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MAY, 1907

NO. 2

WELTMER'S MAGAZINE

SOWING AND REAPING

GRACE M. BROWN.

PRAYER

S. A. WELTMER.

RESURRECTION

NONA L. BROOKS.

AMBITION

KATHERINE S. JOHNSON.

ASSOCIATE EDITORS' CORNER

COZY CHATS

GRACE M. BROWN.

MUSINGS

ERNEST WELTMER.

LICENSING BOARDS

R. C. BAYLEY.

WORLD NEW THOUGHT
FEDERATION DEPT.

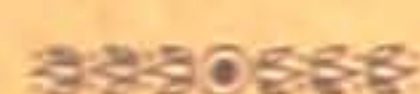
MONTHLY METAPHYSICAL
REVIEW

THE CONSOLIDATION OF FULFILLMENT AND WELTMER'S JOURNAL

PUBLISHED MONTHLY BY ERNEST WELTMER, NEVADA, MO. \$1.00 THE YEAR.

Be Careful How You Limit Your Powers—Birds With Clipped Wings Can't Soar.

Chronic Kickers



If a man sets out to kick he can be as inconsistently unhappy in every sort of situation as the artificial optimist can be everlastingly overflowing with good spirits. I do not know which is the worse, the kicker who cannot see anything good in things of the present time, or the optimist "from principle," who cannot see any bad. They are both of them liars, unconscious, but none the less real for the very things they condemn will, later, become their standards for comparison, and as such, will have given to them the opposite characteristics that they had when they were present.

The optimist sees things growing constantly better and the kicker sees them constantly worse; the former remembers the bad of the past and the latter remembers its good, when both of them have, when that past was present, emphasized the other side of things and thought

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.

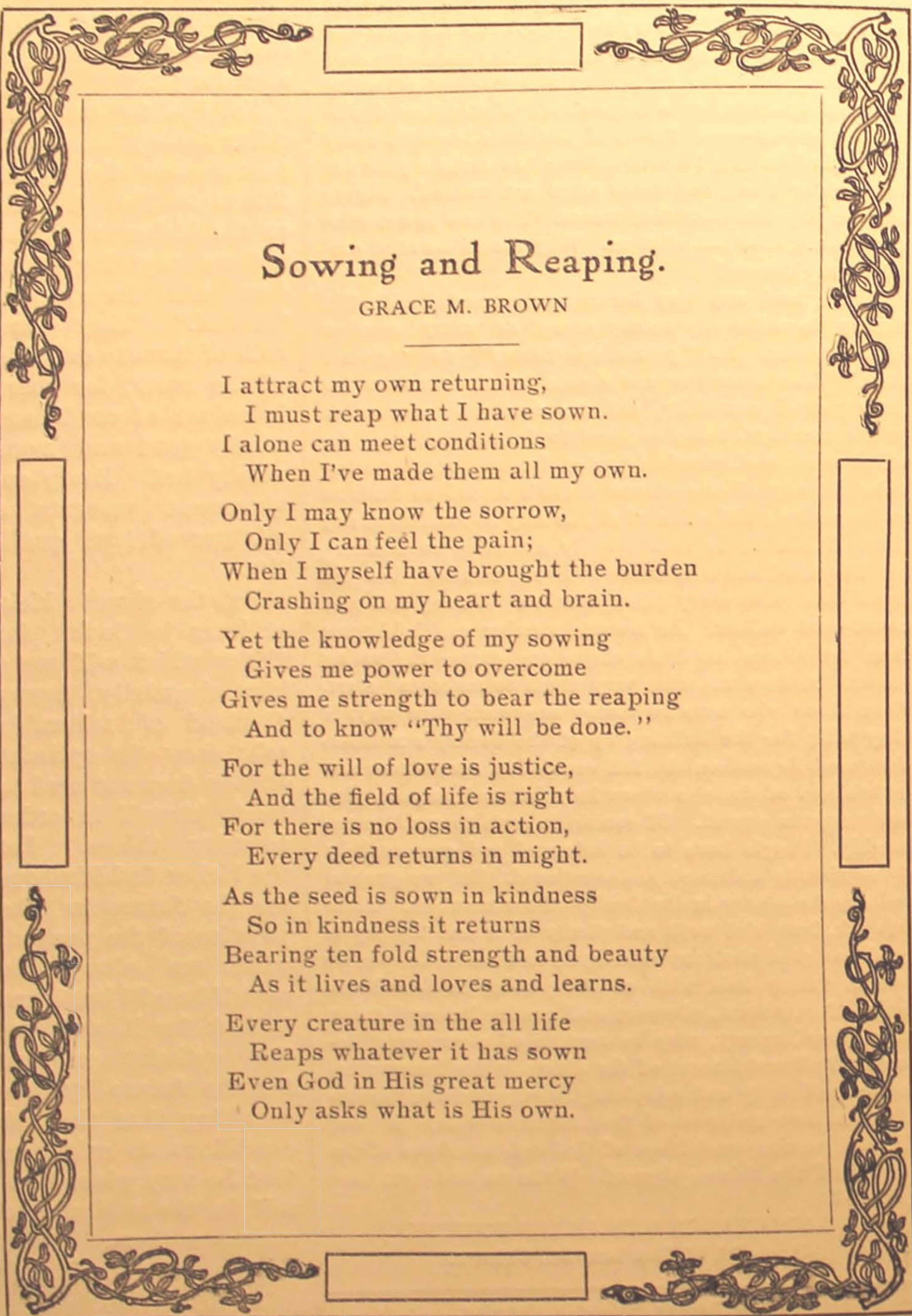
FRATERNAL HOMEMAKERS SOCIETY,
Room 12, 70 Dearborn St., Chicago.

they were giving their attention to the very things that they really soon forget.

No, I've no use for either the optimist who cannot see the bad things in the present or the kicker who cannot see anything that does not deserve a "cussin'." They are both of them to one side of the truth, for there is no set of conditions wholly good and none wholly bad. Every environment presents a mixture of both qualities.

Let the chronic kicker learn to look for things which will make him cheerfully happy (instead of miserably so): show the optimist that he does not need to lie to himself in order to enjoy things. Let the kicker find his hope for the future in the promise of the present, which can always be seen if he will but learn to look for it, and let the optimist prepare for the future by recognizing that the bad conditions do exist so that he may place himself in the attitude to overcome them.

T. G. R.



Sowing and Reaping.

GRACE M. BROWN

I attract my own returning,
I must reap what I have sown.
I alone can meet conditions
When I've made them all my own.

Only I may know the sorrow,
Only I can feel the pain;
When I myself have brought the burden
Crashing on my heart and brain.

Yet the knowledge of my sowing
Gives me power to overcome
Gives me strength to bear the reaping
And to know "Thy will be done."

For the will of love is justice,
And the field of life is right
For there is no loss in action,
Every deed returns in might.

As the seed is sown in kindness
So in kindness it returns
Bearing ten fold strength and beauty
As it lives and loves and learns.

Every creature in the all life
Reaps whatever it has sown
Even God in His great mercy
Only asks what is His own.

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Sowing and Reaping.

GRACE M. BROWN



HERE are no secrets.

There is no mystery.

Every activity of life and every manifestation of divine love—from the slumbering silence of the deep waters to the most exalted realm of Heaven, is perfectly clear and perfectly open to the eye that is willing to see and to the soul that is attuned.

God is not behind any law or process of nature, any more than man is a sort of a sporadic being whose destiny depends upon the will of an arbitrary and despotic king.

God is the law—God is the cause—God is the effect and man is one with God. So man is the cause and he is the effect and in his own being does he symbolize and manifest that which he is.

There are no heights too exalted and no depths too profound for the human mind to penetrate, when it has once recognized its relation to the infinite mind. That glorious mental unity with a supreme consciousness proves to man that he is his own generator and his own regenerator and gives him recognition of his full and free right to penetrate all the seeming mystery

which environs him—gives him power to stand before Nature as a part of the divine expression because he knows that his true relation to life is oneness with God.

It is said that it takes a courageous man to delve into the cause of things—that it requires great power to unlock the mystery which lies back of all effect; but that may be better comprehended if we change the word "courage" to "honest" and the word "power" to "trust."

It takes an honest man, a man who dares to look into the depths of his own being, even though he is appalled by the revelation, to delve into the cause of his own present manifestation of life; and it takes a man with sublime trust to realize that there is no mystery, that mystery is utterly incompatible with truth, because that which we call mystery is only our own dimness of vision; our own frailty of understanding, for with understanding, mystery disappears as the rain mists vanish in the sunlight.

The majority of people have little or no conception of the real reason for their being placed upon the earth planet, and the idea of their own responsibility in their life manifestation here is usually the

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last idea to make an impression upon them.

About half the people in the world spend most of their time seeking happiness and the other half use their energies in bewailing their fate because they are not happy; it does not dawn upon them that happiness or unhappiness is merely the result and effect of their own actions and of the causes which they themselves have created.

Happiness is inevitable and has very little relation to outside conditions, except that the outside conditions are also the inevitable result of the same cause which produces the emotion of happiness.

Nothing is lost in this great vortexian current of activity and a force once set in motion returns to its center of motive energy gathering in strength as its momentum increases.

Suppose this force sent out is what is called an evil force, a thought of hate or an action of injustice; it returns with added evil energy to its generator and the responsibility of its dissolution or its purification rests with that person.

Suppose it is a deed of mercy or a thought of love; it also returns with a hundred fold blessing and brings its own force of strength and happiness to the sender.

The divine economy demands utilization; every disturbed element and every atom must find its exact equilibrium and its harmonious place of expression before it enters its perfect sphere of usefulness.

Human centers of activity have a greater responsibility in the matter

of adjustment than any other created beings because man being a complete microcosm of the universal expression has in himself the power of attracting every quality of force, because he has it all within himself; therefore a human being qualifies with his thought every element which he can reach with his thought therefore his responsibility is equal to his capacity of thinking.

A man's life is his own responsibility; he has the power and the opportunity to strengthen his thought force no matter how he may be environed and his capacity increases as he strengthens his thought, so human life should be a continuous strengthening and a constantly increasing for good in the perfection of the entire universal expression.

It is not necessary to cultivate the intellectual faculties to strengthen the thought force or to develop constructive causes in our human consciousness, but it is necessary to cultivate our constructive center which simply means that we must use our power of loving. Not in turning our love within our own beings and so creating the selfish energy of self love, not even in loving the one or two creatures whom we feel belong to us, that is merely another form of selfishness, but in loving all beings, all things, and all expressions of life and in that way truly loving ourselves because then we generate causes which bring to us an unending effect of prosperity and peace for we are sowing the seed which bears an eternal bloom.

Sometimes it is the outer intel-

lect which is the great traitor against the spirit. The intellect is easily led astray by selfishness and error because it is apt to deny everything but appearances and those forms and forces which may be recognized by the outer senses; it does not realize that the real things of life lie far below and far above the surface and must not be ignored. The intellect has its own beautiful place, but it must be subservient to the higher consciousness of man and must render recognition to truth before it can enter its great realm of usefulness.

Each man owes to himself and to the world to develop his faculties and no man has a right to pass out of the earth life until he has fulfilled his work here any more than he has a right to be a burden to his fellow men while he remains.

Of course that statement leads to the question: But suppose he can not help conditions—suppose he is sick or handicapped by injuries or poverty or some stronger will than his own; it also leads to the reply that the earth life is but a part of the individual expression, that the soul has a recognized center of individuality of its own before it manifests in human form and that whatever the manifestation of form or condition—it is but the effect of past causes, the reaping of previous sowing.

The universal spirit substance has many and varying qualities and the individual expression of that spirit substance attracts to itself exactly the energy which harmonizes and qualifies with itself.

A dog quality of soul or individual expression will attract to itself a dog body and conditions harmonious to dog life—and a monkey individuality would not naturally manifest in human form unless as some teachers of metaphysics claim it rose into human expression by completing and elevating the monkey manifestation.

The detail of soul development and manifestation is largely a matter of doctrine and conjecture; you and I may have lived upon the earth in hundreds of forms as we are taught by some schools of philosophy, or we may have lived and may continue to live on other planets as we are taught by other and equally beautiful schools. Those details are non-essential and merely speculative.

But we can reason about our relation to infinite life by our knowledge of our present life. We may always reason by what we know and we know by every proof of our own instinctive response to the truth of our own consciousness of being, that we are a part of that eternal and infinite life and that we are responsible for our own selection as to what part of that life we express.

We cannot escape a thing which really belongs to us by repudiating it or by refusing to recognize it; we can however meet it in the love spirit and if it is the result of something we have sown in hate we can dissolve it in the greatest purifier known; the force of love.

Sometimes we feel that we have been injured, that we are suffering

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from the machinations of people and we feel bitter and resentful and rebellious and we wonder how and why we are so abused. In the first place nothing can reach you and me, unless we are on the plane of its action. How can a thing touch you if you are not near it? How can I feel something if I am so apart from it that I am not aware of its existence? Oh, no, I may injure myself but I cannot injure you. You may destroy yourself but you cannot destroy me unless I invite you and attract you and place myself in range of your weapons.

And then as we develop we not only outgrow the inharmonies of the world but we overcome the inharmonious results of our past actions; we dissolve them with wisdom and love and we sow a new seed of faith and love which we nurture with hope and which we reap with understanding.

When a man grows greater than his past actions he is master of them; when he is greater than his present problem he is master of himself.

Men should be master of themselves; they are certainly equal to whatever burden they have attached to themselves; if a man is capable

of condemning another man in his mind, he is capable of enduring what ever he wished for his brother; the great difficulty is that men do not realize that they are judging themselves when they judge others; no person can even consider a quality which is not somewhat developed in himself, so the fact of his judgement proves his capacity for committing the same deed.

The lover of truth rejoices in the consciousness that he is the arbiter of his own destiny and the master of his life; he loves to know that he can transform himself into a being of light or he can pass his opportunity by and degenerate into negative helplessness until he is forced out of the earth life by his own inaction to wait perhaps until in after ages he again gathers sufficient strength to attract another opportunity.

Oh mighty Cause
There is no thing
Which is not thine.
Oh glorious Love
When thou art Cause
All is divine.
Oh living Truth
When I am Love
Then all is mine.

Between the man who twists things to prove that they are like he thinks they should be and the man who twists them to prove that they are what he thinks they should not be the truth has but a poor show for a hearing.

The truth of the matter is that

few things are just right according to human standards and few are wholly wrong. If they were either there would be but little arguing over the matter. Men instinctively recognize truth that is free from error.

Prayer.

S. A. WELTMER.*



I have been asked to talk this afternoon on the subject of Prayer. I was thinking about this last night while reading Bacheller's novel, Eben Holden, when I came across this question, "If the laws of God are unchanging, what is the use of praying?"

Prayer to the average mind, is a petition which supplicates the Divine Being for assistance; a request directed to, or made of, the highest source man has in his conception; or it is man's appeal to God for that which he needs.

An intelligent conception of prayer makes it as much an expression of thanks as a request for something, and in reality the prayer of a human soul is the effort of that soul to harmonize its purposes and motives with God's purposes and motives. Then prayer is the effort of the soul to rise into a comprehension and alignment with what it considers its source of being. All of the recognition that a man can possibly put into one single expression, is expressed in the prayer of Jesus in the garden of Gethsemane, "Thy will be done."

Prayer is the impulse of the soul to make its will God's will, or God's will its will; God's purpose, its purpose.

In the consideration of the question as to whether prayer does any

good if God's laws are unchangeable I will say that if God's laws were not unchangeable, prayer would be perfectly useless. Prayer would be worse than wasted effort if there were not something in all this universe which did not change, and that something when we discover it is God's law.

Let us study for a moment what this law is and how it operates, and what is its leading or essential principle or purpose. All scientific thinkers, no matter where they belong, whether in material or religious science, agree that there is underlying, producing and propelling all things that exist, emanating from one single source,—the purpose of creation, of perpetuation, and of repair or restitution, and that this law is perfect in all its operations. In creation it is perfect because the thing created contains the element of perfection. The first purpose we discover in the law governing a creation is that it shall perpetuate and develop itself perfectly.

And then if from some means it should become deranged, the same law must come into activity, in order that repair may follow. This unchanging law is a perfect law which produces perfect results. In its recognition of this power the human soul trusts it. Prayer leads man into that attitude of recognition of this law, and the prayers which get the most perfect answers are

*Lecture to students and Patients April 8, 1907.

not so much time addressed to the law, as time addressed to one's light or self.

Perhaps the most perfect prayers that have ever found a place in human words are the prayers of Jesus, because in them there never was at any time a special request. There was always one general request that included all mankind. Not a single soul in all the world was left out in any one of the petitions Jesus made.

In many other prayers gathered from the world's religions there is the one theme running through them,—of the personal enjoyment of of the individual who offers the prayer. But Jesus reaches out and asks for each soul now, and all who should come after him, to be included in the blessings for which he asks. He asks nothing for himself,—only that he might be able with his whole being to bow in humble submission to this perfect law.

And so man needs not so much to pray for the things which he desires especially for himself, because he cannot think of a single thing that he could frame into the form of a petition that is not already his. He has a world here lying about him, and all of this world belongs to him. He has the sunlight, he has the seasons, truly he has everything of which he can possibly think that will satisfy and nourish his mind and body. They are all his. Then there is only one thing for which he needs to pray. Solomon found after he had accomplished everything else that what he need-

ed to have was this law, and he prayed for wisdom, that he might be able to discern what is really true.

So all that man can ask of God that God can give him, is more knowledge, more wisdom. When Mohammed was crossing the desert at one time he preached to his followers of the living care which God has provided,—which he constantly extended over the children of men, and especially Mohammed and—*and* that their whole happiness now, and in the future life, must depend upon the guide His care provided. One of his followers came to him and said: "Father, I am going to turn my camel loose tonight and trust to Providence."

Mohammed answered him "If thou wilt let thy camel and then trust to Providence, thou wilt more likely find it in the morning."

Here away out in the desert region, what we consider a heathen mind knew that God would not do for man that which he had told man to do. God wasn't in the camel driving business. He had discharged his part of the work when he furnished the camel.

I have known some farmers to make a failure of their lives on splendid soil, because the principal cultivation that soil received was the prayer that God might bless it with good seasons and sunshine. They expected God to furnish the cultivation and make the corn grow and the weeds die on the same soil. They were asking God to do some-

thing God had delegated to them to do.

Some taught that there was a narrow way, which if man found it would lead to life eternal. Probably that narrow way is described in these sentences:—What God has done he proposes to keep on doing and what he has given you to do you have to do or it will not be done. You attend to your business and let God attend to His. All the things that God has made He is still making. Every act of the eternal mind is an eternal act, still acting and that without change.

The same philosophy holds good and is just as pertinent to the question today, "Can you by taking thought, add a cubit to your stature? Can you make one hair white or black? Can you create one single cell from which a body can be built? No, that is creation. That was made and is still being made, and the God who made it told Moses in Sinai's thunder that he was a jealous God, that He would not have you do what He had already done, and is going to keep on doing, throughout eternity. Nor will He do for you that which He has given you the capacity, the ability and the opportunity to do. You will have to do these things for yourself.

The great difficulty with most of our praying is that we have been asking God to do things for us that we have to do ourselves. In fact, outside of the recognition of powers and the ability to do things, man has answered every prayer he has ever made or it has not been answered. There is only one prayer man can

not answer for himself that he can ask of God, and that is the prayer for more wisdom—more knowledge. He need not pray for strength. He need not pray for opportunity because opportunities surround him like God's presence, but he can pray for wisdom to see these opportunities. He can pray for willingness to know what he can do. So we will say that man can not ask God for anything except light that he may see, wisdom that he may understand.

All the prayers of the world have been answered when man offered them rightly. Whenever man asks for something that knowledge can give, he is asking in perfect harmony with God's purpose—with God's will, but if he were to pray for God to build him a house and fill it with furniture and after awhile get God's answer, the answer would be "I have furnished you the materials out of which you are to do the actual building. In my forests you will find trees out of which to make lumber and in the quarries of the earth you will find the rocks out of which to build your foundations. But these are the things you will have to do. You cannot create the material for that is already done, but you will have to do the work of building."

When I was in the active public praying business myself, I often prayed to get out of work. I would ask God to do things which I knew I would have to do myself if they were done, but I made bold to ask because it was the custom and because I believ-

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ed then in those things which could not be explained by natural law. But I learned that natural law is God's action in nature that all law is natural law, and back of all those mysterious things once supposed to be due to chance, we find the same law, the same legislative instinct, the same efficient wisdom.

We can simplify the prayers of mankind by understanding that there is only one thing for which man can legitimately ask God, and that is for wisdom that he may know what he already possesses. Prayer is the natural effort or impulse of the soul seeking its source of being and seeking to act in harmony with its purpose. Do you know that when we fully convince ourselves that we are willing God's will shall be our will, our thought is God's thought?

Some one says, "That is rather a far fetched statement." Not so very. Where did you get your thoughts? Do you think you manufacture them in this brain of yours. I do not think you ever manufactured a single thought in that brain of yours. You can catch meanings in that brain that come from your environment, but those thoughts originated in the same mind that made your mind and if those thoughts prove in harmony with the truth they are God's thoughts finding perfect expression in you. If you misunderstand them and get them a little out of harmony with the exact truth, they are still God's thoughts finding imperfect expression in you. What ever of thinking you have

done has either been in alignment with God's thought or a perversion of it.

So we say that all the thought in the world originates in the Infinite Mind and that thought is our name for the movement of that mind. The universal definition of thought is that it is a movement of mind, is the action of mind, and human thought is a more or less perfect or imperfect reflection of divine thought. We do not recognize satan, (even if it exists), as a creator or producer of anything, because if we did then we would have to recede from the position that there is one Creator, one God, one positive Cause of all things.

Then I would say that there is every reason that man should pray, every reason man should understand that all the power he expresses is God's power, all the wisdom which finds expression and execution through the human being is God's wisdom, either perfectly or imperfectly transmitted or reflected. And the constant recognition of this fact, and constant recognition that this power is omnipotent, that this wisdom is omniscient and this power and wisdom is ever present—is a constant prayer.

To the one who at all times holds himself in this position, that he is so surrounded so supported that in this very power and wisdom and presence he has his life, moves and has his being; every breath is a prayer, because it is a breath taken in harmony with the recognition that God is the source of all man's expression, all his power, all his wisdom; and

this is the attitude of prayer.

The answer to prayer is the consciousness within a man's soul that he has found that for which he sought. Jesus, with all the magnanimity of the human soul that would not allow himself to feel one single right or privilege that He did not freely concede to all other men, never found it a difficult matter to include the whole human race in every prayer He offered. He knew God's law did not change and He knew that until man recognized the unchanging character of God's purpose—which was that man should be a perfect representative of a perfect Creator—there would be imperfection, sorrow, trouble, sickness and death; that there would be discords and dissensions, until man recognized that there was just this one source of everything.

Man, in every phase of life where he tries to find a perfect thing and give it perfect expression, whether conscious of the act or not, is in the attitude of prayer; even though he is only a carpenter trying to make a piece of wood exactly square, or a chemist trying to get the exact proportions of some compound. If he is seeking truth, willing to know it, willing to face it, no matter what the consequence, he is using the materials which God has made and given to him, in order to answer his own prayers.

Wherever man has sought perfection he has offered a sincere prayer out of his deeper nature, wherever he has found it he has realized its answer.

Paul in his prayer for wisdom

and strength, prayed to be rid of an annoyance which made him miserable when he would be happy; made him conscious of his weakness when all the strength he possessed should have come to the surface. He made this a subject of prayer and his answer was all sufficient, and that was "My grace, my constant presence, my omnipotent power, my inexhaustible and infinite wisdom, are yours. These are what you have inherited because you are my child. These are sufficient for you. They are all yours, and you can always rely upon them."

Man needs to pray. He needs to seek for truth, for unchanging law, and when he finds it and satisfies himself that he has found it, then he will rest upon it just as certainly as the mathematician who finds the solution of a problem will rely upon that knowledge in the future.

But man is not so interested in finding the perfection in his own being as he is in seeing the perfections of things outside of himself; his prayer to know himself has not been so great as has been his prayer to know the possibilities of the square and the crucible.

One of the first things that Jesus taught was that man is related to God as His child, that in his spiritual nature he is His offspring, God being the father of all. He calls this relationship of the child to the Father, the kingdom of heaven, and he tells men to seek that first.

Seek and know this relationship and then you know that if you will always keep this thought in mind

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you can see the things of earth and you will find out that God's wisdom will guide you into possession of the things you want and you will find strength adequate for all the various efforts in which you have to engage to acquire them. You can add them all to yourself but you must first find you are entitled to them. You must first find that they are all yours, because you are God's child and the Father will withhold no good thing from a child of His.

For what can man ask which he does not already possess? He possesses strength, he proves that by his movements and his actions. He possesses a certain degree of wisdom because he understands some things. And when he finds other things he does not understand, he needs more understanding, more wisdom. Then he must look to that higher source, he must trust that higher self.

That higher self of man is like God. This lower self is like the earth to which it will return. It is full of limitations, but the higher self has no limitations. Its expression is limited only by man's unbelief. If man believes he is entitled to all the good there is in the world, then he is open to the good. But if he believes that there are certain evil things, this does not bring him the evil because evil does not exist, but it shuts out the good which would come in, until what does come in is dwarfed, and as the advancing world about him goes on to perfect itself along all lines, he shuts more and more the good out of his life by considering some things evil, and so falls behind.

Man's great prayer should be always upward, seeking to find out what he is and to acquire the wisdom to properly dispose of, or conduct what he has.

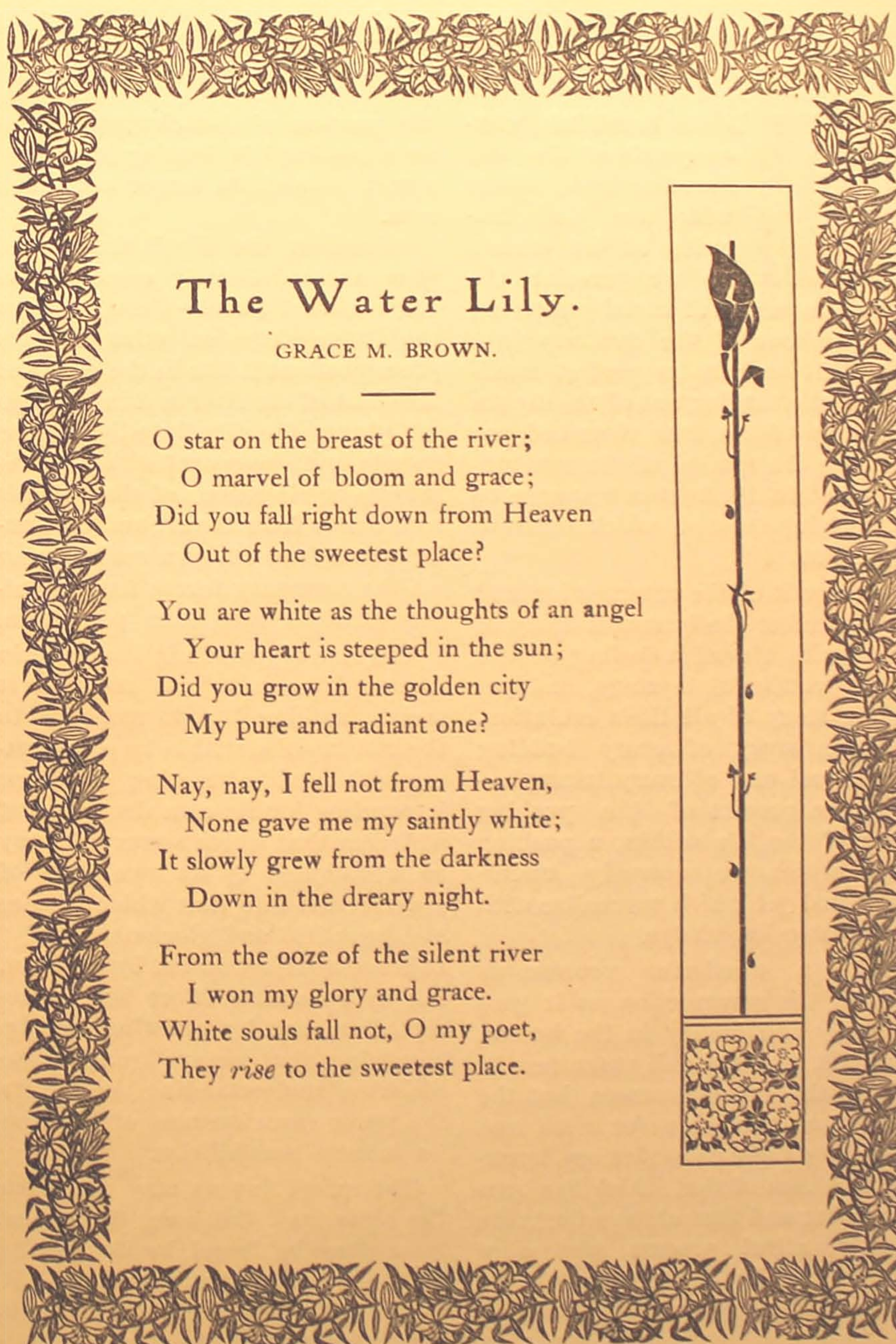
Whenever man finds the true things of life as they exist, whenever he finds his true self, or the true self of another individual, he finds something that is indestructible. His body is something he possesses. His true self is what he is.

Then to sum up. Thought is a movement first of infinite mind which we express from one to another. It is infinite purpose more or less perfectly expressed through the human mind.

Then the burden of every man's prayer should be to know all that can be known. Let us see the truth. Let us know what is perfect, and let us as we have determined that there is a perfect law which guides us, which made us, sustains us and perpetuates us, know that law and let it govern us. If we recognize this every moment of our lives—that all the power there is, is God's power all the life there is, is God's life, and we are either perfect or imperfect expressions of the God that is in us, we can easily join with the note of Gethsemane and say "Thy will be done."



If a man would register all his opinions upon love, politics, religion learning, etc., beginning from his youth and so go on to old age, what a bundle of inconsistencies and contradictions would appear at last.
—Swift.



The Water Lily.

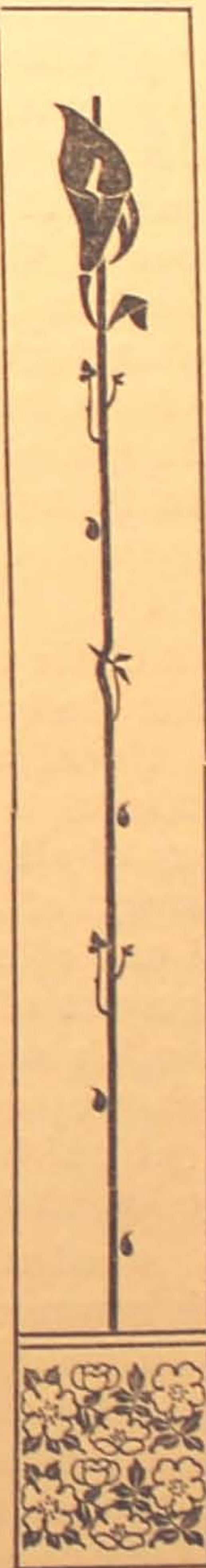
GRACE M. BROWN.

O star on the breast of the river;
O marvel of bloom and grace;
Did you fall right down from Heaven
Out of the sweetest place?

You are white as the thoughts of an angel
Your heart is steeped in the sun;
Did you grow in the golden city
My pure and radiant one?

Nay, nay, I fell not from Heaven,
None gave me my saintly white;
It slowly grew from the darkness
Down in the dreary night.

From the ooze of the silent river
I won my glory and grace.
White souls fall not, O my poet,
They *rise* to the sweetest place.



Resurrection.

NONA L. BROOKS.



IN the beautiful waxen petals of the lily bursting into bloom with the God impulse of its center, do we perceive the exquisite result of a daily striving to grow out of the darkness into the light and in its perfect manifestation emerging out of the depths and ooze of the dark river bed, we may see the symbol of the soul unfoldment in its human response to that divine impulse which leads to perfection.

We speak of the resurrection and we remember the beautiful story of Jesus with almost a feeling of awe in its wonderful mystery, and yet it is a story of all life's evolution. It is the story of every budding flower bud and of every triumph—it is the process of the pushing forth of the life within, a pushing forth which we scarcely understand and yet which we realize with the greater knowledge.

What a wonderful process is that of the resurrection as it goes on daily and hourly in the human soul. It may not daily manifest itself to the external senses, but the continuous process never rests, and some day there is a glorious bursting to bloom of that which has been preparing and formulating for years. This beautiful process may even imply a daily dying—for the old must pass away to make room for the new, and death is only part of

the process of the changes in our never ending life, leading to our resurrection and its larger consciousness.

"Consider the lily," that most pure, most delicately exquisite of all earth's flowers—Consider how the divine impulse stirs in the protoplasm as it lies in the ooze and the slime of the river and in its darkest places the lily intelligence responds and co-operates with the infinite intelligence of the all-life as it draws from the air and the sunlight and from its own environment all the necessary forces for the fulfillment of its own fair perfection.

The law of growth is the same in human life—it rejects nothing, it resists nothing but it responds to the god impulse within by co-operating with and attracting all that it requires for its own development and even that which seems vile may be transmuted by its own force of resurrection into that which is pure and beautiful and glorious.

It is not by rejection but by infusion, not by strenuous effort but by acceptance, not by resisting but by absorbing, that we are brought into the true understanding and into the purer consciousness of life and its infinite possibilities.

The rarest flowers may rise from the slime and the ooze, the purest gems may be found in the depths of the most barren plains of the earth and the fairest freest souls may emerge from the deepest shad-

ows known in human environment.

In the heart of all things there is beauty, in every environment is some light and in every human soul is sufficient love to transform the dark places and to transmute the bleak environment into a habitation of joy just as the lily rises from the slime of the river and transmutes its ooze into the perfect purity of its own lily life.

He who takes the attitude toward life that its every condition has its own sphere of beauty, is he who sees through the eye of God—through the highest of himself and he will quickly unfold into the pure and perfect expression of his ideal.

The process of the resurrection is most beautiful, it is one of perfect trust and harmonious co-operation but its fulfilment is more glorious because it is a realization and a completion, a truly perfect result of the action of a law which declares itself perfect.

And it is the mission of this great law to bring perfection out of imperfection and to transmute the darkness into light. This marvelously intelligent law knows that in its most crucial test the soul finds its sure deliverance, knows that out of the slime and the ooze of the river comes the most exquisitely fair blossom its pure wazen bloom symbolizing so completely the resurrection and the life.

So we need not fear if the way seems dark, no path can long remain dark to the eye which sees through love, no way can be narrow to the soul that walks with God.

There is much to learn and there is much to do; we may feel that we have not found our own true sphere of action, but we can always demand with unselfish desire whatever work is most useful for us, so that we may express in our daily lives the love that will enable us to transmute the slime of the sordid into the glory of the pure.

That is the true uplifting of the soul to God with the blessing of transmutation; the daily resurrection lies in the giving of oneself to the work which makes one an instrument for the action of the law.

Individual resurrection is the constant unfoldment, the constant transmutation, through love of the external into the fulness of a conscious recognition of unity.

And as the lily rises out of the slime and the ooze, out of the deep silence of the dark waters, so shall the soul of man rise through his human environment out of the deep silence of his own nature into the glorious consciousness of his true relation to infinite life; in his resurrection shall the light of truth enfold him and he shall "walk with God."

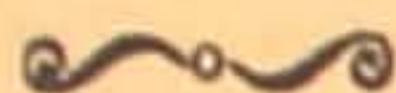
* * *

Conditions, and other men can place bonds on a man but no one but himself can make him a slave.

* *

As universal a practice as lying is, and as easy a one as it seems, I do not remember to have heard three good lies in all my conversation, even from those who were most celebrated in that faculty.—Swift.

“Ambition”



“Let me work while it is day,” he cried, “for the night cometh wherein no man can work.”

He turned to his allotted task, but shut out the beautiful world around him.

Then Faith prayed to enter. “Do you believe in me?” she asked.

“I have no time for creeds or dogmas” he replied, “I have faith in my work and in myself, and that is all I desire.”

But the voice of Faith would not be stilled.

“Of what benefit is your toil if there is no eternity—if your art crumbles to dust never to revive again?”

“I can only answer that I do not know; no one knows. They may reason and philosophize, but there is no proof of a hereafter. All I can do is to *produce*, *produce* were it only an infinitesimal part of a product.”

And then Faith cried, “I am the substance of things hoped for, the evidence of things not seen.” But she saw that he heeded her not and she turned sadly away.

And then suddenly Sympathy appeared before him. “I need you,” she cried. “Do you not know that without me what you accomplish will be cold and colorless, and never touch the hearts of men? You believe you strive to aid humanity, but search well your soul and see if Pride and Ambition have not sown their seeds within. Do not think that you can be a law unto yourself.”

But he only pushed her aside, and Sympathy left as swiftly as she had come.

Last of all came Love, so softly she knocked that he heard her not, but she opened the door and stole in and took him unawares.

He felt her presence before he saw her, and when he met her beseeching look, he cried out, “Go, I can do naught while you are here, you stifle me,” and Love stood silent.

Again he called "I fear you. You make me suffer, and I can not give myself unto my work."

And then Love spoke. "Oh man," she said, "Have you not learned that if you have not known me your work is worthless? Of what advantage is the vain glory you will achieve if you know not love? You speak of suffering, but without it there is no true happiness, and does it not compensate for all?"

But she only angered him. "I cannot listen to you now—later—perhaps."

But she rejoined, "Love does not come at your beck and call. If you thrust me out now I shall never return." She paused a moment on the threshold, then softly glided away.

His head whirled, his hand trembled; he could do no more that day. "Fool, that I am to be affected by such a weak thing as Love," he said. "I will allow nothing to come between me and my work."

The years rolled on and at last his task was finished. The child of his brain was before him. Soon fame and riches came rushing in but they did not satisfy him, his life was empty.

He sought out Faith, but he could not grasp her now; the truth that seemed so easy to understand in youth, evaded him in later years.

He craved for Sympathy, but she stood aloof, saying: "When I needed you you would not aid me, and now another has filled your place."

He scarcely dared to breathe the name of Love, for he knew that she had gone never to return.

He turned in wrath upon his work, "For you I have striven, and this is how you repay me. You are as hard and cold as my life has been. *Thus* will I destroy you."

He gazed a moment at his ruined hopes, then bowed his head in sorrow, for he was alone.

KATHERINE S. JOHNSON,
Littleton, Colo.



Associate Editors' Corner

COZY CHATS.

GRACE M. BROWN.



OW really, dear Mr. Prophet, we protest. It was dreadful enough to have you tell us about the big splash that engulfed our sparkling gem of Galveston—it was more than appalling to have you warn us of the crushing out, in the midst of its gay abandon and joyous freedom, of our playground of San Francisco;—but the latest warning of danger to our glorious New York with its marvelous structures, its mighty energy and its magnificent strength, is too utterly awful:—Please Mr. Prophet go way.

They say—all these wise prophets—that a big wave and a big shake are coming along in the very near future—which will be attracted by the concentrated iniquity of our gorgeous city with its great white way and its labyrinth of slums and will just sweep it right off the planet—a good deal as Atlantis was dissolved in the vortex of its own misdirected energy.

Now the prophets do not express it just that way—they simply say that a tidal wave is almost due which will engulf New York and Brooklyn and even play havoc with part of the Jersey coast,—but they do add that maybe we can all help to avert this approaching disaster

with our positive and concentrated thought energies for good.

So if it is true that our human thought forces can protect—it is equally true that our human thought force can attract—which makes it all the more plausible that we can co-operate and focus our thoughts for harmony, and direct them into the center of the earth where they will be utilized in its own protection.

Walter DeVoe, and several other well known writers and students of the law of Nature's finer forces, have sent an appeal to the truth students of the world for united thought on these lines and I think we shall all respond, for every student of esoteric law realizes the mighty power of thought in its relation to every manifestation of universal energy.

Men have grown too wise to dispute the wonderful power of thought; every reasoning thinker recognizes the direct result of his own thought action and he is commencing to recognize also the vital effect of communal or co-operative thought force.

This conscious generating of harmonious thought forces is a beautiful idea, isn't it? And it certainly is about the most useful practice imaginable, whether we send the result of our thought creation into the earth or whether we just luxuriate in it ourselves and so radi-

ate it in our own immediate environment.

After all the only thing which can possibly interfere with any perfect action of the law so far as human environment is concerned, is imperfect human thought action.

And what is imperfect thought action?

Now that is a big question to be sure. It implies a dissertation on purity which would take a week instead of an hour, because it stands to reason that any blocking of action must be caused by something out of place and that is what impurity is;—misplaced atoms or misdirected energy.

You see things are not half so complicated when we are willing to turn the light of reason upon them and so answer our own queries.

Just a little clogging of the mental machinery causes confusion and then comes more misplaced atoms, and more misdirected energy—until the first thing we know we are blaming some one else for our own hurts,—because the clogging always hurts,—and then we are cross, and sad, and sorrowful, and the next thing we know we are “sick” or poverty-stricken or even sinful.

We all have different standards of purity and if we would each be perfectly true to our own individual standard, the whole world would be purified in a very short time. Because we each know, way down in the heart of us, whether we are clean-souled, and honest, and true to our own convictions or not; we know whether ours is the wisdom of

love or pride; we know whether our hands are outstretched to wreck or to save,—and maybe we know in our heart's deep center whether we are not partially responsible for some of the catastrophes of the hour.

For we cannot separate ourselves from each other, either upon this planet or in some distant realm. When you and I aim a blow at each other we are stabbing ourselves. When we think another man's hand is against us; it is our own hand—soft and delicate, though it may appear—which is the fierce hard accuser.

No, no, revenge is not sweet—it is the most terrible weapon in the world for self-inflicted agony. You and I know this and yet, like the captive wild-bird beating its head against the bars of its cage when the door is wide open,—we refuse to be still long enough to see the truth of that most evident fact.

The world is not so much in need of teachers as it is of practitioners—if we would only do some of the things we know—if we would only use some of the energy in concentration which we expend in seeking for more knowledge—our understanding would be intensified and our work in the world far more valuable.

So, Mr. Prophet we have changed our minds—we know you are right:—the dear Planet is woefully threatened, for the disturbed thought forces are riding rampant on the sea of destruction.

No wonder you can see the darkening cloud rising from the con-

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fused mental forces of humanity, as it beckons into universal depths for a responding energy, and no wonder that you send an appeal unto men that they may be still and avert the great danger.

Let us not sing the song of our own doom, but let us heed the warning of the great souls whose eyes are open, and whose ears are attuned to the voices of the silence.

Let us know that all impending evil may be dissolved in the pure, limpid waters of love.

Let us add to its great current by giving and being and doing love.

And the earth shall be saved by the pure human love of its children.

MUSINGS.

Ernest Weltmer.

CHOICE.

Are we free to
do as we please?
Are we really?

Does not each one recognize something back of or above himself which is greater than he, and controller of his actions?

And if we are free to do as we choose—what makes our choice? Is not that, whatever it may be, what makes our action?

What are we anyhow? Do you know? I confess I do not. I have heard people talk who said that *they* knew, but when they had finished telling, I decided for myself that their self-confidence arose rather from complex confusion than from clear conception of what they were talking about. Maybe they did know though, and I could not understand them, maybe. I will go

even further and plead guilty to other ignorance; I do not understand how one is to know whether we are free to do as we please unless he knows what we are and what makes us please to do any certain thing.

Now I do not know about this. Sometimes I believe one thing and sometimes I believe another. I will copy here some paragraphs from a letter I wrote not long ago when I was believing one answer to the question.

Here is what I wrote:

"Perhaps I am a fool. Guess so. Have always thought so more or less, but the fool is rarely known to forego one atom of his folly and I suppose I will have to live out my "karma". At any rate I seem to be doing so. But I am what I am, so is everyone else, whether he believes in that illogical fallacy of exercising choice, or not.

"For that matter a comprehending weather-cock would say that he was exercising choice when he wavered and hesitated before settling to point steadily in one direction. And again he would say he was exercising his divine right of choice when he stuck fast and pointed in one direction in the face of every wind, and yet again he would say that it was from choice that he pointed to one side of the true direction of the wind after a flying stone had struck and bent his tin tail.

"But you bet we are choosing beings even if our choice is mostly dodging, and the remainder of the

time we choose to do what we feel we have to do.

"But in spite of the foregoing, I feel perfectly free I assure you—as free as one spoke of a wheel—it can choose to stop turning but it doesn't and I could choose to be different but I don't. And you could stop being useful to man and become a well-dressed, empty-headed annex to a card-club but you don't; and we could all do different but we don't; and why? Oh because we don't choose to! Why certainly what could be more simple?

"Of course it is not that we do as we do, for the same reason that water runs down hill and rocks lie still on the same hill-side; that apples go down and balloons go up; that one animal eats flesh and another vegetables; that the fish swims and the bird flies. Not at all. It can't be that we but react to certain demands from certain natures, and comprehending the act and seeing that we have wavered and that there are also other actions not the same, which seem possible to us, think we have chosen not from necessity, but from free-will—whatever that may be—to do as we do. No this is certainly not so, but remember the weather-cock."

These are just some stray thoughts. I'll let you puzzle out the answer for yourself.



Some men tell us
MYTHS. that myths are necessary—that the mind in some stages of its unfoldment

needs this interpretation of its experiences. I do not think so—I rather think that making and telling myths is a dangerous practice, for men who learn them as children, are apt to believe them as men and so start a movement which gathering force as it progresses, will make their posterity the dupes of a false belief that has come to be accepted as truth.

Some of the world's religions have had this beginning and all of them have suffered some from this cause. Myths which formerly symbolized the emotional experiences of a people have come to be accepted as verities—and the real truths they contain are lost to the men who believe them.

There is always a chance that a parable will come to be accepted as an authentic description or a narrative of facts and even the form of expressing an idea often comes to mean more to men than the idea itself.

No, let us have truth as nearly as possible and see things in their true light, not through the distorting mists of poetical picturing.

Some say it would be dangerous to remove all the illusions from life—that men would lose their inspiring enthusiasms and that without these there could be no progress. Perhaps this is so—but I do not believe it. I think that enthusiasm is more a matter of digestion, strength and number of years than of delusion altho' I'll admit that the last is oftentimes responsible.

But then what if it should rob men of some of their enthusiasms to

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dispel their delusions? Would it not also save them from disappointments? For an enthusiasm that is based upon a false view of things can have no other outcome than disappointment. And what is more deadening to effort than to have the toiler who has at last attained the prize, taste it to find it dead sea fruit? There is not much chance for another enthusiasm along that line, then—and every other thing will be believed in a little bit less for this disappointment.

One should always be careful to distinguish between the real and the counterfeit, between the form and the idea, the symbol and the truth, and between the myth and its foundation.

Then indeed, will the houses he builds be reared upon foundations of stone which no tests can find faulty. But let him try to build on a foundation of faith in the literal truth of one of the world's myths, and he will find that he has to continually change his position to survive, even in times of calm and that storms of trial instantly tumble his castles about his ears.

And the man who has to believe a lie in order to have an enthusiasm is not worthy of such a treasure and is not fit steward for such an estate.

And we do not really need this sort of romance so much, even for the lover's and the dreamer's world. Let us have the romance of reality not the romance of appearance.

It is the child of man which seeks the romance of fiction—the man of man seeks and finds a far

deeper and more beautiful romance in fact, the child is interested in the gaudy colors of his wings, and the fairy stories built around the butterfly while the man is interested in the wonderful changes that take place in the organism during its growth.

The child of man enjoys the fiction of believing his sweetheart perfect when he really knows she is not, while the man of him enjoys the fact of loving her in spite of, and for, her imperfections—in loving her as she is—not as the child of him would try to convince him that she is.

No, let us have as much truth as possible. Even then we will believe too much that is false for it is inevitable that some imperfections will exist in our conception of things.

When a spade can't be called a spade it is better left entirely alone and when it can you will make better use of it to recognize it in its right name and quality than if you call it something else and give it qualities in your conception of it which it does not possess.



I never heard a finer piece of satire against lawyers, than that of astrologers when they pretend by rules of art to tell when a suit will end, and whether to the advantage of the plaintiff or defendant; thus making the matter depend entirely upon the influence of the stars, without the least regard to the merits of the cause.—Swift.

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S. A. WELTMER, Editor.

GRACE M. BROWN, ERNEST WELTMER
Associate Editors.

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EDITORIAL.

In at least two states of the Union the American spirit of fair play has begun to show itself in connection with medical legislation.

In the Arkansas and Illinois Legislatures two measures are being considered which will tend somewhat to counteract the pernicious effects of the unconstitutional enactments which have become the fashion of late, by starting a move in the other direction.

The Arkansas bill would make it possible for graduates of reputable chartered schools of the New Therapeutics to register their diplomas and practice in that state, as the M. D.'s do in some states. This will put the drugless healers on the same footing as the others and at the same time protect the people from the pretensions of those who have no knowledge of the new method of healing.

In the Illinois Legislature an amendment has been added to the bill introduced by the representa-

tives of the American Medical Association which makes it inoperative except as concerns the M. D.'s themselves. The friends of this amendment claim that the doctors should legislate only for themselves and that they have no business trying to regulate anyone else. This sounds something like right. If both sides will keep out of it or else confine themselves only to their own side, there will perhaps be some chance of fair play, but when one side steps in and begins to try to regulate the other side there is sure to result injustice.

Our editor, Prof. S. A. Weltmer, who is now in Arkansas, has spent two weeks in Little Rock, explaining his healing methods to the members of the Arkansas Legislature and has made one trip to Springfield at the request of members of the Illinois Legislature. To such good purpose has he worked that the Arkansas bill has safely passed the House and stands a good show of succeeding in the Senate, and the amendment has been adopted as part of the medical bill before the Illinois Legislature.

In speaking of his experiences in this connection, Prof. Weltmer says that it is only necessary to explain to the majority of the unprejudiced legislators that we only want justice, to enlist their sympathy. He thinks that it is only a question of time till we shall have medical as well as religious freedom.

Ernest Weltmer.



Licensing Boards, Public Frauds.

R. C. BAYLEY, A. M., M. D., D. S. F., Dentist, Ill.

The Supreme Court has decided that the Pharmacy of Illinois Act of 1899 is void. No person in the State could compound Medicines or sell at retail drugs or Medicines without a license from the State Board. The act is declared to be invalid on the ground of discrimination. The Court says: "A law which thus invests any board or body of Officials with a discretion which is purely arbitrary and which may be exercised in the interests of a favored few, is invalid." The Constitution of the State says that the Legislature shall never grant to "Any corporation, Association or individual any special or exclusive privileges, immunity or franchise whatever."

The Legislature of Illinois enacted an anti-trust law with this proviso; "Penalties against consolidation shall not be held to apply to livestock and agricultural products in the hands of the producer or raiser." "Such an exception," says the Supreme Court, in declaring the law unconstitutional, "is absolutely forbidden by the fourteenth amendment to the Federal Constitution."—The Court further said: "No Legislature can divide those in trade into two classes and make criminals of those in one class while allowing another and favored class engaged in trade to do the same thing with impunity."

The Medical Practice Acts divide

practitioners of Medicine into two classes and makes criminals of the one class for doing that which the other class may do with impunity. In almost every State, one class of Physicians is permitted to practice Medicine without passing a technical or other examination, before a Board of Examiners, appointed by the State. They are simply required to file a diploma with the clerk of the county in which they propose to do business. All who attempt to compete with them on equal terms are made criminals in the sight of the so-called law. Such discrimination or exception of this kind is absolutely forbidden in one trade or business, it is, by all rules of legal interpretation equally forbidden in all trades and avocations. The professional man has never been made an exception to the general rule by the National Government or the United States Supreme Court. The States only have by or through political demagogues attempted to do these devilish things. On this subject Mr. Justice Field said. "With the adoption of the amendment the power of the States to oppress any one under any pretense or in any form was forever ended, and henceforth all persons within their Jurisdiction could claim equal protection under the laws. The fact is and the law is, that no State, even with process of law, shall deny to anyone within its jurisdiction the equal protection of the laws."

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In 1892 Mr. Justice Harlan, on behalf of himself and Mr. Justice Brewer said: "I fully concur with Mr. Justice Field that since the adoption of the fourteenth amendment, no one with the fundamental rights of life, liberty or property, recognized and guaranteed by the Constitution of the United States, can be denied or abridged by a State in respect to any person within its Jurisdiction."

Since the publication of "The

Legal Status of Doctors Everywhere Under the Flag," quite all the Courts have decided that the position therein declared is correct whenever the gross illegality of the Medical Practice Acts have been decided upon, and it is confidently believed by all honest thinking free people, that the time is not far distant, when the taxpayers of Illinois will put a stop to the public robbery of all such legislation as the Medical Practice Acts.

World New Thought Federation.

ERNEST WELTMER.



At the meeting in Chicago, last October, the Federation membership was divided into districts. The Eastern District comprises all of the territory east of the Allegheny Mountains, the Central District, the territory between the Alleghenies and the Mississippi River, and the Western District all of the territory west of that.

The Central District held a very successful meeting in Chicago last winter, elected officers and made arrangements for a convention during the coming summer. The Eastern District has had no meeting so far, and so far as I know has made no arrangements for one, altho there has been one New Thought Convention held in that territory this spring. I refer to the meeting of the New Thought Metaphysical Alliance which has just held a convention in Boston. We hope to have

a report of this meeting in the next number of the magazine. The New Thought Metaphysical Alliance is not affiliated with the W. N. T. F., being an alliance of the New Thought societies of the New England states so that does not really count as a meeting of the Federation.

Neither has the Western District held any regular meeting as yet, but a temporary organization has been effected and the officers of this temporary organization have made arrangements to hold an Organizing Convention at some convenient point in the Western's territory in the early part of July.

The committee which has this in charge is composed of the following members:

Nona L. Brooks, 864 Clarkson St. Denver Colo., Chairman, Mrs. Jennie H. Croft, 913 Tracy Ave., Kansas City, Mo., Ernest Weltmer, Nevada, Mo., Mr. C. S. Tisdale, Gains-

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ville, Mo., Mrs. Josephine Wilson, 528 12th. St., Oakland, Calif., Dr. W. R. Price, Long Beach, Cal.

It has not been decided yet just where is the best place to hold the Organizing Convention, but I think that it will most probably be in Denver as that city is about the nearest to the center of population of this big district. As soon as the meeting place is fixed upon, it will be announced in all the New Thought magazines.

All who are residents in this district and those who are not, are cordially invited to attend the meeting.

I am in receipt of a letter from the Finance Committee of the Federation in which they make a very strong call for funds for the prosecution of Federation work. There is printing and clerical work to be done which requires money which must be obtained by voluntary contributions.

All who wish to contribute to the Federation resources in any manner should address the chairman of this committee, Mr. M. A. True, in care of J. D. Perrin, 786 So. Central Park Ave., Chicago Ill. If every one would contribute only a little of either effort or money, or both, it would be no difficult matter to raise the required amount to car-

ry out all of their plans. The officers we have in charge are capable and earnest and will make the work a complete success if they have the funds with which to work, but they cannot do any thing when hampered by the lack of money to have even the most necessary printing done. I know this from experience. I hope that every one who has an interest in the spread of New Thought teaching will do what he can to help the work along in this channel.

Alice B. Stockham announces that she and her associates are to have their usual summer camp at Williams Bay this year. In writing about it she says:

"At Vrilia the finite mind becomes conscious of the infinite and imbued with the Vril spirit, all work ceases to be drudgery, and one becomes so in harmony with the verities of life that he is victorious in every situation. At Vrilia, all meetings and all recreations lead to this victory.

"Our present plan is to have a Sociological Conference beginning June 21st, and continuing ten days, an Educational Conference in July and a Metaphysical and Philosophical Conference in August. Between times we will study Emerson, Whitman and Carpenter."



Monthly Metaphysical Review

Edited By ERNEST WELTMER.

Winstead, Conn., April 6.—The Reverend George M. Smith, of Great Barrington Mass., is increasing the membership of his church in a novel way by hypnotizing the people, especially the young.

His ability as a hypnotist and mental telepathist has become so well known in Berkshire County that the church may have to build an addition to accommodate the crowds that now come to worship at his church.

The Reverend Mr. Smith says he does not give the demonstrations for the purpose of show, but rather to inform himself upon the merits of claims made for his hypnotism and telepathy. Dr. Smith is able to place four or five subjects under his control and have them do all manner of things by suggestion. He says that after control is once gained, anything can be accomplished very easily.

His subjects eat horse-radish for candy and raw potatoes for luscious fruit grown in California. They are unable to arise when told they cannot; likewise unable to sit down, imagine themselves on roller skates, and fall down, make speeches in foreign languages, are frightened at a lead pencil when told that it is a hot iron, and do all manner of things similar. He is also able to make his subjects rigid and to keep them in any desired position until the spell is released.—St. Louis Republic.

Now isn't that rich?

But that is not the first time that hypnotism was ever used in a church by a preacher.

If a student of hypnotism becomes discouraged with his method and wants to know just "how it is done" he can find out by observing a successful revivalist preacher. Of course the revivalist does not call his a hypnotic art, and he does not

produce the appearance of sleep generally associated with the name, but he induces a condition of suggestibility and then employs it to attain his aims in practically the same fashion that the ordinary low grade stage hypnotist goes about it.

There is a difference that the latter perhaps knows more about what he is really doing, and more honestly claims his art—but the results are not more different than the same operator will produce by using different methods.

Dr. Smith has an eye for business all right. This is fine advertising and should insure him a good salary and his choice of a church.

His is a more effective and less expensive form of advertising than that adopted by the Rev. S. S. Offutt of Columbus, Indiana, the originator of the scheme described in this next clipping.

Columbus, Ind., April 6.—Rev. S. S. Offutt, pastor of the Central Christian church, has adopted the circus method of advertising his meetings, and it has created no end of talk in and out of church circles. A series of revival meetings are to commence at the Central Christian church to-morrow, and this afternoon Rev. Mr. Offutt announced the coming of the meetings with an automobile parade.

The parade formed at the church at 1 o'clock this afternoon and there were fifteen machines in the procession, on which were banners with the following inscriptions: "Columbus for Christ." "Come to

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

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Condensed Ideas Fifty parts
Timely Criticism..... Forty-five parts
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Warning:—After twelve months treatment the
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Kindness to men; not merely to dogs and
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tries to take a sensible view of life and
give you a better knowledge of your race
in its workings. Not for shrinkers but
for thinkers, believing that the joy of
life consists in sane, wholesome living.

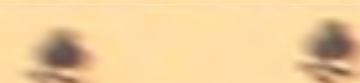
If you read Humanity some of your
cherished ideals may be shattered, per-
haps an idol or two tumbled into the
dust, but you will keep on reading just
the same and you will laugh for many
ideals are ludicrous and most idols are
not worth worshipping. Truth without a
sugar coating is often bitter, however
now and then 'tis humorous.

Send us 15 cents for Three Months
Trial subscription. You will like it.

Humanity P'tg. & Publishing Co.,
1817 Market St., St. Louis, Mo.

Our Meetings and We Will Do You
Good." "Where the Bible Speaks, We
Speak; Where the Bible is Silent, We Are
Silent. "Revival Services Commence at
the Central Christian Church April 7."

The procession moved on all the prin-
cipal streets of the city and from time
to time Rev. Offutt made oral announce-
ment of the coming meetings from a ma-
chine in which he sat beside Rev. W. H.
Fook, pastor of the Tabernacle Christian
church here. The services will be con-
ducted by Rev. J. O. Shelburne of Cleve-
land, Ohio, and Prof. Robert Knight will
have charge of the singing for the meet-
ings. The St. Louis Globe Democrat.



The man who is mentally lopsided has
the easiest road to notoriety, and often to
fame. It is the freak that attracts at-
tention. One three-legged calf makes a
bigger fuss in the world than all the four-
legged ones. And so, many a man becomes
famous, founds a sect or creates a phil-
osophy, whose proper place is in a psy-
chological museum.

It is not so hard to be a Tolstoy, or a
Nietzsche. The one makes a deity of Weak-
ness, and the other of Strength. But it
is tremendously hard to hold the normal
balance between these two—to be at the
same time sympathetic and masterful—to
know when to have the hand open and when
to have it shut.

It requires little mentality to be either
an anarchist or a Russian Grand Duke. In
the first case, you have merely to abolish
all government, and in the second case, all
liberty. But where is the statesman who
can blend liberty and regulation in perfect
harmony?

It is easy to be a demagogue, and to
yell flattery to a cheering mob; and it is
easy to denounce the mob when you are
safe among the aristocratic few. But the
real patriot is he who dares to tell both the
mob and the aristocracy the truths that
they need to know.

It takes little brain voltage to be a
drudge, and none at all to be an idler.
But he is a rare man indeed who can prop-
erly combine work and play in such a way
as to bring the best results in the devel-
opment of his own personality.—Altruism.

Get one thing to do. Then make that one thing the best thing that was ever done in that line. Nothing is so common that it cannot by reason, memory and imagination be made new and uncommon.

How would this do for an ambition—never let it be said of you, "Thou hast been anxious and troubled about many things; but one thing is needful."—Stanley L. Kerbs, in *Business Philosopher*.

One thing which is at the same time most delightful and confusing about the New Thought, is the diversity of opinion that finds expression under this general title. There are almost as many opinions among new thoughtists as among the members of the older systems of healing and religion, or even, among scientists. In these two clippings we have an example which illustrates this point. Here is one writer who says, "Do one thing" while the other man says that the man who does one thing is "lop-sided" and distorted. The careful reader will see that there is much to be said for both sides of the question and that either one may be right, depending upon the viewpoint of the individual and whether he considers "success" or "balance" the more desirable.

A stupendous accomplishment which may be predicted for the new century will be the isolation of the molecules and atoms of a chemical element whose existence has long been suspected, but which thus far has escaped the crucible and test tube of the chemist. Its existence was long ago affirmed by ancient philosophers to be a positive fact, and frequent hints concerning it are now to be found in the writings of advanced thinkers. Its isolation will be the greatest triumph of chemistry; it will prove to be the "universal principle permeating all things and superior to every other element;" it will prove to be the

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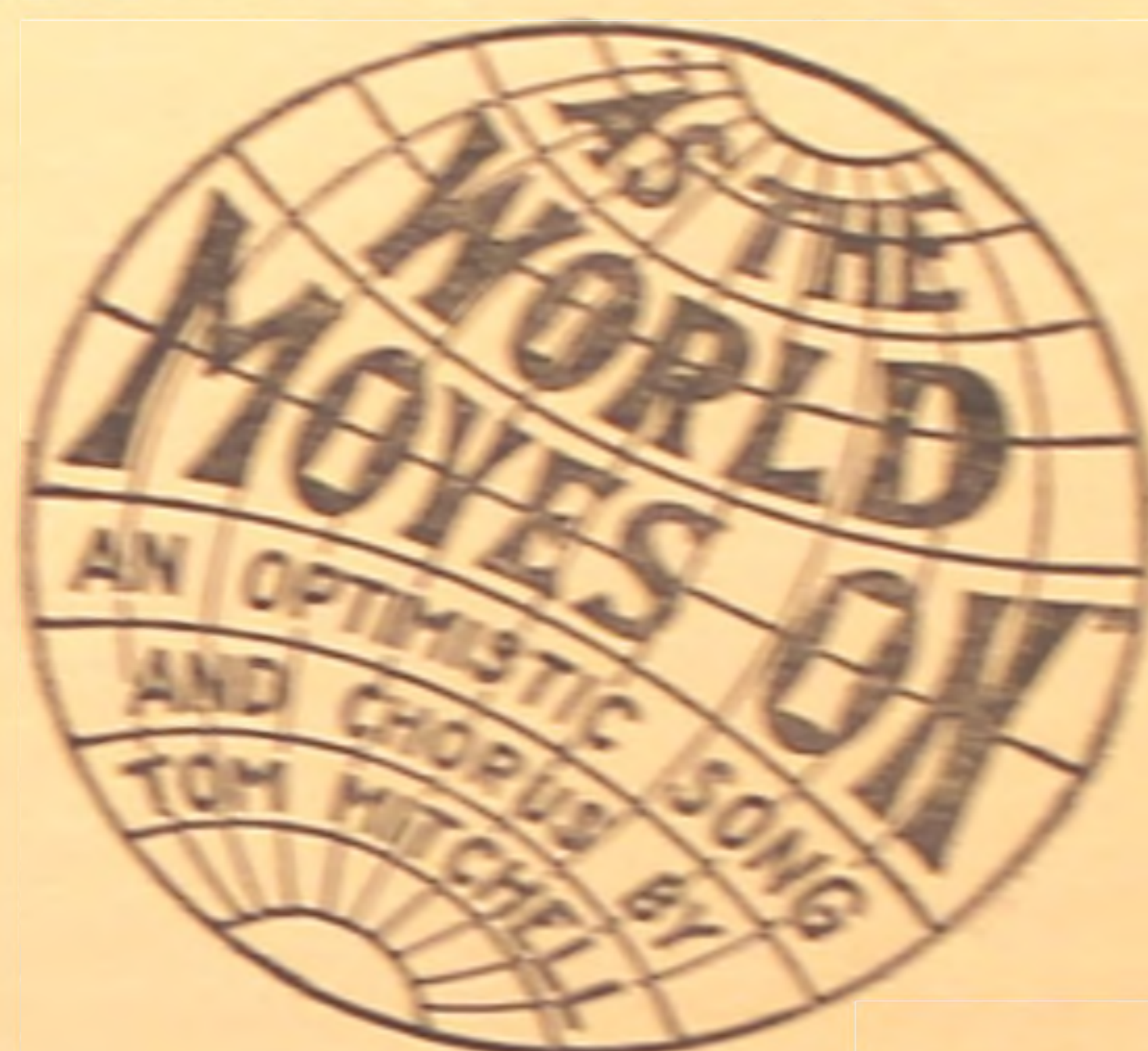
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Large Package, by mail, 30 cents, \$2.50 a dozen
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It Makes You Self-Reliant

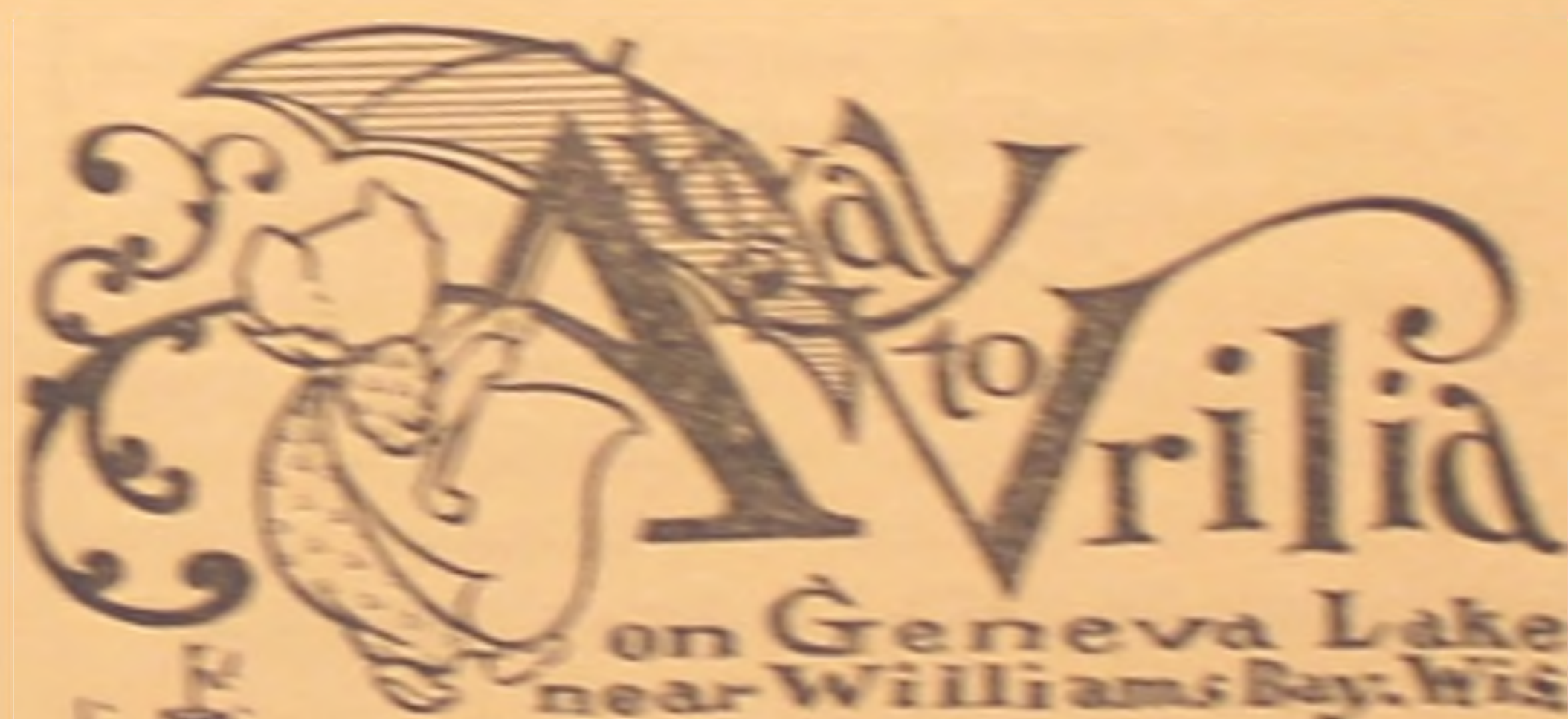


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discussions on philosophy
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THIS book gives a new, scientific, exact and easy method of delineating character, according to the position of the earth, moon and planets at time of birth. It tells how to determine mental, physical and business qualifications, marriage adaptability, etc.

This book throws a **FLOOD OF NEW LIGHT** on all the problems of life, furnishing the **SCIENTIFIC LAW** which goes down into the minutiae of the life of every man and woman as a mirror **REFLECTING HIS OR HER INNATE NATURE**.

It tells one when a child is born what special training it should have, what business it will be adapted to, etc., etc. It is invaluable to **PHYSICIANS** and **HEALERS**, as it enables them to **understand the inner nature of their patients**, and diagnose cases with great accuracy. **Lawyers** can understand their clients, and the employer of labor can decide the real fitness of applicants.

Anyone can easily use this system, without previous study. It is not at all like ordinary astrology.

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I know of nothing more helpful and interesting than to study yourself and your friends by the use of **Solar Biology**. It will call your attention to many peculiar things about yourself that you have not before realized to be true. It will reveal your inner life, character, motives and tendencies. This is the only **GREAT** work of its kind.

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Send Stamp Today.

WILLIAM E. TOWNE.

Dept. 16,

Holyoke, Mass

long sought-for philosopher's stone; its chemical name will be soul; its atomic weight will probably be considerable less than hydrogen—the lightest element known at present; its recognition and isolation will reveal the mystery of life and mind; it will prove to be the most widely diffused and abundant element in nature; and still more astonishing will be the discovery that its quantity is ever increasing—not by creation, but by a subjective transformation or transmutation of the elements standing lower in the scale of intelligence and activity.

It will doubtless be the death of the chemist who first attempts to confine it, as its tremendous dynamic energy would make a small condensed portion of it thousands of times more dangerous and destructive than the most powerful explosive known; nevertheless, it and every other element in Nature, must in time yield to the will of man as knowledge becomes increased.—The Balance.

We have always admired the editor of The Balance for his frankness in expressing his opinions where other men would have kept them to themselves for fear of ridicule, but we do think that he has shown himself more of a scientist than a new thoughtist by this last wild prediction of the discovery of a chemical soul of man. Not that we regard this as a scientific fact or think that it is ever likely to become one we do not feel qualified to say as to that, but that it is scientifically presumptuous and far-fetched.

It seems about as reasonable to talk about isolating force or motion from matter, as to talk of isolating soul. If this editor is right, soul is not intelligent or sensible but is merely a chemical which, in the brain of man and animal gives rise to these phenomena in much the same fashion that the union of hydrogen and oxygen will produce heat.

Instead of studying how to cure appendicitis less inquire how to escape it, likewise the other ills of life, chief of which is mulligrubs. Never knew there was such a disease as mulligrubs? O, Lord, yes. The man who has the grouch habit has them. The first symptoms are a short answer which turneth away friends and business. Next comes the bulldozing, I'm-the-man-who-runs-the-town symptoms, and the last state of that man is worse than the first. A sure cure for mulligrubs is to go behind the building and have a mule kick you twice when you feel them coming on. Then smile for the rest of the day. If you can't smile, grin. Some people think they have the blues, indigestion, loss of appetite and torpid liver, when in fact its mulligrubs. About nine-tenths of the ills of life are attributable to mulligrubs. Santa Maria! Holy mother! deliver us from the grouch and mulligrubs. The Ghourki.

The true student of new thought accepts no material creed or dogma, worships at no visible shrine and acknowledges no teacher except the divine monitor within the sanctuary of his soul. If he receives encouragement from the written or spoken words of others, it is because they voice his own unworded aspirations and yearnings and help him to analyze and interpret the dreams and ideals of his inner life. But humanity has so long been held in mental and material bondage to creeds and conventionalities, to forms and symbols, that many who have caught brief glimpses of the new light dawning and the great truth unfolding, have not the soul strength to stand alone. They must still have their temples wherein they can gather in crowds, content in their limitation and weakness to accept the tenets of some teacher, to serve and worship, parrot like, in accordance with their printed codes.—Uriel Buchanan in New Thought.

The bible teaches the existence of a God, but to the philosopher the bible is no more authoritative than any other book. By all the tests of straight reason, the conventional God of the Christian is an im-



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possible God, being the crude product of mere imagination. The God of each Christian is a peculiar God, built out of the particular Christian's particular fancy. The common attributes of the Christian's God are those of man, impossibly infinitized. Rational conclusion excludes the Christian God.

It is, perhaps, something less than normal not to feel that there is a God, but feeling is not reasonably dependable. Emotionality, like everything else in the universe, is sub-related to intellectuality. Intellect is necessarily antecedent to all possibility, so that it constitutes the court of final appeal. This statement must be conceded to be true, because, in the last conclusion, mind and matter merge into identity. God must be intellectually sought and found—if found. The Balance.

• •

A New System of Suggestive Therapeutics.

Port Jervis, April 6.—Amos Williams, of Clareville, 70 and rheumatic, received a great scare tonight which made him as spry as a youth. A bear was reported in the vicinity, and Williams at dusk saw in a field what he took for the bear.

With a yell he threw away his cane, forgot his age and rheumatism and ran like a deer to the home of David Boyd. The side entrance is of the old fashioned upper and lower doors. Boyd opened the upper one just as Williams appeared. He cleared the lower door with a bound, carrying Boyd to the floor and upsetting a table and two chairs.

Boyd took his rifle and they went after the supposed bear, and found it was only a stump. He threatens to sue Williams for his broken table and chairs.
broken table and chairs.—St. Louis Globe Democrat.

• •

The stoical scheme of supplying our wants by lopping off our desires is like cutting off our feet when we want shoes.—Swift.

—Objectify—

OUT of the abundance produced and to be produced from the soil of the SOUTH, cultivated systematically and scientifically, you may begin NOW to realize your desires for AFFLUENCE. There is no miracle about it—simply a number of good people getting together and pooling their capital and using this combined fund with intelligence, skill and economy in the cultivating of profitable crops, accumulating the profits until every member's mite has grown into a comfortable provision for himself and his family, whether he lives or dies.

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So you are invited to look into the matter, investigate the proposition thoroughly and KNOW what it holds for you and what you can do towards helping it to complete and speedy FULFILLMENT. Write today for particulars to

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Vanity and Self Confidence.

¶ There is a world of difference between vanity and self confidence just as there is a world of distance between the ends of a line that starts west from a given point and continues till it comes again to the same point. Looked at the other way around there is very little difference at all. So, to the observer, the vain man is about as different from the self-confident man as he could well be and still, there are few vain men who would not say that they are the other, or who, if they confessed to some share of vanity, would not claim that there is no difference between that and self-confidence.

¶ The vain man is apt to take unto himself credit for the dreams he has made where the self-confident man would only trust in his power to realize those dreams.

¶ Vanity sets an inflated value upon the good opinions of one's neighbors while self confidence makes a man superior to the influence of their bad opinion. Vanity makes a man prideful; self-confidence makes a man powerful. Vanity renders a man ridiculous in the eyes of all observers; self-confidence wins respect, even from one's enemies. Vanity wears out the carpet under the mirror; self-confidence wears smooth the paths that lead to the far off mountain tops. Vanity makes the striver "cock-sure" and fool-hardy; self-confidence makes him careful and persevering—irresistible.

¶ And still vanity is often useful to some sorts of men. It is a counterfeit coin which makes the men who possess it feel rich so long as they do not discover its fraudulent character. Some men need vanity for the same reason that others need stimulants.

¶ But vanity can no more take the place of self-confidence and manly pride than counterfeit money can take the place of legal currency, or stimulants the place of overflowing health and happiness.

E. W.