other things, religions, sciences and music; for instance. At present there is also a very active interest in religious beliefs, and we have an era of rapid improvement in religious systems.

• • •

Discontent is the beginning of most conscieus growth. As a rule, so long as we are satisfied with the old things, we do not seek improvement. When we become dissatisfied with the present we lift our eyes to search for a brighter future. The iconoclast is often as necessary as the builder. The wrecker has a most useful place and also a very hard one. He calls down on his head the curses of both the sloths he disturbs and the laborers for whom he clears the way, and whom he makes necessary. Few people thank the great fire which made possible, and not only possible but necessary, the modern city of Chicago; or the fire of Baltimore which cleared that town of its dead weight of "good enough" and made necessary the "modern best" which is going to compose the new city. Few give the Galveston flood and the San Francisco disaster the credit which is rightly their due



and rare indeed is the man who properly appreciates the importance of Thomas Paine and Robert Ingersol. The anarchist has his place in national politics, and is one of the natural and inevitable results of the very conditions his frenzy compels the constructionist to correct. Not all men can build, neither can all men destroy, and it is pretty safe to say that there would be few builders if there were no destroyers. Expressed life would continue to grow but its conscious growth would be hampered by a constantly increasing load of dogma tied onto its shoulders with cords of contentment.

Contentment binds us to the things we have; discontent is the sign of lost faith in the things we have which makes us look for better in the future.

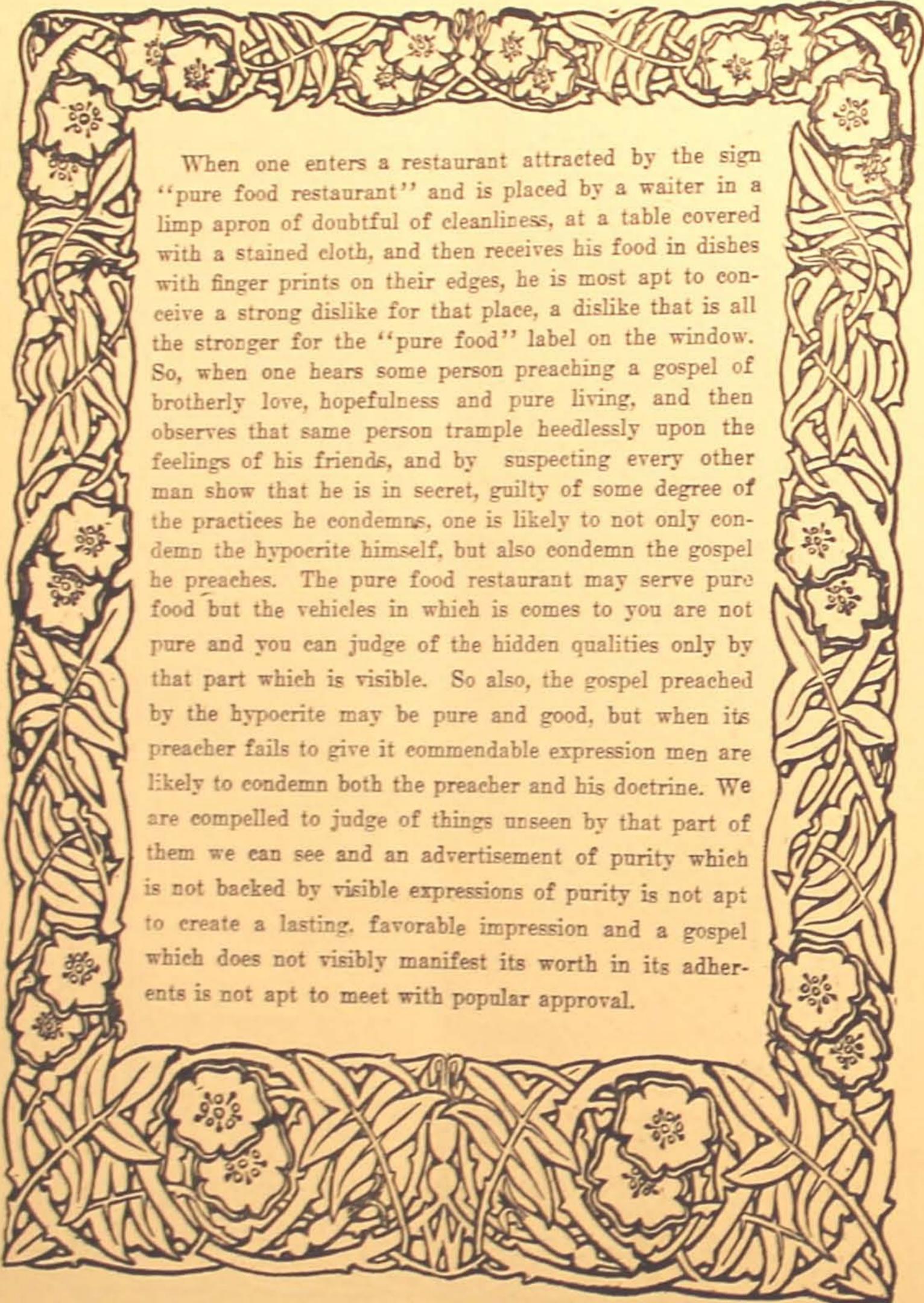
Faith makes a contented and a lazy man, mentally, while distrust makes a more or less unhappy unsettled man, but one who is apt to be industrious, mentally.

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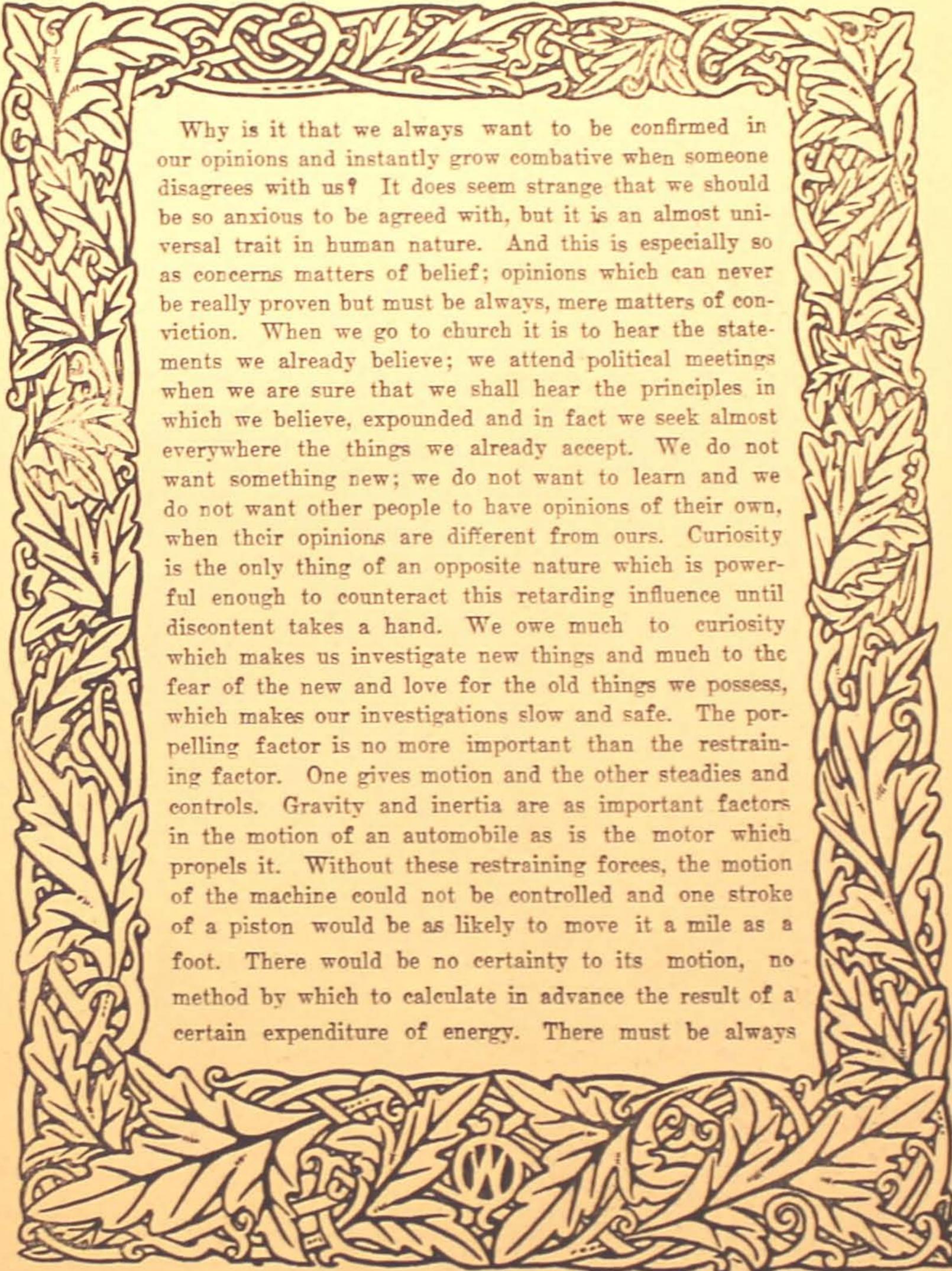
Between prejudice which gives a thing not all of its due, on one side, and enthusiasm, which gives it more than its due on the other; how are we to get at the truth?

• • •

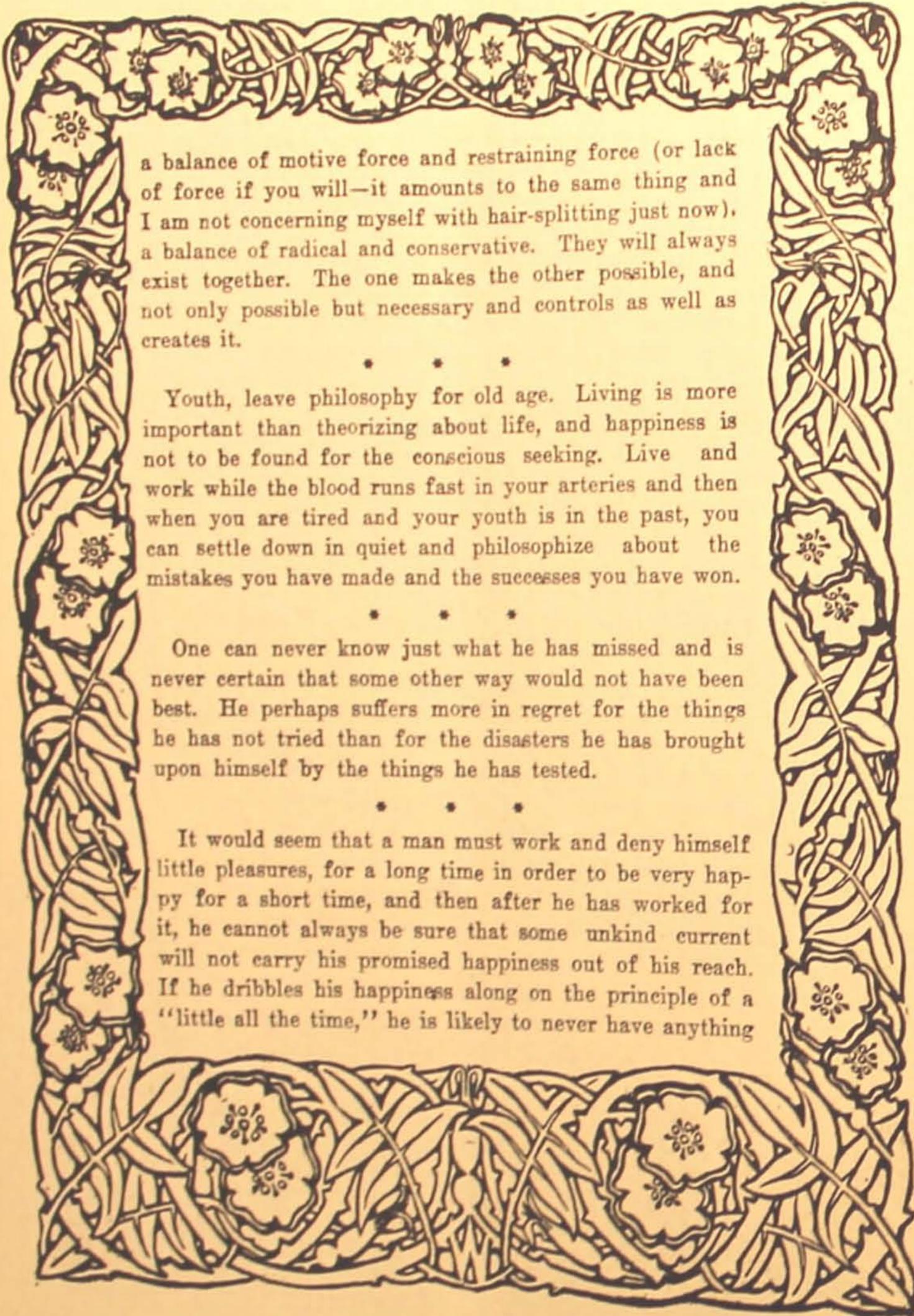
If the people who want things and can't have them, could co-operate with the people who have the same things and wish to be rid of them, there might be some chance of every one being satisfied. But it is to this unsatisfactory distribution of things that we owe most of our progress.



When one enters a restaurant attracted by the sign "pure food restaurant" and is placed by a waiter in a limp apron of doubtful of cleanliness, at a table covered with a stained cloth, and then receives his food in dishes with finger prints on their edges, he is most apt to conceive a strong dislike for that place, a dislike that is all the stronger for the "pure food" label on the window. So, when one hears some person preaching a gospel of brotherly love, helpfulness and pure living, and then observes that same person trample heedlessly upon the feelings of his friends, and by suspecting every other man show that he is in secret, guilty of some degree of the practices he condemns, one is likely to not only condemn the hypocrite himself, but also condemn the gospel he preaches. The pure food restaurant may serve pure food but the vehicles in which it comes to you are not pure and you can judge of the hidden qualities only by that part which is visible. So also, the gospel preached by the hypocrite may be pure and good, but when its preacher fails to give it commendable expression men are likely to condemn both the preacher and his doctrine. We are compelled to judge of things unseen by that part of them we can see and an advertisement of purity which is not backed by visible expressions of purity is not apt to create a lasting, favorable impression and a gospel which does not visibly manifest its worth in its adherents is not apt to meet with popular approval.



Why is it that we always want to be confirmed in our opinions and instantly grow combative when someone disagrees with us? It does seem strange that we should be so anxious to be agreed with, but it is an almost universal trait in human nature. And this is especially so as concerns matters of belief; opinions which can never be really proven but must be always, mere matters of conviction. When we go to church it is to hear the statements we already believe; we attend political meetings when we are sure that we shall hear the principles in which we believe, expounded and in fact we seek almost everywhere the things we already accept. We do not want something new; we do not want to learn and we do not want other people to have opinions of their own, when their opinions are different from ours. Curiosity is the only thing of an opposite nature which is powerful enough to counteract this retarding influence until discontent takes a hand. We owe much to curiosity which makes us investigate new things and much to the fear of the new and love for the old things we possess, which makes our investigations slow and safe. The propelling factor is no more important than the restraining factor. One gives motion and the other steadies and controls. Gravity and inertia are as important factors in the motion of an automobile as is the motor which propels it. Without these restraining forces, the motion of the machine could not be controlled and one stroke of a piston would be as likely to move it a mile as a foot. There would be no certainty to its motion, no method by which to calculate in advance the result of a certain expenditure of energy. There must be always

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a balance of motive force and restraining force (or lack of force if you will—it amounts to the same thing and I am not concerning myself with hair-splitting just now), a balance of radical and conservative. They will always exist together. The one makes the other possible, and not only possible but necessary and controls as well as creates it.

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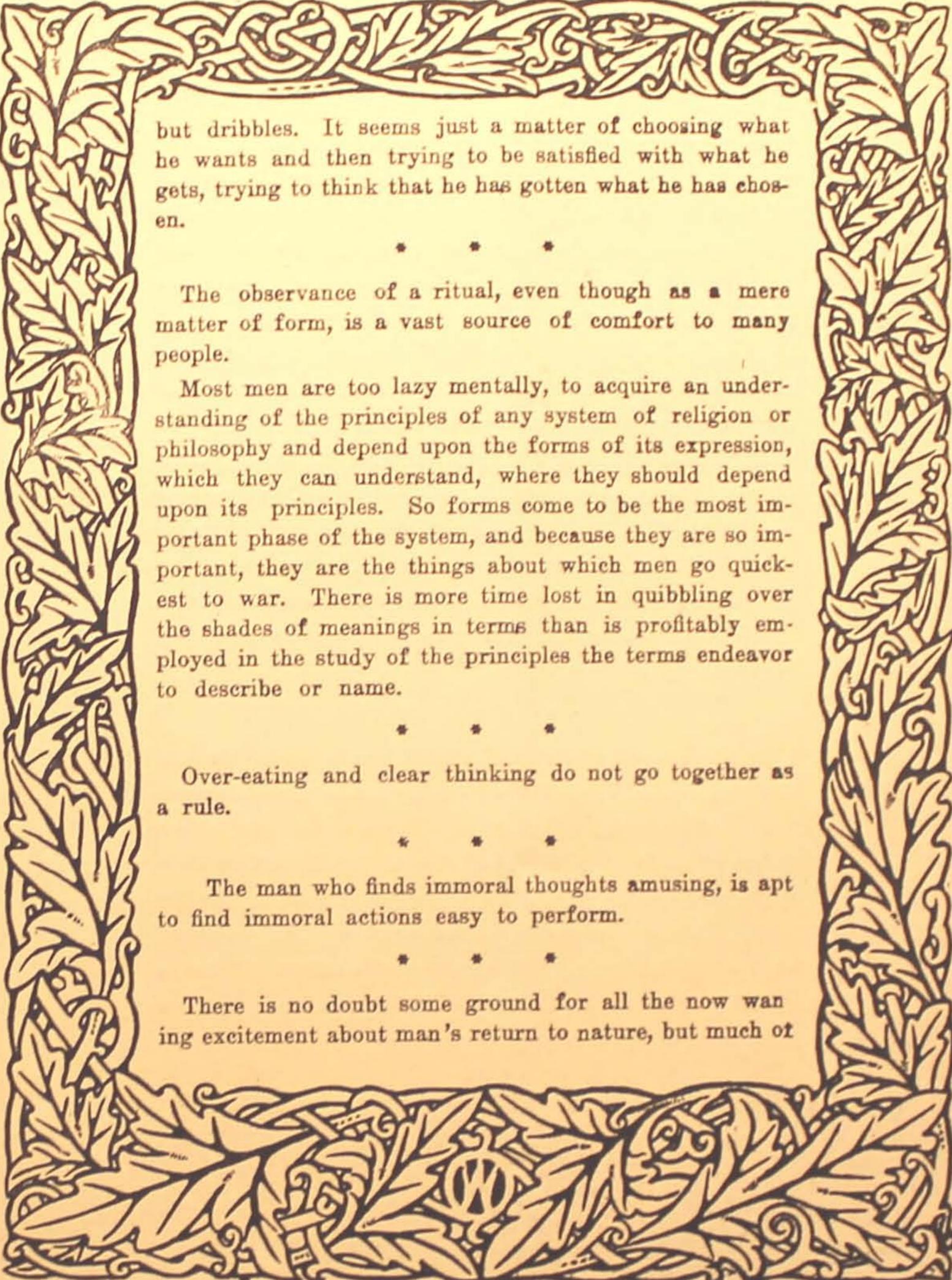
Youth, leave philosophy for old age. Living is more important than theorizing about life, and happiness is not to be found for the conscious seeking. Live and work while the blood runs fast in your arteries and then when you are tired and your youth is in the past, you can settle down in quiet and philosophize about the mistakes you have made and the successes you have won.

• • •

One can never know just what he has missed and is never certain that some other way would not have been best. He perhaps suffers more in regret for the things he has not tried than for the disasters he has brought upon himself by the things he has tested.

• • •

It would seem that a man must work and deny himself little pleasures, for a long time in order to be very happy for a short time, and then after he has worked for it, he cannot always be sure that some unkind current will not carry his promised happiness out of his reach. If he dribbles his happiness along on the principle of a "little all the time," he is likely to never have anything



but dribbles. It seems just a matter of choosing what he wants and then trying to be satisfied with what he gets, trying to think that he has gotten what he has chosen.

* * *

The observance of a ritual, even though as a mere matter of form, is a vast source of comfort to many people.

Most men are too lazy mentally, to acquire an understanding of the principles of any system of religion or philosophy and depend upon the forms of its expression, which they can understand, where they should depend upon its principles. So forms come to be the most important phase of the system, and because they are so important, they are the things about which men go quickest to war. There is more time lost in quibbling over the shades of meanings in terms than is profitably employed in the study of the principles the terms endeavor to describe or name.

* * *

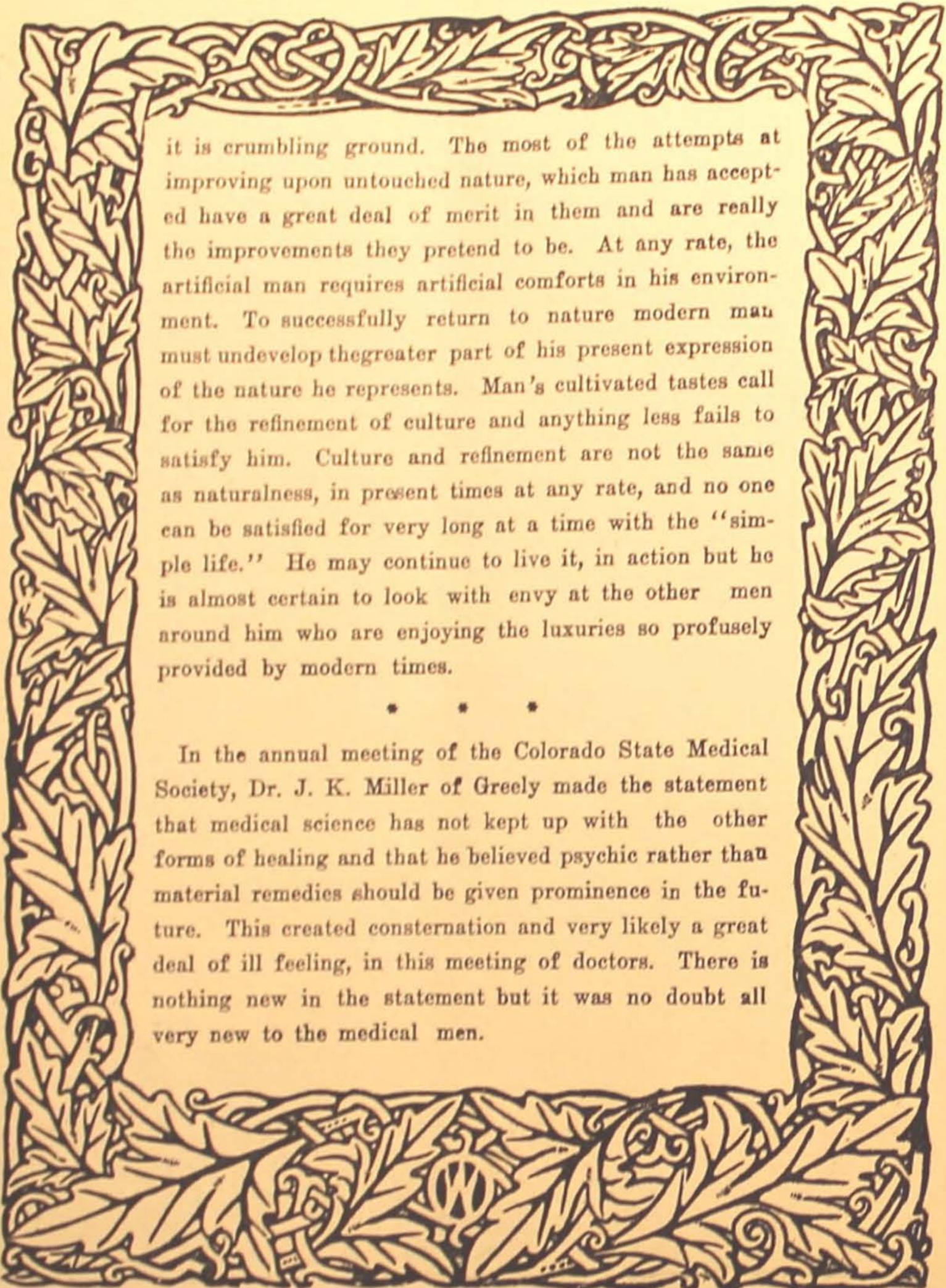
Over-eating and clear thinking do not go together as a rule.

* * *

The man who finds immoral thoughts amusing, is apt to find immoral actions easy to perform.

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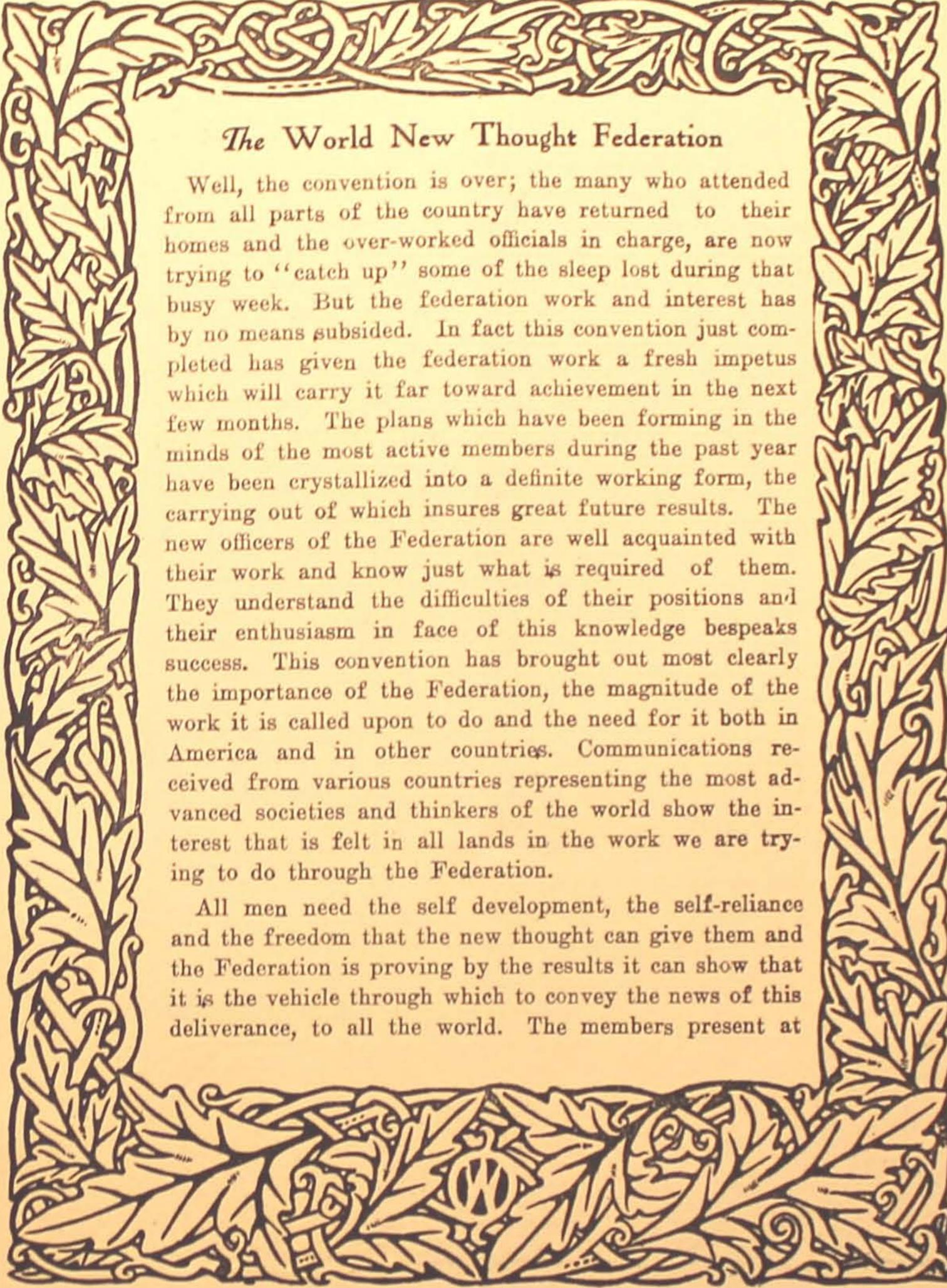
There is no doubt some ground for all the now wanting excitement about man's return to nature, but much of



it is crumbling ground. The most of the attempts at improving upon untouched nature, which man has accepted have a great deal of merit in them and are really the improvements they pretend to be. At any rate, the artificial man requires artificial comforts in his environment. To successfully return to nature modern man must undevelop the greater part of his present expression of the nature he represents. Man's cultivated tastes call for the refinement of culture and anything less fails to satisfy him. Culture and refinement are not the same as naturalness, in present times at any rate, and no one can be satisfied for very long at a time with the "simple life." He may continue to live it, in action but he is almost certain to look with envy at the other men around him who are enjoying the luxuries so profusely provided by modern times.

* * *

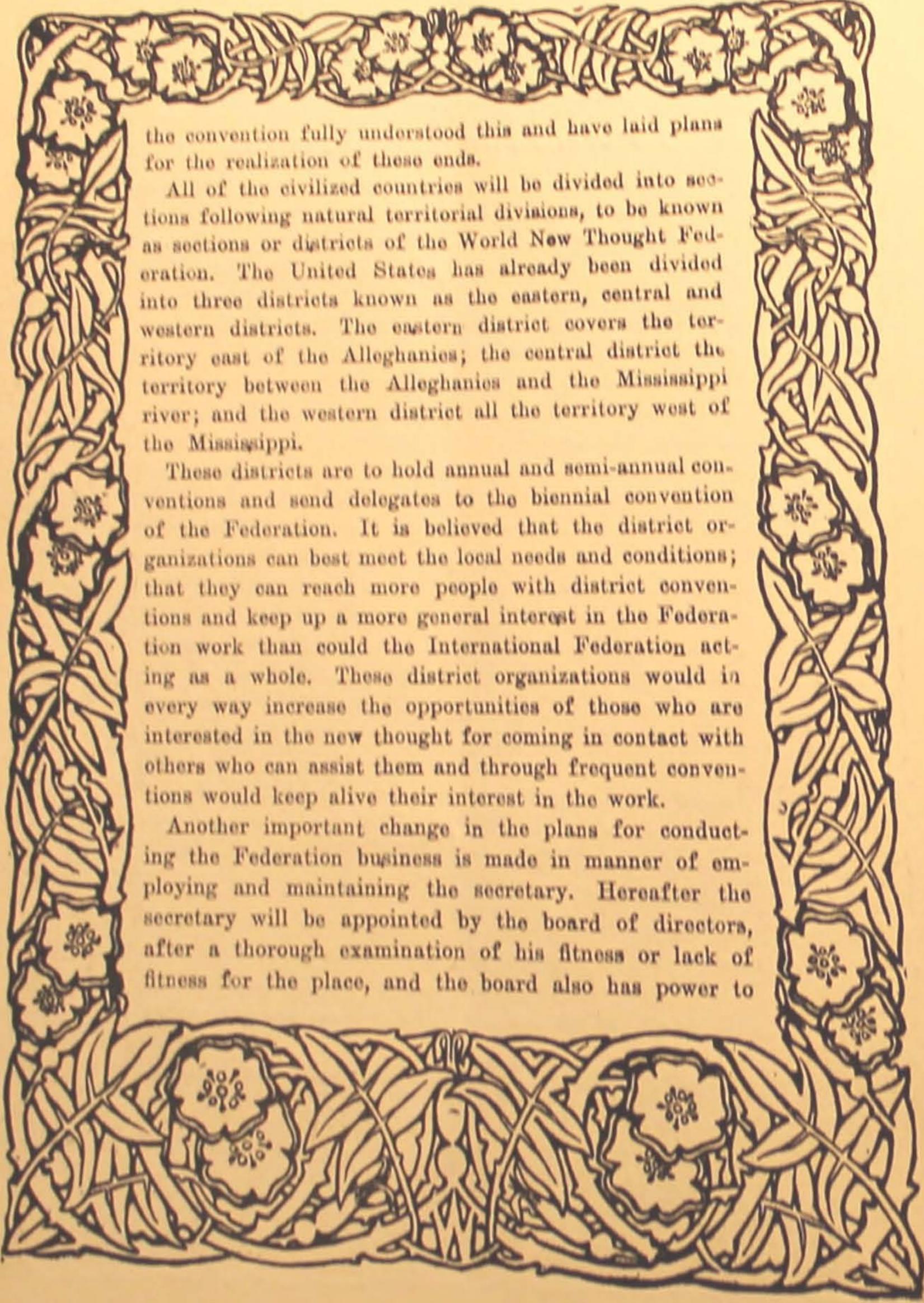
In the annual meeting of the Colorado State Medical Society, Dr. J. K. Miller of Greeley made the statement that medical science has not kept up with the other forms of healing and that he believed psychic rather than material remedies should be given prominence in the future. This created consternation and very likely a great deal of ill feeling, in this meeting of doctors. There is nothing new in the statement but it was no doubt all very new to the medical men.



The World New Thought Federation

Well, the convention is over; the many who attended from all parts of the country have returned to their homes and the over-worked officials in charge, are now trying to "catch up" some of the sleep lost during that busy week. But the federation work and interest has by no means subsided. In fact this convention just completed has given the federation work a fresh impetus which will carry it far toward achievement in the next few months. The plans which have been forming in the minds of the most active members during the past year have been crystallized into a definite working form, the carrying out of which insures great future results. The new officers of the Federation are well acquainted with their work and know just what is required of them. They understand the difficulties of their positions and their enthusiasm in face of this knowledge bespeaks success. This convention has brought out most clearly the importance of the Federation, the magnitude of the work it is called upon to do and the need for it both in America and in other countries. Communications received from various countries representing the most advanced societies and thinkers of the world show the interest that is felt in all lands in the work we are trying to do through the Federation.

All men need the self development, the self-reliance and the freedom that the new thought can give them and the Federation is proving by the results it can show that it is the vehicle through which to convey the news of this deliverance, to all the world. The members present at

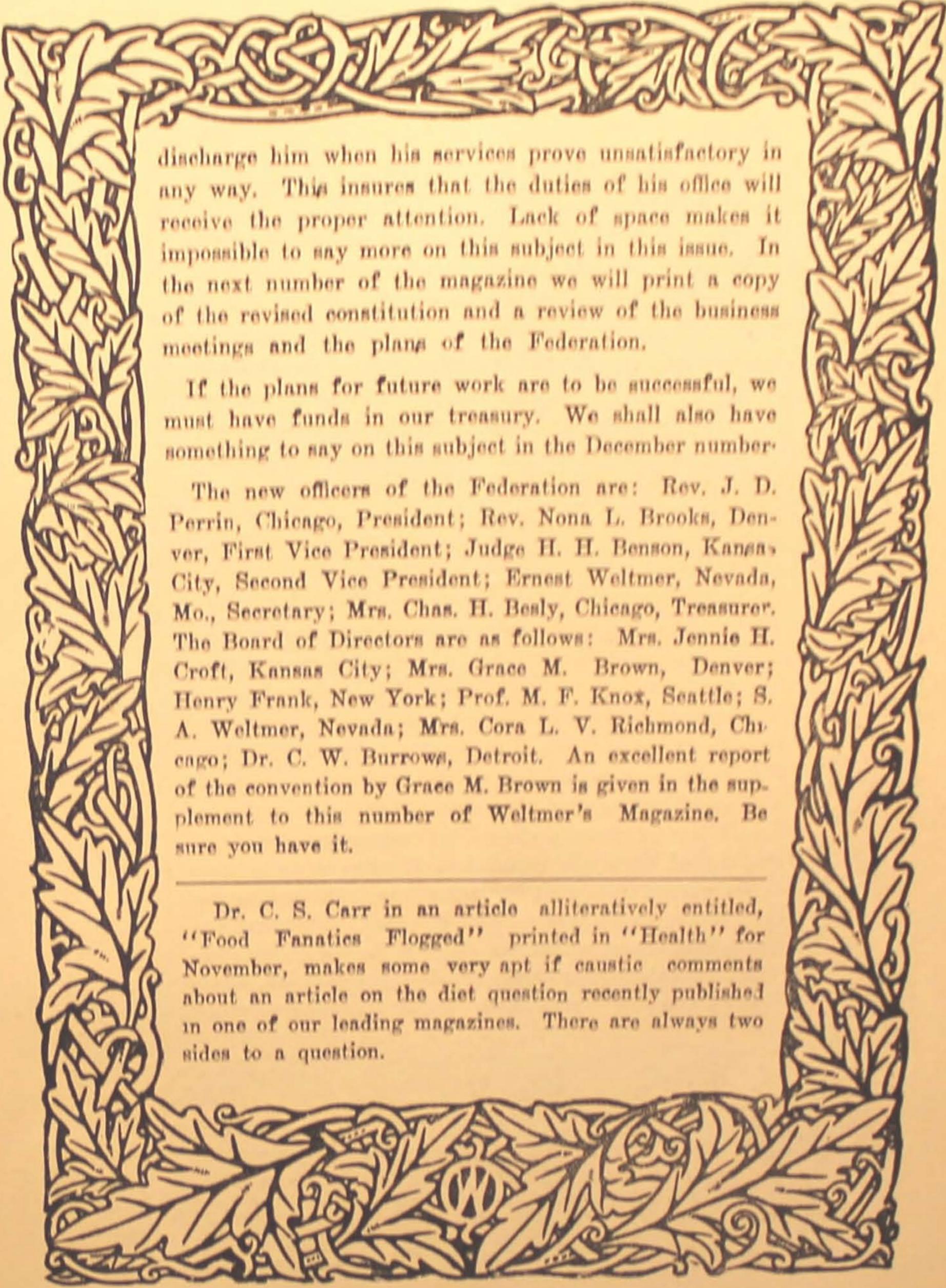
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the convention fully understood this and have laid plans for the realization of these ends.

All of the civilized countries will be divided into sections following natural territorial divisions, to be known as sections or districts of the World New Thought Federation. The United States has already been divided into three districts known as the eastern, central and western districts. The eastern district covers the territory east of the Alleghanias; the central district the territory between the Alleghanias and the Mississippi river; and the western district all the territory west of the Mississippi.

These districts are to hold annual and semi-annual conventions and send delegates to the biennial convention of the Federation. It is believed that the district organizations can best meet the local needs and conditions; that they can reach more people with district conventions and keep up a more general interest in the Federation work than could the International Federation acting as a whole. These district organizations would in every way increase the opportunities of those who are interested in the new thought for coming in contact with others who can assist them and through frequent conventions would keep alive their interest in the work.

Another important change in the plans for conducting the Federation business is made in manner of employing and maintaining the secretary. Hereafter the secretary will be appointed by the board of directors, after a thorough examination of his fitness or lack of fitness for the place, and the board also has power to

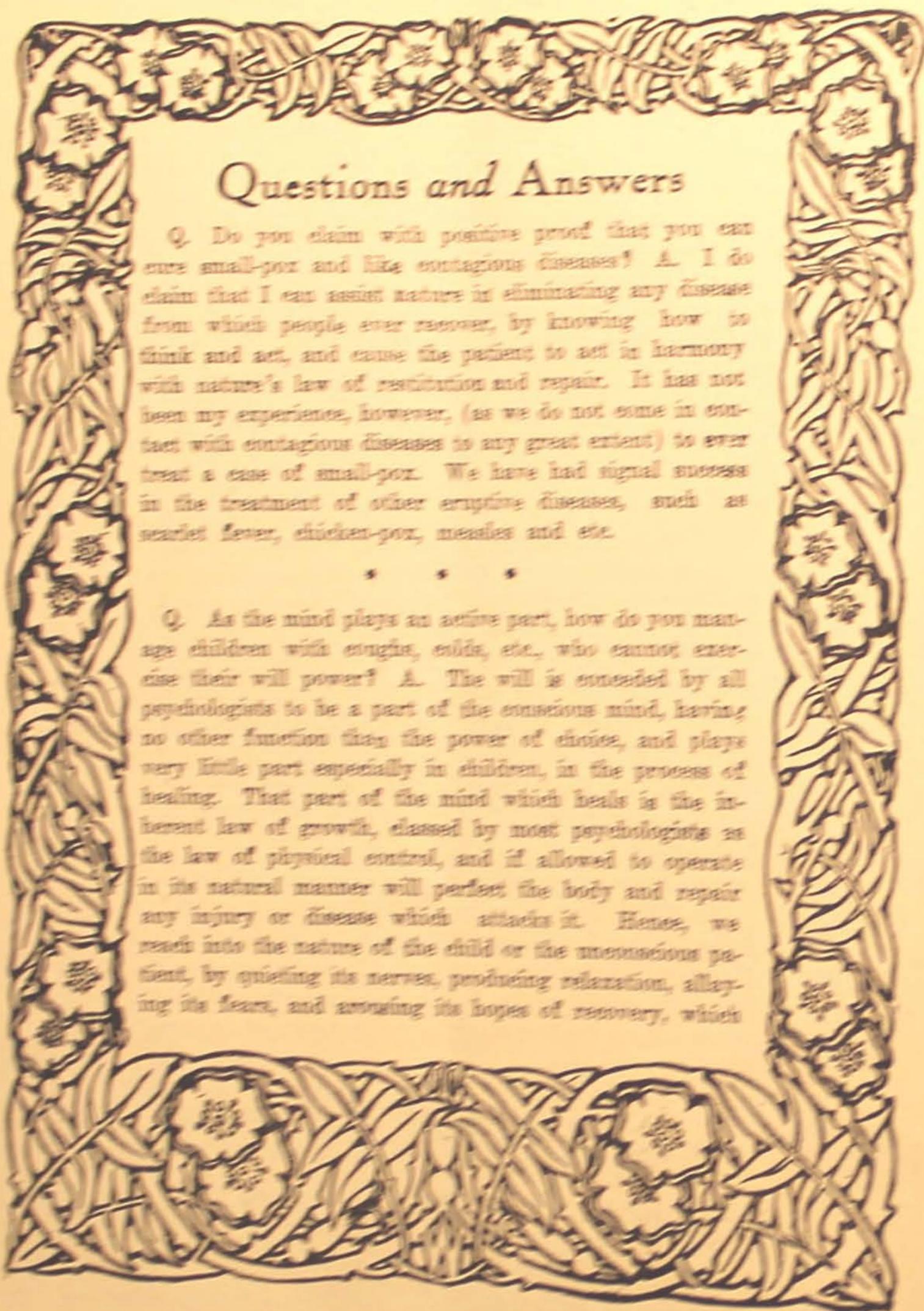


discharge him when his services prove unsatisfactory in any way. This insures that the duties of his office will receive the proper attention. Lack of space makes it impossible to say more on this subject in this issue. In the next number of the magazine we will print a copy of the revised constitution and a review of the business meetings and the plans of the Federation.

If the plans for future work are to be successful, we must have funds in our treasury. We shall also have something to say on this subject in the December number.

The new officers of the Federation are: Rev. J. D. Perrin, Chicago, President; Rev. Nona L. Brooks, Denver, First Vice President; Judge H. H. Benson, Kansas City, Second Vice President; Ernest Weltmer, Nevada, Mo., Secretary; Mrs. Chas. H. Besly, Chicago, Treasurer. The Board of Directors are as follows: Mrs. Jennie H. Croft, Kansas City; Mrs. Grace M. Brown, Denver; Henry Frank, New York; Prof. M. F. Knox, Seattle; S. A. Weltmer, Nevada; Mrs. Cora L. V. Richmond, Chicago; Dr. C. W. Burrows, Detroit. An excellent report of the convention by Grace M. Brown is given in the supplement to this number of Weltmer's Magazine. Be sure you have it.

Dr. C. S. Carr in an article alliteratively entitled, "Food Fanatics Flogged" printed in "Health" for November, makes some very apt if caustic comments about an article on the diet question recently published in one of our leading magazines. There are always two sides to a question.

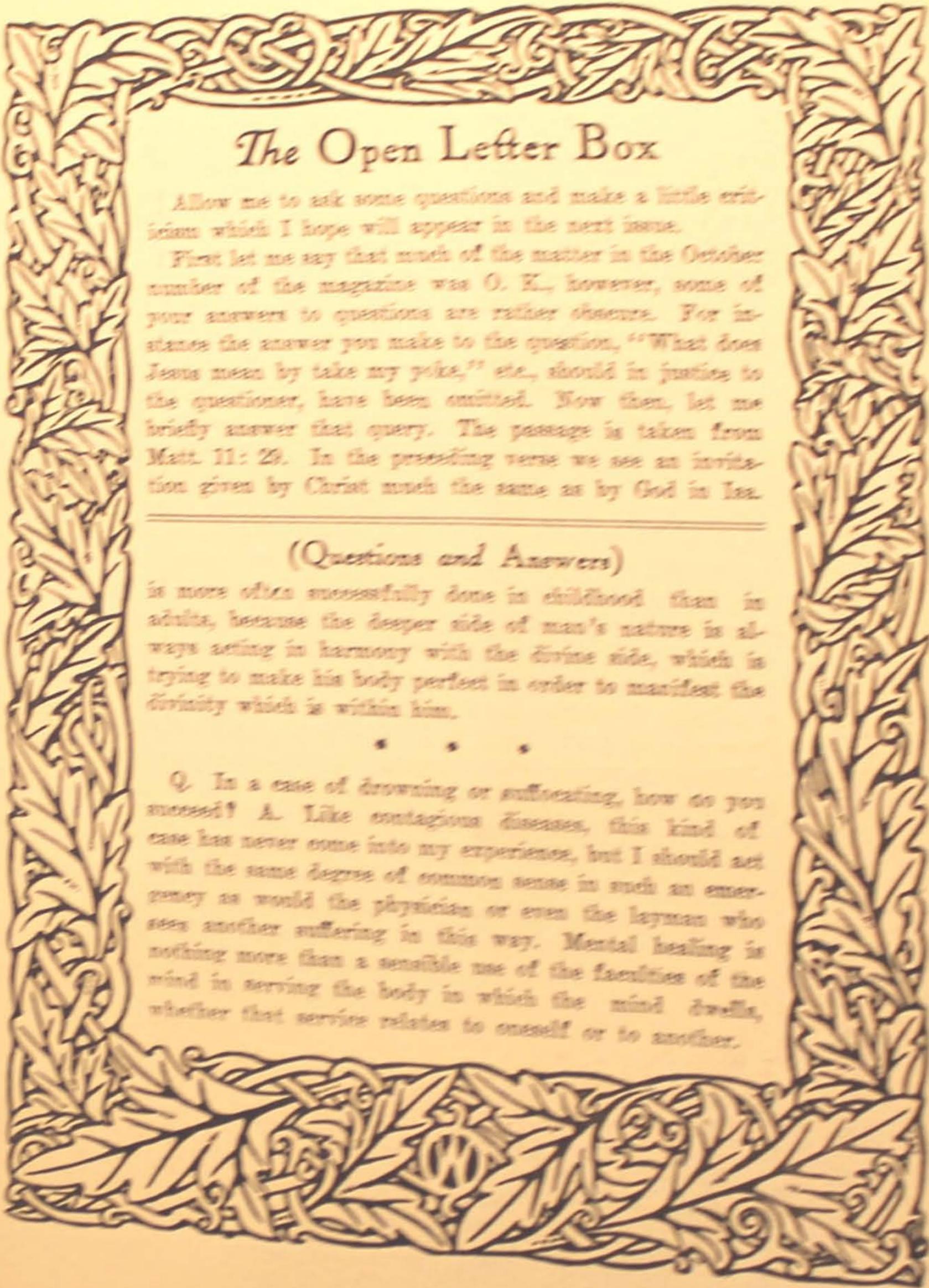
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Questions and Answers

Q. Do you claim with positive proof that you can cure small-pox and like contagious diseases? A. I do claim that I can assist nature in eliminating any disease from which people ever recover, by knowing how to think and act, and cause the patient to act in harmony with nature's law of restitution and repair. It has not been my experience, however, (as we do not come in contact with contagious diseases to any great extent) to ever treat a case of small-pox. We have had signal success in the treatment of other eruptive diseases, such as scarlet fever, chicken-pox, measles and etc.

* * *

Q. As the mind plays an active part, how do you manage children with coughs, colds, etc., who cannot exercise their will power? A. The will is conceded by all psychologists to be a part of the conscious mind, having no other function than the power of choice, and plays very little part especially in children, in the process of healing. That part of the mind which heals is the inherent law of growth, classed by most psychologists as the law of physical control, and if allowed to operate in its natural manner will perfect the body and repair any injury or disease which attacks it. Hence, we reach into the nature of the child or the unconscious patient, by quieting its nerves, producing relaxation, allaying its fears, and arousing its hopes of recovery, which



The Open Letter Box

Allow me to ask some questions and make a little criticism which I hope will appear in the next issue.

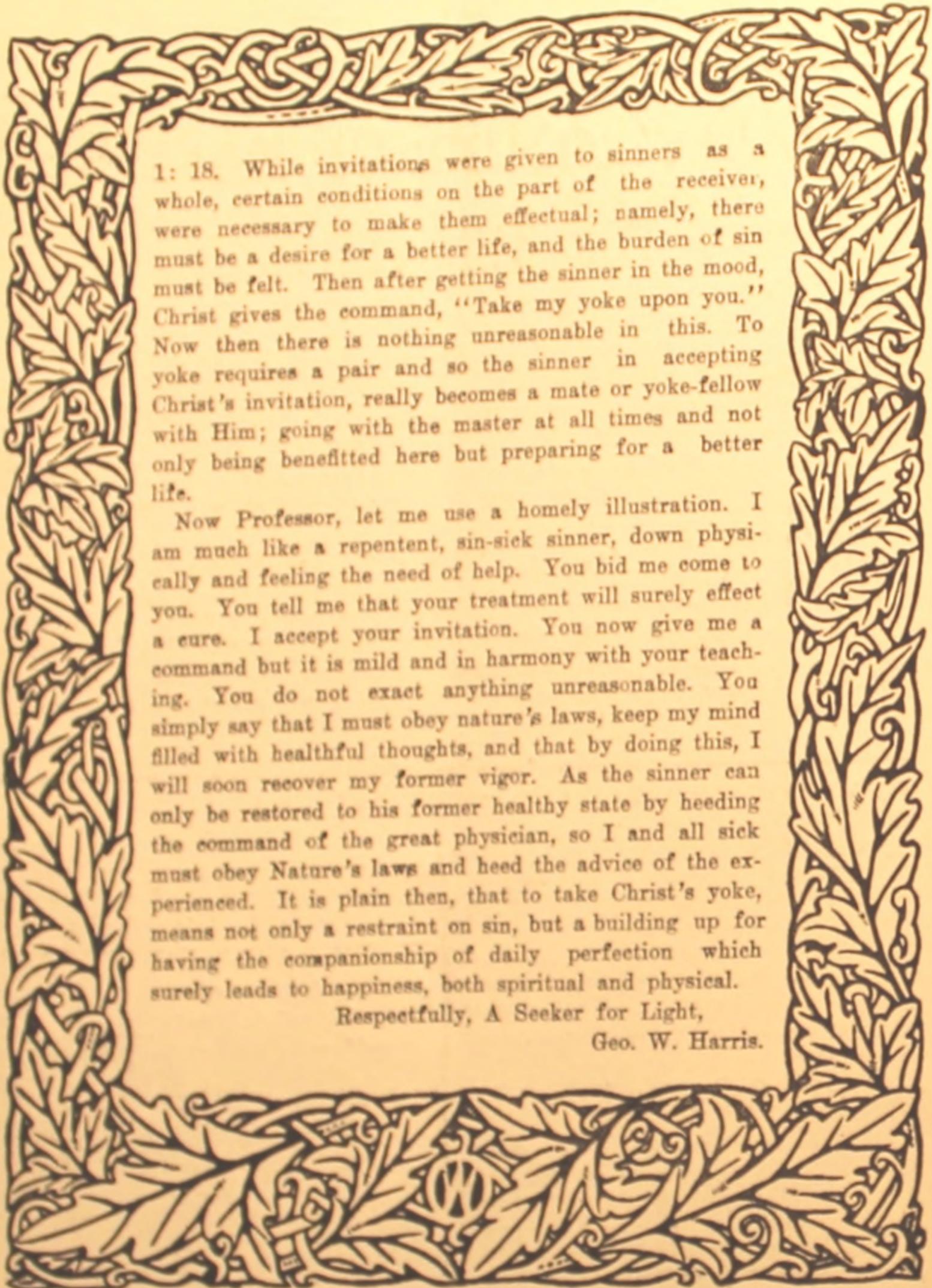
First let me say that much of the matter in the October number of the magazine was O. K., however, some of your answers to questions are rather obscure. For instance the answer you make to the question, "What does Jesus mean by take my yoke," etc., should in justice to the questioner, have been omitted. Now then, let me briefly answer that query. The passage is taken from Matt. 11: 29. In the preceding verse we see an invitation given by Christ much the same as by God in Isa.

(Questions and Answers)

is more often successfully done in childhood than in adults, because the deeper side of man's nature is always acting in harmony with the divine side, which is trying to make his body perfect in order to manifest the divinity which is within him.

* * *

Q. In a case of drowning or suffocating, how do you succeed? A. Like contagious diseases, this kind of case has never come into my experience, but I should act with the same degree of common sense in such an emergency as would the physician or even the layman who sees another suffering in this way. Mental healing is nothing more than a sensible use of the faculties of the mind in serving the body in which the mind dwells, whether that service relates to oneself or to another.



1: 18. While invitations were given to sinners as a whole, certain conditions on the part of the receiver, were necessary to make them effectual; namely, there must be a desire for a better life, and the burden of sin must be felt. Then after getting the sinner in the mood, Christ gives the command, "Take my yoke upon you." Now then there is nothing unreasonable in this. To yoke requires a pair and so the sinner in accepting Christ's invitation, really becomes a mate or yoke-fellow with Him; going with the master at all times and not only being benefitted here but preparing for a better life.

Now Professor, let me use a homely illustration. I am much like a repentent, sin-sick sinner, down physically and feeling the need of help. You bid me come to you. You tell me that your treatment will surely effect a cure. I accept your invitation. You now give me a command but it is mild and in harmony with your teaching. You do not exact anything unreasonable. You simply say that I must obey nature's laws, keep my mind filled with healthful thoughts, and that by doing this, I will soon recover my former vigor. As the sinner can only be restored to his former healthy state by heeding the command of the great physician, so I and all sick must obey Nature's laws and heed the advice of the experienced. It is plain then, that to take Christ's yoke, means not only a restraint on sin, but a building up for having the companionship of daily perfection which surely leads to happiness, both spiritual and physical.

Respectfully, A Seeker for Light,

Geo. W. Harris.

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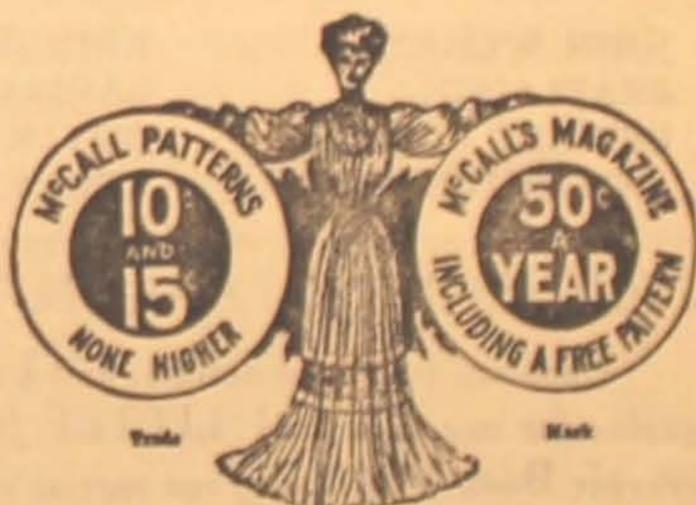
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