

WELTMER'S

Magazine of

Practical Psychology

For December, 1934

Leading Lessons in This Issue

LIVING CHRIST, THE HEALER

MIND CONTROL AND FEAR

TO MASTER MOODS

CHRISTMAS IN THE HEART

Weltmer's Magazine Correspondence School Lessons

By ERNEST WELTMER

1. Practical Psychology For Every Day — Natures Patience
2. Vitalizing Diet For Dynamic Personalities — Vegetarianism
3. Health-Building Exercises — The Body's Circulations
4. Uses and Dangers of Metapsychology — Motives
5. Practical Philosophy of The Full Life — Religious Transition
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Teaching Physical-Mental-Spiritual Prosperity

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A Word from the Editor

I have again changed the name of Weltmer's Magazine. My friend Edward Johnson, a successful writer and journalist, showed me the error of my ways. Weltmer's Magazine is devoted to practical psychology and that should be its name and that will continue to be its name until I find a better.

One of my rules of life is to change when I am convinced that change is indicated and required. I often do not abide by this rule, for opposed to it is my strong conservative tendency,

but I am changing the name of Weltmer's Magazine as you see, and I am ready to change again if I feel that I should.

I am also changing much in the constitution of the Weltmer Institute for I feel that all of these changes together promise progress and improvement and a better future for Weltmer's Magazine and the Weltmer Institute. Let me know what you think about the new name and if you are interested, I will be very glad to tell you what changes we are making at the Institute.

YOU
CAN
HAVE
HEALTH



YOU
CAN
HAVE
WEALTH

Weltmer's Magazine of
Practical Psychology

Living Christ, The Healer

By ERNEST WELTMER

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh."

The Word is creative decree, God's creative will manifesting. All things, not only men, but all things whatsoever, are products of the creative power in the Word.

In man, the creative Word becomes aware of itself; it knows itself to be Divine, the Image of God.

That relation between man and God which is discovered when man discovers his own Divinity, is most clearly illustrated in the relations between child and parent. When man identifies himself with his parent whom he loves and reveres so greatly, he takes a step in human relations similar to that taken in cosmic relations when he learns to identify himself with God's manifesting creative purpose.

When man recognizes his relations to his parents, he calls himself offspring, child, son, daughter. When man recognizes his relation to God, he calls himself Manifestation, image, Child of God, Christ.

Christ in man is the manifesting Word, God's creative purpose in human demonstration, the Image of God, the

Kingdom of God. When man realizes his Christhood, he then becomes able consciously to employ the powers of Christhood, and to live in voluntary demonstration of Christhood.

It is in the name of the living Christ, most beautifully manifested in Jesus, the great Christ, that we invoke healing in Absent Treatment. It is in the name of the ever-living, ever-manifesting, ever-present and powerful Christ that we pray for the healing of ourselves and our patients. It is not necessary for us to win the favor of God, nor for us to send to our patients powers that we alone possess, or that come to them from us alone it is necessary only that we establish that agreement which brings into action the ready and eager power of the living Christ within themselves and us.

The Christ Power is never lacking, never unwilling, never hesitant in doing for us that upon which we agree. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

During December, please join us in these thoughts for every day, as indicated. In these thoughts pray with us for the healing of the world. Think

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these thoughts for yourself in the universal consciousness that includes all men. Think these thoughts into the hearts of all men that they may perceive them as their own thoughts and be exalted by them.

HEALING THOUGHTS FOR DECEMBER

Sat., Dec. 1—I express God's creative word with God's power and according to God's plan and law.

Sun., Dec. 2—The creative power of God manifests in my life, in my hopes, my desires, my purposes, and I believe in myself and mankind.

Mon., Dec. 3—I am made whole by the consciousness of the presence of God and by the power of God in my life.

Tues., Dec. 4—I am one with all mankind in my love for man and in my prayers that all men be blessed with health and strength and abundant life.

Wed., Dec. 5—I love all mankind and in my heart I bless all men with thoughts of strength and health and abundant life.

Thu., Dec. 6—I lift up my heart with rejoicing for I am drawing near to God in my consciousness of his manifestation in my life.

Fri., Dec. 7—I love all men into health; I love all men into strength; I love all men into self-fulfillment and success.

Sat., Dec. 8—When I work, God's power manifests in my achievements; When I rest God's love for me manifests in my restoration; When I serve others God's love for them manifests through me and I am made whole by my realization of God with me.

Sun., Dec. 9—All life manifests God's creative purpose, plan, and power, and in my life Divinity becomes conscious of itself, and I am healed.

Mon., Dec. 10—I am a Child of God, and I am all right in every way, gloriously all right.

Tues., Dec. 11—I look for beauty in all things, Divinity in all men, and I find healing in my increasing conscious-

ness of God in all His creation.

Wed., Dec. 12—I am humble in the presence of God's law, I am strong in the manifestation of God's power, I am proud in the realization of my oneness with God.

Thur., Dec. 13—I pray without ceasing in my constant reverent acceptance of my privileges and responsibilities as an agency of Divine manifestation and demonstration.

Fri., Dec. 14—The spirit of God is in the deep valleys of my sorrows, the high hills of my joys are His dwelling place, and I am made whole by His presence.

Sat., Dec. 15—The creative Word becomes flesh in me as power over all conditions of my existence; I am a living temple of God.

Sun., Dec. 16—I am learning to see the Divine Image I am. I am demonstrating healing power.

Mon., Dec. 17—I dedicate my heart to love and my hands to service; I express God's creative power in freedom.

Tues., Dec. 18—In the day's light I see God's guiding hand, and in the night's darkness, I feel the brooding protection of God's presence. I am safe in the keeping of my Infinite Father.

Wed., Dec. 19—What of life I have is perfect life for it is Divine Manifestation of God's creative power in my existence; I yield my life to God's increasing manifestation.

Thu., Dec. 20—I awaken my soul to the dawning of consciousness of Divinity in existence and I fill my body with the purifying life of Divine manifestation.

Fri., Dec. 21—I rejoice in the consciousness of increasing power to overcome any aspect of life that might be unworthy of the Divine Image of God I am.

Sat., Dec. 22—I make straight the way of God's unfolding purpose in my life, by obedience to God's laws and by living in love.

Sun., Dec. 23—My body is being
(Concluded on page 26.)

The Essentials of the Weltmer Philosophy of Abundant Living

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

—:—

BELIEF IN HEALING

Thought, before it can be effective, must have some basis upon which to stand and that basis is belief. Without belief nothing can be done.

A belief is a mental attitude that admits into the mind the only thought that can control the mind. Belief is the gateway through which thought must enter the mind—thought, which if allowed to remain in the mind undisturbed, untried, uninterfered with, uninvestigated, will produce a hypnotic condition which will make of a person a slave. If, however, the person will assume that the thoughts that have entered the mind are true and real, and try to turn them from appearances into realities, he will find that those thoughts will become powers which he can use to control his own life and to be an influence in others' lives in their efforts to grasp that power for health and happiness.

Belief is also the mind's effort to grasp truth, and truth is all that mind can grasp. Whatever I believe is truth to me. If I say that I believe that evil exists then evil is truth to me. If I believe that wrong exists then wrong is truth to me. And when I find that wrong is as real to me as the truth can be, then my thinking becomes confused.

Belief is not knowledge. To believe a truth is to make it possible to know it. The attitude of mind that will assume that all things are true does not mean that the mind accepts all things as true; it merely assumes them to be true until they can be proven true or false.

Unknown to the individual, accepted beliefs produce hypnotic states while assumed beliefs produce healthful states of mind.

Since all accepted beliefs produce fixed and dormant conditions, they are the influences that control mankind and they always remain controlling influences as long as they are allowed to remain undisturbed, unchanged, and unqualified.

On the other hand, all assumed beliefs, willingness to be shown that a statement or thing is true, lead to increase of knowledge. Assumed beliefs make it possible for a man to know the truth. No man ever found the truth of a thing by assuming a part of it to be true and a part of it to be false. He must assume that anything he investigates is absolutely a fact, absolutely true, and then as much of it as is false he will never see because there is nothing to see.

For a man to accord to other people rights, privileges, and virtues that he does not claim for himself is the most untruthful belief of all. The moment a person thinks of another man accomplishing a thing simply because he is a genius, that moment that person puts out of his reach the ability to make even an attempt to do the same thing. He is deceiving and robbing himself whenever he does so. He is taking out of his own virtues and giving to the other person but he is unaware of the fact. It is like giving to the rich, for man's knowledge is his riches, and to

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ascribe to another that which he does not attribute to himself is to rob himself of his own riches.

Another untruthful belief, which robs one's self, is the belief that man may not act on his own individual belief but only upon the suggestion of some one else. When he really does not believe in the suggestion and yet acts on it he is never acting fully, because he is trying to please some one else. Trying to please some one else is a non-productive effort.

Even worse for mankind than untruthful believing, is the refusal to believe. The man who dies is the man who refuses to believe that life is for him. He neglects it or gives it up. The man who fails is the man who refuses to believe in the power with which God has endowed him. The man who checks the progress of the world is the man who tells you, "It can't be done." The man who refuses to believe refuses to be instructed. Benjamin Franklin states it thus, "The man who will not be counseled can not be helped." Belief is the very foundation of our educational systems. The scientific man or the man who has learned a little, can believe that there is much to be learned.

Neither has man a right to accept a statement as true because it suits him. Because of the peculiar aptitude that exists in every human mind to believe a lie, it is unfair for any man to accept anything as true. Many things that look to be true are not true. Many statements that sound like truths are not always truth. Man owes it to himself to know whether a thing or statement is true or false, and he must assume that truth exists before truth to him will ever be known.

No man has the right to say to any person, "I know these things are true because I believe them and I want you to believe them because I do." Man may take for granted a thing is true from some one whose honesty he cannot question, even though that thing is not true. Living itself is an experience.

Truth is of no value to man until it can be used.

Jesus, the founder of the Christian religion, taught the doctrine of believing and doing, in order that man might obtain experience, which is the only knowledge that man can possess. In the most powerful language on belief that anyone has ever spoken, Jesus said; "If thou canst believe, all things are possible to him that believeth." (Mark 9.23) And man honors the Christ within himself whenever he proves by his daily work that the ideas that Jesus taught and practiced make for true living.

Since only by the mental attitude of believing and giving his consent can man admit either good or evil into his life, the inferences of Jesus' teachings are that diseases result primarily from the mental attitudes of belief and unbelief. Antagonism to this idea results in this question of whether a man consents to be sick or not. "When did I consent to be sick?" Can man remember a time when he did not believe himself and all the human family were subject to all diseases that afflict mankind? That was the belief, and while he thought, "I do not want to be sick myself," yet he admitted the thought of sickness into his mind. This body of man's is constantly reflecting the attitude of his mind and the body changes as the mental attitude is being changed; as he one day acts in compliance with the law, and the next acts in violation of the law.

Man is always close to the person who has to awaken him to a knowledge of right belief, and that person is himself. He is the only one who can awaken him. Simply because another person is awakened does not mean that he is awake. And to awake is to become aware of the fact that he is divine as well as every other man, and for that reason, able to achieve all things.

If people would believe, claim and live the claim that is expressed in this
(Concluded on page 25.)

With Christmas in the Heart

EDWARD STONE

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men."

In just a little while many of us will be turning the dial of the radio in response to a desire to hear the old familiars "Silent Night, Holy Night" and "Hark the Herald Angels Sing, Glory to the New Born King." No doubt we will again wend our way to the familiar church and once more witness the portrayal of the "Nativity." In mind and in heart we will acclaim Him King of Kings.

How endearing, time honoured, and

significant is the consciousness of it all. Instinctively the thoughts and intents are turned to peace and goodwill; the babe of purity, love and truth is born anew and the spirit sings its glad psalm of praise and thanksgiving.

It is a message—the Message—worthy of repetition for the reason of its unsullied good, its emanation from the Source of Love. It is love in mani-

festation, the Voice of God ringing its clarion call to earth's people. Go back in thought to that eventful time when the wise men directed by the mystic star beheld the Christ child. Do you sense that feeling of joy and peace? Hear that beautiful music, and the songs of the angels? Truly there was rejoicing for there was born on earth One Who would be a martyr for truth, a leader and saviour of men—God's gift to mankind.



E. B. Stone

Inherently, there dwells within us a tender regard for things centered around the Spirit of Christmas and for the teaching outgrowing from it. The voice of Spirit is ever urging us toward nobler deeds, and as the Christmas Season draws nigh the mind is again turned toward that mystic event of two thousand years ago. Like the wise men of old we seek to commemorate the occasion by gifts to loved ones, the consciousness quickens in recognition of the more bounteous and useful life. The thought turns to the purer aspects of life, yesterday's fears have given place to the hopes of today, there's a manifest desire to seek for the less fortunate

that we might share with them of our abundance.

This Gift of God, the babe of Bethlehem, has done more to light the altar fires of human kindness and happiness than any gift ever conceived of by mortal mind. Everlasting in kind, it teaches the full requisites of love, sacrifice and permanence.

Is there something in the story of that Incarnation which you doubt? Think again, my friend; read carefully the account of it; endeavor to more clearly understand the purpose behind the Gift. Weigh well the many seemingly impossible things that in the former, as well as in our age, have been deemed to be inconceivable of achieving: the radio, wireless, electricity, airplanes, surgery, television, etc. The belief that with God all things are possible, is after all conducive to the good and well-being of the individual. The majesty of God is beyond the conception of finite mind; spiritual truths are spiritually discerned.

Wondrous peace abides with us in resting in the assurance that at the back of all things is an Omnipotent Creative Power, whence comes into manifestation this expansive universe, all that is, or was, or ever will be. In this blessed assurance we experience complete happiness, we can continue in a service knowing that at its end we will be judged, not upon the disputations of ancient or Holy records, but upon the motive seed in the service. Therein we find real contentment. When we sow to the flesh we reap of the flesh. As we sow to the Spirit we will reap of the Spirit. Each has his karmic life to work out. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day," . . . "The things which are seen are temporal, but the things which are not seen are eternal."

Living in this stage of life we are all, as it were, on probation, babes in consciousness, aware only of the real purpose of life as we consistently en-

gage in the conquest of the higher over the lower forms of expression. There are always higher points to which we can ascend in consciousness. The choosing of the vehicle and the Incarnation of God Himself are emblematic as we perceive in them the fuller purpose of life. Spiritually there is always the call to step up higher, to live beyond the confines of worldly desire, appetite and lust.

Let us adjudge the Bible to be true, concede it to be more important to tranquilly observe the fulfillment of prophecy in its fullness, rather than arbitrarily contend against it. As in the old dispensation, so it is in the new dispensation; all seek for a sign: and the Lord Himself giveth us the sign of an undefiled body. Each individual is called to the work of regeneration, the transmutation of the material and coarser nature into the finer spiritual nature God would have it become. It is thus that I view this Spirit of Christmas and turn my thought to the undying message given to mankind through the medium of spirit.

I visualize the world then, much as it is today, peopled with a humanity seeking and striving for some light that will clear away the tangled mass of religious differences and of frenzied bigotry. I venture on in imagination and see outstanding from the mass of people a few quiet, reserved, unassuming, poised, character-bearing individuals suggestive of self-control and manifesting spiritual insight and a prophetic understanding of heavenly bodies and Divine mysteries. Thus I see, in part, through the scriptural presentation of the wise men of the east journeying to Bethlehem to see Him Who was destined to be a revelation of God's message to humanity.

Christmas. Happy Christmas. Merry Christmas is ringing out!

How suggestive is this of Christmas expressed as a universal voice of the people of the earth. It possesses a
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To Master Moods

By MILDRED WATTLES HANFORD

Life is to be lived but it must be lived reasonably. Experience teaches man a great deal, but to be able to make the most of his experiences, thoughts, and feelings he must be able to solve their meaning to him and adjust himself to living so as to bring out the best for him, physically, mentally, and spiritually.

Perhaps the most detrimental to man's success and health in life and the hardest thing for him to do is to control his moods. Funk and Wagnall's definition of mood is "a temporary or capricious state of mind in regard to passion or feeling; humor; disposition." Baldwin's Dictionary of Philosophy and Psychology states it thus: "Pronounced emotional tone not connected with particular mental objects, and having much coloring from organic sensations."

Both these definitions are correct, for the mental state can affect the physical body; and vice versa, the physical condition of the body can affect the mental state. The effect of moods on the physical condition and the reactions to the environment will be discussed in this article.

There is no person who has not experienced a mood and its immediate consequences. Their very capriciousness leaves a person at the mercy of moods. The reactions of the body to a mood, whether of depression or elation, is very marked: discouragement slows the circulation of the blood, depresses the heart action, so producing lassitude, tiredness and inertia, while a gloomy, non-progressive attitude toward work, friends, recreation, and circumstances is certain to develop. Moods of self-pity, self-condemnation, and so forth, start all sorts of physical ills, slight at first, but gaining as the moods keep recurring, which they assuredly do unless halted.

Nearly as bad in effect is the predisposition to moods of elation, such as

extreme optimism, strong excitement, or great hilarity. After the high pressure maintained during this phase comes deep depression. The attendant increased flow of circulation, and the strong heart beats change to sluggish circulation and depressed heart beats, with its accompanying effects of lassitude, tiredness, and inertia. This constant changing from high moods to low—or from low to high moods, keeps the physical system in constant disorder and the mental state constantly disturbed.

The worst feature of these moods, however, is not the physical let-down but the limitation that it puts on the power to live normally. He who is constantly living in the "dumps" or on the "heights" is failing to get the most out of life—and insensibly he realizes it. And if he is wise he will seek the remedy for it, which is not far to find, for he has to find it in himself—his own thoughts and actions. He may seek some one else's suggestion but from him alone comes the real decision as to what he shall do. Moods can be overcome, and it is his business to overcome them.

First of all he must understand what the normal attitude, thought and action are. Quiet, sane, poised thoughts bring quiet, sane, poised actions. That does not mean that the mind must be inactive and the body still. It does mean that a person should not be unduly excited or depressed about anything. Sincere effort toward an equitable balance in all things brings it reward.

After the understanding of normal living comes the effort to overcome moods. A person must understand that to spring from a depressed mood to the other extreme—undue cheerfulness or hilarity—will not solve his problem or place him on the normal plane. The attitude he should take is one of composure

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Mind Control and Fear

By J. O. CRONE

When I was a boy I spent a great deal of my time with my aunt and grandmother. People in those days did not understand the power of suggestion. They were always telling me not to go down into the cellar or out to the granary or the "Boogerman" would get me. From time to time they told me such things until they instilled fear in my mind, especially when I was in the dark. I got so I was even afraid to go out to the barn after dark.

When I was about ten years of age my mother took very ill about two o'clock one morning and father woke me and asked me to go after my mother's brother and wife. Their house was just one-half mile away. A cowpath led me through a field and dense woods and hazel-brush. I didn't feel much afraid going. I arrived there very quietly although I ran most of the way. I knocked on the door and told them my mission. I turned and started back home and as I entered the deep forest, I heard a little noise and started running. I ran and looked back every jump of my way home, and fell into the door almost scared to death and completely exhausted. This shows the effects of the fear that was instilled into me in my boyhood days by my aunt and grandmother, and it stayed with me until I was almost a grown man.

Another example of mind control: Lay a piece of six inch board down on the floor and you can walk it very easily without any thought of fear, but,

elevate this same board thirty feet in the air and see if you can walk it without fear. This will prove to you that mind controls.

Dr. Osler once said, "A man at forty is on the decline and at sixty he is useless and at sixty-five he should be chloroformed." That statement caused people to commit suicide. People should be very careful what they say for some people are very sensitive to suggestion. Be very careful that what you say will help people, make them feel better, build up hope and faith, and give them a more cheerful outlook on life.



J. O. Crone

A drunken man came home one evening and was trying to open the gate when his little boy saw him and went running to meet him. He saw his father was staggering and reaching over the gate trying to unfasten the latch. His face was ghastly and his eyes were swollen; he looked like a ghost.

The boy noticed this and turned and ran to his mother very much excited saying, "Mother, father is dead and don't know it."

I had a patient, a big, stout, healthy man about forty years old who came to the Institute carrying a wooden-bottom chair behind him. He came down the hall to my treatment room carrying that chair with him. He came in and turned around and sat down on the chair. I asked him why he was carrying that chair and he replied, "I cannot

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Practical Psychology For Every Day

NATURE'S INFINITE PATIENCE

I stepped out in front of the Institute to look at the weather. A thunder storm had just passed by to the north-east and I took advantage of a lull in my work to look at the clouds.

When I saw that the storm was gone and that the whole sky had become overcast with a general gray pall, my attention wandered to the fossils and mineral specimens on the wall in front of the Institute. Every one of them has a personal interest and meaning to me. The children and I collected most of them in the hills and along the streams around Nevada. They have pleasant personal associations and they suggest ideas that are a change from my usual routine thinking. These memories are like a pleasure trip because of the variety that they bring into my life.

I looked again at the mass of broken crinoid discs in the limestone boulder we picked up near Stockton. That piece of stone comes from Mississippian formation, a very old rock. When those little buttons of stone were parts of living creatures, few of the forms of life with which I am familiar had been invented. I cannot even imagine what that ancient world was like. Some years ago I tried to express in verse my idea of . . .

A FOSSIL'S WORLD

I picked a fossil from a flint,
Which for unnumbered years
Had held it safe.

The ancient shell had turned to stone,
And yet its shape remained,
A mold of life.

I wondered just what life had meant
To that strange dawn-life worm,
And what it thought.

If I would reconstruct its world,

I must resort to simple terms
And be content.

No use to picture those far scenes
For God had not yet given eyes
To aught that lived.

There was no light, but only warmth,
No sound, but thrilling waves,
In that dim world.

That lowly creature may have smelled
And tasted, and, we think that touch
It must have had.

The sea it lived in was not wet,
For naught it knew was dry;
All was alike.

There was one heat within, without;
Heat made it quick, cold made it slow,
It knew not why.

It starved and fed, and moved and
stopped;
It reproduced, and that is all;
It merely lived.

In that dim morning long ago,
My fossil creature lived alone
But knew it not.

It knew no other like itself,
It knew no changing distant scene,
It knew no world.

* * * *

Thank God He gave man eyes,
And mind to reach the very stars;
Thank God for love.

There is one chunk of stone taken from an ancient coal strip in eastern Kansas where the children and I went geologizing one bright Sunday afternoon ten years ago, which gives a record of colonization of an ancient ocean floor by a primitive form of coral, the development of a great race with

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generation after generation of growth in what one geologist described in a letter to me as "The first apartment house," with a final general catastrophe that resulted in the smothering under a deposit of lime ooze and death for countless millions of living beings. This piece of rock is not as old as the crinoidal limestone, but the creatures that were destroyed in that ancient tragedy were of simpler type and of greater importance in the building of the earth as we know it.

No newspaper, no history recorded in human words, celebrated the rise and fall of this ancient race, but the history that God has written in the rocks shows far more accurately and definitely what occurred than any human reporter or historian could have told the story. We have there the history of ages of struggle, and final complete obliteration of a hardy race.

"SERMONS IN STONES"

We mourn the stories stones might tell
of men

Long gone, of men who fought with
dinosaurs,

And other monstrous creatures living
then,

And tales of man's migrations, ways,
and wars.

We mourn these tales of men
stones will not tell,

And miss the tales they tell to those
who heed,

Creation's screed in every hill and dell,
Of God beyond the reach of narrow
creed.

Strange forms of life have had their
little days,

A million million kinds have come and
gone,

And always Nature writes in Nature's
ways,

A tale of life forever going on.

If you would read the records in the
stones,
Reach out beyond your hopes and dead
men's bones.

In another rock, I noticed holes that worms had made in an ancient mudbank which finally had become solidified into hard sandstone. The worms are gone, unless we count that they still live in their offspring of this age, but their tracks remain as accurately preserved as though some efficient artisan with perfect wisdom had purposely preserved them. Every mark of the passing of those ancient worms shows in that hard stone.

Another rock, a fragment from the mining district of northeastern Oklahoma, shows a layer of ore that was deposited by ages of chemical action in an ancient stratum of crystalline limestone. Down in the deeps of the earth, water impregnated with zinc, calcium, lead, iron, and possibly other minerals had slowly filtered through the cavities of the rocks. Through chemical and physical actions that no one very well understands, the lead molecules had found each other, forming fine cubical crystals, the zinc had found zinc and formed irregular masses, iron had joined with iron in little plant-like growths, and the calcium had formed transparent regular crystals, on the walls of those cavities in the rocks. Modern miners blasted out the rocks and one of them gave me this piece which shows the marvels of chemical social instinct that always excite my awe when I notice that specimen.

One of my specimens is a fossil root of a moss that in ancient times sometimes stood sixty feet tall in this part of the world. These fossil roots are six inches in thickness and they must have been many feet long. Although that same moss still lives in the moist woods around here, it rarely reaches a height

(Concluded on page 28.)

Vitalizing Diet for Dynamic Personality

VEGETARIANISM VERSUS MEAT-EATING

Some people base their hope of heaven here and hereafter and rest all morality and ethics on abstinence from flesh foods. This is such a vigorously contested point that a lesson on the subject is required in this course.

One group of vegetarians proclaim that men should live on nuts and fruits because these are the chief diet of the apes from which man is descended and which man anatomically and physiologically most closely resembles. Furthermore, they say nuts and fruits grow above the ground and out of contact with the soil and therefore they will give man higher thoughts and brighter outlooks on life, and in general lead to spiritual and heavenly living.

I would not say anything derogatory of these fine enthusiasts, but I am reminded of a joke I heard in California that I want to tell just to get it out of my system:

The story goes that a famous man who had never learned to express himself in public and who therefore abhorred dinners and receptions with all of a timid man's diffidence, was wined and dined and shown the sights of California by his admirers, until he had reached the limit of his endurance. They showed him the lemon groves, orange groves, and walnut orchards, and prune orchards and all the varied beauties of Southern California. They toasted him and celebrated him in their newspapers, and made much over him. But through it all he sat in confused silence, vainly striving to think of something to say in response. Finally, at the last banquet, with the cold sweat of desperation on his brow, he did undertake to give a toast. Rising to his feet, reinforcing his shaking knees by leaning on the table, he said:

"Ladies and gentlemen! Let us drink

to this wonderful land of lemons, and prunes, and nuts."

I would respectfully suggest that man is not what he eats. No two children of the same family, who have been reared at the same table, on the same foods, will be the same. Sometimes they are so unlike as to suggest suspicion of their common heredity. The foods we eat influence us somewhat, but our thinking about them, and the amounts of them, possibly their combinations, are far more important than whether they grow out of contact with the ground or are of animal origin. Furthermore, the apes eat a wide variety of animal foods, as worms, insects, eggs, etc. As McCollum suggests, we might argue that the eating of animal foods has made man able to rise above the apes in spite of the physiological similarities of these two species.

Another class of vegetarians abhor meat because animals are so much like man and because they have sentient life. One class of these vegetarians will not eat anything that has eyes.

Experiments by Dr. Rose have shown that the plants have life very similar to that of the animals. While a scientist would disguise the fact in learned words, he nevertheless, would admit and we all may observe, that plants virtually see. Some turn toward the sun and some away, and many plants have in their leaves tiny organs that resemble simple animal eyes and that serve somewhat similar functions. Furthermore, plants are just as much alive in their way as animals and men. I have seen sentimental vegetarians who would not eat any food of animal origin because they would not take life or even be parasitic on the products of living things, pick and throw away flowers and carelessly break stems and

tear leaves while rambling in the woods. If they were logical they would have to look to the chemist to supply their foods by synthetic processes, and the chemist would have to let them starve.

Another argument for vegetarianism is that meat-eating debases mankind. I have seen the statement by a man that I consider a very good authority that, "Moses, David, Solomon, and Jesus ate flesh foods." Of this I have no positive knowledge but in view of their achievements it is my opinion that they were not diet faddists of any kind. They were too busy fulfilling their destinies to worry overmuch about food.

Probably all of us could point to examples of brutal meat-eaters and spiritual vegetarians. But it is also probable that we could find the other types if we looked far enough, although the chances of the brutal being interested in any of the arguments for vegetarianism are very few indeed. The Chinese have been notable for their vegetarianism as a race and yet, Chinese criminals and Chinese methods of dealing with criminals are proverbial in the Western World for cunning and cruelty. Opposed to the arguments that flesh-eating animals are vicious and cruel while vegetarian animals are amiable, is the fact of the natural and ready ferocity of the bull, the ram, the stallion, etc.

My own experiences and experiments with dieting have convinced me that one can be just as irritable, cross and potentially ferocious on a pure vegetarian as on a mixed diet. There are some advantages to the vegetarian diet, but we have not as yet touched upon them.

There remains one important argument for vegetarian diet, that of relative endurance and strength. Careful scientific experiments by Professor Fisher of Yale, have shown that vegetarians have from three to six times the endurance of flesh-eaters. Similar experiments by others have given

similar results. This is a tangible, logical, and acceptable reason for vegetarianism. If the matter were so simple as that and merely a matter of choosing the diet that would give the greatest endurance and physical power, there would be nothing left to say about it, but it is not so simple.

Most of my readers live in the United States and Canada where non-flesh foods are largely derived from milled cereals and their products, and processed vegetables, especially the roots of vegetables. These foods are deficient in protein, inorganic salts, and vitamins. In those countries where vegetarianism prevails foods are largely derived from the leaves of plants and grains which are not processed to any considerable degree. Leaves supply protein, mineral salts, and vitamins, which are not supplied by cereals from which the hulls and germs have been removed, nor by roots, such as potatoes.

Experiments have shown that it is possible for ordinarily omnivorous animals, and observations and experiments have shown that ordinarily omnivorous humans may grow to maturity, with normal powers and fertility on a purely vegetarian diet, but the chances are very poor indeed for such a diet to be procured in ordinary American markets. When experiments are made by scientists the diet is well chosen and balanced, not such a diet as a sentimental vegetarian probably would choose in American markets.

Coupled with the argument for vegetarianism, is also the fad for raw foods. The raw food fad has much the same foundation of truth as the vegetarian fad. Some of the vitamins and much of the mineral salts are lost in cooking, and raw foods, especially the leafy salad vegetables should be included in every diet. However, it would be practically impossible to eat enough raw leaves to supply the needed protein, mineral salts, and vitamins that a vegetable diet would have to supply from

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Health Building Exercise

THE BODY'S CIRCULATIONS

Exercise and Massage chiefly affect the circulation of blood and lymph. In order that they may be more intelligently applied it is necessary to know something about these circulations and how exercise and massage affect them.

The Blood Circulation

It seems strange to us that for ages, in fact up to the time of William Harvey, an English physician, born in 1578, man should not have guessed that the blood circulated in its vessels. It was generally believed that blood was contained in the veins while the arteries contained air. The word artery is from the Greek and literally means wind-pipe. This mistaken notion was due to the fact that contractions of the large arteries after the heart stops beating, leave them practically empty after death. The ancients also probably confused the largest arteries with the nearby bronchial tubes and trachea. We now know that blood circulates through the arteries, capillaries, veins, and heart, in that order.

The heart is the chief organ for the driving of the blood in its circulation but there are other agencies that assist the heart to move the blood. According to some scientifically discredited authors, the lungs and the chest muscles are really the driving agents while the heart is only a governor of the circulation. I think we may discard this notion and accept the following description as substantially correct.

The right heart receives the blood from the general circulation and drives it through the lungs where it is cleaned and supplied with oxygen. The expansion of the chest with inhalation assists the heart in the filling of the vessels of the lungs, while the contraction of the chest in exhalation, assists the heart in driving the blood from the vessels of the lungs on to the left side of the heart.

The left side of the heart receives the blood from the lungs and pumps it into the large arteries, distending them against their elastic resistance in the largest arteries, and against their relaxed muscles and reduced tissue in the smaller arteries. It is probable that waves of contraction occur in the muscles of the smaller arteries, thus assisting with the propulsion of the blood into and through the capillaries. The elastic recoil of the larger arteries of course merely distributes the stored energy of the heart muscles.

The chest action also affects the general circulation. During inhalation the blood is hindered from leaving the chest while during exhalation the blood is driven from the chest into the arteries and hindered from coming to the heart from the veins. This effect of the chest action may be very great in forced respiration. It is chiefly observed in connection with circulation in the head. Forced inhalation, especially when there is some obstruction to the flow of air in the larger air passages, may so drain the brain as to cause faintness, dizziness, and even unconsciousness. Forced exhalation under these conditions may cause congestion of the head and face and endanger the brain in case of weak blood vessels and lead to dizziness or even, where the blood vessels become ruptured by excessive pressure, death may occur.

The influence of the chest action on the circulation in the head enables one to control to a considerable degree the blood supply to the brain and even to other parts of the head. Headaches caused by deficiency of blood may be relieved by prolonged forced exhalation while headaches caused by too much blood in the brain or other parts of the head may be eased by prolonged inhalation. I saw a lecturer one evening amaze his audience by a trick of stooping and holding his breath with forced

effort at exhalation, causing his face to become extremely red from profound capillary congestion. It was a cheap trick but his thoughtless audience was greatly affected and he probably sold hundreds of dollars worth of his products by that stunt.

Contracting and relaxing muscles affect the blood circulation in proportion to the vigor of their actions. One physiologist has said that exercising muscles will circulate seven times more blood than the same muscles at rest. This effect of muscle action is due to the structure of the muscles and the nature of their blood supply.

Muscles are covered with inelastic sheaths made in such fashion that when the muscles contract and increase their cross-sectional diameter they force the sheaths to bulge over the muscles and thus shorten the sheaths and tendons and move the parts to which they are attached. When muscles contract, their blood vessels are pressed upon and their veins and capillaries that have soft walls are smashed flat, while even the stiff walled arteries may be somewhat contracted. The arteries are not so much affected as the soft-walled vessels and the incoming blood under high pressure is not so much hindered except by the pressing shut of the capillaries and veins. The blood is already moving from the muscle through the capillaries and veins and when the muscle contracts that motion is hastened. Exercise of muscles promotes the flow of blood from them into the veins while it does not much hinder the incoming flow from the arteries unless contraction is prolonged. Thus it is evident that alternate contraction and relaxation will make muscles act as blood circulating hearts.

Contractions and relaxations of other parts of the body besides the chest, particularly the abdomen, will influence the circulation in similar fashion. When the abdominal organs are put under pressure the blood is forced out of them and out of the soft

vessels passing through the abdomen, while the relaxation of the abdomen favors the return of blood to its organs and its vessels.

The Lymph Circulation

The lymph circulation is incomplete, that is, it does not make a complete circuit as lymph. Lymph originates in the tissues by secretion from the blood capillaries. The primary function of the capillaries is the secretion of the lymph for the feeding and support of the tissue cells. Practically all the functions of the blood are performed in the capillaries. Arteries supply blood to the capillaries, and veins take blood away from the capillaries after they have finished with it. And the chief function of the capillaries is the secretion of lymph for the feeding and support of the living cells and for carrying away from these cells the waste products of the life processes.

Lymph is secreted into the microscopic spaces between the cells of the tissues. These irregular spaces lead into microscopic vessels which are the beginnings of the lymphatic vessels. These lymph-radicles join one another to form larger vessels provided with numerous valves that prevent backward pressure against the current of lymph flowing from the tissues. At last the vessels unite to make (1) the right lymphatic duct which drains the right side of the head and face and chest and the right upper extremity, (2) the thoracic duct which drains the rest of the body. These vessels discharge the lymph into the big vessels at the base of the neck. The lymph circulation therefore begins in the living tissues all over the body and ends at the big veins at the base of the neck, while the blood circulation begins at the heart and ends at the heart, a true circulation.

The lymph is moved by the force of blood pressure through the capillary walls and by the pressure of the secretion forces in the cells of the capil-

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Uses and Dangers of Metapsychology

MOTIVES IN METAPSYCHOLOGY

I sat in a crowded theater one night waiting with youthful impatience for the beginning of the show. The house was crowded, many hundreds of people were there, none of whom knew me or paid any attention to me. I was lonely.

Waiting is always a dreary business but it is especially unpleasant when a person is alone and when an inferiority complex constantly demands satisfaction. With nothing to take my mind off myself, I naturally gave my full attention to myself and allowed my inferiority complex unhindered control of my thoughts.

I pictured the consternation and amazement of that great audience, if, by employing the occult powers which I had long been studying, though I was hardly out of boyhood, I could rise up and float in the air half way to the chandelier in the dome of the theater. I imagined women screaming and fainting, and I could even feel myself dodging the paper wads of irreverent and unimpressed boys in the gallery. I imagined what the newspapers would say the next day and the fame that would come to me for this extraordinary performance. My day-dream became so real to me that I half expected the people to look at me in amazement for the thoughts that I was thinking.

To think is to begin acting—remember that when you indulge in idle day-dreams or fancy yourself doing something that you would not actually wish to do. I remember how that night I actually tried to levitate my body; I tried to carry out the action of my day-dream. If I had happened to have the ability to use my deeper powers in that way, I have no doubt that I would have

done what I dreamed of doing while waiting for the show that night.

If I could have carried out my wish it would have been the worst course possible for me. Such a foolish stunt would have gratified and encouraged my childish wish to be observed of all observers and to feel important because I could do what others could not and because I could attract and hold the attention of all those people, but it would have done no one any good and it would have harmed me greatly by fixing my attention on useless modes of expression. Fortunately, life protects us against such mistakes and usually we grow out of these childish motives. Sometimes, however, we find grown men and women who have such an itch for notoriety and so little discrimination between notoriety and fame, that when they have the ability they perform any sort of stunt to attract notice and make them amazing and unusual.

No really normal adult feels such temptations. It is only the childish, the neurotic that are tempted to do useless stunts merely for the pleasure of attracting notice. However, probably the average person feels such temptation more or less throughout life because the average person grows up childish and neurotic and the really normal adult is rare. While probably few would wish to go to the extreme I pictured in my youthful imagination that night while I waited in the theater, many persons desire to do equally useless stunts and many do good work and live useful lives with no higher motive than that which moved me then.

I know from experiences of which I am always ashamed when I think of them now, the uselessness and futility

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of such metapsychical stunts as I wished to do that night. Of course I have never done that; my greatest achievement in levitation was hardly noticeable to others, and it is unlikely that even great training would accomplish very much for me in that direction; but I have done other things just as foolish and as useless.

During many years that I studied metapsychology, I trained my metapsychical powers in many different ways. I became fairly proficient in the performance of conscious clairvoyance. I was especially adept at clairvoyant fortune-telling. I could touch a person's hand or even without touching him, "see" his past and future. At any rate, it seemed to me that I could do so and he usually found it very pleasing for me to try.

After telling some person about his past and predicting his future, I always found myself feeling guilty and ashamed. At first, I wondered why, but a little study of my feelings before and after such experiences disclosed that my chief motive was the effort to attract attention and to make people think that I was a remarkable individual. An inferiority complex was driving me and, true to its nature, it could never be satisfied with getting what it sought, for the feeling of inferiority is only disturbed by the effort to placate and satisfy it.

Be sure that your motives are right in your study of metapsychology. The scientific curiosity which accepts truth without any particular wish as to what the truth may prove to be, that yearning for knowledge that welcomes an unprofitable truth as eagerly as a profitable one, so long as it is true, will give your metapsychical research value and will never lead to the feeling of futility and defeat usually attendant upon notoriety-seeking stunts. Any sort of metapsychical research or experiment that requires an audience, even yourself as an audience, is useless

and even dangerous. Be sure that you are not merely a thrill-seeker when you go to a seance or when you attempt the study of any form of metapsychism or occultism.

Motives determine the final values to the actor, of any performance. You may succeed completely in your undertakings, you may achieve gloriously, and yet fail to gain any great satisfaction thereby, because you have been trying to do something else and your success has come in spite of your conscious wishes and efforts. Let me refer you to the example of the woman who had borne three sons and three daughters, had reared them to normal adulthood, had seen them successful, all married and well established in good homes and yet she felt that her life had been a failure because she had given up sculpture to take care of her family. She had succeeded gloriously in the greatest thing that a woman can do, but she had the feeling of failure because all the time she was wishing to do something else. If she had been studying and consciously trying to make a success of her home and the rearing of a family, she would have felt the greatest thrill of success in her achievements. The inferiority complex has driven men to success in many different fields but these successes have rarely given them much thrill of satisfaction for the reason that the motive was unconsciously an effort to compensate an inferiority complex. An inferiority complex is never compensated, regardless of the achievements to which it leads, and anyone who starts out to do something on that basis is bound to fail in his real efforts. This will be true on both counts when an inferiority complex drives you to the performance of useless stunts in metapsychology.

Regardless of your metapsychical attainments, never allow the idle and the thrill-seeking to trap you into stunting, and never allow your own idleness

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Practical Philosophy of a Full Life

THE RELIGIOUS TRANSITION

Neo-Platonism was the last of the great Greek philosophies. The political chaos of the early centuries of the Christian era, the failure of philosophy to give the emotional satisfactions men seek in their questioning of life and death, led men to turn more and more to religion, and favored the growth of the increasingly powerful early Christian Church. Through the influences of these conditions and the genius of the Church Fathers, especially Augustine, who was born in 354 A. D., the intellectual and political Western World came under the domination of the Christian Church.

While philosophy as such, gave place to the church and was generally discredited by ecclesiastical rulers, people still lived by philosophy as people always must do. Even the most rabid enemies of philosophy have their own peculiar philosophies. Voluntary choice leads to thinking of some degree and whenever men think they must think philosophically, whether they know it or not. As I have said before in these lessons, it is a faulty basic philosophy of life that is the source of the weaknesses and the troubles of civilization today. Furthermore, it is a faulty philosophy of life that is the real source of every person's major troubles and problems. When the world learns to live by a true philosophy of life it will live successfully, wholesomely, and happily.

St. Augustine was a philosopher before he was a theologian. When he became involved in the conflicting currents of theological interest and philosophical conviction, the philosophy of his earlier writings gave way to the theology through which he achieved distinction as the bishop of Hippo. Even though he in effect abandoned his philosophy, he still had a philosophy as everybody must. I think we might call his church philosophy one of supernaturalism.

In this philosophy God is above nature and unaffected by natural laws. God is a person and yet unbound by any of the limitations of personality, able for instance, to commend or condemn men as he choose, without regard for their worthiness or unworthiness.

If we press this viewpoint, we see that it in a way defeats the very purpose it serves. If God is free from any considerations whatever, able to follow any whim with unpredictable freedom, then man loses refuge in God from the uncertainties of a troubled world. He has nothing to depend on. He cannot even depend on God to reward his virtues and to continue any certain course of action. God may suddenly set aside all the laws that man has trusted; He may decree that every truth shall be untrue and every untruth be true.

It is perfectly natural that men who are smarting under political, economical social, and theological bonds should apotheosize the whimsical denial of all order, law and authority from which their bondage seems to spring. To affirm such freedom of God is a sort of compensation for a total lack of freedom in their own lives. Even though they may not have it, they still can think it and affirm that it does exist somewhere, somehow and in that thinking make it to exist in themselves.

Man was originally like God in his personal freedom. Adam was free as God is free, free even to disobey God. When he did disobey, he brought about the downfall of the whole human race and thus abrogated man's original Divine Freedom. Thus, not only God had perfect freedom, but man also had it originally, and in vicarious fashion all men may enjoy it by indentifying themselves with Adam before The Fall.

It is at this point that the church becomes most important. Through Adam, man has forfeited his natural

original divinity. Though originally made in the Image of God, he gave up the rights and privileges of his divine state and made necessary some agency through which to reach God. He can no longer deal directly with God except through the church, the Christian Church, by virtue of the self-sacrifice of Jesus of Nazareth.

We find here a strange and contradictory picture. Jesus taught men that every individual is directly related to God as child to father. This teaching broke down the authority of the state over the citizen and made him the source of the state's authority. In fact, the will of all the citizens became the law of the state, where before the law of the state must be the will of the citizens. Jesus gave man a new freedom that he had lost in his political development. And then we find Jesus the corner stone of the authority of the church over all men. It would appear that Jesus freed man from one sort of bondage to bind him in another way.

Before printing and the widespread dissemination of learning, before steam had started man on an era of rapid transportation, and while universal warfare separated countries save in war, it was possible to uphold the complete authority of the church as the sole means of communication between man and God. Beginning with the Crusades and continuing with every step of international contact, men discovered that human nature is much the same the world over in spite of differences in churches and religions. In these modern times, with about 500 Christian sects and many hundreds of other forms of worship generally known to mankind, with Minister's Alliances and the growing feeling that it is more important that man go to some church and have some sort of religion than that he go to a particular one, the exclusive and peculiar value of the church is coming

into doubt and man may be really on the way to the recognition of that primitive freedom that the teachings of Jesus planted in the world.

Jesus taught that the Kingdom of God is within. Philosophy teaches that all phases of life are manifestations of principles that act from within. Science teaches that the forces of nature are inherent in creatures, that there is no action at a distance and that cause is in nature. Metaphysics agrees with all these viewpoints. Religion alone has fostered beliefs in super-natural, extra-natural Sources, Causes, Gods.

After St. Augustine, the Christian Church was so well established in Europe, its doctrine was so definite, its authority so absolute, that it ruled human life for many centuries. In our next lesson we shall glance at the result of the universal acceptance of the authority of an institution based on a final truth. Aristotle was the last word in philosophy and natural science. The church was the final authority in all matters of religion, man's relation to God, and indeed all human conduct. The church was rich, its potentates powerful, its authority unquestionable; there was no way to prove that it was wrong and for ages it was dangerous to even doubt that it was right.

I maintain that the results of the church's domination of life through the Dark Ages were not due to the church and its doctrines so much as to the stagnation of human life. Thinking, not knowing, but thinking, is most important. It is really not so important that you know as that you think. Though a church, a state, a school, or any other human institution had all truth and absolute authority to enforce that truth, it would still do more harm than good to those whose lives it touched. It would stop life and hold man from progress, which is equivalent to retrogression. Take a lesson from history and always think for yourself.

Practice of Permanent Prosperity

SELF-ADAPTATION

The Kingdom of God Within is the ultimate source of power demonstrated by success in all living. The powers of the Kingdom are the powers employed in both expression and adaptation. This is fairly obvious as regards expression but it might not be so clear that adaptation also is accomplished by means of the powers of the Kingdom Within.

Other lessons have made clear the necessity for adaptation. We have seen that the steel man and the clay man are bound to be defeated by the conditions of environment. The steel man, by his resistance and refusal to compromise, is destroyed by the impacts of life. The clay man by his acceptance of every impression that is made upon him, and by his yielding without resistance to every influence that would change him, has no form of his own and no personality or character that can give point to his expressions. He becomes a plaything of environment, a human doormat on which all others wipe the dirty feet of their selfish interests.

The man who can compromise, who can yield without losing his purposes and who is always just himself regardless of the buffets of circumstances, is the man who wins in the long run. He is like the good rubber tire that is unmarked by the wear that entirely destroys the hard steel nail imbedded in it. In this lesson let us study the conditions and methods of successful adaptation.

I cannot too often emphasize the fact that adaptation is a phase of expression and that it is self-originated and self-directed. No set of circumstances can force the manner of man's adaptation without some degree of personal initiative. Even in an accident in which men's bodies are thrown about by outside forces, their injuries will not be the same and their later reactions to injury will differ even more. Of course, we are not dealing with such extreme situations in this lesson; we are con-

cerned here with only average situations that compel adaptations and with personal reactions to the situations upon which success and prosperity depend.

Our paternalistic Government of today seems to be operated on the principle that environment controls the fortunes of men, when environment is favorable men prosper while when environment is unfavorable men fail. We know that this is not true and we will grant that it is not true when our own fortunes are not involved. I have heard the statement that the foundations of most great fortunes were laid in hard times and most certainly we may expect that some men will emerge from the depression enriched by the ways in which they have met the conditions that have brought disaster to so many of us.

I lost my way one day in Philadelphia trying to find the Camden bridge. I wandered into the slums of that great city, where I saw deplorable conditions of living. One of the most striking features of that district was the merchandising method so prevalent there. Apparently most of their business was done with push-cart peddlers. I wondered that day if I might not be seeing all unaware, the beginning of the development of some great mercantile establishment of the future. Many a mercantile fortune has been started in that fashion.

Of course the general conditions that are being produced in the country by the new experiments in Government will profoundly influence the lives of all of us, but no two of us will react in the same way and no form of social adjustment can be made that will make men's economic lives equal. In spite of all social adjustments men will always be unequal. Men will always have different positions in society and different economic situations, because men are essentially different in their natures.

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Of course men are all alike in Divine Being for they are finally all one in God, but no two are alike in existence and in capacity for living and the ways in which they live depend upon them more than upon their environments.

We must make a practical distinction between God in man, and the Kingdom of God in man. God in man is still God, Divine Source, Cause, Principle, Law, Changeless, Static. The Kingdom of God in man is the realm of Divine Manifestation, creative activity, demonstration. God in man is the same in all men but the wisdom of God in man is different in all men.

Difference in divine purpose in manifestation in all men is the very foundation of all the differences in human lives. It is divine decree that men differ. God has made men different and no legislation or theory can make men alike. Any adaptation to life on the assumption of personal identity is contrary to the very nature of God's universe and God's human manifestation.

It is very easy to push this idea too far, as has been done very generally in the past, and as many of the most highly privileged of the present would do now if they could. Starting with the obvious fact that men are fundamentally different, and that God has made some men stronger, some wiser, some quicker, some more reliable than others, those who feel that they belong to these fortunate classes easily become convinced that they should rule the less fortunate. They argue, and with good reason, that the world would be better ordered and that even the unfortunates would enjoy better living conditions if the wisest were to rule. There can be no doubt that their position is well taken. We show that we believe this when we choose our rulers. We attempt to choose the wisest and those best fitted to rule.

But there is a world of difference between choosing our rulers from among the wisest and allowing those

who consider themselves wisest to say for themselves whether they shall rule. We have yet to find a standard criterion of wisdom. Those who have power through wealth and position naturally believe that they also have wisdom. History has shown that frequently their wisdom is of the selfish egotistical sort that makes rulers tyrants and slave drivers rather than servants of human needs and protectors of human rights.

Democracy is an attempt to protect the less fortunate from the aggressions of the more fortunate; not a denial of the principle that men fundamentally differ, some being wiser and better fitted to rule. It is an affirmation of this fundamental truth and an effort to assure men the benefits of rule by the wise.

In a true democracy the citizen attains his freedom not by lack of law nor by the abolition of rulers, but by free choice of these. When men make laws for themselves they bulwark and protect their freedom. When they choose rulers, setting over themselves those they consider wisest and best fitted to exercise the functions of government; they still govern themselves through their free choices. The great danger of this method, if I may be allowed a digression of thought, is that they may choose not the wisest but the most cunning, self-adoring, and self-advertising.

What we find true of men in adjustments to national life in politics, we find true of men in every other life adjustment. No two men are alike in any phase of life. You have your special powers and abilities. There are some things that you can do better than anything else, and better than anyone else can do them. And everything that you do you will do in some way different from the way that others would do it. Furthermore, others will do what they do in some ways different from the ways that you do it. This is not a matter of whim; it is a matter of fun-

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BY THE WAY

Well, we have lived through another holiday (Armistice Day) and now maybe we can get back to work and get something done before another holiday comes along and upsets our plans and interrupts our progress.

Most folk think that economic conditions, now popularly known as "The Depression," are responsible for the troubles of the world at this time. They are wrong. The depression and all the rest of it are due to the population of the world by loafers. There are very few real workers in the world. There are lots of folk who work because they have to and even because they have become so habituated to toil that they imagine that they really like it, but at heart most of them are loafers.

We are brought up to feel that work is a penalty, what we have to do—while play, loafing, is a privilege and a reward for virtue. We even look forward with childish yearnings to a heaven where we can loaf through eternity.

As I have said before in these pages, I think we need holidays in which to learn to work—we probably will have to be taught to work—rather than holidays in which we openly indulge our pet vice—on the job and off it. Human society, its institutions, its virtues and its sins, are products of human nature and mental attitudes. So long as we are loafers at heart, we cannot hope to achieve the high human distinction of genuine work, and human society is bound to show the effects of this common human perversion. The divinest thing in man's nature is his capacity for work and one of the vilest things is its universal perversion, that attitude of mind which substitutes labor, toil, drudgery for work.

* * * *

The ways of life often lead the

student into realms of mystery where misunderstanding and confusion may easily confound him. It is in these realms of mystery that we may look to find the greatest things of the new era but it is also in these realms that we find much that is confusing and sometimes dangerous.

An incident has lately come to my attention which should interest our readers. A cousin and her husband were away for the evening, leaving their fourteen year old daughter and nine year old son at home alone. The children went to bed and the girl slept for some time but awoke with the feeling that she must get up and dress and get the boy up and dressed. She tried to throw off this absurd feeling but failed, and finally yielded to the impulse. She and the boy were dressed by the time she heard her father and mother drive into the garage. She went down to meet them. Her father met her with reproach because she was up and dressed at almost ten o'clock.

"What on earth are you doing us?" he asked.

"Daddy," she replied, "There is something terrible going on up-stairs. I can't stay in my room."

Her father thought that it was just a childish notion but to humor her and quiet her fears he said that he would go with her to see what it was. They went to the second floor and looking up at the ceiling discovered fire through a hole covered with boards, leading up to the attic. When he pushed away the board the flames surged down upon them. They had a hard time saving any of their furniture and other movable possessions. The house burned.

The question arises as to the meaning of the child's impression that something was wrong and the source of the impulse that led her to get up and dress.

Questions and Answers

Question: "I am again writing you for a little information. I have a patient, a man of about 55 years that has eczema all over his body at times. It is not the dry kind. It forms blisters and it is worse along his wrists and ankles. He took several treatments and seems to be much improved only to wake up the next morning sore all over again. He has tried three or four doctors and they give him no encouragement for a cure. Is this a skin or blood trouble?"

Answer: Eczema is a common disease of the skin which apparently depends more on constitutional conditions than upon the skin itself. There seems to be a close relation between the nervous states and eczema. For this reason it frequently responds very well indeed to treatment. Any certain medical remedy may give relief on one application and next time do no good at all, while some other new remedy will relieve.

If you can get your patient into a good nervous condition and develop a strong expectation of cure, at the same time eliminating from the diet any article of food that has been found apparently connected with this outbreak of trouble, you probably will give him relief.

I will be glad to hear from you further about the matter, and to advise with you in the study of his case. Study him from the viewpoint of nervous and emotional health with some attention to diet. Treat him on general suggestion principles.

Question: "Do you believe in Theosophy and the Philosophies of India?"

Answer: In regard to my beliefs in the Philosophies of India, I can only say that my beliefs have undergone many changes through the years of my experience. I have been a student of Theosophy and have given lectures in Theosophical societies. I have studied and taught and practiced crystal gazing and clairvoyance in many ways. I have

had some experiences of the astral world and I have practiced a number of forms of mediumship with some success as a medium. I have believed in a number of doctrines but I have come to the place where I no longer believe or disbelieve, I either know or I do not know and know that I do not know.

I used to think that it was necessary for me to have some positive opinion about every proposition that life presented to me. I had to have a definite idea about the hereafter and the heretofore and all the mysteries. I had to have definite opinions about all the people I met and usually I felt that I was capable of making final judgments about them and their virtue or lack of virtue. I have come to feel that there are a great many matters of which I do not need to have any opinion whatever, matters that I can leave entirely to God and His laws. I do not know how to interpret a great many of the phenomena of existence, and I do not need to have opinions about these phenomena. The only condition that I require of myself in these respects is that I be able to distinguish between what I do not know and what I do know, and that I do not make the mistake of imagining I know what I only believe. I try to keep my mind fluid and easy to change about matters about which I do not have positive knowledge.

If sometimes you imagine that I am talking around subjects and avoiding the expression of my real opinions, I think you will find if you look further that you are mistaken. Usually I say what I mean and when I don't say something it is because I don't mean it. When I say that I do not know, it is because I do not know. When I present an opinion or speculation that is just exactly what it is to me, I have no use for the pretense of knowledge and I am trying to avoid final opinions on anything until knowledge makes opinions no longer necessary.

BELIEF IN HEALING

(Continued from page 6)

creed, "I do not claim for myself any power, privilege, or virtue that I do not freely concede to all other men," and also believe and live by this motto, "Man can achieve what man can conceive," they would find that, "all things are possible to him that believeth." (Mark 9:23) The sick would find that recovery is certain because human health and happiness are a part of God's plan already prepared for man, and man only has to recognize that plan to obtain his desires.

The belief in the statement, "I can get well," is something upon which a person can build. It is truth. "I believe that you can cure me," may or may not be true because only those people who will assume without qualification and without reservation that they can be cured can be cured. The only reason that they can regain their health is that they have put themselves in that attitude where nothing in the world can keep them from being cured.

"Prove all things; hold fast that which is good," (1 Thess. 5:21) Jesus clearly stated the proposition when He said, "He that heareth these sayings of mine and doeth them" will acquire through his experience a knowledge that establishes him so firmly on the foundation of the structure he is building that no storms of public criticism, no calumny can shake him; for he has proven his position and has his own experience to lean upon. He has proven that "all things are possible to him that believeth."

TO MASTER MOODS

(Continued from page 9)

and confidence that life is his "oyster for him to open" and that he has within him the ability to make his life what he chooses to make it. And the time to take this stand in his thoughts is the minute the moods begin to appear. The longer this is put off the harder it will

be to overcome them. The sooner a normal attitude is taken the sooner will all the constructive, creative thoughts be released to be acted upon.

If, however, the adjustment in thought is not sufficient then there must be some physical action taken. In fact, the best results would be attained by putting thought and action together. Think bright, happy thoughts, put on a bright smile, dress up, then go to a pleasant or amusing movie, take a long walk in fresh air and sunshine, read an interesting book, go to see a cheerful friend, start a piece of constructive or creative work—anything that will take the mind from self. Moods always come from thinking too much about self.

The same rule applies to the handling of elation, except that a person must come down from the "heights" and look at life as it is, with a calm and undisturbed attitude. He really has to deal more with changing his thoughts than with physical action, although the quiet forms of recreation will help to steady the nerves and bring rest to the body that is overcharged by the stimulation caused by undue and unneeded extreme exhilaration. In endeavoring to attain this normal attitude, however, care must be taken not to go to the other extreme—depression. And the sooner a person takes hold of elation the sooner and easier he will be able to assume the normal attitude of living. The longer a thing is put off doing the harder it is to do it. This is true of gaining control of the moods as it is of anything else.

It is worth all the effort spent to be rid of being subject to moods. To rout them so that they will not be a part of life has untold rewards, the greatest being a feeling of being master of life and mind. Happy living consists, not in having material wealth, but in being able to live in a state of physical, mental and spiritual health; living in the "kingdom of God" where moods can not creep in, and where each day will bring into expression the child of God within.

LIVING CHRIST, THE HEALER

(Concluded from page 4.)

filled with health; my heart is rejoicing in love; my mind is taking the straight way of wisdom, for I am increasingly demonstrating God's creative Word manifesting through me.

Mon., Dec. 24—I rejoice in my ability to yield myself to the manifesting principle of God's creative word and welcome the birth of the deeper consciousness of the Christ power in my life.

Tues., Dec. 25—I rejoice for all men in the consciousness of God the Father indwelling, the living Christ in which is all health and peace and joy.

Wed., Dec. 26—I open the door of my consciousness to only loving thoughts, constructive thoughts, thoughts that I gladly share with others.

Thu., Dec. 27—In the love that fills my heart, I am being born again in body and in mind. I find new life in all my flesh. In my mind I find the impulse to greater hope and demonstration.

Fri., Dec. 28—In the love in which I live I am tolerant of others; I free them from my opinions and I love them as the manifestations of the Image of God.

Sat., Dec. 29—I spread the wings of my spirit in the upper air of Christian freedom and mount the heights with conscious Christ-power.

Sun., Dec. 30—I accept all men as brothers in the consciousness of the Infinite Fatherhood of God and in all my life I manifest Divine Wholeness.

Mon., Dec. 31—I re-dedicate my life in thought and deed to the manifestation of God's creative word, the living Christ within.

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WITH CHRISTMAS IN THE HEART

(Continued from page 8)

charm that commands the respect and admiration of all. Its influence has a touching effect upon the most callous and indifferent, high or low, rich or poor. No one event ancient, medieval, or modern influences more real good to be done in the name of humanity than through this observance of the Birth of Christ. Wonderful Christ! What a legacy Thou hast bequeathed to us, unnumbered billions sing praises to Thy Holy Name!

The spirit of celebration is chiefly manifest in the form of gifts. It is the one Season that seeks to exemplify the precious Gift—the revelation of God Himself to mankind. No tree has ever borne such bounteous fruit as this Tree of Nazareth. No memory has ever been kept so green as the memory of Christ. Parent of Gifts, Thou hast clothed the naked, fed the hungry, given drink to the thirsty, made happy the hearts of children. Thou art indeed the Good Samaritan to those in need and affliction. We would understand more of Thee and pour not only gifts for the blessing of the poor, but we would also give of ourselves in reverence and service for the supreme good of humanity.

Christmas means more than the giving and receiving of gifts. It brings to you a clearer conception of God's love; you now view it from a different angle, you realize that it is the outward expression of the Inner-Christ with its message of love, peace, and good-will to all men; that fuller happiness is experienced in making others happy. Let us at this season of the year seek every possible avenue whereby we might enrich and make other lives happy.

This is a joyous season, a time of rejoicing.

And I take this means of wishing you a Peaceful and Happy Christmas.

May the Angel's Song ring in your ears, "Glory to the New Born King."

MOTIVES IN METAPSYCHOLOGY

(Concluded from page 18)

or your own inferiority complex to play such a scurvy trick on you. Leave the performance of stunts to the professional who is trying to amaze and amuse and who knows how to cash in on such activities. His stunts are not useless. He makes them pay. That is what he is trying to do and his success will give him pleasure. You will never gain that pleasure by displaying clairvoyance, telepathy, mediumship, hypnotic skill, or any other form of metapsychical power or skill when your motives are drawn from an inferiority complex that leads you to useless stunting.

Metapsychical powers are at present most useful in healing, but through the work of the Psychic Research Societies and individual students, the time may come when these powers will be available to all seekers after knowledge and understanding of the deeper powers of life, all who strive to attain to the highest in their expression of the powers of the Kingdom within. Those who will contribute most to the ultimate applications of the metapsychical powers will be those who approach their study and their use with reverent curiosity, unprejudiced desire to know the truth.

VEGETARIANISM VS. MEAT-EATING

(Concluded from page 14.)

these sources. The bulk would be too great, for a human digestive tract could not hold enough. Cooking reduces the bulk and if some care is taken to preserve certain important food elements, cooking will not so greatly reduce food values as to matter much in this respect.

My own conviction as regards choice of diet is that a mixed diet, confining flesh foods to the glandular meats such as liver, sweetbreads, kidneys, and tripe, with eggs and milk, will give the best results in general. There may be

some conditions requiring special diets but a diet along these general lines with the inclusion of greens, raw and cooked, fruits, and whole wheat breads will afford an economical, easily procured, and satisfactory diet.

No diet is good that requires too much attention. You eat in order to support your energies and to enable you to live a worthwhile, productive life. To give too much attention and time to eating even to do it right, is a waste of time and energy and a perversion of the life impulses. Some degree of care as to diet with an easy adaptation to the conditions of environment will generally give the best results in practical living. I have lived on a pure vegetarian diet for two years at a times, without bad results except that I was a nuisance wherever I went and even more of a nuisance at home. The advantages of the diet were not worth the disadvantages, to myself and my associates. For my own part, I find that a reduction of flesh foods with an increase of the leafy green vegetables, the citrus fruits, and milk products gives me the best returns in energy, vitality, and capacity for constructive work.

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PRACTICAL PSYCHOLOGY

(Concluded from page 12)

of three inches and its roots are tiny in proportion.

Among the dozens of specimens on my wall, I find numerous evidences of the infinite patience of nature. Ages have passed, before, during, and after the making of the records that my geological specimens represent. I am ashamed when I think of my impatience, how I fret and fume when things do not immediately turn out as I desire, how my faith in God's creation and God's laws sometimes wavers because my expectations are disappointed. I am a part of that same nature that has so patiently fashioned these things that left their records in the stones. The Infinite Father who created them and cared for them in those long gone ages, certainly will not neglect me and is not neglecting me now. Furthermore, I can safely trust my future and the future of my race to His laws. I tried some years ago to express that thought in this verse:

FOSSILS

I found a fossil in a pit,
A crinoid stem, which, bit by bit
Had builded up the swaying stalk,
That from an ancient bed of chalk,
Had held aloft a head of rays
That groped for food, in primal days,
As I now grope to understand
The crinoid's rays, the human hand,
And what, before, beyond, to be,
These changing forms should mean to
me.

My crinoid graced an ancient sea
And lived without a dream of me,
I say it "groped", but do I more?
Its life upon that ocean floor,
Was God's supreme achievement then.
If life from crinoids came to men,
Who knows, when ages more have gone,
With life forever going on,
But our supremest forms may be
To them, as crinoids are to me?

HEALTH-BUILDING EXERCISE

(Continued from page 16)

laries which secrete lymph. It must not be imagined that lymph merely leaks out of the capillaries; it is secreted by the cells of the capillary walls. Blood pressure and secretion pressure move the lymph and return it to the blood but maximum motion and benefit from lymph secretion and circulation is had only by the supplementary action of exercising muscles and other bodily movements.

Muscular exercise influences lymph movement even more than blood movement. There is only one direction for lymph to go and that is toward the larger vessels and the blood stream. When a muscle contracts it squeezes the lymph out of the tissue spaces into the lymph vessels, and out of the lymph vessels of the muscle. The numerous valves of the larger lymph vessels prevent any back pressure on the tissues and prevent return of lymph to the tissues when the muscle relaxes, with negative pressure in the lymph spaces and lymph vessels. A properly exercising muscle is an effective lymph heart, the best of all agencies for lymph movement. It is largely to this condition that the general benefits of exercise are due.

As the work of the blood is done in the capillaries and the secretion of lymph is their chief function, so the supply of good lymph to the tissues is the function of blood and the importance of the body's circulations is measured by the good accomplished through the lymph circulation.

Massage and Circulation

The mechanical affects of massage are similar to the mechanical affects of exercise upon the circulation of blood and lymph. Proper massage increases the flow of blood, the secretion of lymph, the nutrition of the tissues and the movement and return of lymph to the blood stream. As pointed out in an earlier lesson, massage accomplishes these good results without loading the

system with the wastes of exercise and without using up the stored food materials. Self-massage, of course combines exercise and massage, but it has the advantage of being applicable to some parts unfitted for exercise, and it supplements and adds to the benefits of exercise.

The direct application of magnetism affects not only the tissues between the hands but the rapidly moving blood may also carry this magnetic effect to other parts of the body. Blood may go from the heart to the most distant part of the body and back again, making a complete circuit of the circulation, in about twenty seconds. It may carry magnetism at that rate as it carries the products of the endocrine glands and any other beneficial products introduced into the blood as a result of the treatment. It may be on this account that patients often speak of feeling magnetism all over the body, even in the fingertips and toes, when magnetism is applied at any place.

When you practice the Massage and Magnetic Massage methods taught in these lessons, think of the circulation of blood and lymph that are carrying magnetism and the healing power of the body's own glands to all parts of the body, into every tissue and to every living cell. Think of the blood and lymph as intelligent agencies that are co-operating with you in the restoration of health and strength and the fulfillment of Divine Purpose in life.

MIND CONTROL AND FEAR

(Concluded from page 10)

walk without it." I examined him thoroughly and found no physical ailment at all. He was sitting on this chair about three steps from my treatment table. He stood up and picked the chair up with him. I told him to give me the chair and for him to walk to the table and he said, "No", and took

the chair to the table and jumped upon the table for treatment. During treatment, I moved the chair away from the table and asked him to walk without it but he would not. He shook all over with fear, without that chair. Is this not another proof that mind does control?

As you know, many negroes are very superstitious and I am going to tell a story about them that I read in a magazine. One night after a negro had finished milking his cows and started to the house with a pail of milk he heard a noise which he thought was made by a ghost. When he reached the house he immediately told his folks what he saw.

"Law, Sam, didn't you shake with fear?" they asked.

"I don't know what I shook with," he answered, "but when I got to the house, I had a pound of butter in my milk bucket."

Fear causes a great majority of all ailments. When people talk about sickness, weakness, the many terrible things that are wrong with them, instead of talking about pleasant and constructive things, they interfere with life and cause the conditions they describe.

When you get nervous and afraid, lie down flat on your back and relax completely. Take fifteen or twenty deep breaths. Stop trying to think. Just stop. Then, your mind will get quiet, your nerves will be at rest, and you will be in normal condition in a few minutes.

Our aim in healing is to drive out fear and instill confidence and faith. Worry and fear kill. We teach people to use will and suggestion and to build mastery of their lives and health and strength in their bodies and minds. The power of suggestion for good is so great that when you use it for good you can make your life what you desire.

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PRACTICE OF PROSPERITY

(Concluded from page 22.)

damental differences in human nature and and it is right that it should be so.

The differences in the creatures of existence are so evidently fundamental that they must be of basic importance to creative purpose. Therefore, you may even consider that you are serving God's purpose and fulfilling God's plan by being different. Again we see that you must to yourself be true and that the Kingdom of God could not be in anyone else for you. You must live by that which you find in yourself, that which you are.

Living is not only expression, but it is also adaptation, and you must adapt yourself according to what you are as well as express yourself according to what you are. The very fact that you are peculiar, with no exact duplicate in all the universe, requires that you can be free and self-determining in your

adaptation. This is a necessity of your nature and your relations to other natures and things.

God's universe is an orderly one. You are not created with needs that cannot be supplied, nor with capacities for which there is no use. When God makes you so that in expression and adaptation you must be peculiar, he gives you power to express and adapt yourself according to your own nature. You can and you must be yourself both in expression and adaptation.

Study the principles of this lesson until they seem real to you then, thoughtfully try to apply them in your living. Classify your activities under the two heads, (1) expression, and (2) adaptation. You will find if you will do this, that the next lesson will be much more easily understood and that you will begin at once to make some progress toward the practical applications of these principles.

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