

WELTMER'S

Magazine of

Practical Psychology

For March, 1935

Leading Lessons in This Issue

DAILY HEALING THOUGHTS FOR MARCH

THE LOVE LIFE OF THE EARWIG

DAILY LIVING THE SELFHOOD

FINDING A COMPENSATION OCCUPATION

Weltmer's Magazine Correspondence School Lessons

By ERNEST WELTMER

1. PRACTICAL PSYCHOLOGY FOR EVERYDAY
The Point of Decision
2. VITALIZING DIET FOR DYNAMIC PERSONALITY
Constipation and Appetite
3. SCIENTIFIC MAGNETIC MASSAGE
Treatment of the Throat
4. USES AND DANGERS OF METAPSYCHOLOGY
The Metapsychical Powers
5. PRACTICAL PHILOSOPHY OF A FULL LIFE
Bringing Philosophy Down to Earth
6. PRACTICE OF PERMANENT PROSPERITY
Reclamation of Waste Power



Teaching Physical-Mental-Spiritual Prosperity

Treatment of Upper Abdominal Organs

In Figure 133, Sidney A. Weltmer is shown with his hands in the position for giving magnetic treatment and manual suggestions for the organs of the upper abdominal region; liver, stomach, pancreas, duodenum. Treatment is given in this region also with the positive hand higher, between the shoulders, on account of the nerve-paths; and lower, just opposite the negative hand, when magnetic treatment alone is given.

Reference to pages 54, 63 and 90, will show why the positive hand is placed



so much higher on the back than the negative hand in front. The nerves are distributed downwardly from the spine in this region. The pneumogastric nerve (1, Fig. 35) originates in the brain, traverses the neck and chest, to be distributed through the solar plexus.

In most cases the treatment illustrated will be preceded by a general treatment consisting of massage of the spine and abdomen. Even when the patient is treated sitting up, as shown in the picture, some general treatment should be given in the beginning.

Usually it is best for the patient to be lying on the side or back, as thoroughly relaxed as possible. When the room is not very warm the patient should be covered during the treatment. Cold air on the skin will cause contraction of its blood-vessels and reflex contraction and tension of the deeper muscles.

In many cases it will be best to give the treatment without disturbing the clothing except that

the coat and vest may be removed. Some patients will respond better to treatment given over the clothing than upon the skin. You should learn to "read" your patients so as to know when to give massage and when to give the treatment without even removing the clothing.

When you give magnetic treatment apply the formula: "Every power of life that I can give to you and every power of God that through me can come to you, I give to you now through my hands for your perfect healing." You may speak this thought aloud or you may only think it as you start your treatment, but its full power will be demonstrated only when you feel it, live it. Draw power from every part of your body that can spare it, and draw on your deepest spiritual resources for the power that you give out through your hands as healing magnetism.

Weltmer's Magazine of Practical Psychology

VOLUME 15

MARCH, 1935

NUMBER 11

Devoted to the teaching of practical methods of demonstrating, in everyday life, the Kingdom of God within.

Edited by Ernest Weltmer. Published by The Weltmer Institute of Suggestive Therapeutics Company, Nevada, Missouri. Subscription price \$1.00 per year in the United States; \$1.20 per year in Canada; \$1.50 in foreign countries; single copies 10 cents each

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A Word From the Editor

How come? Every reader of Weltmer's Magazine should already have subscribed for a copy of Magnetic Healing and Suggestion Therapy at the pre-publication price of only \$1.00. A lot of you so far have failed to do so!

Now—I am calling on you not only to subscribe for the book and thus help me publish it, but also to help me pay the debts of the Weltmer Institute and free the Weltmer Service from all threat of financial difficulty. And I am

giving you an opportunity to do something worth your doing!

Be sure to read the whole of the next page and then act. Also read the sample pages from the new book, "Magnetic Healing and Suggestion Therapy." This is a book for practitioners, for laymen, for truth students, for anyone and for everyone who reads Weltmer's Magazine. Buy a copy for yourself and tell your friends about this opportunity to buy this great book at the low pre-publication price.

What is it Worth to You?

What has it been worth to you in the past, what will it be worth to you in the future to have the Weltmer Institute with the Weltmer Service of teaching and healing to depend upon?

Are you one of those many thousands scattered over the whole civilized world who are enjoying better health, who are happier, who are more successful because of the Weltmer Institute? Now is the time to answer these questions in a substantial way.

I have given to The Weltmer Institute the best years of my life and have sacrificed my personal fortunes for the preservation to humanity of this great Institution and the Weltmer Service. My associates have served for years with equal loyalty. With even a little assistance by every beneficiary of the Weltmer Service we can make our sacrifices tremendously worth while. And if all friends of the Weltmer Institute will do all they possibly can right now, we can soon multiply the values of the Weltmer Service and vastly increase its power to help to bring into demonstration the kingdom of God at hand.

I have just been talking to one of our bankers about plans to borrow money for the refinancing of the Institute to prevent a foreclosure sale with loss of the Institute's real estate, stocks of books, and other properties necessary to its operation. He listened patiently but when I asked his opinion he replied with a question:—

"Why do you borrow money," he asked? "You have the best business in the world; you have been doing the best work of any institution I know, and you should be sitting on top of the world. Debts have ruined you. It does not matter that you did not make the debts; they are your debts now that they are your responsibility. Get out of debt. I know there are enough friends of the Weltmer family and the Weltmer Institute to pay off the mortgage and supply plenty of money for the painting and refinancing of the Institute, the promotion of the magazine, and the publishing of your books and correspondence courses, even if they donated only a dollar apiece. Don't ask them to loan you money; let them donate. Don't make one debt to pay another; let the people that have benefited by the Institute pay off its debts and free the Institute from financial difficulties."

I was surprised, for I had thought of my banker friend as solely interested in loaning money and collecting interest. I was ashamed of my misjudgment of him and ashamed of my misjudgment of you. He was giving you more credit for appreciation and loyalty than I had given you. I tore up all my plans for begging loans and I am coming directly to you with a proposition based on his advice.

This is my proposition:

I am asking you, every reader of these words, to send a donation—as much as you can, but no donation is too small—subscribe for as many copies as possible of the new book, "Magnetic Healing and Suggestion Therapy" at \$1.00 per copy, send a lot of magazine subscriptions for your friends, or order as many books as possible and send a donation too. If you cannot send money now tell us when you can. But every dollar you send now will be worth two later on. Now is the time to show how much the Weltmer Service is worth to you. Say it with cash, and say it NOW.

—ERNEST WELTMER.

YOU
CAN
HAVE
HEALTH



YOU
CAN
HAVE
WEALTH

Weltmer's Magazine of
Practical Psychology

Daily Healing Thoughts for March

By ERNEST WELTMER

Habit, which expresses in all degrees and grades of tendency to repeat thoughts and actions that have become standard and otherwise to stay in some rut of life, may be the most harmful of all obstacles to progress. On the other hand, constructive habits which prevent lost motion and wasted time and energies, are great conservers of time and energy. Probably the most useful of all habits are those which promote progressive change. It is for the purpose of establishing such constructive habits that we present Daily Thoughts each month.

Form the habit of thinking the Daily Thoughts each day. If you keep this up for a few weeks you will find it easy to do it after that. Keep Weltmer's Magazine handy, where you will see it when you get up each morning. While you are dressing and doing chores think the healing thought for that day. You will find that you will thus establish a habit of constructive thinking that will make your work more effective, improve your health, wake up new powers of mind and leave no time for those bad habits of introspective grumbling that wreck so many lives.

Make the Daily Thoughts that I give you merely the starting points for the

development of your own ideas. Improve on them. Improve on them and make records of your improvements and send them in to the magazine. If you will send me your Daily Thoughts I will be glad to publish those that I like best. I will use them for the Daily Thoughts for the next month, giving you full credit for them. The following are the daily thoughts I offer you for March.

Friday, March 1. Man is of divine origin and essential nature, and I manifest divinely, wholesomely.

Saturday, March 2. I seek my power in the pure spiritual source of my Being and thus I overcome all weakness.

Sunday, March 3. I look for the good in all men and conditions and thus express the good in myself.

Monday, March 4. God is my Supply and my strength and I overcome all obstacles to my progress.

Tuesday, March 5. I am filled and made whole by the power of God's creative purpose.

Wednesday, March 6. I pray that all men shall have health and strength and abundance.

Thursday, March 7. Man's life fulfills God's plan with resistless power,

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manifesting in health.

Friday, March 8. I shall see such beauty and divinity in life that I shall express only my divine nature in perfect health.

Saturday, March 9. I am demonstrating God's plan for me in loving thoughts and increasing health.

Sunday, March 10. No disease or weakness can remain in the presence of my thought of my Infinite Father's perfection.

Monday, March 11. I am a child of God, and in my divine nature I am like my Father.

Tuesday, March 12. I declare health, success, harmony and peace for my life.

Wednesday, March 13. I love all God's creatures into health, strength, and happiness.

Thursday, March 14. I sleep safe in God's love; I wake wise in God's law; I work powerful in the fulfillment of God's purpose.

Friday, March 15. Loving his creatures, I take God's hand; obeying his laws, I am made whole by God's power.

Saturday, March 16. Consciousness of God fills my being with cleansing power.

Sunday, March 17. I think only such thoughts as I wish to express and fulfill.

Monday, March 18. Life's creative powers fulfill my purposes in health, success, and happiness.

Tuesday, March 19. I call on all powers of life to make my body whole.

Wednesday, March 20. I open my life to the reception of all good thoughts.

Thursday, March 21. There is no lack in God's abundance: I am supplied in all ways.

Friday, March 22. I trust God's infinite power and I face life with confidence and joy.

Saturday, March 23. I am always in the presence of God and I am safe in his love and his law.

Sunday, March 24. I give to others my good thoughts and I receive only

good from them.

Monday, March 25. I sleep the healing sleep that brings God's ministering angels near me.

Tuesday, March 26. Regardless of conditions, I try to think, look, and act like a healthy child of my Infinite Father.

Wednesday, March 27. It is the will of Omnipotent God that I be well; so be it.

Thursday, March 28. I fulfill God's plan for me by becoming well, successful, and happy.

Friday, March 29. I send my healing thought to all who will accept it and thus I heal myself.

Saturday, March 30. I am being healed in body, mind, and affairs.

Sunday, March 31. I am learning to live in thought, word, and deed as is fitting in a child of God.

—o—

WELTMER SERVICE IN WICHITA

Mr. Will E. Parker, 902 East Douglas, Wichita, Kansas, a graduate of the Weltmer Institute of many years of successful practice, inventor and demonstrator of the Parker Portable Steam Cabinet, is a Wichita representative of the Weltmer Institute and the Weltmer Service.

If you are interested in any phase of the Weltmer Service, personal treatment, absent treatment, resident courses in healing, correspondence courses in healing and in practical psychology, or Weltmer's Magazine of Practical Psychology, Mr. Parker will be glad to answer your questions or to give you such service as you require.

We recommend Mr. Parker as a conscientious efficient practitioner and teacher. He can give you the Weltmer Service at home and massage and Turkish bath service of his own production. With his Portable Steam Cabinet he can give sanitary Turkish Baths and massage in your own home.

The Love Life of the Earwig

By MATTHEW F. McMULLIN

For several months I was associated with a prominent writer, and not being on the writing end of the enterprise myself, would occasionally try to inject some fun into our otherwise serious business with what I choose to think was a wise crack.

On one occasion when my writer associate had been discussing some rather deep problem I said, "Well, I have decided to become a specialist and to devote my life to the study of that very interesting and minute insect known as the EARWIG. In fact, I shall write a treatise on THE LOVE LIFE OF THE EARWIG."

This jocular (?) statement seemed to tickle the risibilities of my writer friend and our secretary and after that they would frequently refer to me as "The Earwig Specialist" and to my supposed forthcoming literary effort.

Recently I received a few lines from the charming young lady secretary enclosing a cartoon depicting an enlarged earwig over which was this caption, (Ripley fashion), THE EARWIG HAS WINGS WITH WHICH TO FLY BUT ONLY ONE IN A THOUSAND EVER USES THEM. Her note stated that she was contributing something to my earwig article. It was rather clever, I thought, and I had a good laugh with her in memory of a year before.

However, I had learned something from this philosopher friend and associate and also from this lovely secretary (and where is the man who can not always learn something more from any

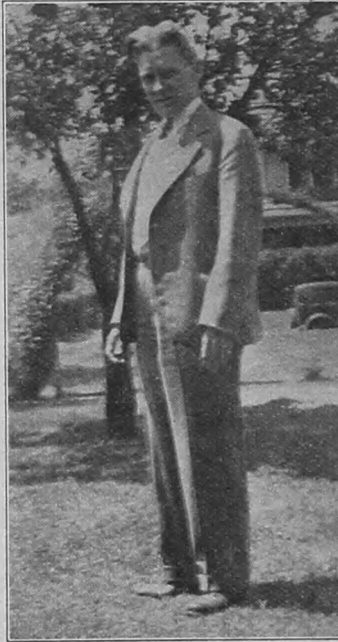
woman either young or old?) Kipling meant a lot when he wrote the poem which contains the lines, "And he learned about women from her." And God bless them all.

So, I fell to thinking about my scientific, philosopher friend and how he taught us that we humans have so many faculties that we do not use . . . so many potentialities that we do not develop . . . that we are under so many laws that we do not understand and that we ought to try to understand for our own betterment . . . that ALL POWER is GOD POWER . . . that a thought is the beginning of action . . . that we should think only the thoughts we wish to express . . . that "What man can conceive—man can achieve" . . . And I wondered just how many tens of thousands of us are like the earwig in this respect—**HAVING WINGS BUT DO NOT FLY.**

With this introduction as an excuse for the title I will leave the idiosyncrasies of this

interesting little creature and try to say something about a law which I have discovered to work. Was it not Calvin Coolidge who said, "Men do not make laws; men discover laws"?

—o—
There is a law which all of us know, but which most of us fail to consider in its true importance. All of us use this law, for we can not escape it, but most of us fail to use it constructively and many of us use it destructively; for it works in any direction and can destroy as well as build.



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This law might be briefly stated as follows:

WE TEND TO EXPERIENCE THAT TO WHICH WE GIVE OUR ATTENTION.

This law applies not only in the limited mental sense in which we may travel to India while seated in our rocking chair in North Dakota (day-dreaming), but also in our bodies and affairs.

Medical students studying salivary glands have been known to activate those glands so effectively that they drooled at the mouth and were compelled to pause in their attention to this subject. By giving **attention** to the action of those glands the students activated them in their own bodies.

"A woman saw a heavy rock fall on her child's hand, cutting off three of the fingers. Soon after the woman felt great pain in her hand, and on examination the corresponding three fingers were found to be swollen and inflamed. In twenty-four hours incisions were made and pus evacuated."

There are many records of medical history showing results of startled attention and long and intense meditation of which these mentioned are typical.

This same law which causes our bodily glands and organs to experience that which corresponds to our mental attention also operates in our human affairs. Our Omnipresent Mind is connected by the ether to the very gas and oil locked in the earth and if we give an absorbed attention to this sort of search it will lead us to the spot and say "Drill here." And the more vivid and vital the attention—the more forceful and quick the manifested reaction.

It is written that "Faith is the substance of things hoped for, the evidence of things not seen." Faith is intuitive "knowing" that the thing of which we are mentally aware is true.

Faith belongs only to consciousness . . .

The sincere "hoping" coupled with expectation of fulfillment constitutes

the attention necessary for Faith to operate and manifest and lead us to the evidence of things not seen previously.

Fear is faith in the undesired factor and gives a vital attention to that which is unwanted. By the same law that "we tend to experience that to which we give our attention," the thing we fear is apt to come upon us.

The powers of attention, when they go deeply into our state of being, appear even able to act upon and move inanimate objects, as though a human personality invisible to our eyes were acting upon them. Account for this how we will, psychic research seems to prove that inanimate objects are moved at times without the aid of that which we call a normal physical agency.

A very level headed young man friend of mine bashfully related the following instance. He was attracted to a young lady clerk in a store and secretly in his own consciousness gave her much attention. He desired to meet her socially, but was at loss as to how to go about arranging it. Thinking of her one night before going to sleep, he had a vision of himself going down a certain unfamiliar street looking for a house. He came toward a house brilliantly lighted and as he neared it a girl dressed in blue came out on the porch and spoke to him, saying, "This is the house you are looking for." It was the girl of his dreams but he had never seen her dressed in blue. Next morning in his place of business he answered the phone and it was the young lady asking him if he could attend a little informal party that night at her house. He accepted, but stated that he did not know where she lived. She gave general directions and that evening found him on the street he had followed in his vision of the night before. As he neared a brilliantly lighted home a girl dressed in blue came on to the porch and said, "This is the place you are looking for." It was again the girl of his dreams.

Many attested instances of this nature impel us to believe that some sort of reciprocal attention, using the laws of

so called subconscious telepathy or clairvoyance, manifested.

Through our attention and desire (which is prayer) we build the experiences of our lives long before we see them actualized.

Our secret attention will actualize itself in our lives more forcefully than that which is openly expressed. Being denied expression in words or other ways it finds a way to express in action. Hence, if we have a worthy goal to attain and a worth while program we wish to carry out it is better to keep it in the "secret place of the most high" part of our mind and give it close attention, while, with undesirable impulses, "an honest confession is good for the soul."

Demonstration is the final proof of truth. Mr. Dooley says, "It's the Truth if it works. All else is a lie."

Under the law that "we tend to experience that to which we give our attention," if we believe a lie, we will experience the effects of that which belongs to the lie, and the fundamental law which produces this effect is based on Truth. So that our very illusions and the effects of them find their way back to fundamental Truth, and our capacity to believe a lie is founded on the capacity to believe at all, and the capacity to believe at all springs from Truth. Truth, itself, never believes a lie. But it is IN Truth that we find the capacity to believe and the law that "Whatsoever a man thinks (images or gives attention to) so is he." I may not be what I THINK I AM but what I THINK—I AM.

Consciousness is a self-evident fact. The ability to be aware is an attribute of consciousness. From the attribute of awareness springs the ability to differentiate. All qualities belong to the so called intangible realm or the realm of mind. The realm of the unseen is the realm of CAUSE. The realm of the seen is the realm of effect.

Beauty is not a THING. Beauty is not a rose or a cathedral or a tree. Consciousness may endow any of these

things with beauty. But beauty, itself, is a "quality" which must reside in the consciousness of the beholder else it is not manifested.

Happiness is a "quality." It is an attribute of consciousness. Happiness is not an automobile nor a ride in one; nor is it a house or garden. It is a state of mind.

Love is not a man or a woman or a dog. It is a state of conscious being and belongs in the realm of the soul and mind.

A friend loved green grass and a beautiful lawn. Activated by this love he tended his lawn and in the fall spread fertilizer over it. One day he had a load of manure delivered for this purpose and it was a joy to see him thrill over the productive beauty of that manure—to hear him talk of its wonderful chemistry. To him it was the raw material by which he could cooperate with Life to make manifest a beautiful lawn of green grass. It was a beautiful sight to him.

A woman came by while he revelled in the beauty of his great chemical miracle—the manure pile—and when she glanced at it her face blanched and she grew a bit sick. From within herself she read into the manure pile something else which caused her body to react in correspondence to her governing thought and no beauty existed there for her.

To the extent that we may open ourselves to live in the consciousness of the beauty of Truth in all things will we experience the beauty which corresponds.

It is not in the green grass or in the manure pile that beauty exists but to the extent that we may enlarge our consciousness of beauty are we able to take them both in.

As our horizon widens do we see more and more of beauty and extend our consciousness into beauty.

Why not fill our consciousness so full of beauty that there is no place for ugliness? So full of love that hate can not exist within us? So full of Faith and

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Courage that fear and failure will not exist for us? And align ourselves with Truth that shall make us free?

Our ability to differentiate is a gift from Divine Wisdom. Our ability to give attention to whatsoever we will is a gift from Divine Love. To see only the beauty and give no reality to the ugly is enlightened human wisdom.

To escape the bodily poisons and mental distress associated with hate is only common sense. To rule out the paralysis of fear by concentrating on Faith is to use the law of attention constructively instead of destructively.

There is a great practical value to us in our every day human living in the admonition "Whatsoever things are good, whatsoever things are true, whatsoever things are of good report—think on these things."

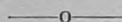
Remembering that desire is prayer and that to keep this desire secret is to give it an opportunity to express itself in action rather than words; when we have established desire for attention to the constructive qualities we have then pressed the first and important switch which connects our circuit with Infinite Mind and Power and more and more will be manifested lives transformed from ugliness, hate and fear to Beauty, Love and Truth.

As a friend who has demonstrated much freedom puts it: "Whenever a person, a nation, or a race expresses itself persistently on a plane of life inferior to that of which it has conscious vision it has planted within itself the seeds of its own destruction. The appearance of the Bethlehem babe was the manifested livingness of the conscious vision of the people, who knew the need of what they had not, and marked the beginning of another cycle of progressive advancement of Christ in human consciousness. Today, our actual existence in contrast with our visions has become dark and gloomy, unattractive and unfruitful. The clarion call to us then, is to tune the harp-strings of the mind and with softened hearts, live the

life which our vision inspires."

"If there be the accusation within us charging that we are unworthy or are lacking in understanding to merit the grace of God in demonstration, let us lift our eyes toward the Lord and catch the true vision, namely: the oneness and allness of Spirit, then walk in the strength of that realization in peace and good will towards ourselves and others."

Let us "hitch our wagon to a star!"
Unlike the earwig, HAVING WINGS—
LET US FLY.



SERVICE THROUGH THE YEARS

Something over thirty years ago my uncle came from Los Angeles to visit me and brought Sidney A. Weltmer's address. He knew I was not well and he wanted me to try the Weltmer Treatment.

I had long been bothered with constipation. I had to depend on enemas.

We sent for one month of absent treatment. My bowels had not moved for three days when the answer came from the Institute. I took the treatment that night. I got warm all over. I will never forget it. I took the treatment again the next morning and before supper my bowels acted normally and satisfactorily for the first time in a long while.

I have been all right from that time until about two years ago, when I began to have other troubles. When anything gets the matter with me I write to the Weltmers. Sometimes I take one month's treatment, sometimes more, but I always get help when I call on the Institute.

I had eight brothers and sisters, I was the ninth child. I have buried all of them, and I am past seventy-seven years of age. While I am not as strong as I used to be, I still enjoy life and I feel that my comparatively good health is in a large measure due to the help that I have had through the years from the absent treatment received from the Weltmer Institute.—S. A. W.

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 XIII

Daily Living the Selfhood

Throughout life living should mean daily unfoldment of the selfhood. To unfold this "I Am," this selfhood, is to unfold the presence of God within man and this is man's greatest work in life. As a spiritual being man is made in the image and likeness of his Creator and has within him all the attributes of God.

For successful unfoldment of this selfhood man can not retain anything that is not eternal. His selfhood can only keep truth, and the knowledge of the truth of man's being is the only knowledge, which when acted upon, gives man freedom. "Ye shall know the truth and the truth shall make you free." (John 8:32) Truth removes every use for, and sense of, duty. Man asserts his individual freedom when he says, "I can and I will do that." "I can" and "I will" are the first declarations of truth that start man to act in the direction of freedom.

Man finds this selfhood first by finding in himself a kindred tie with all the world and God. This kindred tie is the ruling influence within every man, and it is out of this tie that all of man's desires spring, for what is good for one is good for all; his desire for life, his desire for hope, his desire for health, in fact, for anything good that he may desire. Then follows growth, and to attain that growth man has recourse to

the unlimited power and unlimited wisdom of the divine within him.

The fundamental principle upon which depends the unfoldment of self is the realization of the value of right thoughts. The main spring that puts those right thoughts into action is courage, and courage can only be based on truth. Courage that does not flinch has its foundation only upon the knowledge of being right. The more man understands himself and the truth of his real existence, his spiritual being, less and less importance he attaches to personality.

Closely allied with courage is sincerity. No person who is sincerely unfolding himself allows himself to be fearful. And knowledge is the stone upon which fearlessness is built. So, for the right thoughts to be of use to man there must be a courageous and sincere spirit.

As the selfhood expands there comes a sense of responsibility. Responsibility is a trust. Every time a man learns a new thing he acquires a new responsibility.

His first responsibility is to find that Divinity that lives within him and all men. It can not be found outside of himself until he finds it first within his own soul. He is responsible for his knowledge of this divinity for he knows

that it exists. And the man who knows this power exists within each individual, knows too, that that power is always open to that thought that will bring the power into manifestation.

Man is always responsible for his ignorance. Ignorance is no excuse, for knowledge is within the reach of every person. Man can acquire real knowledge, and real knowledge is truth. After he acquires it he can keep it only on one condition—that is to use it. Very frequently man assigns to knowledge a power that it does not possess, and thinks that because he has this knowledge he is something great instead of really understanding that because he knows, something great is required of him.

To the man who is responsibly unfolding his selfhood, opportunities are blessings. The man who thinks he can find his opportunities finds them, but he never does find them unless he thinks he can. That is, opportunities come, but he does not recognize them as opportunities. When he finds himself he finds his real opportunity. He finds his power when he can think and express his thought in the statement, "I can."

In order to prove God's never failing presence and his own selfhood man does not need to go beyond the opportunity presented by the present moment. Opportunities do not float about under certain circumstances; they are not shoved up to his door according to some man's whim, nor because of some man's negligence permitted to slip away from and allowed to go astray; they exist for man in man's willingness to recognize their presence and believe that he has the power to make them his own, as they pass in a ceaseless procession before his vision.

Man, in the evolving of his selfhood, does not wish to receive from the hands of another that which he can gain with his own intelligence. It must be the work of his own mind and hands. The person who is naturally of an investiga-

tive turn of mind will not rely with the same degree of assurance upon the assertion of another, no matter how reliable he considers his source of information; he will rely only upon knowledge that he gathers himself by the exercise of his own faculties. And to this fact must be attributed the reason for the greater unfoldment of the one who both "hears and does" the things he is capable of doing, and with each succeeding achievement he adds not only interest but usury to the energy he expended in its attainment.

Selfhood grasps the idea of love as the thing which I give, not what I get. The real lover of humanity does not care whether the world loves him or not. When man actually loves the world and knows that he does, he knows that love is what the world gives back to him. The world can only give back what he gives to the world. Not a single thought can enter the chamber of a human soul if the door of that soul is not open. Every attempt, every thought, every act, every impulse and every experience of human life should be man's expression of his selfhood.

Whenever a person starts to live his selfhood there is nothing that can stop him—he can often be hindered and handicapped—but some day he will accomplish his purpose. He will acquire all the knowledge that is necessary and live all the life that is necessary to live to gain this development and when he has succeeded then he will be living in the path of eternal life.

—o—

GOD'S PLAN OF LIFE FOR YOU

Every time I treat you, I see you as God's Divine plan intends you to be; strong, supple, radiantly healthy, active, successful, filled to overflowing with the joy of living. This is God's plan for you, this is my thought for you. This is our purpose in treating you. Join your thoughts with ours for the fulfillment of God's purpose in your life.

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

Magnetic Healing Routs Indigestion

By J. O. CRONE

We can not get out of life what we want with this old stomach out of kilter. It is the same as a machine; it needs oiling and repairing and then, oh, how it picks up when it gets what it needs.

I can fix your stomach so that it will work like new. I know how to do it from experience. I pride myself on my results in stomach trouble. I have never failed if the patient stays with me and gives me a chance. My 35 years of experience teach me how to deal with it.

I have treated more cases of stomach trouble than of any other disease. I consider myself a specialist on it. I need not fail on indigestion for Nature corrects it when it has a chance and I know how to work in harmony with Nature.

Why not come to the Institute and let me fix up your—as you say—“poor old stomach.”

You abuse your stomach and then complain about it. It is doing its best to take care of what you put into it. If you are not hungry, keep food out of it. Drink water. Your stomach will tell you when to eat. Then, when you do eat, don't put into it more than it can hold. Use a little judgment. You can wear it out by over-loading it.

If you will obey me while in my care, I never fail, and I will teach you how to keep well after you go home. You can help yourself, if you are not too lazy. Many people are too lazy to breathe and too lazy to carry on what we teach them to do. Don't be like that. Be faithful. Try the following rules:

Victories that are easy are worth little: those only are worth having which come from hard fighting.

What you do is all that concerns you, not what people think. Keep your mind well-balanced and preserve a smiling countenance.

Bad thoughts quickly develop into bad actions: good thoughts into good actions.

Love your stomach, talk kindly to it, and it will do its duty. Be kind to and love your whole body.

Thank God for life, then you will be blessed with health, happiness, and big success in every way.



J. O. Crone

MAKING “DAILY THOUGHTS” PRACTICAL

“I have enjoyed the Magazine and hope it continues to come regularly. I like everything in it especially the daily Healing Thoughts. I used them while having my teeth extracted—they are all

out now and the dentist told me he never knew anyone to get through the ordeal any better.

“Have been over the entire Course of Christian Freedom twice—words can not express my great appreciation for it or the great benefits I have received from its teachings. At first it seemed difficult for me to grasp the true meaning, or to be able to use it in my daily life but the more I read it and try it out, the more simple it seems. I want to be able to overcome fear of everything and to more fully realize my oneness with the great I am.”—Mrs. M. M. C.

Finding A Compensation Occupation

By MILDRED WATTLES HANFORD

Man is a complex personality made up of wishes, desires, hopes, fears, anxieties, urges, loves, hates, likes, dislikes, and numerous other factors realized and unrealized. To be able to sift his thoughts, ideas, and feelings for their true values and to make wise use of his findings takes intelligent thought and oftentimes a courageous stand.

Every person has one urge that is predominant over all other urges. This predominant urge must be reckoned with or full living will never be reached, and conflicts will cause trouble throughout life. To recognize this urge and "harness" it to the life work and purposes is absolutely necessary for successful living.

Perhaps the most common predominant urge is the ego urge—the urge to express the "I." To be "individualistic" is the "I's" supreme desire; and many and various are the ways the "I" takes to gain this distinction. It may work through the form of constructive, creative expression, and this is about the highest form it can take, or it may take the form of "queerness"—queer ideas of dress, conversation, manner or non-constructive creating, both mental and physical. Since "queerness" gains notice sooner than normal constructive creativeness, queerness is all too often used to further the expression of the "I." Even in the manifestation of the constructive arts the creation may take "queerness," such as depicting the grotesque, the ludicrous, or the horrible in the fine, applied, or home arts, but it never leads to the expression of the real "I." Only as the "I" seeks to bring truth (and truth never fails to bring the beauty of a thing to light) and beauty to the world is it really manifesting itself.

In seeking for the right expression of the ego urge account must be taken of

how that ego urge is at present being expressed. Is it taking the "queer" way or is it taking the "not queer" way? Does it take the time thinking over the unpleasant things of life, struggling against things that it can not help, doing odd things, dressing oddly so as to attract comment, or spending the time creating grotesque things? Or is it spending time being thankful for the blessings that man has, using the mind and time to construct beautiful things, refusing to fret over the things that can not be helped and using the time to find the thing that will make it express to the fullest that which it is capable of manifesting? The answers that are given to these questions show which way the ego is working out its recognition.

Realization of the trend of the ego urge brings man to the borderland of what he "can do about it." There are two courses open to him: he can "do nothing" about it or he can find and use his compensation occupation. A compensation occupation is an occupation that successfully replaces the natural but impracticable occupation and releases the obstructed spiritual, mental, and physical creative energies. Man can begin at any minute to hunt for this compensation occupation, which hunting takes, as said in the first paragraph, intelligent thought and in addition, wise discrimination and experimentation. The presentation of each occupation to the mind brings an assenting or dissenting attitude toward it. Any resistance, opposition, or lackadaisicalness experienced, no matter how slight, makes that occupation "out." Real interest in and desire to manifest that occupation indicates that it may be the compensation occupation. Testing the occupation follows, and if it does not

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Practical Psychology For Every Day

THE POINT OF DECISION

I. WHY IS DECISION SO IMPORTANT?

1. The importance of decision is due to the waste of conflict. Every thought seeks expression with all of its energy. In fact, a thought is always the beginning of an expression. This includes every thought, regardless of its life value and its completeness or incompleteness. Every thought in a group of conflicting thoughts—such a group as makes a decision necessary—seeks to complete that expression of which it is the beginning. So long as there is conflict there is waste. Decision alone can stop that waste.

2. Waste of life energies due to conflict, especially when the emotions are involved, is one of the most important causes of life failures. Probably every person could succeed in his great life efforts if he could bring all of his natural powers into decisive focus on one purpose and keep them fixed there.

II. WHY IS DECISION DIFFICULT?

3. There may be many reasons for difficulty in reaching the point of decision. Conflicting interests often interfere. Many a person has never learned to focus interests on one or two complimentary objectives. He has been allowed to fritter his time and energies when a child and he has grown up in the habit of scattering his interests and energies. Every person needs to bring his life into effective focus on one major interest and not too many minor interests that do not conflict with the major interest.

4. Habits of thoughtless and impulsive action, allowing the interests and the attention to be switched about like a weathercock in a breeze, may defeat all attempts at decisiveness. Habits of acting in some certain undesirable ways may prevent decision that would change those ways.

5. Dependence upon others and upon

changing circumstances may prevent decision. In all situations requiring decision there are conflicts of interests and suggestions. If a person is unable to make up his own mind and depends on others he can not suddenly change this merely because it is desirable.

III. HOW CAN THE POINT OF DECISION BE REACHED?

6. It is obvious from the foregoing paragraphs, that decision can best be reached by reducing mental conflicts. Where there are differences in the values of conflicting tendencies, eliminate the less valuable by turning attention away from them and giving more attention to the most desirable element. Persist in this redirection and control of the attention. Think of all the reasons for desiring the chosen thought or course of action.

IV. HOW CAN DECISIVENESS BE CULTIVATED?

7. Train yourself to think simply, put one thought and course of action before the mind at a time. Do not rush to decision and break down your confidence in your judgment by trying to act on incomplete knowledge and understanding of situations. Wait to decide until you have all the evidence.

8. In court procedure it is common practice to present the case for the prosecution first and then after that, and alone, present the case for the defense. Both cases are not presented at the same time. Even the cross examination is separated from the direct examination. The evidence for the different sides is kept distinct so that confusion is avoided. This is the proper course to follow in reaching decision in your own mind. Present the case for any certain decision separately from the case against that decision. Do not try to keep both cases before the mind at once.

9. After all the evidence is in put both cases side by side in your thought,

sifting out and discarding the non-essentials, making sure that unimportant arguments are dropped from the record. Try to consider the case as impartially as possible and then when decision is reached abide by it.

10. One of the most important factors in the cultivation of decisiveness is decisive action after the point of decision is reached: act on your own judgments.

V. WHAT ARE THE GOOD RESULTS OF DECISION?

11. When thinking reaches the point of decision action becomes easy and efficient. As I said in the beginning of this lesson, every person can do what he desires to do if he can be free from internal conflicts. External obstacles may hinder but mind is developed by ages of training to deal with external obstacles. So long as there are no internal conflicts external obstacles merely stimulate the mind. It is only when internal conflicts sap the energies and hinder decision that external obstacles discourage and defeat purpose.

12. I have seen many people relieved of habits, masturbation, morphinism, alcoholism, nicotinism and so on. Occasionally a person may be able to win freedom from such habits without reaching the point of decision and while internal conflicts still exist. Such cures are rare and unlikely to last.

13. On the other hand when the victim of a habit reaches the point of positive decision, overcoming all internal conflicts and having only one purpose in mind, the cure is easy and it is permanent. I heard a man say one evening "I just decided to quit smoking; I threw away the cigarette I had in my hand and the rest of a pack in my pocket and dismissed the whole matter from my mind. I had no trouble with it after that. I was never tempted to smoke." He had acted on positive decision.

14. I have seen others try to quit smoking and be in torment for weeks, finally yielding and taking up the habit

again with the conviction that their physiological needs were so great that the bodily demand forced them to smoke. I am convinced that it is a matter of psychology and that when the point of decision is reached any habit can be broken without difficulty and it will stay broken until the individual changes his mind.

15. The point of decision is the point of single purpose, the point of concentrated interest, the point of simple action, an effective focus of the energies of life. You will succeed most fully only when you learn to decide quickly and wisely and to act promptly on the problems that life presents to you. Trust yourself. Practice clear simple thinking. Practice decisiveness in the trivial affairs of every day. Train yourself to positive unwavering action. Trust your own judgment and when you decide, stick to your decision until new evidence incontrovertibly shows you that you must try the case again.

16. If you have reached decision by the proper methods in the beginning, you can reach a new decision even though it reverses the first without the loss of confidence in yourself and with increased power to meet the next issue that comes up. Think to action and act, but always be willing, and always cultivate your ability to think.

—o—

GOD'S WILL FOR YOU

It is natural to be well and strong, to wake at morning refreshed and eager for the day, to have the strength to do the work that life requires, to come to the evening ready for sleep and the night's restoration. It is natural to be well and to be successful and to be happy. All the laws of God determine these normal ends, and all the power of God is directed to the achievement of these purposes in you. Trust the Father's love and power and follow the guiding hand of hope and you will be healed and successful and happy.

—Excerpt from a letter to a patient.

E. W.

Vitalizing Diet for Dynamic Personality

CONSTIPATION AND APPETITE

I. HOW DOES CONSTIPATION INFLUENCE APPETITE?

1. All creation has one origin and through all complex nature one principle manifests. Even the most widely separated things ultimately are one and continuously directly or indirectly interact. Most certainly, therefore, all of the different so-called "parts" of one human body are related and their processes affect one another.

2. Ingestion and elimination, while apparently the beginning and the end of the most obvious aspects of nutrition, are phases of a single process and the one affects the other. Appetite, the conditions of eating, the nature and attitude toward food, every aspect of ingestion, will affect elimination, and vice versa. Constipation, the most common abnormality of elimination, is one of the most harmful causes of disturbance of appetite.

3. Constipation is much more than mere sluggishness and obstruction of the bowels. Faulty evacuation is only one symptom of many related conditions. It may be a symptom of general low vitality or local inanition. It may be evidence of nervous tension in the system generally or in the bowel alone. It may result from abnormalities of neighboring organs, for instance, those that cause pressure on the bowel or in which the bowel movements would cause pain, the bowel actions being therefore consciously or unconsciously discouraged.

4. The general depressing results of constipation will of course depress the appetite but it has a more direct and profound effect upon the digestive tract itself. Some of the signs of constipation are furred tongue, bad breath, and bad taste in the mouth. Those conditions that cause sluggish bowels will also cause sluggish secretions and depress the activities of the rest of the digestive

tract, including appetite, in those cases in which constipation is only a symptom of a general disorder. Even in those cases in which constipation is due merely to general hygienic bad habits, as failure to go to the toilet when the "call of nature" is felt, will have a reflex upon the upper part of the digestive tract and appetite.

II. TO WHAT DEGREE MAY APPETITE CAUSE CONSTIPATION?

5. Appetite for wrong foods is one of the common causes for simple constipation. Many persons suffer persistent constipation because they indulge the appetite for foods that lead to poor elimination. I know a young woman who persistently refuses fruits, green vegetables, and the special foods that promote good elimination. She confines her diet as nearly as possible to meats and starches, a very constipating diet. With adolescent stubbornness she resists every effort to induce her to adapt a more rational and wholesome diet. I have known adults especially old folks, equally stubborn in devotion to faulty diets even though sometimes they have known that they were shortening their lives by years. In these cases appetite is certain to cause constipation with its inevitable bad results.

6. Appetite may still cause constipation even though the diet is good, when the good diet is taken in spite of an appetite for a wrong diet. So long as the appetite insistently calls for food that is avoided, it will prevent normal enjoyment of the food that is taken and disturb digestion and elimination. No other organic system is more sensitive to the moods and feelings than the digestive system. Food eaten under protest and without normal pleasure in it, will never digest as well as food eaten with good appetite and agreeable feelings. It is necessary therefore, to cultivate the appetite for the right food in

order to get the best results from any form of diet.

7. The cultivation of the right appetite has been treated in a previous lesson. Eating under pleasant conditions, with normal hunger, the pleasant expectation of benefit and conscious search for pleasure in the actual eating of your chosen food, will develop the appetite for right foods.

III. WHAT INDIRECT EFFECTS OF CONSTIPATION REDUCE APPETITE?

8. If I should undertake to notice all the indirect effects of constipation that might reduce the appetite, I would hardly know where to end. Life is so interlocking in its complex manifestations that any condition as important for health and activity as constipation, might affect appetite from almost any point from which appetite could be affected. I will undertake to mention only those more practically important relations.

9. Constipation, defined in its broad meaning, both hinders the cleansing of the blood and lymph and also loads these body fluids with wastes from the sluggish bowel. Some people have high resistant to such blood conditions but even the most resistant will eventually succumb to prolonged poisoning of the body by intestinal poisons. Metschnikoff said that most of the phenomena of old age are due to the abnormal actions of the phagocytes from irritation by these poisons. At any rate, nerves, muscles, brain, tissue conditions generally are depressed and health is disturbed by continued intestinal intoxication.

10. It is obvious that all these conditions directly or indirectly influence appetite. Some of them may cause nervous irritation and disturbance enough to lead to abnormal appetites for improper articles of food, such as nails, glass and so on. The appetite may become abnormally great or small because of nervous irritation or disturbances which may be aggravated or caused by intestinal intoxication.

11. Constipation always slows the

muscular system and as muscular activities are reduced appetite is always reduced. These conditions will always cause mental and emotional depression which are bad for appetite. Some of us even know we should not eat at all, even though we might be hungry, when we have the blues and feel gloomy and depressed. A common symptom of constipation is headache, which very frequently is associated with disturbances of appetite.

IV. HOW CAN APPETITE CORRECT CONSTIPATION?

12. I said in an earlier paragraph of this lesson that the digestive system is very responsive to thoughts, moods, feelings. This is true for good moods and pleasant feelings as well as for the opposite. Many a person is cured of constipation because of expecting to be. One of my students told me about relieving an old man who had exhausted every cathartic and purgative he could buy at the drug store. My student gave him three tiny bread pills which were supposed to be very powerful and very dangerous. The suggestions of the story the student told him aroused strong expectation and the old man was cured although all medicine had failed.

13. Many a drug and diet has got the credit for cures that were due wholly to the salesmanship of the physician, the dietitian, or good friend who awakened the patient's hope. Relaxation of mind and feelings, pleasant expectation of benefit and hopeful moods are the best of all cures for constipation. Good appetite both accompanies these remedies and contributes to them. I have seen the eating of food that was enjoyed and for which great appetite was pleasantly indulged, cure constipation although the food eaten was normally constipating in its effects.

V. WHAT CAN YOU DO ABOUT IT?

14. You can make up your mind that you do not like constipation and its effects and that you do like the effects of good elimination—a clear brain, quick

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Scientific Magnetic Massage

TREATMENT OF THE THROAT

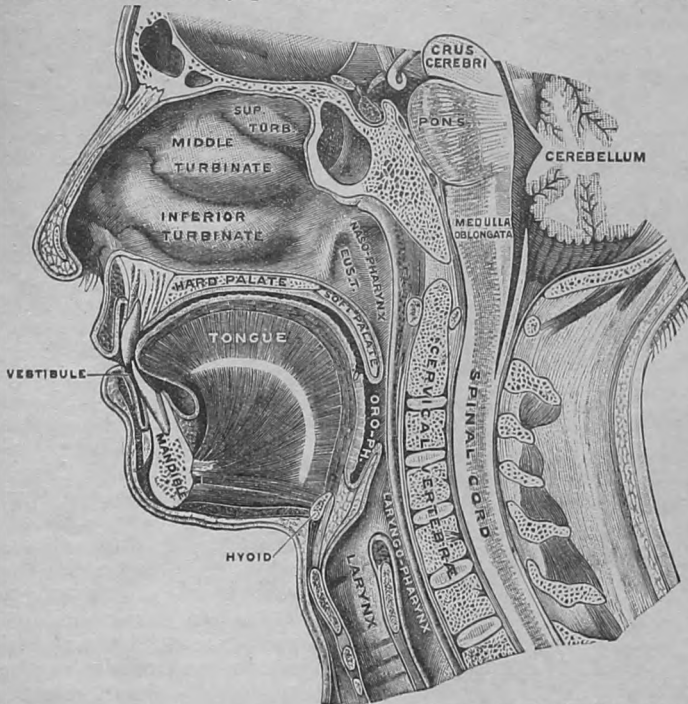
I. WHAT, WHERE, AND WHY IS THE THROAT?

1. The throat (pharynx) is; (1) the common passageway between the nose and larynx and, (2) the mouth and esophagus. It begins behind the nose, runs downward behind the mouth; the respiration portion ends at the larynx, while the alimentary portion continues

larynx and upward from the larynx to the nose.

2. The throat serves a double purpose; it is a part of both the respiratory tract and the digestive tract. The air-stream through the nose to the larynx crosses the food-stream from the mouth to the esophagus. It is necessary therefore, that these functions be interrupted

for one another. Sometimes the air-stream carries food particles into the larynx and even into the bronchial tubes, causing choking, coughing, and if such particles remain in the smaller bronchial tubes they may cause dangerous infection. Both food and air commonly carry infective material to which the pharynx is exposed. In order to protect the body against this double danger, the tonsils and numerous other lymph nodes are situated in the wall of the pharynx. Several constitutional diseases, notable infantile paralysis, start



to the level of the larynx where it ends in the esophagus. In the illustration (Fig. 1) the laryngo-pharynx appears to stand open. As a matter of fact it never does stand open in this fashion. It is collapsed, yielding to allow foods to pass to the esophagus. All of the throat or pharynx above the opening into the larynx is normally an open passageway, always allowing the free flow of air downward from the nose to the

with infection through the throat.

II. WHAT ARE THE THROAT'S DISEASES?

3. Sore throat, pharyngitis, is one of the most common of ailments, due to conditions already studied. Common colds probably are due to infection by either an unknown germ or many different common germs when exposure of the skin to cold reflexly causes the

mucous membranes to be overtaxed and their vital resistance lowered. Any other condition, such as public speaking, mouth breathing, the nibbling of sweets, generally lowered vitality, or infection of nose, mouth, or lower respiratory tract, will contribute and often result in chronic pharyngitis. Infected tonsils or teeth are very liable to cause sore throat. Sore throats should never be neglected for they not only are likely to become chronic but they are also commonly the cause of trouble in other parts of the body. The consistent use of gargles—hot salt water, strong enough to taste briney, is excellent—and in severe cases rest in bed with the inclusion of citrus fruits in the diet, usually will suffice to correct acute cases. If allowed to become too chronic and severe the tissues of the throat may be injured beyond repair. If these hygienic measures do not give relief, the treatment methods described below should be employed.

III. HOW IS THE THROAT MASSAGED?

4. Massage of the throat begins with massage of the back of the neck, head, and ears as described in foregoing lessons (February.) The special massage of the throat consists in the friction of the skin and the underlying tissues, downward in front of the ears, and along the sides of the neck in front of the sterno-mastoid muscles to the supra-sternal notch, followed with effleurage and the quiet magnetic treatment massage as in Figure 2.

5. The patient may be sitting in a comfortable chair or lying on the back. In any case he should be relaxed and

the head should be supported so that it is unnecessary for him to hold it by muscular tension. The position in the illustration is intended to show the position of the hands on the throat rather than the position in which the patient should receive massage and treatment. When the patient is lying down the magnetist stands or sits at the head or by the side of the patient. The use of the hands will be changed accordingly. (My new book "Magnetic Healing and

Suggestion Therapy" gives full instructions for the treatment of all parts of the body.)

IV. HOW IS MAGNETISM EMPLOYED?

6. The healer should train himself from the beginning to give out magnetism to his patients whenever he uses his hands in massage. He should never allow his manipulations to become wholly mechanical. Even the simplest manipulations should be given with the intent to heal and this intention should be expressed through his hands by a flow of magnetism of physical and spiritual origin. The trained and earnest intention is the basis of all healing action.

7. After giving massage until the patient is well relaxed and ready for the specific magnetic treatment, place your hands as shown in Figure 2, or if you face the patient, with the hands exactly reversed on the same place. The positive hand may be placed on the back of the neck while the negative hand is cupped around the throat when the healer stands or sits at the side of the patient. In any case, the healer gives out to the patient's body from his positive hand,

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Uses and Dangers of Metapsychology

THE METAPSYCHICAL POWERS

I. WHAT ARE THE METAPSYCHICAL POWERS?

1. I lack the courage, even if I imagined I knew how, to undertake a catalogue of all the metapsychical powers. I can only say that apparently all the powers of life have a plus (metapsychical?) element or quality which transcends their known and named characters. As they are known, we call them physical, mental, and spiritual. It seems to me very probable that just as at first we knew either vibrations only as light and then discovered that there are many others which produce invisible phenomena, so we will probably some day find that supersensible or metapsychical phenomena are caused by commonly unknown phases of these commonly known powers.

2. The metapsychical aspects of physical powers are expressed by actions upon matter, as in the apparent movements of things at a distance (telekinesis). The metapsychical manifestations of mental powers are seen in clairvoyance, telepathy, and related phenomena. The metapsychical evidences of spiritual power are seen in ghosts, metaplastm and other illustrations of extraordinary creative power. Many phenomena combine these powers, as in healing, astral projection, and so forth.

3. Metapsychical powers probably are extensions of powers that are more or less constantly expressed. There is an element of telepathy in all communication of thought, an element of clairvoyance in all observation of phenomena. Bodily development and healing have strong elements of the spiritual metapsychical in them. Many forms of action combine both spiritual and physical elements. It is even possible that a time may come when mankind will extend the range of ordinary activity into what is now a no man's land of phenomena.

II. HOW ARE THE METAPSYCHICAL POWERS DEVELOPED?

4. The methods of development vary in degree for different persons. Occasionally there are people who are natural clairvoyants, telepathists, healers, mediums, magicians, and so on. They require little or no development. These people are very rare however, and usually quite limited in the range of their phenomena. The average person develops metapsychical power with very great difficulty. Between the average and the natural adept we find a small percentage of persons who can develop metapsychical powers under proper training, with persistent devotion. They may develop a wide range of powers, although usually they specialize rather closely.

5. In any form of metapsychical development we find certain common and apparently necessary methods and phenomena. Methods of development usually include meditation, periods of quiet with autosuggestion, twitchings and spasmodic muscular contractions and bodily contortions, changes, and even loss of consciousness, with disturbances of personality. These phenomena are so universal that they must have had some significant relation to the production of metapsychical power, yet it is hard to imagine how they could be of value. I am strongly tempted to think of them only as by products of the necessary internal changes, but they might even be necessary to the liberation of energies ordinarily bound up with the orderly vital processes and the activities of conscious personality. I have observed in my own experience that when twitchings and contractures are slowed or prevented, metapsychical development also slows or stops.

6. Apparently there is some relation between the type of power being developed and the physical disturbances. When physical metapsychical powers are being developed, the bodily distur-

bances are more profound. They are not observed at all when mental phenomena alone are developing and possibly the development of pure spiritual phenomena would not cause them, but in all of the instances that I have observed and in the records of cases which I have studied, these muscular disturbances appeared in the process of development of both physical and spiritual metapsychical powers.

III. HOW ARE THEY RELATED TO OTHERS?

7. Metapsychical powers are merely aspects of life powers as they manifest in the metapsychical realm. All power is one and all powers in human life are human. It is primarily the creative power which is the source of life and all the phenomena of life and all manifestations of power in life. We must not imagine that merely because we have entered a new realm of activity we have found new powers.

8. It is probable that the physical disturbances mentioned above in association with the evolution of metapsychical powers, are helpful in disorganizing the ordinary expression and freeing life power for other forms of expression. Of course we must take into account the importance of mental attitude and the fact that one important result of the contortions of development would be the building up of confident expectation.

IV. HOW CAN METAPSYCHICAL POWERS BE RESISTED?

9. I have long been convinced that no powers can act upon us from outside if we are sure of our own freedom and mastery and have no fear that may weaken our defenses and allow some outside agency to enter. I am still of that opinion in spite of a number of accounts that I have lately read showing that African Voodoo and Pennsylvanian Hex practice can affect even those who are unaware of it or confidently resistant.

10. In all these cases we have to take

into account the power of the unconscious fears carried over from childhood or developed in childhood by ghost stories and frights to which children are so frequently subjected. Most people have very strong subconscious fears and when these are stirred by some form of suggestion, even telepathic suggestion, they might be more effective than the conscious fears that are more superficial and less powerful in action.

11. In my own experience I have found evidence of subconscious fears that were beyond the reach of my voluntary and reasoned suggestion and will. I find that I must take these subconscious elements into account in all dealings with metapsychical phenomena. I think I may safely say, therefore, that no influence from without can invade any person's life without his voluntary or involuntary consent and co-operation. In other words, the kingdom of God within is the kingdom of complete mastery of one's own life when one lives in the mastery consciousness.

V. WHAT ARE THEIR USES?

12. The present chief usefulness of the metapsychical powers is in healing. As I have said before in these lessons, I have never seen a great healer who did not have well developed metapsychical powers. The healer who can make correct clairvoyant or intuitional diagnosis convinces his patient in the very beginning that he can do anything else that he desires. Furthermore, the ability to use the mental metapsychical powers is usually associated with other forms of metapsychical ability.

13. The development of spiritual metapsychical power, usually associated with a fine quality of clairvoyant vision, enables a healer to perform apparent miracles of healing. He can make his own body what he visions for it and he can radically change the bodies of his more responsive patients. So long as a healer can use his creative powers in this form, he will do great healings.

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Practical Philosophy of a Full Life

BRINGING PHILOSOPHY DOWN TO EARTH

I. WHY IS PHILOSOPHY OFTEN IMPRACTICAL?

1. Philosophy and its mother, religion, are directly concerned with Principle, Cause, God, man's relation to these fundamentals, and with other than worldly affairs. There is a natural tendency for them to carry the interest away from the affairs of the world.

2. The philosopher, more than most people, is likely to be irked by the tiresome demands of daily life. Family responsibilities and duties, the routine of living, all these matters seem to him trivial and hindrances to his pursuit of the most important truths of being and existence in which he is primarily interested. He often finds in philosophy and religion, especially when they carry his interest far away from the wearisome details of life, a pleasant relief and refuge from these objectionable demands. Philosophy pushed to its impractical extreme, is therefore, for him a holiday from the commonplace of life with which he refuses to deal. It may even be that some true philosophers—and most certainly the average person—are moved by this escape motive more than by love of pure knowledge.

II. WHAT IS THE PROPER RELATION BETWEEN PHILOSOPHY AND EVERY DAY LIVING?

3. I maintain that any system of thought, any way of approaching life is of value only as it is of value in real living. We live in a world of time and space, a world of material forms, changes and events. We are of the nature of this world. We have physical bodies and our personalities are built upon our bodies and their reactions to this world.

4. Philosophy and religion must be of use to us in the world in which we live, the world in which divine wisdom and creative purpose have placed and keep us. Philosophy and religion must enable us to transcend this world in some degree and eventually they may lead us into another realm of existence,

but that transcendence must be within practical limits and it must be useful to us as creatures in the world.

5. I must further insist upon the divine necessity of man's existence in the world: he is here by divine decree. Some philosophers and religionists appear to believe that man is in the world as a sort of punishment or by human bad judgment and in spite of divine will and law. Nothing could be further from truth. It is by the will of God that man is in the world and that he remains in it, and he will fulfill the will of God only when he fulfills his possibilities in life. His religion will be right and his philosophy will be true for him only as it contributes to his life in the world.

III. WHICH DIRECTION DID PHILOSOPHY TAKE IN THE RENAISSANCE?

5. During the Middle Ages philosophy and religion had made a clear break between the practical affairs of everyday and the affairs of heaven and made it necessary for the church to connect the man of practical affairs with the beings of heaven.

6. It is probably impossible to build a church on any other basis than that on which the Christian church was founded and yet we find it in strange contradiction to the teaching of The Master whose message it preserved and transmitted to posterity. Jesus united man and God even more closely than the philosophers had done. His philosophy was Neo-Platonism, but he gave a human and emotional content of religion to his teaching that made it vital and real for all men. He made man and God child and parent, and even closer than this.

7. The church separated man and God except as reunion became possible through its good offices. This separation of man and God and the increasing importance of the church as mediator developed throughout the Middle Ages. The re-discovery of philosophy, the in-

creasing intercourse between different nationalities, and the birth of science were destined to restore through the following ages many of the practical values of the teaching of Jesus which had been obscured by the church.

IV. HOW DOES SCIENCE UNITE MAN AND GOD?

8. From the very beginning philosophy was in conflict with religion because it promoted the idea that man can by thinking and by studying nature discover the truth about himself and other things. Religion usually holds that it is necessary for some divinely and unusually endowed person, or for some extraordinary action of divine revelation to give man fundamental truths. Science emphasizes the philosophical view of the sources of truth, and by its demonstrations of the reliability of its conclusions in practical ways, it greatly fosters belief in man's perception, reasoning, and judgment.

9. As science becomes more complete in its presentation of the facts of existence, it encourages men to philosophical thinking and leads inevitably to an ultimate unification of all knowledge and truth. To the religiously minded, the discovery of an ultimate Principle leads to God.

10. The scientific concept of God is all-inclusive and no separation in creation is possible. I think we may say that the modern scientific concept of God comes nearer to the expression in modern terms of the concept of God that Jesus taught than any other concept that we have ever known.

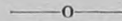
11. In the scientific concept there is no separation and later reunion, with possible separation again. There is no division whatever. There is a fundamental unity that can never be disturbed, which is in perfect harmony with the orientally expressed concept of the Word become flesh, the Father Indwelling, the Image of God in man.

V. HOW DOES PHILOSOPHY UNITE MAN AND GOD?

12. Philosophy interprets the reliable facts and laws of science in the terms

of general principles which supply a bridge by which man can cross the gulf of tradition from the stable truths of the world he lives in to the poetic beauty and alluring concepts of the religion of his forefathers. Philosophy unites the present fact with the past theory without taking man away from the world he lives in. It enables man to live in the world without rebellion against it, through a deeper understanding of its ultimate values.

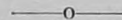
13. As man's intellectual horizons broaden, philosophy will be more and more practically useful to him. Surely the day of superstition is truly passing. It is hardly conceivable that mankind in general can at last become aware of the kingdom of God within and then regress into superstitious belief in foreign Gods and powers of darkness. Jesus, the most human of the ancient philosophers brought a light that at last is being seen by the world and that light will show man the way to freedom and mastery. Philosophy has come down to earth and brought religion with it and they are both beginning to serve mankind in the practical affairs of everyday life, in the kingdom of God at hand.



USES AND DANGERS OF METAPSYCHOLOGY

(Continued from Page 20)

14. There may come a time in history when those uses of life power which we now call metapsychical will be commonplace of daily life. Human nature is slowly changing and there is no reason to believe that it can not develop greater power over the forms of life. Until that time comes however, experimenters in metapsychology will do well to avoid taking their results too seriously, realizing that they are still students and that only the future can reveal the full values of their discoveries.



Curious Old Lady: "Why, you've lost your leg, haven't you?"

Cripple: "Well, I'll be darned if I haven't!"—Arizona Kitty Kat.

Practice of Permanent Prosperity

RECLAMATION OF WASTE POWER

I. WHEN MAY A LIFE POWER BECOME A WASTE?

1. When a power is not used it is a waste. This is true regardless of the reasons why it is not used. Some powers are not used because conditions prevent, some are not used because they would have undesirable results, and frequently the life powers are not used because their possessors are living as nearly as possible minimal, negative, useless lives. Regardless of the reason for their non-use, any power that is not used is a waste.

2. In all but the last sense "waste" has a double meaning. Not only is the energy of the wasted power lost for useful work, but the expenditure of an equal amount of energy is required to prevent it from expressing, with consequent loss of time, opportunity. Life itself becomes involved in a confusion of conflicting energies and neurosis results. Waste of life power is the most dangerous and harmful of all wastes and it is the basis of most of the failures that blot the record of the progress of civilization.

II. WHY ARE LIFE WASTES DOUBLE?

3. The energies of life are never latent; they are always active and striving for expression. Life-energies are products of the creative power that is the very source of life. This power is always dynamic. It is natural for any living creature to be active, and this is especially true of man.

4. A cat or a dog may use up practically all of its ordinary energies in the mere organic processes of life. It may require some external stimulus that will arouse unusual power to make voluntary action necessary. This is never true of normal humanity. Any child, woman, or man who is content to be quiet, inactive, not fulfilling some constructive desire, is either subnormal or

otherwise abnormal. In some instances such torpidity may be due to lack of vitality, but usually it is due to wasteful internal conflicts that lock up the vital powers and prevent their expression.

5. The cultural methods of the past have been almost entirely repressive. This means that all of the primitive impulses which were considered improper for expression were held in check by greater inhibitive powers. That is, the primitive, inconvenient sexual or acquisitive desires have been brought under control of the cultural "Thou shalt nots" in which there were even greater powers. This has prevented the objectionable powers from expressing themselves, but it has also locked up as much or more inhibitive power and twice the amount of the objectionable powers has been lost to expression. By the time the average person reaches a stage of satisfactory repressive culture the larger part of his energies may be locked up in this fashion. He appears to be weak when as a matter of fact he is exceedingly powerful.

III. WHAT DISEASES RESULT FROM THESE CONFLICTS?

6. The false asthenia described above is one of the most common diseases. These vital conflicts affect more people than is generally recognized. There are other more obvious abnormalities, such as compulsion neurosis, hysteria, neurasthenia, and anxiety neurosis. These diseases have a great variety of symptoms and many kinds of so-called "nervous breakdown" are in reality only the crises of these cases. There are many milder forms of mental and emotional confusion, which, while they produce less striking symptoms, in their total damage are probably more important than the recognized neurosis. These are the cases of people who do not know what they want; they constantly shift from one interest to another or find

themselves hampered by fears and by appetites that prevent them from bringing their lives into effective adjustments.

IV. WHAT IS THE MEASURE OF VALUE AND DANGER OF SUCH WASTE?

7. The volume of power involved in the waste of conflict is the measure of both value and danger in any case. With a person of low vitality and little creative energy it would matter little whether expression is efficient or inefficient. There is very little power to accomplish anything and correspondingly little power to lose or to cause damage. Where there is much power for good there is equal power for evil.

8. I once knew a man who preached conventional religion and morality which was founded largely on the ten commandments—which are strictly repressive. He might not have succeeded in having his way with many of his congregation but he could have his way with his horses and he kept them in a constant state of mild starvation—they were only "skin and bones." He explained that he was not going to fatten up his horses and have them run away and kill somebody. That was a logical application of his moral system and teaching. He spiritually starved his congregation and by fear and prohibition endeavored to prevent them from developing such life energies as would make them likely to "run away and tear up something."

9. Very few people can be much influenced by extreme repressive measures. Life is too strong, the creative powers too great to be held back from unfoldment. Man has tremendous energy and whether he expresses it or not, it is still there to be used or to be wasted.

V. WHAT CAN BE DONE ABOUT IT?

10. Obviously the best thing to do about it would be to replace inhibitions with right directions. Instead of repressing excess energies, give them use-

ful outlets; put them to work. This would be fine and this is what is done in the best and most productive lives, but there are many forms of energy that can not be given direct useful expression in ordinary society and there are many persons who, even when society allows, can not bring their energies into fruitful expression in any large degree because of inhibitions that have been developed in their lives. For these sublimation offers the best corrective of vital wastes.

11. Miss Hanford has contributed a number of articles to Weltmer's Magazine which give good methods for sublimation. Re-read those articles. In general, sublimation is the re-direction of energies into closely related social channels that would otherwise express themselves in selfish or anti-social ways. For instance, a boy's sadistic impulses that would lead him to torment other children and torture animals can be sublimated into surgical outlets. Because of this strong primitive energy, his interest in surgery will not wane and he will be able to devote his life to this work. A noisy child who delights to keep the house and other children in an uproar may become a musician. A "story-teller" who stretches the truth and frankly lies about everything may become a writer and novelist.

12. By sublimation, interests that would primitively lead to improper actions, the energies that would otherwise merely require repression and become pure wastes, may become the most useful energies of life. These are reclaimed energies, the energies that produce the extra fruits of purposive living. It is on the reclamation of such wastes that human society is built and that man's growing civilization depends.

—o—

Ask Pa

"Well, Bobbie, I hear that you have another baby at your house."

"Yeh, and maw says if we get one more we can get in the Pathe News Reel."—Wabash Caveman.

BY THE WAY

THE WAY OF PROGRESS

The way of progress is often a devious and puzzling one. At first it leads man aside from the natural way and yet at last it always brings him back again. We progress by detours.

When men began to put transparent glass in their windows, which formerly had been only holes in the walls with shutters to close them against cold and storm, they progressed very definitely, but without knowing that they were turning away from the health road.

Of course it was good to shut out the winds and rains and to provide light for daytime use. That was a way to health, but science at last discovered that common window glass shuts out the health-giving qualities of sunlight which the holes in the walls had let in when the weather was good.

We are coming off of that detour now; we are coming back to the sunlight road to health. We are replacing some broken window glass at the Institute and where possible we shall make these replacements in such ways as to put new glass in the rooms that our patients occupy. This new glass will be "Lustra glass" made by the American Window Glass Company of Pittsburgh, in which one of my very good friends is an important stock holder.

—o—

I wonder if I am more obtuse than the average. I have often seen the advertisements of this company and I am naturally interested in such glass, and yet I paid no attention to those ads until my friend clipped one of them and sent me some circulars about it. Then, later on it was necessary for him to again remind me. If the rest of humanity is as dumb as I am about following any new line of thought, I wonder that civilization moves forward at all. Possibly my experience in this matter explains why I find it so hard to introduce my own new ideas.

This new glass, Lustraglass, transmits to the room the health-giving short waves of sunlight that are excluded by ordinary glass. It costs no more than ordinary glass and yet gives each room the health-giving properties of a therapeutic sunroom in a sunlight sanitarium. Eventually we expect to have every patient's room equipped with Lustraglass.

We are using a sunlamp with very good results, and I have been trying to find light bulbs that can be used in place of ordinary light bulbs that will give sunlight to our patients whenever they use electric light.

Somehow, the General Electric people can not get it out of their minds that I want to produce mild cases of sunburn. That is not my idea at all and some day we may be able to get together on it. Somehow, sometime, we expect to make it possible for the patients of the Weltmer Institute to live in sunlight with all of its health-giving properties, day and night. When we find out how to do it for you here we will tell you also how to do it at home for yourselves. This is really my idea in telling you why we are changing our window glass to Lustraglass.

—o—

IDEAL PRACTICE?

We have long advocated and worked to develop a school which could prepare students for complete therapeutic practice. Occasionally we have had a student who has fulfilled this ideal for himself without waiting for us to provide the complete school. Such a student is J. H. Cornell, D. S. T., M. D., of 500 Palace Theatre Bldg., Cincinnati, Ohio.

Dr. Cornell came to the Weltmer Institute shortly after his graduation from High School. He was an enthusiastic and hard working student of our four years Collegiate Course. He graduated with honors.

After winning his D. S. T. degree he began work in The Eclectic Medical College at Cincinnati, Ohio, for the de-

gree of M. D. Thus he prepared himself to treat the sick as physical-mental-spiritual beings. For the patient who needs and is responsive to Suggestion Therapy, he is prepared to give suggestion. For the patient who needs surgery, medicine, physiotherapy, electrotherapy, heliotherapy, he is prepared to treat them according to their needs.

Is this ideal practice? For the man who is capable of wide interests and who has the brain power to master so many different fields of treatment it seems to me that this is ideal. We hope to have a school here some day in which to prepare all properly fitted students to practice such electric methods of treatment, in the consciousness that all methods of treatment express God's will that all his creatures shall be well and strong and happy.

On the other hand, there are other students who have limited their practice to the prayerful laying-on-of-hands who, to my mind, are just as truly engaged in ideal practice as the most widely versed in scientific methods.

Practice is not a matter of books, theories, and methods, so much as it is a matter of the therapeutic expression of the nature and interests of the practitioner. I think it would be foolish for some to try to use more than one method, while it would be equally foolish for others to try to heal the sick by only one method. It has been my observation that one-method people will be as successful, so long as they stick to their one method, as the many-method people in their wider fields.

We hope to have a school in which we can give to each practitioner the training that his nature, as God has made him, indicates the field to which he is called.

—o—

In Collier's "Keep Up With The World" department, February 23, appears an account of the formation of a blister on a man's arm by the suggestions of French experimenters who told
(Continued on Page 31)

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PEACE FOR YOU

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LET US HEAR FROM YOU

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.

Questions And Answers

Question. What is meant by increasing and decreasing cell vibration? How is fever reduced or subnormal temperature brought to normal?

Answer. The body is provided with vital powers and processes under control of the nervous system and the mind as it governs organic processes for controlling temperature of 98.6 F. If the temperature goes below this, the natural mechanism attempts to bring it up again to this point. If the temperature goes above this normal figure the governing powers try to restore it to normal except when there is some condition requiring increased temperature.

Fever ordinarily appears to be due to a need for increased temperature to combat the activities of infecting micro-organisms. Usually the discovery of fever is taken to indicate infection. Sometimes it is due to nerves or other causes.

The logical method for reducing temperature in case of infection would be to overcome the infection. To lower the temperature without getting rid of the infection would be to reduce the bodily powers to combat infection. Therefore treatment is directed to the increase of the bodily resistance to infection and to the restoration of a healthy state of the tissues. When this is accomplished the temperature naturally comes down.

In absence of infection, the treatment is given to stimulate the nerve centers through which the mind controls temperature. The treatment is the same for low or high temperature. In one of our classes, on the same day, by putting the positive hand over the spine between the upper part of the shoulders and the negative hand over the breastbone and giving strong magnetic treatment, one man's temperature was raised to a degree to normal.

It is not necessary for the healer to know exactly how this is accomplished for all he does is to stimulate the vital

powers of the patient. The real healer is the patient himself, that is, the inner mind does the healing work.

One way of expressing this is to say that the cell vibrations are raised or lowered. Some people understand the statement better when it is put in these terms and since it means the same in the long run it is a very good form of statement. If you think of your hands as giving out a vibration and of the vital processes of the patient as essentially vibratory, then an excellent way to put the proposition is to say that when you put your normally vibrating hands on the patient's body they will restore the normal vibration to his cells, raising the temperature if it is too low, lowering the temperature if it is too high, bringing healing in any case.

—o—

Question. Will you please give me your scriptural interpretation, your understanding, of the meaning of the statement in the Bible, Christ's own words, "If you ask anything in my name I will do it;" "Whatever you ask in my name you will receive?" Why do we not receive what we pray for even though we pray in his name?

Answer. I believe this statement is true and dependable, that we do really receive what we ask in his name. I think the misunderstanding comes from confusion of meaning as to "his name." This confusion begins with Bible translators and publishers. We find even in the page headlines of our Bibles the use of "Christ" and "Jesus" as synonyms. To my mind they are not at all equivalent. Jesus was the name of a man, probably of many men before, and certainly of many men after the Nazarene. Christ is a title signifying relation and especially consciousness of relation between man and God as between child and parent.

To me it seems little short of blasphemy to ask for anything in the name of Jesus and it would be just as bad to

(Continued on page 29)

FINDING A COMPENSATION OCCUPATION

(Continued from page 12)

serve the need in times of stress then it is not the real compensation occupation. Of course, not always the same occupation satisfies, but ninety-nine times out of one hundred it will.

Perhaps an illustration will make this clear. A woman used to spend her time worrying over what some one had done, or what she thought some one had done, to her. It interfered very seriously with her work. She was a general nuisance, for in that frame of mind she had to be talking about those thoughts to every one who would listen to her. Realizing that her "I" wanted recognition she began to try to find the compensation occupation that would replace those thoughts. Tests showed that neither reading, writing, piano study, college work, embroidery, nor sewing released her from her undesirable state of mind. One day however, her great desire of years to take painting lessons was answered and in water color work she found her compensation occupation. While she shows only a slight ability for painting, she finds that while working she relaxes mind and body and the results are good enough to satisfy, at least for the present, her ego urge, with also a chance to develop a creative bent. Her painting will never earn her her living, her work does not even demand training in that field, yet she feels that she has gained something that she would not part with—for it gives her pleasure, release, and self-fulfillment. Her work is of a very interesting nature, and she has also other leisure-time interests, but her compensation occupation is one that she can rely upon when she needs it. And the more she uses it the more she likes it.

A compensation occupation that lacks a chance of bringing monetary returns or that accumulates material is too often considered foolish and wasteful. The first reason need not be discussed, for most people earn their living

through other means than their compensation occupation. The compensation occupation is really for the leisure hours. The second reason, however, should be taken notice of, and considered from the standpoint of common sense. And in this case common sense does not denote the preventing of waste that comes from accumulated work that has finally to be thrown into the ash pile—it means, rather, to prevent waste of human life which comes from the frustration of the creative trends. It is very much more to the point to express the creative desire and even throw away the products than to be in constant conflict because of the thwarting of these desires. From the material standpoint it is true that the money is wasted: from the standpoint of the expression of the ego it is money invested to make good returns.

Very frequently the ego is prevented from expressing itself because of lack of money to invest in materials needed. This is a serious bar to successful expression, but if there is a real desire for that expression, the very force of the desire will draw the "I" toward its compensating attainment. It may be that the "I" will have to earn the money for the necessary materials, and the "I" is always required to sacrifice some of its other interests, but the effort expended is worth it if it meets the deepest needs. And the ego must be satisfied—but it must be satisfied rightly.

Compensation occupations that do not bring soul satisfactions are really useless occupations. Compensation occupations must bring with them health, a sense of worthy achievement, and really compensate for the exclusion of other interests. They must truly satisfy heart, soul, mind, and body and make for the advancement of real living in the world.

—o—

So Considerate

City Friend: "How is the boy since he came back from college?"

Farmer John: "Fine! Still treats us as equals."—The Kablegram.

SCIENTIFIC MAGNETIC MASSAGE

(Continued from page 18)

to complete the circuit through his negative hand, all the magnetism that he can generate and transmit.

V. WHAT MENTAL TREATMENT IS GIVEN?

8. As I have said above, the healing intention is the basis of all healing action. It should be the basis of massage, advice in diet and hygiene, suggestions, or telepathic treatment. The foundation of the healing intention is a consciousness of the healing power of God's creative purpose manifesting in life and the realization of power to bring that divine healing force into action by healing thought and prayer.

9. Given the right basic realization and attitude, there is a very simple rule which constantly observed will assure the right method of giving mental treatment with the magnetic treatment: Think the thought you wish to see expressed in your patient's life. In other words, think of what you wish to see demonstrated in your patient's improvement. See him becoming what you desire and what he has employed you to help him to become. Bring your conscious thought into harmony with the divine principle expressing in his own nature as the striving for his healing. See him as a child of God demonstrating God's will and plan in his life.

QUESTIONS AND ANSWERS

(Continued from page 27)

ask for anything in the name of Christ with the thought of Jesus in mind. Furthermore, if the asking is in the name of Christ in Jesus it still would be ineffective save as the prayer gives rise to an effective expectation.

The prayer that is answered is the prayer that recognizes the ever-living universally-expressing divine principle: the father indwelling, the kingdom of God within, the Word become flesh, the Christ in which the supplicant shares. It is in this name, by whatever

form it is given, that all living and growing is done and in which all prayers are answered. The prayer that falls short of this consciousness has only the form but not the spirit and reality of prayer. The prayer that recognizes and employs the name of Christ in this sense is always answered.

**WELTMER CORRESPONDENCE
COURSE VALUES**

At last I am sending in my last lesson and to say I have enjoyed this Course of study, does not convey to you in a very slight degree what it has meant to me, and how uplifting it has been. I want to go over them all again. When Professor S. A. Weltmer prepared this Course, he was surely guided by Infinite Wisdom and controlled by Divine Power.—M. L. R.

**VITALIZING DIET FOR DYNAMIC
PERSONALITY**

(Continued from page 16)

nerves, strong supple muscles, alert perceptions and a good memory, a feeling of joy of life; in short, all those conditions that mark and make good health worth while. You can make up your mind that you like these things and then, you can cultivate the appetite that will help you to digest and assimilate and allow your body to be well and strong and right.

15. You can make up your mind to start with the very beginning of right thinking by learning to live in love and harmony and peace with yourself and your fellowman, at peace and in love with life and God. And when you really make up your mind, to it and forget all your pride in the symptoms that you have bragged about for years; when you learn to dramatize your life in desirable emphasis, you will find that one of the first signs of returning health and sweet normality is good appetite, and two of the most important results of good appetite are good digestion, and good elimination that is mental, emotional, and spiritual.

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BY THE WAY

(Continued from page 26)

the subject that he had been burned. In another article in the same department appears the statement that gastric ulcers and toxic goitre may be caused by fear and that the blood count may be changed in dogs by the sound of a trumpet when that sound has previously been associated with the injection of an antitoxin which would cause such blood changes.

In other words, suggestion may so profoundly influence the minds of men and dogs as to cause organic reactions. As a matter of fact, suggestions do not cause these changes, they only influence the minds of those subject to them. The real power to cause the bodily changes mentioned, and many others of lesser and greater degree, is in the mind and body of the man or the dog affected.

It is probable that the organic effects of right and wrong thinking are far more common than is generally real-

ized. Most certainly mild effects of mental attitudes and feelings are very common. From boyhood, the effects of hypnotic suggestion have been familiar to me. I have seen my father and our students do practically everything that I have read of other experimenters doing. I have seen the application of a postage stamp with the suggestion that it would cause a blister, raise up a thick water blister in five minutes; the brushing of the skin with the rubber of a lead pencil with the suggestion that blood would ooze through the skin where it was touched, outline the pattern with tiny drops of blood in a short time; the suggestion that the subject was a fire worshipper and immune to injury by fire enable the subject to handle a red-hot lamp chimney and hold his hands in flame without injury; suggestion has stopped the pulse in one arm and prevented bleeding from injury, and anesthetised a patient having teeth pulled, caused vomiting, controlled the action of the bowels, the starting

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and stopping of tears, and many other organic conditions and processes.

These are merely striking illustrations of commonplace phenomena. If strong suggestions given under favorable conditions produce such marked results, all suggestions tend to cause similar effects.

You express the thoughts you think, be careful, therefore, what thoughts you think about yourself and avoid any source of unwholesome, discouraging, depressing or disturbing suggestions. Think the thoughts you wish to express and associate with those people, and live in those situations in so far as possible, that help you to think thoughts that promote health, successful, wholesome expression, thoughts that lead to happiness.

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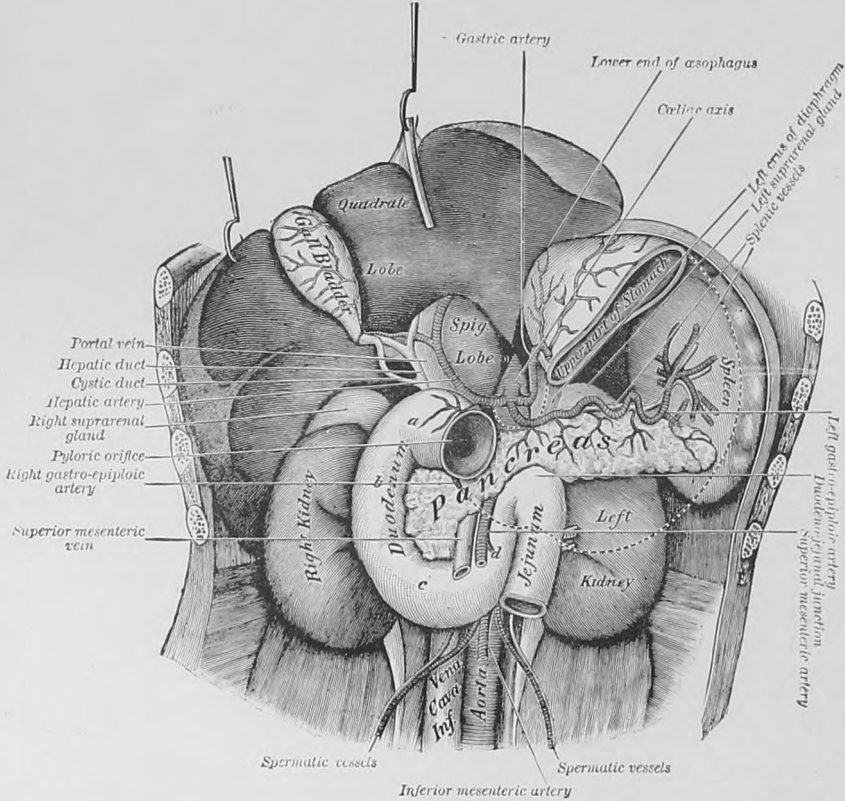
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Organs of the Upper Abdomen

The organs of the upper abdomen, clustering around the celiac axis, a complex branch of the abdominal aorta just below the diaphragm, receive their blood-and-nerve-supply from common sources, their functions are interdependent, and they are so closely packed together that the differential diagnosis of their disorders is very difficult. They usually must be treated together.



A Sample Page from "Magnetic Healing and Suggestion Therapy".

The illustration (Fig. 132) shows what might be seen if the front half of the diaphragm were removed and the liver drawn upward. The larger part of the stomach has been removed (the missing portion being indicated by a dotted line) in order to show the pancreas and spleen. If the stomach were complete and the liver in its normal position very little else could be seen.

The kidneys get their blood-and-nerve-supply from lower vessels and nerve-centers, (their functions separate) and they are not treated as organs of the upper abdomen even though they appear to be located with the others. The liver, gall tract, pancreas, stomach, and duodenum are the organs most closely associated in position in function, and disease-symptoms. For their magnetic treatment, they need not be differentiated.

It may help you to locate these organs to know that the "pit of the stomach" would be just about over "Lobe" where the Spigelian lobe of the liver is indicated by "Spig. Lobe" if the front wall of the abdomen were shown.

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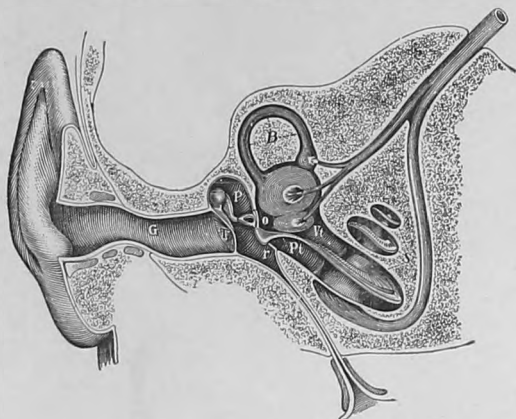
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At the right is shown Magnetic Healing of the Ears, affecting especially the Eustachian tubes. From a photograph of Sidney A. Weltmer and a patient. With hands in this position the healer applies magnetism to all the tissues of the ears and reflexly stimulates their nerves, giving powerful therapeutic suggestions.



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