

WELTMER'S

Magazine of

Practical Psychology

For April-May, 1935

Leading Lessons in This Issue

DAILY HEALING THOUGHTS

SELF-CULTURE

DRAMATIZING YOURSELF

OUR INTERESTING WORLD

Weltmer's Magazine Correspondence School Lessons

By ERNEST WELTMER

1. PRACTICAL PSYCHOLOGY FOR EVERYDAY
The Psychology of Gardening
2. VITALIZING DIET FOR DYNAMIC PERSONALITY
My View of Fasting
3. SCIENTIFIC MAGNETIC MASSAGE
Powerful Magnetic Treatment
4. USES AND DANGERS OF METAPSYCHOLOGY
Metapsychical Healing Powers
5. PRACTICAL PHILOSOPHY OF A FULL LIFE
Beauty and Spirituality
6. PRACTICE OF PERMANENT PROSPERITY
Man's Mastery of Fate

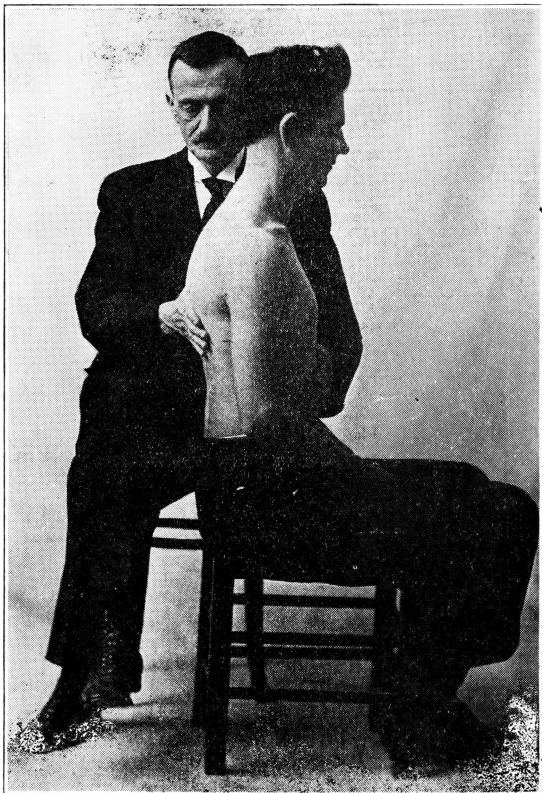


Teaching Physical-Mental-Spiritual Prosperity

Treatment of Upper Abdominal Organs

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

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



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

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

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

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

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

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

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IN THIS NUMBER

	Page
Memories, (Poem) Ernest Weltmer.....	2
Daily Healing Thoughts for April and May.....	3
Self-Culture, Sidney A. Weltmer.....	6
Teaching People to Get Well and Stay Well, J. O. Crone.....	8
Man's Dramatization of Himself, Mildred Wattles Hanford.....	9
Our Interesting World, Pierre Weltmer.....	10
The Psychology of Gardening.....	11
My View of Fasting.....	13
Powerful Magnetic Treatment.....	15
Metapsychical Healing Powers.....	17
Beauty and Spirituality.....	19
Man's Mastery of Fate.....	21
By The Way, Ernest Weltmer.....	23

A Word From the Editor

The strain of meeting payments on the Institute mortgage—and we are meeting them—with your help—Thank You—and the work of re-organizing the work of the Weltmer Institute and the presence of more patients than we have had before in a long time, have all together delayed the April issue, hence the double date. You will receive 12 issues for your year's subscription.

Send on your business. Every book you buy, every course; every good word you speak helps us to keep on helping the sick. You have been and still are being full partners in this great work, and—believe me, we are going to win! And that means that thousands—millions?—who otherwise would live sick and die too soon will live well and through many more happy years because you have vision and faith.



Memories

I know a creek where columbines
 Ring gold-lined bells in every breeze,
 From creviced bluff and hanging ledge,
 Beneath a canopy of trees.

I know a bowl beneath a bluff
 Where bubbles up a crystal spring,
 Close by a sloping mossy bank,
 Where graceful sword-ferns lightly
 cling.

I know a creek where ripples sing
 A diapason, tuneless song,
 Where morning pauses, waiting noon,
 And hangs there, starving, aeons long.

I know a pool beneath an oak
 Where giant catfish always wait,
 And perch as big as those you lost,
 Would rise for me to any bait.

I know a creek whose gravel beds
 Are shiny red as wild goose plums,
 And clean as mother's kitchen floor
 When Sunday preparation hums.

Far creeks of memories and dreams,
 And castled crags where Youth
 played King,
 Lend me your peace and healing calm,
 Once more your songs of Romance sing.
 —Ernest Weltmer.

**YOU
CAN
HAVE
HEALTH**



**YOU
CAN
HAVE
WEALTH**

Weltmer's Magazine of
Practical Psychology

**Daily Healing Thoughts for April
and May**

Man's consciousness is the measure of a man's power. So long as you live in the consciousness of the earth and the powers of the earth you will be limited by the limits of those powers even though you attain to the consciousness that enables you to use their full measure. If you can consciously claim for your own the powers of heaven, you can then transcend the powers of earth and, no longer bound by earthly limitations, you can live by the measure of the powers of heaven.

My father, Sidney A. Weltmer, used to say that some people had a calomel consciousness and therefore required calomel. Some people reach a magnetism consciousness and become responsive to healing magnetism. Some may even reach the spiritual consciousness and so respond to the power of the healing word or healing thought.

Those who are able to express the highest forms of the greatest powers are those who become conscious of the reality of God and the relation of man to God. These are they who have sought first the kingdom of God. Their powers are as limitless as their concept.

The Daily Healing Thoughts for April

are designed to increase the consciousness of man's power and man's possibilities.

Monday, April 1. Omniscient Wisdom guides us in the ways of the law.

Tuesday, April 2. God's will in the world is demonstrated in health and abundance.

Wednesday, April 3. Man lives by the abundance of God's infinite supply.

Thursday, April 4. Every true need is fully supplied before the need is known.

Friday, April 5. In the consciousness of abundance man is blessed with abundance.

Saturday, April 6. It is God's will that man should have all good things in his life.

Sunday, April 7. By the measure of man's love God's love gives life to man.

Monday, April 8. The powers of life flow in fuller streams as living wears the channel deeper.

Tuesday, April 9. The power that gives human life to flesh can easily restore that flesh to health.

Wednesday, April 10. The good that love would give to others it creates for the lover.

WELTMER'S MAGAZINE

Thursday, April 11. God's creative word still makes all things, still becomes flesh in man.

Friday, April 12. When man lifts up his thought to God, God's law lifts him up.

Saturday, April 13. When the thoughts of God fill man's mind increasing life heals his flesh.

Sunday, April 14. When man sees the divine perfection of all men he demonstrates divine power in his life.

Monday, April 15. In the work which fulfills his life man demonstrates divine purpose.

Tuesday, April 16. In the realm of spirit, law's perfect order manifests God's perfect plan.

Wednesday, April 17. Man yearns toward God and approaches his throne in every aspiring thought.

Thursday, April 18. The faith that lives gloriously is fulfilled by God's abundance.

Friday, April 19. When man finds the kingdom of God he finds perfect safety and power.

Saturday, April 20. A perfect consciousness of God affords perfect guidance and perfect manifestation.

Sunday, April 21. Conscious realization is the key that unlocks all the treasure houses of life.

Monday, April 22. A perfect thought of God brings life into perfect manifestation.

Tuesday, April 23. Man is powerful to achieve with consciousness of omnipotence.

Wednesday, April 24. All things are easy for the Infinite Father's love and power.

Thursday, April 25. God still creates man perfect, and requires only that man shall claim perfection.

Friday, April 26. Principle is always perfect regardless of faults in manifestation.

Saturday, April 27. When any prodigal son returns to the Father he finds a loving welcome.

Sunday, April 28. Every thought of power claims some part of man's divinity.

Monday, April 29. A perfect thought will bring perfect healing to anyone who thinks it.

Tuesday, April 30. I claim my share of the infinite abundance of my father's limitless supply.

—o—

Wednesday, May 1. Man is healed by the clear thought of the divine perfection of our Source.

Thursday, May 2. Healing is easy for the power of God, the Source and Principle of life.

Friday, May 3. The power of the Infinite Father is manifest in the renewal of life in healing.

Saturday, May 4. I lift up my eyes to the high hills of God's everflowing abundance.

Sunday, May 5. The power of God manifesting through me upholds me and keeps me.

Monday, May 6. God's manifesting creative principle makes and keeps me well and strong.

Tuesday, May 7. I am becoming renewed, body, mind, and soul in the life God gives me.

Wednesday, May 8. In all the ways of my life I fulfill creative purpose with the Creator's power.

Thursday, May 9. I am filled with abundance of life for my Infinite Father fills me.

Friday, May 10. The way of life in me is the way of God's creative purpose in my life.

Saturday, May 11. In my thought of Divine Perfection I invoke Perfect Principle for my healing.

Sunday, May 12. I love all others

WELTMER'S MAGAZINE

into health and my healing love for them heals me.

Monday, May 13. My life in this new day, is new life, which renews my body in health.

Tuesday, May 14. The divine order is the governing source of the order in my life.

Wednesday, May 15. The Kingdom of God within manifests in my health and prosperity.

Thursday, May 16. With passing of time, trouble passes; with new time comes new life.

Friday, May 17. In courage, man's indomitable spirit rises to welcome trouble as opportunity.

Saturday, May 18. Healing accomplished in spirit ultimately becomes manifest in body.

Sunday, May 19. Divinity first known in secret thought, will be surely revealed in life.

Monday, May 20. I use the transforming power of thought to heal by thinking perfect thoughts.

Tuesday, May 21. I heal myself of thought of disease and my body is healed of disease.

Wednesday, May 22. I wholesomely mold my living flesh by wholesome thoughts.

Thursday, May 23. I shall think only those thoughts which I wish to express in my life.

Friday, May 24. I open my life to good from without by giving out only good.

Saturday, May 25. By obedience to God's laws of life I command the powers and materials of life.

Sunday, May 26. Thoughts of divine perfection are expressed with divine creative power.

Monday, May 27. I command health of body, mind, and circumstances by thinking healthily.

Tuesday, May 28. Joyous living is

wholesome living; I will live joyously, come what may.

Wednesday, May 29. When I pray "Thy will be done" I pray for good beyond my comprehension.

Thursday, May 30. I shall live by the sweet law of love regardless of the actions of others.

Friday, May 31. Living by good thoughts, I am invincible with the power of God.

—o—

OUR INTERESTING WORLD

One inch of rain on the corn belt of the United States at the critical stage of the growing period is worth \$400,000,000, and this inch of rain on a single acre weighs 113 tons. The average annual rainfall of the United States is 27.6 inches and falls from an average height of 7900 feet. It would require a three horse-power engine on every acre working day and night to raise this water to that height.

—o—

Water now comes in two varieties, just plain water, and heavy water. Heavy water was discovered in the United States in 1931. It occurs in slight traces in ordinary water and may be separated by electrical and other means at a cost of \$5,000 a quart. It has been proved to be poisonous to some animals, not effecting others, and recently a Norwegian scientist drank some to test its effect on man. He is still living, but at a cost of \$5,000 a quart for heavy water most of us will stick to plain water.

—o—

Theatre-goers who in the near future see the film "Becky Sharp" will also be seeing a new process in color photography. The cameras used to film this picture required four men to each to operate them and they took three films with each camera, one film for each primary color. These three films were later all transferred to one film having all the colors and which may be used in an ordinary movie projector.

The Essentials of the Weltmer Philosophy of Abundant Living

Compiled From The
PHILOSOPHICAL MASTERPIECES OF
SIDNEY ABRAM WELTMER

by MILDRED WATTLES HANFORD

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Self-Culture

The first question of the ego is, "Separated from everything else, what am I?" "Related to everything else, what am I?" Man is both separated from and related to all persons and things, and in order to know himself he has to have a knowledge of what his separateness and relationship means.

Self, as we comprehend it, is man's complete personality. It is that which enables man to discriminate himself, the "I", from that which is not himself, the "not I." Individuality is the potential man. The amount of the development of the individuality of man constitutes his personality. The completeness of self is individuality plus personality.

As each self, each personality, acquires knowledge each self wants to know how to use that knowledge, and in learning how to use what he has acquired in the way of objective knowledge the self cultures itself. Man is said to culture his mind and cultivate his thoughts, and they mean the same. Man knows how to pull the weeds out of a garden patch better than he knows how to get the weeds out of his personality.

In his attainment of culture man must realize that culture and education bear the same relation to each other that wisdom and knowledge bear to each other. Education is the accumulation of objective knowledge that is acquired by coming into contact with

the things in our environment. Culture is the use man makes of the knowledge that he has gained. Knowledge is the accumulation of facts and experiences. Wisdom is the proper arrangement and use of the facts of experience. Thus culture is synonymous with wisdom, for it makes use of knowledge that man has gained in his walks through life.

The greatest light that can spring up within the culturing self is the conscious desire to know. When man consciously knows that he wants to know things, then he is beginning to awaken and he is beginning to discern the light that resides within him. He can not take that which someone tries to force upon him. He does not learn to make his own anything which he is told he must do. If he gets it at all, he receives it only as a detached part of himself. It comes to him as a performance of a duty or an accomplishment of a task; and in order to know it he must want to know and when he honestly feels that spirit of desire for knowledge within him, he is getting light from within.

The first steps in self-culture should be to eliminate the "not I" self, and then use the knowledge that he possesses to gain more knowledge. All philosophies teach what the self has to do with what it already has in order to get what it has to have. Jesus teaches that the man who is not willing to give up his life in order to find it, is not worthy

of the kingdom. If he is not willing to lose his life in order to find it, if he counts anything of such value that he would not willingly give it up for the greater view, he is not ready for the spiritual blessings, or culture. If a man on a mountain wishes to see another man on a plain he has to go to that man. So he has to leave the mountain behind him. He can not take it with him. So in order to gain the spiritual life, the cultured life, the life of the "I", man must climb to higher spiritual realms to gain his soul. He has to leave his "not I" self behind him in order to reach this "I" self.

To know a thing is the only way the mind has of owning anything, and the real self, the "I" self knows everything. The man who wants to make himself conscious of this greater knowledge, conscious of the completeness of every purpose, will find that purpose is constantly expressing itself to him in its increasing power. That which is my own is all there is of good, all there is of power and all there is of happiness and health. This is mine, that is yours. But unless man can make himself conscious of it, unless he can bring himself to that place where he can express all of this health, success, and happiness, it is not his in consciousness; he has not arrived at the full consciousness of his "I" self.

Primarily, man receives all of his conception of things out of his own nature and environment, and unless he is conscious of his "I" self he gets wrong conceptions. Man, however, does not need to be affected by all that is presented to his observation; he does not have to yield to this or that pressure. A man acts according to what he believes. When he feels he is in the clutches of adverse circumstances and conditions he is dominated by that to which he yields. Man has the power to choose what he shall think and how he shall act, and he can choose to think and act the "I" self, the cultured self that will bring him the blessings of life.

The Christ idea of man's education is

for man to get a conception of God's intelligence, and then a conception of man as God's child. Then man possesses all power—he is capable of manifesting perfectly all perfection as soon as he realizes his capability to attain all perfection.

Man is capable first of loving those who love him. Then he finds himself capable of loving thousands and thousands of persons and things he meets in life. He finds himself capable of loving anything that lives because he has grasped the idea of life as being a part of the universal plan which is not capable of being separated.

The power for man's use lies in man and becomes active when it is used in accord with the purpose of man's existence; and man's existence as far as man is concerned, is to serve his fellowman. That is the central teaching of Jesus. Man must, when he is serving his fellowmen, enable the man whom he is helping to discover in himself something new, something greater than he has ever before dreamed he possessed. He must make that man able to express his "I" self. That is true human service. And unless he can do this he has failed.

Man finds in the silent chambers of his higher, better self all the material with which he will have to work, all of the wisdom he will ever be able to use; all the power that can ever come to his hands; and so when he fails occasionally, it only means he has to seek again his "I" self until finally he brings it into full manifestation. And as he gains that demonstration of the "I" self he is gaining self culture, for he is gaining real knowledge and putting it to use.

Self culture then, means the proper use of any faculty which this "I" self possesses. He sees it in the recognition he gives to the rights of others. He sees it manifested, and he manifests it himself in social, business, industrial and professional life. By education man can know what he may become; by culture he may become that which he is divinely appointed to be.

Teaching People to Get Well and Stay Well

By J. O. CRONE

You can't cure people by law or sympathy. You must teach them how to think and live.

The Weltmer Method of Healing is a natural way to get well. When a child falls down and hurts himself, no matter where the hurt is located, he will use his hands over the part that is hurt. He will hold his hands there or rub the injured part. This shows the hands are used in a natural way to get relief.

So many people say they haven't time to relax. You take time to eat and sleep, why not take a rest period once in twenty-four hours?

Half the people are sick and the other half are getting ready to be sick. Why? Because they haven't learned how to help themselves. For one thing, they haven't learned to relax.

If we could get people to drink more water and breathe more fresh air, which is free, costs them nothing—and it's the only method by which man can eliminate the poison from his system and develop red blood throughout his whole body—they would get well.

I was treating a lady at the Institute who was improving nicely. Her husband was with her but after about a week, he was called home. His friends at home asked him how his wife was getting along. He told them she was getting along fine, couldn't be better.

They inquired, "What does that man, Crone, do; how does he treat; what does he give?"

His answer was, "Wind and Water."

Deep breathing will reduce high blood pressure; it will raise low blood pressure. This shows how essential it is to breathe enough.

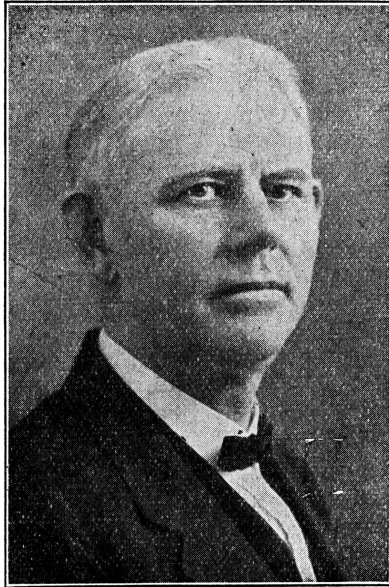
For a man to make a success of this work he must love his neighbor and that means tend to his own business and love his work, make it play, and he will succeed. In order to make a success a person must put his whole soul in whatever he is trying to do, he must get interested in it. None of us do all that we can do, if only we can forget self.

The trouble with many of us is we have too many bad habits. The worst habit we have is unloading our troubles on our friends.

Many people come here who seem to be too anxious, in too much of a hurry to get well. As a usual thing nature works slow. It takes God 100 years to grow an oak tree, but he can grow a squash in 100 days.

One thing we have learned is not to tell a person there is nothing wrong with him. There is something wrong or he wouldn't come here. Don't tell a person he can't get well. There is no disease that the Weltmer Method of Treatment will not relieve. We don't cure every person, but we relieve lots more than any other method because this is a natural way; it's nature's remedy all the way through. We assist nature.

A boy had a pup. They lived on a farm. He heard a noise one morning and he went out behind the house to
(Continued on Page 27)



J. O. Crone

Man's Dramatization of Himself

By MILDRED WATTLES HANFORD

Man likes to dramatize himself, even though he emphatically says "No." And every person does it to some extent, regardless of the fact that he thinks he does not. When he imagines himself doing some certain thing and persistently keeps on imagining himself doing it, he is silently but nevertheless dramatizing the thought, which may sometime manifest itself materially. Many of the events and situations that come to man in after years are outcomes of his childhood's or youth's dramatization.

Man's dramatization of himself is simply "play pretend." The dramatizer takes some real desire or some fancied situation and enlarges on it in his mind so that often it manifests itself in reality. Of course, any thought or situation that is strong enough for a person to desire to "play pretend" has a strong emotional content, which fact makes the dramatization much stronger, for man's emotions are usually the strongest and least controllable part of himself. This strong emotional dramatization can not help but draw to it complementary thoughts, and the two together finally bring about materialization of the idea.

The greatest dramatizer is a child. His vivid imagination can encompass anything, and his acting is entirely unconscious and spontaneous. His mental processes are usually followed by active materialization in the form of "play" and he goes into this "play" with his whole heart, soul and mind. It is very real to him while it lasts and this very element of reality in the mind can not fail to bring to himself complementary thoughts that would assist in the final demonstration of his desire. Since a child usually dramatizes his deepest desires, those desires in later years are nearly always gratified, or can be so if the person seizes the chance,

when it comes. Of course, the largest proportion of childhood's representations come to naught, but those that depict his real desires are rarely left unmanifested.

Perhaps one of the best illustrations of the result of a child's unconscious dramatization, and this one had an immediate demonstration, was that of Joseph Hayden, whose love for music could not be hidden. His parents were fair singers and often sang while the schoolmaster accompanied them on his violin. One day when his parents were singing the "Folksongs," Joseph, then only six years old, took two sticks of wood, using one for a bow and the other for the violin, and sitting on a stone bench, pretended to accompany his parents. His perfect time and competent handling of the "bow" attracted a cousin's notice, with the result that Joseph went home with him, and his musical career began. Thus the boy Joseph unconsciously dramatized himself into the career that he most wanted to pursue.

In this incident there is a lesson for the adult who wishes to use the dramatization method to lead him into health, wealth, fame or any other condition he desires. Joseph's desire for music was part of himself—so must the adult's desire be part of himself. This involves the emotions, which always have to find outlets. In Joseph's case his emotions were expressing themselves by imitating the master playing the violin. So must the adult allow his emotions to have play—and see to it that that play is on the constructive order as Joseph's was.

Before going further in the consideration of how man can dramatize himself, there must be an understanding that thought is the basis of all action and that the dramatization of the emotions aroused by the thought may be

(Continued on Page 28)

Our Interesting World

By PIERRE WELTMER

The job most involving "millions" is Boulder Dam. All calculations were in millions; millions of cubic feet of concrete were set; millions of tons of sand and gravel were used; millions of cubic yards of rock had to be taken out; the dam will back up 3,000,000 acre-feet of water and will irrigate 2,100,000 acres of land.

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According to data compiled by the Harvard Seismograph stations the earth does not deserve the title of "terra firma." Very delicate instruments by which tremors of the earth are recorded show that at no time is the earth still. The instruments are so sensitive that a dynamite blast ninety miles away was recorded as a small earthquake.

—o—

A prominent New York surgeon has devised a way by which mathematics can be used to determine before a child is born whether it will have congenital dislocation of the hip which is caused by the insufficient growth of the hip-sockets to hold the hip-joints in place. This method requires an X-ray of the child's pelvis, and then by application of a mathematical formula any deviation of the joints' sockets from the normal may be computed.

—o—

According to Dr. Henry Norris Russell, one of the United States' most prominent astronomers, the earth is doomed to become like Mars, due to the rocks of our planet being oxygen-hungry. Fact tells us that the rocks of the earth's crust have already absorbed two-thirds of the oxygen supply and that the process is going on inexorably. But we of today have nothing to worry about because the process is a very slow one and its culmination is millions of years in the future.

—o—

A sound amplifier has recently been developed that is capable of amplifying

sounds ten thousand billion (10,000,000,000,000) times. The inventor figured that if the purring of a New York cat were fully amplified it could be heard as far away as San Francisco without aid of telephone or radio.

—o—

For years dinosaurs have been unable to rest in peace and this disturbance still goes on. One of the biggest fossil beds ever found was unearthed last summer. It contains what is thought to be as many as twenty skeletons in a spot that was evidently the drying remnant of a prehistoric water hole. It will take three years of careful work merely to sort the skeletons.

—o—

The now commonplace metal, aluminum, used to be so rare that it cost \$36 a pound, and in Napoleon's time \$545 a pound. The cost was high because of the difficulty of extracting the metal from the ore. The very tip of the Washington Monument is made of aluminum; it weighed 100 ounces and cost \$225 at \$36 a pound. That was fifty years ago; today aluminum costs only twenty cents a pound.

—o—

Carbon in combination with other elements has over 250,000 compounds. There is no one person in the world who alone knows all of them though many chemists know a good percent of them. The compounds of all the other elements total 25,000, just one-tenth of the number of carbon combinations. We can readily see what a place of importance carbon has in our lives.

—o—

Recently, when workers were excavating for a new municipal building in Mexico City, they unearthed only a few feet beneath the ground an ancient Aztec temple that had been buried for 800 years. Operations were halted and archaeologists carefully cleared the ruins so that they may be studied.

Practical Psychology For Every Day

THE PSYCHOLOGY OF GARDENING

I. WHAT HAS PSYCHOLOGY TO DO WITH GARDENING?

1. Gardening is much more than merely digging, planting, cultivating, and harvesting. These are merely phases of the labor of gardening. Gardening is far more what the gardener thinks about it, his plans, expectations, frustrations and realizations and the part that these various experiences play in his personality than it is the work with the soil, the seeds, and the tools. Gardening is very largely a matter of psychology.

2. If I were to grow flowers and vegetables for profit I would never reap any real satisfactions from my gardens. They all cost more than they are worth. One year I grew potatoes, worked very hard preparing the soil, cultivated them carefully, picked all the bugs off—buckets of them—and when I came to harvest my crop I found not one single potato big enough to use and the yield did not amount to as much as the seed I planted. My gardening has been generally unproductive, but even though I were to double any yield that I have ever got, it probably would not pay for my time, I probably could buy more from professional growers than I could grow.

3. I have already told of the benefits of exercise in gardening. While physical exercise is very beneficial, the psychological benefits of gardening are far more important. There is something in every man, and especially in the female of the species, that demands contact with the soil. No person can find adequate substitutes for the digging and planting and all that goes with gardening. Gardening satisfies a deep age-old yearning for primitive relations with the environment. Furthermore, gardening gives any really intelligently interested person an opportunity to exercise creative ability.

II. WHAT OF PLANNING IN GARDENING?

4. When I have time for it, I plant garden all winter. I have had more pleasure, with some gardens, out of gardening from November to March than I have out of the same gardens from March to November. I like to make a scale drawing of my ground and then plant everything on paper, experimenting and changing until I get it just as I want it. The catalogues all give planting times and the time required for maturing garden crops; they give the height and blooming period of different flowers, and magazines and books give helpful suggestions about arrangement and landscaping. If I ever have a garden that produces half as many vegetables or a third as many flowers as I grow on paper it will be a world-beater.

5. I can recommend to every amateur gardener—and of course that is the kind I am writing for—intensive planning both for its own sake and for the result it gets with the garden when it is planted. Properly planned flower gardens will never be without bloom from the earliest spring to long after frost. A well planned vegetable garden will yield food from the time the winter onions are first ready to pull to the time when the ground freezes so hard that parsnips can no longer be dug. Furthermore, by proper interplanting every part of the ground can be made to yield constantly and produce several crops in a season. Planning alone will get such results.

III. WHAT ARE THE PSYCHOLOGICAL VALUES OF PLANNING?

6. I have already suggested some of the psychological values of planning. One of the most important is that of feeling the full creative value of work. Creation is always a spiritual process. The nearest conscious approach is

imaging, purposing, and planning. Physical actions are never creative and the gardener who follows a routine or who gardens as his father did, never knows the thrill of creative action in his gardening. He may do all the work, buy the seeds and own the land but he still does not have the full joy of possession that spiritual self-expression through the repetition of new plans and the execution of those plans alone can give.

7. Planning develops orderliness. To be orderly in gardening will not make one orderly in other things, still it will suggest general orderliness and it will favor the development of orderly habits. I am not suggesting that the garden should be formal, exactly laid out by rule; I am merely pointing out that balance and order, even an orderly disorder, are very important to the appearance of all gardens. My best vegetable garden was arranged in orderly beds with paths that I could use right after a rain when it is easiest to pull weeds or to transplant seedlings. My flower garden is arranged to look informal and yet to bloom in all parts at all seasons. A planned disorder is the finest order in a flower garden.

IV. HOW CAN INTEREST BE KEPT UP?

8. One of the surest ways to lose interest in anything is to neglect it; one of the surest ways to build and maintain interest is to take care of it. If you wish to keep up your interest in your garden, give it constant care. Five minutes a day of intelligent attention is better than a whole day every week or so. When any plant has passed its prime it should be removed and another put in its place. Dead leaves should be removed and of course weeds should never be allowed to start. Cultivation should be constant and paths and borders should be kept in good order. The gardener who gives proper care to these matters will never lose interest in his garden.

V. HOW CAN GARDENING BUILD PERSONAL IDEALS?

9. It is obvious that there are many elements of gardening which contribute to creative idealism. You are developing personal ideals when you plan and carry out your plans by your own efforts. You are learning to express and fulfill yourself. You are developing a consciousness of the oneness of all life and your power to mold life. You are developing concepts and ideas of beauty both in form and color.

10. There is still another way in which gardening may become productive of high ideals of a social nature. Every gardener likes to share his experience and he usually is tempted to compete with his neighbors. He tries to raise the biggest vegetables and fruits or the most beautiful flowers or even the biggest flowers. If you can resist the temptation to compete with your neighbors in gardening you will develop a social consciousness that will enable you to be more tolerant and truly fraternal in your attitudes and relations. If you must compete, then compete with the bugs and the weather and the difficulties of the soil. Set up your ideals of achievement and then overcome the natural difficulties that hinder their attainment. Don't let your gardening become a matter of personal comparison and competition.

11. In gardening as in everything else, you express yourself in all that you do. In the degree that you are able to make that self-expression, independent and self-sustaining, you not only develop a better relation to your fellows, but you grow in grace with your Maker. I know a man whose garden is his church and whenever he is worried or disappointed, or feels that he has lost touch with God he goes to his garden as to a holy place and there soon finds himself again in communion with the Most High.

Dieting for Dynamic Personality

MY VIEW OF FASTING

I. WHAT IS FASTING?

1. Fasting may consist in abstention from all food and drink, from food alone, or from some particular food or foods. Thus, there is a fruit fast in which only fruits are eaten, a milk fast in which only milk is taken, and all degrees and grades of fasting. In this lesson I am referring only to complete abstention from food.

2. Fasting should never include abstention from liquids. Water to the extent of 75% of the living tissues is necessary to the life processes. When this portion of liquid is reduced it is dangerous to health and life and permanent injury to the living protoplasm may result from severe drying of the tissues. Abstention from food is comparatively unimportant and may be greatly prolonged.

II. WHY DO SOME PEOPLE FAST?

3. There are a number of reasons for fasting, some of them probably very good, some of them undoubtedly very bad. A short fast for the resting of the digestive organs or for the elimination of food poisons may be beneficial if properly conducted. To miss an occasional meal or even to miss meals for one or more days occasionally may be very helpful to the digestive organs, especially if they are sick or have been overtaxed.

4. The health importance of fasting is indicated by the common loss of appetite in many disease conditions. The loss of appetite is a natural measure for cure, not merely the result of a depressed vitality and activity. Loss of appetite usually indicates that food would be objectionable and sometimes harmful and it is a very good rule to eat only when hungry (this does not mean necessarily to eat every time you get hungry.)

5. Another reason for fasting is the desire to reduce weight. It will certainly have this effect but it may lead to im-

proved digestion with the result that presently more weight will be gained than has been lost.

6. Some people fast as a religious discipline or for the purpose of increasing spiritual expression, or sharpening the wits. If fasting is difficult and it is carried through in spite of difficulty, the self discipline and training in self-control that fasting under such conditions entails, may be very stimulating to the mind and give a great deal of emotional religious satisfaction. There may be an apparent temporary sharpening of the wits but if the experiment is prolonged it will be seen that with the decline of vital energies there is a loss of mental power and the final result is bad.

III. WHAT ARE THE CONDITIONS OF SUCCESSFUL FASTING?

7. The chief conditions of successful fasting are both physical and mental. I shall describe the mental conditions first because they are the more important. To be successful in fasting it is necessary that you be thoroughly sold on it and enthusiastic for it. You must believe that it is proper for you and you must fully expect the good results you desire. You must have such positive faith that you will carry out all the conditions of the fast with pleasant anticipation and with no feeling of hardship and rebellion.

8. Of the physical conditions necessary for fasting the most important is active bowels. The bowels must not only be clean at the beginning of the fast but they must be active throughout its duration with at least one free movement every day. The bowels are organs of excretion into which a great deal of material is discharged from the blood and if that material is not removed regularly and completely it will be reabsorbed and poison the system, causing headaches and weariness.

9. Other conditions of importance are strong heart, plenty of sleep, no over-strain of the vital or nervous powers. It is especially important that no great strain shall be put on the heart during a fast.

IV. WHAT ARE THE DANGERS OF FASTING?

10. The risk of injury to the heart and of starvation of the nerves are the chief dangers of fasting. The heart is one of the first organs to be affected by the fast. It works constantly and it has very little reserve in its muscles. If the blood is lacking in food, the heart is soon starved and weakened. Other muscles have an opportunity to store a considerable supply of reserve food and they can draw on neighboring fat when that reserve supply runs low, but the heart is not so situated. If the heart is at all weak, a fast may be very dangerous.

11. Nerves store reserve food in their cell bodies. When this reserve is depleted the nervous energies run low and when it is exhausted the nervous energies are exhausted, with a state of general weakness. When a fast is undertaken by one who has low nervous reserve, the meager nerve energies are rapidly used up and the blood does not restore them. Thus, fasting may injure a person with depleted nerve energies and cause serious injury to the nervous system and brain.

12. Many persons are emotionally and mentally profoundly disturbed by physical discomfort, and fasting leads them soon to a sense of anxiety and anxious worry. With people of this type, fasting may be very dangerous. I have seen a nervous woman rendered almost insane by a three-days fast. Any effort to have prolonged that fast would have been extremely dangerous.

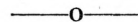
V. WHAT IS YOUR ADVICE IN REGARD TO FASTING?

13. I think everyone should have a skillful and thorough physical and men-

tal examination before undertaking a fast. Amateur fasting on the basis of an article in a magazine or even a book on the subject may be extremely dangerous. I have fasted at various times and my own experience as well as my observation of many others is the basis of this opinion.

14. Under proper supervision fasting may give good results in indigestion and other digestive disorders, it may help to bring about elimination of tumors and other abnormal accumulations, it may become the basis of self-discipline and self-development, especially along metapsychical lines. I deplore the examples set by Ghandi and others who have been given great publicity because of their fastings, and I warn our readers that unless they are sure that they have equal spiritual powers and development that they should not undertake to follow such examples.

15. The spiritual powers and emotional control have a great deal to do with the outcome of fasting. As I have indicated in the beginning, the mental attitude is most important, but even more important is the spiritual development. If you undertake fasting without supervision, make your fast short, avoid extremes, be sure that you keep up good elimination and that you have the right mental attitude throughout the fast. In this as in all other self-cultural measures be sure that your objective is worthy of the effort and that you are worthy of the results you seek.



TERRORS OF TELEVISION

Since seeing many of the more famous radio stars in the movies I dread the coming of television. It is bad enough to hear the simpering sisters, the terrible tenors, the callous comedians, and the narcissistic announcers, but if we have to see them too—

The time when the slang phrase "So what?" is most appropriate—when a radio announcer tells his name.

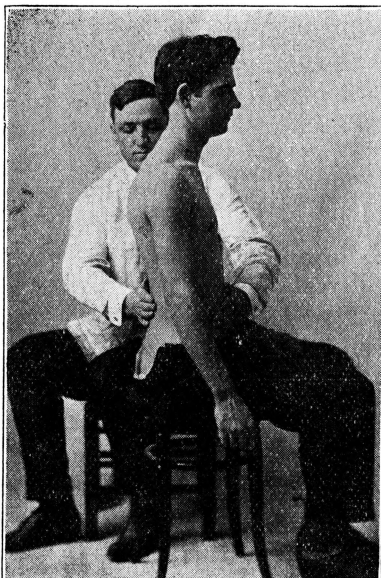
Scientific Magnetic Massage

POWERFUL MAGNETIC TREATMENT

I. WHAT ARE THE SOURCES OF MAGNETIC POWER?

1. Magnetism is an almost direct expression of vital creative power. Ultimately, all magnetic healing power is creative power but practically, it may be derived from either physical or spiritual sources.

2. This lesson deals with the magnetism given to the patient by the hand in Magnetic Healing. However, the personal magnetism which results from the organization of the thoughts, feelings and activities, has an important bearing on the expression of healing magnetism and an even more important bearing on the patient's reactions to it. A magnetic personality makes healing magnetism doubly powerful, while the lack of personal magnetism may hinder healing response even though the healer has a very fine healing consciousness and expresses great healing magnetism.



II. WHAT FACTORS GOVERN MAGNETIC POWERS?

3. The state of health may influence physical magnetism, although sometimes a healer who apparently has poor physical health may still have great magnetic power. On the other hand, I have seen people who were big and strong and in good physical condition who had very little magnetism.

Magnetism may be only a special form of nervous energy, but apparently it is more than that. Healing power is universal in all living things. Not only are all living creatures capable of heal-

ing themselves, but this healing power appears in all forms of their living tissues. The power to heal others is peculiar to the human race because man alone has such tremendous excess vital power. Magnetism is only one form of the healing power. Its organ of expression is the nerve-endocrine system; its chief outlet is that chief organ of active nervous expression, the hand.

5. The most important factor governing magnetic power is consciousness. I have had several questions from students of these lessons who desire to know how to give powerful magnetic treatments. Those questions led to this particular lesson. I trust these students especially, and all other students who are interested in the practice of Magnetic Healing will take this statement seriously and realize that I mean exactly what I say, that the most important factor in the development of Magnetic Healing power is

the consciousness with which it is developed.

6. The greatest magnetic power will be expressed only when it is expressed with the consciousness that its source is the creative power in which life and all other power originates. When you learn to give Magnetic Treatment with the consciousness that you are using creative power, fulfilling the purpose and plan of God, you will heal with maximal energy.

III. HOW IS MAGNETIC TREATMENT GIVEN?

7. In response to your patient's need, you place your positive hand, that is, the hand out of which you give the strong current of magnetism when you undertake to establish a circuit, on the back with the negative hand opposite and the affected part between the two hands. (See the illustration). This is merely the position for giving the magnetic treatment; the treatment itself depends upon your intention and your consciousness and your skill in controlling the powers of your life.

8. With the hands in the position described, apply the formula "Every power of life that I can give to you and every power of God that through me can come to you, I give to you now through my hands for your perfect healing." Feel that you are drawing on all the reserve powers of your body, mind and spirit. Give out those powers through your right hand with a definite intention and purpose that they shall have some certain effect on the patient's body.

IV. WHAT IS THE USE OF HEALING INTENTION?

9. The healing intention is most important. You must think clearly what effect you desire to produce and you must make that intention as strong as you can. You must feel that your intention is a powerful one. You must have your thoughts so clearly in mind that you can not think of anything else.

10. Now give yourself out through your hands and make yourself an empty channel through which the power of God can flow. (This is explained more fully in the new book "Magnetic Healing and Suggestion Therapy.") Follow these instructions and you will give a powerful Magnetic Treatment.

V. HOW IS THIS LESSON BEST LEARNED?

11. No amount of study of the lessons men write will master the principles of this lesson. There is only one form of study that will teach you how to do this or anything else that is to be done; you learn to do by doing. You will not be able to understand this lesson, you will not really know what I am writing about until you try to do what I tell you how to do.

12. You can go through the motions with anyone who will let you put your hands on him, but going through the motions is not enough; you must have a patient who has come to you for help; you must feel a real call to service and respond with the consciousness of power to serve. Only in this way can you learn the lessons I am trying to teach.

13. Please note that it was with careful intention that I said that you must have a patient who has called on you for help. You can never give the full power of the Magnetic Treatment when you have solicited the patient, when he is merely allowing you to treat him because you wish to or to end your insistence. In fact, you should never treat except when the patient himself asks you to do so. This is a necessary condition of successful and powerful treatment.

14. If you wish to become a powerful Magnetic Healer, give Magnetic treatment only when there is a real need and a call on you by the sick, and then, give all the power that your patient needs; never withhold any power that you can give when you answer the call to service.

—o—

How About It, Wife?

"Why was Adam like a radio?"

"Because they took part of him and made a loud-speaker."—V. P. I. Skipper.

Uses and Dangers of Metapsychology

METAPSYCHICAL HEALING POWERS

I. WHAT IS THE ULTIMATE HEALING POWER?

1. We can hardly give too much attention to the nature and the source of the healing power. These lessons rarely get very far away from that subject and they frequently return to it. This is necessary because there are so many factors in life which divert the interest and which create an anti-therapeutic attitude that is obstructive and even destructive, which must be counteracted by frequent reminders and repeated suggestions.

2. The ultimate healing power is the power of God creating. The healing principle is as fundamental and universal in manifestation as creation itself. In fact, the healing principle is the principle of creation. (The restoration to normal of anything that has become abnormal is in reality a true creative action. So far as creation is concerned, there is no time and the restorative process is as new to creative wisdom as the original creative process.

3. Furthermore, creation is continuous. We must not think of creation as accomplished and the creative forces as then withdrawn from the creature. The Creator is continuously creating every creature. As there is no beginning in creation, even though there may be to temporal observation, beginnings in manifestation, so there is no ending in creation. Creation is a process of creative embodiment and establishes an endless relation between Creator and creature. The creature is the place and time of creative manifestation, creative action—as we think of God as King, the point of creative expression in the creature is the Kingdom of God.

4. The continuous creative action in the creature is the ultimate source of human power for all the phenomena of healing, as all other phenomena of existence are due to the continued mani-

festation of the original creative power. At that level of manifestation at which healing occurs, creative action is to human observation a metapsychical power.

II. WHAT IS THE LAW OF HEALING?

5. Creation is abstract in the realm of principle, beyond the realm of space, time, and matter in which space and time become manifest. Its law is the meaning of the creative Word, the Principle of creation.

6. Manifestation is in material form which is always subject to space and time. Abnormality can occur in manifestation; no abnormality can occur in creation. As man is, as you are, in creation, you are perfect as the Father in Heaven is perfect, and no imperfection, no abnormality can ever come to you. This is the creative reality of you: the Image of God, no less perfect than God. It is not in the realm of creation that sickness occurs and that healing is needed or possible. Abnormality occurs in the realm of manifestation.

7. The law of the realm of spirit is the source of manifestation but manifestation is subject to the conditions of the realm of space and time and matter their embodiment. There are, therefore, two laws of healing, the law of the spiritual realm of divine perfection, and the law of the material realm of related manifestations.

III. HOW MAY WE EMPLOY THE LAWS OF HEALING?

8. The laws of the spiritual realm need only to be recognized to be employed. We can neither command nor apply with purpose the laws of God in the realm of creation. Furthermore, we have no need to do so for these laws are powerful with creative purpose and need only to be accepted to manifest with full power. So far as the spiritual

law of healing is concerned, we need only to pray, "Thy will be done."

9. We employ the laws of healing in the realm of manifestation by learning to obey God's laws of life. This is a much bigger undertaking than might appear to those who have a mistaken notion that human life can be reduced to a simple formula. God's laws of life are exceedingly complex and they govern every phase of existence. The laws of hygiene, of diet, of exercise, of psychology, of manipulation, of suggestion, of chemistry, of physics; in fact, the laws governing all the processes and relations affecting human existence are of direct or indirect importance to healing. Of course, I am not referring to the statements of opinion and knowledge that man sometimes presents as laws of life; I am referring to those real laws which these statements may or may not express. The laws of life must be discovered, obeyed, co-operated with, and applied with constructive and powerful purpose as each case requires.

10. The ways of dealing with the two groups of the laws of healing are very different and each must be dealt with according to the conditions of its respective realm.

IV. WHY IS HEALING POWER METAPSYCHICAL?

11. The physical or sensible powers are those which are manifest and organically interactive. They are effects and their appearances or products are phenomena. Conscious experience and all that is truly available through conscious expression, is phenomenal. Cause is ultimately of the spiritual realm, not of the material and phenomenal realm of experience.

12. The meeting point of the realm of Spirit, Cause, and the realm of matter, effect, phenomena, experience, is the metapsychical realm. It is in this connecting realm that creative power becomes healing power and it is in this realm that we must learn to command

and to control the employment of healing power.

V. HOW MAY METAPSYCHOLOGY PROMOTE HEALING?

13. So far, we approach the metapsychical realm only by the bungling methods of occultism, mediumism, suggestion, metapsychology. For different healers different methods work best. For the person with a mediumistic tendency, partial mediumistic development is best. For a person who is very suggestible and with strong intellectual interests, suggestion and metapsychology are best. For the person who is interested in the mystical and who is addicted to occult thrill-seeking, the ways of occultism are best. For those rare souls with true religious interests and capacities, the religious method is best.

14. If you know which method most truly appeals to you, and if you desire to develop maximum healing power, spend some time each day in the cultivation of the healing consciousness by the method you choose. I had one student who spent one hour each day for six years in meditation and metapsychical self-development for the purpose of developing the power in instantaneous healing. By the end of that time she had developed a marvelous healing power.

15 Fortunately it is impossible to give a simple formula that everyone can apply with assurance of success. If such a formula could be given and healing power could be developed without truly having been earned, if man could get something for nothing in this realm, he would too often take advantage of such a possibility and healing would deserve the opinion that the thoughtless and the ignorant too often hold of it. Fortunately, healing power must be deserved, earned, by devotion, consecration, and through metapsychical unfoldment. If you wish to be a true healer and you are willing to

(Continued on Page 27)

Practical Philosophy of a Full Life

BEAUTY AND SPIRITUALITY

I. WHAT IS THE REASON FOR THIS LESSON?

1. This lesson is the outcome of a remark in Rogers', "A Student's History of Philosophy." He says, "The Shackles of the Church fell from their minds, and they turned back to the past with a passionate delight. A civilization sprang up which, as opposed to the religious civilization of the Middle Ages, was definitely pagan in its spirit—pagan not only in its love of beauty and literature and its delight in living, but also in its frank sensualism and egoism. The whole scale of values was shifted. Men cared more for an old manuscript of the poets than for the prophets and apostles; for a Greek vase or statue than for temperance and holy living. A new zest for all that was human and beautiful found expression in a great period of artistic creation."

2. There is at least the distinct implication in this quotation that the love of beauty is in some way opposed to the love of the Christian Church and that appreciation and cultivation of beauty are opposed by the Church. It would appear that the love of beauty is pagan, that is, Non-Christian. Since to most of us there is a close connection between Christianity and spirituality. I have thought it worth while to make some inquiry as to the possible connection between the spiritual and the beautiful in our lives.

3. It appears to me that the yearning for the beautiful is a fundamental and natural trait, while standards of beauty vary with the times and the places of their culture. Not only is the yearning for beauty universal; I believe it is one of the most important and potent factors in personal and racial development.

II. WHAT IS BEAUTY?

4. As I said in paragraph three, there appears to be no fixed standard by

which we may judge the beautiful. I am not attempting to set up such a standard now.

5. While we generally think of beauty as an attribute of various objects of observation, a little inquiry into the matter will show that this is only partly true, that in the main "Beauty is in the eyes of the beholder." Things that appear to one person or one race beautiful appear ugly to another person and another race. The same object may at one time appear beautiful and at another time ugly to the same person. There is no fixed standard of beauty as there would be if beauty were a quality of things. There must be however, some element of beauty in objects themselves for no less a philosopher than Plato held that beauty is an expression of a principle of the existence of things.

6. The discovery, definition, and determination of beauty and the classifications of things beautiful, are problems for psychology rather than for art and the sciences dealing with objective things. Beauty is a phase of experience and the beautiful is that which is associated with and the object of this experience. Experience is always a personal internal matter, depending mainly upon conditions of the experiencer and in only minor degree upon the objects of experience. Furthermore, experience never exactly represents or imitates its objects; there is nothing outside of experience like the experience of it and experience is so peculiar to each experiencer that the reason why men (and probably other creatures having experience) agree on the natures of objects is that they are so much alike that their experiences are much alike. In so far as experiences differ, objects of experience apparently differ.

7. It is obvious that beauty, which is a phase of experience, must depend up-

on conditions of experience and only in so far as external objects influence experience in the particular way to cause the experience of beauty, can they be said to be in themselves beautiful. Since men in general derive the experience of beauty from certain qualities of objects, these may be in a sense considered sources of the experience of beauty and the objects presenting them, in themselves, beautiful.

III. WHAT IS BEAUTIFUL?

8. Those qualities of objects apparently most frequently associated with the experience of beauty are symmetry, color, balance in proportions, harmony, usefulness, honesty, and adequateness. These qualities are commonly associated with experiences which are pleasant but in which the pleasure is only a background of feeling rather than a vivid direct sensuous satisfaction. Esthetic pleasures are usually associative: for instance, adequateness leaves the observer at rest, usefulness revives a general impression of success from effort in relation to the object, symmetry ultimately touches the satisfactions derived from the possession or contemplation of a well proportioned body, etc.

9. In other words, those objectives which have been found useful and productive of pleasure in sensory and motor contact, memory, thought, and contemplation of them, are to us beautiful after we have had enough experience to build up a general pleasant feeling attitude toward them. Because the experiences of people are very much alike, as I have already pointed out, there has grown up a general attitude toward many objects and the appearances of these things have become so standard that we have established norms of beauty for many things. Of course these norms are good only among people who have similar relationships and experiences. Fortunately there is enough variation in personal standards of beauty for all people to get a chance

to marry, although beauty is one of the important considerations in mating.

IV. WHY ARE BEAUTY AND SPIRITUALITY APPARENTLY OPPOSED?

10. Man is just emerging from the jungle, from savagery. He has not yet attained to full citizenship in the kingdom of God. He lives in God's kingdom and God's kingdom manifests through him but in his consciousness he lives only in the outer shell of the kingdom, among its things, and aware only of its phenomena. He is still bound by space and time, and material things are the only realities to him. The usefulness and pleasure and satisfactions from which man has derived his idea of beauty are the usefulness, pleasures, and satisfactions of physical existence. Beauty is an organization of remote associated satisfactions derived from and yet more or less independent of the immediate sensuous experiences. These are feeling attitudes rather than feelings themselves and in a measure they are impractical, although their final values are entirely practical. The chief practical uses of beauty have been associated with the selection of mates, the building of homes, and the rearing of children. In other words, beauty has always been a servant of love.

11. These conditions have led to close association of love of beauty with love of man and woman, and in those people who are most ardent lovers and most liable to romantic excess of feeling and action, beauty has been almost a cult. We might say that the capacity to appreciate beauty and to create things beautiful is in proportion to the capacity for romantic love.

12. Religion (which is very commonly confused with churches and religious ceremonies) and spirituality, which are really manifestations of the most highly sublimated forms of love, are commonly hampered and prevented from

(Continued on page 30)

Practice of Permanent Prosperity

MAN'S MASTERY OF FATE

I. WHAT IS FATE?

1. Webster says fate is, "1. The immutable law of the universe; inevitable necessity. 2. Appointed lot; destiny; esp., irresistible opposing circumstances."

2. Baldwin refuses to define it, referring the student to "necessity" which he defines as "The state or condition that can not be otherwise than it is * * the principle in virtue of which the condition of the universe as a whole, or any particular part of it, is rendered, both as to its existence and quality, inevitable. Opposed to both freedom and chance, but especially, in its strictly philosophical use, to chance or contingency."

3. My definition is more inclusive for it is merely a practical statement of what fate means to us. In the lesson on philosophy I might split hairs about final meanings but in this lesson we are concerned with practical values. Fate is that necessity of existence by which you explain your failures and against which you win your successes. It is your alibi for failure to live up to your ideal or to fulfill your undertakings; it is your beaten enemy when you succeed.

4. If I appear sarcastic in my definition, I hasten to atone by stating the general meaning of Fate in milder terms and with a more constructive view. Fate is the name we give to the necessities of existence as we find them in that vaguely apprehended underlying Cause and Principle called God, in the more clearly perceived forces of nature and in the very concrete and to us real, circumstances of environment. Fate is our idea of foreign necessity affecting our lives. Not even the philosophers have agreed as to the nature of the universal necessities and scientists are almost as far apart on the nature of the fundamentals of existence

with which they deal. In practice, Fate is merely the idea of the ultimate necessity of existence and I think I can safely say that fully 90% of it in the average person's life is entirely due to his moods and general attitudes. It is this part of Fate that man can and finds it worth while to master.

II. WHAT OF ATTITUDES TOWARD FATE?

5. Man's conscious concept of his power measures his power to control his life. When man takes a gloomy view of Fate as Webster defines it, he has a poor foundation on which to build up any life structure. He can not build with assurance of success. Regardless of his achievements, he is bound at last to go down in defeat. With such a viewpoint his feeling for life is one of hopelessness and desperation. Not only are his plans necessarily limited but his energies are sapped by the feelings engendered by such an attitude.

6. About the most constructive modification of this gloomy attitude, is that of the opportunist. He feels that man is of few years and many troubles and that the only certainties are death and taxes. He accepts his ultimate defeat, but he sees that by taking advantage of every opportunity, he can enjoy a brief success and have some pleasure in life as he goes along. This is better than the attitude of complete pessimism, but it leads to carelessness, impulsiveness, and fool-hardy adventure.

7. The best attitude for those who accept the standard definition of Fate and the necessities of the laws of existence, is the semi-fatalistic attitude that leaves the responsibility with God and God's laws but finds in his own desire, purpose, and vision of possibility an element of Fate that through him is working out some greater good. In this view man appears as an agency of Fate. His purposes have universal values; his

achievements are steps toward the attainment of ultimate ends.

III. WHAT IS MAN'S PLACE IN EXISTENCE?

8. The answer to this question has varied from the beginning of man's thoughtful perception of himself. It is the very foundation of his life philosophy and his practical efforts at adaptation to environment. There are many ways of answering this query.

9. My answer to this question is that man is a special part of the universe. So far as we know, he is unique, not in his bodily structure and power; these he shares with many other animals. Not in the mere capacity to use his mind; even this is a power that is in some degree shared with the lower animals. I see man as unique and a special part of the universe in his ability to know himself as a spiritual being, to somewhat appreciate spiritual values, and through this appreciation, to know something of God, and thus to be able consciously to co-operate with God in the process of creation.

10. In man the creative Word becomes aware of itself. It is the same creative power or spirit that is manifest in all the rest of creation and that is struggling upward toward the light of self-realization. Spirit, soul, intelligent creative power is not unique and peculiar to man; its peculiarity in man is its awareness of itself and the powers that this awareness gives to man.

11. It might be possible that there are higher forms of life than man which man can not know because he has not experienced the life of those forms. Man knows all the lower forms because he has experienced their life. His almost universal concept of angels, ghosts, demons, supernatural beings, might be his dim perception of natural forms of higher existence which he can not clearly perceive because of lack of experience of the life of those forms. As to that we can only speculate. So far as we know, man is the highest

form of life and yet a part of all life, of all matter, and of all spirit.

12. Being a part of the universe and evidently a very important agency in the accomplishment of the purpose of existence, and Fate being the conditions of physical, spiritual, expressional, and possible existence of which man is himself a conscious and to a considerable degree a self-governing part, it must be evident that through man's power to choose what part he shall take in the processes of existence, he is to some degree master of his Fate in every sense.

IV. HOW DOES MAN INFLUENCE EXISTENCE?

13. While we can not put a finger directly on the factor of choice and say, "Here it is," while logic and exposition always indicate that choice is controlled by internal and external necessities, we can never quite escape the feeling that we are free to choose, first our thoughts, and then our actions, and that in a considerable degree at least we can determine the results. There is a universal feeling that we can even affect the will of the Law-Giver of existence and those people who probably would be most antagonized by my views in this lesson usually most thoroughly believe in the power of man to change the will of God by prayer and incantation. At any rate, we can by choosing our thoughts and actions determine our relations to other elements of existence and thus our relations to the whole.

14. In the degree that we become spiritually self-conscious, transcending the physical and mental, we become proportionately capable of freedom of choice and action. When that spiritual self-consciousness becomes self-conscious Christ-hood, we then become apparent masters of the very laws of existence, apparently able to make laws. In reality we become able to obey the laws of existence to such an extent that they become our servants to fulfill our purposes.

(Continued on Page 26)

BY THE WAY

I notice a newspaper headline "A nation-wide drive to stamp out crime. Thousands of federal officers are unleashed in a drive against law violators."

I can understand why there should be clean-up weeks, for most of the people who are responsible for home cleanliness and civic tidiness are busy about other things, but I can not understand why when we are paying local and federal officers year after year to protect us against crime, it should be necessary to have drives against crime. What are they doing ordinarily? Why are they not driving against crime all the time? If they have to be "unleashed" why are they ordinarily held in check?

I either fail to understand their responsibilities and their powers or else they are loafing on the job the larger part of the time and act only when some new head or some public demand makes it necessary for them to put on a show.

—o—

I could hardly get up this morning for yesterday afternoon after I finished my dictation I helped Clyde Hunter clean up and get an office ready for painting. We are starting on the inside to clean up the Institute, and I have great fun helping with the work whenever I have time.

Clyde Hunter, who came here to work on a new course of corrective instruction for stammerers, has become painter and refinisher in chief. I think I never saw anyone who liked better to work. I do not know what we are go-

ing to do with him when the job is finished for he will be so used to climbing around on step ladders and washing and painting ceilings and walls that we probably will have to fix up a step ladder some place for him to climb up on to rest.

I think I shall rig up a desk on top of a step ladder so that when he gets back to it he will find everything convenient for work on his new course. I think he knows more about stammering and how to cure it and he can do more to help a whole lot of people who are handicapped by difficulties of speech, than any other man I know and I hope the time soon may come when he will devote his time and his genius to the welfare of these folk.

Meanwhile, the Weltmer Institute is enjoying the well-merited refurnishing that will make it a pleasant and happy place for the sick and the wearied. When our work allows us to join Mr. Hunter and when "Happy" Mrs. O'Neill and I all pitch in, we make the dirt fly and the paint just jumps at the walls.

—o—

Some people are graciously mellowed and made stronger by experience and trouble. Some are only soured and others are rendered desperate. When we find some of those souls who can live through calamity and long years of hardship without losing the human touch and with a deepening of the finer values of human nature, we treasure them as friends and if we are fortunate



Ernest Weltmer

we keep in contact with them for the renewal of spirit and the strengthening of resolution that they give us. There are a great many people who need spiritual guidance and who could be helped tremendously by contact with some of these rich souls. I am sure that many who read these lines would draw strength and inspiration from contact with Mrs. Amy Teemley, Fairlawn Place, Route 3, Sherman, New York.

I have known Mrs. Teemley through correspondence and have witnessed her growth and development. As she has developed her spiritual realization and power she has yearned toward others who need what she has found. She is ready now to help a few of those others to find their way out of the dark night of spiritual loneliness.

If any of you who read these words should feel the need for the fine spiritual consciousness that Mrs. Teemley can bring to you, write to her, tell her your problems, or if you do not feel like doing that in the beginning, just tell her where to find you and give her a chance to become acquainted with you. After you know her well enough to unburden your soul, then unload all your troubles and perplexities, send her a love offering so that you may feel that you are entitled to the service she will give without an offering, and I know that you will find in her a wayshower to many fine things in life.

I am writing this without Mrs. Teemley's suggestion or request. In fact, I am urging her to allow me to do so, for I know what she has for you and I know what it will do for her to be able to help you. I am looking for no financial benefit in this: I am merely paying a debt to the infinite love and the guiding spirit of divine wisdom through which I have found life's richest treasures.

—o—
ON A WAY OF ACHIEVEMENT

I wish to thank you for the congratulations you gave me. I tried to do good

work at all times. I am going to do all I can for those who are sick and need my help. I do not know how to thank you for the knowledge I have gotten from your Course. I have mentioned to friends how wonderful your Course is and they said as soon as they can obtain enough money they will take the Course also.

For all the knowledge I have gained I give all credit to the Weltmer Institute. I did not have the chance to go to school for I had to work and make a living for myself. I do hope that many others will take up your Course and have the same knowledge I have obtained from the study. Hoping to receive the Diploma soon and wishing you lots of success with your good work and may health and happiness attend you, I am—Your student, J. L. W.

—o—
 I have learned so much from this lesson. One thing I have learned is not to be afraid to tap the Spiritual Consciousness; I have always been somewhat like the man afraid to look in the telescope. This lesson has greatly helped me in the study of the Spiritual Consciousness—to discover the unknowable.—G. W. N.

—o—
TAKING ALL THE JOY OUT OF LIFE

“What's Binks so mad about?”

“He's just found out who paid the doctor.”

“The doctor that cured him after we all thought he'd die? How come?”

“Well, you see his wife and the doctor let him overhear them agreeing that he could never get well and it made him so mad he bet the doctor a hundred dollars he could get well and stay well without medicine.

“He won the bet all right and collected the doctor's hundred and now he has to stay well and work or lose to the doctor, and he can't even crow over his wife and the doctor for he's just found out that she paid the bet, and the doctor's bill to boot.”

WELTMER'S MAGAZINE

A NEW ERA FOR HEALING

By Ernest Weltmer

I feel that I am justified in saying that my new book, *Magnetic Healing and Suggestion Therapy*, will start a new era for healing. I am writing this book with a prayer in my heart for divine guidance to the way that will give it the greatest practical value for the sick and for the healers who minister to them. My prayer is being answered.

One night while writing into the wee small hours, and when I had almost reached the limit of physical endurance, when I had fulfilled the terms of the formula that I have long given for spiritualizing work, that is, when I had demanded more of mind and body than mind and body alone can give, I was shown the way to the presentation of the basic principles of *Magnetic Healing* that will bring into any conscientious healer's work the fullest expression of his spiritual power and invoke for his protection in his work, the constitution of the United States. I believe the basic principles of successful practice for those to whom healing is a function of religion has been given to you.

Subscriptions are coming in rapidly but I am surprised that they do not come in more rapidly. I can not see why we have not already had the subscription of every reader of *Weltmer's Magazine*. For that matter, I can not see why every reader in *Weltmer's Magazine* is not a self-appointed agent for the wider distribution of this book. One man has sent in over a dozen subscriptions; every practitioner and many other readers of *Weltmer's Magazine* should do as well.

We can publish the book when we get enough subscriptions to pay for its printing. When it is published its price will be brought up to normal, probably \$2.00 or more. By subscribing for the book at the pre-publication price you

get a bargain and you help to publish this book that is going to be so tremendously important to every friend of healing and that should be in the hands of every person who is interested in healing, either for himself or for others. Send in your order today. Tell your friends about it and send in their orders. I want a thousand new orders in May.

Address: WELTMER INSTITUTE,
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—o—

I am listening to the Popular Concert of the Chicago Symphony Orchestra. I should be at my desk but when my radio can bring into our living room the world's best music, played by one of the world's best orchestras I better serve my work and you by listening, stretched out at ease, or writing as refreshed brain and newly awakened spirit dictate.

This evening the Swift Hour from 7 to 8, now the Chicago Symphony Orchestra Popular Concert—three hours of marvelous music. "The good old days" offered no such treats as these. I'm glad I live now.

When you wish to dance, or if you are in belligerent mood and care to cultivate the warlike spirit, the dance orchestras and their alleged music are appropriate. There may be times—altho I can't imagine their occasion—when even Stravinsky will appeal to some people and I suppose there must be some place in addition to the one to which I enthusiastically consign them, for the sickening crooners and the alto-wailing "sisters," but for musical feasting and genuine refreshment, give me a great symphony orchestra.

—o—

Socially Handicapped

Wifie—I can't afford an operation now.

Hubby—No, you'll just have to talk about the old one for another year.

PRACTICE OF PERMANENT PROSPERITY

(Continued from Page 22)

V. HOW CAN MAN MASTER FATE?

15. Man can master Fate by first learning properly to evaluate and appreciate his Divine humanity and second by using his Divine powers in constructive right thinking with definite plans and efforts to fulfill his own destiny.

16. This formula is simple yet complete and it will work miracles of improvement in any man's life in any field to which it is applied. Like most simple and complete formulas, it is hard to apply and success comes only with complete devotion to its terms. Fortunately, any degree of application will be rewarded with a proportionate degree of success. Man starts in to master Fate and does master it to some degree every time he makes a plan and carries it out to success. The function of creative imagination depends for its very existence upon the assumption of man's ability to master Fate and every expression of that power achieves some degree of that mastery.

17. Practically, cast out of your consciousness the very word and never allow the idea of "Fate" as a foreign necessity that can impose its terms upon you to find foothold in your life. If that idea is already there, deny it and put in its place the concept of your divine partnership with God in the pro-

SEND THE NAME

of some one who needs the service of the Weltmer Institute. There are many failures who could become successful. There are many sorrowing ones who could be comforted. Tell us what they need and let us write to them telling them how the Weltmer Institute can serve them. The Weltmer Institute, Nevada, Mo.

cess of continuous creation. Then, lift your objective of mastery from the childish levels of wish for the possession of things to the manly aspiration to accomplish the aims which will fulfill your Divine possibilities. Thus you will in every thought and purpose demonstrate your power to master Fate.

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TEACHING PEOPLE TO GET WELL

(Continued from Page 8)

investigate. His father and the pup were in a fight. The boy yelled, "Stick to him, Dad; it's just the makin' of the pup." It is the same with your ailments. Stick to it and give us a chance and you will get well. Read and use the following instructions to the letter:

Select a quiet place and lie down. **ASSUME A PASSIVE ATTITUDE:** that is to say, a condition of perfect rest of mind and body. **RELAX** every part of your body, all muscles, every nerve and organ in your system; make yourself absolutely at ease.

Think of rest. Commence deep, full, easy breathing and let yourself gradually sink into a quiet sleep. When you do this, while in this passive condition, thoughts will come to you and assist you in overcoming any disease by overcoming any obstructions in your system and causing the blood to rush through any part of the body that is diseased, to clean out and make it really healthy, pure, and free from any malady that may trouble you.

It may be done almost at once, and it may be several months; but if you are persistent and determined to be healed, you can and surely will be helped or cured.

With your assistance regular vibrations charged with health, courage, and renewed life will pass through you. Your Will and Nature act in harmony for the elimination of disease from your body and the return to you of your health and strength. Be patient and persistent and have confidence in the good result.

Seek the society of healthy and happy people, make yourself one of them. Do not allow your mind to dwell upon your troubles. Do not at any time give way to fear, anger, or worry.

Always be full of hope, trust, and expectation of good. Drink plenty of water and breathe an extra amount of pure air.

Hereafter, have a purpose in life; **EAT, DRINK, BREATHE**, for the purpose of bringing in new life, health, and happiness.

—o—

USES AND DANGERS OF METAPSYCHOLOGY

(Continued from Page 18)

pay the price that life demands for true healing power, begin by praying that Divine Wisdom will guide you to the way of your unfoldment and then follow that way, and you may be sure that healing power will be given to you according to your deserts.

—o—

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Write to Dr. George H. Collingwood, U. S. Grant Hotel, San Diego, California for further information.

—o—

I had never thought about it before, and I don't know that it matters much anyway, but at any rate, I'd never even thought about it until a derisive remark in a story I was reading just now called it to my attention—and you know, fishes don't have necks, do they?

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MAN'S DRAMATIZATION OF HIMSELF

(Continued from Page 9)

the result of a sudden situation or the result of a long period of thought and endeavor. No matter how sudden the situation is, the human mind very quickly sees the possibilities of dramatization and the statement, "I did it unconsciously" is, while true, only the outcome of the mind's subtle and obscure workings. The long drawn out period of imagining a situation is more easily understood as a process of thought than is the sudden situation.

When the thought arouses too intense emotion there must be an immediate outlet, and then there is the "play pretending" so strong on the part of the person whose emotions are aroused that it calls the attention of other people to him, thus making the person important in his eyes and in the eyes of the other people. This is really a very childish procedure and instead of its making the person more attractive or important, it simply makes him appear silly and unintelligent.

To that person whose ego demands attention, the realization that thought and emotion are the basis for successful dramatization can place him in the position to make dramatization, "play pretend," a powerful influence for good in his life. Naturally the only kind that should be attempted should be the kind that the boy Joseph attempted—the purposeful, creative kind that brings constructive creative results in the world. To consciously do this, man must first discover all the constructive elements that belong to the desire or thought he wishes to bring into material manifestation, then mentally trace the processes that would lead to that end, and finally visualize strongly the results of such a procedure. With this secret mental dramatization should be, if possible, actual endeavor to do the things that lead to the fulfillment of his desires, for the co-operation of head and hand

makes the dramatization stronger. Added to this mental and physical work, should be a spirit that is undisturbed by any adverse thought or condition but unflinchingly works towards his goal. As he does so he will find immediate results accruing from his "play pretending"—health, sanity and peace, for he is using his creative powers to the end that the Divine Power intended.

Unfortunately man desires quick results from his dramatization and so he turns to visualization of disease, crime, death and other tragedies of life for "play pretend." The only results from such dramatizations are non-health, insanity, and hosts of other undesirable conditions that no intelligent person would think of desiring. It is only because scenes of horror etch themselves so strongly on a person's mind that they take a firmer hold and result much sooner in manifestation than the constructive, creative dramatization does.

If a person has to dramatize himself let it be along constructive, creative lines. Let him see himself making a success of his work and life, surmounting all obstacles, rejoicing in his power to do so, and work with heart, soul, and mind toward the attainment of his goal. Let nothing disturb him from his contemplation of himself as a child of God and then he will reach the highest dramatization of his life that he can reach. Each day is an opportunity for him to "play pretend" this fact into materialization and prove to himself and the world that nothing is impossible for him to achieve.

—o—

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—Ernest Weltmer.

—o—

THE ORDER OF EXISTENCE

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THE WELTMER WAY

The Weltmer Way is a better way. Almost a half century of experience enables the Weltmer Institute Teachers and Healers to guide the seeking and the sick into better ways of health and better ways of living.

If you are tired of operations, unpleasant medicines, wearisome diets, nagging pains, dragging sickness, weakness, and the other unpleasant symptoms of disease, you should come to the Weltmer Institute where we make people comfortable and happy while they are getting well. We have discovered that happiness is one of the best of all remedies. Pleasure is a sort of good health. When the body becomes a source of pleasure it is getting well. When the mental states are happy they promote health. When spiritual exaltation lifts one up to a new realization of the meaning of the finer things of life he is living more abundantly and health follows.

Write to the Weltmer Institute. Tell us about your problems. Tell us what goal you are seeking and what obstructions stand in your way. Tell us what sort of person you are and what situation you live in. Tell us as much as you will about yourself and let us help you to find out just what you need and how to get it. We will help you to find help elsewhere if we can't give it to you. There is no charge for this service. Remember—

**THE WELTMER WAY
IS A BETTER WAY**

Practical Psychology of A Full Life
(Continued from page 20)

finding their full expressions by the organic and emotional demands for the satisfactions sought by romantic love. This results in a real conflict between romantic love and its spiritual sublimations and, because beauty is associated with romantic love and is not taboo from ordinary thought and exposition, the burdens of religious antagonism frequently fall most heavily on the cult of beauty.

13. I have read that in the early Christian Church it was unlawful to make beautiful pictures or statues of Jesus. It was felt that to do so would fix the interest upon the physical and personal rather than upon the spiritual and divine in Him. There is a certain justice in this viewpoint but it is so only because of man's limited conception of beauty not because of any real limitation of beauty to the physical.

V. HOW CAN SPIRITUAL BEAUTY BE FOUND?

14. It is evident even from the foregoing glance at this complex subject, that beauty is a product of the complex organization of pleasant experience coupled to a high grade of mental power. It is more than the mere liking for certain colors and forms and other characteristics of objects associated with pleasant experience. One may see no beauty whatever in something that he desires because of some benefit or advantage it gives, and many an object is desired without being considered beautiful. We could hardly say that an animal, a child, or a savage perceives beauty in anything. Many an unthinking civilized person finds little or no beauty in the world. Beauty is a product of the organization of pleasant reactions to qualities and relationships for which things are only vehicles. It is as complex a feeling as is the intellectual perception of abstract relations.

15. Might it not be that it is the very basis of true spiritual perception? Is

there a true spirituality in the superstitious, fearful acceptance and adherence to creeds, doctrines, rites, and ceremonies that too often is called religion, and when it results in a religious life, is called spirituality? Might not there be more likelihood of finding true spiritual concepts through the search for beauty than through the search for any intellectual property or characteristic? Is not beauty in reality more of the nature of the creative spirit in its essential meaning, than the colder intellectual view that gives names and definitions to qualities and that separates them from their embodiments?

15. I believe there is no real separation of spirit from beauty and that when religion is antagonistic to beauty it is because it lacks rather than because it expresses spirituality. As spiritual love is a sublimation of romantic and selfish love, so beauty is a sublimation of pleasant sensuous experience. Beauty is of the spirit of things and the true beauty lover builds with every new experience of beauty a more perfect and complete temple for the enthronement of God. It is easy for childish men to allow the love for beauty to become subject to their search for sensuous pleasure but when man comes to spiritual maturity, he finds that beauty is the golden stair on which he may mount to the heaven of divine realization. Seek, therefore, the transcendent beauty of all life and all experience, for this way of the ultimate and perfect beauty is the way to the realization of the perfection in God's creation.

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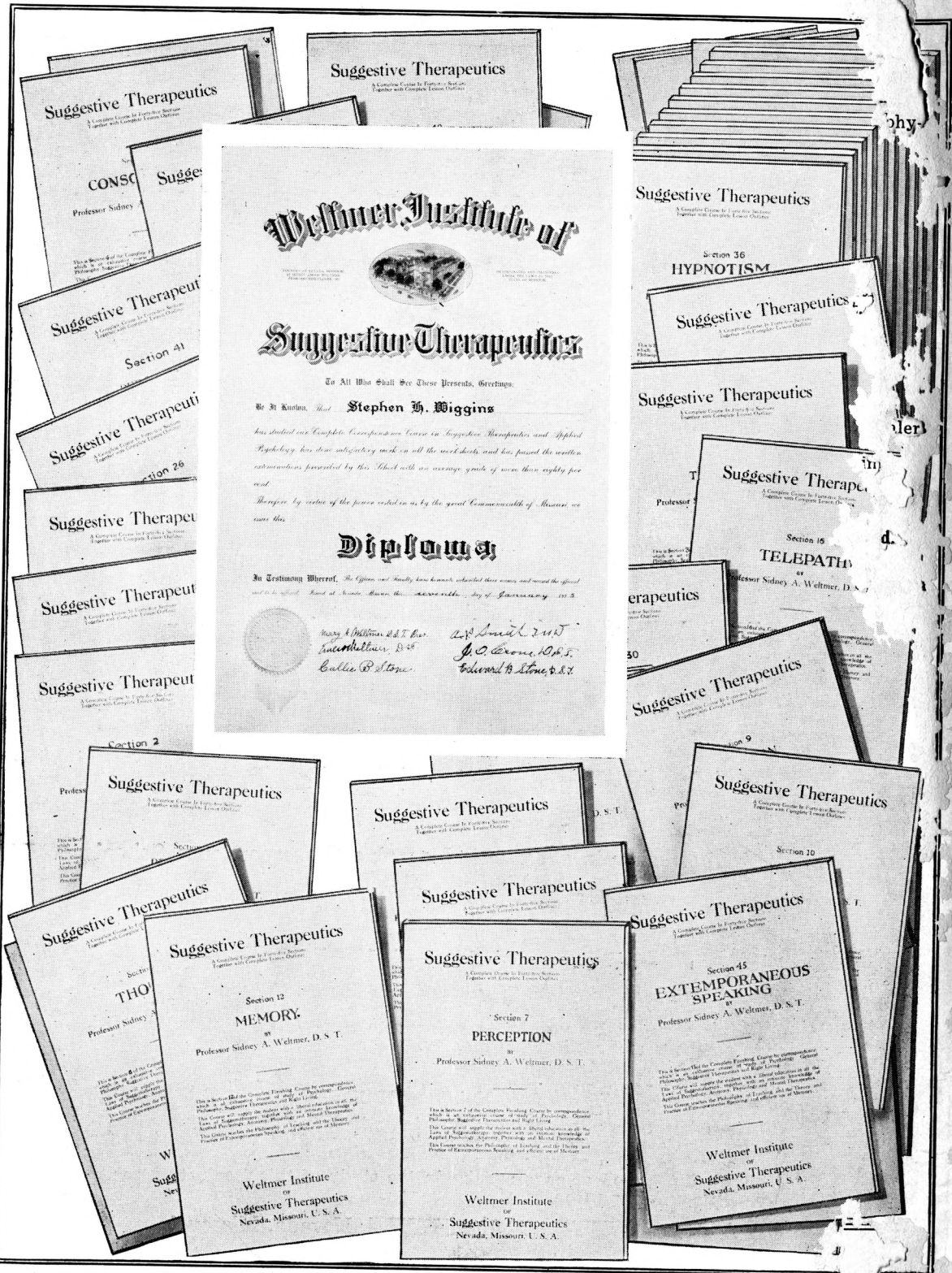
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