

# WELTMER'S

Magazine of

# Practical Psychology

CATALOGUE

## *Absent Treatment Number*

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HEALING, By S. A. WELTMER

DO YOU FOLLOW YOUR HUNCHES?

YOU, AN INSPIRING LECTURE.

DO YOU KNOW MAN?

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**WELTMER'S  
MAGAZINE**  
OF  
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Catalogue of the  
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Vol. 16 Absent Treatment Number No. 2

Devoted to the Teaching of Practical Methods of Demonstrating, in Everyday Life, the Kingdom of God Within

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# All Thinking Is Creative

BY ERNEST WELTMER

Thoughts are details of present creative action which began with the manifestation of The Creative Word, the only begotten of The Ultimate Creator. Every thought you think creates what you think.

All thinking is affirmative. The idea of denial is absurd. All thinking is affirmative and creative. A "denial" and an affirmation have exactly the same values for the productive processes of life. "I have no headache" will build up and increase a headache as rapidly as "I have a headache," when the two thoughts express the same power.

The power of a thought can be measured by the vividness of its imagery and the interest that is felt in it. A very courteous and kindly young man told me of an experiment with an undesirable thought which illustrates this fact. Apparently by mere chance he chose to experiment with the thought "Suppose I should kick the shins of every pretty girl I meet." He would never do such a thing but he said that the "outrageousness" of the thought made it easy for him to think it every time he met a pretty girl. (There might also have been a repressed sadistic element in the thought. Although the thought was always accompanied with the feeling of shame for it and the recognition of its absurdity, he found that after a few repetitions there was a distinct tendency to act upon it.)

Beware! When you think about actions that you do not wish to perform, things that you wish to avoid, relations to people whom you dislike, bodily conditions and life-situations that you wish to escape, or any other undesirable object of thought, you create that which you think as you think it—even when you think it only to deny it. You are saved from destruction by such thoughts only by their general weakness and contradictory confusion. When you think of undesirable objectives with great creative power you create these conditions in your life with proportional destructive force.

The creative effect of thinking is cumulative; enough weak thoughts of one kind will produce at last the same effect as one strong thought of that kind. Every thought you think expresses some certain amount of creative power and it produces a consistent effect even though careful observation may be unable to discover it. Consistent right thinking with the faith that holds steadfastly to a single desired objective as surely must result in the accomplishment of any legitimate objective as continued step-by-step climbing will finally bring the faithful traveler to any destination for which he has chosen the right road, even though the goal of his journey may never be in sight until the end.

The "works of faith" that prove the truth of Paul's immortal definition as the "The substance of things hoped for, the evidence of things not seen," are guided by thoughts which consistently and steadfastly hold to the same objective although these are long only "hoped for" and never "seen" until the task is done.

Sometimes faith manifests in what is not thought rather than in what is thought. Four people out of one hundred who came to me for healing in a public healing-service one night, later reported that they "forgot all about their troubles" until some hours later when they noticed that the troubles were gone. Those who kept thinking about their troubles as they came to me for healing and as they went back to their seats, created confusions that prevented the demonstration of healing which all spiritually achieved. Those who "forgot their troubles" allowed the power of the thought which created the sanity and peace of healing to demonstrate its perfect nature in their lives.

Think only the thoughts you wish to express for all your thoughts create what you think, according to the power of spirit which they express, and every thought you think either counts for, or discounts from, your chosen life-objectives.



**YOU  
CAN  
HAVE  
HEALTH**



**YOU  
CAN  
HAVE  
WEALTH**

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

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## Healing

BY SIDNEY ABRAM WELTMER  
COMPILED BY MILDRED WATTLES HANFORD

Healing means to restore to a normal condition anything that is out of natural harmony. The word, "normal," as we use it, means natural, or as Nature produces it; in harmony with the law of its perpetuation.

There is a productive and a governing cause for everything. The governing cause is the law which produces harmony in man, who, if he is willing to learn, can not fail to find out why some healings that seem unexplainable can be done.

No human soul, ever, at God's will or as a result of God's will, suffered a single pang of pain and sickness. Pain and sickness are evidences of violated law, results of having believed lies, lies about life. Sickness is not punishment for violated law. There is no part of the law governing man that imposes punishment. It is not punishment; it is simply the result of violating law. Law-violation will have to be replaced with something else. What can replace it? A willingness to be controlled again by the law; compliance with law.

The great and overwhelming purpose of the law is to make perfect the thing which it controls. This law, having the same unchanging intention or purpose in every created thing, is hindered

whenever any thing or any person gets out of harmony with it and as soon as obedience is restored and the hindrance which stopped its progress is taken away, the law in the effort to repair restores the perfect condition and it becomes normal again.

The most wonderful thing in the world is life, and life, to be complete, must be in harmony with the law. That disposition of spirit to express itself, that power that the spirit has to make itself felt—and I mean by spirit that creative force back of all things, that brings all things into existence and individualizes itself in human personalities—long has been to me a constant object of study. I never tire of the study of the spirit which is the animating force in all things and persons.

Each being is an ego, of mind, soul, and spirit. Man has made this ego a slave to the sufferings of the body because he has believed that there are diseases that can not be overcome; but if the ego of man and the will of the Father unite as one there is no malady that will not disappear, there is no weakness that will not be vanquished by the strength that will take its place.

We can do our part in keeping ourselves in health only by understanding

ourselves. If we could realize our power we would never need a physician to heal our bodies. We must learn that within ourselves is an organized force, part of that force which brought the universe into existence, ready to rearrange the disturbed organs of our bodies and bring us to perfect health. Can we trust that force for a few hours? When we can, if we were paralyzed we can walk; if we were blind we can see; if we were deaf we can hear.

Our beliefs are often the controlling influences of our lives. Believing "I can get well" with the whole heart and soul and putting ourselves into the demonstration of that belief is the first and an absolutely necessary step that we have to take to get good health.

Another very essential thing that the patient has to do to get healing—and it is the same principle in all cases that accomplishes the results, whether the words are uttered in that form or not—is to **make his will become as the will of The Father**. The patient has to pray, "Thy will be done." To do this he has to trust the law which creates and sustains him.

In order consciously to allow ourselves to have the same will as The Father, we have to determine first "I can be well." The next step is to say in truth, "I am willing to be well; I will be well." Willing to be well is in direct agreement with The Father's will. Then must follow the realization, "I am well."

When we are well we demonstrate that we are simply allowing life to express itself in its own way in our bodies.

Whatever we do we must do with a single purpose. A person with one purpose to achieve, with all of his energies centered upon that one purpose, usually attains the end he seeks. Paul said, "This one thing I do." No matter what the world did, he had only one purpose

and that was to glorify his God, his Saviour, his Christ. He never changed that purpose. And because of that singleness of purpose he succeeded.

Finding God, man finds health, happiness, courage, and self-reliance. The man who believes this becomes his own physician and teacher: he becomes conscious that he is a son of The Infinite. He has found the kingdom within, which is the relationship to God of a child to its parents. And then he knows that everything in The Father's storehouse that he needs belongs to him, and that he can ask with perfect freedom and with absolute assurance that nothing that he needs ever will be refused, that not one blessing that is in God's plan for him can ever be withheld.

When man finds God he finds the key to his own infinite treasure of hope, courage, power, mastery, and healing.

—o—

#### GOD'S WILL FOR YOU

It is God's will that all his human children should be able to fulfill the desires of their hearts, that they should have health and strength and abundant life, and that they should be happy in the expression of those powers with which His creative purpose has endowed them. With every hopeful, courageous thought you think, with every constructive effort you make, and with every good thought that we send to you, these Divine purposes are being fulfilled. (Excerpt from a letter to an absent treatment patient).

—o—

#### THE HEALING POWER

The power of life that creates man, that builds up his complex body and organizes human life, can heal any malady that may afflict that body, can overcome any disturbance that may handicap that life, can bring man's life into satisfying fulfillment. I am praying for you that the full power of God's healing presence may manifest in your life with bodily healing, perfect adjustment, harmony in your relations with others, and success in your affairs. (Excerpt from a letter to an absent treatment patient).

# Do You Follow Your "Hunches"?

By DR. ARTHUR JAY GREEN

Although I do not gamble, and in particular would be wary of betting on horse races, of which I know so little, I have been keenly interested, from a psychological standpoint, in the mental processes of persons who play these races. They are invariably optimistic; they have few inhibitions; their superstitions are intriguing, and their whole attitude toward life is obviously adolescent. When they win, they are only modestly jubilant—as if that were to be expected, barring mischances; when they lose, they usually resort to an alibi with which they try to satisfy themselves.

Most of these gamblers study the form sheets, the past performances, the handicappers' selections, the newspaper advisers; then go to the race-track, or to their favorite bookmakers, and apparently disregard all the logical deductions derived from these various sources by laying their money on horses whose names, for some vague or no apparent reason, impress them at the moment. Such people call this "playing their hunches." The fact that there are seemingly as many winners in this particular class of players as there are among those who figure out weights, odds, handicaps, and recent showings might indicate two things: first, that horse races are more of a gamble than those who stage them would admit; second, that "hunches" have some scientific foundation.

As an observer of these things I have always been inclined toward the latter viewpoint, although, like many other things, playing "hunches" may

be carried too far and, in some instances, may be unjustifiable.

It is axiomatic today among individuals who pretend to know something about the structure and the processes of thought, that any facts we may amass in an hour or so of study are as but an atom by comparison with the vast store of knowledge held by our brain and motivated by our sub-conscious mind. Not anything we see, or hear, or think is too minute

to register itself in some manner on what we popularly call our memory; and we know that the stronger our first impression is, or the longer we dwell on a subject, the more firmly fixed it becomes in our sub-conscious mind, and hence the easier it is to draw upon at will.

In my lectures throughout the country on "The Science of the Mind", I have been urging increased attention to what the average person calls "hunches." I have contended that these "hunches", in many cases, are but an orderly arrangement and an unconscious systemiz-

ing of the more logical principles registered at different times by our sub-conscious mind, and brought to a focus, so to speak, at an opportune time, they supply a reasonable answer to a problem, without the processes of such reasoning being apparent to us at the moment.

Our sub-conscious mind works all the time—it never sleeps, never tires, never becomes satiated; it collects numberless ideas and facts which we actually use. It assembles numerous pat-



Arthur J. Green

terns for us, and excels, in many instances, the reasoning processes of our conscious mind, if for no other reason than that the subconscious mind does not leave a cumbersome pile of unassembled thoughts lying about after a mental framework is built or a solution reached. Some of these frameworks and solutions may be incomplete, lopsided, or exaggerated, particularly those created in dreams, because some part is missing, or because of some physical condition at the time, the picture may be thrown out of focus or balance. And yet, out of the tremendous brain accumulations we all have, a normal person, living in a normal period, and under normal conditions, and has a splendid opportunity to attain the status of a genius by allowing his sub-conscious mind to clarify his problems and make his decisions.

The sub-conscious mind is always striving for expression. We have to activate the conscious mind voluntarily. It is a tragedy of human existence that our frequently faulty conscious thought processes obscure and defeat those of our sub-conscious mind. Thus a "hunch" which may be a crystallization or focus of our closer sub-conscious thought processes, is often put to rout by the sterner voluntary thought impulses we stir up, and the "hunch" comes to naught.

As has already been indicated, it is possible for a "hunch" to be so distorted by physical conditions or undue stress from some source that it is unreliable. But all in all, day in and day out, I consider "hunches" to be the true expression of the Sub-conscious mind, the summation of these involuntary processes, and usually an orderly recapitulation and solution, even if only the result is forced upon our attention.

Women as a rule depend more upon "hunches" than men, although women use the term "intuition" — which is exactly what I am talking about. Intuition is a more generally accepted term

for what race-track followers use, but it means the same thing. Women have a reputation for being able to jump to conclusions quicker than men; for forming opinions with less waste of time; for being more shrewd in many fields, even some usually regarded as strictly masculine provinces. But this is generally due to the fact that women make more intelligent use of their sub-conscious minds. Perhaps, unlike Hamlet, their true (sub-conscious) minds are not slowed down by "the pale cast of (conscious) thought", as Shakespeare phrased it. When a woman tells you she is using intuition, or a man says he is following a "hunch", it is safe to trust the results if conditions for the proper expression of the sub-conscious mind are at all favorable.

Every day, you and I hear street corner philosophers and parlor economists settling national and international problems of government bravely and persistently; and often we wonder how such persons—many of them apparently uneducated, and some unable to settle their own petty affairs—have the courage to tackle such momentous affairs. Their reasoning, that is, the bits of timber their conscious minds assemble and try to use, is as impractical as that of a child. Their solutions are often ridiculous. But take these same people, eradicate the firm convictions they have deliberately built up on false premises through their conscious thought and give their sub-conscious minds a fair chance to function, and the humblest of these people may surprise you (as well as surprise themselves) with the wisdom of their logic.

It cannot be over-emphasized that the sub-conscious mind is the foundation of all order, reason, and development, just as the skeleton is the foundation by which is determined the size, shape, strength, and growth of the phy-

(Concluded on Page 31)



# YOU

A LECTURE BY EMILY L. MORGAN



No matter who you are, no matter where you are, or with what you are concerned in life; no matter what you do, you are the most important factor in your life.

The better you know yourself, the better you will know how to live with yourself and how to maintain pleasant relations with others.

Consideration for the other fellow, tolerance of his beliefs and opinions, are some of the arts of living.

You can learn much about yourself by study and comparison with others for we are all more alike than we are different. The same fundamental laws govern us all.

Self-Analysis is important only as it clarifies your thoughts and beliefs and helps establish correct ideas. In fact, introspection carried too far is a dangerous thing. There has been too much talk about Extroverts and Introverts. The perfectly balanced individual is fifty per cent each type.

Life is a great adventure. We will get the most out of it if we will look at each experience as a chance to match ourselves against a problem.

Every soul is a magnet—sending out invisible, mysterious currents that attract certain things and repel others.

This Magnetism depends upon your thoughts. As you think, you travel: as you love you attract. You, **each of you** today is where your thoughts have brought you; and you will be tomorrow where your thoughts take you.

You cannot escape the results of your thoughts, but if you can endure and learn, can accept and be glad, you will

attain the vision of your heart, be it base or beautiful; you will always travel toward that which you perhaps most love.

Into your hands will come the exact results of your thoughts; you will receive what you earn; no more, no less. Remember nothing just happens. There is a cause for every effect.

Whatever your present environment may be, you will fall or rise with your thoughts, your vision, your ideals.

You will become as small as your controlling desires; as great as your dominant inspiration.

Your imagination rules you. Fear, terror, passion, desire, joy, and envy are the six ruling imaginations.

Fear is the most destructive emotion with which we humans have to contend.

Your will controls your thoughts. So, what you are shows what you have willed—or that you have failed to use your will and have just been drifting.

It is true that Heredity and Environment each play a part in what you are. But heredity stops at birth, and as we grow to maturity we all have more or less control over our environments.

At times we will fail; we will be discouraged; human nature is weak. There are many things which hinder our development. Wrong emotions make existence hard.

Our faults prevent us from doing our best. We must dig down deep in our natures and uproot the faults that hold us back.

Many of us think we are all right without effort. Sure! We have faults but we are all right at heart, and sooner or later we will come out all right.

The fire will not continue to burn, if you don't take out the ashes, put on fresh fuel and give it a draft. All this

must be done if you would have heat and comfort. It is safe to think things are going to be all right after you have done something to start them right, but every result comes from a cause.

We keep our faults because they have been with us so long that they control our nervous systems. We give them so little competition that they become habits. You will not get rid of your faults without making a definite effort to do so.

You may know that you have a sharp tongue, and that you say things when you are angry that cost you good friends. You expect to be excused because you have a bad temper. But why have the bad temper? What are you doing to get rid of it?

We make too many excuses for ourselves. Tolerance and resignation are all right in their places but let it be tolerance for the other fellow—and resignation to that only which can not be changed and helped.

Expect much of yourself. You will not rise above your expectations. Don't be like the woman who felt so fine and well today that she just knew that she would have a bad spell tomorrow.

What has the future in store for us? Must we go on to the end of our lives kicking, grumbling, fault-finding?

Will there never be a time when we will be relatively free from our ill tempers? Why not use a little business sense in running our lives? In business we get rid of the mistakes and faults; we look for the things that are detriments and cut them out.

One trouble with our faults is that "we like them." We may say we don't—but we do.

Why not develop to the point where you outgrow the small shell of you, then break the shell and advance to a new stage of development?

At first you will find that you are weak, it is hard to make changes. There will be much to learn. Go slow but

keep going. To keep from sliding backward you must move forward, there is no standing still.

Form the habit of looking at and judging yourself, your work, your play, everything you do, just as you would judge someone else. Now in this, don't be too hard on yourself, but be absolutely just.

If late hours, dancing, parties, smoking or any of these things, or over-eating, drinking, necking, or excesses in any way are foolish for the others, how about yourself?

When you look deep into the lives of the people around about you, you become better able to understand them. This understanding helps you to pass over many little things that they do or fail to do, which otherwise would hurt you, and might even cause a break in your friendship.

You will find the greatest longing of the human soul is for companionship—someone who understands. This is often why people fall in love. You all want someone who thinks well of you, no matter what you do, no matter what you are. You must be as ready to give your time and thought to gain this understanding as you are ready to ask it of others.

And you must always know that whatever you have and are in most respects depends on you.

—o—

#### POWER OF DIVINE REALIZATION

Healing, of body, mind, and affairs, is easy for God, the Source and Principle of life. The power that creates is the power that heals and it is ever-present and acting as the very principle of life. Creatures know difficulty but Creator does not, and when man lifts his consciousness of life to the realization of Oneness with his Creator, healing is easy through this realization. I pray for you that your perfect thought of life may bring into application and demonstration in your life the Divine principle of the Kingdom of God within for perfect demonstration in your daily life. (Excerpt from a letter to an absent treatment patient).

# Do You Know Man?

MATTHEW F. McMULLIN

"Nay, be assured no secret can be told  
To any who divined it not before.  
None uninitiate by many a presage  
Can understand the burden of my  
message,  
Although proclaimed aloud forever-  
more."

Many times we hear it said "Oh, yes! I know that mind has a great influence over the body." And, perhaps, we feel quite serene over having made this discovery. And do we not oftentimes feel that we have exhausted the possibilities of the subject with this dismissal? But—have we?

In the interesting news-letter of "Survival" it is pointed out that "Man is compact of Body, Soul and Spirit—the first the material representation, the second related to the world of Energy, and the third the Direct Principle."

The Century Dictionary gives under "Spirit" (p. 5850, vol. 5): "The principle of Life conceived as a fragment of the Divine Essence breathed into Man by God. In Biblical and theological language the spirit is the highest part of human nature and most akin to the divine, connected mediately with the body through the soul."

Under "Soul" (p. 5781, vol VII) "a substantial entity, believed to be that in each person which lives, feels, thinks, and wills. Animals also, and even plants have been thought to have souls."

May it not be that what we call "mind" is just a vehicle for the expression and manifestation of something deeper? A piano does not compose music nor does a brain originate thought.

By what sort of "mind" do we account for the homing impulse in pigeons? There is **instinct**, there is **intuition**,—there is that something deeper than the intellect and the reasoning faculties. There is that in Man which related itself to the Direct Principle of

Life. That which is the all knowing and everlasting life itself. The knowing principle in Man is certainly related to omnipresent Intelligence.

The United States Patent Office is quite familiar with parallel inventions. It is something to be marked that so often patents are sought on inventions that are exactly alike. And often only a few hours difference in time of filing determines to whom the patent shall be issued. Whence does this intelligence originate which seems to be impressed upon a number of consciousnesses simultaneously?

"And, strange to tell, among that Earthen Lot,  
Some could articulate, while others not:

And suddenly one more impatient cried—

"Who is the Potter, pray, and who the Pot?"

Have you read the book titled "Man, the Unknown" from the pen of Alexis Carrel? Dr. Carrel is a scientist of the first magnitude. He stands in the front rank of biologists who are striving to penetrate the nature and mechanism of life. He is a member of the Rockefeller Institute for Medical Research and was awarded the Nobel Prize in 1912. Associated with Dr. Carrel in certain recent research work is Charles A. Lindbergh, the famous aviator. Dr. Carrel is a member of the elite of the intellectual world. The calibre of the man who has produced "Man, the Unknown" makes his statements of profound interest to thousands of people who toss off lightly the statements of less known persons.

Dr. Carrel accepts the field of "Metapsychic" manifestations and supernatural phenomena and asserts that these phenomena are susceptible of investigation by scientific methods. He says: "Clairvoyance and telepathy are primary data of scientific observation . . .

(Continued on Page 28)

# Experiences In Absent Treatment

BY J. O. CRONE

Absent treatment gives a wonderful and natural way to get well. I have been giving absent treatment to people, many of whom I have never seen, for thirty-six years. I will tell you of a few I have relieved.

A lady here in Nevada phoned me and asked me to give her Absent Treatment at 8 P. M. each day for tumor of the breast. In sixty days she wrote me that the tumor was gone but to give her another month for her nerves. At the end of the month she wrote me that she was entirely well and needed no more treatment.

A man at Chanute, Kansas, wrote me to treat him for prostate trouble. He began to improve at once and continued to improve. He took the treatment eight months. He surely had the necessary "stickability." That is what wins, stay with it. With most patients it doesn't take more than three months.

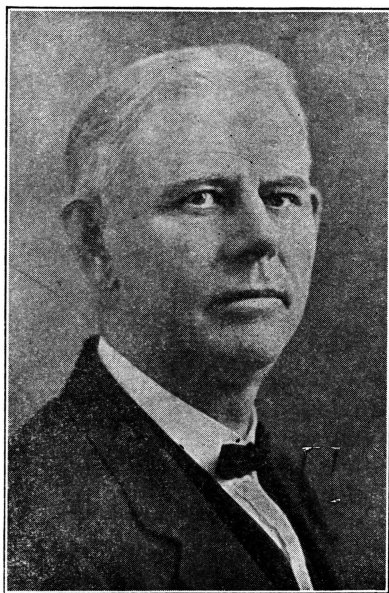
A patient from Alma, Kansas, had chronic rheumatism cured in three months.

I treated a lady who lives in Reading, Pennsylvania. She wrote me a pitiful letter saying she must get relief so she could hold her position to support her widowed mother and herself. She said she had a bad case of catarrh. It had affected her eyes and hearing and it was hard for her to take dictation from her boss and that if she didn't get relieved she would lose her position. She said she was desperate. "Help me" she wrote.

I wrote to her what to do. She promised that she would do her best, so

we got busy. She stayed with the treatment until she was well. In five months she wrote me to stop treatment, that she was perfectly well.

Now, you think five months is a long time. Listen; she had tried other methods for five years and was getting worse all the time. Wasn't it worth while to stay with our treatment five months to get well?



J. O. Crone

This method works after all others fail. Why? Because it is a natural way to get well. We know how to direct the thought to you and tell you what to do to get well. It is no mystery; it just applies a natural law that works. It works when you work it and we know how to work it.

Do you remember the story of the hunchback Prince? He had a sculptor make a statue of him with a straight back and square shoulders and had that statue placed in his garden. Each day the Prince stood before the statue and

said, "I am like that," and lo! in time he became as straight and tall.

Have you a mental statue of yourself at your best? Do you visualize yourself as a worth while, successful human being? Do you see yourself doing the things you have always wanted to do? Dreaming alone is not enough, but you have the dream first. Thoughts are things. They become a part of us and are manifested in our lives.

We help you to create mental statues, images, that manifest in your life in health, prosperity, and happiness.



# Practical Psychology of Everyday Life

## PSYCHOLOGY OF ABSENT TREATMENT

### I. WHAT DOES THIS LESSON TEACH?

1. In this lesson I hope to teach the student and practitioner how to think right for giving absent treatment and to teach the patient how to think right for receiving absent treatment. This lesson is important for every person for, even though a person may neither give nor receive absent treatment consciously, he does both give and receive absent treatment constantly. People are so closely related to one another through that fundamental relationship which we know as the omnipresence of God, that they interact constantly.

2. For a great many people who are strongly altruistic, the best way to help themselves is to help others, and many a person who is unable directly to get help from others may be able to help himself very much by helping others through absent treatment. For these various reasons it is obviously most important for you to have a clear understanding of the psychology of absent treatment and this lesson undertakes to study that psychology.

### II. WHAT IS THE PSYCHOLOGICAL BASIS OF ABSENT TREATMENT?

3. The psychological basis of successful absent treatment is recognition of its possibility with, if possible, an understanding of the principles by which it is done. While it is best to understand those principles and to have the right idea of the way in which absent treatment is given and received, that is not so important as to accept the possibility as an unquestionable reality.

4. The forces and laws of absent treatment have been in operation since the beginning of human existence. They do not depend upon man's discovery and application of them and they work

the same whether man agrees or disagrees with them. But when man discovers these forces and learns to obey their laws he can make better use of them than when he employs them ignorantly and often in ways to produce results contrary to his wishes. The psychology of any absent treatment method is good only when it brings into maximum action under intelligent control, the forces and principles of absent treatment.

5. The psychological basis of all treatment from the healer's standpoint, is his genuine interest in the welfare of others and a deep wish for their healing. When the healer is genuinely interested in the restoration of the sick and when he is confident of his ability to promote that healing, he then gives out in his thoughts, his words, or the services of his hands, his life-powers and the divine powers that express through him. If a healer were to attempt to base his work on the mere wish to make money or to have power and authority among men, he would be a poor healer, both in absent treatment and in personal treatment. It is only when man gives himself in sincere, spontaneous expression that he can do his greatest work in any form of healing.

6. From the patient's viewpoint, the first necessity is a genuine wish to be well and the second is a deep, working faith in the ability of the healer to help him. Many people have become so well adapted to their sickness that it seems to them a part of themselves, and they unconsciously cling to their sickness and trouble as they would cling to some organ that they really should wish to have removed. Furthermore, it is often easy to mistake desire for faith and a person may think that he deeply believes in something in which

he only wishes to believe. Given sincere desire to be well and unquestioning faith in the power of the healer, the patient should present good conditions for healing by absent treatment.

### III. WHAT IS THE HEALER'S PSYCHOLOGY?

7. Healing is always done under the control of the (unconscious) healing mind. The conscious mind has only a secondary part in healing; it directs the healer's action in giving suggestion, manipulation, or other remedies. It does not govern the healer's healing powers.

8. When an absent healer accepts a case he consciously directs the patient in matters of hygiene, right thinking, time of taking treatment, and ways to become relaxed, and he gives such suggestions as may be most helpful, but his most important action is that of entrusting the new patient to his (unconscious) healing mind. He instructs his healing mind to respond to any call that the patient may make and to treat him regularly regardless of his conscious activities. His most important preparation for success as an absent treatment healer is the training of the healing mind to respond to such a trust.

### IV. WHAT IS THE PATIENT'S PSYCHOLOGY?

9. The patient's chief need is to be so genuinely interested in getting well that he has no difficulty in putting himself into the attitude of listening for the healer's telepathic messages of helpfulness. The patient attunes himself to a true healer only when he is expecting and listening for health thoughts. He takes his treatment at the times agreed upon and he gets the maximum benefit from these treatments when he takes them expecting to get help.

10. The patient not only takes treatment at the periods agreed upon, but he also calls for special help whenever he needs it, and always with the same attitude. If he is in pain he does not call for help and then concentrate his mind on the pain; he "calls" and then

fixes his mind on the expected help, the good thoughts that he is to receive from the healer. When the patient listens and watches for the benefit that he seeks, he attunes himself to the healer and clears the way for the demonstration of his own health-forces. No matter how much the healer may work for the patient, he has very little chance to do anything for him unless the patient has this right attitude of mind. When the patient has the right attitude of mind the healer can then elicit a maximum response to his healing thoughts.

### V. WHAT, BRIEFLY, IS THE PSYCHOLOGY OF ABSENT TREATMENT

11. First, there must be mutual confidence in the methods employed and the patient must believe that the healer can employ those methods for his benefit. Second, the healer must have a definite method and a clear concept of the operation of that method. Third, the patient must ask for help and cooperate in every way that the healer requires. It is especially important that he expect and look for benefit from his treatment and from his call for help. When these conditions are fulfilled the healing power of absent treatment is very great.

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# Vitalizing Diet for Dynamic Personality

## DIET IN ABSENT TREATMENT.

### I. WHAT DOES THIS LESSON TEACH?

1. In this lesson I discuss our policy in regard to diet for our absent treatment patients. I undertake to show how diet can be made of the greatest benefit and how to avoid the dangers of dieting.

2. It is very easy for diet or exercise or some other auxiliary to absent treatment to become more important than absent treatment itself and thus to undo in considerable degree the benefit of the treatment. In the proper place diet is of value but when it begins to absorb too much interest and to dominate the attention it then becomes harmful. I hope in this lesson to safeguard both absent treatment patients and healers against this danger.

### II. WHEN IS DIET USEFUL?

3. Diet is useful when the patient's malady is of such a nature that a wrong diet would be harmful while a right diet would be neutral to the healing process, and when some certain diet will help the patient to get well. Thus in diabetes, kidney-trouble, obesity, emaciation, some liver-troubles, endocrine failure, digestive disorders, and constipation, right diet may be very helpful and wrong diet very harmful.

4. Diet is often of importance merely because the patient thinks so. Some people are so sure that dieting offers the straight road to health, success, and happiness here and salvation hereafter that it can be made the best means for giving good suggestions and thus to induce them to think right thoughts. In all absent treatment it is well to have the patient to do something that will help him to get well and dieting may be the best thing for him to do if he has this prepossession in favor of it.

### III. HOW IS DIET MOST HELPFUL?

5. Dieting in absent treatment is

chiefly important as in all other dieting, for the associated mental attitudes and expectations. If dieting is done with anxiety and it emphasizes the gravity of the case, then it is bad for the patient even though it be a wisely chosen and properly administered one. The attitude of the mind with which food is eaten sometimes has more to do with digestion and its results than the nature and the preparation of the food itself. Attitudes of depression are associated both as cause and effect, with deficient secretion and muscular action in the digestive tract, resulting in indigestion, diminished absorption, and faulty assimilation. On the other hand, moods of exhilaration and pleasure are associated with increased digestion and finally, better assimilation and nutrition. The best food may be poorly digested when eaten with anxiety, while poor food will be as well digested as possible when eaten with confidence and pleasure. The absent treatment patient should have such an attitude toward his treatment and everything associated with it that he will find eating pleasant and he will expect to get the best of good results from it.

6. In general, diet in absent treatment should build up vitality, increase resistance to infection and disease, and promote elimination. It is hardly possible to prescribe strict diet for patients who are not under direct observation. Where diet must be prescribed for diabetes, nephritis, liver-trouble, stomach-ulcer, or any other conditions requiring a strict diet, the patient should be under the supervision of a physician who can give close personal attention to his reactions to diet and watch his progress. (It is worthy to note that the Weltmer system of absent treatment does not preclude resort to other systems and other physicians; our con-

cern is the patient's welfare and any aid to his recovery is acceptable to us.)

#### IV. DOES DIET INCREASE PSYCHIC SENSITIVENESS?

7. Many people believe that by eliminating meat and sugar from their diets they can increase their psychic sensitiveness and thus get more good from absent treatment, even be more successful in giving absent treatment. Undoubtedly such diets have resulted in increase of psychic sensitiveness but whether the diet was the cause or only a means remains to be discovered.

8. People do what they expect to do and if a person takes a certain diet with the expectation that it will have some certain effect it probably will do so even though the diet in itself could not produce such an effect. Expectation alone accounts for most of these results.

9. When a diet becomes the source of vivid expectation, every meal becomes a period of training for the accomplishment of the expected results. When the meal is chosen, while it is being prepared or even awaited, and during the whole time of its consumption, it becomes a powerful agent for the development of vivid and forceful suggestions. If a person diets with firm conviction that he will thus increase psychic sensitiveness it could hardly fail to produce such a result.

10. Furthermore, it is possible that a low protein and sugar intake actually favors psychic sensitiveness. Protein and sugar both load the liver and tend to load the blood; they slow the vital forces and possibly to some degree dull the sensibilities. Most certainly they have this affect when taken in excess and both protein and sugar are likely to be excessive in ordinary diets. At any rate, a low-meat, low-sugar diet is worth a trial by any person who feels that he is not sensitive enough to absent treatment and who wishes to increase that sensitiveness.

#### V. WHAT CONCLUSIONS DO WE REACH?

11. Diet is most useful in absent treatment when it leads to expectations of increased benefit. It also may be helpful by promoting general vitality and health and by increasing elimination, as when the diet is rich in the foods that supply vitamin and when it has a laxative tendency. Thus, citrus fruits, leafy green vegetables, milk and milk products, glandular meats, sea foods, and roughage may promote general health and assist any treatment that is being taken.

12. When a reduced diet or one deficient in proteins and sugars is taken for the purpose of increasing psychic sensitiveness this may be very helpful if expectation of benefit is very great. It is well to observe, however, that there may be some condition in which just these foods are necessary. In such a case the benefit of the good expectations might be more than offset by the harm resulting from their deletion.

13. On the whole, diet is helpful in absent treatment in proportion to the confidence of the healer and patient in the diet employed. When the healer believes and is enthusiastic enough to arouse in the patient's mind a great deal of confident expectation of benefit, and when the diet is not positively harmful because of what it withholds or administers to the patient, it may be very helpful in bringing into action the deeper powers of the patient's life. Any agency that brings into action the deeper life-powers of the patient is bound to have a beneficial effect in proportion to the magnitude and the creative force of those powers.

#### TREATMENT FOR ALL PROBLEMS

"Experienced teacher of Psychology and Metaphysics since 1914 offers absent treatments for all problems. (Free will offerings). Write to Paul Spielberger, 416 N. Santa Fe Street, Tulsa, Okla."



# Scientific Magnetic Massage

## MAGNETISM IN ABSENT TREATMENT

### I. WHAT DOES THIS LESSON TEACH?

1. In this lesson I show how the patient can use his own magnetism in the methods of magnetic massage for the strengthening of the healing power of absent treatment.

2. It is possible for the patient to use his magnetism as a vehicle for the healing power of the healer and for the concentration of the healing effect where he desires in his body.

3. Spiritual power requires a vehicle for vital expression. In absent treatment, the healer's spiritual power probably always acts indirectly upon the patient's body. The conscious concentration of the patient's healing magnetism by the application of his own hand, will give added force to the absent treatment. In this lesson I hope to bring out this fact and to make it of practical value to both healer and patient.

### II. WHAT IS HEALING MAGNETISM?

4. When the spiritual man embodies itself it acquires matter and physical force as vehicles for its corporeal manifestation. These forces are organized under the natural laws of life to produce, develop, and maintain the body, to heal it when it falls sick, and to meet all the emergencies that living may create. Healing magnetism is one of the compound spiritual-physical forces which is expressed by the hand, whether for self-treatment or for the treatment of others.

5. Healing magnetism has two aspects, (1) the spiritual and (2) the physical. The spiritual aspect of healing magnetism is the creative power combined with its own natural healing power.

6. Because of its complex nature and its spiritual quality, healing magnetism is a natural vehicle for the healer's spiritual power in absent treatment.

It is improbable that the healer's magnetism can be transmitted through space to any great distance. Laboratory experiments show that it can be transmitted over short distances and through all types of objects so far tested, but it is improbable that it can be transmitted to any considerable distance, therefore, it may need just such a vehicle as the patient's application of his own healing magnetism supplies.

### III. HOW DOES THE PATIENT CONTROL HIS MAGNETISM?

7. Magnetism is always under the control of the mind. It is given off from the hand whenever the hand is used in any form of treatment but usually in small amount unless the healer has a definite intention to give it and unless he is trained to express magnetism as healing power. When the patient understands the nature of healing magnetism and knows that he can apply it to his own body by means of his own hands as taught in this lesson, he can then make its use much more effective.

8. Some people from childhood give out strong healing magnetism with every touch of the hand. These are not to be regarded as exceptions to the rule; they come under the rule that healing magnetism is governed by the mind and they are examples of outwardly turned interests in others that lead them naturally to express healing magnetism wherever they can. We might call them vital extroverts.

9. When a patient realizes that his healing power is primarily spiritual and that even in its physical aspect it is most important as a spiritual vehicle, and when he knows that he has power to control it with his directed intention and to apply it with his hands, he becomes powerful in his use of it and it becomes an important agency in healing. The patient will do well to study

magnetism in all the previous lessons in Weltmer's Magazine and as it is taught and applied in our new course, "Magnetic Healing and Suggestion Therapy" now in preparation.

**IV. HOW CAN THE HEALER USE THE PATIENT'S MAGNETISM?**

10. The healer is in spiritual contact with his patient in every phase of absent treatment. His action is never directly on the patient's body, but always directly to the patient's spirit. When he knows that the patient is applying his healing magnetism to the affected organs and painful areas, he then will make his contact with the patient more effective by realizing that through this means he can bring his spiritual action into harmony with the patient's spiritual and magnetic powers. In this way the patient's hand becomes as his own and the patient's magnetism becomes as his magnetism.

11. The healer does not use the patient's magnetism as though the patient were resisting; he works with his patient. The effects of his treatment are generally in proportion to the harmony established between healer and patient. The healer works in harmony with those powers of the patient's being and existence which are already working for the patient's healing.

12. Regardless of the nature of disease, and regardless of the gravity of the condition, there is that in the patient's life, his spiritual nature and his healing mind, which is always working for his healing. It is with this that the healer agrees and it is the patient's spiritual power which actually does the work.

**V. HOW BEST EMPLOY THE PATIENT'S MAGNETISM?**

13. The answers to this question are very clearly indicated in the foregoing lessons. Those methods will best employ the patient's healing magnetism in absent treatment which bring his magnetism into the most powerful expression under control of his hopeful expectation and under direction of his

healing hand, when the healer cooperates with the deepest spiritual realization and intelligent union with the patient's spiritual healing powers.

14. The patient develops his healing magnetism with a deep consciousness of its spiritual reality and value. He realizes that his healing powers are of spiritual origin and that as he employs them he clears the way for the manifestation of increasing creative power. He realizes that through his spiritual consciousness and action he brings into manifestation the healing power of God's creative purpose. Realizing this and knowing that all the healing power of his own being and all the power of God available to him are commanded by his healing thought and action, he places his hand over the part that hurts or the organ that is being treated with the intention of concentrating there the action of all the powers that his hand and thought and spirit command, making these powers vehicles for the application of the combined powers of himself, the healer, and God.

15. The healer is treating his patient in the consciousness of their spiritual unity with each other and with God. While he is consciously giving out to the patient every power of life that he can give through his thought, he is depending chiefly upon the united actions of his own and the patient's spiritual forces and upon thus clearing the way for the demonstration of God's creative purpose in the patient's healing. He is deeply conscious of the reality of spirit and of the power of spirit to use magnetism as a spiritual vehicle for manifestation in the life of his patient. When he knows that the patient is taking absent treatment with the effort to employ his own healing magnetism as a vehicle for the healer's use, the healer then consciously endeavors to make spiritual use of the patient's magnetism. The most important factor for both patient and healer, but most important of all for the healer,

(Concluded on Page 24)

# Uses and Dangers of Metapsychology

## METAPSYCHOLOGY OF ABSENT TREATMENT.

### I. WHAT DOES THIS LESSON TEACH?

1. In this lesson I undertake to deal briefly with some of the principal metapsychical methods and processes involved in Absent Treatment. There may be of course, many other powers that belong in this class with which I am unacquainted and I may not give the true values to the powers that I notice but I believe some discussion, even though inadequate, of these powers and processes will be of value to both healer and patient.

2. Before beginning the lesson, I wish to sound a warning against the over-emphasis of any of these interesting factors. There is, indeed, a great deal in heaven and in earth as yet undreamt of in the philosophies of even the most imaginative of modern healers. We do not at the present, know enough about metapsychology to assume authoritative positions or to take our knowledge too seriously. We must learn to make the best possible practical use of such scraps of knowledge as we may acquire but we must not imagine that we know all about any phase of it and we must certainly not go to extremes in our interest in the little that we know. This is one of the places where we must seriously apply the doctrine that we must try all things and accept only that which has been proved to be good.

### II. WHAT ARE THESE METAPSYCHICAL POWERS?

3. The first of the metapsychical powers involved in absent treatment is the power of telepathy. Whether we treat telepathy as a function of omnipresence, a manifestation of the universality of the action of spirit, or as transmission and reception of power from mind to mind by way of some uniting medium, we deal with a power of life that is common in its manifes-

tation and that acts by suggestion and the indirect employment of the patient's life powers, rather than by the direct employment of the powers of the healer.

4. There are those who believe that absent treatment in any form and by any method, may employ discarnate personalities, demons, good and bad, the spirits of the dead, and even the angels of heaven. Of course this contention may be well founded, but I for one, refuse to give much attention to such personalities until I have exhausted the possibility of explaining the phenomena by the powers of the personalities known to be involved. In other words, so long as it seems possible to explain the results of absent treatment by reference to the powers of known personalities—the healer and patient—I refuse to accept any explanation that depends upon the introduction of unknown personalities.

5. We might note still a third possible explanation of absent treatment, based on the idealistic concept of existence. According to this concept material existence is an illusion; the only reality is mind and its ideas. A right idea gives a right manifestation and a wrong idea gives a wrong manifestation. Take away the idea and the whole is taken away. Correct the idea and the whole is corrected. When any person thinks right with sufficient clarity and truth, all who are involved in that truth become right because the thought is all there is to existence anyway, and the physical illusion appears according to the thought.

### III. WHICH CONCEPT IS TRUE?

6. I do not know which concept is true and I do not see that it makes very much difference so long as I find in one of them a good working concept which I can apply to the problems of real life. Ideally, we should have a true

basis for absent treatment, we should know exactly what we are doing and why, the "how" of our work should be based on the true concept of the "what." Practically, we do not need to wait until these problems of philosophy are solved, we can go right ahead practicing absent treatment with every prospect of good results if we have faith enough and if we live by that faith. My observations of real life convince me that it is not nearly so important that man believes truth as that he believes enough in what seems true to him. None of the major problems of philosophy have been solved; they are all still problems and still being argued by those who have enough understanding of philosophy to realize that its problems are problems. Before these problems were dreamed of by primitive philosophers magic was a common practice and the larger part of it was based upon some concept of influence at a distance. The absent healers of every school can prove by results that they are right—if results ever prove theories. Opinions and experiments differ but we never find doubters performing miracles and pessimists are not healed by absent treatment. Miracles are done by those who believe, and those who are made whole are those who have faith.

7. Any concept of the mechanism of absent treatment is really unnecessary except for those healers and patients who must have some explanation in order to believe. If a person believes enough in the power that is to heal him, he needs no idea as to how the healing is done. It is with absent treatment as with personal treatment, a sufficient faith in the result makes it unnecessary to have any knowledge of the method. Some of the most striking healings that we have ever seen have been cases in which the patient refused to consider theories and based his whole hope of relief on his faith in the power of the healer. As one patient put it, "I don't want to know how to get well, it is enough for me that you can heal me;

that is all I care about." He was quickly restored to health, although when he came to us it was with a prognosis "incurable."

#### IV. WHAT METHODS DEVELOP METAPSYCHICAL POWERS?

8. Any method that develops great healing power develops metapsychical power. Religious methods probably are best for the average person. Religion is usually associated with the most powerful primitive emotions. Of course these are often associated with superstitions and on that account there is danger that religious training for healing might lead to the development of mystical and magical powers that may be dangerous. We find examples of such dangerous tendencies in the magic of Africa and Hayti. However, if the devotee will carefully guard against these tendencies and develop a deep religious feeling which gives power to such concepts as Jesus taught, then the religious development is best.

9. Many forms of metapsychical development may lead to power in healing if not carried too far. I have seen many healers who were mediums and mystics or who had developed great occult power, but I have never seen one of them who was a great healer. A partial development of metapsychical power with its concentration upon healing will give the best results, according to my experiments and observation.

#### V. WHAT CAN I DO ABOUT IT?

10. This lesson should cover many pages. The whole of this issue of Weltmer's Magazine would hardly be sufficient fully to discuss it. Therefore, we can not expect to give a satisfactory lesson in the short space allotted to it. However, we can bring together some important truths that this lesson teaches and we can learn to make practical application of these truths without waiting for deeper study.

11. Read again paragraphs 3, 4, and 5. Read all of them together and think about them, not for the purpose of de-

(Concluded on Page 29)



# Practical Philosophy of a Full Life

## PHILOSOPHY OF ABSENT TREATMENT.

### I. WHAT DOES THIS LESSON TEACH?

1. In this lesson we undertake to study absent treatment from the broadest possible viewpoint, and especially from the viewpoint of its universal origin and relationship.

2. We endeavor to view absent treatment as related to all other human activities and to the origin and nature of things and their relation to one another.

3. The principal object of this lesson is the deepening of the consciousness of the power to heal through absent treatment and the cultivation of greater faith in the good results of absent treatment, both for the healer and for the patient.

### II. WHAT IS THE PHILOSOPHICAL ATTITUDE?

4. The attitude toward Nature is very much the same for philosophy and science; Nature is regarded as the product of inherent forces and capable of being interpreted by the study of natural things themselves. Philosophy and science both find an external and foreign deity unnecessary; they look for the Cause of creation in creation itself.

5. This is a very important viewpoint and leads to important practical results. It is important for absent treatment because it attributes absent treatment's power to the creative power inherent in creation. There can be no question of whim or favor; as the Creator is manifest in the creature and the power of the Creator, as shown in creation, is always present and active, so the healing power is always available to those who fulfill the conditions of its manifestation. Furthermore, the magnitude of the healing power is as the magnitude of creative power, limitless, exhaustless.

6. The inherency of creative power is of the greatest importance to the healer. That Jesus realized its importance

is evident from the emphasis that he placed upon the idea of the Father indwelling, the kingdom of God within, and the unity of man with God. His philosophy is so distinctly a form of Neoplatonism, stated in the term of oriental religious thought, that he must have been familiar with and a believer in Neoplatonism.

7. In his original philosophy, Plato presents the Idea as the spirit or source and essence of all things and qualities. Thus, the Idea man becomes manifest in the different forms of humanity; the Idea beauty becomes a property of many forms; the Idea virtue becomes a way of acting, and so on. The ultimate, all-inclusive Idea is God.

8. The Platonic concept presents a natural and universal unity of creator and creature, the cause being manifest in the creature.

### III. WHAT RELATION BETWEEN PHILOSOPHY AND PRACTICE?

9. A philosophy of some sort is the basis of every human practice. A person may never have heard of philosophy, he may despise it, yet he has a philosophy on which he bases every phase of his practice in living. This is inevitable. There must be some basic principle for every thought and especially for the viewpoints upon which the thought depends. A philosophy of living is the broadest possible formulation of the idea of life. It has several different aspects, as the philosophy of religion, the philosophy of society, the philosophy of man's relation to the rest of nature, etc. It is obvious that all ideas and practices must at last rest upon this general philosophy of life.

10. When a person's philosophy is adequate and of such a nature as to lead to good results in practice, his practice will be correspondingly efficient, but when his philosophy is inadequate or inappropriate, it certainly will lead to

bad results in practice. When a person thinks of the universe as the product of a man-like Creator, he measures everything by humanity and human limitations become divine limitations. The weaknesses of men become the magnified weaknesses of his god and the faults of men become profoundly effective faults of deity.

11. Jesus taught a philosophy of man's relation to God which, applied to absent treatment, will result in the greatest possible good. In his philosophy of the unity of man and God, the divine all-power and all-knowledge are shared by man. Therefore, when the healer undertakes to help the sick he can draw on all-power and he can guide his actions by all-knowledge. He can work without limiting his expectations of results, he can work for perfect healing.

#### IV. WHAT OF JESUS' PHILOSOPHY OF HEALING?

12. In the same way, the patient can expect perfect results because he depends upon the limitless power of God in the healer and the limitless power of God in himself to respond with healing.

13. In the philosophy of healing we find that fulfillment of the conditions of healing is all that is required for the perfect result. The law always operates. Healing does not wait upon the favor of a whimsical God, it is as definitely the result of its causes as the phenomena of physics and chemistry. It is possible to develop a science of healing with known laws and available causes with predictable effects.

#### V. HOW APPLY THIS PHILOSOPHY OF HEALING?

14. As the basis of this method of absent treatment is the philosophy of the unity of man and God, practice must be based upon realization of this principle. The first step in training for absent treatment should be the development of a deep consciousness of essential human divinity and oneness

with all divinity. This is in harmony with the teaching of Jesus that man should seek first the kingdom of God and his righteousness; that is, the power and the principle of God, which is the kingdom, and the law of God, which is his righteousness.

15. In training for healing the healer must not develop the consciousness of God in order that he may be a great healer, for to do so would be to make healing first. He must make the kingdom of God really first in his mind. He must develop that consciousness of the action of God in life with such power that he will for the time being overlook healing, prosperity, and all of the other benefits that will most certainly come from the realization of the kingdom. Furthermore, this consciousness of indwelling deity must be so powerful in his life that the healer can take it for granted and that he will base his thoughts upon it without having to think that that is what he is doing. So long as he must remind himself that the kingdom of God is within, so long as he needs to affirm this truth he lacks the realization that will make it most powerful in application. Seek first the kingdom of God within and live by divine law, and healing will bless your healing-prayer.

—o—

#### KEEP HOPE FOREVER ALIVE

It is hard to keep from becoming discouraged when our plans continue to go wrong, when pain torments us, and weakness robs us of our powers; but Hope never quite ceases to prod us on to effort, and its promises continue to awaken in us the power that is always able to fulfill our dreams when Faith and Works attend our hopes. Regardless of repeated disappointments, we must never allow the voice of Hope to be completely stilled in our hearts. Our Hopes are the whispers of God's promises; our Faith is the consciousness of His presence and His helping hand. (Excerpt from a letter to an absent treatment patient).

—o—

#### PLEASED AFTER YEARS

"Years have passed since I came to your dear home and was cured of all my ails and ailments. Today I am writing in behalf of a dear friend of mine."

—Mrs. O. L.

# Practice of Permanent Prosperity

## ABSENT TREATMENT FOR PROSPERITY.

### I. WHAT DOES THIS LESSON TEACH?

1. In this lesson I undertake to teach the principles and practices of absent treatment for the correction of those weaknesses of personality which manifest in failure and poverty. It is normal for man to be successful, prosperous and happy. When any person is unsuccessful, lacking in abundance for all proper needs, and when he is unhappy from any of these or other causes, he is sick. Absent treatment is as much concerned to remedy these illnesses of personality as the illnesses which are more definitely physical and mental.

2. In this lesson I undertake to teach how to give and take absent treatment for the correction of these difficulties and I especially wish to promote the acceptance of the principle that such treatment is logical, practical, and successful.

### II. WHAT IS THE BASIC PRINCIPLE OF PROSPERITY TREATMENT?

3. Man's fate is part of the cosmic plan. The forces of his life are universal forces, the laws that govern their manifestation are universal laws and the materials which serve their actions are parts of cosmic matter.

4. Man is the product of many converging lines of action and intelligence and when he is in harmony with his Source, he is guided in the ways of health, success, and happiness — prosperity. The forces and intelligences which create him continue to create by maintaining and completing him.

5. Creation is a continuous process, beginning with the principle which embodies itself and then expresses itself. Creation continues in the processes of manifestation, and the same power that creates the original continues to create

so long as the creature tries to fulfill itself.

6. When man gets out of harmony with cosmic plan and therefore, is not prosperous in some sense, he can always return to harmony and regain his lost prosperity. It is not necessary for man to struggle and strive when he learns how to live by the law of abundance and divine realization; he will work but he will not struggle; there will be no confusion in his actions.

### III. WHY IS THE HEALER NEEDED?

7. The healer would not be needed if the patient were able to bring himself into harmony with God's perfect laws without the healer's assistance. The healer does not take the place of obedience to law; the healer serves only as an agency for the promotion of lawful adjustment.

8. The healer joins the patient to bring into action the law of agreement. The patient can agree with the healer when he could not agree with abstract law. The healer is concrete and definite, he is a reality to the patient; an abstract law usually is not real to the patient in the same sense. This is a principle long known to mystics, a principle that Jesus understood.

9. The healer serves another purpose; he sees the purely constructive aspect of the patient's situation while the patient is so disturbed by his need and his lack that he can not see the constructive side. When the healer sees the constructive side and brings his patient into agreement with him they together are able to bring the laws into action as the patient could not bring them into action by himself.

### IV. HOW TREAT FOR PROSPERITY?

10. The healer must state the truth of the patient's relation to the eternal law. He must know that the laws of life provide for the patient's success and prosperity. Then he must bring

the patient into the acceptance of this truth.

11. The patient must present a definite objective which is to him the first step on the way to prosperity. If he can not supply such an objective from his own consciousness and desire, the healer and he must find such an objective. Without a definite goal, something concrete for which to work, there is little likelihood of even the most earnest efforts resulting in success. With such an objective it is possible to bring the laws into concrete application.

12. With a clear concept of the rightness and certainty of prosperity and a definite goal to seek, the healer and patient agree to think always of the solution of the patient's problem in the following terms: "There is supply for every need and need for every supply. There is supply for this need and need for this supply. This problem will be solved by divine guidance to the way of adjustment of need and supply in God's balanced universe. Divine wisdom will show the way."

13. The patient then goes on to work out his prosperity by every means in his power and with the strict injunction that he must try every leading, follow every "hunch" until he finds the right one.

#### IV. WHAT OF THE RESULTS?

14. In all cases where the healer and patient follow the plan outlined above and where they really are capable of bringing to bear upon the patient's problem the direct realization of the principles of absent treatment for prosperity, and where they apply these principles by the patient's full compliance with the requirements of the method, the results are promptly satisfactory.

15. It is possible to solve any personal, financial, or economic problem by this method. The chief difficulty is that the patient wants prosperity to come in his way, he can not yield his way to the way of divine wisdom. The

chief problem for the healer is to maintain steadfastly the right consciousness without losing faith in human motive and possibility and always to speak with convincing statement of principle and method.

16. It should be unnecessary to say that absent treatment for prosperity must be given without any demand as to the time of the fulfillment of the healing prayer. The treatment will be successful in God's good time. For the healer and patient to try to fix a time when this must be accomplished is to interfere and to put themselves out of harmony with the divine plan. The way and the time must be left to divine plan. The healer and the patient must both agree with divine plan and they must yield themselves to divine guidance. When they do this then the way of divine wisdom will be fulfilled in the patient's prosperity.

—o—

#### MAGNETISM IN TREATMENT

(Concluded from page 18)

is the attitude of prayer for guidance in the way of divine will and purpose and for the fulfillment of divine plan in his healing work. Every healing thought is a healing prayer; not a prayer that God will do what God has already done, but a prayer that he, himself, may become a more perfect agent of union between the patient and his Maker that he may be guided in the speaking of the right word, the thinking of the right thought, the forming of the right agreement for the complete fulfillment of the laws in the accomplishment of God's perfect plan. This prayer is not one of abasement but rather one of exhortation and it fulfills its divine purpose when it transcends earthly limitations. When patient and healer thus agree and fully co-operate in action, the patient's healing magnetism may become a very powerful agency in healing by absent treatment.

# Our Interesting World

BY PIERRE WELTMER



Did you ever look at a glass and not see it? Within a short time you will be able to do just this. Show windows nowadays are being made so that no outside reflection will interfere with your seeing what is on the other side. This is done by curving the glass inward, placing a

black material below the curve of the glass, and having the light on the inside fixed in such a way that no light shows on the glass. It is rather amazing at times, for when people come along and see no glass they reach out to touch the goods on exhibition, sometimes leaving on the invisible glass fingerprints that seem to be suspended in space.

—o—

No doubt you have read fantastic stories of journeys in space. If tests conducted by Dr. Paul Goddard who is now experimenting near Roswell, New Mexico, are to be trusted, space travel may soon be commonplace. For 20 years he has been experimenting with rockets and recently he has developed one which travels at the amazing speed of 700 miles per hour. If their weight can be reduced so that rockets can carry greater loads of power-fuel they can be made to go beyond the earth's atmosphere, traveling about 800 to 1,000 miles per hour. Unbelievable, but still confidently predicted.

—o—

Today in New York it is possible to see a San Francisco newspaper before the paper reaches the streets of San Francisco itself. This is done by broadcasting a television facsimile of the newspaper.

—o—

The popping of pop-corn may be accomplished by high frequency radio waves even after passing through the walls of a common water glass. These radio waves do not heat the glass but "raise cain" with the moisture in the pop-corn, thus popping it. Physicians

are studying these waves for producing artificial fevers for combating certain diseases.

—o—

If you were in a properly equipped laboratory, you could turn on a light directed at a certain piece of apparatus and the apparatus would convert the light into sound. If you were oppositely inclined you could shout into the sound apparatus and presto! the first one would give light. This conversion of light into sound is brought about by means of photo-electric tubes in which the light affects the flow of electricity which when amplified and carried to a loud speaker makes sound. To make sound become light the process merely is reversed.

—o—

It is possible that scientists now have a definite clue as to the origin of life. This clue is something which seems to have characteristics of both the living and mineral worlds. Specifically, it is a substance extracted from the tobacco mosaic virus. This substance contains approximately 16% nitrogen, 48% carbon, and 7% hydrogen. It can be put through various crystallizations, absorptions, and other chemical processes yet maintain its biological characteristics. Though seemingly inanimate, it is capable of reproducing itself and it reacts to acids and alkalis as do living things. Scientists believe it is their long sought clue to the artificial production of life.

—o—

In 1935, we witnessed the greatest number of eclipses visible in any one year, but none were total. In 1936 there will be a total eclipse that will be visible in four nations, extending from Greece across all of Siberia, and Northern Japan. It will be exactly 2 hours in covering this vast stretch of land. The shadow itself will be about 100 miles wide and the longest period of totality at any place will last 2 minutes and 32 seconds. This eclipse will occur June 19. Scientists from all over the world, along the path of the eclipse, will eagerly gather important data during the brief period of totality.



## BY THE WAY

The ways of fate are strange past understanding, as probably many others have discovered before me. Be that as it may, I have something to say about the matter, therefore—

I had arranged to teach a one-week class in Scientific Magnetic Massage in Abilene, Texas beginning Monday, December 9. With my office force and various students and patients helping, I had worked late Saturday night, December 7. We finally went to bed with the knowledge that we would have to finish assembling the new massage course the next morning before train-time.

I had planned to rise early on the morning of the 8th but even before that time Mrs. Scrogem called me to see what could be done about conditions in the kitchen. The sewer had stopped up for the first time in several months and the water heater had chosen that particular morning to go on a rampage. A gadget in the top of the heater turned loose a stream of water which flooded the kitchen.

If the sewer had been open as usual, the water would have run away harmlessly but the water heater had picked a time when the sewer was stopped and this happened also to be the time when I was trying to get ready to catch a morning train.

By the time I had opened the sewer and got a man from the water company to fix the water heater, it was late to begin assembling the course, but just about that time one of the patients called me for an emergency such as had not developed for months before. In meeting that emergency situation other hindering accidents occurred which could have happened just as well at some other time but which waited for this time of all times.

With the help of patients and students and all the office staff that could get on the job so early Sunday morning, we were finally ready for the train and got to the depot just in time, only to discover that a heavy fog had delayed the train until it was unlikely that it would make connections in Ft. Worth.

The train did come at last, however, and made very good time to Parsons in spite of the fog. At Parsons something went wrong with the air-brake on my car. When they tried to go forward the air-brake stuck. They backed up and it seemed to be all right. Apparently hoping that it would become adjusted by thus being exercised in normal function, the train was backed up to the end of the yards and then started again. Again the air-brake stuck. This happened several times.

I may be somewhat foggy in my technical description of this occurrence, but this was my observation of what the train crew was doing and I know that I am right about the delay, for we were held up so long by the faulty air-brake that after it was fixed we had to wait for another train that was coming to meet us. At last that train appeared, apparently doing its best up a long slope, but with 78 loaded cars its best was none too fast. But at last it was past and we started on again.

From Parsons on, things seemed to go better. Some unexplained delay held the train we were meeting in Ft. Worth; I did make connections, at last reaching Abilene in time for a couple of hours of sleep before starting my class Monday morning.

As I irritably thought over the series of hindering incidents that seemed to block my way to Abilene I wondered, that morning, whether some directing intelligence or demonic influence were trying to prevent me from making that trip. If I were more inclined to be superstitious I probably would have found in these coincidences one or the other interpretation.

If I had turned back before we ran out of the fog or before we made the fortunate connection at Ft. Worth, and then I had learned from Dr. Thurman, in Abilene, that there had been last-minute cancellations of several enrollments for the class, I probably would have decided that a friendly influence was saving me from an unsatisfactory trip that would cause a loss to the Institute.

## WELTMER'S MAGAZINE

I made my connections however, got started with the class Monday morning and, even though I was very tired and the enrollment was smaller than we had expected, my week's hard work with that class was one of the most satisfactory experiences I have enjoyed for years and the final result was in every way satisfactory to my students and to me. Therefore, if I believed in fate or mysterious influences, I would have to decide that an unkind fate or hindering demon had been trying to block my way to success and happiness.

Fortunately, I do not believe in fate in this way. It seems to me that fate is mainly what we make it and that, although I cannot put my finger directly on the point at which I can say, "Here begins my choice and authority" there is some point at which I do have freedom of choice and where I am master, and that when I choose a way and stick to it—pay the price of success—I have success; I can make my fate—at least mainly what I desire it to be.

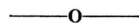
At any rate, I taught Weltmer Scientific Magnetic Massage to a fine class of students in Abilene, Texas, December 9 to December 14 and I hope to have similar classes in other cities from time to time. We began work about 9 o'clock each morning and we were through with the morning class a little before 12. We began work again at 1:30 and we quit for supper about 5:30. The evening class began at 7:30 and usually lasted until about midnight. We did this every day for six days and the last day we carried on after the class was over, until after one o'clock Sunday morning.

I cannot finish the account of this experience without special mention of Raymond Reams, Raleigh Waechter, and W. R. Kennedy who were so frequently our subjects for practice of massage. They never refused a call and for hours at a time allowed us to demonstrate, and study muscles, nerves, blood-vessels, and internal organs, and to practice massage on their bodies.

I have never taught a class that learned more rapidly or displayed more unflinching good humor and enthusiasm, and I predict

increasing and gratifying success for all its members.

And here they are: W. R. Kennedy, Richard Raymond Reams, Doye Mae Teaff Stephens, Ellen Riser Waite, Hardie Lindley, Hope Lindley, Linda Luedecke, Raleigh Orleans Waechter, Lula May Wiggins, M. B. Trauber, J. F. Trauber, Ethyl B. Moreland, W. E. Thurman, Beatrice Nisbet.



### AN OLD-FASHIONED VIEW

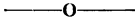
I am an old man and of course my viewpoint is out of date but I still maintain that when modern woman achieved what she sometimes calls her liberties she paid a heavy price for them. When I was a young man "going to see the girls" I sent them flowers and candy as a matter of course. I called them and asked as a great favor to me that they allow me to accompany them. I treated them with deference, with respect, and at least made a show of feeling that they were doing me great honor to accept my attentions.

When I took them places I went to their homes to get them and when I went to see them I went to their homes.

Nowadays girls may be courted and court, be escorted and escorted, be dated and date a half dozen boys and finally marry one without having had a thrill of receiving flowers and candy and of being given any of the courteous attentions and deferences that were every girl's lot in the more formal relations of another age. To my observation girls have not changed in reality and when customs change so that they find nothing particularly strange about being expected to take Dad's car and pick up their escorts on the way to a dance or to meet boys down town, or to frankly arrange a date, they do violence to their own natures that exacts a heavy price of lost romance. I believe they pay more for their freedom than it is worth.

I am glad to see them have more freedom but I will be glad also to see them swing back from some of the present extremes to an adjustment that

will regain some of their lost heritage of romantic glamor. I believe that the love-life of both boys and girls will be richer for its recovery.



**DO YOU KNOW MAN?**

(Continued from Page 11)

Clairvoyance appears quite commonplace to those having it. It brings to them a knowledge which is more certain than that gained through the sense organs . . . It is certain that thought may be transmitted from one person to another . . . Perhaps the frontiers of the organs and of the body are not where we believe them to be located . . . If we could visualize those immaterial links, human beings would assume new and strange aspects. Some would hardly extend beyond their anatomical limits. Others would stretch out as far as a safe in a bank, the sexual organs of another individual, certain foods or beverages, perhaps to a dog, a jewel, some object of art. Others would appear immense. They would extend in long tentacles attached to their family, to a group of friends, to an old homestead, to the sky and the mountains of their native country. Leaders of countries, great philanthropists, saints—would look like fairy tale giants spreading their multiple arms over a country, a continent, the entire world . . . We may suppose that telepathic communication is an encounter beyond the four dimensions of our universe between the immaterial parts of two minds . . . Thought is not confined within time and space . . . There is, in certain individuals, a psychical element capable of travelling in time. As already mentioned, clairvoyants perceive not only events spatially remote, but also past and future events." (Man, the Unknown, by Alexis Carrel).

Dr. Carrel's views are bound to leave some distinct impressions on the future of psychic researchers.

When through the laboratories of a great university, such as Duke, men like Dr. J. B. Rhine go on record as to the scientific validity of telepathy and clairvoyance and men like Dr. Carrel voice the same scientific certainty and more, may we not say that the vanguard of human thought has passed over a great divide into a momentarily different epoch?

These phenomena refuse to fit the pattern of orthodox scientific principles and demand new conceptions of the nature of mind and communication.

May we not yet find that beyond the body and all its connections, our essential self has a real and permanent existence? May we not find that we are Spirit and dominate matter? Did Tenyson foresee this when he wrote—

"The Ghost in Man, the Ghost that once was Man,

But cannot wholly free itself from Man,

Are calling to each other thro' a dawn Stranger than the earth has ever seen; the veil

Is rending, and the Voices of the day Are heard across the Voices of the dark."

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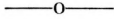
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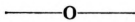
## POWER OF GOD'S PLAN

Your body, your personality, all that is in your life expresses God's purpose, plan, and power, manifesting his creative will in the world. This is the power of life in you. It is boundless power and it acts under a perfect plan. There is no lack and no limitation in God and when you live in harmony with God's plan, God's perfect nature manifests in you. (Excerpt from a letter to an absent treatment patient.)



## MY PRAYER FOR YOU

I pray for you that creative power may manifest in you as consciousness of power to surmount every obstacle, overcome every difficulty, solve every problem of your life, and that every day may increasingly demonstrate God's will that you be well and strong and happy. (Excerpt from a letter to an absent treatment patient).



## METAPSYCHOLOGY

(Concluded from Page 20)

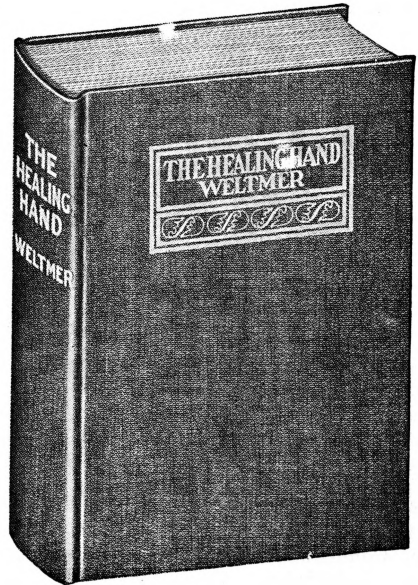
ciding which is true, but for the purpose of presenting in consciousness a concept of the mastery and magnitude of the inner powers. Develop the faith that there are great inner powers that usually are not employed. Make this feeling so intense that it can be made the basis of a powerful effort to help someone who has called upon you for healing.

12. With the concept of the great inner powers upon which you can draw in healing, think with all your might that a certain patient is being restored to health and strength and abundant life, and being guided in the way of progress and prosperity.

13. As you think your healing thoughts for him try to make them as impersonal as you can and try to keep out of your mind any thought of the difficulties that you are overcoming. Fill your healing mind full of the picture that you wish to bring into demonstration in his life.

14. Apply in this treatment the formula that I have frequently given you for other forms of treatment: "Every power of life that I can give to you, and

every power of God that through me can come to you, I give to you now through my thoughts for your perfect healing."



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FOLLOW YOUR HUNCHES

(Concluded from Page 8)

sical body. Both the conscious and the sub-conscious minds can be led astray by abnormal influences; yet, left to itself, the sub-conscious foundation will be found, in the main, startlingly trustworthy as guide to life's decisions.

When I follow a "hunch", I am merely taking advantage of this orderly process of the sub-conscious mind, which I feel has assembled the true facts in their right proportions to solve a particular problem without too much interference from the more easily warped processes of the conscious mind. If I have been highly prejudiced over a long period of time, or have supplied my sub-conscious mind with an overabundance of evil or wrong thoughts, or have closed its portals to positive, wholesome, just, and clean principles from a broad perspective, I am to blame for the warping of my soul and the blurring of my judgment.

Those of us who have made a careful study of the functioning of the mental processes, therefore, are the first to proclaim the necessity for right thinking—filling the conscious mind with positive, favorable, and sound timber with which the sub-conscious mind can build accurately and in reliable proportions; for right thinking means right living, and to those who think without distortion, life becomes orderly and serene.

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Sidney A. Weltmer's masterpiece? Over 100,000 have been sold. It teaches you how to transmute the creative forces into the powers of compelling personality for outstanding achievement. Rebuild your body; live at your maximum.

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# Weltmer Absent Treatment Service

Absent Treatment is highly efficacious in the Weltmer Service. Many cases have got well under absent treatment when personal treatment was impossible or less efficacious.

Our modern methods of absent treatment are products of 40 years of experience and the study of many other methods. These methods work for us, they will work for you, either as healer or as patient. The Weltmer methods of absent treatment apply the principles of both metaphysical and metapsychical healing. This affords a great advantage to both healers and patients for it enables them to meet on common grounds according to their various natures and moods.

## (1) METAPHYSICAL ABSENT TREATMENT

The metaphysical concept on which absent treatment is based recognizes the unity of all men in spirit and in God. In spirit there is no separation, no division, therefore, no truly "absent" treatment. In spirit all men are always present with one another; separation is only apparent in personal consciousness. [Metaphysical absent treatment does not require that the healer send out his thought or his spiritual power to a distant patient; it requires only that the healer and patient be attuned to one another by common interest, feeling, and concept.

The healer attunes his healing mind to the patient's healing mind to wake in the patient his sleeping creative self. The healer realizes his oneness with the patient and unites with him in the realization of his spiritual perfection and power to manifest himself in physical, mental and emotional health.

For the truly metaphysically minded, for those who can think and work in the consciousness of metaphysical reality, this is the best of all basic principles for absent treatment. There may be even those who at times are able to think and act metaphysically who at those times can profitably use this method who yet could not make good use of it under ordinary conditions.

There are many patients who at times achieve metaphysical consciousness who ordinarily would not be capable of it. For these the metaphysical concept occasionally is useful while the attempt to use it when they cannot fully appreciate and feel its reality would hinder their progress.

The metaphysical method is not so much a method as a state. Its practice depends upon the healer's and the patient's consciousness. No formula or method can employ metaphysical forces without the metaphysical consciousness. With the metaphysical consciousness, the right method is almost automatic. In many instances it is probable that what appears to be spontaneous healing is due to the unnoted action of the metaphysical consciousness in absent treatment.

## (2) METAPSYCHICAL ABSENT TREATMENT

There are many phases of metapsychical development but only a few of these are useful in absent treatment, the metapsychical powers most useful in absent treatment are those which enable the healer to establish telepathic and clairvoyant diagnostic and dynamic relations with the patient. When these are coupled with the development of the patient's complementary powers, metapsychical absent treatment may be very powerful.

There are great differences in the telepathic powers of different people. Some are very good receivers, some good senders, some both, as shown by experiments at the Weltmer School through the past 39 years. Furthermore, some persons who send telepathic treatment very strongly and successfully are poor senders of ordinary messages in which the healing interest is lacking. These people are essentially healers.

The development of telepathic power, either as sender or receiver, is a metapsychical development. It may accompany several forms of metapsychical development or it may occur alone. The healer who trains himself in absent treatment may develop great telepathic power without any other form of metapsychical development. However, the healer who is most likely to develop a high degree of telepathic healing power is one who is well grounded in the principles of metapsychology and who has some development along other metapsychical lines. The Weltmer healers have very thorough training in metapsychology in all its practical aspects.

In some instances, clairvoyance may play a part in absent treatment. We have had several very successful absent treatment healers who had well developed clairvoyant powers and it is not infrequent that our patients have clairvoyant visions or other clairvoyant experiences. Where the healer can see the patient and in some instances converse with him regardless of distance, there is usually great responsiveness to treatment and the results commonly are very satisfactory. This does not mean however, that clairvoyance is necessary, for most healing through absent treatment is accomplished without it.

The metapsychical development most important to the healer in absent treatment is the ability to project the spiritual energies in the healing thought. This is acquired by practice where it does not already exist as a natural "gift" and it is favored by a slight degree of metapsychical development in other lines. However, deeper development toward mediumship or any other metapsychical specialty is unfavorable.

## ABSENT TREATMENT CORRESPONDENCE SERVICE

A very important adjunct to the Weltmer system of absent treatment is the Absent Treatment Correspondence Service. This is the only service for which a charge is made in connection with absent treatment. It is not required of absent treatment patients but it is usually found advisable for them to have the Correspondence Service at the beginning of treatment.

Absent Treatment Correspondence Service consists in complete instruction for taking absent treatment and advice in practical hygienic measures that will contribute to the patient's welfare and responsiveness to treatment, together with weekly reports of improvement by the patient, on blanks supplied for that purpose, with weekly letters of guidance from our healers. Many of our patients find the weekly letters alone worth far more than the cost of the Absent Treatment Correspondence Service.

Write today for Diagnosis Blanks and further information, or, better still, enroll now for Absent Treatment by the Weltmer Healers, Weltmer Institute, Nevada, Missouri.

# The Way to Health, Prosperity, Happiness

Principles and Practice of

**Practical Psychology, Magnetic Healing, Suggestion Therapy, Massage.**

**FIVE WEEKS RESIDENT COURSE**

**COMPLETE DAILY PROGRAM**

**9:00 to 9:30 A. M. Healing Service.**

A healing lesson and service to those present and absent treatment for distant ones. Students receive daily practical training in giving absent treatment by assisting with absent treatment. Many have found healing and awakening to successful living in this class. One student calls the day when she found personal liberation in this class her "Million Dollar Day."

**10:00 to 10:30 A. M. Safe Methods of Metapsychology**

The study of telepathy, clairvoyance, mediumship, trance, Magnetic Sleep, and of the astral man, is fundamentally important in the study of healing.

**10:45 to 11:15 A. M. Practical Psychology**

The sanest most practical inspiring and helpful of all teachings of practical psychology. Our students learn to help others by adjusting their own lives for health, success, and happiness.

**11:30 to 12:00 Noon General Health Lecture**

Every day except Sunday, during Resident Courses, a member of the Staff of the Weltmer School gives a general health lecture, open to students, patients, and the general public.

**1:30 to 2:00 P. M. Crone's Practical Methods of Healing**

J. O. Crone, D. S. T., the great healer of the Weltmer Institute, teaches how to use the methods that have made him successful for almost half a century.

**2:15 to 2:45 P. M. Principles of Suggestion Therapy**

Principles and Practice of Suggestion Therapy taught from the Weltmer Correspondence Course. All Practitioners use it; the Weltmer Institute alone teaches this Master's Course in Suggestion Therapy.

**3:00 to 3:30 P. M. Practical Magnetic Healing**

Practical Magnetic Healing strikes a new note in Therapeutics. The Weltmer Practitioner is a true HEALER.

**3:45 to 4:15 P. M. Practice of Magnetic Massage**

Scientific Magnetic Massage, originated by Ernest Weltmer and taught in Resident Classes by this master, is the greatest of all massage systems and when practiced as taught in the Weltmer School alone, it assures the professional success of any earnest, sincere, and efficient practitioner.

**Only One Tuition**

Although the Weltmer Resident Course is three courses, for each of which a diploma may be conferred, there is only one tuition, \$50.00.

**Living Conditions**

In Nevada, Missouri, you will find living as economical as at home.

**Spring Class, April 6 to May 8, 1936**

Applications must be in before April 3, 1936

**APPLICATION FOR ENROLLMENT**

**Weltmer Institute  
Nevada, Missouri**

**Gentlemen:**

I wish to attend your Resident Course at the Weltmer Institute, April 6 to May 8.

Name \_\_\_\_\_

Street \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

Please telegraph your acceptance of my application.

## ABSENT TREATMENT

The healers of the Weltmer Institute give Absent Treatment to patients in all parts of the world for health, adaptation, success, happiness, all human needs. There is no charge for Absent Treatment and patients may enroll with or without Correspondence Service.

### ABSENT TREATMENT CORRESPONDENCE SERVICE

of instruction, lessons, weekly reports and helpful letters of advice and Therapeutic Suggestions, is very useful, especially at the beginning of the treatment. The fee for Absent Treatment Correspondence Service is only \$5.00 per term of five weeks. Enrollment may be made by filling out the following blank. If Absent Treatment Correspondence Service is desired, enrollment should be accompanied by \$5.00, check, money order, or currency.

### THE WELTMER INSTITUTE Nevada, Missouri

Department of Absent Treatment

Dear Healers:

Please enroll me for one month of Absent Treatment with/without Absent Treatment Correspondence Service.

My Age \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_ Weight in Health \_\_\_\_\_

I Sleep Well \_\_\_\_\_ Poorly \_\_\_\_\_ My Appetite is \_\_\_\_\_

The trouble I want you to help me overcome is as follows:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

I promise to relax for treatment 15 minutes each morning \_\_\_\_\_

and each evening at \_\_\_\_\_

I enclose \$5.00 for one term of your Absent Treatment Correspondence Service, Instructions, Weekly Reports and Letters. (Cross out this paragraph if Correspondence Service is not desired.)

I promise to follow your instructions and to cooperate with you for my healing.

Yours sincerely,

Name \_\_\_\_\_

City \_\_\_\_\_ Street \_\_\_\_\_ State \_\_\_\_\_