

Weltmer's Magazine


S. A. WELTMER, Editor.

VOL. 8.

DECEMBER, 1906.

NO. 9

The Christmas Time




*To him who knoweth not the love of kin,
My heart shall turn.
To him who feeleth not the joy of service,
I shall lend my aid.
And in this happy hour of Christmas cheer,
May all I have be spent
On that dear soul who senseth not the holy symbol
Of this most gracious time.*

The joy of life is in service.

The sweetest service lies in giving.

Not necessarily in the interchange of material gifts, they are but the symbol of the real; but in the exchange of good will, in the passing of the cheery word and in giving the pure love thoughts.

The glory of the Christmas time is that it unites us in a fellow feeling with everyone, and though we may only give to those we call our own, nay, if we only give where we feel it is a duty to give—even on that plane it takes us out of ourselves into a clearer understanding of the spirit of the time.



As we exchange our good will with each other we come more and more into the spirit of peace. The Christmas interchange bears a message different from all other gifts; it carries a broader, more universal word and in its depth there is a sweet subtle mysticism which lends a fascination that no other message and no other time can impart.

Men never grow too old to feel the mystic fascination of the Christmas time and year after year as this beautiful season comes laden with gifts and greetings, seemingly the same yet never the same, it is always welcomed with joy and cherished in gladness.

Best of all at Christmas time are the children, the blessed darlings, who are, whether we realize it or not, the sacred trust of every man and woman in all the land; how we come nearer and nearer to the little trusting hearts when we enter their realm and live with them the delight of idealizing a really true Santa Claus.

What a privilege to be able to minister to the wee ones at Christmas time.

What a glory to be able to serve and to give of our treasures to those who are less abundantly supplied than we.

Truly the joy of life is in service.

Loving service is the keynote of the Christmas spirit.

And in the spirit of good will to men

May I be led

To meet and greet the weary souls

With word of peace

This holy Christmas time.



Scientific Healing

S. A. WELTMER

Healing, in its broadest sense is, harmonizing the forces of nature.

The scientific healer deals with related principles as well as with the proper relations of the functions of the human body.

This has been understood by our greatest thinkers for the last two hundred years, and this conception of healing which is now generally accepted by the students of New Thought grew out of the teachings of the four modern scientists, Huxley, Haeckel, Tyndall and Darwin, who were closely followed by Herbert Spencer. The work of these men was regarded by their contemporaries as detrimental to religious thought. When Darwin first gave voice to his doctrine of evolution, the religious world was shocked. When Tyndall gave expression to the theory of the possible life of the atom and to its possible independence, he started many people to thinking and he constantly brought into view the fact that there are finer forces, even in the more tangible things in the world, than the same wise world has ever dreamed.

When Herbert Spencer began to discuss the relation between the nerve and thought movement of the brain, he was laying the foundation for Suggestive Healing, much more than the metaphysical students at the School of Nancy in France, dealing with what they thought mysterious phenomena; Spencer was dealing with the essence of things.

Agassiz with his study of the fish and Von Ritter with his study of the physical earth, were dealing with facts and bringing together data which was eventually to be of paramount interest to metaphysical students, although they were then given as purely material truths.

Darwin awakened particular interest in the effect of the mind upon the cells of the body. Had the earlier investigators understood the cell theory as it was taught later by some of their students, we would now have a perfected psychology, whereas we are today only formulating and developing this science.

Darwin advanced the idea that the human mind could control more of the muscles and forces of the body than was generally believed possible. It was in a discussion with the astronomer Proctor that this subject was raised and Proctor told of a young man who had commenced a sort of physical exercise to overcome a tendency to tuberculosis. This man claimed he could control the action of muscles of his body which were supposed to be involuntary in action, totally outside the control of the conscious will. Upon investigation the young man showed a strong physique and also that there was not a muscle on the surface of his body which was not under control of his will, even to the extent of moving a muscle on one rib without interfering with those that joined it.

This gave rise to another sort of investigation which finally led to the conception that the brain controls the physical body. The brain was considered the seat of the mind and is now so considered by that person who thinks carelessly, but our metaphysical students do not regard the brain as the seat of the mind, except as the center from which the mind sends its thought when that thought relates to the body.

It was thought that something without a brain could not remember yet we have always assigned memory to the unconscious, the subjective, to the soul side of man, and have regarded it as the principal function of mind. If the brain is necessary to memory, the religion of our time would lose its fondest hope because the first promise of joy offered to the passing soul is that he shall recognize his friends in the new home, which recognition would require memory, and he certainly does not take his physical brain with him, so we must conclude that the brain is not the seat of the mind but when Spencer made the statement that the brain was probably overrated as a member of the physical organism, he was stared at and condemned.

Until very recently men have been unwilling even to consider the relation of mind to matter. Had Luther Burbank lived three hundred years ago and lived in the most highly enlightened part of the globe; had he lived in the city of London and undertaken to hybridize plants and explain their growth as he does today, he would have accompanied John Bunyan to Bedford jail.

Today man can look into and understand anything which interests him. He can know all about it if he desires and no one dares to say, "You must not learn." We have found that the whole scheme of advancement has been to perfect things. When we observe the working of some complicated machines, they seem to us to have more intelligence than the men who invented them. For instance, take the linotype; the action of its levers, like human arms transmuting crude metal into finished type impresses the casual observer more than the skill of the operator. You stay and watch that machine a while and see how perfectly it does the work. And it is entirely in line with healing. It is in line with healing to perfect all about which man has undertaken to think.

The human body is the most wonderful machine of which we have knowledge. The true man, the ego, the unseen man who occupies this marvelous machine, this flesh which is the abode of the spirit, works from the within to the without. As he acquires an understanding of himself he learns to trust the inherent powers of his deeper self to restore and revivify, heal, and keep in perfect condition this machine.

We are still far from fully understanding this mental man who occupies this body but there has been more accomplished toward understanding him the last ten years than ever before. We are learning to comprehend things in the abstract in such a manner that we can easily relate the different faculties and make them known complements of one complete thing. So our con-

ception of the ego,, of this entity within, is daily becoming more clear.

The human mind must acquire an idea of a complete thing before it undertakes to reason upon it. We find in the analysis of anything that exists that there must be three elements which enter into such things. You cannot understand the idea of motion without those three things, matter, space and time. You could not understand thought as an abstract idea of mental action without the three elements, form, purpose and power; but with the idea of form, purpose and power combined, thought becomes to the human mind a tangible thing.

Let us take this unseen man and see what the three things are that compose the ego. Then we will see how complete we are as a spiritual entity. We have the capacity for knowing, measuring, counting, and weighing and we call that capacity the mind or the form part of the spiritual man. We find that without any sensation at all the mind can be sorry, can be happy or afraid, can be hopeful and joyous; it can express courage or fear and that means that it can feel independently of physical sensation, and we call that capacity for emotion or feeling, soul; and then we find there must be something that holds soul and mind together, and we call the last, spirit. Then we have mind, soul and spirit constituting an individual and this is the ego.

Separate spirit from mind and soul and it would be like letting the blood out of the animated human body. Separate soul from mind and spirit and it would be like paralyz-

ing the nerves of the physical body, and taking the mind from soul and spirit would be like taking the bones which preserve its form out of the body we occupy.

Science has not inquired about what becomes of this mind of ours when it leaves the body. Science cares not so much about how this mind came to be, as it is interested in comprehending that it is, that it is complete, that it occupies a body and is capable of existence without the physical organism. When it comprehends that, being complete, independent of the physical organism, it can control the physical organism which is of lesser importance because *it* cannot exist without the ego; it is master of the temple in which it dwells.

The human mind is never naturally destructive. Its desire is always toward constructive action and it expresses it in various ways. The school teacher frequently finds his most mischievous pupil the brightest one because he has a disposition to do something and is quite as likely to do something wrong as something right, but it is easy to turn his energies in the right direction; if he had understood, his action would have been constructive.

We have learned through language, through machinery, through the electrician, through the chemist, that every step the world has made in the way of advancement has been to take the scattered things of life, the scattered thoughts of the ages, and group them together; the scattered principles and harmonize them; the scattered opportunities and build them into structures. Architecture has gathered up the

unshapen stones scattered about and shaped them into wonderful structures that stand as monuments to man's disposition to bring all things that exist, into harmony. It is the desire of the human soul to perfect things and every man has caught an impression of divinity when he feels that impulse. He perceives the divine harmony when he speaks a kind word to another; when he offers encouragement. He is doing the healing work because he is bringing into action and placing something in a position of usefulness whenever he is grouping things.

All this, the study of plants, the study of nature has done. The study of metals and chemistry has accomplished wonderful good. Of course, the physicians and the medical people have studied the character or quality and virtue in the substances with which they deal and wherever they have found some of these finer forces they have tried to apply them in the healing of the human body as the artists have applied them in the world of art; but in each place they are making beauty where once ugliness existed, putting order where once chaos reigned, and this is part of the great healing work.

When we study Greek mythologists and the mythologists of other nations, we wonder why, with their ecstatic temperaments and their strong belief in miraculous power and their liberal philosophy, they could not have comprehended the relation of man to his Source of being, why they had not discovered man's true condition as he exists within himself. When they thought of God

however, they thought of Him in relation to some of the great planets, some great creation, some wondrous thing, always keeping their Source of being at a great distance from themselves.

But men of modern science have undertaken to ask questions and to answer them and every man who has undertaken to do that has attracted notice. Galileo and Copernicus among the astronomers attracted unfavorable notice at the time when they wanted to know for themselves how things existed. Newton attracted unfavorable comment to himself when he declared that it was a natural law and not a divine intervention which caused things to drop to the ground when thrown into the air. The naturalists were considered dangerous people and when Von Ritter gave expression in one of his letters to the thought that the best way to arrive at a conception of God in His creation was to study the plants and rocks and thus look through nature's forms of being, up to nature's God, he was notified by a friend that he had better not come home until the feeling against him had subsided; that he must not talk about natural law as Newton did.

Natural things were considered satanic things by some of the highest church men. Why? Because the churchman as well as the layman had God separated from himself. He only looked at God through eyes trained on some distant object. The most advanced civilization could not claim to be as close to its conception of the Deity as the North American Indian at the time of the discovery of America. In answer to the priests, the Indian would say,

"Why, you tell me of God away off yonder and I tell you of a Great Spirit who has written His name on the tablets of my heart, and that God is my Father." Where did he get that spirit? Is it possible that in the woody silence undisturbed by the noise of civilization, the tones from Galilee had reached every ear and that the red man had caught those tones?

There is one great society today of modern civilization, which has passed beyond the necessity for secret existence and yet its members are oath bound to such an extent that they are never admitted into the circle until they take the oath. But they are looking eagerly toward the time when some free soul shall declare to the world their secrets and every oath-bound Mystic will be free.

The practice of the old Mystic was that of the alchemist. They had discovered a principle known only to them, but some of the secrets that were lost among those Mystics could be told by men who are living today. There are men upon this planet who could tell how to temper the steel to make the Damascus blade, if they dared. There are those who could tell how to tone the copper to make fine cutlery as they did of old. And these men are looking forward hopefully to the time when they can give to the world these secrets.

And the investigators in the chemist's laboratory, in the electrician's or the mechanic's work-shop, all tell us that there is only one principle lying back of all action; one intelligent principle the cause of everything and that it is the foundation principle of man himself.

This principle also exists in all forms of nature, but it remained for modern exact science to make man understand that intelligence which attracts substance to the tree and finally builds it into a complete thing. The maple tree does not attract that which will make it like the elm or the sycamore. It has not only intelligence but it has power of discrimination and wisdom.

The scientist has discovered another thing. Wherever this principle exists, it has in it that intelligence which can make it represent thought. Then what is that thought? What is the purpose of the law which governs the growing plant. We find its purpose is always the same. Everything which is created has in it the power to be perfect. That is the first purpose of the law.

The next purpose is, that if through some attempted violation of the law there is a hindrance or restraint, causing it to get out of repair, that same law re-associates the disturbed parts and makes it perfect again.

The law of life pervades and permeates everything. In its very existence and presence it is God's presence and in its activities it is God's action. In its intelligence in selection it brings to itself only that which belongs to it, brings to itself only that which is its own.

It is a long stretch of the imagination from the tiny seed to the giant redwood tree of California, and yet, out in the ether and down in the earth there is now held in trust by the infinite Creator those materials which the almost invisible germ in that seed has the pre-

rogative of attracting to itself. It takes probably five hundred, a thousand, or two thousand years to perfect that tree and yet it has not exhausted its supply, nor can any other tree, plant, or any system of plants attract out of this ether that which belongs to that particular tree. It is its own and unless it is hindered or perverted in some way it will attract to itself all that it needs to perfect itself.

On this principle was the beautiful parable of the mustard seed founded. It used that power which it possessed for the purpose for which it was created, bringing all its activities to bear in its effort to perfect itself, to mature itself, to finish itself. Jesus did not claim that faith was mere confidence in anything, but that faith is the actual active process of doing things. It is the active capacity of the plant. It is the work of attracting to itself that which is its own. Then he tells man he can bring to himself a knowledge of all those worlds outside this world. You can bring into your mind a consciousness of your relation to your Father; you can know all things.

Then if this plant in the field is made so perfect that it can attract to itself all that belongs to it, if the lily can perfect itself, why not you with all your intelligence, with the power to impart this from one to another, why cannot you attract to yourself all that belongs to you? You can, and this is the great lesson that Jesus taught, that lesson which is the fundamental principle of healing. Man must first realize that he is greater than his body, that he can control it, that it cannot

control him. Man is the master, and in the healing work of Jesus the great thing noticeable was the demonstration of man's power over the physical body.

And so the human mind grasped from every source possible the idea of collecting things together, of understanding their principles and of relating them to each other. It perfects that which is crude today by studying the law of growth and the law of evolution, just as naturally as one steps from one level to another. Man gathers out of his study of mental forces, from the material things outside himself, the elements necessary for the control and use and development of the functions of the body which he occupies.

Everything you do, every time you train your hand to make a beautiful letter or to paint a picture, you are doing something in the line of healing, you are perfecting the functions of the body, you are increasing its power of endurance and you are preparing to live longer when you give judicious exercise to its functions.

Anything which restores to a normal condition is healing, whether it is healing the human body or nursing back to health the injured plant. Mountains have been moved and trees have been cast into the sea; not bodily as some would have it, but have been removed piece by piece, as the great pyramids were built.

And so out of the great world of art everywhere, wherever anything has been made to harmonize, in the realm of music, in the vast field of the world's work, everything is com-

Study of Principle

GRACE M. BROWN

In truth alone is life.

In life is the essence of truth.

In this divinely simple statement of the living truth rests the principle of a universal force which is the foundation of all consciousness.

The human being—you and I—have within us this wonderful principle of life or we would not be a part of the universal expression; we are substantial and practical proofs of this divine essence because in it, and from it, we exist.

We are not mere creatures of circumstance, we may not perceive the quality of the life force we are expressing, but as we awaken to consciousness, we become more and more clearly aware of our relation to an infinite intelligence and then we realize the divine essence within ourselves and we know that we are immortally and eternally alive because of a mighty spiritual principle which is the life substance itself.

The very soul of the Universe rests in the spiritual principle; one may no more breathe the breath of life apart from it than he can think apart from mind.

Not many years ago, the wise ones said, "Measure not with words the immeasurable; nor sink the string of thought into the fathomless." Today the wise ones say,

"Send your thoughts into the heights and into the depths, there is no fathomless, for if the heart of man is revealed to the eye of God, may his eye not penetrate the heart of God."

It is not many years ago since men spoke almost in whispers of this mysterious element which is now so familiar to us that our children understand its motive energy and the method of its control; we call it electricity. Men had solved the problem of controlling steam and it was serving them well, but here was something of so much greater value, something akin to the divine because it could perform miracles so marvelous that it was almost sacreligious to contemplate the things prophesied for it to master. But with advancing understanding, the mystery faded away, as mystery always fades in the light of truth, and distance is lessened and work is simplified, and the motive power of the earth changes as the marvels are revealed, in this intimacy with Nature's finer forces, to the mind of man.

Electricity is as the passing of a breath before this freer finer force, this subtler, purer essence which is the spiritual principle underlying all life. No intellectual attainment

ing to this place of perfect manifestation. And last of all the most important thing which man can know about these physical things, is

how to control and put into perfect use, not under subjection, but into free action, the body in which he dwells.

can reveal or prove this essence; it is not the product of experience because it is the spiritual principle which makes experience possible; it is not subject to time or space, indeed it is beyond reason and beyond effort because it is infinite.

Whole philosophies, indeed religious systems are built upon statements dealing with material facts and dependent upon eternal conditions; yet when you ask for the substance, for the essence of their doctrine or for the center of its formulation you are met with words which are so utterly futile to satisfy either heart hunger or intellectual longing that you grow weary of words which seem so meaningless.

Truly man longs with all the soul of him for something tangible which will comfort and enlighten him; he knows that under all this surface struggle there is a subtle something, a force of truth which reveals itself in the light of hope, that no sorrow can quite dispel and no condition can entirely change.

* * *

Everything which exists has its formulation in mind as it has its substance in spirit; beyond all else it has its essence in the principle underlying all form and all substance. All action must be based upon principle because principle is the essence of all action.

Essence means the "is," the beginning of things, the very truth itself; and the law, that great symbol to which we turn in every difficulty and upon which we rest in times of repose; that grand mathematical law stands as the representative of the principle, the spiritual

principle of all life and all truth.

Think of a man doubting the immortality of himself when he has the power to calculate and to solve even one mathematical problem—numbers symbolize every expression of truth. Line upon line, precept upon precept, the mighty universe is builded upon absolutely accurate fact—and the divine plan is exquisitely clear in its anatomical perfection.

Knowledge depends upon a desire to know—and if a man really desires to know the law of his own being and to realize the principle upon which it rests, he will concentrate upon that desire in a spirit free from criticism and free from bigotry and soon and clearly he will be able to analyze from principle instead of from surface seemings.

An assertion is not necessarily a truth; even a material scientist does not tell you to believe his statements. He shows you the action of certain forces; he knows that in all the exact sciences there is a universal principle which is common to all life, he knows that its structure is mathematical and in his heart of hearts he knows that its foundation is spiritual whether he admits it or not.

There is a cause for every effect and the student of law, the interpreter of nature's finer forces knows that no manifestation of life is possible until it is formulated in spirit and according to exact mathematical principles.

The true occultist does not say to you, "Life is unending and you are life," without showing you that the man is the child evolved and the child is the man involved; the rose is

the seed evolved and the seed is the rose involved and he goes on to prove to you in many ways that there can be no discontinuing of life but that all life is the one supreme life differentiated in and by and from the great underlying spiritual principle.

* * *

It is not always the most comfortable thing in the world to recognize principle but if one wishes to be successful it is the most necessary.

What we call the successful man may only be successful upon one plane; he may be a dismal failure elsewhere; but whatever the plane of his success, it is founded upon an accurate line, upon principle or it would not stand.

Thought is the dynamic manipulator of all force. Thought is the activity of mind; in mind then is all spirit substance formulated. Therefore the spiritual principle is expressed through the activity of mind in thought.

Not necessarily human thought, the universal thought acts in a blade of grass and in a bird as well as in man; human thought is but the human representation of the divinely universal thought.

And who can say when he perceives the gentle upturned radiance of the daisy bloom, that the daisy is not immortal, that it has not the daisy intelligence and the daisy soul as it attracts from the spirit substance with its sweet daisy consciousness.

Life is so fine a thing, that in its very essence is all the exquisite differentiation of quality in consciousness. You and I may be too crude to recognize ourselves as one with

the daisy consciousness which so gracefully and so humbly radiates its essence. We may even fail to recognize its oneness with ourselves or with the divine Being, but in the supreme justice of the spiritual principle we are awakening to the glorious possibilities in ourselves.

The spiritual principle is the immaculate conception of an infinite intelligence. In humanity the spiritual principle is the divine element of eternal individuality than which there is no greater force. And it is all so real that the surface flutterings of life fade into misty dimness in the realization of such an eternal principle of unlimited strength.

How beautiful it is to know that as we go onward in our journey through life, with its constant changes and its joys and sorrows, that the real part of it is all true and eternal; nothing that we have absorbed into our consciousness, and we can absorb nothing which is not truth, can be taken from us. It is ours for all time.

It is the privilege of a man to build a character so strong that it requires no outside thing to depend upon; to build it so completely that he is invincible and master of his own particular realm.

It is because of his power to vibrate his mentality into the living truth spirit—that man is so privileged, but the mind action must vibrate accurately, must express justice, must attune itself with the law, before the man is master of himself and his conditions.

There can be no new revelation in the world, but there can be a broader, newer comprehension of life. It is not necessary to step

outside of our present abiding place to find all that our present capacity can accomplish.

Truth is the only thing that is easy. It is our resistance that is hard. There is so much more strength in non-resistance than in resistance. If people are not kind it is because they do not understand. If conditions are hard it is because we do not understand.

It is a great thing to keep silence in the presence of inharmony; it is a wonderful accomplishment to be able to keep silence. The brain works much more accurately when the mouth is closed and the heart action is more steady when one is still.

In the beautiful stillness one comes more entirely into consciousness, which is simply the understanding of one's relation to God. When the child first senses his power to act independently he is becoming conscious of the God Force in himself; and so on through every advancing step in life, with each uplift the man becomes more alive to the great spiritual principle of his being—the God Force of the universe.

The point of it all is that this spiritual principle is the life essence of man as it is the life essence of all things. No living thing, from the sparkling dew drops to the mighty ocean, from the mustard seed to the giant oak, from the tiny water bug to the masterful man—aye, from our own humble planet to worlds and stars afar—no living

thing can be apart from the spiritual principle.

And how can we make this knowledge practical?

No one who reads this study understandingly but will feel an uplift—a nearer realization of himself—a truer consciousness of infinite things and with every step of advancing realization is the stronger consciousness of power. Is not that practical? What we want is freer, more abundant life and a surer realization of power and we are going to have it by coming into such a recognition of infinite things that we shall know there is no more limit to our power than there is to any other expression of truth.

There is nothing impossible to man in this universe; but it is necessary for him to be aware of that fact.

Our attitude of mind should be one of desire and attention if we want to attain power—that is concentration or prayer without ceasing. It is not in words that we pray but in consciousness.

It is time that we claim the liberty and blessing which is ours whenever we are willing to open the avenues of the soul to the influence of the spiritual principle.

Let us stand upon our own feet with head high.

Let us breath deeply of the inner breath of God's life.

Let us know ourselves in all the richness and fullness of our human life.



Love

Love, attraction, spiritual sunshine is the force which blends and harmonizes and brings into manifestation, atoms and men and worlds; the force which is inherent in every part of nature and essential in its every form.

In all the literature along the lines of the newer thought we find the principle of construction its underlying force and its predominating element.

Expressed by the word love and manifested in all formulated life it stands supreme as the foundation of unification and the great energy of all accomplishment.

Without love there could be no life expression—there could be only pure formless spirit because without the principle of construction and of attraction the spirit atoms could not affinitize and would not blend.

It is the love principle of the infinite intelligence which creates and perpetuates the universe and it is the love principle of the human intelligence which enables it to give of itself and to draw to itself the infinite energies and so radiate life.

* * *

Love in human expression is the inherent desire to draw to itself and to give of itself, to render service to and to reach out and blend and harmonize with the object loved.

The great glory of love lies in giving, even that form of human love which is merely individual prefer-

ence and which rarely, if ever, lives throughout the animal plane, shows itself in the desire to serve and to give itself in harmonious co-operation with the loved individual.

When two persons vibrate in the same key or at the same rate, it is natural that they should agree, they think on similar lines; they have the same tastes; they harmonize and the forces of their beings respond to and with each other; then we say they are in love with each other.

In like manner if you and I and a million other human beings vibrate in harmony, we have the same quality of thought and so we exist in love with one another. This existence of harmony of thought is a part of the whole plan of life and is manifested in every part of nature as well as in human life.

* * *

St. Paul gives his conception of the highest virtues of a human being in the classified form of Faith, Hope and Charity.

Charity is that attitude of mind which gives to others the same privileges we claim for ourselves; it is the broad, free conception of human endeavor which renders divinely, because of love and which sees no evil. Charity is the expression of the consciousness of love.

* * *

Love is in evidence upon every plane of consciousness. The same glorious constructive principle is revealed wherever there is the de-

sire to give and to serve. The culmination of the love element may even advance the plane of manifestation for love is mighty and is the fulfilling of the law.

Sometimes we see an attraction between two persons which is apparently expressed entirely upon the physical plane; if they do not permit any foreign element, such as jealousy or criticism to disturb their faith in the attraction, that love will strengthen and develop until it assumes a spiritual quality and we have one of those permanent belongings of mental and spiritual quality.

This is especially true in the marriage relation which is ethically a metaphysical relation. It may be the most ideal condition imaginable or it may be quite the contrary; it rests entirely with the two parties concerned whether they blend their lives in construction of harmony or whether they allow forces of destruction to enter.

No man is expected to think beyond his capacity and no man is expected to love beyond his capacity but all men may strengthen their power of thinking and of loving.

The greater the capacity of loving the freer is the individual thought. Love gives freedom in the activities of life and freedom which knows only harmony.

It is through the inherent love nature in the human soul that we understand freedom and perceive the

beautiful and the true, that we may assimilate harmony and advance upon our pathway toward perfection.

Today we are considering the question of love from a broader view-point than ever before. We view it not only as a universal principle but as an element in human life which gives the best that it has and all that it has in the interest of its love.

We perceive that love dissolves all inharmony and when we read that seemingly incomprehensible sentence in the philosophy of Jesus which says "Love your enemies," we perceive that in the light of love all enmity vanishes and he who we may have considered our enemy appears in the light of love as a child of God with ourselves, truly a friend and a brother.

So surely as love is the fulfilling of the law; so surely is it without selfishness and pure; in love one loses himself in the giving of himself for perfect love is perfect unselfishness.

The most beautiful message given by the Nazarine was his teaching of love. "A new commandment I give unto you that ye love one another."

And the newer commandment of all the ages and of the New Thought of the twentieth century is uttered in the same ringing tone. A new commandment has entered the world and its name is love.



To Live and Love.

GRACE M. BROWN

*Beloved, I give to thee a vision
Of thyself
Behold, it stands before thee
As a misty shadow
Of the beauteous thing
Thou shouldst have been.*

*And thou art sleeping
While thy fresh young life
Is fading into dimness.*

*Oh, rouse thyself and free thyself
From inactivity.
Be brave, dear heart,
And strong
And lend thyself unto the world
Which shelters thee.*

*Life is so beautiful
When lived aright;
Love is so glorious
When freely given;
And thou art free, so free
To live and love.*

WELTMER'S MAGAZINE

Editor, E. A. WELTMER. Associate Editors, GRACE M. BROWN and ERNEST WELTMER.

Published Monthly by Ernest Weltmer, 216 South Ash Street.

\$1.00 per year in United States, \$1.25 in all Foreign Countries.

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Editorial

Every movement toward the upliftment of humanity which is in advance of the general thought of mankind, attracts toward itself a certain amount of comment and possibly a trifling amount of criticism.

The World New Thought Federation does not differ in this respect. It has established itself as a movement toward brotherhood; as a work of love in furthering the broad thought and as an association where those who think independently may meet each other and together walk toward a field of free and open discussion. If those who have the interests of the Federation at heart and who can see beyond the present expression of the movement, are willing to stand by it in all the weakness and frailty of its early life; it will eventually perform the work for which it was established and become a power for good in the community and a strength to its organizers and friends.

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Naturally such an organization as the World New Thought Federa-

tion has attracted to itself men and women who differ radically in their view points on many subjects, although they agree perfectly in the motive and purpose of their life work.

It also naturally follows that while the avowed object of the World New Thought Federation is for the free expression of thought; some of its members and erstwhile strong supporters feel that in point of doctrine it is lacking, and so have declared themselves out of sympathy with it.

This fact should not discourage any of the members; the only wise thing for a man to do when he is dissatisfied about a thing is to become unattached from it; it is better for the thing whether it is animate or inanimate and it is certainly better for the man.

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When a man builds about him a philosophy which rests upon a stultified doctrine which he calls "his" philosophy, he surely should not be regarded as a New Thinker because he is not open to any New Thoughts.

Such a man has no real appreciation of universal truth; he is shielded from its influx as completely as a hot house plant is shielded from the fresh severity of the free open air.

And the hot house plant is all right in its own way, but there are people who prefer the contact with outside things, who love the severity of free open thought expression and for them the World New Thought Federation has great attractions.

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When the essentials of a life, or an organization are founded upon principle, the non-essentials will not disturb it very materially.

This movement stands for a principle, a principle of co-operation and brotherhood and there are many who feel that the differences of doctrine are non-essential in the face of the essential and vital principle upon which it was founded and is established.

To many of the members of the Federation the practice of free expression is one of its greatest attractions.

The essential philosophy of the New Thought is that men may think the newest thought that comes to them without regard to preconceived ideas and that they shall allow every other man to think in equal freedom.

The principle of the New Thought is a principle of love to humanity, or such a philosophy of recognized freedom would not be possible.

* * *

Aside from personality, aside from creed, aside from opinion there is nothing more useful than for men to meet together and voice their

thoughts.

Human beings would appreciate each other more if they knew each other better, and the present custom of conventions among all sorts and conditions of societies proves that they are realizing that fact.

Human association is a strength and power in human development.

Men are growing every day into a better appreciation of the importance of breadth of personal view point and of the advantages of co-operation. The thinking man sees that no man's thoughts are unimportant; that men are brothers and achieve greatest individual success as they are best fitted to profit by other's experiences and are best able to co-operate with other men.

The universe is evidently not created for man and still less is it created for any one man or class of men. The relation of each and every man to the whole is important both to himself and to other men. The wise man understands this and profits by the advantages co-operation with other men will give him, while men of narrow mind strive to corner the output of wisdom and get a monopoly of brains. Because they understand life from their view point they think themselves entitled to become dictators to other men, set themselves up as leaders, and call their brand of truth the only truth. This is not new thought, whatever label it may bear but it is a relic of old-fashioned ideas and prejudices which will relegate itself to the scrap-heap of broken down systems where it belongs. The new era is an era of larger individual freedom and more liberal co-operation.

Associate Editors' Corner

COZY CHATS

GRACE M. BROWN

Is there anything more inspiring than the vivid enthusiasm of youth?

And at holiday times and foot ball times and picnic times when it bubbles all over itself and splutters with fun and yells, or should we say roots, with delight and dances with joy, how one almost envies the ability to yell and to laugh with such abandon.

The other day I was on the street car when it was suddenly taken possession of by a crowd of riotous youngsters all going to a foot ball game. I had thought the weather was bitterly cold, had even felt sort of abused because of the damp chill in the air and the icy glaze of the earth, but somehow the inner sun revealed itself in those glad young faces and there was no chill in the air and no treacherous glare on the sidewalk when the youthful spirit took possession of my body.

It is a sorrowful home where the enthusiasm of youth flickers low—it sort of chills the heart and fills the being with lonesomeness when one allows the gayety and the youthful fun to leave—and the strange part of it is that we should ever allow it to leave, because youth always has to be driven away; it never departs of its own free will but abides with man so long as he sojourns here if he will only permit it to remain.

Youthful enthusiasm admits no cold, no disease, no real sorrow. How can it when it fills the body so

completely that there is no room for anything else.

But if we insist upon suppressing our joy, upon making our lives a response to the demands of drudgery or pain, if we transform ourselves into vehicles for temper and jealousy and discord, then youth will soon disappear as a passing breath and we may view it afar as some beautiful, vague, misunderstood thing which lives apart from our realm.

Youth does not care how long a man has lived if he will only bid it welcome. Youth is so friendly, so cheery, so free from criticism. But when we refuse it admittance, when we prefer to fill our bodies with other forces, when we gradually become more dignified, less responsive to joy and less capable of perceiving all the good times of life, the heart action becomes a trifle more labored and the senses a little more numb, and the thing we call age creeps into the vacancies which are left by the beautiful youth which we have driven away.

The trouble is we do not appreciate the immediate opportunities. We seem to be always expecting something in the distance when enthusiasm and youth always demand something now. The fire must be fanned by present fuel, not by future promises, in order to keep its warm freshness, and the fires of youth must be fed by present activities in order to be held in fresh expression.

It takes no more time to live than

it does to merely exist. It takes no more time to manifest our lives in gladness than it does to express them in sorrow, but all life responds to joy, as all nature responds to the sunshine.

Youth is perfectly natural and follows nature in all her moods. It rests with men whether they hold the treasure youth close to their hearts or whether they admit the forces which drive it away; youth responds to love as all life responds to all that is constructive. Youth sees no past and knows nothing of any future that is not purely the future of hope. What cares enthusiastic youth for miles and years? It only knows the truth of love which sees everything in its pure comprehension with no delusion of fear and anxiety.

Distance is dissolved, space is annihilated by the glorious fresh atmosphere of the enthusiasm of youth. And in the beautiful Christmas time with its mysterious suggestion of ancient and holy things, let youth arise with its present living radiance and transform all the world into a play ground for all the children, no matter if they have been on earth for a hundred years. We are all children, radiant with life in its fullness because we are full of the enthusiasm of youth.

* * *

M U S I N G S

ERNEST WELTMER

When we look at the subject of life from a certain angle and a sufficient distance, it seems that we divide our activities into two classes both dealing with the same thing from opposite standpoints.

One class of activities is concerned with the writing or the making

of biography and the other class is concerned with the reading or study of biography.

We write on the pages of the great book of Expressed Life, by every action, every word, yes, even by every thought some addition to the auto-biography we began there with the first movement we made when we began life. And in calling this a book, I am not speaking in such a severe figure as the language would indicate. A book is a record having beginning and ending, connection of parts and orderly arrangement, moreover a record that can be read and understood by others who know the language in which it is written; and in form and substance it has leaves, covers, title page and title.

All of these things are to be found in the book of which I speak. Everything in my environment that is capable of receiving an impression is a part of the leaves of the book upon which I am writing the biography of my soul; the title page is made by the name I bear; the pages are numbered by the dates of my days; the chapters by the epochs of my life; the plot and all the counter plots are found in the structure of the record I am making, as a whole, and the covers of the book are made by eternity, before time begins and after time ends, for me.

I cannot choose but write some sort of a record in this book and I cannot erase and correct the text when I think that I have made mistakes. But I can choose what sort of a record my biography shall be. I can make it a book that is fit for children to read, or I can make it a record of brutal deeds that is unfit

for even the less sacred and guarded eyes of men. Every act of mine writes its part in the book. None of them can be left out.

Then what time I do not spend in making records of my own actions I spend in studying the actions and in reading the records that others have made. There are a number of ways in which I get the biographies of others. I find it in the love stories with which I seek to pass away a spare moment, in the tales of travel and adventure that I used to read so much, in history, and even in the daily newspapers; in essays I find the thoughts of men, which are really a form of auto-biography, and in the descriptions of scenery and the annals of science I find the biographies of nature's simpler children and parts. All of life is spent in either making biography or studying it.

If we could but read the page, we would find there, in the experiences of every day a thousand interesting biographies of the things that make up our environment. We would find in the face of every person we meet the record of all his acts and thoughts, we would even find impressed on the furniture and the walls of the rooms they inhabit, much interesting information about the people we know. But we see only the things that are most obvious. We understand but few of the many languages that we use for expression; the languages that are used all the time in the world about us. And we miss the larger part of the things that are written in the great book that holds it all.

* * *

Wouldn't Washington wonder if

he should suddenly reappear and see some of the things which are common occurrences today. Suppose he should be told that the present president is several days out at sea and still in constant communication with the land; that men can talk to each other across hundreds of miles, each not only hearing but seeing the other; what do you think he would say if he should pick up a current paper and see column after column of news from Europe and even far off Asia, dated yesterday or today?

Do you think that it would appeal to his sense of the dignity of the courts to read of a trial which was conducted by telephone because the defendant was too busy digging potatoes to go to town? What would he be likely to think about the invention, which caused only a slight surprise in modern times, by which a company proposes to furnish the opera to people in their own homes? And I wonder if he would preserve a perfect equanimity if some one should place a phonograph, loaded with an "I can't tell why I love you, but I do—oo—ooo" record, at the head of his bed and have it begin playing in the middle of the night.

He might be interested if someone should offer to take him from the Ferry at Alexandria to Mount Vernon in a few minutes in a carriage in which a nasty smell and a distracting puffing was substituted for horses, or even if he should happen to notice the propelling power which moves the ferry boat. Would he enjoy a trip down the beautiful Potomac on a boat that is entirely independent of wind and muscle? And may-be x-rays and radium

would not surprise him. Don't you think he would gasp if he could see the New York sub-way and the modern electric car, and even the railway, which is now regarded as more or less of a back number, might seem a trifle unusual.

That brings me to another phase of the same thought. Suppose I should suddenly appear upon the earth about three hundred years from now. Would I be surprised to find a subway through the center of the earth with cars traveling at the rate of one thousand miles an hour? Possibly I might find men in telephone communication with Mars, and occasionally visiting starry realms in their air-ships. And then there might be a world's park at the north pole where air ship races and international entertainments could be given.

For in this whirl of life who knows what wonderful things may be revealed, or what marvelous possibilities in nature are awaiting the quickening human touch to bring them into activity.

Many times the word of jest has been more than surpassed, and who can prophesy, certainly not you or I, of the mighty secrets yet to be revealed to the eyes of men.

* * *

I have a letter from one of my correspondents in which he asks himself or me, I do not know which and am not certain that he is at all serious in addressing the question to either of us; if we shall ever arrive at perfection. I do not know that he wishes the question answered or cares to hear from me on the subject, but for my own satisfaction I propose to write a few of the

thoughts that come to me from reading his letter.

In the first place, what does perfection really mean to us? To me it means the state or condition of the most nearly flawless thing I can imagine. (And so far as I am concerned, the only perfect things I have known, I knew only in imagination—But we come to that later.) What perfection means to me has only to do with my own ideas of things and not with the states of things themselves. There might be ever so many perfect things in existence and I not know of their perfection because of my knowledge of them being incomplete. And I might think a thing is perfect for the same reason, that I know little of its real condition and invest it in my mind, with the qualities which to me, spell perfection. It seems to me then, that thinking a thing is perfect merely shows that one is satisfied with his conception of it, and does not necessarily mean that that particular thing is anywhere near a state of real perfection.

What is perfection to one may fall far short of being perfection to another, and in fact is very likely to do so. It only means that the one using the term can suggest no improvements upon the thing under consideration and more often defines the limits of the user's ingenuity and originality than describes the condition of the thing to which it is applied.

But this does not seem to be an answer to the question. It is not intended to be. I am merely trying to find where we are to start and what the terms we shall use, mean to us. And just a word more in re-

gard to the definition we have made for the term perfection. I do not say that there is no perfection outside the imagination; I do not even wish to confine it to the human consciousness or limit it by perception. I think it most likely that there is an abstract perfection for every concrete thing we see in the imperfect growing state. This I do not know but it seems to me that it may logically be so. However, we cannot know these perfect states in themselves, we can only know our comprehension of them, which seems to me a very different thing. The idea I have of you and even the idea you have of yourself is usually a very different sort of thing to what you are, and still all I know of you and all you know of yourself is what is contained in that idea. I limit perfection then by our ideas, because our knowledge of perfection is limited by the same things. Now that we have finished our preface, let us see if we have anything to say regarding perfection.

"Arriving at perfection" may mean two things. It may mean arriving at a consciousness of perfection and it may mean becoming really perfect. I think there is small ground from which to discuss the last proposition. Still this last statement perhaps offers us as good grounds for the hope of reaching an ultimate perfection as the other one. Everything in Nature of which we are a part, seems to be growing and improving, approaching nearer the ideal condition all the time, and we suppose that if this process could go on indefinitely without serious interruption, these objects, ourselves included, would arrive at a state

where there could be no further improvement and growth. But I do not think that we would be the same that we are now by any manner of means. I think that there is so much room for growth and improvement that when the time comes that we shall be perfect, we will have changed so much that we will not be the same beings that we now are.

Just think for a moment of what that state of perfection would be, where there would be no growth. Consider yourself now and see what part of you, what part of your pleasures, your pains, and your emotions comes from some impulse of growth some effort at improvement. I think that one would need to be considerably changed to make a state of perfection endurable. I know that I do not want such a condition.

Perhaps the objection will be raised that perfection does not mean so much as I have supposed it to mean: That it only means perfect adjustment to one's environment; that it does not mean perfection of the type necessarily, but may better mean perfection of the individual in his stage of growth. And how do we know that such a state does not already exist? In this we let our personal opinions as to what constitutes perfection play an important part. Although there seems to us to be no perfection as yet, that may only prove that our powers of idealization outstrip our expression of life. We know that every action and reaction in Nature, chemically, physically and in all other senses where our instruments of measurement enable us to investigate the interchange of forces, expresses perfection of balance, so why may it

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not be a fact that man reacts to all the forces of his environment perfectly, is in perfect harmony with those forces and also with the forces which find expression in his own body and mind? These forces are constantly undergoing change of expression so they cause a like constant change in the responsive being of the man they effect, but man and the things which effect him, may bear a perfectly balanced relationship to each other all the time for all of that. To the personal view this may be far from an ideal condition, but then that is an entirely different matter. It seems to me that it is logical to say that we are in harmony with our environment all the time. But our environment may lack some things that would make our condition of harmony with it, a condition of inharmony with the ideals we hold in mind as representing a state of perfection. The more I think of it the more does it seem to me that we do live in harmony with our environment, that is we respond perfectly to the forces that would change and effect us. My condition in every way expresses the force of the influencing circumstances of my environment as related to the adjusting and resisting forces of myself. So my mental condition is the exact measure of the different powers of the different things which would cause me to think or in any other way change. Then for me to be perfect in reality, and also acknowledge my perfection,

my environment and myself would have to both be perfect in the manner that means perfection to me.

Now let us look at the other side. I hold certain ideals which I think would make me perfect if they were realized. Those ideals point to a better condition than I now manifest, in every way or at least in the things that I think need to be improved. Suppose that I should realize every one of these ideal conditions, do you think that I would then be perfect? I do not, for I think that the improved point of view would only show me further perfections to be realized. I do not think that I could get to the point where I could not see something better ahead of me than I could remember having passed in coming to that stage, until I get to the point where I cannot see at all. I think that man's search for perfection is like the mountain climber's efforts to reach the top of a mountain. He climbs a peak that seems to reach the very sky, seems to be the highest point of land in the world, and when he gets to the top, he sees farther on yet higher peaks to scale. If he goes on long enough he may reach the top of the mountain, and so we think that he might reach perfection if he went on long enough in the right direction, but when he does he will find the air so rare that his human lungs will be unable to breathe it.



The Open Letter Box

DRUGLESS HEALING

R. F. REAVES

As there are a great many people who deny the power to heal the sick as taught in the Scriptures, I will try to point out some passages which are to be found in both the Old and New Testament, which clearly show healing to be a part, and a very important part of the promise made by the Lord to His people; that sickness and disease are the result of sin, and a part of "the curse of the law," (Deut. 28) and "Christ hath redeemed us from the curse of the law." (Gal. 3-13).

Now do you think that Christ redeemed us from *all* of the curse of the law, or only a part of it? God said to His people "I am the Lord that healeth thee," Ex. 15-26, and "Ye shall serve the Lord your God and He shall bless thy bread and thy water and I will take *sickness away* from the midst of thee," Ex. 23-25.

The work of Jesus is described completely in Matt. 4-23 and again in Matt. 9-35; "And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the Kingdom and healing all manner of diseases among the people."

Peter, preaching to Cornelius and his company, said, "God anointed Jesus of Nazareth with the holy spirit and with power, who went about doing good and healing all that were possessed of the devil, for God was with Him."

Luke says (Acts 1-1) that he

wrote of all that Jesus *began* both to do and to teach. Jesus began in His ministry the work which He purposed to continue by His spirit through His disciples and that was teaching, preaching and healing.

Nearly as much is said in the New Testament in regard to healing as there is about any other one thing. Jesus said positively "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also."

I have neither time nor space here to give them in detail but I will briefly refer to those passages, or parts of them, which teach that healing is promised by the Bible to the people for all time as well for the body as for the Soul—for when he gave his last commission with the Command to go and preach He promised, "These signs shall follow them that believe—they shall lay hands on the sick and they shall recover," Mark 16-17-18; also see John 14-12; Jas. 5-14-16; Mal. 4-2; Matt. 13-37; Luke 13-16; Ps. 91-10, 1 Cor. 15-56; Heb. 11-14; 2 Cor. 11-23; Rom. 6-23; Acts. 10-38; Job. 11-7; Jer. 30-13; 1 Peter 11-24; Epp. 11-2; Ezek. 18-32; Luke 4-18; Mark 7-37; Gen. 3-15; Luke 9-42; Heb. 11-1, 4, 15; Ex. 15-26; Deut. 7-15; Heb. 13-8; then notice the last words recorded by Matthew 28-20.

After giving commission to his followers to go and preach the gospel and to heal the sick, did his promise end with that time? No! Those promises were intended to continue for all time; in giving the

The World New Thought Federation

What does "freedom" mean to you? Does it mean the right to live according to your own ideas and the necessity that everybody else shall live according to the same standard? Does it mean that everybody else shall be free to do as he pleases so long as he does not run counter to your plans? Or does it mean equal right with everybody else to do as you think best? to seek for happiness in your own way? What does it mean to you, reader?

There is one class that believes in freedom according to the first of these plans, and then there is another class that believes in freedom according to the second definition, as a theory, and practices according to the first definition, and another

class, so small as to be almost if not quite, invisible, which believes in and tries to live, freedom according to the second definition alone. For, and by this last class, the World New Thought Federation has been founded and will be supported, to the end, or as long as it works toward this end.

The freedom that frees one, frees all men too. In the sense that it limits them, in that sense it limits one. We cannot place restrictions on our brothers, but we can place restrictions upon ourselves and set them a bad example.

The Federation and new thought, seem to stand first for freedom of expression of all kinds. The movement and the organ of the move-

commission he certainly could not have meant anything else, for in giving his instructions he said "Lo I am with you always, even unto the end of the world." James in his general Epistle gives another method of healing used by the disciples in the time of Christ, Mark 6-13 and gives directions for its practice by all believers, "is any one sick among you let him call the elders of the church and let them pray over him anointing him with oil in the Name of the Lord and the prayer of faith shall raise him up and if he has committed sins they shall be forgiven him.

There are many references which could be given but we hope these will be sufficient for the present and we earnestly hope that those who

think the only Mission of our Savior was to teach those who lived two thousand years ago and leave all the people from that time till the present age and on down from now until the end of time to grope in darkness and be subject to all manner of sickness and suffering, with no Savior's promise to set us free from Sin, Sickness and Death, may learn that other things are promised them.

A professed believer who rejects these promises when applied to the prayer of faith for the healing of the sick denies God's holy word and proves himself worse than an Infidel that has denied the faith for he adds to the Sin of Infidelity, Hypocrisy.

ment, stand for the promotion of individuality. In a general way, we believe in Monism, but not in an exclusive sense. Those who do not believe in Monism, have a perfect right to call themselves new thought and to be members of the Federation so long as they are trying to help their brothers to be stronger individuals and are trying to live true to their own ideas of right and justice.

No man can call a truth "my truth," be that absolute or only relative truth. It may be truth to him only, but it is so only because of a peculiar angle of vision and anyone else who gets his view point will own its truth as much as does the man who now sees it. No man can own any part of the Universe, material or spiritual except in a "keep off the grass" sense. At most he can only put his label on it and keep other men off. It is a part of the whole and his "ownership" is but an incident in its existence that does not effect its real quality in the least.

Every man has his own especial view point of life and his ideas, if he is a thinking man, cannot be duplicated by any other man. If we are thinking men, his view point is of use to us in that a comprehension of it will broaden ours. We wish to get that different view point and can do so only by listening to and thinking about what he has to say about it. It does us no good whatever to hear men talk about the things that we already know or

believe. It is only as we hear them talk about things that are new to us, that we learn of them. The Federation offers in its convention a chance to different men to get together and exchange ideas and broaden each other's view points. It brings men together to discuss without argument the subjects upon which they are mutually interested, and in this it offers man an educational chance that he cannot get in any other way. It is an educational chance that is invaluable to the man who has strength of personality to take advantage of it; who has the appreciation of himself that shows him that he is big only as other men are big and that he is wise only as other men are wise. It gives men a chance to learn of and appreciate the bigness of other men and so lay the foundations for their own bigness. It takes a man out of himself and with the result that when he returns unto himself he is larger and more efficient than before. We cannot overvalue and oversafeguard the freedom of speech of the Federation conventions as we cannot overvalue the tendency to individuality shown by the new thought movement.

The Federation stands for freedom of new thought speech; it stands for indefiniteness of meaning and looseness of bondage and it stands for individual freedom and united brotherhood of love and co-operation.

ERNEST WELTMER.



Questions and Answers

We invite questions, and we are always glad to receive letters and contributions for our letter box.

If our subscribers have any objection to our way of saying things, we shall be glad to know of it; if on the other hand they approve of our effort toward strengthening the cause of truth, we are also glad to hear of our success.

In one of our letters comes this comment and question, which is one of the most commonly raised points in the minds of truth students:

"It seems to me that so much falsehood is practiced in our daily social life, and in the business world—in society and even in the home we say many things that are not really true—in order to avoid hurting someone's feelings. Do you think it is wise to tell the truth at any cost—at all times and in all places? Should we sacrifice the truth in order to save a wounded heart?"

In our opinion there can be no compromise with truth—it is not necessary to interfere in things which do not concern us. It is not necessary to say everything we think, but no man can be true to himself, and ever at any time trifle with the truth in his speech or in his actions. The spoken word is a word of power, and must be an accurate representation of the thought behind it.

A prevarication of facts is merely temporary—and any man who is true to himself, prefers to hear the truth about himself and concerning himself. Yes, we do think it is wise to tell the truth at any cost, at all

times, and in all places.

* * *

Dear Friend:—

I am but a new student of the New Thought philosophy, but I find I am often disturbed by the opposition of my family, to my reading and studying what they consider is heresy. Do you think it is wrong to continue in my studies, when it causes disturbance to those who love me?

Sincerely yours,

N. A.

We are frequently met with just such questions, and are glad to have the opportunity of answering the above letter in our columns. We are not placed upon this planet to live anybody's life but our own; we are here to use our opportunity as our own desire dictates, and not in accordance with other people's ideas.

One of the first things a human being should learn is that he owns no man, and that no man owns him, no matter what their relative positions may be to each other.

No one knows our necessity, and no one knows our motive but ourselves, and we must supply our own needs, and carry out our own motive of life in our free action.

It rests with each individual to interpret his life in his own way, and in our opinion you should respond to the demand of your soul and continue the study which appeals to you; if done in the right spirit it will not antagonize anyone who truly cares for you and may eventually be of the greatest value to those who oppose it now.

The Life Cycle

ERNEST WELTMER

That all things of which we can have knowledge are related to us and so to each other, there can be no reasonable doubt. The very fact of our perception and comprehension of them should be sufficient proof. We cannot form thought about any thing which has not attributes similar to those we possess. We think by comparing the perceived attributes of the percept with the conception, more or less perfect, which we have previously formed of ourselves, by the same process. As we have a complete or incomplete conception of the outside universe, so do we have a complete or incomplete conception of ourselves, and vice versa.

This is not saying that nothing exists outside the range of our senses and comprehension, by no means, but it is saying that all that exists inside those limits is necessarily related to us and all the other parts thereof.

This relation can come from only one source and that is the source from which the things related, come. Since a universal inter-relationship, (considering as the universe that of which we can have knowledge, theoretical or demonstrable), points to a common source of origin, that source must of necessity, be in one; for, did we attempt to lodge it in many we would have, manifestly, stopped short of the real source; for in order that a relationship should exist between the products of the different sources they would themselves necessarily be related, which

would prove *their* common origin. Thus the first cause must exist back of many and there could not be more than one, where the effects are all related.

Thus, starting from the premise that all things which can effect us in a degree sufficient for us to have knowledge of them, must bear a more or less intimate relationship to us, (on account of thought being possible to us only under these conditions), we come to the logical conclusion that, since a universal relationship is only possible by a common origin, the whole universe originated in one source or cause.

Whether our first cause is infinite, itself the beginning and the end of all things, or whether it is infinite in only a comparative sense, being a limited part of the real infinite or a more remote cause, does not very materially concern us; for while the other parts of the first great cause, the infinite, (if so be, the direct cause of our universe is not that), would be in a manner related to us, it would be a relation so remote that their effects would be quite beyond our imagination and comprehension. Let it suffice then that the universe as we can know it, all originated in one cause which may have a beginning and an end or may itself be the beginning and end of all things.

"But," you say, "why reason at all about these things, why not confine yourself to facts?" Facts? What do you call facts? Those things you sense? Form, and the

other attributes of matter? Do you call these facts? There is nothing more variable than form and nothing more transient than sensible existence.

I hold in my hand a piece of clay of a form to which, by association with other forms of which I have a certain degree of knowledge, I give a name. I now punch it with my finger here and squeeze it there and it has lost all semblance to the thing it a moment ago represented, and I am compelled to go over the same process and rename it. The particles that now make this form may become parts of a thousand different forms or can cease sensible existence entirely. Here is the glassy surface of a bowl of water which if considered by itself, without any previous knowledge of its attributes, would seem as stable as the other forms around it; which loses its form to give place to myriad others when I rock the bowl. And what is true of these plastic forms is true, in some degree, of all the other sensible substances. The sound which so effects you just now will have ceased to exist a moment hence, so far as your fact world is concerned, and the ray of light which is now so potent will have changed form to such an extent as to be beyond the range of your senses by the time you have begun a contemplation of it.

These changing forms are groupings of substances which so far as we know are indestructible, but which reason tells us are themselves based upon a primary substance of which they are but the varied expressions. Behind each atom of the elementary substances and be-

hind each atom of the one basic element if such primary there be, is an intelligence, and a force which gives that physical atom its personality; its likes and its dislikes; its affinities; its power of choice. Behind each of the combinations of atoms, molecules and compounds, is a more and more complex intellectual personality, changeable but more indestructible than the primary atoms themselves.

I tell you the only real facts exist beyond the range of our senses, (the world the senses know, being but a transitory shadow of the realities), and these realities are reached only through the imagination. So when I indulge in speculations on the cause and origin of things I but imitate in larger measure, your own act when you try to account for and name the things your sense world calls facts. And it is a legitimate and necessary speculation too, for any law that is not universal in its application is worthless in the study of nature, and to be so applicable it must begin at the beginning or rest on some law that does.

All natural law rests on these primary facts—all the universe as we can know it began and will end in one source and is the result of one cause.—All its parts are controlled by the same laws.—The effects of these laws are inevitable and are sure to follow their application.

The course of life, from a potential force through an active physical existence, to the inevitable rest, is a long road that must make a complete circle returning to the starting point.

THANKSGIVING

ERNEST WELTMER

Today is thanksgiving and I am expected to be thankful, but I'm not. Everyone I see asks me, "Are you thankful today?" meaning that I shall answer in the affirmative, and when I answer "Certainly not!" is shocked because I do not think and act and talk, principally talk, in harmony with the rules he has made for the governance of the universe.

I can be thankful to man but not to God. Man can choose to give or withhold; man can give without cause or he can refuse to give what is my right. I can then, thank man for justice, I cannot honestly be thankful for less or more than that at the hands of man, but since God has no choice but to be just, I cannot in reason, be thankful to Him. To be thankful to God for justice is to hint that He is capable of injustice.

I have to work for what I have; I have to pay in advance for every least thing I draw from the Universal Storehouse, and I get all and no more than I deserve at the hands of the Keeper. What Nature has rendered me, I have deserved from Her. And I do not propose to insult God by thanking Him for paying His debts. To thank even a man for paying a debt, is to insult his honesty.

I am not thankful for life. My life is one form of God's expression and my possession of it; my relation to it, is purely incidental to its existence so far as He is concerned. I have to thank my parents for my identification with this expression of life which I call mine. God has rather need to thank me for whatever of worthiness I put into my life, of my own choice.

While I am not thankful for life, I am glad that I live; happy in the expression of the forces responsible for my existence; happy in the knowledge of my thousand opportunities. I suppose that I would be thankful too, if I could conceive of how such a relation could be established between myself and my Creator. But I cannot see how effect can be thankful to cause any more than I can see how cause can be thankful to effect. Indeed, if there is to be thankfulness at all in the matter, it is cause that should be grateful to effect, for the latter is the fulfilment of the desire of the former; the reward, in a figurative sense, of the former's effort. How am I to thank my Source for finding expression in me? My Source needs rather to thank me for expressing it.

I am glad tho, that I am alive; and as I express my life in gladness I will merit and have, life in more abundance; since I give more complete expression to the life which is seeking it. My gladness shall not be confined to any one day and it shall not be suffered to dissipate itself in a mock thanksgiving which is, from the nature of its object meaningless, but it shall enter into and vivify every thought of life; every sensation of objective comprehension; every emotion; every attitude toward nature and my nearer brother, man.

As I succeed in realizing this ideal of expression, I will merit and so will add, to my reasons for being glad, and I will add to the reasons why I should be thankful to myself. All of thankfulness that I am entitled to feel for possessions that others have not given me as special favors, should be directed to the part of me that made it possible for the other

part of me to realize some cherished object. The condition of thankfulness supposes the receiving of some favor; it really supposes a gift.

And for that matter, I really owe no one thanks for gifts, but rather he owes me thanks for receiving his presents. If a gift is really a gift, it expresses a demand of the giver; it realizes his desire and he has no right to expect, (and if his gift is given in the true gift-spirit, he will not desire), something in return for it, least of all thanks. He may wish to see it give the receiver pleasure; that is really the usual purpose of the gift, but he will not wish to feel that one to whom he has given a present is placed under a sense of obligation by receiving it.

When I give things which I call true gifts, I always feel like thanking the recipient for accepting them. I feel that all the debt of obligation falls on me, not on the one who has given me the pleasure I have in giving. I like to see that I have also given my friend pleasure, but I am often restrained from giving by the fear that he shall feel indebted to me by receiving my gifts.

Therefore I do not feel thankful for gifts, as I do not wish to be thanked for things I give, and I am certainly not thankful for receiving what is mine already. Thankfulness should be felt by the giver, not by the receiver; by the cause, not by the effect; by the user of the tool and not by the tool which serves as a means of expression.

No, I am not thankful today. Thankfulness may be alright among men, and it may be alright between man and God where men think that the Universe is ruled in the slipshod, haphazard fashion of Special Providence, but it has no place in the life of a man of justice; whose God is a god of justice; who recognizes the infinity of divinity and the divinity of the microscopical finity which is himself; whose mind is ruled by reason; with whom conviction is not superstition and whose life is a life of activity and honest effort. It may be alright for the man who thinks that he can get things by merely praying for them, for he knows that no prayer ever made a man deserve what honest labor has not earned, and since he thinks he has received something for nothing, he at least owes a debt of thanks for it and feels that he had better pay up before God presents the bill in some other form. His god being a god of love and special favors, not a god of justice, deserves thanks.

When God renders me justice, I owe Him no thanks, for He has only paid a debt. If He renders me more than justice I owe Him no thanks for that for he has unjustly put me under debt to Him. If he renders me less than justice He has stolen from me by withholding from me what is mine, and I certainly owe Him no thanks for that. Where then, in reason, is there room for the festival of Thanksgiving? Why should we keep a religious festival that grew out of a complete misunderstanding of man's relation to his Creator? Because it has become a sanctified custom? No! I'll have none of it, but the dinner, and when I see mother work so hard over that, adding thus to her already multitudinous duties, I am ready to give up that also, and abolish the last fragment of this excuse for loafing and going to the foot ball game. If I want to loaf, I'll loaf and be honest about it. If I really wish to work, the holiday will not prevent me. In one sense then, the holiday invites me to lie, and I generally accept the invitation. Another reason for doing away with it.



The Magazines

"Social schemes and economic theories looking to legislation for their fulfillment may be in a measure efficient, but they cannot be sufficient.

Socialism may create an economic Garden of Eden, but it cannot put a moral back-bone in Adam, or render the Garden snake-proof.

Righteousness cannot be legislated, it must be lived. Righteousness must become a personal habitude before it can become a social force. It is not social theories alone that we need, but individual morality.—B. F. Mills in "Fellowship."

"There are a great many sins laid on the shoulders of work which ought to be bound on the back of friction. Friction kills ten men where overwork kills one.

"All great workers who have achieved the very highest results and have stamped their performances with individuality and distinction, have been men of mighty passion; they have been enchanted by the thing they were doing; and their devotion to it, their absorption in it, have betrayed the marks of a great affection.

"We all need to come into closer contact with our work. It is not enough to make a sense of duty wait upon it; it is not enough to brood over it in thought, penetrating it with ideas, and giving it the order of a new and fresher method; we must press it to our hearts if, for ourselves and for others, we would transform what might be its drudgery into the discipline that makes for character, and transmute its hard materialism into something spiritual and satisfying."—Hamilton W. Mabie, clipped from "The Business Philosopher."

"Luck is ever waiting for something to turn up. Labor with keen eyes and strong will, will turn up something. Luck lies in bed and wishes the postman would bring him the news of a legacy. Labor turns out at six o'clock and, with busy pen or ringing hammer, lays the foundation of a competence. Luck whines. Labor whistles. Luck relies on chance. Labor on character."—William Cobden, clipped from "The Business Philosopher."

The church stimulates the passions of the unworthily ambitious and ungodlike. It is supported by the Rockefellers of our time, and by conforming to and perpetuating the institutions of the present social order it encourages graft, licentiousness and all conceivable forms of material vulgarity. Our present system of unequal and unjust distribution of the products of human toil; the clumsy selfish complex methods to which we cling as a miser to his gold; the old "set of books" with their misleading covers and title pages are but appropriate material for a bonfire.

No woman fully awakened to the hypocrisies and injustices of modern social life which the system of labeling woman tends to emphasize and perpetuate, will approvingly answer to the title "Mrs." or "Miss." To do so is to place the seal of one's approval on the entire economic system, a system of spoils which pays all the premiums to the selfish and deprives the unselfish, and which makes of woman a doll for the exploitation of sex qualities.

Our primeval relations unconsciously planted the seeds for the growth of a gigantic system of graft when they made personal property of woman. Woman herself perpetuates this system through her personal vanity and desire to be supported. She hastens her own downfall (for fall she must—dependent she cannot always be) every time she takes a title, a name, a dollar or a social position in recognition of her sex qualities, or as a reward for feminine (sex) service.

Under present economic conditions thousands of women are comfortably and even luxuriously provided for, yet are in bondage and unhappy. Very few of these women have physical strength to do a day's work. The wives and daughters of wealthy men, with very few exceptions, would starve if thrown upon their own resources, because it is not proper or fashionable to do useful, compensating work, and generations of dependence and lack of exercise of the qualities of self-reliance have devitalized and unfitted them for active, efficient service in economic fields.—Grace Moore, in "Tomorrow."

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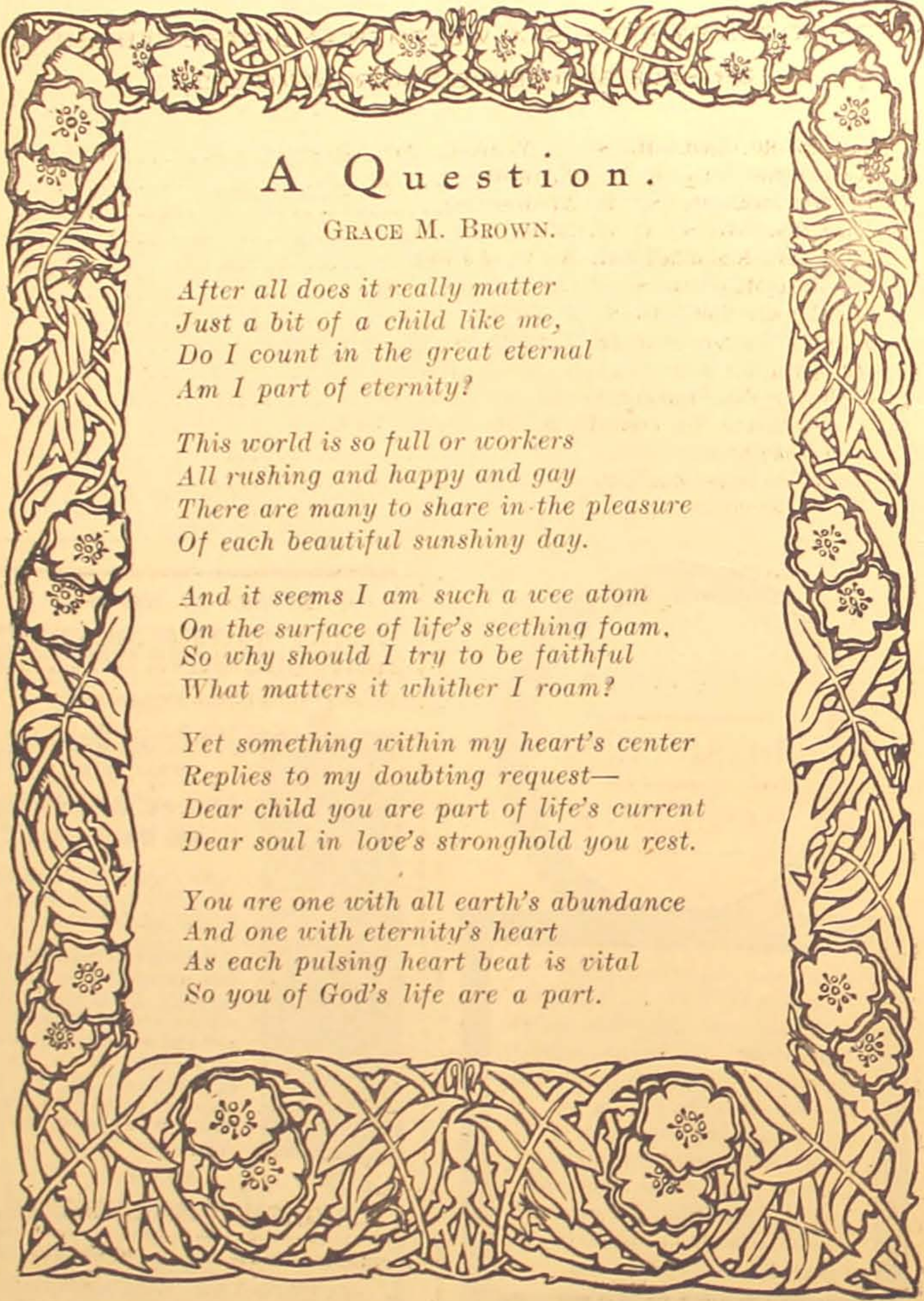
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GRACE M. BROWN.

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Just a bit of a child like me,
Do I count in the great eternal
Am I part of eternity?*

*This world is so full of workers
All rushing and happy and gay
There are many to share in the pleasure
Of each beautiful sunshiny day.*

*And it seems I am such a wee atom
On the surface of life's seething foam,
So why should I try to be faithful
What matters it whither I roam?*

*Yet something within my heart's center
Replies to my doubting request—
Dear child you are part of life's current
Dear soul in love's stronghold you rest.*

*You are one with all earth's abundance
And one with eternity's heart
As each pulsing heart beat is vital
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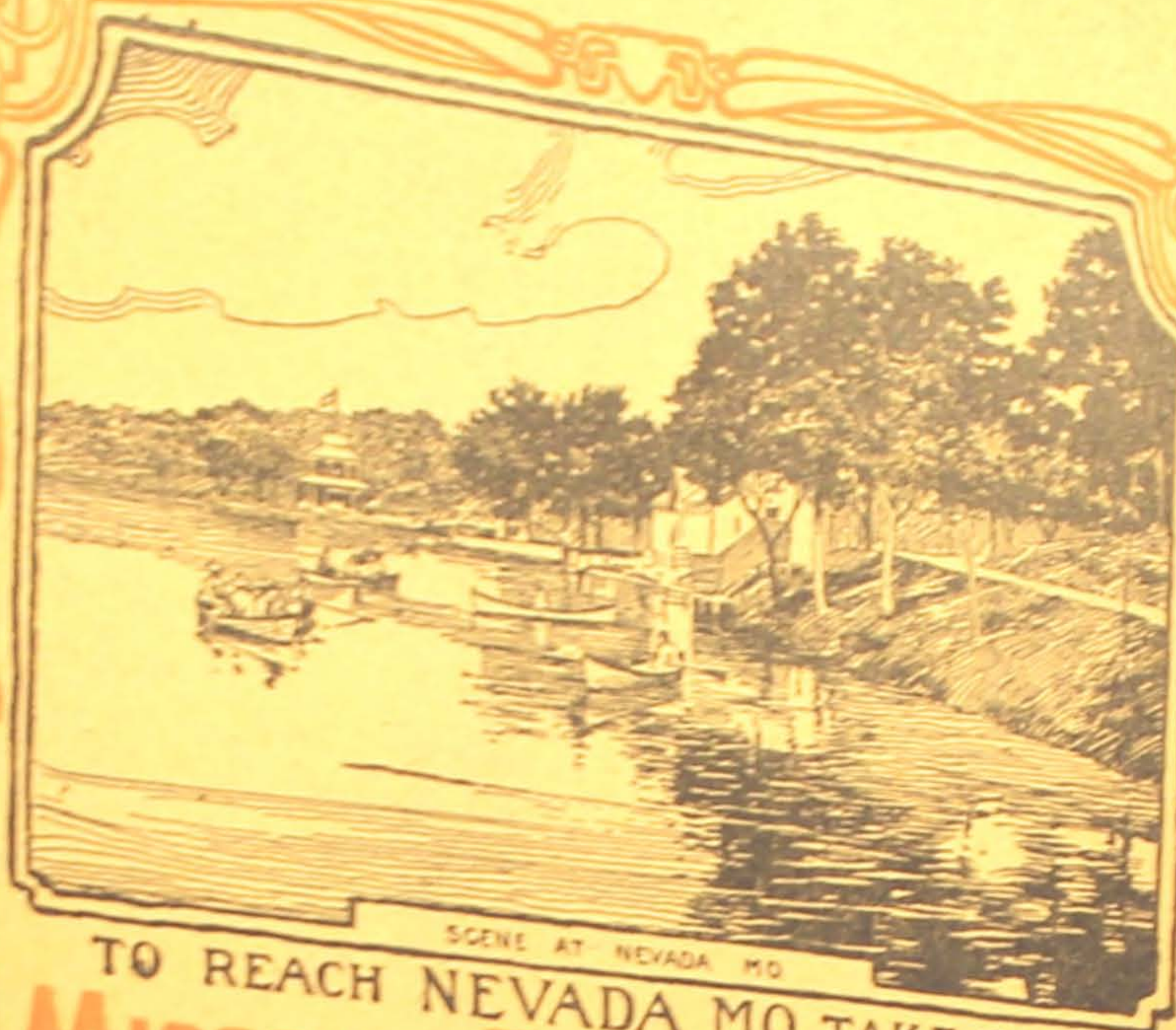
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