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WELTMER'S MAGAZINE



"PEACE"
NONA L. BROOKS

TRUTH—(Poem)
GRACE M. BROWN

"What I Have and What I Am"
S. A. WELTMER

"STUDY OF VARIETY"
GRACE M. BROWN

Associate Editors' Corner

"COZY CHATS" - Grace M. Brown
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EDITORIAL

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Inquiring friends come in to ask after a man's health (meaning disease), he eagerly proceed to give a full account of his troubles and, when at last he reluctantly ends the rehearsal, hints at a lot more that he cannot tell and endeavors to make the visitor feel that there are further complications to be expected.

He may not always observe this routine but he in some way seeks to magnify as much as possible the real difficulties from which he suffers with the result that his complaints become chronic and another victim is sacrificed to the

Sensible Co-Operation

BY PAUL TYNER.

In the Fraternal Homemakers Society, we have an institution that unites Brotherhood and Business in a way that raises the efficiency of the spirit of brotherhood and makes good its dreams, while imparting to the realm of business a redemptive purpose and a noble enthusiasm for noble ends. "Soldiers of the Common Good," indeed, are those who have come into this splendid work, marching forward steadily under the motto "All for each and each for all," to the redemption of the waste places of the earth, the enhancement in quality and quantity of the world's production. "Produce great persons, the rest follows." Always with the Homemakers the production of wealth is incidental to the production of grander men and women. The primary object then, of the Fraternal Homemakers is to apply the mighty cumulative power of a multitude of small savings accounts, combined in a common fund, to the purchase and development of productive lands, the establishment of members in comfortable and income-producing homes thereupon and the development of supplementary industries in which the raw material, worked up without the costly interposition of the middleman, will be distributed in finished products to the members at cost.

The Society has already enrolled over 400 members with an average holding of three shares or total matured valuation of \$1,200,000; and its membership is increasing steadily. We have secured contracts on 2500 acres on Mobile Bay adjoining the Single Tax City of Fairhope. Much of this land is already planted in Irish potatoes, tomatoes, okra, asparagus, lettuce, celery, egg-plant and strawberries, which we shall probably market along in February and March and on into May, getting the best prices for early fruits and vegetables on the Chicago, New York and Boston markets. As to the possibilities of truck-farming on these favored Gulf Coast lands, it must suffice to point out that these lands were acquired by the Society only after careful investigation by experts of the capability of the soil, its adaptation to these crops and the climatic conditions. Individual farmers in this section, working under all the disadvantages of small capital and small scale of operations, net from \$75 to \$100 an acre for sweet potatoes and Irish potatoes, costing for all expense of cultivation less than \$50 an acre. One of our neighbors cleared

nearly \$1,000 an acre from five acres of strawberries marketed along in February last year. We can certainly do as well for our members, utilizing the most approved methods of intensive cultivation and securing the economies of operating on a large scale. That means **doubling our money—your money** if you come in—with every crop. And in this favored climate two crops a year are the regular thing and three crops not unusual. Figure out for yourself what that means. The Law is not stingy; Nature does not stint us. Why should we stint ourselves any longer?

There isn't any way for anyone connected with this Society to make any money except as **every** member makes money. No "promotion shares," no "ground floor." The managers are chosen by the members for their proved capability, and are constantly responsible to the members, being required to furnish full and detailed reports of what's doing at frequent regular intervals. If any of the officers doesn't attend to business to the entire satisfaction of all, he may be recalled at any time. While he is satisfactorily attending to business, his tenure of office is secure. Every member has an equal vote with every other member. Women and men count—not dollars. As no one member can hold more than ten shares, no little clique can corner the voting power. It does not cost very much to make a start. Even those who have no money can work their way, if they will; for the building up of the Society's membership must depend on the full conviction, earnestness and enthusiasm of those to whom its spirit and purpose, plan and program appeal. Of course, it costs to enroll membership. People have to be informed and convinced by those already informed and convinced. But we propose to keep the money in the family of our members. There is work, beautiful work and plenty of it and the pay is good—so good that any intelligent and energetic man or woman taking hold with us and putting in four hours daily of persistent, pleasant and productive application of personal energy, may be assured of a generous income. Full unfoldment of the divine in the human; being oneself fully and completely, surely includes the realization here and now of that Affluence which is our rightful portion as children of God and inheritors of the earth and the fulness thereof. Write us and get acquainted.

FRATERNAL HOMEMAKERS SOCIETY,
Room 12, 70 Dearborn St., Chicago.

god of human sympathy.

A few less whines and sympathetic friends would make sickness less attractive, and help wonderfully to promote cheerfulness and health.

Why ask your friends how they are feeling every time you see them? Why not take for granted their good health and say nothing about it, or feel ashamed for them if they are sick, and avoid it as an unpleasant subject? Or if you just have to mention their health tell them they are looking well and speak in cheerful tones of cheerful things. Do not our friends deserve something better of us than a doleful account of our troubles, and do not we deserve something better from them?

Let us give our best to our friends and demand their best in return and learn to prize our best for ourselves as well.





REV. NONA L. BROOKS

WELTMER'S MAGAZINE

VOL. 9

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NO. 1

ANNOUNCEMENT

ASTOR, LENOX AND
TILDEN FOUNDATIONS
1902

We feel that our readers will be glad to learn that Rev. Nona L. Brooks is to be a regular contributor hereafter. Each issue will contain, in condensed form, one of her Sunday talks delivered to her congregation during the preceding month.

Rev. Nona L. Brooks is pastor of the First Divine Science Church of Denver, one of the largest liberal or New Thought congregations in the United States. And she is fully capable of discharging the duties of her office, extended experience in the school room and in the other work connected with her church having given the fullest development to her deeply sympathet-

ic nature and her exceptional mind. She has full clerical credentials and is entitled to unite in marriage, baptise and perform all other duties which fall to the lot of one in her position.

She has an unhampered breadth of view and an inimitably personal manner of expression that enables her to impress her hearers.

She is possessed in large degree of that saving quality, a strong sense of humor and she is one of the most lovable, perhaps because one of the most freely loving, persons it has ever been our pleasure to meet. We are more than delighted to have this opportunity of introducing her and her church to our readers.

The Editors.

"PEACE."

NONA L. BROOKS.

IF any one should ask me what attitude of mind would make him more receptive to truth and bring him into a broader realization of life, I should say the attitude of peace because that is the quality which gives one the realization of the inner serenity which unfolds him into greater power day by day.

We have the power to have and

to hold any attitude of mind which we desire, therefore we have the ability to cultivate any quality of mind or of body which we may choose; if we choose to cultivate the spirit of peace it rests with ourselves to bring ourselves into the realm of peace and to abide therein.

There are many attitudes which the mind can take, and there are many ways of transmuting our force

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through a recognition of the power of that mental attitude which leads us into that repose of soul which we know as peace.

Perhaps it would be well to consider for a moment what we mean by the "attitude of the mind" and see if it is possible to assume and retain any condition of mind which we wish to attain.

The attitude of the mind is the positive position which the man takes in his life; it is the quality which constantly permeates his being and which really is the man. The attitude of his mind does not result from the thought which he holds for ten or fifteen minutes each day; it is not even the external flitting thought of outside things. The attitude of mind is the result of steady realization and any steady realization regulates and qualifies the life.

Some people have an idea that to attain a certain peace and serenity, they must go apart from people and enter the silence several times a day. We all realize that going into the silence in that way has its own great value, but I wonder if we all realize also that we can go into the silence in the midst of outside confusion and among the people quite as well and sometimes more effectively than when we separate ourselves from others and go into our own quiet corner.

In attaining peace we want to work toward that condition of mind where we shall be so masters of ourselves that we are always in perfect poise and always ready to meet confusion with repose. There is no

power so great as that which is represented in the stillness which endures in the midst of all outside turmoil.

Sometimes we think that resignation is the attitude of mind to cultivate in the attainment of peace, but a brief contemplation of resignation in the general acceptance of the term may change our viewpoint because no one is ever really resigned to any condition which is contrary to the laws of his being, no matter how much he may try to convince himself that he is. The day of martyrdom is past and the day of overcoming is here.

Not the sort of overcoming which goes at things like a sledge hammer with the determination to master them by will if both they and we are smashed in the attempt and no matter what the result may be. That is a mental attitude of resistance which is quite as much to be avoided as the meeker attitude of resignation.

It is better to resist than to go down under abuse; it is better to delude ourselves by resignation than to be crushed by woe—but there is a far better and higher attitude of mind which is the only true road which leads to the peace that endures. It is the mental attitude which gives us the power of understanding our relation to life and to each other and it is this: the realization of the omnipresence of God and in that omnipresence the recognition of the unity of all being.

Such a realization does not separate our silence from our activity;

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rather it cements them into a higher co-operation,

Such a realization does not place our religion apart from our business; instead it strengthens each in stronger relation one with the other.

And such realization by the force of its own love unites us with our fellow men in a bond which permits of no abuse and no condemnation, but brings us into a freer consciousness with all men.

The more fully we comprehend our relation to life, the more we perceive that we, as individuals, you and I, are responsible for that relation. The attitude of others towards us depends entirely upon ourselves. Some days every thing and every body meets us and greets us with the spirit of joy and love; other days no person and no thing seems right. Surely all the world changes to meet our mood and our mood is within ourselves; so it must be that the world is exactly as we make it.

Every one is cultivating some sort of a mental attitude all the time. He may not be aware of just what he is doing or realize just what relation he is assuming to life but if a man is not contented, if he realizes that he has made mistakes toward inharmony and his desire is toward peace, he can change his attitude of mind and with it his life conditions.

It may not be the easiest thing in the world to change a mental atti-

tude which has become so habitual that it is a part of the being, but it can be done; the practice of peace becomes a habit of the soul and in peace is all power and all repose.

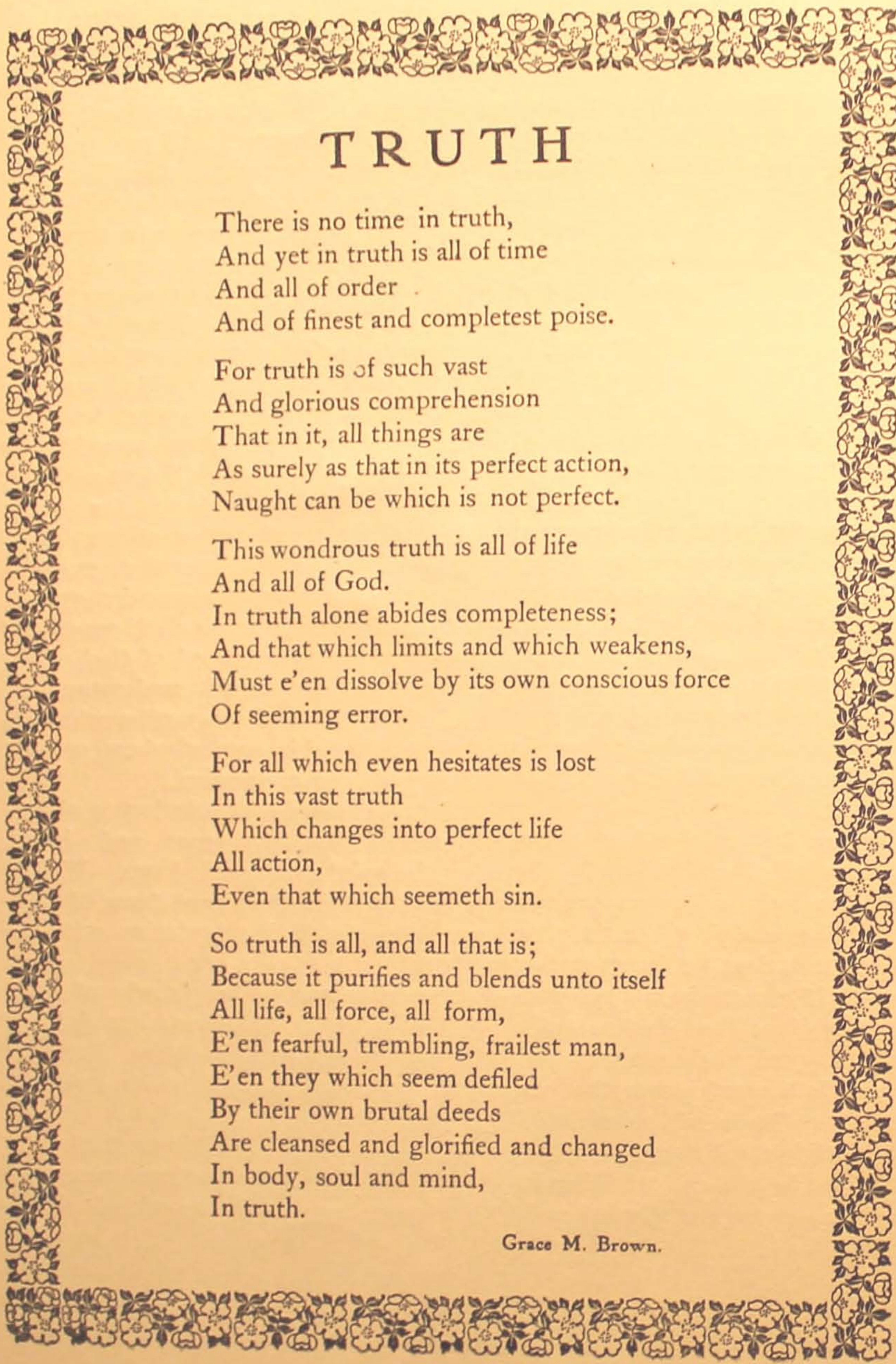
One great essential in cultivating the quality of peace is understanding; whatever we understand we love and in every person and every condition there is a center of truth and of love which we shall appreciate as soon as we come into an understanding of it. We may meet people who are so apart from us that they seem to be working against us but if we will but realize the principle of unity in the all life and its great center of truth and of love we shall see that even those we consider our enemies are a part of ourselves; we shall recognize that they are indeed of God as we are and we shall understand and give each soul, no matter what the seeming, his own glorious privilege of free expression.

Peace has a direct relation to all planes of life; in sorrow and in joy, in grief and in gladness. We cultivate it in its purest form by our own detailed association with life.

Peace is not to be prized afar and nourished apart from our daily duties; rather it is to be lived and loved and blended in its more humble places.

Peace is of God in His most glorious fulfilment; therefore peace is of man for man is one with God.





TRUTH

There is no time in truth,
And yet in truth is all of time
And all of order
And of finest and completest poise.

For truth is of such vast
And glorious comprehension
That in it, all things are
As surely as that in its perfect action,
Naught can be which is not perfect.

This wondrous truth is all of life
And all of God.
In truth alone abides completeness;
And that which limits and which weakens,
Must e'en dissolve by its own conscious force
Of seeming error.


For all which even hesitates is lost
In this vast truth
Which changes into perfect life
All action,
Even that which seemeth sin.

So truth is all, and all that is;
Because it purifies and blends unto itself
All life, all force, all form,
E'en fearful, trembling, frailest man,
E'en they which seem defiled
By their own brutal deeds
Are cleansed and glorified and changed
In body, soul and mind,
In truth.

Grace M. Brown.

What I Have and What I Am.

S. A. WELTMER.

T is unusual for the average mind to differentiate between existence and possession. We speak of the spiritual man as being the ego and then we speak of the body, the material man, as being a part of ourselves. We speak of having a mind as though we possess a mind and we also speak of possessing a body.

Now let us see if we understand these differentiations without confusion; suppose we agree from the psychological standpoint that we are mind, soul and spirit, making an invisible combination. Then let us suppose that the combination of mind, soul and spirit possesses a movable permanent abiding place which we call the body; the conclusion is that we are mind and that the body is our possession also that we should be equal to the management of our possessions.

Is not that the reasonable conclusion? If a man thinks his body is himself, he places upon his physical organism the same responsibility which he places upon his mind and he feels when he is controlling his body that he controls himself, when in reality he himself has to control his body, and he will not take full management and come into complete mastery of his body until he regards it as a possession and not as himself.

The religious world never regarded the human body other than as a

part of the man until after it had a funeral; then they spoke as though the man had left his body here while he, himself, had gone to another world. That was really what he did—his body was his possession and when he had finished with it, he left it just as he would have left any other garment which he had outgrown.

Undoubtedly Jesus had in mind the far greater value of *being* than of *possession* when he spoke of the difficulty which the rich man would have in entering heaven. He spoke of riches in the sense of material possessions and the man who depends upon his possessions, whether in the form of gold and gems or of houses and lands or whether in the form of the body and its endowments, is depending upon that which does not endure and which gives no lasting return.

The man who believes that himself and his body are one, will rely upon his body instead of using and mastering it, he will serve it thereby causing confusion, because the mind should be master and the body should serve the mind.

There are few of us who believe that we are flesh and blood as we are mind and soul, but it is always difficult to differentiate between what we are and that which we have. We think we are relying upon ourselves when we trust our hands to do our work, but we are trusting something far greater than

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the hand; we are trusting the mind which controls the hand and which generates the purpose which is the motive force in the action of the hand.

Not only do men consider their bodies as part of themselves but they also regard their lesser possessions as part of themselves. They feel that their houses and lands, their money and their clothes are a part of themselves; in one sense man cannot accomplish any part of the world's work unless he gives himself to it, but in another sense he does not give himself, he gives of himself; because he cannot give himself and retain himself.

Now let us keep the distinction as separate as possible and see what we mean by "what I am."

That we have considered this physical organism as a part of ourselves is evidenced throughout all the ages of history. The earliest effort and the earliest ideas prove to us that man was not supposed to have a capable existence without the body. Long before we had the conception of the resurrection of the dead and a re-occupancy of the body, great pyramids were built and tombs were hermetically sealed to hold the bodies of the departed souls that they might be again inhabited by the same egos which had left them; the idea was that the body is not only necessary as an instrument of activity for the soul, or a temple wherein it shall dwell, but that it is a part of the individual himself and he must return to it.

In that sense they worshipped the body as being an eternal part of the

man and for a period of over a thousand years in the history of one great nation, the body was worshipped and valued far above the intellect or the mind or whatever was man's conception of the invisible part of himself.

The body was not used then as it is today. Such a thing as the skill of the expert machinist was not known to the body worshipper and we see relics to this day symbolizing their opposition to all mechanical contrivances which could do the labor of the hands; there still remains a subtle superstition in the human mind which places a far higher value upon a product which comes directly from the hand than from the machine, although the machine may be superior in its results. The idea is founded upon the conception that the body is the man instead of being the machine or the possession of the man.

We have been taught that God is spirit and that they who worship Him must worship Him in spirit and in truth. We are also of the belief that we are made in the image and likeness of God, in fact that we are a part of God, and what man will admit that he believes God is a physical body or even finds it necessary to use a physical body?

But we have permitted ourselves to believe that God is far distant, We have sung it in the dear old song about that beautiful, happy land far, far away, until the newer version of the song "There Is Within Us All Sunshine Today," fails to remove the impression of the far away God in His far, far away home.

How then can we know God in His great and evident nearness except by the attributes which every thinking man must recognize as belonging to Him, the attributes of Omnipresence, Omniscience and Omnipotence?

Omnipresence—The infinite presence ever manifest which fills and permeates every atom of this most marvelous universe.

Omniscience—The all knowledge, all understanding. The all love and wisdom in supreme consciousness of every spark of His own divine life.

Omnipotence—The all powerful; supreme in action as in consciousness. There is no form or expression of life which is not a part of God—which is not God—or it could not exist, for no life is apart from God.

In these infinite qualities we may know an infinite intelligence and abide with Him. In them we recognize that God IS.

The point which we are considering now is, What is the relation of man to God in this great principle of being—If God is everywhere and His home is heaven, then heaven must be everywhere and man must also abide in heaven as he is a part of God. In that thought his conception is not of a happy land far, far away but of a happy land which he makes his dwelling place and which he realizes now and in that realization his happiness does not consist of his possessions but in the comprehension of that which he is, of his real self and his true environment.

Scientifically then, or with the

purely scientific definition of God's existence, we determine that He is here and that heaven is here and therefore that the kingdom of God is within us and in that perception we are conscious of our relation of sonship to Him.

The real man is like the source from whence he came. He can say I am presence, I am intelligence, I am power, and my physical body is merely my instrument which I permeate with my presence and my intelligence and use with my power. I know things because I am presence and intelligence and power and perceive consciously, but my body only feels or responds to my sensations. My body is my possession and I can utilize its senses until through its sensations it becomes conscious of me and of my great power. My body serves me but the mind and soul is the I of me.

We can control our bodies if we will regard them as our possessions and not as ourselves. The body machine itself is perfectly accurate in its action and would never be any thing else except for the interference of negative or fear thought forces, and these forces would have no influence upon the mind unless permitted to act by the mind.

Some people have an idea that if we will use our bodies more in their physical activities—give them more exercise and more care that the body will be more muscular and stronger and facts seem to substantiate that idea. But any method of training whether it be mental or physical, practiced in faith and with the intention of developing

Wells' Magazine

muscle would have the same effect, it is not the exercise but the mental attitude toward it which does the work.

Sleep is nature's great restorer, one cannot estimate the wonderful recuperating and strength giving power which enters and permeates the human body during its hours of sleep. The psychology of sleep is but little understood, we see a great deal written about it, but very little which seems reasonable and we have grown past the place where we are satisfied by mere theory.

One receives sustenance from food, it is like the fuel for the fire in the engine—but the vital energy and the strength force comes from sleep which is the place of bodily submission to the real man; it is the place of restoration because the body is open to the finer forces of nature and closed to external taxation.

Many people have an idea that they must save their strength and economize their power—It is entirely unnecessary to economize in point of strength but it is necessary to recognize that when the signal of weariness appears it is a sure sign that the body needs a fresh supply of vital energy; then put your body to sleep and nature will revive and resuscitate and refill it with its abundant life force.

When we understand our bodies and their relation to ourselves better we shall realize more completely their wonderful ability; we shall beautify them and care for them and preserve them and fill them with the best of ourselves. We are able now to express ourselves

through every part of our bodies and with the broader understanding we shall train them into constantly increasing perfection and power and hold them in perfect health so long as we need them. We shall reverence the body as the most complete of God's creations and our thought concerning the sacredness of life will strengthen as we realize the usefulness and beauty of our bodies.

No man ever destroyed his body who realized that it was his possession and a dwelling place for himself. He would not dare to throw himself out homeless, he might be willing to destroy himself but he would never destroy a possession which he regarded as valuable, and if he knew its destruction would simply mean his homeless wandering in strange realms, he would be very careful how he disposed of his body. He would know that he could not treat himself nor mankind justly if he removed himself from this plane to one where he would be an intruder and where he could no longer manifest the force within himself.

Men do not accomplish one hundredth part of the work which they are capable of doing. They do not know one hundredth part of what they should know about their own power and their own possessions. The man who knows his relationship to his creator knows the things which he possesses. Such a man can say: I and the Father are one, I am life, I am wisdom, I am power. As life I fill and vitalize the world and am a part of its vitality. As wisdom I am capable of infinite

knowledge and as power I can bring all things into my life by recognition.

While a man may utilize his body in any way that he wills to use it, his reward will be great if he uses it always according to his highest conception of his power and its ability. The mind can train the hand until it can produce the most beautiful forms of art and the most wonderful strains of harmony. The hand may be made a marvelous instrument of healing, in fact the body may be used as the instrument of the soul in its freest sense and may become a tabernacle worthy of the most High.

Every soul which ever occupied a human body has in its innermost center a desire for the upliftment of the race and every soul finds its true happiness in the fulfilment of that desire. The inner man has his own privileges and one of those is the attainment of happiness and he

attains it through his experiences in the body because while he is in the flesh he has the privilege of serving others and only in the consciousness of his relation in usefulness to other men can he find his perfect happiness.

The great current of the infinite purpose is in infinite aid and man has all of the heavenly hosts permeating his every divine impulse to aid mankind.

If we perceive the omnipotence of God, we shall not doubt the ever increasing strength and glory of the body.

If we believe in the omnipresence of God we shall know that His abiding place is permeated with His great glory.

If we recognize that the omniscience of God is all love and all wisdom, all peace and all understanding, we shall know that in that consciousness of God and of His possessions—I am.

The most important thing in the world to human beings, is love, not only the love which makes maudlin youth so silly and yet so dear, but also the love that binds men together as brothers; the love of men for each other that makes the beggar's business possible.



"All success and all accomplishment result from the sustaining force of courage. It proves faith in God as well as faith in man and is the foundation bulwark of self-reliance.

Weltmer.

Smith—"What's the matter with Jackson? I hear he's sick.

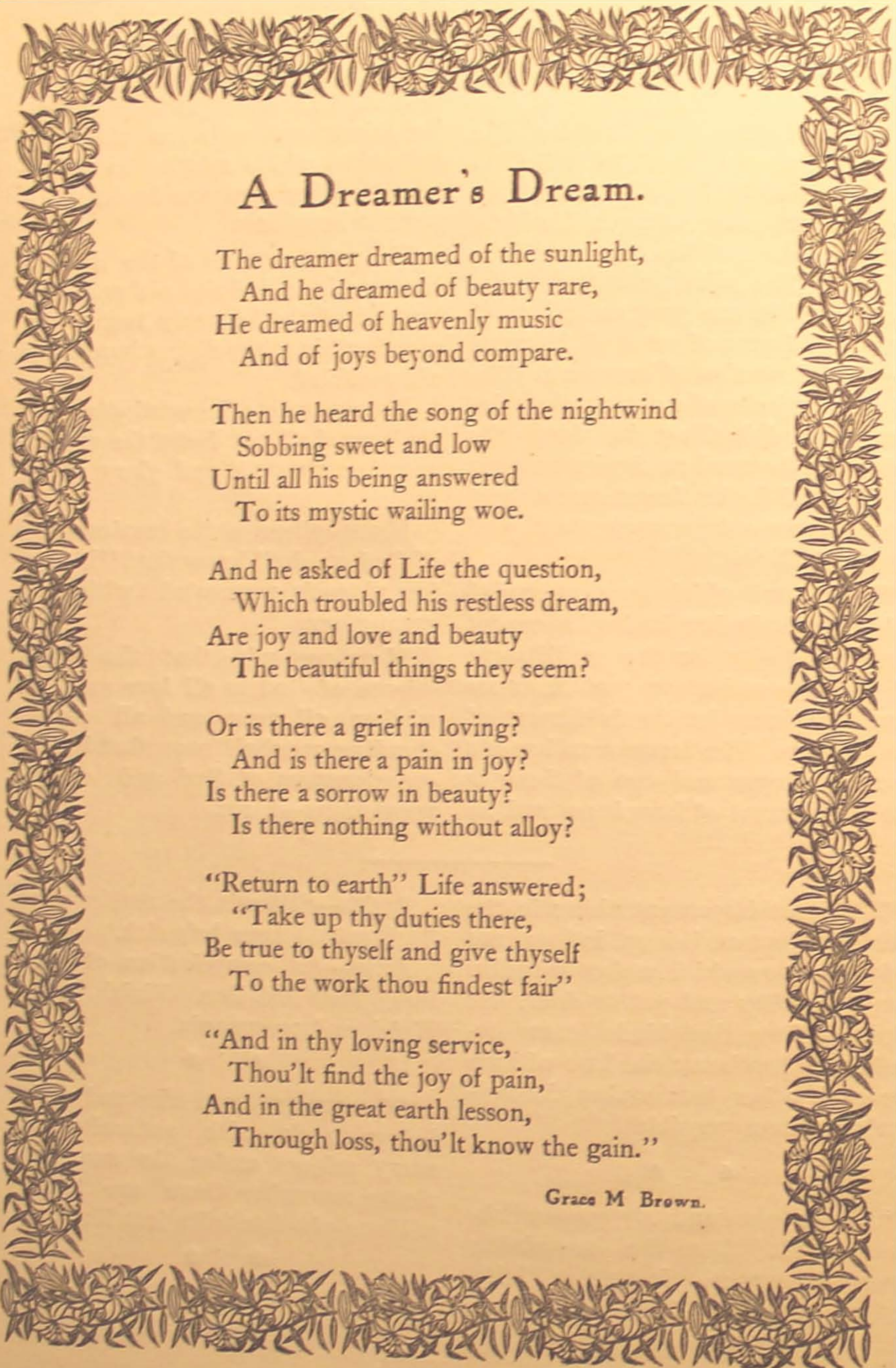
Jones—"A complication of troubles. He's had Doc. Walsh, Doc. Welch and pneumonia.



Of course you are wise and entitled to speak with authority on every subject under the sun, but please remember there are many millions of other folks just like you.



The lover never loses but the loved one who refuses to love, loses always.



A Dreamer's Dream.

The dreamer dreamed of the sunlight,
And he dreamed of beauty rare,
He dreamed of heavenly music
And of joys beyond compare.

Then he heard the song of the nightwind
Sobbing sweet and low
Until all his being answered
To its mystic wailing woe.

And he asked of Life the question,
Which troubled his restless dream,
Are joy and love and beauty
The beautiful things they seem?

Or is there a grief in loving?
And is there a pain in joy?
Is there a sorrow in beauty?
Is there nothing without alloy?

"Return to earth" Life answered;
"Take up thy duties there,
Be true to thyself and give thyself
To the work thou findest fair"

"And in thy loving service,
Thou'lt find the joy of pain,
And in the great earth lesson,
Through loss, thou'lt know the gain."

Grace M Brown.

Study of Variety

GRACE M. BROWN.



IFE is radiant with the manifold expressions of its own diversity.

Variety of manifestation is the beauty and strength of all nature..

Nothing tends so surely toward disintegration as monotony.

Beware of the rut; it is as the bottomless pit which yawns for the victims of habit and deepens with its own unending monotony.

Life is absolute because of its perfect process of change, its infinite and orderly activity and its constantly increasing power.

Spirit becomes form through constant motion; form evolves and develops into different and finer form through constant change. It is the limitless variety of all change which results in the most perfect order imaginable and all disorder which results in stagnation is because of obstructed activity. Disease is the result of inactivity because decay seeming lack of life energy, follows any morbid accumulation of force and health returns with the response to normal action.

We have but to notice the variety in individual manifestation of life forces to understand in degree the constant progression of infinite life; each formulated life has a different setting as each soul selects a different body and a different environment for its development; therefore each individual is manifestly different in form and purpose.

Then again each day of that formulated life bears with it a different opportunity and whether the man avails himself of it or not, it is open to his selection in unlimited variety, consequently there is no necessity for stagnation or disintegration on any plane. There are as many avenues of expression as there are centers in atomic life and human expression is the culminating completeness of atomic expressions just as universal life is the culminating completeness of human expression.

Life never for one instant ceases in its activity nor rests in its ceaseless effort toward perfection; it may be more intense in its action in its most silent manifestation. The very silence of the grave reduces "dust to dust and ashes to ashes" but changing and always trending toward fuller and freer life.

Life most strenuously changes through the process of disintegration every atom which does not respond to its more gentle method of evolution and when the spirit substance is reduced to atoms, life again moves and moulds and modulates with its newer opportunity.

The trust of nature to man is that he shall do his part in the utilization of universal energy; that he shall absorb and use and develop and impart the vital life current and that he shall freely give as he freely receives the great breath of nature's love.

Nature's laws do not permit ac-

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cumulation of energy, because accumulation of any kind leads to stagnation and stagnation leads to death, and while death has its use and is good in that use, it is a violent method of transformation and may be avoided and will be avoided when men learn their relation to each other and their duty to themselves and realize that justice is the highest form of love.

Use is the vital principle of all activity. Out of the abundance of her own supreme force, nature economizes divinely by utilizing every atom of substance and every spark of energy in adjusting her perfect work. Nature casts from one channel into another all surplus form and force, therefore we see the wonderful change and variety in all nature and we realize in spite of superficial seemings, the supreme justice in her methods.

Men are the only formulated life manifestation which interfere with the processes of nature and fill the fair pure earth with their disintegrating bodies which instead of growing in grace and glory for ages impose upon mother earth the work of their resurrection and burden her with the putrifying results of their own wilful misdirected energy.

Human nature alone rejects the laws of its own being and so attracts congestion and destruction to itself by the perversion of its own instincts; it is not natural for men to be greedy and brutal; it is natural for them to be kind, to act in unison with the law and utilize

their forces and so respond to nature's trust.

Energy which is accumulated beyond the point of use is never dissolved without effort, and it can be dissolved or transferred to other planes of action by the effort of the will through intelligent intention, which can change and reformulate all unnecessary accumulations; thus in healing the primal force utilized by the will is intelligent intention which produces action followed by change, and the unnecessary and useless accumulations are dissolved or transferred to a position of use.

Acquirement differs from accumulation in its more intelligent purpose. When you acquire something you do so by your own intention and with a definite object in view; also you only acquire according to your capacity and you may accumulate far beyond your intelligence or your capacity of assimilation. The intelligent man utilizes every atom of his force and understandingly distributes all surplus energy for he realizes that only by so doing can he keep himself free in body, mind and purse.

Order is the fundamental principle of the law's action—and there is infinite variety in order; one may keep his temple in order in many ways and with innumerable systems providing he does not try to use two methods at the same time, but he may vary his method of life until it is interesting in its every little commonplace action—or he may reduce it to a regular grind by un-

changing habit until his very soul rebels and his brain snaps under its monotony.

Habit is a subtle monster of destruction; it leads to bondage and stagnation; it accumulates power until it is almost impossible to dissolve its terrible force and then it crushes and grinds until it grinds the soul apart from the body. It is not the thing one does that is injurious but the habit of doing it which bears the weight of woe. Taking a drink of whiskey does not hurt any one. Whiskey is a most useful substance, it carries a wonderfully high vibration and is spiritual in quality, being the essence of a more material form of substance, but the habit of taking it is disastrous and leads to frightful degradation just as abuse of any subtle essence will do.

Even so harmless a thing as taking a cup of hot water at exactly the same hour each day may become so necessary that it evolves into a habit and the whole body demands it at exactly that hour and in exactly that way. Regularity carried to the excess of habit measures time in such a slavish way that it wears wrinkles and grooves upon the body and enervates the mental faculties.

There is a charming old fable of a child who found a cunning little animal in the woods and took it home with him for a pet. He called the tiny creature "Habit" and cherished it as his dearest treasure. Finally the harmless helpless "Habit" grew until the child was crowded against the wall of his home and

was overpowered by the huge hideous monster into which his pet "Habit" had grown.

People who respond readily to the universal thought current, those who are masters of themselves and who do things, are always finding new fields to conquer and different realms of expression; they are free in action and keep in close touch with it, because they are constantly meeting life in different ways and instead of adopting any set method, they associate with all its varieties of form.

In essence God is the same yesterday, today and forever because He is all and consequently is in and of all substance and all manifestation; therefore the quality of the infinite essence in manifestation is that of variety itself. God is limitless and infinite in His variety, else would He not be God.

Constancy which is regarded as a great virtue is loyalty to cause and therein lies its virtue because cause develops and changes with the hour and in order to be constant to cause we must develop and change with it; even constancy to an individual not only implies but demands that the object of our loyalty shall develop as we do, otherwise we do not remain constant, nor is it just that we should.

Variety seems to be the word of unrest; it is the lighter word which apparently carries no stability in its meaning, and yet variety of action is the natural and normal expression of all nature; human nature could not endure but would dissolve in its own stagnation were

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it not for its wonderful variety and its power to select its own changing form.

The deeper steadier life current never for one instant pauses in its intensity of motion. If the thought current of the universe was arrested in its perfect action of concentrated motion and effort the entire universal manifestation would be destroyed. Ever changing, ever restless in its profound intensity yet in its perfect poise it embodies unending life.

As men strengthen in their capacity of appreciation they naturally become more various in their tastes and more ready for different experiences all of which trend toward greater harmony in their conception of life and freer assumption of its responsibilities.

A man may think he is satisfied to sit in his own quiet corner and imagine that all his desires are fulfilled, and he may rest in a sort of stupid content—but the next step to that sort of satisfaction is to rest in stupid content is a nice soft hole in the earth.

No live man is satisfied apart from the present manifestation of the life current, he wants to hold to and know what is going on in the world and to have something to say about it; he wants to grow with it and evolve with it and every day add to his completeness by his intimacy with life; otherwise he is not just to himself and to his own ideal.

Every man has an ideal of some sort; he selects his own place and position in the world and naturally his ideal changes to meet his advancing thought. It rests with him whether he will become a weakling or whether he will evolve into a giant of energy and power and accomplishment.

And in that power of selection lies the most valuable quality of human expression: freedom. We are free to select whatever phase and variety of action meets our desire and if we place ourselves in bondage through our choice, we are again free to dissolve that bondage and select a different condition.

The truth of man recognises the truth for him and releases him from all bondage.

I feel sorry for the man who walks over a muddy crossing and sees nothing but the mud. If he will quit damning things and turn on the happiness stop for a bit, he will see lots of nice things if he also keeps his eyes open. A man who goes around damning things all the time rarely realizes he is damning only himself.

Just a word when the hour seems darkest

Just a smile when the sunlight is dim


Just a strong cherry thought for our brother

May blend earth and heaven for him.
—Ione.

Associate Editors' Corner

COZY CHATS

Grace M. Brown

UMANITY is a good deal the same old humanity in all its varying phases and in all its moods and tenses, and whether it takes the form of New Thought or Methodism, Christian Science or Spiritism, the folks are the same dear old folks just the same.

And all the differing phases of religious life are very much alike whether they take the form of the revival or the camp meeting or the retreat or the protracted meeting, which make sort of a reparation for the long drawn out indifference of the devotee and fill him with enthusiasm by rousing his emotions with fervid prayers and all kinds of delightful spiritual excitement; or whether they take the form of New Thought conventions and New Thought protracted meetings under another name.

Really the Denver New Thinkers should be so filled with the divine afflatus of spiritual power that they could take a contract to enlighten the world; for they are having a regular old fashioned revival in the form of meetings and lectures and lessons by Benjamin Fay Mills of Los Angeles, which would make a Methodist revival feel decidedly insignificant.

Three meetings a day, Sundays included, and the mourner's bench,

pardon me, the inquirer's bench, crowded in the meantime, and two weeks of it, with packed houses and standing room at a premium; isn't it fine? and won't the Divine Science college have to add a few stories to its spacious building to accomodate all the wonderful fresh inspirations with which its members are infilled.

Talk about the New Thought not being interesting to the folks, why it is the most vividly interesting subject of the day—Not only does it occupy the press, but see the tremendous impulse of the broader thought in every direction. Look at the glittering white temples of Christian Science, are they not eloquent monuments to the desire for higher things? See the wonderful strength which is daily developing toward monumental power, in the movement known as Divine Science. Then think of the individual organizations which testify on the part of the people their desire for greater things than they have ever known.

Many people repudiate being called New Thought; Chas. Fillmore, Sheldon Leavitt and many others have declared themselves apart from the New Thought movement but they proceed to teach their own advanced ideas of philosophy, proving that, while they don't approve of you and me and those of us who declare for New Thought and insist that we are dowdy and wear the

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wrong kind of hair cut and old fashioned clothes etc., that they are New Thought in spite of their repudiation of it and us, because they themselves are working on Newer, freer lines.

So it does not matter very much what you call it, whether it is psycho-physiology (which is the latest by Leavitt) or a preachment by our handsome and youthful crank, Edgar Wallace Conable called "Growth," which gives his latest New Think about living a few hundred years on this planet; or whether you call it Christian Science or common-sense, it is the Newest Thought of the individual who thinks it, and being his latest and newest think, we should all rejoice that he has taken another step in freedom even if it requires a good old fashioned revival to inspire him to a realization of it.

There are many inspirers of men and the world has need of as many more. The man who feels an inspiration to give a message to the world recognizes a demand for him from the world or he would not feel the inspiration, and every teacher or inspirer finds the students who need him and his word. He has heard the inner call and responded to their demand and in return they give him the reward of their appreciation which may take the form of love or of dollars as the case may be.

The inspirer of men may write or he may speak, he may sing or he may recite, he may paint or he may invent some mechanical improvement for the good of the race but

whatever he has given and whatever he does, it is called out by the demand of those who need it and the joy of his work comes from the consciousness of supplying that need.

Of course I am speaking of the truly inspired worker; not of the faddist who, for selfish purposes, launches his possessions upon the market in the hope of large returns. Such work is not enduring and may carry with it a certain satisfaction but never the joy of unselfish service.

The joy of the inspired worker is beyond earthly reward and beyond mere words. He touches a source of infinite power and meets with a consciousness of infinite supply on all planes, which comes in no other way.

It is a wonderful thing to realize that you are in direct touch with such marvelous wisdom and power in such free and unlimited abundance that you may give all that you are, with absolute lavishness, knowing that you are yourself a part of that great supply and the more you give of the real of yourself, the greater your capacity to absorb of its abundance.

It is the real part of man which always responds to the larger purpose. In the genuine part of himself he sees reflected the genuine and mighty purpose of infinite intelligence and he perceives the ultimate purification of humanity, and all the froth and flutter of appearance can never entirely oblit-

erate the divinely genuine spark of a divinely genuine humanity.

So let us give the strength of our appreciation to every word of courage and to every note of triumph which rises from the heart center of these inspirers of men.

And may Heaven give even more of its fulness to the glory of their gracious service.

MUSINGS

Ernest Waltmer

HOMES There seems to be a prevailing and increasing tendency among the young people of this day to seek pleasure and, as they think, happiness, outside of home. They seem to regard home and the home life in the light of duty too often unpleasant; a sort of obligation attached to the family relation. In fact the time they spend in their homes is only that which is needed for the performance of their duties. Its boundaries appear as the walls of a prison shutting them off from the delights which for them are to be found on the streets, in the homes of friends, at the park, or wherever else they are in the habit of seeking amusement. Home comes to mean to them a sort of hotel where they eat and sleep and find shelter when they can not go any place else; where they pay for their accommodations by the performance of certain disagreeable duties, often shirked as much as possible. They are never happy unless they are going some place, depend entirely upon companions or the amusements of the streets, drawing rooms, or parks for their recreation

and think of home while they are out of it in connection with the duties which will end their time of pleasure, or as a place where they may call for rest and food.

Not only do they look outside of home for what is pleasing, but they also look outside of themselves. They do not think of trying to get pleasure out of their own thoughts; left to themselves they are miserable. They must either be in the midst of a rush of excitement or have some book or magazine in their hands, or the day becomes a bore to them.

No matter how brilliant and efficient one who has cultivated such habits, may be, he can never continue to be original in his methods and in his thinking. He is not in any sense independent and his happiness depends entirely upon his environment. He is forming habits which take the control of his destiny out of his own hands and place it in the keeping of capricious circumstances. This habit of non-self-sufficiency goes hand in hand with the habit of seeking pleasure and happiness outside of home.

There may be a number of causes which contribute to this end, but there are very few of them which in my opinion cannot be overcome by the individual. It sometimes happens that the home is not a pleasant place. It may be the scene of constant quarreling and nagging; the parents may consider themselves dictators, despots and absolute bosses of the younger inmates making the period spent in its walls one

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of slavery. Home may also be lacking in anything which would inspire one to efforts for one's selfish amusement or betterment. Of course the parents are the most powerful factors in determining the conditions which surround a child's home life, but the child itself can do much to ameliorate the conditions it finds distasteful.

For it still continues a fact that we get out of life what we give to it and an environment will not give one more than he puts into it. Everyone should have a home with parents and brothers and sisters in it, and even if he be denied that he should have a home in his heart with ideals and idea-loves in it. Home gives the universe a center and the man with a home place is safe from the danger of living an aimless life. He is never lost to life's best and highest until after his home is lost.



FUGIT Every age has had
REFORMERS its reformers; this age
 has a multitude of
them and as long as each age *has*
them the next age will *need* them.

The reformers of one age make necessary the reformers of the next age, for the life expression of forms is in the manner of accumulation not growth and they need periodical reformation to rid themselves of these accumulations and bring out to the light and into activity the truths they symbolize.

Man does not need the re-former, but the un-former. He does not need new shackles in place of the old ones, new prisons are not much better than old ones. The man who

brings his fellows out of one jail of belief to lodge them in another of his own making renders them but a questionable service, and ever creates the necessity of another liberating to follow after him.

Men need some one who will strike off the old shackles, open the old prison doors and then let them out into a real freedom, an actual liberty, not a new form of slavery, masquerading in new disguises.

Every shelter that formulation of belief, ritual, and system offers to men against the fears, the bug-bears and imaginary terrors of the unknown becomes upon its employment, a prison house, a shackle that restrains as well as protects. The very houses we live in become our prisons in the degree of their usefulness and necessity to us and the beliefs that we lean upon not only prop us but they bind us to themselves, compelling us to live and die with them so long as we accept their help, either lifting us up or involving us in the ruins of their own downfall. The ever present army of reformers is sufficient answer to the question "which is most often the result of man's trust in props, upliftment or degradation."

Away with the reformer—away with the constructionist who would build for other men. Each man has a right to do his own building. Each has to do his own living and you rob your brother of his birth-right when you build for him. Every thing you do for him weakens him by robbing him of an opportunity for self-development. Destroy all his props of creed his dependence on those illusions

which make him think he can look to something outside of himself for support; throw him on his own strength and then mind your own business and let him struggle, and, in his struggles, develop his own strength, unfold his own manhood and bring into expression his own divinity. If he does not survive, his failure proves his unworthiness and he has got no more than he deserves. "Rather blunt and brutal," you say, but so is life and so is the course of nature even when we seek to soften its edges and smooth its rough sides by the velvet coverings and paddings of systems, rituals and formulations of belief.



One who takes any RELIGIONS interest in the history of man cannot but be impressed with the number of ways offered for arriving at an ideal condition, named one thing or another, but meaning heaven in some future state, by the different religions man has made. Some of these "royal roads" to happiness beyond the grave, are revealed to man; some of them are evolved out of his own mind. Just how one is to distinguish the relative value of these revelations and philosophies is rather a hard thing to determine as it seems to the unprejudiced observer that one revelation is just as likely to be the true one as another, and, as for the philosophies offered, since one has to die to test them, as a rule, they offer no practical results by which one is to judge them. We are thrown upon our own opinions in the matter; opinions generally determined or at least influenc-

ed by the teaching we receive and the circumstances under which we become acquainted with the "revealed" or the "made" religion. It seems strange to me that thinkers and seers who have furnished man with his religion should all place the reward of piety beyond the grave, that they should always ask man to wait for the result of his actions until he has entered some purely hypothetical existence. In fact, nearly all of these religion-makers have advanced the idea in one form or another that it is necessary to suffer on earth in order to be happy in the future heaven. Their theories do not always agree with logic and in fact we might say they rarely do except where the logician is already a believer in the tenets they teach, but they do not let this disturb them when they decide that they are inspired by some exterior divinity or warranted by their own wisdom, in making a new religion for man. To make up for such discrepancies, and to make man willing to bear the burdens their teachings sometimes add to his already grievous load, they promise him an eternity of happiness in a remote future. Of course they are perfectly safe in making such promises since, as a rule, those who profit by them or those who fail to do so, do not come back to either commend or reproach them, as they may deserve.

There is one strange thing that strikes even the casual observer of religious history, and that is the effect that the established customs of his people and the preconceived opinions of the prophet have upon

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his revelation. Thus a few observations show us that religious thought is all connected from our earliest historical knowledge of it to the present day and that whether it is revealed or made, it has all progressed in the manner of an evolution. We will not stop to account for this, but it does seem to me that it might indicate that all religions whether revealed or made, are evolved out of the minds of men alone, some men being subject to hallucinations which make them think they are favored by their deities with the special privilege of talking with them and acting as their mouth-piece to man; while others of less impressionable, more matter of fact turn of mind, present their views honestly as their own.

As the desire for religion of some sort is a part of all human nature, it seems to me that even in the case of revelations the religions themselves might well be the expression of these desires rather than the result of some deity's capricious interest in man.

There is one weakness we may observe in all of them. Despite the fact that they have together, had thousands of years in which to achieve results, they have not yet redeemed man from suffering, from pain and death. In fact very few of them make any effort to do so and some of them do nothing but add to man's burdens. It seems to me that time devoted to religious observances is very much like that spent in digging for a legendary buried treasure. Nobody knows just where the treasure is. Nobody really knows that it exists at

all, but one has heard it, another has dreamed it and another has duplicated the tale by his own reasoning from accepted facts, and their dupes waste their energies in turning over soil that is as barren of treasure as of other things which would make their labor fruitful.

I have had some experience myself in digging for buried treasure, directed by others, and the only good I have gotten out of my efforts in that direction so far, accrued to me from the exercise of digging. I was not long in deciding that I had best spend my energies in something from which the results were more certain and leave hidden treasure for those who needed the experience. I have come to much the same conclusion in regard to treasures which I have to enter the grave to find. The heaven beyond life can never be more to me than a promise while I am alive, a promise which I can never be sure will be fulfilled since there are so many promises of so many different kinds, most of them conflicting in the nature of the reward promised and declaring that theirs is the only true one, that all others are false.

I have a certain capacity for happiness as well as for sorrow. I know from experience that the performance of certain actions will make living a pleasure and a gladness, while the non-performance of these actions or the performance of others will make my days sorrowful and joyless. It seems to me that the only heaven I can know is the heaven of human happiness, while I am a human, physical and spiritual being, and that heaven is only

to be found by obeying the laws which govern the relations of the parts of my being to the facts of human existence. This heaven is not a place which can be reached by any royal road; it is not revealed and no other can set up mile posts for me to follow, but it is an evolution of my own qualities, an unfolding of myself through effort and is reached by honest toil and the development of all the better qualities of my own nature. What would make me happy would not make somebody else happy and the methods I use are not a safe ritual for the guidance of my brothers.

I can, as can everybody else, help other men through my experiences, but everyone has to make the conditions which result in his own heaven if he ever realizes that condition. I can tell somebody how I have developed physical strength and with certain modifications they may adopt my methods and grow stronger, but I cannot give them strength, as I cannot live for them and be happy for them.



SNOBS Why are men not content to love each other as brothers and equals?

Why are they always trying to draw lines around themselves and make it appear that they are better than other men?

While it may be that men are free and independent beings, that they can develop from their own natures all the sweetness—all the strength possible to them without the assistance of other men—while this may

be, we say, it is not often so in every day life.

Most men let their circumstances rule them. The early training of a child, and the attitude of his associates in the community or the circle in which he moves, determine very largely the sphere of his adult activity, the height of his aspirations and the greatness of his achievements.

All established customs tend to hold down the men who start in life on the lower round of the social ladder. If a man rises from the bottom to the top he does so in the face of the silent but powerful opposition of those who think they are of higher caste than he, and too often these "opinions of our neighbors" have a controlling influence over our lives. Let men go to "looking down on" some one as "low caste," and they can change his life from one of perhaps only ordinary uselessness into one of criminality.

Raise up a child in a community where everyone thinks he is a pariah, without any one to give him a smile or a cheerful word or a helping hand occasionally; throw him on his own resources from infancy, refuse him all human association and then make his cup all the more bitter by contrasting it with pictures of the pleasant social relations of other people—and the chances are a hundred to one, yes more, that he will live to express the low ideal held for him by the community.

The snobbishness of the "blue blood" families, the exaggerated superiority of the "new rich" group, and the sanctimonious "I'm about as holy as they make 'em" attitude

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of the church-going-religious are all clogs on the man at the bottom.

This opposition which the ambitious man always meets when he begins to rise above the stratum in which the accident of birth has placed him, especially if the plane be very low in the social scheme of things, is often the making of a man who is a fighter, but is much more often the breaking of the man who is not. Such obstacles overcome are a good measure of his strength and help him to grow by forcing him to strive, but where such difficulties are overcome there is generally to be found a counteracting element in the love and faith of some dear one which has inspired the toiler to make the effort which wins success.

Remove from a man every family tie, every friend, let him think there is no one on earth who expects any good of him and the chances are very much in favor of his never rising but going down hill.

I lately read a story which illustrates this fact very clearly. The character of whom the story is told, Jim Farren, was left an orphan by the death of his drunkard father closely followed by that of his mother, a creature entirely without strength of character, and was forced to "shift for himself" in one of our northern communities of Connecticut—"one of those primitive, backward places where religion is popular and morality at low ebb" as the author described it. The orphan was instantly turned out of all the home he had ever

known by the owner of the shack in which his parents had lived and despised for what his mother and father had been, was left by the people of the community to shift for himself.

He ate refuse, slept in cow-barns in the winter and as often as not in the brush heaps in the summer, grew up without knowing the inspiration of a kind word, a friendly smile or a helping hand. He learned none of the self-restraint so necessary to community relations, but like the animals whose life he was forced to lead, lived to learn no law but the law of might and passion. The community expected nothing good of him, gave him nothing good, and received nothing good from him, in return. They despised him and he saw it and he hated them in return. They offered him no opportunity to become one of them and he made no effort to do so.

The result was that by the time he had reached the years of manhood he was thoroughly criminal, feared as well as despised by all in his locality.

Then the story tells how he went on from bad to worse until finally he was arrested for stealing one of a neighbor's hogs.

The whole community flocked to the court house on the day of his trial anxious to see such a famous criminal in the toils of the law, eager to contribute what more they could in the way of damaging testimony to clinch his downfall.

The trial progressed without any activity on the part of the young lawyer who had been assigned by

the Judge to take the prisoner's case, until after the jury had returned with a verdict of "guilty" and the prosecuting attorney had asked for the most severe penalty in the power of the Judge.

At this point the attorney for the defense arose and arraigned the community for its treatment of the prisoner, stating the case so strongly that the Judge who had decided to be severe made his penalty as light as possible.

Then the story brings out another point that is often true of man's community relations. The lawyer who defended Jim Farren was given the same treatment which had produced that criminal, because he had honestly tried to defend him against further injustice, and he became a social outcast, and in time an inmate of a refuge for failures of his kind.

How many men who are today strong successful members of their community, respected by all who know them, who if they had developed under the same conditions, would have been different? How many of them, who if they would honestly investigate their lives for the cause of their success would not see that they owe it in part at least, to the kind words they have received, to the love and expectations of their families and friends?

One reason that this world is so full of Jim Farrens is that it is also so well filled with snobs of one sort or another who seek to prove their own worth by bringing out and emphasizing the worthlessness of others, who set apart and claim for

themselves sacred privileges which they deny to all whom they think are below them in the social scale.

And who has a right to judge? Many times those who are most ready to render harsh judgment upon another for his failure to live according to their standards—are but censuring him for being what they have made him. They are often responsible for the very things they condemn in him. The very attitude which makes a man quick to act as a self-constituted judge of his brother, places a barrier in the way of the advancement of the man he is most ready to condemn.

And even worse than their direct condemnation, is the condescending kindness of those who think themselves better than their fellows—because it is harder for their victims to combat.

Snobs are those who, thinking themselves better than others, set themselves apart and refuse to recognize their brotherhood with those who are not in their "set." Snobs are also as a rule, those who make a profession of "goodness."

Snobs are one of the chief shovel-gangs in the pits of the hell men make for each other.

Snobishness is always the result of narrow-mindedness.

The miser of money often dies rich in dollars but the miser of love always dies a bankrupt in friends.

A man has to be blind on one side to be an enthusiastic optimist.

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EDITORIAL



O mental quality is of greater value on all planes of life than discrimination in the form which is commonly called common sense.

While integrity is the primal principle of life in all human association, its unity with the quality of discrimination renders it the most vital element of success on all lines both in the business and in the social world of action.

Integrity, apart from common sense sometimes loses its force because of its lack of polarization; it is not always understood by the men whose desire is to be strictly honest and truthful for it is very easy to mis-direct the energy because of its lack of the inner understanding. It is said that most of the legal crimes of our judiciaries have been committed through misunderstandings based upon suspicion caused by circumstantial evidence. The evidence may have had no real relation to the truth and yet the learned judge felt it his duty to ignore his own sense of discrimination which might have cleared the doubt; he acted with honest conviction and was a truthful, God-fearing man.

It is not enough to believe we are right, we must know it; one of our leading congressmen, when he was an obscure and struggling young business man, adopted for the foundation principle of his life the resolution that he would never make a statement which he did not know to be true. He told what he himself knew and spoke from his own conviction of fact and not what other people believed or wanted him to believe; the result is that now he is one of the most influential men of the country and is referred to by even the opposite party as worthy to be the leader in that great house.

It is impossible to give definite rules for success beyond stating universal life principles—because individual success depends upon individual discrimination and a rule which might apply generally may be entirely reversed in your case or mine.

Men should learn to think, not only to permit thoughts to float through their minds, but to clearly and rapidly formulate their thought. The man who really thinks discriminates naturally, because conscious

thought is always more or less analytical.

There are certain principles which relate to the law governing all action which can never be ignored in our dealings with life and one of these elemental principles which relates to all cause and all effect is the vital principle of compensation.

In a general way we think we understand the law of compensation, but we are entirely too apt to understand it in a very one sided way; the way which realizes that we must be paid for what we give and ignore the fact that we must respond equally with our remuneration.

Compensation does not relate alone to the money exchange but to every thought, every word and every action in human as well as in universal life.

Justice is the highest form of love.

And compensation is the immediate activity of perfect justice which means perfect love.

The thread of life is continuous. It does not waver and falter and snap. Men may pull themselves apart from its continuous action—but the current itself is perfectly accurate and demands equalization at all times and at all points.

When we are true to life, life is true to us and we find ourselves in its protecting current and even our bodies are safe in its shelter. The law is mindful of its own and those who serve the law have no need to estimate their services because through the law of compensation they are rewarded and those who are not true to that service will

also be rewarded in their way, for the law of compensation works in many and divers ways but is the embodiment of perfect justice.

Sometimes we think we are getting something very cheap—we may even imagine that we are getting the best of some one in trade or in service; but the law takes care of our action and we may eventually find that we are paying the very heaviest price imaginable by cheapening our own quality of action and weakening our grasp of the life current.

It reminds one of the old saying, "A cat that will associate with fish must put up with the discomfort of wet feet." We can take no step in life that does not leave its impress upon us; and those impressions are enduring and may rise up as living things to confront us at any time.

Success can not be computed in figures nor in possessions of any kind. Success is merely the fulfillment of desire and a trusted desire becomes a true desire and does not lend itself to a distorted force.

Facts which relate to each other blend with perfect accuracy and affinity in exact accordance with the law. They cannot be separate any more than unrelated truth can blend so the effect is absolutely relevant to the cause and depends upon the cause, and what we sow we shall reap in exact kind.

Nature does not trifle.

Delusion has no place in the law.

Therefore: I AM the arbiter of my own destiny.

World New Thought Federation Department



THINGS have seemed rather quiet, to the writer, in the work of the Federation since resigning the office of Secretary, being so far from headquarters and, for that reason, somewhat isolated and out of the direct line of its active work. It has not seemed so real and important, perhaps, as when its correspondence was a part of my every day duties. I wonder if this is not something similar to the case of the average member of the Federation who is not exactly in active touch with Federation activities. It is more than likely that such is the case.

When I was acting as Secretary I used to get very much worked up over the seeming indifference of the lay members and have even at times berated them soundly for not taking more active interest in the work. I perhaps did not take into account the fact that they had their own private affairs to look after and that the demand of their every day duties upon their time and energy left little to spare for anything which seemed so remote from them.

It is hardly to be expected that each and every member in the Federation will be as active in its work as will the officers and others in closer touch with it, but every member can, by his silent thought of encouragement and advancement, aid very materially in bringing about

the conditions we are seeking to attain. It is not really necessary for one to be eternally talking about and going into raptures over a thing for him to be interested and helpful in promoting it. Some of the strongest forces behind any movement of this sort are those silent forces which do not come into expression in lighter moods, are not dissipated by continued effervescence as we might say, but which are growing, out of sight and only come into active expression when some urgent demand calls them out. There is an immense power behind the Federation in the mutual interest of all New Thinkers, whether they be allied with its membership or not.

The breadth of the Federation's aims insures that when the time shall come, all of the now separated parts of the movement will meet on this common ground in the interest of the whole. The Federation work is progressing nicely, growing by the force of its own strength and its ability to meet a demand rather than by expert manipulation and promotion by its membership and officers.

It has lately received a desirable addition to its members in the person of Dr. Wm. R. Price, founder and head of the Psychological Temple, Long Beach, Cal. Doctor Price is an experienced teacher and lecturer whose work has resulted in the erection of a Temple which cost twenty-six thousand dollars and

Weltmer's Magazine

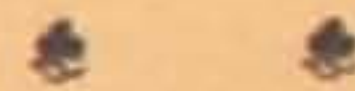
which is dedicated to the betterment of mankind, financially, physically, mentally and spiritually. The society which built this Temple under the leadership of Dr. Price, has a membership of over two hundred and fifty. Dr. Price's interest in the Federation virtually signifies that his co-workers are also in line with the movement, an addition which is bound to make itself felt immediately as the erection of their new home proves their activity and earnestness.

The Federation Lecture Bureau is preparing a plan for the organizing of local new thought circles and centers and is now ready and will be glad to offer assistance to individuals or groups who wish to form local circles in any part of the world. Those who feel themselves isolated from other New Thinkers, who have no place to go where they can meet with kindred minds or beliefs, should profit by this opportunity to form local circles which can keep in touch with the large work through the Federation literature, which will be supplied freely to such Societies. The lecture bureau committee is prepared to furnish teachers and in other ways assist in the local work. Those who wish to undertake such an organization should write to Dr. J. D. Perrin, 786 South Central Park Ave., Chicago, Ill.

The Federation is also ready to issue certificates to teachers who present the necessary qualifications; which certificates, while they have nothing to do with the particular

form of New Thought taught by their holders, are still a sort of guarantee to those who wish to employ such teachers, healers or lecturers that the person holding a certificate teaches and practices a constructive philosophy, one which is up-building and liberal in its nature. The Lecture Bureau is fully prepared to furnish classes at any point on application. This is only a part of a great deal of work which the Federation is undertaking and in which success is being attained. With the silent help of the lay membership to assist them the present officers are sure to make the Federation a nucleus of a more powerful and perfectly organized liberal movement than the world has ever known before, combining all of the advantages of co-operation with all the freedom of unhampered individualism

Ernest Weltmer.



The Townes of Holyoke, publishers of the Nautilus have lately issued two contributions to new thought literature which are very delightful. One of them, the Emerson Calendar, printed on tinted enamel paper with one of Emerson's choicest gems for each month, is both artistic and useful and deserves a place on the desk of every new thought reader.

The other, New Thought Pastels by Ella Wheeler Wilcox is a collection of twenty-seven of Mrs. Wilcox's poems put up in book form, paper covers printed in an artistic manner, with a cut of the author, frontis-piece.

The Open Letter Box

FROM E. L. DAHONEY,
PARIS, TEXAS.

Dear Mrs. Brown:



THE March number of your magazine is at hand and is a "feast of reason and a flood of soul." Professor Weltmer's article, "I Can," gives the key to success in life. Miss Brook's article on the mind is clear as a sunbeam. Your article on "Attraction" is unsurpassed, as a presentation of the fundamental principles of Love and Truth. Your poem on "Life" is good and true. And your rare little poem, "What I Want," is a gem of "purest ray serene," and shall be the text of this letter which like old Bobbie Burns' "epistle to his friend" may turn out a song or may turn out a sermon.

To do as we please is the purpose of life. Not the liberty of license; but to enter the perfect land of liberty as taught in the first chapter of James and to become a "Law unto ourselves" with the privilege of speaking, thinking, feeling and acting "as we please" but always for the glory of God and the good of man.

Prof. Drummond and others maintain that love is the greatest thing in the world, but liberty is even greater than love, because without liberty, love cannot be fully expressed.

Faith is the lever that moves the

world. Hope is the anchor that binds our souls to God. Love is the food for the human soul while liberty is the product of spiritual freedom and the means of securing love.

Many writers maintain that man is not free, that free moral agency is a theological myth, that God and the laws of nature are changeless and that man is simply a molecule floating in the "Drift of Destiny."

While this is true in a general sense, there is a sense in which man is free; as a child of God, he possesses the power to choose between good and evil; to obey the laws of his being and be happy, or to violate those laws and suffer the penalties.

To illustrate let me draw a comparison from the animal kingdom: Man is not a wild horse running on a limitless range, but is graded stock enclosed in an immense pasture, with an abundance of grass and water, plenty of shade and healthy herbs and everything needed to supply all his wants, so that notwithstanding the force of natural law he is practically free and his freedom consists in his power of selecting what he wants.

Heredity has been the bugbear of the ages and "the sins of the fathers" have been sweeping their children into the gulf of despair. What Mrs. Eddy terms as mortal mind is drifting the majority of the race

DRUGLESS HEALING AGAIN

Editor Weltmer's Magazine:



HANK you for publishing my letter answering Mr. Reaves on drugless healing. As this subject is now before your readers and two gentlemen have called my statements in question, I pray you to allow me to make some corrections of a wrong impression my letter has made on their minds.

First allow me to bump up against your honorable self. In your remarks as to why you published my letter you said it was because my ideas were in direct opposition to Mr. Reaves' views, and that it carried you back from the twentieth to the fifteenth century. I can't understand why you should come to such a conclusion, when I only spoke of the sayings and doings of Jesus and His Apostles in the first century.

I wish to be understood. I was not calling in question the works of the Prophets and patriarchs prior to Christ's choosing and sending out His Apostles. When I use the word Apostle, I don't include all of Christ's followers or workers, but only the twelve specially chosen and Paul, the Apostle to the Gentiles, Acts 9-15.

Mr. Berry says, in answer to my first question, Philip was one of the twelve: true, but not this Philip who was at Samaria. He was one of the seven deacons, Acts 6-5, so this Philip could not confer the gift of healing. The Apostle Phil-

through sickness and sorrow, poverty and sin into Hades—The great unseen world.

The majority do not recognize the great truth that man in his spiritual nature is an immortal spirit of divine descent, and that the divine principle can leaven the entire constitution and eliminate any imperfection inherited from the human ancestry; so that properly considered, heredity will not be regarded as a serious burden on life and liberty.

Environment, however, is a considerable bar on human action. The lonely Laplander in the frigid north has very little chance for mental or moral improvement. Children born in the slums of our great cities have little better show for life and liberty than has the Laplander of the frozen north; but most of us in the temperate zone have all our wants supplied and can obey and be happy or rebel and suffer the penalties of our rebellion.

Our wants are the demands of our natural desires and are entitled to legitimate satisfaction; to seek these ends is to walk in the perfect law of liberty and be happy by "Doing as we please" that is, do all the good we can for ourselves and fellow man. In the language of Paine, "Be good and do good." Sincerely your friend

E. L. Dahoney.



"Better to have trusted and had your leg pulled than to have wrongfully suspected some struggling brother."

Weltmer's Magazine

ip remained at Jerusalem, Acts, 8-1.

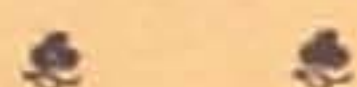
Mr. McBrayer makes the same reference as Mr. Berry about the Apostles and the seventy disciples: this is not pertinent to the subject under discussion. The seventy were not Apostles, nor did they have a commission to preach the Gospel, for Christ was not yet crucified and risen, 1 Cor. 15:1-4. You say Christ gave the same commission to the seventy as he did to the twelve, not so. The commission of the seventy was only preparatory, while that of the twelve was final, and of the Gospel or kingdom established. As to your disposition of my questions, you go back behind the commission while Christ was here in person, but after the Pentecost when the Apostles received the baptism of the Holy Ghost all power was delegated to them, and from them and through them must come final decisions.

Don't understand me that I am calling in question Drugless Healing. I know from experience this is a reality. The science of Magnetism is wonderful, through the nervous system every organ of the body can be reached. Certainly the conscious mind can control largely the sub-conscious. But the question under discussion is the special gift for a special purpose, to convince the world of the Divinity of Christ. For this purpose did Christ delegate all to these chosen vessels. Never before was the Holy Spirit given as a guide and a comforter.

The difference between this work of Christ and his Apostles including the works of the Prophets and that of Drugless Healing is this; the first was the special work of God by human agencies to establish His purpose, power and love to save man; the second or Drugless Healing, is the discovery of man's power to, by his will, control the organs of the body. This is done by a knowledge of the fact that every organ can be reached through the nerves from the nerve centers. But be it understood that this Magnetic treatment of the organs in trouble, through the nerves, is wholly human and scientific and has no control over organs that are dead, while the works of the Prophets, Christ and His Apostles had no limit of power over living or dead organs because God was doing through his chosen vessels a special work.

S. C. Pruitt,

Springfield, Ill.



Windsor, Canada.

Editor Weltmer's Magazine.

Dear Sir:—

Will M. S. Wainscott kindly explain his views on the "Doctrines of the Atonement," and the "Literal resurrection and ascension of Christ," as referred to in the article, "Christian Science" in March number of Weltmer's Magazine.

Yours truly,

Subscriber.

P. S. Your magazine is a welcome visitor in our home and we find its articles helpful and instructive.

Monthly Metaphysical Review

England's New Theology.

Rev. R. J. Campbell of London city temple, who is the recognized head of the English Nonconformists, has arranged a tour of the country to address provincial preachers upon the "Restated Theology." He says they object to the formal statements of belief and that the starting point is belief in the immanence of God and the essential oneness of God and man. This is where it differs from Unitarianism, which puts man on one side and God on the other side of a great gulf. Mr. Campbell and his followers believe man to be a revelation of God and the universe one means to the self-manifestation of God. The word "God" stands for the infinite reality whence all things proceed. The new theology holds that human nature should be interpreted in the terms of its own highest, therefore it reverences Jesus Christ. Evil is regarded as a negative rather than a positive term. It is the shadow where life ought to be. It watches with sympathy the development of modern science, with which it is in harmony. The Bible is handled as freely and critically as any other book. Immortality of the soul is accepted, but only on the ground that every individual's consciousness is a ray of the universal consciousness and that we make our destiny in the next world by our behavior in this.—St. Louis Globe Democrat.

This sounds quite up-to-date—not so very different from New Thought. The world certainly "do move."



The Size of the Atom.

John A. Brashear, in an address delivered at Lehigh University a short while ago, gave what seems to be a new illustration of the minuteness of the atom. Quoting Lord Kelvin's saying that: "If we raise a drop of water to the size of the earth and raise the atom in the same pro-

portion, then it will be some place between the size of a marble and a cricket ball," Mr. Brashear then said:

"If you fill a tiny vessel one centimeter (.39 of an inch) cube with hydrogen corpuscles, you can place therein in round numbers, five hundred and twenty five octillions (525,000,000,000,000,000,000,000,000) of them. If these corpuscles are allowed to run out of the vessel at the rate of one thousand per second it will require seventeen quintillions (17,000,000,000,000,000,000,000) of years to empty it. Such a computation seems almost like trifling with science, indeed apparently trifling with the human intellect; but it is with these subtle theories that our physicists are wrestling, delving into the innermost chamber of the infinitely minute, to build for us, upon the most stable foundation, the macrocosm of a universe.—Scientific American.

A study of matter which results in a conception like the foregoing is a better preparation by far, for a conception of the infinite, of God, than is all the religious biblical and poetical reading one can do. We live in the concrete, we are ourselves concrete in so far as we know ourselves and we can only approach the conception of the abstract, the unrelated absolute, the infinite as we refine our conception of the concrete finite.

The average man knows not enough of matter, of the coarser material qualities or parts of the manifestations of life to appreciate in any great degree the finer, subtle universe. He must build himself, not only a personal God, a revised idea of himself enlarged to include

Wellmer's Magazine

his conception of things big, derived from his wondering gaze at the snow crested mountain and his effort to comprehend the far reaching plains that fade into the sky at the distant horizon, and a material heaven fashioned on what he would like to have now.

A man who has never studied the concrete more than superficially is as incapable of forming an idea of the abstract as is the child who does not know the meaning of the word, incapable of comprehending the laws of electricity or atomic relations; just as the man who has never seen the stars except with the naked eye and has never made any effort to comprehend the distances their relative positions represent, is incapable of comprehending in any considerable degree the measureless infinitudes of space.

Man is the wisest animal on this planet. He is also the biggest fool. No other animal builds houses and ships, or paints or carves statues, or writes poems. No other animal gets drunk or keeps a priest. Yes, man is the wonder and the scandal, the glory and the disgrace, of the world. "In action how like an angel," said Hamlet; but had he been censuring instead of praising he might have said "how like a beast."

Man is a bundle of contradictions. He will fight like a hero for what he wants; he will also pray for it like a silly child. He will stand up and defy death; he will also grovel on the ground to avoid it.

He will dare the most powerful enemy—and he will be afraid of his own shadow. That scapegrace, the Earl of Rochester, who wrote the biting epigrams on his boon companion and fellow profligate, Charles the Second, gave a clever expression to this contradictory character in the *Merry Monarch*:

"Here lies our mutton eating King,
Whose word no man relies on
He never said a foolish thing
He never did a wise one."

—By G. W. Foote, in London "Freethinker"



Have you let go of the ideals of youth and the ambition and hope that gave you energy and zeal in former days? Look at yourself fearlessly before the mirror of truth. Question the cause of failure to reach that summit of achievement you started out to attain when the mind and heart were young and full of hope and wonderment. Therein you will see a reflection of the errorful past. Memory will recall the fatal period of yielding to passions that dulled the senses, the growing sense of malice and fear and the enthronement of self above justice and good will. You may find excuse by saying that fate was against you, that the needful assistance was withheld at a critical time, that conditions were not favorable for promoting your plans. Excuses will not recall the wasted years, nor atone for needless failure. There are men no more favorably endowed, who laugh at obstacles, tire out fate by mere persistence and tenacity of purpose and create opportunities from the most adverse environments.

We see men on whose faces are written discouragement and failure. They radiate an atmosphere that casts its gloom and despondency over all who come in their presence. They feel that fate is against them. They attract the things they fear. We see other men whose faces are cheerful. Their influence is magnetic. They inspire confidence and make friends. They carry their plans to completion. The difference between success and failure, between happiness and sorrow, is all in the attitude of the individual toward life. There is a law of compensation that is absolutely just. Time rights all error and gives credit for all worthy effort. The man who remains true to the highest leadings and performs cheerfully the duties that progression

claims, will receive final recognition and obtain material reward for his labors. But all true advancement is necessarily slow. Any great achievement is the result of years of preparation and the faithful performance of countless little things that lead to wider usefulness.—Uriel Buchanan in New Thought.



Strong drink has done much mischief and is responsible for a large share of the woe of the world; but over-eating, eating too many kinds of food at a single meal is responsible for its quota of semi-invalids. If I were obliged to decide between the two, as to which produces the most disease in the world, I should hesitate before bringing in a decision. Quite likely strong drink has done the most harm, on account of the immoral accompaniments which usually attend such a habit. But in the production of actual disease, in the creation of human suffering and destruction of human usefulness, apart from all moral considerations, I should not be surprised at all to know that intemperance in eating exceeds intemperance in the use of strong drink.—Medical Talk for the Home.

Just stop and consider for a minute and see if you can determine how much of the food you consume is eaten to satisfy a natural hunger you have earned by your activities, and how much is eaten because it tastes good or because you have developed an artificial appetite by a constant indulgence of a tendency to gluttony.

Do you ever feed your horse too much? Not likely. In fact if you own a horse and are careful of his health you pay more attention to the wholesomeness and the regulation of the amount of his diet than you do to your own. Your chief concern in the preparation of your own food is to make it taste good, which is but one step and a long one, in the direction of the acquirement of the habit of over eating.

Of course food should taste good,

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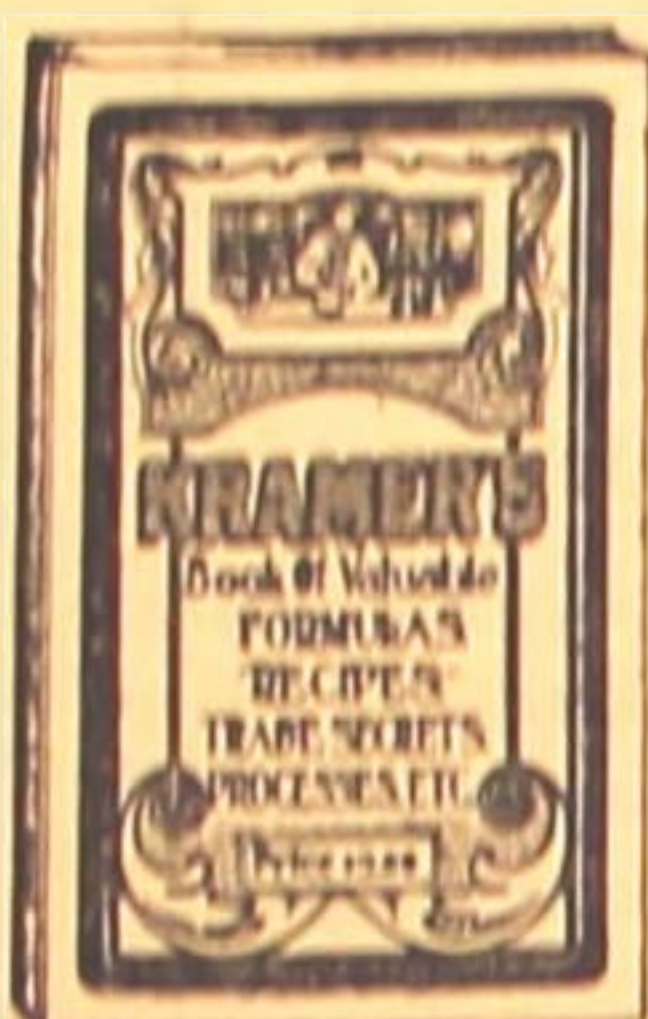
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but that should not be its only merit and just because it does taste good is no reason for one making a glutton of oneself. Some people must imagine that they are close kin to one of those low forms of animal life whose brain consists of a nerve around the mouth and whose only organs are a mouth and a stomach. It is very well to think right and to practice in theory, high principles; and one may gain some degree of health and happiness by doing so, but so long as he is over loading his digestive organs with unneeded food, what of health and happiness he has he enjoys in spite of his actions.

We must remember that while we are divine and partake of the nature of the Gods in our mental faculties, we are very earthly and partake of the nature of the lowest forms of life in our physical being. No matter how exalted our mental condition may be, we are in our physical being always subject to the play of gravitation, always dependent upon the earth and so far as we can really know dependent for our highest thinking upon physical reaction. The ideal life would combine the mental and physical, philosophy and science; would make us neither animal nor God but a mixture of both which is better—man.

Man must learn to recognize and harmonize himself with the laws of his nature and must learn to realize that the laws of his physical nature are as important as those of his mental nature, are, in fact, the same in different expressions as his seem-

Please Mention Weltmer's Magazine

ingly separate natures are but different manifestations of the same thing.

Comfort and happiness are not to be had through the use of substitutes. No man is happy in the possession of some substitute for the thing he wants. Good thinking will not take the place of good eating as good eating will not take the place of good thinking, as living by complicated rule and complex formula will not take the place of a natural life.

Man in his own real nature creates certain needs which needs find expression in certain natural demands. If man will but recognize these demands and realize that they are his best and only safe guides to the direction his activities should take, his life will be one of harmony, one of fulness and constant growth and expansion. A natural demand met with a substitute creates a false demand and builds a foundation for more of its kind, starting man on a road which, if followed, will soon take him clear off the firm ground it is safe to tread, into dark and dangerous swamps.



The ascendancy of a printed book is as nothing compared with the majesty of a printed soul—the type cut deep on humanity's press. You are entitled to no honor because you are a great reader. Glean your knowledge from conversations with human beings. In mankind's mouth is every book that ever any author scribbled. Pen or pencil have done no more than to partially inscribe a record of man. Literature is only a small part of the story of the human mind. The pen moves in answer to a single impulse, while man's life is swayed by many. We see in a book that which its author saw—one side only, and that side of one story, one incident, one

Man can laugh and learn, for he will see but little when his eyes are filled with tears.

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What Does This Glorious Spring Time Mean to You?

❑ Does it mean no more than the beginning of the Summer's work, or the promise of the Summer's vacation, the reminder of a duty or the promise of a pleasure?

❑ Why not make this the yearly birth time, the beginning of a new and remodelled life; make it the resurrection time of your youthful hopes, the beginning of the life you consider ideal?

❑ You can. You can make this a time of as glorious renewal and rebirth into a higher form for you, as it is for the butterfly which is this year born a gaudy flyer when last year it was but an ugly crawler.

❑ You can do this, but not by reading sermons and thinking of fine theories. It can be done only by honest effort, by fixing the mind on those things you want, and by controlling the mental attitudes.

❑ The man cannot be reborn who cannot forget the old form of life, who still acknowledges the old bonds. The butterfly attains his beauty-life only by giving up entirely his ugly worm-life. So man, if he would attain the freedom of the new-life must break the prison walls of the old and then live true in the land of his adoption never returning, even in thought, to the lower level.

❑ Dreams and theories do not count. Only effort counts and only your effort counts for you. E. W.