

WELTMER'S

Magazine of

Practical Psychology

For February, 1935

Leading Lessons in This Issue

HEALING THOUGHTS FOR 1935

EVOLUTION OF SELFHOOD

WE LEARN BY DOING

THE CREATIVE SPIRIT WITHIN

Weltmer's Magazine Correspondence School Lessons

By ERNEST WELTMER

1. Practical Psychology for Every Day — Your Self-Picture
2. Vitalizing Diet for Dynamic Personalities — Good Appetite
3. Health-Building Exercises — Magnetic Massage of the Ear
4. Uses and Dangers of Metapsychology — "The Silence"
5. Practical Philosophy of a Full Life — Survival of Reason
6. Practice of Permanent Prosperity — Sure-Fire Investment



Teaching Physical-Mental-Spiritual Prosperity

The Thirty-Eighth Anniversary of the Weltmer Institute

Our Anniversary Gift to the Memory of Sidney A. Weltmer, Founder

Thirty-eight years ago, on February 19th. Sidney A. Weltmer and Joseph H. Kelly came to Nevada, intending to stay ten days. The Weltmer Institute was the product of that event and the Weltmer Institute is still in Nevada serving in all parts of the civilized world.

At the beginning the Weltmer Institute was controlled by Sidney A. Weltmer. Joseph H. Kelly was business manager and salesman extraordinary, a man of rare genius for promotion. The Weltmer idea was a new one and the Weltmer service was genuine and from the heart of its creator. The Weltmer Institute rapidly grew into popular favor and in a few years was one of the greatest institutions of its kind that the world has ever known.

The Weltmer Institute has suffered many hardships: it has met the trying conditions of financial panics and depression; it has come through the Great War; it is still carrying on, and we believe it is at the beginning of a new era of prosperity and power to serve.

Ernest Weltmer now has full control of its service and business policies. In other words, the Weltmer Institute is now in position to benefit fully by the experience of one who has contributed to its development and growth from the beginning.

The other officers and members of the Board of Directors of the Weltmer Institute are almost equally experienced and fully as loyal as the manager. Mrs. S. A. ("Mother") Weltmer is president. Her whole heart is in the Institute and its work. Her ripe wisdom and deep interest in the welfare of God's human children fit her to fill that office with distinction.

J. O. Crone is vice-president. He has been on the staff of the Weltmer Institute as healer,

lecturer, and teacher for over thirty-five years. He has a wealth of experience on which to draw. He knows the Weltmer Institute and its services from the viewpoint of the patient as well as from the viewpoint of the officer. His unchanging loyalty and good business judgment are of inestimable value to the Weltmer Institute and to its patrons.

Mrs. Ernest Weltmer is treasurer. She is a woman of rare intuitional judgment. She was reared in the city of Ghent, Belgium, in university circles, her father being a professor of Philosophy in the Royal University of Ghent. She brings a fresh interest and international view to the Weltmer Institute and its world-wide service.

The officers of the Weltmer Institute are also members of its Board of Directors. There are four officers and five board members. Mr. Edward B. Stone is the additional member of the Board of Directors which assists the manager. Mr. Stone represents the Weltmer Foundation, which, after the Weltmer family, is the largest holder of stock in the Weltmer Institute. He has had many years of experience as director of the Correspondence Course and Publications Department, and as teacher and healer in the Institute. Mr. Stone was born in England, educated in Canada, and he brings an international view and interest to the directorship of the Weltmer Institute.

With this management the Weltmer Institute is bound to go forward in a straight course to an increasing power to serve the world and to an increasing financial success. While the new management has inherited a heavy burden of debt, depleted stocks and a badly run-down business, it brings such a rich experience and aspiring enthusiasm to the job that it feels no doubt of ultimate success.

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the Kingdom of God within.

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A Word from the Editor

Notice especially the Correspondence School Lessons beginning on Page 11. How do you like the new form of the lessons? I have numbered the paragraphs so they can be referred to easily and each lesson is built on five questions.

Experimental psychology has shown that the most efficient instruction is that which answers questions. That is the method that we will use in Correspondence School lessons hereafter. I be-

lieve it is not only more efficient but more interesting.

Read every word of the introduction on page 10 and let me help you to organize a class. Don't tell me that you can't teach unless you have tried it and failed and know that there is some ineradicable reason why you must fail. If you tell me that you can't before you try, I will know that that means that you won't. Of course don't do it if you don't want to, but if you would like to be a teacher you can be, and I will be glad to help you.



ERNEST WELTMER, D. S. T.

Secretary-Manager of The Weltmer Institute, Editor of Weltmer's Magazine of Practical Psychology, President of The Weltmer Foundation. Proud Custodian of the Traditions, Capacities, Developments, and Loyalties of the Weltmer Service, and Believer in You.

**YOU
CAN
HAVE
HEALTH**



**MAN - CAN - ACHIEVE - WHAT
MAN - CAN - CONCEIVE** S A WELTMER

**YOU
CAN
HAVE
WEALTH**

Weltmer's Magazine of
Practical Psychology

Healing Thoughts for February 1935

This issue of Weltmer's Magazine of Practical Psychology celebrates the 38th anniversary of the establishment of the work of the Weltmer Institute in Nevada, Missouri. Even before the beginning of the work at Nevada, absent treatment was an important part of the Weltmer method for the treatment of the sick. Through all these years it has continued to hold an important place in our work and it is today reaching and helping people in all parts of this land and in far distant lands.

Absent treatment is misnamed. In the realm in which healing is done there is no absence; all men are present with one another in the omnipresence of spirit. This term is a concession to the personal consciousness of relations in space and time and it is used because it is convenient, avoids argument, and requires no explanation to the average person.

Absent treatment is a personal service. Correspondence with individual patients is by means of personal letters, not by form letters or by printed material. The healers of the Weltmer staff give personal attention to the needs of their Absent Treatment patients, thinking for them the thoughts which they need to think to bring their lives into fullest expression and the best adaptation.

In addition to this special personal Absent Treatment service, general thoughts for the healing of the world are sent out each day. It is the purpose of this article in each issue of Weltmer's Magazine to give to our readers the general thoughts for each day of each month in order that all who wish to help others to be healed may attune their thoughts to the general thoughts of the healers of the Weltmer staff and in order that those who are in direct correspondence with us may be able to tune in on the healing power of our center.

Many of our readers are making good use of these daily thoughts. Today I received a letter from which the following is quoted:

"I like the daily thoughts. Before you started this plan I had started a little plan of each day selecting some thought of that kind myself. I would do that usually by reading something out of the magazine at random and usually such reading brings forth some thought which seems at that time to ring true and fit the purpose at the time. I also like to have the book "The Weltmer Brief Course in Practical Psychology" at my desk, and each morning would read a little in it. For my own purpose I find it takes a little time for me to get "warmed" up to a point where my

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mind begins to comprehend some of these thoughts. The best plan is for me to read an article through, then lay it aside and reconstruct the thoughts in my own words, in a way such as I might present it to others. In this way I seem to get many times more benefit from these lessons."

This is a successful and progressive business man who is making his studies work. His letters always breathe a spirit of freshness and power that could not possibly be there were he not starting each day with the stimulating mental-spiritual exercise that he describes. Many a man is a success today because of this modern form of morning prayer and many another man is a failure because he does not start his day right.

Each reader of this magazine will find a key to right thinking and to that attunement with the power of the thoughts of the Weltmer healers that will give him a right start in his work each day in the daily thoughts of this department. Use the daily thoughts; through them, set the powers of the spirit, the powers of omnipotence to working for you for the fulfillment of divine purpose in you. Help others to help themselves in this way; help us to heal the world through these thoughts.

Fri., Feb. 1. I live now in the presence and by the power of God the Infinite Father, and in my life I fulfill his creative purpose.

Sat., Feb. 2. My thoughts of God bring into direct expression the powers of God in my spirit and fulfill the purposes of God in my life.

Sun., Feb. 3. In spirit I am one with all life and in my recognition of infinite unity I express the powers of spiritual omnipotence.

Mon., Feb. 4. My body is being healed, my heart is being comforted; my spirit is being liberated by my recognition of my inherited divinity.

Tues., Feb. 5. I rejoice in the consciousness that God is my Father and that I am spiritually master over all conditions of personal life.

Wed., Feb. 6. I pray without ceas-

ing in the consciousness that I draw my powers from God and in my desires express the purposes of creation.

Thur., Feb. 7. I awake the infinite power of spirit by my hopes and by my thoughts of divine fulfillment in my life.

Fri., Feb. 8. I yearn for beauty and truth and loveliness in all things; fulfilling in my life the creative purposes to which it owes its beginning.

Sat., Feb. 9. This is a day of fulfillment and manifestation for me; in this day I demonstrate health and strength and abundance in life.

Sun., Feb. 10. I am spiritually one with the Infinite Father and in all my life I manifest divine purpose, plan, and power.

Mon., Feb. 11. I am strong in the consciousness of my spiritual divinity and I am made whole in all ways by the power of God manifesting in my life.

Tues., Feb. 12. Each new day brings me new opportunities for self-manifestation and divine fulfillment and I am made whole.

Wed., Feb. 13. In my thought of the good I begin the manifestation of the good in my life and in my good actions I demonstrate the divine desires and yearnings of my soul.

Thur., Feb. 14. I am one with the Infinite Father and I demonstrate my divinity in all my ways, in health, and strength, and abundance.

Fri., Feb. 15. I love my body, and my circumstances and my associations with others into that perfection which is the health of divine manifestation.

Sat., Feb. 16. I rejoice in the realization that I am a channel for the expression and manifestation of God's creative purpose, plan and power.

Sun., Feb. 17. Being made in the image and likeness of God, I am strong; I am wise; I am loving; I am healthy; I am in all ways gloriously all right.

Mon., Feb. 18. The creative power that lifted up the mountains gives me my strength; the divine wisdom that

(Concluded on page 26)

The Essentials of the Weltmer Philosophy of Abundant Living

Compiled From The
PHILOSOPHICAL MASTERPIECES OF
SIDNEY ABRAM WELTMER
by MILDRED WATTLES HANFORD

—:—
BOOK III
SECTION XII

The Evolution of Selfhood

For man, real living in thought and action begins when he comes into the realization that he possesses a selfhood. This "selfhood" has been recognized through different ages by the ancient Greek axiom, "Know thyself," Jesus' statement, "I Am," and the present day term, "selfhood." This selfhood means in the Anglo-Saxon language man's whole, complete self, or his personality.

Because he possesses this selfhood, every man is potentially born with all the powers of an Infinite Being. This selfhood has to be evolved. Self and character are the same, because as much of man's potential as he expresses is himself. That which expresses itself is itself. Man has the power to learn anything he desires to learn and as much of his power that has been awakened and transformed into action, just that much of the potential makes his character. Thus character is the sum total of the self's activity because the self is the potential. A man may be weak or strong, according to the amount of the potential that he has expended.

The "selfhood" knows all things. Man begins to unfold this potential or selfhood the moment he begins to add to his beliefs. The minute he believes that he is able to do things that he heretofore thought he could not do, he begins

to unfold this latent power. This unfolding of his latent power leads him to fulfillment and full reliance upon himself.

In order to know his selfhood, the first thing a man must know is that his character, his being, his whole body is made up of the thoughts which have been dominating him, all his life. The thoughts that enter the mind, whether true or false, are manifesting in man's body as long as they remain there undisturbed and are thoughts that relate to the body. The thoughts that relate to man's estimate and value of those about him constitute his moral character. The thoughts that constitute his knowledge of the world at large constitute the scientific side of his character. His beliefs about God and his relation to Him constitute his religious character. **Whatever constitutes what he really knows is what there is of the real him.** What he has believed has made him is what he is now expressing. In order for him to really know himself, he will have to differentiate between what he believes and what he really knows.

Man needs to really know that he is greater than he has ever given himself credit for being. Any person who has ever succeeded in life has either consciously or unconsciously trusted this unlimited, perfect power that lies with-

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in. To consciously do it is to come into conscious possession of power, conscious communion with all of the life and power and wisdom there is.

Man is as intelligent as he has made himself conscious of this inner knowing. There is such a thing as a surplus intelligence that appears to be scholarly, a surplus knowledge that appears to give polish, but man must know his selfhood before he can walk alone, without company or without advice.

Man can not seek selfhood without obtaining truth, which is God's gracious gift to man. When man begins to live the higher impulses of his nature his conviction has resulted in a change of direction, and that change of direction is the acknowledgement that man has found his selfhood.

Knowledge of selfhood and exercising it go hand in hand. To exercise his selfhood, man must either give or receive. However, he can not give a gift to himself until he is ready to receive it. Each person is ready to give the gift which every soul can give to itself. The soul can give itself perfect health, perfect contentment of mind; to help others to the same physical and mental state of life he will have to wait until others demand the gift before he can extend the help.

How does man give his gifts to life? By the things that he believes. His belief, his consent to the reality of a thing, or the truth of a statement, or the existence of an object or thing, is his gift to that thing.

To know what he has given to life man must see what he possesses. He will find that what he has acquired in the way of material possessions is what he has given to commercial life. If he finds that he does not harbor in his heart any malice toward any human being then he has given the highest gift

he can give on the moral plane. He loves his fellowmen.

Selfhood is not manifested by the man who is a slave to some one else's ideas, or whose whole thought has been moulded by the view of someone else. Only as a man creates a thing out of his own knowledge can he make anything belong to himself. The action as well as the thought and personality is a part of the selfhood.

The person who determines without reservation to trust his selfhood and refuses to be discouraged, no matter what comes, will eventually, and perhaps instantly, find that power within him and the beauty of it is that when he does find that power he does not find it unequally distributed. Each person possesses as much of it as another. Each person has the same amount of God's presence to cheer him, the same amount of God's wisdom to guide him that another person has. Some people say that our opportunities are different. They are not; we embrace them in a different way.

Each person has to pay the price for anything he wants. That price is the power of individual effort and individual observation. There is no place in the world where this is not legal tender. The desire to know will always be repaid to the extent that the person believes himself worthy and able to know.

As the soul realizes that he has a message for every soul in the world and that his mission is to compel the soul to awaken and claim its inheritance he will feel a responsibility for his life. He must help to put out of existence everything that prevents him or those who are struggling upward from attaining the fulness of their power. All the forces of evil will have to yield to this selfhood in man, which can never be lost and has to be brought into an outward manifestation in life.

We Learn by Doing

By J. O. CRONE

If you never try anything, how do you think you can learn? So many folks say, "I can't." They tell me they can't get well. I ask them, "Did you ever try to do anything to help yourself?" If anything is worthwhile it is worth trying at least. Don't sit down on the job. We learn by doing things.

I will tell you how I learned to swim. When I was a boy about 10 years old, my father had a big pond in his barnyard. I would take off my shirt and leave on my overalls. Boys those days had no shoes. I would get a corn stalk, grab one of the cows by the tail and hit her with the corn stalk and drive her into the pond and straight across to the other side and back again. One time my hold gave way right in the middle of the pond, and say! it was either swim or drown, for the water was eight feet deep. I didn't think I could swim, but I did.

It is the same with sick people. When they learn how to get well they can get well. The most of our patients try everything before coming here. This is their last chance. I am glad it is for then they will try to help me to relieve them, for there is nothing else for them to do. Anything you undertake you must stay with it, **every hour, every day** to make a success of it. God helps those who help themselves.

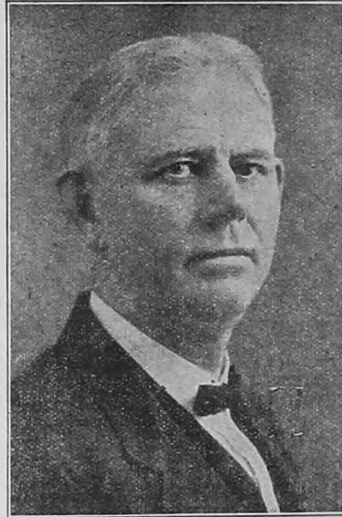
When I was a boy going to our country school, the students had to have a speech to recite every Friday afternoon. If we didn't have it, on the following

Monday we would get a licking. I was simply too bashful and wouldn't try and always on Monday I got my licking.

After being at the Institute for about six months treating the sick, Professor Weltmer came to me and said:

"I want you to give a public lecture once a week, on Saturday."

I said, "No, it's impossible. I can't." Prof. said, "Well, if you work here you will."



J. O. Crone

I certainly wanted to hold my job for I was broke, so there wasn't anything else for me to do but try. Saturday came and I started upstairs to the lecture room. My knees were so weak I could hardly climb the stairs. I managed to get started and in five minutes I ran out of anything to say.

I told my audience that I had a very sick patient that I had forgotten, and that I must stop my talk. I ran down the steps. The next Saturday I tried it again and I did better. I stayed with it for about fifteen minutes this time. In one year I could talk for one hour and I liked it. **We certainly learn by doing!** I have found that out.

I also learned to wiggle my ears by continued trying. I had a young lady patient, a school teacher, who had the habit of talking continuously while taking her treatment. She was looking me straight in the face and talking with all her might one day, when I began wiggling my ears. She shut up like a clam, looked straight at me and said:

(Concluded on page 27)

The Creative Spirit Within

By MILDRED WATTLES HANFORD

The "creative spirit within" is the spirit of God manifesting in all nature, and in its highest sphere in man. Through man's inventive genius, which is the creative spirit within working, rivers have yielded their power to furnish electricity in the home and office; the heavens have given up some of the secrets of the stars and planets; the clouds have failed to forever hide the atmosphere above; and all the elements of earth, sky and field are slowly coming under the domination of this creative, God-given spirit in man. In the field of fine arts the same God-creative spirit works through man to give the world the beauties of music, painting, sculpture, drawing, and kindred subjects. In the field of nature the same creative spirit within brings the flowers, trees, grass, all animate and inanimate life, into existence. Without creativeness life would not be worth the living.

All persons have the power to create something. However, not all persons have the desire to create the same thing. In the scheme of God's universe, God has placed in each person a desire for some particular form of expression and until that person does express that desire he is going to feel lost, forlorn, and out of touch with mankind.

Constructive creating, of course, means work. The interest that is aroused in the effort to make something useful and beautiful inspires the soul with life. No failure can prevent that creative spirit from working. Repeated efforts only bring more creative effort. Ideas are in the universe for man to use, but unless they are put into execution they are valueless. One of the greatest sins man can commit against the creative spirit in man is not to use this power.

As a person creates his soul grows. To express himself successfully he must work along the lines of the desires of his own heart. In fact, the creative spirit

can not manifest itself completely in something when a person dislikes to do that thing. Or if it does manifest, it means that the person is resisting the creative call for some reason other than real dislike of the work—probably from some experience outside of but connected with the work.

There are people who say they dislike doing anything. Eventually, however, the creative spirit will express itself some way. One woman who had insisted time and time again that she did not like to do anything, one night, during a conversation with two or three of her friends, when the subject of making hooked rugs came up, very enthusiastically said that she loved to make hooked rugs. Her creative spirit was speaking, and she should have been answering that creative spirit by making hooked rugs. Another woman has recognized her creative spirit, and is answering it by working among flowers in a greenhouse for experience. Later that creative spirit may manifest in a greenhouse of her own with experimentation along the lines of Burbank's work—producing new and beautiful varieties of flowers. Another woman was prevented from becoming an actress: she became a school teacher, and her dramatic talent manifested in supervising and directing High School plays, with the result that she finally became a well-paid High School dramatic and elocution instructor. Her creative spirit manifested through training others. Creative trends can be worked out one way or another if a person is willing to allow himself to be a channel for their expression.

The creative trends are touched when a person responds deeply within himself to some particular expression made by others—a rendition of beautiful music, viewing a beautiful picture or piece of sculpture, reading a fine story or article, seeing home craft arts—anything

that is creative. This deep response, if a true one, produces a longing to go and do "likewise." The soul needs creative expression, and no matter how little talent for that expression (creative spirit) seems manifest, or how often "no talent" in that direction is impressed on the mind, man should endeavor to exercise his creative spirit along the lines of the creative trends indicated, for no person will respond to anything unless there is a capacity within himself to express himself along those trends.

If possible the life work should be developed along the line of the major desire indicated by the creative trend. While this major creative trend should claim the first attention it decidedly should not claim all of the attention and time. Undeniably, the manifestation of the creative desire grows when the entire time is given to its development, but as time passes, also undeniably, the other creative trends are lost, for what is not used is "lost"—at least from the consciousness of the person. If, however, the business pursuit is not the one indicated by the creative trends, then the leisure hours should be spent in developing at least the major creative desire. Out of the other subdominant desires one or two others should also be chosen to be pursued and the others be left to future development. To try to develop too many of the creative trends at the same time only results in the frustration of the manifestation of the creative spirit within. However, the mind must be open to the knowledge to be gained by reading, contacts with others, and the spirit of creativeness speaking within.

Too often people believe that they are too old to manifest that creative spirit. In all probability it will be impossible to reach the heights that might have been attained if the development had been begun when younger but that fact need not destroy the pleasure derived from developing the creative trends now. Many persons after middle age have

taken up some form of creative expression—music, painting, writing, or study—and have reached a very high degree of creative expression. And thereby life has been made richer for them.

As the creative spirit within is used constructively and creatively the revelation comes that not merely is there thankfulness for the power of creative expression but that a greater blessing is obtained—that of being a channel for the creative power of God to manifest to mankind to bring the furtherance of God's kingdom here on earth. Only he who has allowed himself to become a channel for God's creative power to manifest can realize this greatest of blessings for man on earth.

To use the creative spirit within is to use the gift that God has given every man. To express the creative spirit within brings man closer to the heart of life and spreads abroad the Kingdom of God within. Life then takes on a new meaning, a richer outlook, and every day becomes a day in which to develop the child of God within.

THE BROODING PRESENCE OF GOD'S LOVE

The brooding presence of God's sheltering love is as the skies that clasp the mountains and hold the all-surrounding seas in their embrace. God's love is in the winds that bring the rains and clean the air for us to breathe, and in the sun that gives us life and warmth and light. God's presence is in all things and God's ways are shown in all the events of existence, in the thoughts and the hopes and the purposes that move his human children, in the healing word, the healing thought and the healing touch; and in all man's ministrations of love God's love is manifest. Acknowledge God in all your ways and in all the ways of other men find evidence of God's purpose and God's power and in all things will God's plan be fulfilled for you.

—Excerpt from a letter to a patient.

E. W.

Weltmer's Magazine of Practical Psychology

Correspondence

School

THE WORLD'S LOWEST-PRICED HIGH-GRADE SCHOOL

Almost 1,000 students enrolled already; new students enrolling every day. Every reader of Weltmer's Magazine is a student. The world needs this great correspondence school and its teaching, and furthermore,

The World Needs Personal Teachers

YOU CAN BE A TEACHER!

There is power in concerted effort far out of proportion to the number working together. You can get more out of your correspondence course lessons by studying them in company with other students; you can get MOST out of them by teaching them.

Organize a group of students of Weltmer's Magazine Correspondence School students for weekly meetings to study the lessons printed each month in the Weltmer's Magazine. Arrange your program and write for special instructions for teachers.

YOU CAN BE A LEADER

You can help others through these lessons. It is all very simple with the help I will be glad to give you. Write at once for information. Tell me how many students you think you can get together, what experience you have had, and what you would like to accomplish in a class organization. I will tell you how to organize and how to handle it.

This is interesting work that might lead you to the development of great gifts of leadership.

It will be inspiring and pleasant work from the beginning.

TRY IT!

I want to help to organize and teach a personal class in the lessons of Weltmer's Magazine Correspondence School in every community.

Yours sincerely,

ERNEST WELTMER.

Practical Psychology For Every Day

YOUR PICTURE OF YOURSELF

1. Your thought of yourself. The picture of yourself that you carry around in your mind, is in some ways the most important factor in your thinking and your conduct. It is almost impossible for you not to try to live up—or down—to your picture of yourself.

2. When your picture of yourself is one to inspire you to greater effort, one that stimulates you to self-confidence, to greater understanding; when it is a picture that you are glad for others to see and that makes you proud of yourself, then it is a constant stimulus to finer living and your protection against ignoble thoughts and actions. On the other hand, when your picture of yourself is one that you are ashamed of, or one that guides you to unworthy living, it can be the most degrading and harmful influence in your life.

I. HOW CAN A BAD SELF-PICTURE INJURE?

3. This particular lesson is the result of my observation on the street, the other day, of a young man, and shortly afterward a young woman, whose pictures of themselves plainly showed in their manner and expression. The young man presented such a striking illustration of the bad effect of the wrong kind of self-portrait that my interest was excited and I was alert for the other illustration. It was probably on this account that I noticed the young woman not long afterward.

4. The young man was well-built, young and strong; his face had every mark of intelligence and a highly sensitive nature; he was well-dressed and evidently of good family and social position; his skin was clean and well-cared-for, and his eyes were clear, save that they were filmed over by anxiety about the opinions of others. With everything necessary for successful, self-respecting, joyous experience, his manner and the expression of his face,

and especially the lack of outlookingness in his eyes, showed that his mind was turned in on himself with anxiety, shame, and distrust. His step lacked the buoyancy that his youth and health should have given; his manner lacked the aggressiveness that his age and sex should have supplied. He was seeing an unpleasant and shameful picture of himself and he was imagining that others were seeing the same picture.

5. The girl had everything that the boy had of social position, intelligence, good looks, health, youth, and she too should have been tripping along with buoyant step of purposeful young womanhood. But she too was seeing an unhappy picture and she also imagined other people were seeing it. She was unhappy, timid, and ashamed of her thought of herself and of the thought of what other people were thinking.

II. HOW CAN A GOOD SELF-PICTURE HELP?

6. Just a few days before I had met a servant girl on her way to work for one of my neighbors. She was badly dressed, her skin was poorly cared for, her hair was unbrushed; she had none of the social position, not as good health, and no longer the youth and strength of the other two that I have described. She was on her way to manual, ill-paid work, and her prospects for the future probably did not promise much more than the present could give, but her eyes were bright and her step was confident and her whole manner showed that she was paying very little attention to her picture of herself, but that what she did see was pleasing to her and that she was perfectly willing for everyone else to see that picture. She was satisfied with her picture of herself and she was living up to it, such as it was.

III. WHAT DOES PSYCHOLOGY SAY ABOUT THIS?

7. Psychologically, we divide people

into two classes according to their attitudes toward themselves. The first class are those who give a great deal of attention to the formation of pictures of themselves. They are deeply concerned about the characteristics and qualities of these pictures. They are interested in others mainly as others enhance or detract from their own self-portraits. Their primary interest is in themselves and their pictures of themselves and what they imagine that others see in them. We call these people introverts.

8. People of the other class are little concerned about their self-portraits. They have self-pictures of course, but they are sketchy, lacking in details and their makers give them very little attention. They are interested in other people because they find other people interesting and they are little concerned to compare others with themselves. They may study their own natures the better to understand others, but their interest is primarily in others rather than in themselves. These people take for granted the good opinions of others and if others prove that they do not have good opinions of them—or that they do—these fortunate people are not particularly concerned. We call these people extroverts.

IV. HOW DO THEY DIFFER IN ACTION?

9. We are not interested in this lesson, to discuss the relative advantages and disadvantages of introversion and extroversion. The extroverts make good salesmen, bosses, managers, teachers, and friends, and succeed in all those ways that depend upon special ability to get along with people.

10. The introverts are just the opposite. They have a hard time getting along with people. They are misunderstood; they are uninterested in others; they live withdrawn from intimate human contact. The introverts write the poems, the songs, the books; they paint the pictures; they carve the marbles; they invent the new machinery of in-

dustry and civilization; they are the light-bearers of humanity.

11. The extroverts have too good a time and social success comes too easy for them to take much pains with life. They go laughing and joking along the broad highway while the introverts probe the gloom and suffer in loneliness in the secret places of existence, living in laboratories and studies, assuaging the sorrows of loneliness with the balm of hard work and creative expression.

V. WHAT CAN YOU DO ABOUT IT?

12. There is some difference of opinion as to whether direction is given to personal interest by experience, or people are born that way. I think probably both congenital and environmental factors influence all cases. A person who is born with some physical defect or with slow reaction-times and in other ways finds himself at a disadvantage with his fellows, has a tendency to turn his interest in upon himself. If his early environment and social training or lack of it, or if he is out of touch with his environment, the same results will follow. In some cases the congenital factor may be more important; in others the environmental factor is the more important one.

13. The important point for you now is that you can develop either introversion or extroversion by training. You can turn your interest outwardly or you can turn it inwardly and you can train yourself to make this re-direction of interest constant and permanent.

14. It is probable that none but the introvert will be interested in such an effort at re-education. The cases mentioned in the beginning of this lesson were cases of unhappy introversion. These young folk were thinking too much about themselves and in the wrong way. True, they might be laying foundations for great achievement in artistic or creative lines but they are paying a heavy price for success when they buy it with self-distrust and un-

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Vitalizing Diet for Dynamic Personality

GOOD APPETITE

I. WHAT AND WHY IS APPETITE?

1. Appetite is active desire for that which can serve a vital need. Usually the term is applied to the desire for some certain food to appease hunger; that is its sense in this lesson. Presumably, under a state of nature the appetite should call for only the right kinds of food, those most needed and most fitting for the support of the bodily processes. There is some question as to the truth of this idea for usually it is necessary to teach children to eat the right foods; if they are left to themselves they choose very poor diets.

2. Animals and savages are supposed to choose the right foods, yet we find that farm stock will eat green cane until it destroys them; western stock will eat loco weed, and I have seen moving pictures of Solomon Island savages in which most of the old men were suffering from aggravated arterio-sclerosis, probably from eating a diet of fish and coconuts, in which there was too much protein.

3. On the other hand, many insects will starve to death from the lack of a certain leaf on which they live, even though there is an abundance of other kinds of leaves on which other insects thrive. Many of the lower forms of life have very exclusive and apparently valuable instinctive appetites, and ordinarily the lower animals in general find the natural appetite a safeguard in the choice of foods. This does not mean, however, that intelligent feeders can not improve upon the foods selected by the natural appetites of lower animals. Any stock raiser knows that much can be done by the proper choice of diets for stock and poultry.

II. WHAT IS A BAD APPETITE?

4. A bad appetite is one that leads to the choice of wrong foods or too much right food. It may also be an ap-

petite that interferes with the taking of enough good food. In other words, a bad appetite is an appetite that leads to mistakes in feeding.

5. Bad appetites are usually those which lead to exclusive desire for pleasing foods, such as sweets, pickles, rich meats, and pastries. Sometimes appetite becomes so abnormal that it leads to the taking of substances that are entirely unsuitable, as nails, string, odd bits of hardware, and so forth.

III. WHAT ARE THE CAUSES OF BAD APPETITE?

6. Bad appetite may be caused by disorders of digestion, secretion, the nervous system, and mind. There may be others but these are the chief known causes. One of the direct causes of hunger is the rubbing together of the walls of the empty stomach. When the stomach is out of order this may lead to either abnormal or subnormal hunger and when associated with wrong thoughts or interests in food, it may lead to bad appetites.

7. Indulgence in the pleasure experienced from certain foods may establish habits of desire for such foods and create very troublesome and persistent appetites for them. This is especially true of those foods that spontaneously give pleasure. I have seen a little child who had an insistent and apparently spontaneous desire for pickles and other sour foods. He did not like sweets. His sister from babyhood, showed a decided preference for potatoes and other starchy foods.

8. Dieting or other unpleasant experiences associated with eating may result in decrease or even loss of appetite. I know a man who as a little boy was forced to over-eat of watermelon because he childishly insisted upon a piece larger than his mother thought he should have. He never after that

liked watermelon and usually could not be made to eat it.

9. Children may be trained to an appetite for desirable but comparatively unpleasant foods by proper introduction to them, while the improper introduction will make those foods forever obnoxious. A person may teach himself to dislike and to lose all appetite for any certain food by associating unpleasant thoughts and feelings with it. These facts may be applied in the reduction of excessive appetite or when special dieting is necessary. If it is desired to abstain from any certain food, abstinence becomes easy when the appetite is set against it.

IV. HOW CAN A GOOD APPETITE BE RESTORED?

10. The preceding paragraphs suggest how a good appetite may be restored. Those same laws of association of ideas that can cause bad appetites can also cause good ones. It is only necessary that good thoughts and pleasant feelings be associated with the thought and the eating of right foods. Quarreling, nagging, and fault-finding at the table cause the loss of many appetites and when associated with the right foods may result in the formation of bad appetites in resistance against the situations in which those foods were served. On the other hand, pleasant experiences at the table when good foods are served, lead naturally to improvements of digestion and associate pleasant experiences with right foods.

11. A most important factor in the establishment of a good appetite is hunger, hunger when the body needs it, point of appetite in any case. Appetite for any certain food should be experienced only when there is normal hunger, hunger when the body needs food. In the absence of hunger no desire for food of any sort should be experienced.

12. While general mental attitudes and emotional states profoundly influence conditions of the digestive tract

and the state of appetite and hunger, purposive thinking of eating and of certain foods can also greatly affect desire for any choice of foods. If it is desired to form an appetite for any certain needed food, self-suggestion that this food is pleasant, an artificially created expectation of pleasure in eating it, with associated pleasure in company, and so forth, will create a good appetite for it. It is possible in this way to create any form of appetite that is desirable.

V. HOW CAN I MAKE THE BEST USE OF APPETITE?

13. Appetite is most useful when it leads to the habitual choice and most pleasant use of right foods. Appetite not only helps when it chooses the right foods but it also helps by increasing pleasure in them. When foods are enjoyed the secretions are better adapted and more generous, and digestion is improved. The whole organism is keyed up to better action when the experience is pleasant.

14. To make appetite the sole basis of choice is unwise, as we have seen, and good use is not being made of appetite when it is allowed to entirely guide choice. Choice must be made on the basis of the best-informed judgment as to the foods needed by the body and supplied by the markets. When the right food is chosen appetite should be trained to sustain that choice and make the best use of it.

15. Therefore I will make the best use of my appetite when I make appetite serve reason and good judgment. When I allow appetite to dominate and control me I am making very poor use of it. I am master in my life and I must make that part of me which asserts mastery and controls my life the reasoning thinking part of me. Appetite and all other life-functions serve me to make my body and its functions and all my life processes contribute to the demonstration in my life of the powers and possibilities of the kingdom of God within.

Health Building Exercise

MAGNETIC MASSAGE

(Note—I have been requested to give a lesson on the Magnetic Massage (Passive Exercise) of the ear. I am always glad to give my students what they need, when possible. E. W.)

I. WHAT IS THE STRUCTURE OF THE EAR?

1. The ear is treated as having three parts, external, middle, and internal parts. The external ear consists of the pinna, the visible ear, and the auditory canal, a passage way through the bone, lined with mucous membrane and closed at its inner end by the tympanic membrane, drum, which separates it from the middle ear.

2. The middle ear consists of a large chamber containing a chain of tiny bones which transmit the vibrations of the tympanic membrane to the inner ear, and the semi-circular canals in which are located the organs of equilibrium. The middle ear is connected with the upper part of the throat by the Eustachian tube, which supplies air to this otherwise closed chamber. It also communicates with the cavities of the mastoid process of the temporal bone behind the ear.

3. The inner ear, the essential organ of hearing, is a spiral chamber in the bone supplied with numerous sensory cells through which the vibrations of air in the outer ear, transmitted as mechanical vibrations through the middle ear, to become vibrations of the fluids of the inner ear, finally become nerve-stimuli which in some way through the brain centers, lead to experiences of sound.

4. The ear is an exceedingly complex and delicately adjusted organ. It is well protected from external injury and inappropriate stimuli. Many people suffer from various forms of ear trouble yet when we take into account its delicate structure and great complexity, we see that it is really very resis-

tant to disease and we can appreciate the fact that it is capable of powerful response to treatment.

II. WHAT ARE THE CHIEF DISORDERS OF THE EAR?

5. The most common disorders of the ear are those of the middle ear, due to infection communicated from the throat and nose by the Eustachian tube. Blowing the nose or sneezing when there is infective material at the opening of the Eustachian tube may start this material toward the ear, or infection may spread by continuity of the mucous membranes to the middle ear, causing catarrhal inflammation. Repeated attacks may lead to thickening and hardening of the tissues with reduction of sensitiveness and even loss of transmission of vibrations to the inner ear and consequently deafness. These are the forms of deafness chiefly relieved by instruments that intensify sound vibrations or that transmit them to the inner ear by means of bone contact.

6. The external ear is especially liable to boils in the walls of the canal. These are the common earaches of a few days' and nights' duration which are relieved upon the discharge of the boil. While painful they are not likely to result in deafness.

7. One of the most dangerous of the middle ear troubles is mastoid disease. Inflammation may spread to the mucous membranes lining the cavities in the mastoid, the bony lump just back of the ear. This may lead to very serious trouble and dangerous operation, even loss of life from spread of infection to the brain or from death in operation.

8. Probably the most troublesome and disturbing conditions of the ear are those that result in "head noises." Usually these seem to be due to middle ear disease but often the cause can not be found. Some cases of head noises and even of deafness are due to hysteria,

symptoms of profound nervous disturbances.

III. HOW CAN MASSAGE AND MANUAL TREATMENT REACH THE EAR?

9. The inner structures of the ear are in reflex relations with the skin and tissues that can be reached by massage around the ear. When proper friction is given to these superficial structures the circulation of the deeper parts is stimulated and the reflex nervous reactions direct the healing energies to those parts. The quiet hands held over the ears for some time with very little motion will communicate the magnetic healing power to the deeper structures.

IV. WHAT SPECIAL MESSAGE IS GIVEN TO THE EAR?

10. Massage begins above the ear and goes downward both before and back of the pinna to the side of the neck and throat. First there is gentle stroking to be followed by friction, given by pressing the fingertips firmly on the skin so that they do not slip, and moving them in circles that stretch the skin and force the blood downward through the viens. The heaviest pressure is made when the fingertips are moving downwardly. Friction is followed by stroking, or effleurage.

11. Cupping of the ear is given as follows: The fingers and thumb are pressed close together and the palms cupped as much as possible. Place the cupped palms over the ears so that the air is sealed in. The hands must be flexible and soft but firm and it must be fit to the skin closely. This is done by a slight movement of the hands as they are applied. With the air sealed in, the hands are flattened so that no air escapes but the sealed-in air is compressed. Then the hands are cupped as much as possible so that the air is rarefied. This motion is repeated for about half a minute or more at the rate of one motion per second. When it is properly done the rapid withdrawal of the hands will cause a popping sound and a sudden vibration of the tympanic membranes.

12. Stand in front of the patient with the flexed hands of the index fingers in the patient's auditory canals. Pull toward the patient's face so that pressure is applied to the front wall of the auditory canal while you vibrate the fingers in and out as rapidly as possible.

V. HOW CAN I TREAT MY OWN EARS?

13. When you are treating some one else's ears you usually stand behind them as they sit, or in giving the fingertip vibration, stand in front of the patient for a few moments. This places your hands with the fingertips down. When you are treating your own ears your hands will be in the opposite position and the motions will be reversed as regards the position of the hands. Except for the differences due to the different position of the hands, you massage your own ears as you would the ears of another.

14. The most important part of the treatment is the quiet application of the hands with the discharge of magnetism into the ears after the active massage is finished. Continue the massage until the ears feel relaxed and warm (Passive Exercise). Then place your hands over the ears and hold them there quietly while you concentrate your healing effort upon the discharge of healing magnetism through the ears from one hand to the other. Continue until your ears feel relieved. Give the treatment each day at the same time until the ears are normal.

A WORD OF ENCOURAGEMENT

You are getting well. The very symptoms of disease of which you complain are signs that you are getting well. Look forward to the time when you will be well, entirely healed. We are thinking healing thoughts for your quick and perfect healing. You are getting well.

—Excerpt from a letter to a patient.
E. W.

Uses and Dangers of Metapsychology

"THE SILENCE"

1. The Silence has always been the basis of all methods of metapsychical self-development. Properly employed, it is truly a gateway to metapsychical realms. Improperly used, it may lead to disastrous results. "The Silence" is always dangerous.

I. WHAT IS THE SILENCE?

2. The silence is very well named, for that is just what it is, a silence of physical expression and activity, a silence of mental expression and activity, a stilling of all the noise and turmoil of living. This does not mean that it is a state of complete inactivity; it is rather, a transference of the interest and activity from the noisy realm of life to the silent realm of Being. It is merely a stilling of all of the noisy conflict and turmoil of the realm of space and time and things.

3. The silence is not wholly negative; it is negative only to the positive aspects of living; it is negative to life activities, to life turmoil, to life conflict. The silence is positive to spiritual activities in the realm of Being.

4. The silence should take you into the realm of Being where creation is done; it should bring you into that realm of simple harmonious activity where there is no conflict for there are none of the conditions of conflict. That is the realm of Divine Reality, that inner realm where man sees his Maker face to face and knows himself to be one with God. As physical birth brings man into the world of life, so this spiritual birth brings man into the realm of Being. The silence is one form of spiritual birth.

5. Spiritually, man is always in the realm of the silence: the spiritual part of man is like the ocean deeps that move along with their resistless currents unaffected by surface turmoil and yet

supporting that part of the sea which is lashed and tossed about by the winds. Man's spiritual deeps are never disturbed but move along with the resistless currents of human creative destiny undisturbed by the personal difficulties and turmoils of life. The silence merely sinks the light of consciousness into the deeps of spiritual causality and power.

II. HOW IS THE SILENCE USEFUL?

6. We are living in a world of spiritual, mental, and physical realities. So long as we continue in this world, we must express ourselves in all these terms and we must adapt ourselves to all these conditions. We can not live wholly in the physical any more than we can live wholly in the mental, and we certainly can not live wholly in the spiritual realm so long as we live in this world. In order for any thing or condition to be of service to us, it must serve us in the world as it is.

7. The silence is of value to us only as it increases our efficiency in living. When the silence emphasizes the spiritual realm to the extent of drawing interest away from the mental and physical realms entirely we are no longer efficient there, and it does not serve us well. The silence is useful when it increases our consciousness of power to think and to act and when it gives us an increased control of the forces of life, when it makes us better healers, better business men, better mothers and fathers, better neighbors.

III. WHY IS THE SILENCE DANGEROUS?

8. The silence is dangerous because it makes us receptive to telepathic and other outside influences. I have seen many persons harmed by their misinterpretations of their sensations as they

approach the silence, which led to harmful autosuggestions and bad results. I have seen others who seemed to become obsessed by what they called "Spirits" through the sensitiveness and receptivity of the silence. This is a transition state in which it is easy to change from normal to abnormal conditions just as it is easy to change from abnormal to normal conditions. It is not only rich with possibilities for good, but it is also filled with possibilities for evil in the lives of those who practice it.

9. The silence is also dangerous because it affords a retreat from the turmoil and confusion, the conflict and the sorrow of life. I have seen people who found the silence so pleasant that they used it as a refuge from difficult conditions of life. Whenever life became especially trying and unpleasant they would retreat into the silence to get away from the unpleasantness. Some of these people would build up fantasies in which they enjoyed all of the pleasures that reality denied them. They spent the time and energy required for real living, in this unreal world where they had what they wanted without effort. This is a real danger, for no person can dodge life without paying a heavy price for his cowardice and sin.

IV. HOW CAN THE SILENCE BE INDUCED?

10. The silence can be induced by physical and mental relaxation and positive turning away from sensation and the outside world toward the inner perfect quiet of the spiritual realm. You should arrange to have as little outside interference as possible. There should be as little light and sound and other forms of sensation as possible, in order that it will be easy to turn your attention away from the world to which these sensations would bind you. You should be safe from interruption by others who would draw your attention to them and to the outside world. You should be free from pain and other physical sensations that would hold your attention.

11. Be sure to go into the silence for

a specific and worth while purpose. Do not go into the silence just to get away from the troubles of the world nor from simple curiosity. Have a reason, a constructive reason, for entering the silence and be sure that your thought of that reason dominates your action. You must, however, not be anxious, for if you have any anxiety or if you strain in the effort to enter the silence, you will keep yourself out of it. Anxiety is a product of emotional turmoil and so long as you are held in turbulence you can not reach the silence.

12. When you get your mind in the right attitude and when you have good conditions around you, then relax your body, turn your attention away from the outside world and look within. Sometimes it may help if you have the feeling of withdrawing all the sensible self from the surface and extremities of the body, a feeling of concentrating your interests and vital forces at some definite point in the center of your body. Of course you have to go further within than that, for so long as you are centered in your body, you are in the world of things and you have not entered the deeps of the silence. Turn your attention inwardly and keep going into the inner places of the spirit until you find yourself in a state of perfect calm, conscious of the Infinite.

V. HOW CAN THE SILENCE BE MADE MOST USEFUL?

13. The silence can be made most useful when it gives you a practical consciousness of your union with God and when from this consciousness you are able to attack the problems of life with the sense of power to solve them. First things must be first and you must be sure that you do not allow your ultimate aim to get in the way of your taking these first most important steps. Jesus gave us a very good general rule when he said, "Seek ye first the kingdom of God." Most of us seek first and last and all the time the material or emotional good, we seek happiness and
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Practical Philosophy of a Full Life

THE SURVIVAL POWER OF REASON

I. WHAT AGENCIES DURING THE MIDDLE AGES LED TO THE RENAISSANCE?

1. About 900 A. D. when the large German element had become generally civilized, and political conditions had become more settled, the brighter minds of the church revived the almost forgotten art of thinking. They could not think beyond the limits of their dogmas but they did cultivate a certain degree of thinking and skill of argument inside those dogmas. These were called the Schoolmen.

2. While the Schoolmen were at first concerned in developing a philosophy of dogmatic religion which would strengthen their creeds, they at the same time developed the art of thinking and brought out several different viewpoints about which they debated. They revived the principles of individualism and the importance of the person.

3. Another of the agencies that was powerful in the revival of learning was that great religious adventure, the Crusades, which, by promoting travel and bringing all sorts and conditions and men into contact, stimulated interest in other viewpoints and led to original thinking.

4. The re-discovery of Aristotle by the western world, while at first used by the church to strengthen its own dogmas, further loosened the hold of dogmatic religion upon the minds of men.

II. WHAT WAS THE CHIEF PROBLEM OF SCHOLASTICISM?

5. The greatest problem of the Middle Ages was the old one of the nature of reality. One group contended that general terms alone described reality, while particular things were only appearance. These were the Realists.

6. On the other hand their opponents contended that only individuals, particular things, had existence and that general terms, concepts, were merely

ideas for the intellectual grouping and handling of particulars. These were called Nominalists.

7. The Realists were more closely in agreement with the church view than the Nominalists. Realism taught that all reality was in the general term and that the ultimate of generalities was the ultimate of reality, God. It is evident that this was a revival of Platonism. It fostered absolute authority and rule by the church.

8. Nominalism, by seeing all reality in the individual, the individual particular thing, followed more the view of Aristotle and Jesus' individualistic teaching; it restored the importance of the individual, one of the most important contributions of Christianity to human thought. As the individual became important, however, the absolute authority of the church was weakened.

III. WHAT IS THE IMPORTANCE OF THIS PROBLEM?

9. To practical man it might seem that it mattered little whether realism or nominalism be true. His experience shows that he deals with things as they are, regardless of his philosophy. And apparently the philosophers are no better off than he. He is wrong, for such concepts as these have more to do with determining the final outcomes of religious, political and even economic developments than do the activities and habits which are apparently directly responsible.

10. The Middle Ages or as they have also been called, "The Dark Ages," were 10 centuries almost barren of human progress, mainly because men had come to depend upon authority and no longer thought for themselves. True, the German barbarians had swept away most of the original southern European civilization and it required several centuries of education and development to make civilization's return possible. But even that disaster was possible because of conditions that are traceable to the re-

ligious and philosophical attitudes of the Romans. Men's thoughts are the most important factors in their lives.

11. The Realists, by their emphasis on sources and causes, gave power to the pretensions of the authorities. The church maintained that all reality, truth, and authority was in God for whom it was the only representative. All individuals, save the Supreme One and its representatives, were subordinate and under authority.

12. Nominalism dealt with practical reality. It found the world full of things and people, individuals, and persons. It found no races, no clans, no categories. It gave emphasis to the individual and his opinions and encouraged observations of nature and phenomena; it planted the seed that was to grow into one of the great trees of science.

13. These problems still exist but I think we will find that if we render unto Caesar what is Caesar's and unto God what is God's the problem is soluble. In other words, the Realists were right when they were dealing with the spiritual realm of inclusive unity, while the Nominalists were right when they were dealing with the physical realm of multiple manifestation.

14. But the Schoolmen argued, apparently for the fun of it, and started men to thinking again. They probably did more with their arguments, some of them very silly—as when they debated about the number of angels that could stand together on the point of a needle—than if they had solved all the philosophical problems of the ages.

IV. WHAT WAS AQUINAS' CONTRIBUTION?

15. Thomas Aquinas was one of the greatest minds of Scholasticism. He was a very good illustration, which we see duplicated in many scholars of today, of the possibility of living in close bondage to dogma even though possessed of extraordinary mental gifts. His thinking all started with the assumption that Christian revelation is unquestionably true.

16. In his time the Christian revel-

ation had not produced 500 different churches and thus emphasized the fact that no man knows what the revelation really is; that what man calls knowledge is merely his opinion of what it is. For that matter, we find this true of all other sources of knowledge and opinion. Even our scientists of today recognize the same phenomena as having very different meanings. We can never go beyond personal viewpoint in interpretation.

17. With brilliant exposition and argument Aquinas showed that revelation is above reason and that religion has a special organ, faith, which acts independently of and above reason. In the realm of religion, faith alone is valid; reason does not operate.

18. This teaching both strengthened the position of the church and encouraged science. It virtually freed reason so long as it did not invade theology. While it forbade reason to question Christian doctrine, it encouraged thinkers to attack Aristotle.

V. WHAT ENDED THE MIDDLE AGES?

19. The growing human spirit at last burst the bonds of church authority. Political conditions in Europe had become fairly stable, economic conditions were such as to allow a considerable freedom to a good many people, the agencies that we have already studied gradually awakened the minds of men and restored to many of them the ability to think for themselves. The spirit of man had long been asleep but now it began to awaken and a new age was the product of that awakening.

20. To the standpatters of that age the whole world seemed headed for ruin. The cohorts of evil were overcoming the forces for good. Wars and revolutions and anarchy threatened on every hand. No doubt there were plenty who looked back to the long night of human reason with longing for the "good old days."

21. While we can look back much more clearly than we can look forward

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Practice of Permanent Prosperity

INVESTMENTS THAT CAN'T LOSE

I. WHAT IS INVESTMENT?

1. Laying out money, effort, or anything else of value where it is expected to return a profit above the outlay, is investment. Ordinarily, the term is applied to investment of money but it may be properly applied to many other forms of outlay, and indeed, investment of money without the investment of intelligence, concrete purpose, and other personal qualities, would be very unlikely to prove wise investment.

2. Living is always investment. Every heart beat, every bit of food, every action, even the least purposive, is a sort of investment. Most of your investments are made without enough purpose and without plan. Even your most carefully planned and treasured investments succeed or fail because of adequacy or lack of plan. The general habit of making unplanned investments of life unfits you for adequate planning when you attempt to make your investments sure-fire profit-producers.

3. There are investments, however, that always pay and when you learn to make proper use of your profits that are to be had from these sure-fire investments you can be more successful in your doubtful investments.

II. HOW MAY AN INVESTMENT SEEM TO LOSE YET PAY?

This morning I looked over my garden, littered with frozen turnip tops which were pushed up in little mounds where the roots protruded, and thought "I could have earned the money for many times the amount of turnips I got off that patch if I had spent that time at my desk last summer." Considered from the standpoint of financial returns for time and labor, my late planting of turnips after the rains had at last moistened the drouth-baked soil last summer, was a bad investment. Turnips were cheap last fall. They still are cheap. I got very poor returns for my work if I count returns only in turnips, but when I look at the matter with a

broader view, I classify the investment I made in that turnip patch as one of those that can't lose.

5. If I spent all of my waking time, even all of my working time at my desk I would soon begin to lose the ability to make my time count at all. Outdoor exercise is as necessary to desk work as proper meals, adequate sleep, and devotion to the desk work itself. If I had not got a single turnip from my garden I still would have been ahead on my investment in the planting and cultivation of my turnip patch.

6. I have written many stories, articles, and even books, which I hoped and often expected to sell but which always made round trips and cost double postage in addition to the work and lost hopes that had been invested in them. Apparently these, too, were losing investments. If they are considered from the standpoint of monetary returns and fulfilled expectations, they have been bad investments.

III. WHAT KIND OF INVESTMENTS ALWAYS PAY?

7. Any kind of creative or self-expressional effort is bound to succeed; such an effort can never fail. It may fail to get the results hoped for, it may fail to return a profit in cash, but there are other profits that it can never fail to deliver. Someone has said, "Things that are to be done must be learned by doing them." That is the only way that things that are to be done can be learned.

8. I could read all the books that have been written about writing, I could learn to answer all the questions and make myself an authority on the principles and rules of writing, but the only way I can learn to write is by writing. Every time I write, whether I sell my product or not, I learn something more, increase my skill, not in proportion to the editor's opinion of the final product, but in proportion to the intelligence and productivity of my effort.

For a writer, writing is a form of investment that can never lose.

9. I could give illustrations of such sure-fire investments in every form of work, of course, but that is not necessary. Regardless of the nature of your work, you can never lose by any creative effort so long as increase of skill and power to express yourself can ever be made to pay.

10. You may be out of a job, forced to sit around waiting for times to improve, but that does not mean that you can not be profitably investing your time and energy in your work. You can be studying the conditions of that work, you can be practicing contributory activities, you can be developing your bodily and mental activities, you can be preparing yourself for greater ability and success when the job breaks; you can thus be making investments that can never turn sour, investments that never lose.

IV. HOW MAY INVESTMENTS SUPPORT OTHERS?

When I planted my turnips I exercised my muscles and increased my ability to make movements that have this winter been of use to me in heaving coal into the furnace but it is not so apparent that I improved ability to dictate to my stenographer or to lecture to my class. Since heaving coal is a very small part of my winter's work it might seem that planting turnips was not a very good investment for the winter.

12. It is only the most superficial and narrow view that would high-hat turnip planting as a preparation for desk work. My desk work depends largely upon the vital condition of my brain, which in turn depends upon the condition of my blood, which depends upon the nutritive processes, and so on through the whole vital circle. When I take exercise in the open air, planting turnips, raking the yard, chopping up limbs that have been blown off the maples, taking out the ashes, tramping over the hills; when I engage in any form of work or play that stimulates the vital processes and improves nutrition and

circulation I make investments that will pay at the desk. "All work and no play" is a very wise saying and still a valuable axiom.

13. I had an uncle who died at least ten years before his time because he never learned to play. He invested all of his time and energy where he could see immediate returns. He lived under constant tension of anxiety to make the fleeting moments count to the utmost, with the result that he speeded their fleeting and reduced their number. I am not saying that he failed; he got what he sought, exactly what he earned. He got liberal returns on all of his investments—I think we always do. Regardless of our whining and complaints, in spite of the fact that we often feel cheated and abused, I think we will find if we look into the matter very closely that our investments always pay according to their wisdom and their nature. We get only what we pay for, but we do get that.

V. HOW AND WHAT CAN YOU INVEST SURE OF RETURNS?

Regardless of the size of your material fortune and the sum of your possessions, your greatest capital will always be your natural powers and possibilities. The greatest of these are your spiritual powers. But your mental and physical powers measure their possibilities for successful investment in living.

15. There is one investment that never loses, the investment of living. Living consists of self-expression and self-adaptation and when you express yourself and improve your adaptation to your environment by your own efforts, you are investing your natural powers in living and your investment is sure to pay good dividends.

16. Furthermore, the success of your material investments depend very largely upon how much of yourself you put in with them. When you invest yourself as well as your money you are bound to win something, you are bound to gain some profit even though you lose your money.

(Concluded on page 28)

Out of the Dark Shadow

A story of real life, based on letters in our files. Ernest Weltmer.)

Mrs. Huward was at the end of the world. Since her mother's death from cancer she had been tormented by vague pains from time to time. This morning she had gone to see the doctor. He had told her that she, too, was a victim of cancer, with less than a year to live.

She had not realized the difference his verdict would make. She thought she had accepted her fear as a reality. She had faced that with brave philosophy. But she found her philosophy gone when the doctor's verdict really decided the issue for her. She was suddenly unable to plan for anything beyond the few months left to her. She stopped canning fruit and making jellies. Now she sat at a window looking out at a passing world that she did not see, trying to decide upon which niece to bestow the half-finished quilt for which she herself would have no use.

The future had suddenly ceased to exist for her. She had come to the end of the world. Yesterday she had told a boy who was taking magazine subscriptions, to come back today and she would decide on the list, but when he came she sent him away disappointed. She could not subscribe for magazines that she knew she could not live to read. She had come to the very end of the world.

Strange things had happened to all time. Before the doctor had shown her the end of the world, time had stretched out into an infinite future without end. It had also gone back to an infinite past. Prehistoric time was only an extension of her own life. Yesterday had stretched back into an endless past, time without beginning.

Now the future was gone and the past had never been. She seemed suspended in a timeless present without past and without future. Her memories of the past seemed to have lost the time element. In fact they seemed hardly to belong to her. In a measure, she even

seemed to be outside of her own present experiences. She was not seeing the end of the world beyond an indefinite number of days and weeks and months: she was already at the end of the world.

She had been a student of the various mystical cults. They had made much of the impersonal life. Now, without effort, she had achieved it. Time is so much a part of personal life that when she lost time she lost the sense of reality in personal life itself.

Mrs. Huward was hardly in the mood for company when Mrs. Denees ran in to see her. But the visitor saw nothing out of the way. So far as she could see her friend was merely unusually quiet. She wondered a bit but thought very little about it. She would have been very greatly surprised if she could have known how unreal she seemed to her hostess.

"What did the doctor say," Mrs. Denees inquired with neighborly curiosity.

"He said that I have a cancer and can't live a year," Mrs. Huward quietly replied. She was too stunned and too indifferent to dissemble or soften her statement.

"Oh! my dear!" Mrs. Denees promptly collapsed into the nearest chair. "It can't be true with you looking so well. Your mother was brown and thin for a long time before she—er—"

"Before she died," Mrs. Huward finished, grimly. She observed with distaste and ironical amusement her friend's distress at the blunder she had made. She felt no emotion at the thought of her mother's death and her own similar fate. She felt that she would never be moved again by anything that could happen.

"Maybe the doctor's wrong. You know that often they make mistakes," Mrs. Denees brightened.

"No, he's right," Mrs. Huward dully replied. "I knew it before, but I didn't fully realize it somehow. He's right. He was mother's doctor and he knows."

WELTMER'S MAGAZINE

Mrs. Denees spread the news with characteristic thoroughness and one after another, Mrs. Huward's friends called to sympathize or to try to talk her out of her gloom. But no one moved her. They found her so apathetic, so remote, that very few repeated the first call and soon no one came to see her. And she did not miss them.

After a few weeks Mrs. Huward became adapted to the new life and reality that came with the acceptance of her fate. She still felt suspended in time but the present had begun to have some meaning for her. She even made some effort to throw off the apathy that had bound her spirit. One sunny morning she walked out into the back yard, wondering if the pains in her side and her right hip would allow her to take up her house work, do her washing, and look after the chickens again, for the short time left to her.

Evidently Mrs. Denees had been watching for her. Soon after Mrs. Huward's appearance Mrs. Denees burst out of her kitchen door and across the lawn to the fence.

"It's come! I've been expecting it for a week but just this morning it got here and I couldn't hardly wait to see you!"

"What's come?" Mrs. Huward inquired. "Were you expecting something?"

"Oh, I forgot that I hadn't told you. It seemed to me like you ought to know. Ever since you told me what the doctor said I have been pr— asking for the way to be shown for your healing. I just felt sure that you can get well and I've been trying to find the way for you— and now it's come."

As she finished her exclamatory announcement she produced a letter and pamphlet which she tendered to Mrs. Huward. "Here it is. This is from the healer that cured Mrs. Rabern's cancer. I didn't know the address and I wasn't sure that it was the right place for you until I wrote to my cousin Minnie. She

got the address for me and I wrote to the healer and told him all about you and he says that you can get well."

Mrs. Huward read the letter and glanced through the pamphlet to please her friend, but she was still unresponsive to the thought that she could get well. There was some stirring of hope, however, in her awakening soul and she took the letter and pamphlet to read again and again. At last she began to believe, and before the week had passed she had written to the healer.

Shortly, after beginning treatment Mrs. Huward was completely relieved of the pains in her side and even the soreness at the hip had diminished. The pains in her side had been due entirely to her sympathetic memories of her mother's sufferings and to the tension caused by her fears. The soreness of the hip was due to a real tumor which did not immediately disappear.

With the easing of her pains Mrs. Huward recovered her hold on time. She resumed her normal occupations. She laid plans for the future and suddenly all the past was there, the background for the present and the foundation for action.

When some months had passed without the complete disappearance of the lump on her hip the healer advised her to consult a surgeon. Mrs. Huward was not even disturbed by the suggestion and she was entirely unmoved toward compliance. Spiritually and consciously she was healed. To her it was only a matter of time when the operations of the laws of life would fulfill her realization.

Realization always leads to demonstration and her reaction to the healer's suggestion of surgery was all that was needed for the full manifestation of the healing powers, and now Mrs. Huward is living under the bright skies of joyous health; she has come out of the fog.

BY THE WAY

CHRISTMAS AT HOME

This quiet, sunny morning is filled with music from New York.

* * *

We heard the British Empire broadcast an hour ago. All around the world, many countries united—and they seem to be truly “united”—under one head, participated in a single program. That is a real union: Probably one of the greatest factors for “peace on earth” in all the world today.

* * *

Now the music is coming from a symphony orchestra in Los Angeles.

* * *

In my own living room I hear music and the voices of people from all over the world in an hour—and take it as a matter-of-course.

* * *

The British ruler, in the name of the Prince of Peace, exhorted the peoples of his World Empire to live together for all.

* * *

The morning paper quotes a Japanese leader as saying, “The time has come for Japan to lead the world,” in his address of thanks to Japanese school children for their contributions of pennies for the purchase of war munitions.

* * *

If the United States of America is making any effort to “lead the world” it is neither political nor military—possibly we do try to lead the world in peaceful, pleasant living.

* * *

Possibly Japan may lead the world into now undreamed-of harmony and peace by forcing the English-speaking races to unite for the protection of peaceful civilization.

* * *

I love to doze and stir, and sleep and wake, at home with my family, to the full-throated harmonies of a symphony orchestra or an afternoon of opera.

I can always count on a good nap during a broadcast of a baseball game or a football game.

* * *

Symphony orchestra music, played by the best orchestras, is becoming as familiar to me as the old hymns of my boyhood or the lovesick blather of the adenoidal crooners that my children seem to prefer. The radio brings the best—with the worst (“the sisters” trios.)

* * *

Every home in the world should have a good radio—especially those homes in lonely deserts, far mountain valleys, and on backwoods farms, out of the swift current of modern life.

* * *

Lionel Barrymore’s “Old Scrooge” was the finest, most Christmasy thing I’ve heard today.

* * *

I’m thinking healing thoughts for all my absent treatment patients as evening shadows gather, and I’m praying for all people that today shall fill their hearts anew with love, and that every day of the coming year may increase their ability to live by love.

* * *

Gordon Sinclair in the December 30th Kansas City Journal-Post, gives us another tale of African Voodoo. When Conrad tells in his novels, of such occult happenings we may brush them aside as part of the plot, but when a reporter presents such tales as accurate accounts of actual happenings it becomes another matter.

Sinclair tells that a district officer of a British province heard of the disappearance of two women in a certain village. His inquiries resulted in no information. No one knew what had become of them. Meanwhile three more disappeared. Finally he found their heads speared on sword fish teeth and their bodies in new graves. Upon the arrest of the headmen of the village they explained, “An

Concluded on page 31)

HEALING THOUGHTS

(Concluded from page 4)

ordained the laws of the universe guides me in my thoughts; the creative harmony that fills the world with beauty keeps me in harmony and health.

Tues., Feb. 19. I wake to the day of God's manifestation; I sleep to God's night of renewal and re-creation.

Wed., Feb. 20. My heart sings hymns of rejoicing in the consciousness that God the Infinite Father is my source, my strength, and my refuge, and my body is wholesome and strong with the vitalizing power of the kingdom of God within.

Thur., Feb. 21. The power of life in me is the power of God manifesting in me and it overcomes all weakness, and in my divine strength I become whole in all ways.

Fri., Feb. 22. I seek the good in all mankind; I look for the beautiful in all phases of nature; I lift my eyes to the heavens in conscious partnership with infinity; I seek God in all things.

Sat., Feb. 23. In my thought of God I cleanse my body; I exalt my mind; I make straight the way of the spirit in all aspects of my life.

Sun., Feb. 24. My thoughts of God lift me to conscious union with the Infinite Father from whom I have never been divided and I am made whole in all my life.

Mon., Feb. 25. I see all men in health, and even in disease I see nature striving for restoration; in my thoughts of health I find healing for my own life.

Tues., Feb. 26. I rejoice in my power to love though others hate me. I make my life harmonious and wholesome in my thoughts of harmony and beauty in God's universe.

Wed., Feb. 27. I think for others only the good that I would see children of God express, and in my own life I express that good that I think for them.

Thur., Feb. 28. As I come to the close of this month I find myself more powerful to express good in my life because of my efforts to express good in the past.

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at once. Let us know what you need and we will tell you how we can help you. If we have helped you in the past, tell us how you are getting along.

WRITE TODAY

Weltmer Institute, Nevada, Mo.

WELTMER'S MAGAZINE

WE LEARN BY DOING

(Concluded from page 7)

"Say, I saw your brother out in the pasture, on my way down here."

I never cracked a smile. She closed her eyes and in a few moments opened them and said.

"You did that to get me to stop talking."

She did stop. I said nothing, but gained my point. It pays to develop some talent, if it is only to move your ears.

Folks have my sympathy who want to get over being bashful and backward when they come to the Institute for help. I will certainly do my best for them for I know how they feel when they want to express themselves. It is a miserable feeling. Nothing can be worse.

We know how to help such people become masters of themselves. We look a man square in the face and tell him to get right. Come to the Weltmer Institute and let us prove to you that we can help you as we have helped hundreds of others to become masters of their own lives.

YOUR PICTURE OF YOURSELF

(Concluded from page 12)

pleasant self-interest.

15. If you wish to turn your interest outwardly, let me tell you how:— Learn to see everything in your environment and to think about everything you see. Cultivate a friendly interest in the people you meet. When you catch yourself thinking about yourself, look around for some external object and center your interest on that. Practice at it, all the time, and never stop to see whether you are succeeding or not—keep practicing these rules.

16. It is as simple as that and if you are a victim of unpleasant self-interests, if you are in the habit of giving too much attention to an uncomplimentary picture of yourself, the employment and practice of these rules for the correction of self-interest will be productive of the greatest good in your life.

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3. Occupation
4. Previous Occupation
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-
6. Why are you not doing that?.....
-
7. Why have you not been more successful?
8. What seems to you the most important fact you know?.....
9. If you could have your wish fulfilled, what would you wish for?.....
-
10. Do you give up easily?.....
-
11. Under what conditions do you get your feelings hurt?.....
-
12. Why do you think you are not more popular?
13. What is your opinion of men?
-
14. What is your opinion of women?
-
15. Do you get over hurts and slights and anger quickly?
16. Do you make acquaintances easily?
-
17. How many close friends have you?
-
18. Why do you wish to excel others?
-
19. What is the state of your health?
-
20. Do you want help with some special life problem?

METAPSYCHOLOGY

(Concluded from page 18)

when we seek the Kingdom of God it is in order to get happiness.

14. To make the silence most useful, you must make it productive of consciousness of your oneness with God, whether that would be of any use to you or not. When you reach that realm of Being in which you see your Maker face to face and with clear unhindered vision, then you will be able to speak with authority and you will be able to attack your life-problems with power; you will be a master in your living.

PRACTICE OF PROSPERITY

(Concluded from page 22)

17. If you can invest in faith, the kind of faith that sees the good in the results of all your undertakings, the kind that learns a lesson from every effort, even though the effort itself may fail, you take out success insurance, you make investments that can't be beat for long-time, sure-fire profits.

A "VOICE OF EXPERIENCE"

"Some wonderful cures of both body and mind have been made. How well I know as I speak from experience. Sometimes I think we do not tell how we do appreciate being helped by your method of teaching and practice. In all these years, I have helped myself and others on to health and happiness and now I believe more people are awakening to the fact that the power to cure oneself is within themselves by faith in the one that created us. He does all things with our help, if people would only trust Him.

My life has been a pleasure to me and others since I have lived a balanced life, I mean spiritually and physically. "Thanks to you and your staff." And now and at all times I pass on to others what I have gleaned from the study of your course. If anyone, I care not whom, would study and apply "The Weltmer Teachings," how much better and happier this old world would be for them. G. F., Ames, Iowa.

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BY THE WAY

(Concluded from page 25)

unseen oracle, a great bull-roarer of the sky had demanded the lives of these headless corpses." Macauley discovered, however, that the head ju ju man had caused these women's heads to be cut off so that his aged body could be rubbed with their blood in the vain hope that it would be thus restored to youth. The officer gathered and burned all of the witch doctor's charms, to the consternation and despair of the village.

When the voodoo man saw that the gods did not strike Macauley dead they pronounced a curse upon him, saying that he would be stricken deaf, dumb, and blind and suffer torment until he would soon die. The officer paid no attention to the curse but when he got back to Freetown he went stone blind, he was soon deaf and raving in mental torture. On his way back to England he lost his voice and 30 days after reaching an English hospital died without his doctors being able to tell why.

Of course the voodoo curse had nothing to do with it, but neither did Macauley believe in it. It could not happen that way but apparently it did.

* * *

With profound faith I turned on the cold water, believing that I was turning on the hot water. There was some hot water in the upper end of the cold water pipe on account of its proximity to the hot water pipe, and I began washing my hands without any question of the correctness of my action. I was so sure that I was right that when the water began to run cold I found fault with the janitor.

Despite my perfect faith, the water continued to run cold. I found that faith works only when it agrees with reality. When I turned on the faucet that I had believed was cold water it gave me a good stream of hot water. Faith has the same relation to reality in spiritual and moral nature as in relation to the cold and hot water pipes of my lavatory.

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(Concluded from page 20)

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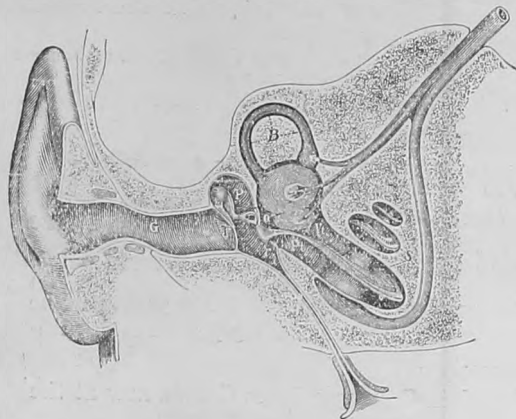
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