

# WELTMER'S

Magazine of

## Practical Psychology

For January, 1935

### Leading Lessons in This Issue

HEALING THOUGHTS FOR JANUARY 1935

DIVINE MIND'S REQUIREMENTS FOR HEALTH

REVOLUTION BY RESOLUTION

STOP SENSELESS WORRYING

### *Weltmer's Magazine Correspondence School Lessons*

By ERNEST WELTMER

1. Practical Psychology For Every Day — New Year's Psychology
2. Vitalizing Diet for Dynamic Personalities — Diets and Dieting
3. Health-Building Exercises — Mental Exercising
4. Uses and Dangers of Metapsychology — Metapsychical Backgrounds
5. Practical Philosophy of The Full Life — The Need for Thinking
6. Practice of Permanent Prosperity — Self-Adaptation in Practice



*Teaching Physical-Mental-Spiritual Prosperity*

# Our New Year's Thanks

The work of the Weltmer Institute, to us who are doing it, is more than merely a business and a means for making a living. To us, it is a Cause. If any reader of Weltmer's Magazine doubts this, I invite him to come and look over our books and see just how long it has been since any of us has received a salary or regular wages or even enough in occasional dole to enable us to live decently. Throughout the depression, we have been taking as little as possible out of the Institute and none of us has been receiving regular pay; and we are all continuing to hang on and do our best just as long as it is possible for us to carry the load.

Let me repeat, for us who work at the Institute, the Weltmer Service is a Cause. We are enlisted to work for the betterment of humanity and when some friend helps us to carry on our work by contributing to some phase of it, we think of that friend as a comrade in arms, one who is working with us in a great common Cause. We have several such friends, especially a former student living in North Dakota whose regular contributions have of late years helped to support the work through this Magazine.

Several years ago she began contributing to a lecture fund which we were collecting for the promotion of the work through lecture courses. When that work proved unprofitable and the supporting income was not great enough to carry the deficit and the diminishing revenues of the Institute could not bear the load, we discontinued the lectures, but she continued to send her monthly check. These checks accumulated and since we were not carrying on the lecture courses, we asked her permission to apply them to the deficit in the Magazine account. She graciously permitted the transfer and she has continued to send her check each month to the Magazine Fund.

I want to publicly express the gratitude of the Weltmer Institute to her

for her loyal support through the greatest financial darkness that we have ever known. The monthly encouragement that her checks have brought has helped us to go through this trying time and now that we are beginning to feel that we see our way out, we want to tell her that the better times that we are beginning to claim for our own are in considerable measure due to her loyal and unfailing cooperation, and to her faith in us. In a recent letter she says, "I have always enjoyed sending my check, for I felt that in the Institute's cause it would do far more good than I personally could do with it."

This student is one of a goodly number of friends, from Maine to California, Florida to Washington, who share with us in various ways the work of the great Cause. One man supports the work with \$100.00 for service each month; one dear friend contributes 25c in stamps each month or oftener. Some buy their books through the Weltmer Foundation Book Store, many are giving subscriptions to Weltmer's Magazine for Christmas. To all of these, our thanks and the handclasp in the cause of human freedom and demonstration of the Kingdom of God at hand in daily life.

## GOD'S WILL FOR YOU

It is God's will that all his children shall be well and strong and happy in the successful fulfilling of their life's possibilities. God does not give us life and then withhold from us the health that alone can make life perfect. The life God gives us is perfect life and all of health that we have is perfect health for it is God's will in manifestation. I pray for you that you may be able to accept the full measure of God's gift of life and health and overflowing abundance of all good things.

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

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## A Word from the Editor

Thanks, Folks! You responded nicely to my request for your opinion of the new name. I, too, feel better under the new name.

Again, Thanks! We got a lot of orders to send the magazine as a Christmas Gift. I think we sent it out nicely, a pretty card and a nice verse of presentation—by yours truly.

Weltmer's is just as good for a birthday gift, or just a gift that you give because you are interested in someone

and think Weltmer's Magazine would give pleasure. Give Weltmer's.

THE FEBRUARY NUMBER will be ANNIVERSARY NUMBER. Tell the world through Weltmer's what the Weltmer Teaching and Weltmer Service have done for you and what you have done for others.

I have a lot of good material already on hand. Write a short sketch. Help others by telling them how it works. Don't worry about how you tell it. If you give me permission I will re-write it. Send your story—NOW!

# Two Poems

By FRANCES HENDERSON

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## Riding the Storm

To ride the storm takes courage  
And a valiant heart,  
To see clouds glower and gather,  
Amity and peace depart.

But we know that after the fury,  
When the tempest has had full sway,  
Above, there's a deep blue heaven  
And a star-spangled milky way.

We know that Thought is Master  
Of all insensate clod,  
After the night, comes morning,  
Before the image, came God.

---

## Hands That Talk

Hands are fascinating,  
If one will only look,  
Each hand has a story  
More thrilling than a book.

They whisper lurid fiction  
Or grim, fantastic rhyme,  
Eloquence they speak with  
Or talk in pantomime.

Gnarled and twisted,  
a pair I see,  
Distorted and warped  
from agony,  
Feeble and old; they'll  
always be,  
My Mother's hands, most  
beautiful to me.

YOU  
CAN  
HAVE  
HEALTH



YOU  
CAN  
HAVE  
WEALTH

*Weltmer's Magazine of*  
**Practical Psychology**

## Healing Thoughts for January 1935

"New Year's" means just that, in every way; it is the beginning of a year that is now happening for the first time. This moment has never happened before and the moment following each of the different bell-tollings that around the world, usher in the beginning of the New Year, is each one a brand new moment, a moment that has never happened before.

My friend, McIvor-Tyndall has placed extraordinary stress on the newness of "the Now." That idea is so important that it deserves all the emphasis that can be given to it. Any time and all the time is new time, fresh from the source of time, fresh from the very creative fountain of Being. Regardless of the past, you are now living in a brand new time, you are always living in new time. Remember this in your thought of your health. You are not living in the yesterday of your suffering or disappointment; you are living now in a time that has never known suffering or disappointment; you are living now in a time that is as fresh as life itself, and you must make every effort to fill it with thoughts as fresh as it is.

I shall undertake to make the daily thoughts which we use for our patients from the Weltmer Institute for the

month of January, thoughts which carry out this concept, thoughts which help you to apply these principles, help you to find the freshness and newness of life and the renewing power of the Infinite. I am stating these thoughts in the first person so that when you read them your deeper mind may hear them as though they were your thoughts, and when you think them you think them as your thoughts and anyone else who receives them by the mental radio that joins all minds, they receive them as their thoughts. Join us in thinking these thoughts every day for yourself and for all others who need them, and for the filling with freshness of every day of this New Year.

—o—

Tues., Jan. 1. New thoughts make all things new and in this first day of this New Year, I think new thoughts of life and health; I think of what I desire.

Wed., Jan. 2. Today I live a new day of new life with new power over circumstances. In all things I am expressing God's will for me.

Thu., Jan 3. Regardless of the past, today I love all men and I love myself into new strength and health.

Fri., Jan. 4. I fill this new day with thoughts of love, with hopes of the things I desire, with efforts to make

## WELTMER'S MAGAZINE

life sweeter and richer in all good things.

Sat., Jan. 5. As the returning sun brings life to the earth, so the renewing hopes of my heart bring newness to my life.

Sun., Jan. 6. God's creative spirit fills all space with existence and fills me with life in which I manifest God's perfect plan, I am being made whole now.

Mon., Jan. 7. In this day I am renewing my interest in the demonstration of Divine Plan in my life.

Tues., Jan. 8. In this new day I claim for myself and all men all Divine promises of God.

Wed., Jan. 9. I turn my back on the past, with its troubles and its disappointments, and I look forward resolutely to the future with hope.

Thu., Jan. 10. I am made in the image of God; I am strong with the might of divine omnipotence, I am wise with the wisdom of divine omniscience and I increasingly demonstrate divine love in my living.

Fri., Jan. 11. Today I lift my eyes to God and my thoughts lift me to health.

Sat., Jan. 12. My deep desires of today are the seeds that sprout in purpose, that grow and bloom and bear fruit of increasing power, increasing health and increasing possibility for me.

Sun., Jan. 13. The earth is one of the Kingdoms of God and I am one of the expressions of God's perfect purpose and limitless powers and I am demonstrating wholesomeness.

Mon., Jan. 14. In this new day, in the week of self-fulfilling work that begins today, I am expressing God's creative power with increasing consciousness.

Tues., Jan. 15. Today I accept the rich opportunities God offers men, with joy in my heart for the power to fulfill them.

Wed., Jan. 16. In this new day I give thanks for its time, for its hopes, its purposes, and my increasing demonstration.

Thu., Jan. 17. Today I try with each

thought I think to accept my responsibility to God for the way I live this day of life, and I am enriched and healed by the fruits of my efforts.

Fri., Jan. 18. Today I tune my thoughts to all good thoughts by thinking only good thoughts, my body is healed and my mind is quickened and my soul is lifted up.

Sat., Jan. 19. God manifests creative purpose in all my yearnings and strivings, God's power strengthens me, and God's wisdom guides me when I yield myself to the way of Divine Expression.

Sun., Jan. 20. I draw for strength upon the limitless power of God; I draw for wisdom upon the perfect wisdom of God; I draw for life on the never-failing love of God.

Mon., Jan. 21. Since I am of Divine origin, made in the image and expressing the nature of God, I overcome all obstacles and I attain to perfect demonstration.

Tues., Jan. 22. Each day brings to me a new maturity and increasing power of command over the forces of life.

Wed., Jan. 23. I see God in all men and all things, and thus in all my seeing and in my thoughts, I manifest God.

Thu., Jan. 24. In this new day I love my body into health, I love my life into perfect flowering of Divine beauty.

Fri., Jan. 25. Today I glorify every task by doing it with the best that is in me.

Sat., Jan. 26. In this new Saturday I emphasize life's newness by seeking new truth and expressing life with new power of purpose.

Sun., Jan. 27. Today I meditate on Divine relations and fortify myself in increasing consciousness of my own divine powers and privileges.

Mon., Jan. 28. Today I live by all that I find of sweetness and beauty in myself, neither trying to excell others nor concerned whether they excell me.

Tues., Jan. 29. In this new day I trust my new thoughts, my fresh intuitions,  
(Concluded on page 28)

# The Essentials of the Weltmer Philosophy of Abundant Living

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

—:—

## DIVINE MIND'S REQUIREMENTS FOR HEALTH

In order to obtain his healing man must in his thoughts and actions recognize the fact that in God "he lives, moves, and has his being." (Acts 17:28) God made the body and then breathed into it the breath of life; in other words he placed within man a spark of his divine essence, "the kingdom of God within." The life principle and the God principle in man are the same, because life is the existence of God and everything else is a part of this existence. And regardless of man's attitude, he lives in this power which permeates all things. This power is the Law of God, and this power, being unchangeable, governs man's position entirely by his attitude toward the Law.

This Law of man's being keeps him in health. It is always ready to spring into action when man complies with God's law of agreement, forgiveness, and prayer. This Law is unchangeable and stands firm. Man must do his part by living the divine triad, and unless man does so he will not gain his freedom from sickness and pain.

Agreement, the first law of God, is man's compliant attitude towards the Law, considered aside from anything else or from any other purpose upon which he agrees. Man is consenting to a use of high purpose for his life when he is willing to put himself in absolute harmony with the purpose of the Infinite, regardless of the result. And by conforming with the Law he agrees that it exists and he exists by the Law.

The second requisite demanded by God for healing, is forgiveness. In order

to harmonize with the purpose of this great Law which does not change, man must let every other influence out of his mind and say that this law shall not only govern him but it shall be the only thing that is going to act. Forgiveness is the emptying the mind of any thought that is unlike the thought to which he is going to make himself receptive. Forgiveness "eliminates from the mind every selfish or evil thought, and desires every blessing for another that would enrich his life." (Weltmer, S. A., "Suggestive Therapeutics. Forgiveness.")

Man must give of himself in whatever he does give. If his forgiveness is not a giving of something of himself then it is not forgiveness.

Prayer, the third of the triad, requires three conditions in the mind of the person in order to be perfect. The first condition is recognition; the second, forgiveness; and the third, sincere desire.

To recognize a thing is to have knowledge of the thing, and this recognition gives man the power to know the things he wants. The child's first prayer is offered when he first recognizes that he can do something that he has not tried to do before, or that he can get something that he has not yet received. He may not know what it is, or how to get it, but it is his inner impulse that feels that there is something higher to be attained and he wants it.

Forgiveness, the second condition to be met, has already been discussed in a foregoing paragraph.

Sincere desire is a pure desire. If man's conscious desires were absolutely pure he would not make mistakes. The best expression of a conscious, sincere desire, and which is necessary for true prayer, is "I want to know the truth regardless of what it will reveal to me. I do not care what it is. If it kills, all right; if it enlightens, all right."

Prayer is not a plaything. Prayer is the natural impulse of the human soul seeking the Source of Being and seeking to act in harmony with Infinite Purpose. In reality, it is the human soul trying to find itself, and until it does find itself and come into knowledge of its power, it never knows what it is. When it finally reaches its Source it finds it is a part of the whole, great Infinite Life.

To be effective, prayer must be based upon the assumption that man is one with Infinite Life, one with perfect Being, and that he possesses perfect faculties which, if trusted, will bring to him the things for which he asks. If the thing be a perfect one, then he has complied with the requirements for perfect prayer. The only prayer that man can not answer himself is the prayer for more wisdom.

No prayer is legitimate unless it involves the necessity for a change which does not in any sense ask the Infinite to change. No conscious formulation for prayer is necessary along the lines which make for progression, nor can it be anything that will ask the Law to change.

Change is one of the results of man's sincere prayer to Divine Being. Man can not change the laws of the universe, he can not change God's purpose or the purpose of anything in the world. He may be able to change conditions that exist about him, but he can not change the purpose of things. Then what must change as the result of man's prayer? Man himself.

Most men would like to change and yet remain the same. God is all powerful, God is all wise, God fills all space

and always will; then what must be the result if man's prayers are answered? Man must change. In addition to praying for knowledge, for wisdom to know the law, man can pray for change in himself. The impulse to pray indicates that man acknowledges in himself the need of change and has a willingness to comply with the law.

God intends that every person should be perfectly happy, prosperous, and well. Divine Mind works through his Law to bring healing to any person who is ready to agree with the law, to forgive, and to pray with a sincere desire in his heart for the things asked for, and to receive the answer to prayer is for man to know that the kingdom of God is within him.

#### CINCINNATI'S NEW THOUGHT TEMPLE

The New Thought Temple in Cincinnati, organized as a small group in the home of Christian Larson, thirty-six years ago, has had a steady growth from the first and it is still growing.

Eight years ago the Temple completed its own building, and although the auditorium seats over eight hundred, for almost a year the congregation has been worshipping in the beautiful new Paramount Theatre, which seats twenty-two hundred, and sometimes with every seat taken. While the actual membership is less than twelve hundred, the Sunday morning audiences always exceed that number.

The Temple building is used for every other service except the Sunday morning. The Young People of the Temple constitute the Junior Temple, and they conduct the evening service of, for and by young people. The Temple College, which was organized six years ago, conducts a thirty-two week term of week-day and evening classes, for the training of those who are to become teachers, healers, and leaders. A total of thirty-eight graduates now form the Alumni of this institution.

(Concluded on page 28)



# Revolution by Resolution

By J. O. CRONE

I have had many patients who came to me to be relieved of bad habits. They tell me that they have tried so hard yet every method failed. Sometimes they would set a date when they would quit some certain habit, yet, when the date came they would break their good resolutions every time. They wanted my help so it was up to me to tell them what to do.

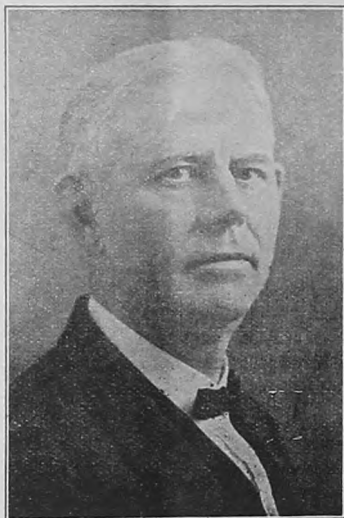
They seem to have no will of their own and cannot stick to what they promise themselves. The first thing I ask is, "Do you really want to quit?" And of course their answer is, "Yes, or I would not have come to you." I always help that kind of a person but they must do what I tell them, they must agree with me. If they just get quiet and do not think, let me do their thinking for them, I always win. For mind controls for good or evil, and good will always overcome evil.

I have wonderful success with all of my patients in relieving them of their bad habits. Many hundreds have come to me in my thirty-five years' experience.

I must be careful when and how I give suggestions. I must be sure to have my patient in the right mood, then, shoot the suggestion. I had a very intelligent, well educated, newspaper man from Chicago who came to me for the drink habit. He told me that for years he had been making resolutions to quit drinking at certain times, especially on his birthday and on New Year's Day, and that he had broken

his resolutions every time.

After hearing his story, I told him I could relieve him in a very short time. I told him to lie down on the table, relax, and take three deep breaths and to go sound to sleep. I found him to be a good subject for magnetic sleep and when he was in this sound sleep, I gave him the suggestion that the desire for whiskey would leave him and never return. I gave him the same suggestion again very positively, that the desire for strong drink was forever gone. He stayed for three weeks and went home. He was never bothered any more with the craving for liquor.



J. O. Crone

I had a lady from the same city who came to me for the morphine habit. She says, "I need help and I need it badly, I am taking from ten to twenty grains of morphine every day. I have come to you to quit morphine if it kills me." I told her she was going to quit it and it wouldn't kill

her. I simply got her completely relaxed, and sent the thought through my hands to relieve her of all desire for morphine. I simply gave the suggestion through my hands and it did the work in ten days. She went home a well woman with the desire for morphine entirely gone.

A young man from South Dakota came to me mentally disturbed. He was trying to use his will to forget a girl who had gone back on him. He told me that he had tried his best to forget her,

(Concluded on page 28)

# Stop Senseless Worrying!

By MILDRED WATTLES HANFORD

Much has been written about worry. It is the bane of human existence. The mental and physical results are disastrous. Even medical practitioners today order their patients to cease worrying. Those who place faith in doctors have their authority for not worrying, while the psychologically inclined have the psychologist's statement to rely upon, although those who are interested in the psychological factors of life usually prove by their own experience that worry is the most prolific cause of serious disease, either of mind or body, particularly of mind.

"Worry is a state of anxiety, vexation. It is a more petty, restless anxiety. It is communicated to all around."

This anxiety manifests itself in two classes of worries—major worries and minor worries. The major worries, which are to be only generally mentioned in this article, always pertain to the tragic events in life; such as death of a member of the family, loss of work, home, or a living, a criminal action on the part of a member of the family, or any other event that brings tragic results in its train. These disasters, while often brooded upon until untold harm is done, are more often sanely and courageously met, and as a consequence a sane, normal life is led.

On the other hand, the minor worries are the "vexations" which result in the more "petty, restless and manifest anxieties." These vexations consist of two kinds; those that result from real or fancied affronts to the personality, and those that result from man's feeling of incapability and inability to control his thoughts and actions. Seemingly, the most harmful and pernicious of the two, because man thinks he can not control other people's thoughts and actions, is the thought that others are striking against his personality. Under this heading come the thousand and one

little slights, open or covert; such as slighting looks, mean little laughs, unkind words, disregard of wishes, and numerous others that can easily be thought of.

The second class—those that result from man's feeling of incapability and inability to control his thoughts and actions—is less easy for man to recognize and acknowledge, and therefore, harder to cure. Unnumbered causes for worry appear in this class: feeling of failure arising from failure to accomplish his daily tasks, aims and work; feeling of inability or incapacity to do as he wishes; inability to discard disturbing thoughts; and many more of like nature.

Since nearly every person possesses an inferiority complex, he worries constantly over something and is usually going through life looking for slights and insults directed toward him only. His own failures and peculiarities he excuses, although he does not enjoy possessing them. Both kinds of worry produce in him a feeling that he is unable to command the respect of others or of himself. To compensate himself for this lack he thinks and talks continually about his mistreatment and failures to everybody who comes along, thus to himself, being very important, and what is worse, being very unpleasant company for his fellowmen. Since his mind is in a turmoil all the time, it is steadily open to further wrong thoughts and impressions and so prevents him from being a receiving station for the pleasant, constructive, creative thoughts that are in the universe. He has allowed himself to place other people, places, environment, circumstances and conditions in mastery over him instead of his being master of them.

The mental results accruing from such a disturbed state of mind lead to very distorted views of life and people,

and can lead to serious mental diseases which may put a person into the insane asylum. The small physical results are very seldom lacking—headache, backache, and other minor ills, with tiredness and lassitude. After years of constant drag on the system, these minor ills finally develop into that worst of diseases—worn out nerves.

This disease of worrying, for it really is a disease, can be cured. The victim must have a sincere desire to cure himself—for he is the only one who can cure himself—others can help him, but the real work must be done by himself.

To recognize the inferiority complex and the subtle working of the mind to compensate man for his feeling of lack is the main psychological factor for man to face. And the sooner he does this the sooner he is ready to take the steps necessary to overcome his worries and the sooner they will leave him. After this realization must come the understanding that he is a child of God, with the power within him to achieve all good, even though he has not yet reached the demonstration of achievement that others have. The acknowledgement to himself that within him lies the power to overcome all handicaps gives him a feeling of self-respect that he hitherto has not had.

Self-respect demands that the person think no unworthy thoughts or do no unworthy actions toward himself or others. To think pitying, excusing thoughts about himself and to feel himself above others only weakens him, for those thoughts are not in alignment with his conception of himself or others as made in the image and likeness of God. Self-respect tells man to take his life in his hands and make it a worthy one. By sifting the values of life for what they are, and by placing emphasis on the true values of life—right thinking and acting—he keeps his self-respect and eliminates worry and its results.

As with everything else, the time to begin constructive thinking is when the

worrying begins. Sincere effort must be made to combat the nagging, senseless thoughts that carry with them only the seeds of disaster. One effort is not enough, for the unconscious mind strives to counteract any remedy begun, and man has to consciously apply the remedy every time the mental disease appears. Kindly, generous thoughts of himself and others brings to his body relaxation; then he can banish the subject and open his mind to constructive, creative thoughts which by their very power urge him to constructive expression of them. It does not matter what expression those thoughts take—painting, writing, music, sculpture, dressmaking, home craft arts, housekeeping, or routine business work—it brings a realization that life is to be used for real living and not for useless worry over things that he can not remedy. And the things that he can help he has already begun helping with the first effort to change his thought and express himself in creative action.

For man to cure himself is a glorious achievement and brings a freedom that only he who has accomplished that cure can know. The degree of freedom, as the process of cure is begun, is slight, but with each effort its momentum increases until freedom becomes infused through the whole being and the "kingdom of God within" shows itself to the whole world, bringing with it the message of the power within man to lead a healthful, sane life.

#### "WORTH MORE THAN THE PRICE"

"The September number of your Magazine is just GREAT. Each one of your articles is worth much more than the price of the subscription. "The Healing Power is Sufficient" and "Uses and Dangers of Metapsychology" are splendid articles that contain a true guide for any individual in any walk of life. Words fail to express how much I value your common sense statements. They just go straight home."

M. I. B.

# Our Interesting World

By PIERRE WELTMER

What relation is there between an automobile and biology? A California biologist, Dr. Calvin Bridges seems to have found one, for he has built an automobile that looks very much like a bug. It is powered with a motorcycle engine and is expected to go sixty miles an hour and make fifty to seventy miles on a gallon of gas. It seats only two people which is an advantage—if you see what I mean.

\* \* \* \*

They used to say that men went to sea because they were lured there by the sea. Well, a group of men are going to the sea who are lured by the stars—sort of going to sea to see. A group of German astronomers are planning to build the world's largest and most complete and modern floating observatory in an attempt to discover new stars in the southern skies. The ship will be stabilized at each end with huge gyroscopes. It will be equipped with a powerful radio to keep in contact with the rest of the world and to report its findings as they are made.

\* \* \* \*

The Egyptians used it, the Greeks and the Romans used it, the early European aristocracies used it, and the United States has used it. We use it now but not the real stuff. It's parchment. Real parchment is still made, and one place they make it is England. They do all sorts of things to a sheep's skin—they split it, skin the wool off, wash it several times, stretch it for drying, scrape it, then powder it with calk and rub it down with pumice stone and finally—sell it for a very pretty price.

\* \* \* \*

Can you increase a car's speed by increasing its length a little more than once again the original length? The answer is yes, if you use a steamlined

semi-trailer. In a test conducted at Daytona Beach, Florida, a car did eighty miles an hour alone; with the trailer it made eighty-seven miles an hour. The increase was due to the reduced air drag, caused by the streamlining of the trailer, and the extra weight preventing wheel slippage.

\* \* \* \*

There is no reason to be afraid of the darkness in a Central American jungle, for when it gets dark all one needs to do is grab a couple of the fireflies that live down there, stick them in a ventilated bottle they can't get out of and have a very bright and efficient source of light. If the light starts to fade, dipping the insects in luke warm water will restore it.

\* \* \* \*

Few people think of animals as green in color, but some are—in at least five ways. Some very simple animals are green because they contain chlorophyll, a substance in plants and low forms of animals that enables them to convert carbon dioxide into food. Others contain simple single-celled plants, algae, which are green with chlorophyll. A third group get their green color from their own green pigments. Some animals are green without being green: certain forms reflect light so as to appear green and one higher animal, a sloth, appears green because green algae live on the moist shaggy hairs that cover its body.

\* \* \* \*

Have you wondered why people drive on the right side of the road? It all began with the Conestoga wagon. One man always rode on the left wheel-horse so that he could conveniently use his whip in his right hand. The wagon was driven on the right side of the road so that the post-rider could have a clear view of coming vehicles.

# Practical Psychology For Every Day

## NEW YEAR'S PSYCHOLOGY

Let me begin this lesson by paraphrasing a famous verse:

The New Year's time is on us,  
The saddest of the year,  
When ancient follies haunt us,  
And morrow's threats breed fear.

'Tis now with resolutions,  
We still regrets that wake,  
And promise revolutions;  
Resolves we make to break.

If virtue be your questing,  
Then leave your life unbound  
Meet every day's suggesting,  
With wisdom that day found.

My students probably wish that I would prove myself a good preacher by failing to practice my own preaching at this point by giving them a pledge that I will not become addicted to verse in these lessons. Possibly later on I might do that, but not now. I could not so soon after dictating the foregoing doggerel, make any pledge for the future. If I did make a pledge for the future, it would be with the distinct understanding that it would be treated as indicated in the second stanza.

When we come to New Year's, birthdays and funerals—in some ways all very much alike—we are inclined to take stock of the present, review the past, especially to regret what is regrettable in the past, and make new resolutions for the future. In some ways that impulse is good, in other ways it is very bad.

It is good for us to see when we are making mistakes; we may even sometimes profit by noting when we have made them, even though it is too late to rectify them.

It is good to take stock of our present tendencies and activities and to decide what course we should take for the future. No person can expect to succeed

in any kind of business, least of all in the greatest of all businesses, the big business of living, without some idea of assets and liabilities, and without a workable plan for the future at which he actually works.

When New Year's stock taking is wholesome and part of a process of reorganization on the basis of actual improvements of methods and products, it is all right to form plans for the future and to include in our plans very definite plans for ourselves. It is bad when we look back to the past to regret its follies, deplore its mistakes, bewail its calamities with self-pity, a sort of palaver of handwashing and white-washing that we call "repentance" and then thump ourselves on the chests and pat ourselves on the backs with good resolutions that are intended to force us into a future virtuous course or take the place of virtuous action, that at New Year's is far too prevalent.

I think Jesus taught the most manly upstanding psychology of living that I know. He condenses it so much that very few people seem to find much meaning in it. Usually they twist it out of shape and adapt it to some creedal need, or explain it so fantastically as to leave it entirely innocuous. I do not find Jesus' condensed gospel of living innocuous; quite the contrary; I find it bristling with danger and challenge to everything manly and worthwhile in my nature.

Jesus taught that the Kingdom of God is within. This does not mean something figurative or theological, to me. It means that so far as I am concerned, the place of God's action, the place of His manifestation, His rule, His Kingdom, is in me. Not in something around me, not in a church, a state, a family, an ism or anosophy, but in my own nature, my desires, my thoughts, my imagings, my power of all kinds. To me, this means that my powers are of

Divine origin and Divine limitlessness. It means that I am self-sufficient. It means that I can and I must stand on my own feet, depend upon myself, and take the responsibility for everything in my life and my circumstances. More than this, it means that I can make good the hopes that my desires create, that I can achieve what I conceive.

His teachings in regard to method are equally clear and condensed. He tells us not to begin at the ending but at the beginning; not to seek things, but rather to become master of cause. He says to seek first the Kingdom of God which is within, and to seek also the law or righteousness of God, that is, seek wisdom, understanding, knowledge of ways to employ the powers of the Kingdom. In other words, He tells us to develop our own divine powers, those powers that make us self-confident, those powers that enable us to stand on our own feet, masters of our own lives.

He says very little about rules and at the moment I remember nothing that He has said about making resolutions or putting the future in bondage to the present. As a matter of fact, He says specifically, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." Such an attitude and teaching are inevitable with the understanding and application of the principle that the Kingdom of God is within and that man therefore, is self-sufficient and self-sustaining. That is the doctrine of the upright manhood that needs no pledge, no resolutions, no props to keep a man upright.

New Year's resolutions are usually born of regret, self-pity, and self-distrust. When I find myself making resolutions, I usually have no difficulty in finding that back of those resolutions is childish weakness. I find that the resolutions are the outgrowth of lack of faith in myself in ordinary moods, and the feeling that I must control my

ordinary moods by the exaltation of special occasions. If I develop sufficient strength of character, that is, steadiness of good impulse. I will need no New Year's resolutions and I will not even be tempted to make them.

What I should do now at New Year's, is strengthen my vision of the essential meanings of humanity and deepen my faith in the powers of mankind. It is all right for me to take stock of the past and the present and to plan for the future, but I must leave myself free in the future to plan again as the events of the future require new plans.

The Kingdom of God is within, and every power that manifests in my life is of Divine Origin, nature, and limitlessness. I am learning how to trust my divine powers. This New Year brings me to the recognition of the vast richness of human life and the limitlessness of man's opportunities.

As the midnight clock closes the door on the year just gone, I am reminded of the infinity of those vanished years, and immediately I turn my thought and my interest with rising hopes to the New Year that is welcomed by the same stroke of the clock, and I look forward to the infinity of years that are to come.

And through all of this shifting scene of time, I see the unchanging Being of God, the Infinite Unity, unchanging, unmoving, without beginning or change or ending. And the echo of The Nazarine's teachings stirs my thought and awakens my ambitions, with the recognition that all that I have seen of the past, all that I know of the present, and all that I hope for the future are but aspects of the Kingdom of God in myself.

And I see that I need no prison cells of good resolutions; I know that I can trust my wisdom and my purpose in the future, for I am a Child of God, made in the image of God, whose nature I inherit and express; and I am all right, gloriously all right!

# Vitalizing Diet for Dynamic Personality

## DIETS AND DIETING

I have left no room for doubt as to the importance I attach to mental attitudes, thoughts, and feelings in relation to diet and all matters touching dieting. However in this lesson I shall attempt to make my thoughts in the matter thoroughly practical.

One of the worst things that you could do would be to take up dieting, that is, undertake to prescribe a diet for yourself. There are several reasons for this, the most important of which are the psychological reasons. However some of the other reasons are important enough; for instance, authorities of apparently equal weight, disagree so thoroughly on all basic principles of dieting that it is impossible to find a universally recognized reliable one. In the choice of an authority you have to rely upon your own opinion—which may be prejudiced by many different considerations, none of them proper bases for the selection of a diet.

Usually if you consider dieting for yourself it is because some disturbance of health has awakened your interest in the subject. In order to choose a diet when your health is out of order it is necessary for you to know what is wrong, what bearing diet has on the matter, and what diet is good for the conditions that exist in your case. In other words you require the services of an expert diagnostician and dietician and the chances are that you are neither. The possibilities of your choosing a proper diet under such conditions are very remote indeed.

When your interest in dieting comes from esthetic sources, so many foreign elements come into the matter that choice of diet is very likely to be bad for your body even though it may please your sensibilities. This is especially true when religious ideas compli-

cate the situation. Several religious cults and some of the world's oldest religions teach definite ideas about diet, especially in the form of taboos on certain foods.

The psychological factors are so important in their effects upon dieting that the religious satisfactions from obedience to a required dietary ritual will go far to offset the bad effects that might come from such a diet. But this can not prevent starvation from the complete lack of some essential food element. I have seen one case in which a young woman's death was undoubtedly due to religious fasting. She was serenely sure that she was purifying her body and casting out all disease and deformity and that not only would she live but that by her fasting she would be completely healed. Her confidence enabled her to live longer than ordinarily would be expected without food but nevertheless she finally died from the weakening effects of her fast.

On the other hand, I have seen an insane woman who lived from year to year in apparently improving health on diets that were so badly unbalanced as to make it seem impossible that she could live at all on them. She was sure that her diet was right for the production of vigor, good health, and renewing youth. The psychological factors alone in her case, overbalanced the disadvantages and dangers of her badly chosen diet.

A person on a correct diet but in doubt as to its correctness and constantly worrying over the possible outcome, will be badly nourished and liable to nutritional diseases. On the other hand, a person who is perfectly sure that his diet is right may be able to survive a bad diet without apparent disturbance. The psychological factors are

of the utmost importance in every case.

At the Weltmer Sanitarium we have tried many different forms of dieting. We have had experts of the more important dietary systems, just as we have also had experts of different therapeutic systems. We have co-operated with them in every way possible, hoping that we might help our patients through them, but we have always found that the uncertainties that special diets suggest, and the conflict of opinions engendered by special methods of treatment, have had more upsetting and disturbing effects than the good diet and the new method of treatment could offset.

Life is a journey through the circumstances of environment. It is always a journey by one person. Each of us travels alone, although in company with innumerable other travelers of various sorts. When, in any of our journeyings, we become uncertain of the road and undecided as to our destination, we find life fundamentally disturbed. This is most important in regard to diet and everything else that bears directly upon the vital condition. When a person becomes confused and uncertain about his diet, his hygienic habits, the method of treatment, or any other activity that constitutes his journey toward organic fitness, he will always find life hindered, possibly even stopped by this confusion. We must have simplicity and harmony in our organic journeyings.

The glands and muscles of the digestive system are most sensitive to nervous influences and every change of mental state is registered in the digestive organs. Mental and emotional confusion are always accompanied by digestive and eliminative confusion. Nutrition is not merely a matter of diet—one may starve with abundance of good food in the stomach—it is a matter of digestion, absorption, and assimilation. All of these processes can be very easily disturbed by nervous disturbances.

Serene confidence in a diet that takes

food with pleasure, digests it with organs that are working at their highest efficiency and gets the best possible results from it, such as it is. Most common foods contain at least small amounts of all the most important food principles—except for a tendency to diminish the vitamins and mineral salts by over-processing. Good digestion, therefore, makes the best of even a bad diet.

With disturbed digestive processes, even the best foods may be imperfectly prepared for absorption and because of lack of proper secretions and working-over, useless and dangerous chemical products may be formed in the digestive tract. The chemical digestion of the different food principles depends upon the production of secretions by sensitive glands, and when these secretions are inadequate or abnormal even the best of foods may be dangerous. Whether we take the mental state as an indicator or a cause, it is obvious that it is most important in nutrition.

As I have said before, and as I can hardly say too often until the lesson is learned, do not undertake to diet yourself unless you are very sure that you know exactly what to do, but if you do prescribe your own diet, follow it without any doubt of its appropriateness. If you have any doubts of yourself, and if your condition indicates that you need to give some special attention to diet, consult someone in whose judgment you have full confidence and then follow the diet prescribed, without any wavering of loyalty. Unless you are very sure that you need to give attention to your diet, apply the principles taught in these lessons, making sure only that your diet is not too rich in proteins, that it has enough of the unprocessed foods to give you needed mineral salts, and that it contains enough of the vitamin-rich foods, milk, eggs, butter, cheese, greens, citrus fruits, and glandular meats, to supply the neces-

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# Health Building Exercise

## MENTAL EXERCISING

I have said a good deal in former lessons about the place of mind in exercise of all kinds, but I believe a full lesson on the subject will be profitable. I shall make no effort to avoid repeating lessons already given; I shall endeavor to make this lesson complete in itself and of practical value to you.

The objective of active exercise is the development of the muscles and their supporting organs for the expression of purposive life-power. The life-power is originally the power of creative purpose and muscular action is a culminating expression of creative purpose that must go back to the very beginning for its ultimate values. We are not going to retrace that dynamic series but we must constantly remind ourselves that there is such a series and that the power that is using the muscles is the power that created them and that in each use of our muscles, we are fulfilling creative purpose.

Your exercising—whether you know it or not—is for the purpose of making your muscles better organs for the expression of energy, creative energy, life-power, the power of your purposes. Exercise is not a purely physical matter; it is primarily spiritual, dynamic, mental; secondarily, physical.

Don't go on in the study of this lesson until you are sure that you understand the foregoing statements. Be sure that you appreciate the two-sided nature of exercise and that you distinguish between its mental and its physical parts. Furthermore, be sure that you appreciate the fact that the mental or inner element is the causal, dynamic aspect, while the muscular or physical aspect of exercise is effectual, passive to the inner dynamic drive of purpose. Cause of action is in the inner man; effect of inner cause is manifested in the contracting, acting muscles.

I make this sharp distinction and insist upon your recognition of it in

order that you may appreciate the rest of the lesson. I am trying to set out in simple statements and convincing form, the principle of mind-control in muscular development and in bodily mastery. I am concerned not only to teach you how to grow better muscles, how to have greater strength and better control of your muscles, but I am even more concerned to show you how, through the development of the mental control of your muscular powers, you can develop control of all aspects of your bodily life and your organic condition.

When I tell you that your muscles passively express the driving powers of life under control of the purposes your thoughts express, I am talking about real energies, just as real and as commonplace as gravitation, steam pressure, electrical potential, life, or any of the other energies with which we daily are concerned.

When I say that this energy is primarily spiritual, creative, divine, I do not thereby put it out into a realm of mystery and uncertainty. When you make a bodily movement, you do so by turning on and directing into your muscles your life-powers just as definitely as you fill a vessel by turning on the water, or by cranking a pump, or by lifting a well-bucket. The water is no more real in the illustration than the energy that you pour into your muscles, the energy by which you force them to contract and make the motions you desire.

Let me remind you again also that the energy that you use in your muscles is primarily creative, the energy that made the muscles, and that it has the peculiar property of remaking muscles according to the creative plan while it uses them. In addition to the energy derived from your foods, by which your muscles are contracted, there is also the creative, spiritual, recreative element

which controls the physical energy and maintains the physical organs.

It is this fundamental spiritual element with which we are especially concerned. It is this spiritual element that is under direct control of your realization and your will. It is this spiritual element that enables you to exercise your muscles without making physical use of them.

Let us suppose that you are taking some simple exercise, such for instance as walking. You decide to walk, choose an immediate objective and determine the speed and manner, all the various matters that are involved in taking a walk. Then you walk. Apparently the action is made without any inner dynamic action; it seems that walking follows as a matter of course and without any immediate or direct cause. You decide to walk and you walk, and that's that.

Taking a walk is not so simple as it seems. You make a decision. You are conscious of that. However, that part of the mental process of which you become immediately aware is the smallest part. While you are making your decision the dynamic, acting self, carries out each part of that decision in bodily action; it tunes up the nervous system and the muscles to the act you think of. When the time comes for you to walk, it then starts the process of walking and continues to regulate each detail of it so long as you continue to walk.

It is much as though the boss had told his assistants what he desires to have done and then, turns the matter of doing it over to them and goes on to something else. So far as he is concerned the job does itself, but we know from practical living that every part of the job requires attention and action. Intelligent attention to every detail of the job is just as necessary as the boss's first decision and command.

Intelligent attention to every step and to every part of every step is necessary and is given by the executive department of your being when you go

for a walk. The boss gives the command and forgets it, but the executive parts of your being do not forget it and they consciously and intelligently attend to every detail of it. In every detail of muscular action, spiritual, creative, and recreative energy goes to the muscles before any action occurs in them. The muscles cannot act until they receive this energy, as well as the grosser physical energy supplied by food.

If all parts of the process were to be carried out, up to the point of the beginning of the muscle contraction, and then the processes were to be stopped just short of actual muscular contraction, the essential energies would go to the muscles and they would be affected according to the nature and the measure of those energies.

Read the preceding paragraph again. Do you get the idea? Do you see why muscles will grow and increase in strength by thoughts of action without actual muscular contraction, when thoughts of action stop just short of the final physical expression? Be sure that you do understand this point before you go on further with this lesson.

I am not being cranky when I demand that you study this proposition until you get a definite realization of it. I am merely being school-teacherish. If I had you in a class room for this lesson, I would not tell you to study every point until you are sure that you understand it, I would merely make sure that you do understand it; I would ask you questions and stay on the subject until I was satisfied that you were ready to go on. Of course I can not do that in a lesson of this kind, so I must resort to frequent admonitions.

When you fully realize that with every action of your muscles you give to them, with the nervous energy and the physical energy which results in contraction and work, a proportional amount of creative energy, you can by concentrating on the creative aspect of the action rebuild and strengthen your

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# Uses and Dangers of Metapsychology

## METAPSYCHICAL BACKGROUNDS

"It takes all kinds of people to make a world," of course, but we sometimes wonder just why some of them have to be as they are. It does seem that there are a great many that the world could do without. This article deals with certain problems presented by contact with some of these unnecessary people.

I hope I am not getting like the man Mr. Hoss had in mind when he coined the following gem of sarcasm—"O Lord, make all men be like me, For then, all men would be like Thee." This expresses his estimate of the opinions that certain men have of themselves, but I don't believe that I am like that, and I believe that I am not being unfair to the people with whom this article deals when I say that they are nuisances.

I was in a seance in Kansas City one night, witnessing a performance of a "message medium." She was really very good, one of the best of her kind that I have ever seen, and I enjoyed the performance thoroughly, so long as she was talking to the others. I appreciated the discomfiture of one man whose romantic escapade of a few nights before she pitilessly revealed, and tried to be a good sport about her attracting attention to me as a hypnotist when my turn came. She was correct in her remarks about me except that she put the wrong emphasis on my work. Hypnotism at that time was a very small part of my interest but it seemed to be the point that caught her attention and she made quite a talk about it.

Most of the audience soon lost interest in me however, when she went on to others and I thought no more about it until after the seance, when suddenly one of those women whom I have described as human nuisances, one of those that we could get along without,

unpleasantly brought up the subject again. In a high-pitched, harsh voice, a voice indicative of an over-compensated inferiority complex, she shouted at me across the room:

"So you're a hypnotist, huhn?"

"Well, I have done a little work along that line," I admitted.

"I'll bet you couldn't hypnotize me," she screamed. "I'd just like to see you try to hypnotize me! Just try! I dare you to try!" and so on, until I lost patience. When a lull in her self-advertising gave me a chance, I answered her:

"I have no wish or intention to try to hypnotize you, madam," I assured her. "If you want my services you will have come to the Weltmer Institute and pay my fee, as other clients do. If examination of your condition shows that you need hypnotism, I might try to hypnotize you, although it is probable that it could not be done." I thought that that would snub her and end that unpleasant scene, but I was mistaken. She came closer and continued to insist that I try to hypnotize her, so that she might have an opportunity to prove her powers of will. I made no further answer but tried to ignore her and presently gave up and left her telling, all who would listen, about her strong will.

There was no way to deal with her without insulting her. Her inferiority complex overcame any judgment she might ever have had, and made her impervious to courteous treatment. She is in my memory an outstanding example of one sort of person who, it seems to me, is not needed to make up the world.

Any person who takes a definite stand along any progressive line, is bound to meet these obnoxious people

from time to time. The healer will meet the patient who cannot be cured but who dares him to try. He will also have opportunities to take "important cases" on the "no cure, no pay plan." These cases are most important in their own opinions, and their cure will bring boundless fame and success to the healer. These are patients that the healer will be wise to do without in his world.

The woman at the seance probably could not have been hypnotized, although there is a possibility that she might have been a very easy subject. That possibility was too remote however, to warrant taking chances on it. The patient who is so important and who will pay so well if he is cured, is very unlikely to respond to treatment, for unconsciously he resists treatment and he undertakes to prove that he cannot be healed.

The metapsychical experimenter and the healer, should never allow the challenges of such people as these to trap them into attempting to demonstrate metapsychical phenomena or to bring healing in their cases. The psychology of such situations is unfavorable to success and in metapsychical experimenting and healing the psychology of the relations between healer and patient, and the psychology of the atmosphere of the seance room are factors of the greatest importance.

There is much that is yet to be understood, much that often passes entirely unnoticed in the effects of mental attitudes and influences of personality upon the phenomena of metapsychism and mental healing. There are some persons in whose presence some forms of metapsychical phenomena cannot occur. And there are people who cannot be healed because of unknown metapsychical conditions, even though all other conditions are favorable.

I have a friend who has long been involuntarily interested in metapsychology. He is a profound thinker, a deep student, and a close observer. He

is not prejudiced for or against any certain conclusion, but in spite of this favorable condition, no clairvoyant or medium can successfully work for him. In some instances mediums have been unable to perform in public because of his presence in the audience.

We have made a very careful study of this situation but without reaching a satisfactory conclusion. Possibly he is a potential medium and the conflict in his personality required to prevent him from becoming an actual medium has set up such a strong current of metapsychical forces as to disturb sensitive minds and prevent their metapsychical functioning. At any rate, there is something about this man's personality, something in the background of his psychic life, conditions of its unknown forces, that disturb the metapsychical functioning of even well trained mediums and other metapsychical operators. These disturbing forces are beyond his control and defeat his most earnest conscious efforts to overcome them. Since unknown personal factors can defeat intelligent efforts to cooperate, it is evident that one must avoid any situation in which there is lacking even the will to cooperate.

In all metapsychical experiences the mental atmosphere includes not only those who are making the experiments but even the bystanders. I am inclined to include also late previous occupants of the room in which the experiments are made. An experimenter could as little properly evaluate the results of any certain experiment without knowing the different elements of the mental atmosphere, as a chemist could estimate the value of any certain chemical reaction without knowing the composition of the chemicals involved.

This fact is frequently overlooked. Experimenters who would not think of trying to work with chemicals of unknown or little known composition will take for granted that they understand the mental atmosphere compounded

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# Practical Philosophy of a Full Life

## THE NEED FOR THINKING

Following the fall of the Roman Empire, the Christian Church was the most stable governing element in Europe, and the teachings of St. Augustine in religion and the relations of men to one another and of Aristotle in nature and philosophy completely dominated the thoughts of men for hundreds of years. During this time the people lived under authority. The masses were not only not required to think, but in some places they did not dare to think. They could only believe what their masters told them to believe. The natural result was that long period of intellectual darkness very appropriately called the "Dark Ages."

There were still a few thinkers among the priesthood who have left their thoughts for later generations, and no doubt there were many among the laity who secretly doubted the standard authorities and who dared to think for themselves, but no thinker was allowed to go beyond certain well-defined limits and the general cultivation of intellectual exercise was controlled by rigid rule and ritual.

I listened yesterday to an eloquent radio lecture in which the speaker proved that modern political and economic theories were anticipated by the Church Fathers before and during the Dark Ages. He may be right in his contention that modern economists, and the so-called originators of modern radical political doctrines, from Marx to Lenin, have drawn their inspiration and ideas from ancient ecclesiastical sources. Whether the ancients and the moderns have merely followed parallel courses or the one has depended upon the other, the fact most important for this lesson is that the new political gospels are not new at all, but that they were old even in those times when political and ecclesiastical authority were far more nearly absolute and when reform was needed even more than now.

They knew hundreds of years ago, but knowing was not enough.

It is not enough that even rulers know the right and the best way of living; it is not enough for all men to know the right way; human progress, therefore human salvation, depends upon human thinking, increasing unfoldment of personal, intellectual power. If a time could ever come, when all men would know all truth, and intellectual experiments, developments, and personal growth were no longer the general order of life, it would inevitably bring about another dark age, so long as man remains at all as we are.

You must not imagine that I propose for generation after generation of men to go over the same ground, and that each person must think everything out from the beginning without any benefit from the labors of those who have gone before. I truly hope that the intellectual labors of the race may result at last in the determination of final political and religious truth, that men may sometime achieve an understanding of political economy that will make it possible to develop the ideal state in which all men shall have justice and equal opportunities for the fulfillment of their political destinies. I hope the time may come when all men will understand religious truth and there shall be no dissensions and no turning away from the ultimate truth of man's relation to God. I hope that man may eventually solve a great many of his problems, I might even say all of the problems that have so far vexed his mind, but I am quite sure that the time will never come when intelligent man will not have problems and I pray that it may never again be generally unfashionable for men to think about their problems. It is not a matter of what men think about; it is a matter of the necessity for men to think—about something.

We have solved some of our prob-

lems but that does not mean that we have fewer problems with which to deal; for every problem we solve, the very process presents a dozen more. For civilized men the shape of the earth, even the major aspects of its relations to other heavenly bodies are not matters of conjecture. These used to be perplexing problems for man. Their solution did not stop him from thinking; in fact, it stimulated him to new thoughts. Men have solved the primary problems of flight, but they have not rendered thinking unnecessary in that way; they have only created a new set of problems thereby. So it is, all the way down the line of human progress; genuine progress always creates more problems than it solves, as it fits man to solve more problems by his greater development.

I advocate the need for thinking, not because of the need for solving problems nor because thinking will lead to knowledge. If I were interested in the acquisition of knowledge alone, I would advocate that 99 per cent of the people should work under command of 1 per cent who give all their time to thinking and solving Problems and directing the activities of the rest. I am about thinking like I am about singing; when I ask an audience to join in congregational singing in which they are all to take part, it is not with the hope that they will thereby produce superior music; if I was seeking good music I would have most of them keep still, and let the few who can sing best do the singing. The reason for asking all of them to sing is that I want all of them to have the development, the self-expression, the active part in social activity so necessary to their social welfare. I do not say that men must think in order that the human race may thereby be improved in knowledge, for I know that the larger proportion of these amateur thinkers will never achieve much knowledge. My sole concern is that they shall reach the highest possible self-un-

foldment and self-development, that they shall obey the laws of their own natures by expressing themselves; that they shall fulfill their own divine destinies.

As the radio lecturer proved yesterday, some of the leaders of ancient times knew possibly more than the most modern political leaders. Some commentator has said that not ten men in a century can fully appreciate Plato. Homer still remains one of the greatest of the world's poets.

But God did not stop making political economists when the early thinkers expressed high ideals of social justice. In fact, if he had stopped when these truths were first expressed he probably would have made none after the Stoics, the Epicureans, and the Platonists, for I have seen nothing as yet that they have not anticipated. God did not stop making philosophers with Plato, nor did he quit making poets because Homer had set such a high standard of poetic thought and power. The achievement of perfection in human institutions is evidently not the objective of human creation. Whatever that objective may be, it can be attained only through individual expression and racial evolution, and those laws and forces through which the unknown ends of human creation are to be attained have been set going and continue to operate regardless of the achievements of a few and possibly even of the race as a whole.

The man who would fully live must think, and when any large proportion of men stop thinking their generation stops living, in some very important aspects.

In your life, you live most fully when you think for yourself in all matters requiring decision; when you think constructively, originally, confidently, using but not depending upon authorities, trusting the powers that God has given you for living the life with which he has so richly endowed you.

# Practice of Permanent Prosperity

## SELF-ADAPTATION IN PRACTICE

I had a letter this morning from a Christian Freedom Student that said that the great benefit that he had gained from the study of the first lessons, was the feeling that he was free to choose his course through life. I congratulated him on the achievement of that consciousness. That is a great step toward full demonstration. When he adds to consciousness of freedom, the realization of mastery, he will then be at the entrance to the Kingdom of God.

Jesus taught that the knowledge of the truth would make man free. Past experiences have often seemed to show that knowledge of truth adds to man's bonds. I heard a young woman once say that she did not wish to know something that a friend offered to teach her, "because what you know you have to do." Knowledge often brings so much responsibility that when man does not fully realize his position in existence and his relation in Divine Being to all things and conditions of life, he finds that his bondage increases in proportion to his knowledge.

The truth that makes man free is the truth about himself, the truth about his own Divine Being and essential freedom. When man knows that he is a Child of God and that power of God acts through him, and that he is potential master of all his own comings and goings, free to choose his own way—so free indeed, that he does choose, even when he thinks that he does not—when he knows that he is the manifesting image and an agency in the achievement of the purpose of God, this knowledge makes him free indeed.

But let us have done with talking about man in general; let us talk about you and your problems, your self-adaptation as a step toward the attainment of permanent prosperity. You are a Child of God, made in the image of

God. God is Cause, Source, Ultimate Principle, manifesting as creative purpose, Infinite Spirit, never-failing love, unqualified wisdom, limitless power. These are the qualities in you in which you are the image of God. The image of God is not a matter of legs and arms, head and trunk, complexion, and stature; these are things of the earth and of life and of time, while things of God are of the things of spirit, of the inner realm of the inner realm, those that are beyond the reach of even the most transcendent consciousness. It is in this image that you are made and that you are a Child of God. The wisdom within you is the place and the manifestation of God's ruling power and that is your life, the source of your purposes, manifesting in your desires and your strivings, your aspirations and your hopes, your longings and your loves; manifesting in your constructive thoughts. The knowledge of your Divine Nature, the realization that you are spirit, manifesting creative purpose and plan with creative power, frees you from bondage and leaves you master in the choices that you make between the conflicting alternatives presented to you by life.

Let us see how this works out in practical application. You are working for somebody. I do not know who it is, you may not know. You may think that you are working for yourself, but I tell you that if you are working at all, if you are doing anything that earns for you any of the objects of your desire, you are working for someone or many, whether you know it or not. If you are farming, you are working for the ultimate good of the consumer of your products. If you are manufacturing or mining, you are doing the same. If you are running a store, you are working for the people who buy of you and for others who sell to you, and the real basis of your earnings, whether you call

them wages or profits, is the service you render. Possibly you are a person of means and your work consists in handling investments; you still are working for the people who mainly give the values to your stocks and bonds and for those who depend upon their values. The whole fabric of human society rests upon the concept of service to one another and economic problems are fundamentally problems of adjustment of services and rewards.

Now you are working for someone, if you are working at all. And even in these hard times when jobs are fewer than job seekers, and when you take what you can get and are glad to get it, you choose whom you shall serve. Even under these conditions you work because you choose to do so and you work at your particular job because you choose that job. If you doubt this just look around you at the hundreds, in the whole country, millions, of people who are not working. You could join their ranks and if you do not do so, it is because you choose to work. Even they still have some choice, many of them choose merely to accept unemployment, hopelessness, and defeat. Possibly it is because they can not see anything else to do, but there are other ways. Many have found other ways. Sometimes it means a complete change of activity, sometimes it means working for nothing, but in any case the choice still remains.

You are free to choose from the alternatives presented by your situation. I am trying to teach the lesson of the SELF element in adaptation. I want to make you see that regardless of your situation and the adaptations you make, you are making the adaptations yourself; they are not being made for you, but you are making them for yourself.

There are two reasons for emphasizing this point; in the first place, if you really understand and accept it you get rid of the feeling of being under bondage; and in the second place, if you realize the degree of your responsibility

in adaptation, you will be able to increase the range of your authority. In the degree that you recognize your freedom and are able to live in freedom, you will be able to determine for yourself what situations and circumstances you shall live in.

In order to be successful in any of your dealings with others, you must adapt yourself to them, not because they can compel you to do so but because by making certain adjustments to them you get certain reactions from them and in this way achieve your own purposes. When you are amiable and courteous you are merely earning the rewards that these manners will bring you. You are not being forced to adapt, you are adapting yourself, you are paying your way to social favor.

You are not only adapting yourself, but you are by the very adaptations you make, expressing and fulfilling yourself. Your adaptation is just as much a part of your expression as an original invention could be. It expresses you because of a demand in your own nature and it fulfills a necessity of your own nature. This is true in every phase of your adaptation.

One of the great advantages of adaptation on the basis of a genuine realization of your freedom in adaptation, is that you become freed from the necessity for dividing your attention between your own purposes and your thought of the purposes of others. You do not give so much attention to their purposes except as these are factors in your own decisions. You are able to make your adaptations on the basis of your own purposes and nature and your ultimate objectives.

Apply these principles to the practical experiences of daily living. Learn to realize that you are actually your own master in your adaptations, as well as in all other phases of living, and you will soon find a new sense of mastery over the problems and difficulties of life.



# BY THE WAY

I have a letter this morning from an old student and friend in which is presented a problem that often comes up for solution in the lives of our healers who practice healing as a side-line. I think probably the presentation of this letter and my answer will be of some service to many of the readers of Weltmer's Magazine. At any rate, here they are:

**The Letter**—"Today I went to town. While there I met an old man, whom I used to know in my husband's lifetime—just a plain, illiterate old farmer—but honorable. He said to me. 'I'm so glad to see you! I've wanted to see you a long time. My daughter has a sick daughter who has rheumatism, and a long time ago, back in 1913 or 1914, you cured my son of rheumatism, and we want you to do something for her.'

"Well, back in 1913 or 1914 was when I had just returned from the 'Institute' and I had contacted you people, 'your blessed father' who expressed in his life the Christ life more than any other person I ever knew. And I was healed and blessed with a spirit to meet Life's struggles face to face and overcome difficulties, solve problems, be courageous, and keep on keeping on. Soon after I returned home, this call to come to this man's house came one night. I went to him. I found him lying on the floor with his foot up on a chair and he said 'he could not take it down and that it had been in that position for a day or two. The doctor who was treating him had put him in that position and said that he had 'Sciatica.'

"Well I sat down by him and talked to him a while and told him that I was going to take his foot out of that chair and then I would give him a treatment to relieve his pain. I took it out and laid his leg straight and I said, 'Bud, you know Jesus said, a man who believed Him might heal the sick by the laying on of the hands—and I believe He meant what He said. I am going to put my hands on your body where you

say it hurts you and stop this pain—and you will get well.' I stayed that night until he got quiet and showed signs of relief and he went to sleep. That was the last of it. He got better—but it was not talked. I suppose they have kept it within themselves until now. They asked me today to see if I can't help this young woman who is afflicted with rheumatism. My confession—I told them I could do her no good myself, but gave them your address to write you for Absent Treatment for her. I feel conscience stricken because I made no effort to relieve her myself. But, I am not in a position to give her treatment, yet. How I thank those who had love of humanity enough in their hearts to help me and bless me. What if they had refused me!"

**My Reply**—I am very glad indeed to have your letter even though it does bring a confession of failure to accept one of the challenges of life. I am not blaming you for not undertaking to heal the girl. You could hardly have done otherwise than you did, for you are not doing that work now, you are out of touch with that phase of your expression and no doubt you are busy in every minute of your day at the accustomed tasks. Furthermore you would have to overcome a great deal of inertia in your mind to take up a new work of that sort just now. There are plenty of excuses for refusing the challenge of that call.

The important point after all is not your action, and its justification, but rather your real feeling in the matter. You felt in your heart that it was your duty and responsibility to meet that call. It was the demand that you made on yourself that caused your distress. You know, when any person becomes aware of a power, an ability he accepts the responsibility for its employment. When you fail to accept that responsibility at any time you are in conflict with yourself and you are bound to suffer from the feeling that you are

(Concluded on page 28)

# Questions and Answers

**Question:** One of my Christian Freedom students asks how he may find help in the overcoming of an inferiority complex and a difficult family situation.

**Answer:** I am glad to have your work sheet with its frank statement of your problems and I can assure you that you are on the way to freedom and mastery.

You have two major problems, first, you must direct your interests outwardly, away from yourself; second, you must fit yourself better to do the work to which you have dedicated your life. The second problem will be easily solved when you shall have solved the first.

Living is from within outward. The powers of life are within you and they are so great and so free from external limitation that we can accept Jesus' statement that they are the kingdom of God within. Creation, existence, living are from within outwardly, that is, from creative source toward ultimate expression in all stages. Man as he is self conscious director of his own life, must be in harmony with this creative plan; he must express his powers outwardly.

If creation were to turn its interests back upon itself and, as we might say, God were to contemplate himself as so frequently is suggested by common Christian theology, it would stop, defeat by perversion, the very process of creation itself. That is exactly what you do to your life and your personality when you contemplate yourself, become self-centered and too much interested in the way you feel, what you think, what you are getting out of life. You must get your mind off yourself and on your work.

You must sow the seeds of effort, do your level best, and then leave the harvest to the laws of life, God. In other words, do your best for your patients and don't worry about whether you are worthy or how much you are doing for yourself, or whether you can help

yourself as much as you can help them. All you do at any time is tune them in with the law and you may do this all the better because you are out of tune and sympathize with and appreciate their difficulties. Forget yourself in your interest in your job and in your effort to make good at it. You are not making good for your own sake but for the sake of those you serve.

It is evident that your failure in marriage is basic in your attitude toward yourself and some adjustment of your life in that respect is necessary. I could give you some general suggestions along that line but I prefer to base those on as much knowledge of your situation as you will give me. Please tell me as clearly as possible all that you will about your married life, just how you have failed and why you believe you have failed and what it has done to you.

\* \* \* \*

This fact probably is not uncommon. I will be very glad to hear from any reader of Weltmer's who seriously seeks help in the solution of life's problems. Let me quote a leaflet that I send out to many of my correspondants.

## ASK AND YOU SHALL RECEIVE

With life, The Infinite Father has given you abundance of everything necessary to make life full and complete. You need only to ask to receive.

Many of God's gifts come to you through others. Teachers, healers, employers, employees, friends and other associates are God's messengers. When you learn to ask of them, in the realization of your relation to God through men and things, you shall receive that abundance that is yours by divine gift.

There is much that has been entrusted to me for you; ask of me what you desire. I can give to you only what has been given to me for you; but neither you nor I can know what that is until you ask.

(Concluded on Page 31)

## WELTMER'S MAGAZINE

### METAPSYCHOLOGY

(Concluded from page 20)

from the conscious and unconscious minds of those in any way associated with the experiment and they will speak with assurance and final conclusions in their estimations of the values of their results. So long as such slipshod methods are found among the serious students of metapsychology, we can hardly be expected to give attention to the experiments of the careless and casual students who usually have the most decided and vocal opinions.

Healing is a metapsychical process and whatever is said of metapsychical experiments applies to healing. There is this difference however, that the healer must go ahead and do his best whenever he is called and even though conditions are most unfavorable. He must however, avoid any unfavorable conditions that can be avoided and he must make allowances for them when they disturb the results of his efforts.

In general, the object of this lesson is to put you on guard against the obviously unfavorable conditions created by the attitudes of some of those people who go about daring the world to disagree with them, and always proving their superior wisdom and power. Your task is sometimes difficult enough at the best, therefore avoid such unnecessary difficulties.

### VITALIZING DIET

(Concluded from page 16)

sary vitamins—and then enjoy it and forget it.

Furthermore, remember that any mental and emotional confusion, regardless of its origin and its objectives, will disturb digestion and elimination and upset dietetic values. Keep sweet if you can, and if you can not, at least keep as nearly sweet as you can. Sweetness of heart is worth more than sugar in your coffee. Sunshine in your soul is even more important for health than sunshine in the sky. You, and the ways you express the creative powers of

spirit from within, are the most important factors in every phase of your life. Be sure that the milk of human kindness and the sugar of love are constant and generous elements of your diet.

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**BY THE WAY**

(Concluded from page 25)

not fulfilling your life. You should be very careful how you allow yourself to become aware of your powers, for you become responsible to yourself for your use of them as you become aware of them. You remember what Jesus said about knowing the truth and not living up to it. There is where your difficulty comes.

I have been through that experience many many times and I have found that the only way to make peace with myself is to forget myself, forget what I will think about myself and what others will think about me, forget the possibility of failure, forget my limitations, and meet the challenges of life with the best I have and let that be enough. Man plants but God gives the increase and that increase is not man's responsibility. The planting is man's responsibility.

**REVOLUTION BY RESOLUTION**

(Concluded from page 9)

that every night before retiring he would resolve to never think of her again, but when he woke each morning thought of that girl was the first that came to his mind. He had been making and breaking that resolution every day for six months and he was desperate.

I told him to lie down on the couch in my room and that I would help him out. I put my hands on his forehead and told him to breathe deeply three times and to go sound asleep, which he did. Then, I said,

"You will not think of that girl for three days and when you do think of her, you will think of her only as a friend. You do not love her any more. You will be relieved of this condition and you will come and tell me about it." And he did.

I told him that another girl would come into his life inside of a year, and that he would marry her and be a happy man. I told him that he would see that he did not love this girl as he

thought he did. In two years I received a letter from him telling me what I told him had happened. He met a girl in less than a year after he left here, they were married and they had a sweet baby, and were both very happy and doing well.

I have helped many persons in their own homes who have written to me for help to overcome habits. I write and tell them to stick to their resolutions and that I will help them in thought, and if they will believe in me and most of all in themselves, they are sure to get results.

Now, as January 1, 1935 is close at hand, make your resolutions and use your will and **STICK** to it. **STICK-ABILITY** is the word.

**HEALING THOUGHTS**

(Concluded from page 6)

my aspiring purposes, and I think of perfect health.

Wed., Jan. 30. Today I seek God in common things and familiar people; I seek God in myself and express God in my thoughts of perfect life and glorious health.

Thu., Jan. 31. In this new time, a time of creation, I find God's gift of hope to create in my life and body the strength and health that I desire.

**CINCINNATI'S TEMPLE**

(Concluded from page 8)

The healing work of the Temple is based on the Life Adjustment Clinic, which has on its consulting staff a number of leading physicians and specialists of this city, also social workers and the specially trained practitioners of the Temple itself. Dr. Harry G. Hill, who was formerly a Consulting Psychologist and Psychiatrist; an author, and radio lecturer, heads the college.

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## HEALTH BUILDING EXERCISE

(Concluded from page 18)

muscles much more rapidly in exercise and without actually moving them at all. You can merely think of using them and bring about their strengthening and enlargement.

Furthermore, you can apply the same principle to all the other functioning organs or parts of the body and by their use, or even in the clear thought of their use, you can strengthen and develop them. You can apply this principle in health and disease and with or without active functioning. Begin your development by training yourself to develop your muscles; then apply the principle to other organs and other powers of the organism. Practice this method and you will soon find yourself on the way to demonstration of bodily mastery.

## QUESTIONS AND ANSWERS

(Concluded from page 26)

"Asking" is not begging. Wise-parents give nothing to the whining child. They withhold what the child desires until it asks feeling that it is asking for what is right and the will of its parents that it should receive. God gives as wise parents give and only those who ask in right spirit receive.

I can give to you only as the agent of Our Father. You do not have to feel weak, helpless, and in any way inferior to ask for what God gives to you through me. Ask for strength in your strength, for healing in your health, for guidance in your wisdom, for the way to the kingdom in your virtue. Ask as one child of God of another. I have much for you. Ask and you shall receive.

Ernest Weltmer,  
Nevada, Missouri.

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# Weltmer Institute

## Five Weeks Resident Courses

Healing, Self-Discovery, Self-Unfoldment, Divine Demonstration

A Real School  
6 Classes A Day  
Lectures and Drills



Simple Enough For  
Beginners  
Profound Enough For  
Past Masters

At the time that suits your convenience — When Can You Come?

### MAGNETIC HEALING

You may be a natural Magnetic Healer; study and training under a Weltmer Institute master will bring out all your powers and teach you to use this original Weltmer Method—now increasing in popularity. Great professional and financial successes have been achieved by Weltmer Magnetic Healers. You also can succeed.

### MASSAGE

Weltmer's Magnetic Massage is scientific, powerful, pleasing, and fundamental in all manual treatment. You are trained to manipulate the muscles, joints, and other accessible parts, with knowledge, skill, and healing power. Weltmer's original, scientific method based upon anatomy and physiology and evolved in thirty-five years of clinical practice.

### METAPSYCHOLOGY

All truly great healers have metapsychical development. Intuition or clairvoyant diagnosis and prescription, selfprojection power, instantaneous healing power; these may be your gifts. Only metapsychical training can determine; this method alone can safely develop your deeper life powers.

### CHRISTIAN HEALING

Healing by the method demonstrated and taught by Jesus the great Christ, is the most powerful, the greatest of all healing methods. It is not a matter of theory and formula; it is a matter of consciousness. The Weltmer course teaches and develops the Christ-consciousness and prepares you for Christian Healing in any healing practice.

### THE WELTMER COMPLETE CORRESPONDENCE COURSE

Weltmer's great correspondence course is for the first time made a regular text of a Five Weeks Resident Course. You receive the full text, all correspondence service, special diploma, and in addition, daily personal instruction in its principles and practices. S. A. Weltmer's masterpiece taught by a master of its inner, often secret, meanings.

### DIVINE POWER UNFOLDMENT

Every day's work begins with a drill in the development and unfoldment of the deeper deeper life powers. You are trained to use the deeper powers. You are awakened in mastery over the things of the body, mind, and affairs. Many are healed in these morning drills. All are awakened in power to live in the freedom of divine manhood.

For the Dates Most Convenient For You, and for Further Information  
**WRITE TODAY TO THE WELTMER INSTITUTE, NEVADA, MISSOURI**

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