

# PROSPERITY

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## LEADING LESSONS IN THIS ISSUE

TO CHANGE WORLD THOUGHT

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THE EVOLUTION OF THOUGHT, By Sidney A. Weltner

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MAGNETIC HEALING IN STOMACH TROUBLE, By J. O. Crone

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WELTMER'S MAGAZINE CORRESPONDENCE SCHOOL LESSONS,  
By Ernest Weltner

1. PRACTICAL PSYCHOLOGY FOR EVERY DAY  
Making Idealism Practical
2. VITALIZING DIET FOR DYNAMIC PERSONALITY  
Sunshine and the Vitamines in Life
3. HEALTH-BUILDING EXERCISES  
Using Everybody's Outdoor Gymnasium
4. USES AND DANGERS OF METAPSYCHOLOGY  
Appearance and Actuality in Metapsychics
5. PRACTICAL PHILOSOPHY OF THE FULL LIFE  
The Beginnings of Philosophy
6. PRACTICE OF PERMANENT PROSPERITY  
Work With What You Are

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Teaching Physical-Mental-Spiritual Prosperity

A decorative border with a repeating floral and leaf pattern surrounds the text. The pattern consists of stylized flowers with five petals and leaves, arranged in a continuous, interlocking design.

## TO CHANGE WORLD-THOUGHT

The world is fearful, weak, and backward in its spiritual growth because of lack of consciousness of divine power and privilege, not because of any lack of divinity, not because of any lack of God.

The world's greatest need today is that man shall realize that he is born of God. "He was in the world, and the world was made by him, and the world knew him not." (John 1:10).

The world's fears constantly affirm danger and weakness. Man's thoughts of limitation and of earthly origin and nature retard his growth and development and hinder him from knowing the power of God in his life.

At the Weltmer Institute, every day except Sunday, while the city clock is striking twelve, noon, we finish a lecture by affirming in unison, for the influence of world-thought, "We are children of God, and we're all right; gloriously all right!"

Many of our students all over the world join their thoughts with ours by making this affirmation when the clock strikes twelve, American Central Time. We invite students and thinkers of all the world to join us in this effort to lift man's consciousness to the recognition of God in all our lives.



# Weltmer's Magazine of Prosperity

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## IN THIS NUMBER

	Page
Racing the Moon (Poem) by Ernest Weltmer .....	2
The Evolution of Thought, by Sidney A. Weltmer .....	3
Magnetic Healing in Stomach Trouble, by J. O. Crone .....	6
Weltmer's Magazine Correspondence School .....	7
Lesson One, Making Idealism Practical .....	8
Lesson Two, Sunshine and the Vitamins in Life .....	10
Lesson Three, Using Everybody's Ooutdoor Gymnasium .....	12
Lesson Four, Appearance and Actuality in Metapsychics .....	14
Lesson Five, The Beginnings of Philosophy .....	16
Lesson Six, Work With What You Are .....	18
By The Way, .....	20
Guides (Poem), by Ernest Weltmer .....	Back Cover

## A Personal Message to You

One woman says that she has no trouble taking subscriptions for Weltmer's Magazine of PROSPERITY; that all she has to do is to let folk read the subjects on the cover and they buy it. They will buy for you that way when you are sold on the Magazine and its courses.

Where would you find such another bargain? For \$1.00 we give 72 Correspondence Course Lessons, 36 important articles, 24 poems of inspiration, and numerous helpful short articles? This is at the rate of less than 1c a lesson and article. Many a person has paid dollars for less practical and inspiring lessons and got a bargain at that.

You can sell Weltmer's Magazine of

PROSPERITY and make good money. Get our offer. Let us show you how you can make \$3.00 to \$5.00 or more a day without any initial investment, and you will be giving big values for the money you collect—you will be selling a bargain to each customer.

By the way, you notice I have changed the name again. How do you like it? I am trying to make the name mean something directly practical and informative to new readers. And that is just what we are teaching—PROSPERITY of self-fulfilling living; permanent prosperity, increasing enrichment of spiritual, mental, and physical life.

# Racing the Moon

(Illustrated by Myrtle Holzer)

How often we raced the  
moon,

My brother Si and I,  
While Night, in playful  
mood,  
Would mock with her  
single eye.

Have you ever raced the  
moon,  
While the dark tree tops  
flew by,  
Past orchard, field, and  
wood,  
And held it down to a  
tie?

Would now we could race  
the moon,  
'Neath childhood's mys-  
tic sky,  
Down silver dusted roads;  
My brother Si and I.

—Ernest Weltmer.



**YOU  
CAN  
HAVE  
HEALTH**



**YOU  
CAN  
HAVE  
WEALTH**

**MAN·CAN·ACHIEVE·WHAT  
MAN·CAN·CONCEIVE** SA WELTMER

*Weltmer's Magazine of*  
**PROSPERITY**

**The Essentials Of The Weltmer  
Philosophy of Abundant Living**

COMPILED BY MILDRED WATTLES HANFORD

from the

PHILOSOPHICAL MASTERPIECES

of

SIDNEY ABRAM WELTMER

Section I.

Chapter III.

**THE EVOLUTION OF THOUGHT.**

In our educational, religious, and psychological treatises, evolution means growth and development. According to Darwin, Huxley, and Tyndall, man evolves from the smallest forms of cell life, through the various stages of development until he reaches the full stature of man.

Evolution means "unfolding or development." It is derived from the word, evolve, which means to "expand or unfold."

A common aspect of evolution of thought is education, which means to draw out; to evolve and bring out that which is within; to bring to the surface the powers that lie latent within .

Jesus Christ, in his consideration of the mind, regards mind in the same light that Plato did. Jesus considered the mind as being endowed with wisdom and power. Instead of regarding mind as a surface that could be covered with impressions upon which other impressions could be engraved, he compared

it to a field or garden in which thoughts could be planted; and furthermore, he taught that thoughts which are conceived by other minds could be received by a person whose mind is receptive to them.

An unswerving course maintains and completes the evolution of man's thought, and that evolution develops character.

The evolution of a thought depends upon whether it enters the mind alone, and whether that thought is left there undisturbed. Wisely chosen, developed alone, and maintained until it is completed, a thought evolves in power and beauty.

Parents should know how to select the thoughts that they give to their children. The soil of the human soul is of so plastic a character that the evolution of thoughts sown in it will be according to the nature of the thoughts planted in the mind and left undisturbed.

Mind and thought are not the same. Thought is that which the mind produces, but

## WELTMER'S MAGAZINE

that which constitutes a thought must have in it all the potentialities of the mind that produces it. It is a birth, with the capacity for evolution. It has in it all that the germ has in the seed that is planted in the ground.

Thoughts dropped into the human mind and allowed to remain undisturbed, develop and form character, in all its aspects, physical, mental, social, religious, and commercial. The character of an individual shows what thoughts have held his mind.

The natural tendency of a seed dropped into the ground is to spring into life. So it is with the thoughts received. Each individual decides for himself whether his thoughts shall bear fruit, and whether those thoughts shall have a ten, thirty, or hundredfold reproduction. A thought of encouragement and health placed in the mind of a person will have its good affect. No matter how discouraged a man may be, he will finally grow courageous and optimistic if he continues faithfully to think good thoughts.

The thousands of Carnegie libraries in the United States are the results of a seed-thought sown in the mind of a book-hungry boy. Andrew Carnegie, having no books to read, as his people were too poor to purchase them, borrowed them from a friend. In some way one of the books became soiled and the boy offered to work for the gentleman to pay for the damage. The man had nothing for him to do, but noting the boy's disappointment, he said, "I'll tell you how you can pay for it. When you become a man and have books of your own, loan them to boys who have no books to read. In this way you can repay me."

This suggestion became "bread cast upon the waters," to return to the heart of that man's love of his fellows, many-fold increased. The thought that developed in that boy's mind was to furnish books to others. It eventually ripened into the idea of planting libraries in every town in the country. The ripened fruit is now being harvested by American youth, through the evolution of a thought that reached its final development.

Thus do thoughts develop into form and character. Whatever man believes admits the

thoughts that become seeds in the mind, seeds which, if left there undisturbed, will grow to become man's destruction or man's salvation.

If the soil into which a thought is dropped is perfectly receptive, made so by forgiveness and concentration, and if every other thought has been eliminated, the admitted thoughts will evolve without the slightest interference, and any antagonistic seed that may have been dropped into the mind will be crowded out.

The belief that only assumes a thought to be true holds it in balance ready to be investigated and observed. The man who receives a thought allows it to take root and remain undisturbed without investigation, is in danger of believing that which is false as well as that which is true. Jesus never required one of his hearers to accept a statement as true. If they could not comprehend that that which he said was true, he would point to his works and say, "Believe me for the very works' sake," (John 14:11) and, "I speak not of myself, but the Father that dwelleth in me, he doeth the works." (John 14:10) He will do the works for you as he does them for me if you try as I try. You are his child as well as I am. You have the same rights and privileges as I have.

A person has no right to take a thought for granted as true simply because it is stated by one whose authority he does not question and whose veracity he does not doubt. A thought needs to be tested and analyzed as to its character before it is made a fixed purpose in a man's life.

Each human mind can evolve and unfold all the capacities within that mind. The moment a child fully grasps a new thought presented to him, that moment his unfoldment begins and the child will develop perfectly if he is not told that he will meet with difficulties in his pathway that he can not overcome and which will prevent him from accomplishing all the things which his mind conceives can be done.

Man must add to his belief in his own possibilities and discover for himself his own latent powers before he will begin to bring



## WELTMER'S MAGAZINE

them to the surface. He must first assume that a thought is true and then through the exercise of faith—which is persistent work in the right direction—gradually bring to himself the knowledge to which it may lead.

Each thought is a creation of divine mind. After the thought is created, it is sent out into the thought atmosphere. As people receive thoughts, and endeavor to prove them, they find that "if thou canst believe, all things are possible to him that believeth." (Mk. 9:23)

Man is constantly expressing his thoughts. The thoughts a man expresses produce what people take to be his character. What people say about those expressions is his reputation. A man builds a perfect character when he can know that within himself lies responsibility for every act he performs, whether that act ends in success or failure.

To understand the difference between the sowing of the seed and the dispensing of the fruit, "thought" and "idea" must be differentiated. A thought is an incomplete idea in its conception; an idea is a thought in its entire completeness. When the seed, which is the thought, is dropped into the mind, it is generally an imperfectly conceived thought. A man thinks he has received the thought fully, but it was only a germ and to develop fully it must be protected from other thoughts until it can develop into a full-formed idea, perfect in its completeness.

It is as important for a man to know how to be controlled by beneficent thoughts as it is to know how to rid himself of thoughts that are to his disadvantage. "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34) It is important to fill the heart with thoughts that will fill the mouth with wise words. Man radiates his thoughts, feelings, and emotions. They are constantly going forth on errands of construction or destruction, according to their types.

The things about which man thinks most are usually the things about which he talks most. That part of the human being, moral and physical, that is supposed to be the seat of understanding, has been called in nearly

every age, "the heart." The heart really means the center of being. Those things which man considers most are the things which he will find most abundant within him.

Jesus said that it is "not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. (Matt. 15:11) The only thoughts that influence man are those thoughts which he thinks—the thoughts that come out of him. What is in a man's mind is all that can come out, and that only is in his consciousness which he has been willing to knowingly and consciously consider.

Can a person escape having undesirable thoughts planted in his mind? How did Jesus escape it? He made himself receptive only to the thoughts that were good, by thinking that which would bring good fruit when planted in man's soul. He knew that the wheat already growing covers the garden of the soul, and that in the well-filled soul the tares never have a chance to grow.

The cultivation of the thought-seed begins with the consciousness that it is there. The consciousness of the "kingdom within", or man's thought realm, which Jesus taught, places a person in a position where he can fearlessly face the world and know that he can win whatever battles he might be called upon to fight, and surmount whatever difficulties might be in the way.

Thoughts of strength radiate from the divine part of man's being. These are the thoughts that must affect his physical or moral being, and promote the expression of the spiritual being. These are thoughts that come from the kingdom within.

What would be the evolution of a character if no seed thoughts were allowed to grow up into weakness or into immorality or dishonesty? History tells of only one such character, and that character is Jesus of Nazareth. Poets and sages describe him as the "Rose of Sharon," and "the Lily of the Valley." Only a mind in which no noxious weeds have been allowed to grow could de-

(Concluded on Page 28)



# Magnetic Healing In Stomach Trouble

By J. O. CRONE, D. S. T.

I have treated more cases of stomach trouble, together with the nervousness that usually comes from a bad stomach, than of any other disease during my 34 years at The Weltmer Institute, and generally with very gratifying success.

Many of these cases don't know just what is the matter with them. They have been taking medicine for their stomachs and have tried every cure they could think of, yet their stomachs and nerves have been getting worse instead of better. Magnetic Treatment, if given in the proper way, will relieve the stomach, no matter what the ailment is, and when the stomach is in good order the nerves also, usually will be relieved. I have never failed to give relief in stomach trouble.

People abuse their stomachs by indulging in over-eating or by drinking strong liquor or beer. They bring trouble on themselves and then start to taking different things which injure instead of help.

In 1906, I had a lady who had chronic stomach trouble who had tried every known remedy with no relief, and yet, a few Magnetic Treatments by the hand relieved her. In 1907 I had another patient with a similar trouble who was relieved in a short time. Those two people live in Nevada today and I have been able to see that they have stayed well ever since the treatment.

A man came to me in 1910 who had a real "old-fashioned dyspeptic stomach", who was relieved completely in three weeks. A year ago that man happened to come through Nevada and called on me to tell me that his stomach had never bothered him any more. In 1920, a man came to me with one of the worst stomachs I have treated. Six weeks relieved him completely.

In 1923, a lady came here with a bad stomach who could eat hardly any food without its souring in her stomach and causing pain. When she went home she could eat ham and eggs and potatoes safely.

I remember another case that came to me with stomach trouble, who was irritable, seemed to be soured on the world, an old dyspeptic case. After the first treatment he asked me what he should eat. I said, "Anything you want", expecting him to use some common sense. That evening about nine, he phoned for me to come to his room at once.

When I arrived he said, "You have killed me."

I said, "How is that?"

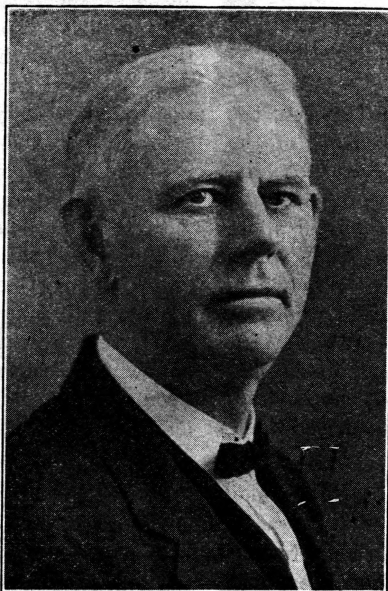
He said, "You told me to eat anything I wanted to".

I agreed, and asked him what he had eaten for his supper.

He said, "Six big biscuits".

I told him I hadn't expected him to be a hog. After relieving his pain with a Magnetic Treatment, I told him again, that he could eat anything he wanted to, but not at the rate

(Concluded on Page 29)



J. O. CRONE, D. S. T.

# Weltmer's Magazine of Prosperity Correspondence Courses

Study Practical Psychology in all of its numerous branches and aspects, in Weltmer's Magazine of PROSPERITY, for \$1.00 per year. There will be 72 lessons in each year's course. These lessons are graded for progressive study and development, yet each is complete in itself. Each lesson gives you something to do, after explaining the principles on which practice is based. These lessons are practical from the first to the last.

Study these lessons thoughtfully and apply them to as many actual life situations as possible. They are written for practical application. I am not interested in unusual and striking situations. I am not trying to excite your wonder and awe and I am not trying to entertain you. I am teaching a practical course that will work for you in everyday life. Put it to work in the solution of your common problems.

If you find any part of this course that you do not understand, if any part of the instruction is obscure or if it raises questions that you cannot answer, and if you have special life problems with the solution of which you wish for

my assistance, send me your questions and I will answer them in these pages. If you wish to have a personal letter in response to your questions, give me your name and address, but if you prefer not to disclose your identity, I will answer your questions in the magazine and no one will know who has asked them.

Weltmer's Magazine Correspondence School teaches the practice of permanent prosperity. To be true prosperity that will last, it must be prosperity of the spiritual life, the social, economic, industrial, political professional, emotional and personal life. When any of these present courses is finished another will be put in its place and the lessons will run on until all the subjects of practical psychology are thoroughly treated. Begin the study now and if you have not received the June issue of Weltmer's containing the first lessons of these courses let us know.

Yours for success, health, and the happiness of living the fulfilling life,

Sincerely,

Ernest Weltmer.

# Practical Psychology For Every Day

## MAKING IDEALISM PRACTICAL.

Ideals may be either the finest influences in life or the most dangerous and harmful. Ideals may bring out man's divinity, they may plunge him into the depths of despair, or they may make him a superlative liar and hypocrite.

It is of utmost importance for the idealist to learn to use ideals. This is also equivalent to saying that to learn to make proper use of our ideals is of the utmost importance to the practical psychologist, for no one can call himself a truly practical psychologist who is not also a genuine and thoroughgoing idealist.

There are ideals and ideals. Some are of low degree that set goals that are easily attainable, and some are of high degree that set up goals that are practically unattainable. For day by day living and practical needs a man should have ideals that can be achieved and that are attainable without special effort, but a life-ideal should have a goal of desire and effort that will remain forever beyond reach. No man can possibly live up to his best who is not in accord with nature by having a life-ideal that will keep him forever striving toward an unattainable goal.

It is obvious that the foregoing proposition calls for two very different attitudes toward ideals. If this dual viewpoint seems contradictory it is because we have been trying to live up to ideals in the wrong way, a way that inevitably ends in defeat or self-deceit. The reason for this dual treatment—employment—of ideals is that man-as-he-is is built that way. On the one hand man is divine; inheriting and expressing the nature of God. On the other hand man is earthly, inheriting and expressing the nature of the living world. In divine nature man is absolute, complete, perfect; in his earthly nature man is relative, developing, imperfect.

The primary impulse of man's life is derived from his divine nature and man constantly strives toward its expressions and

manifestations; but he finds himself everywhere subject in his expressions, to the conditions and limitations of earthly existence. While he is striving for divine ideals, he finds himself compelled repeatedly to compromise with earthly conditions. It is this conflict of purposes with possibilities, of the ideal with the practical, of the potential with the actual, that compels man to take a dual attitude toward ideals.

Now, let us make this lesson practical. We have had enough discussion of practical idealism in general terms. I am writing as a teacher, directly to you—to each reader of this lesson—as my student.

You are essentially divine. You are a child of God, an embodiment and expression of God within you; you are God's human image. That in you which can say "I am", affirming being without reference to origin, change, or destiny, is of God and of the nature of God, Divine Principle becoming self-conscious. You are divinely self-conscious in only slight degree, of course; if you were fully divinely self-conscious you would be demonstrating Christhood, as a teacher, as a master, not as a student. However, you have the beginnings of divine self-consciousness when you can say "I am" with the yearnings toward greater things, with the tendency toward higher idealism.

In your essential nature you are divine, image of God, embodying and manifesting divine purpose, plan, and power; in the world your manifestations are constantly subject to the conditions of the world, to the conditions of the earthly existence. The substances of your body are subject to the chemical relationships in the materials of your body and to their relations with the materials of your environment. Therefore, your manifestations are subject to the laws of chemistry. Your bodily manifestations are subject to the laws of physical relationships between their material parts with one another and to their



## WELTMER'S MAGAZINE

physical relations with objects of your environment. Your bodily manifestations are subject to the laws of physics.

These conditions of manifestation are not to be regarded as limitations but simply as conditions of manifestation. It is only the childish victim of a perverse and mistaken use of ideals, the victim of fantasy and wishful living, who finds these conditions of manifestation limitations and bonds. It is true that gravity slows your steps and shortens your leaps, but this is one of the conditions of these activities and gravity must be accepted and dealt with, even for its overcoming. If you complain or protest and feel abused because you must accept gravity as one of the conditions of material existence, you will find in its actions upon you nothing but limitation. On the other hand, if you accept the terms it imposes upon your expressions, you will find it a challenge to greater effort, and if you try to obey its laws and meet its conditions it will become your servant and it will aid instead of hinder you.

Do not try to deny out of existence any of the facts and conditions of earthly life. Accept them for what they are worth; do not minimize them nor magnify them. But see them as they truly are. Then, when you find them obstructing your purposes, set yourself to the task of understanding the conditions they impose upon your manifestations and seek the way to overcome the obstacles they put in your path.

In every phase of your earthly manifestation you find various conditions imposed by the nature of the world and by your relations to the world. As gravitation acts upon your walking and leaping, so the world acts upon your efforts. You find yourself constantly confronted by situations in which you must compromise, taking less than you desire in order to get as much as possible. Here is where you make the great test of your ability to use ideals. You must compromise without losing your ideals, your purpose to reach ultimate perfection.

Let me give you an illustration that will help you to get my meaning and to apply this

lesson. I noticed one day, a large nail that had been driven through the rubber of the tread of a new tire on my car. The head of the nail and part of the shaft was in contact with the road, while its point protruded through the side wall of the tire. I saw that to pull the nail out would get me dirty, therefore I decided to let it go until some more convenient time. It seemed unlikely that the nail would seriously damage the tire and I knew that my clothes would certainly get dirty if I undertook to get the tools from under the back seat. A few days later I remembered the nail and looked for it again to remove it. I found the point of the nail protruding from the side wall but the head and upper part of the shaft had worn down into the rubber; yet the yielding rubber tire was hardly marked by its use. The same road that had worn away the hard steel had made no impression upon the soft yielding rubber. The nail had refused to compromise with the concrete, or the sand and the rocks, and consequently, it was destroyed in the conflict. The rubber had easily compromised, yielding whenever conflict developed and so it had maintained its existence. It had seemed that in each encounter, the road had mastered the rubber but instead the rubber had mastered the road. A scant one hundred miles had worn away the nail while the rubber was good for twenty thousand miles on the same road.

Remember this lesson of the steel and the rubber. Learn to compromise with life situations and conditions without losing your purposes and without losing your ideals. Do not be too hard with yourself in practical living. Establish ideals for your daily tasks that lead you constantly toward an ultimate and unattainable goal—a goal that demands always increasing effort—but be sure that you make these ideals of daily detail such as will cultivate feelings of success without your having to deceive yourself.

Establish for yourself life-ideals worthy of a whole life-time of constant effort, ideals that will assure you a life of development and that will give an adequate reason for your

(Concluded on Page 27)

# Vitalizing Diet For Dynamic Personality

## SUNSHINE AND THE VITAMINS IN LIFE.

It is customary to account for life from the chemico-physical basis by giving the composition, and describing the processes of change, in protoplasm. The sun's part is usually overlooked, and yet without the sun's energy, life as we know it could not have begun and it certainly could not continue on the earth.

There is no chemical formula for life. The formulas of protoplasm give the constitution of dead protoplasm. Living protoplasm is constantly changing its formulas. Its vital phenomena depend upon its changing composition. When it stops changing it stops living.

Living is more than a function—more than even the sum of many functions—of protoplasm. Certain structures are necessary for the performance of protoplasmic functions but, while these functions and the structures that support them are different in kind—as are all structures and functions—these differences do not account for the peculiarities that set it apart from all other organizations of chemico-physical processes.

All efforts to generate life without preceding life have failed. The organic compounds can be made and some even simpler compounds will act in certain ways as tho they were alive, but none of these artificial compounds are really alive, however closely some of their activities resemble certain life-processes.

Let us pause to glance at the life-processes. They are six in number: (1) Nutrition, (2) Growth, (3) Reproduction, (4) Sensitivity, (5) Conductivity, (6) Motility. All of these together, are necessary to life and they are all together fundamental in the vital processes of all living things.

Nutrition consists in the internally controlled incorporation and distribution of materials known as "foods," with elimination of wastes and useless residues. Nutrition replaces worn-out and vitiated materials with

fresh materials which restore tissues and supply energy.

Growth occurs when the processes of development are coupled with increase of new material. All living things start individual existence smaller and of simpler form than is normal for adults of their species. Living things are unique in their power to carry on complex series of processes under control of inherent forces: Growth is one of the most wonderful of these.

Reproduction may be considered in a way, a special form of development and growth by which a part of the parent becomes a new creature, a periodic renewal of the developmental processes. True reproduction occurs only in the living world.

Sensitivity—susceptibility to influence by other things—while common in the relations of the things of nature, assumes forms and is developed and organized in the living world, to degrees not found elsewhere. This general relationship becomes highly specialized through sense-organs in the higher forms of life.

Conductivity, the property of distributing to other parts the effect of a stimulus received at a circumscribed point, as a sense-organ, is profoundly significant for life in connection with sensitivity and motility.

Motility is power to move which is possessed by living things. A rock, and any other inanimate object, must be acted upon by an external force of proportional magnitude, in order to be moved. They cannot move by themselves. Living things move themselves in whole or in part, with or without external forces. When a vital movement is in response to external force the movement may be out of proportion to the acting force.

In short, living differ from non-living things in that they begin in nuclei of protoplasm, and under control of inherent organizations of forces, feed, develop, grow, and reproduce with a wide and varying range of



## WELTMER'S MAGAZINE

reactions to environmental conditions. Its self-contained, self-directing, and self-perpetuating characteristics are its most remarkable features, properties not inherent in the commonplace materials of which protoplasm is composed. It is not strange that men should have looked for the origin of life outside of nature, and it is not yet certain that they must not continue to do so.

I shall not undertake to prove that life is not in some way of supernatural origin. However, we shall proceed on the assumption that the life-processes are organizations of chemico-physical processes of nature, and try to show where and how the sun plays its part in life's origin and perpetuation.

Life began, on the earth, on a beach of an ancient sunlit sea. As I dictate these words I can see again a scene that I seemed to see one day when I was meditating on these problems. I do not say that I clairvoyantly watched the beginning of life on the earth, but I do claim that this is the way in which it occurred:—I saw a beach where the receding tide left numerous holes in the rocks filled with crystal sea water. On the one side was the tumbling, lifeless sea, on the other side was the barren and equally lifeless land. The dry land consisted almost wholly of torn and tumbled stone. Its appearance was that of a worn deposit of lava. In some depressions were pebbles and sand but no rich black soil and of course, in all the world, there was no grass, not even lichens; no life of any kind.

There were only the earth, the sea, and the air at the sea-beach, that one place where these three meet. The scene was dark at first, for all the world was covered with heavy clouds, but in midmorning the clouds broke away at the place I saw and the sun shone through, and there earth, sea, and air, met with sunlight.

In a number of the rocky pools I saw jelly-like, greenish masses of stuff that quivered when the sunlight fell upon it. And then I saw as tho into the very substance itself. Under the action of sunlight its fluid portions moved and those mysterious currents

that we find in protoplasm began to flow. That was the beginning of life on earth. Soon the clouds came again. When the sunlight was gone the life-processes gradually subsided and long before the following night was gone, they had entirely ceased.

That process was repeated time after time and in many pools large and small masses of the mother-substance from which protoplasm developed, were given temporary life under the action of the sun. Some masses remained alive longer than others and eventually there was one, possibly more, that lived long enough to subdivide and reproduce itself.

Thus began the process of natural selection. Those living masses which had the greatest power to maintain the life-process produced the largest number of offspring, and that property being favorable to perpetuation became emphasized until at last, living matter was developed which had chemical properties that enabled it to maintain life and even transmit it in the absence of sunlight, when once it had been started.

That chemical which could carry on and substitute for sunlight in giving life to protoplasm, could be conveyed by the reproductive process, or by the use as food of the bodies carrying it, that chemical carrier of sun-energy in protoplasm was the first vitamin.

From that primitive beginning, vitamins have developed for the perpetuation and transmission through heredity and in foods, of many of the fundamental vital processes, but they all had their beginnings in the original sun vitamin and their functions are all more or less directly related to sunshine and its effects upon protoplasm.

Life as we know it is impossible without sunshine and its continuation through times of cloud and nights of darkness, could not be accomplished without the vitamins. The energy of the sun wakes protoplasm to life, the vitamins store, transmit, and guard the fundamental energies of life.

# HEALTH BUILDING EXERCISE

## USING EVERYBODY'S OUTDOOR GYMNASIUM.

Comparatively few have the use of a gymnasium where apparatus and companionship, and, possibly, expert direction, make exercise interesting, but everybody who can get out-of-doors has the use of one of the best gymnasiums that man can employ. Walking out-of-doors affords one of the best of exercises, under the best conditions. There is a great deal of difference, however, in the exercise value of a walk under good conditions and the same walk under unfavorable conditions. The best of gymnasiums with the best of directors does not insure the best of development; neither does a certain number of miles of walking each day insure the greatest benefit from that form of exercise.

There is, of course, a great deal of difference in the values of the places where you may walk and if you have any choice you will find a country road or a path through the woods, or better still a tramp through woods and fields where no paths have been made, the best places for your walk. Hills, where the road goes up and down, changing scenes, with some far views and many different things to be seen near at hand, fresh breezes and clean moist air are best of course, but the street that you travel every day is better than nothing at all and properly used is better than the best path improperly used. Any place out-of-doors, even a crowded city street, is an excellent place for taking exercise when your mind is right and your use of your body is right.

The psychology of walking is its most important element, even in regard to the physical results. "Interest" probably most fully describes the mental conditions most favorable to good results from walking. Interest in the objective, both as to the destination and as to the benefits to be derived from the walk, and interest in the scenes along the way.

Interest is a measure of mental and physical activity. The nerves are thrillingly alive and sensitive, the muscles are active, the circulation is good and the heart is stimulated,

nutrition and elimination are improved, and the secretions of all the glands probably are increased, as is easily observed to be true of the lachrymal glands which increase the brightness of the eyes, when you are interested. The brain is more active, in fact, the whole being is functioning better when you are interested than when you are bored.

Interest is the measure of living-rate. The whole stream of life flows with freshness and strength in proportion to interest. Whatever you do should be done with interest to get a maximum benefit. When you go for a walk therefore, be sure that you make it interesting.

Turn your thoughts and your attention outwardly. Look at the things along the way. Even the old familiar things are never twice the same and even tho they might change so slowly that you could not notice it, you are never twice the same, and this difference in you will make your environment seem different. If you are walking in the woods there is a great variety of natural changes to observe. If you are walking along a road you will find many things there that are different and interesting if you learn to see them. Even though you may be walking on a city street you will find an infinite variety awaiting your interested observation. You will never exhaust the novelty of any of these scenes.

If you find it a bit difficult to become interested, if you have formed bad habits of walking unseeingly through familiar scenes, you might try to imagine what an artist, a naturalist, a road-builder, a humanist, a sociologist, or other specialist would see in the familiar environment. On a city street try to imagine what an Irvin Cobb, an O. Henry, or a painter of city scenes would find there. On a country road try to imagine what Emerson or Whitman would have seen. In the woods try to see it with the eyes of a Muir or a Thoreau. Above all things else, be sure that you get your mind on the scene

## WELTMER'S MAGAZINE

and not on yourself in that scene. Get your mind out of yourself until you are less conscious of yourself than you are of your environment. The normal flow of the life energies is outwardly. When you walk with your interest directed outwardly your energies flow easily and your whole being expands.

I am setting you a hard task if you are habitually addicted to introversion. Your effort to think about your environment will probably result at the beginning in your watching yourself to see that you think about your environment and watching your feelings and moods to see the effects of this effort. You probably will merely emphasize the introversion at the beginning. The easiest way to overcome this tendency is to develop a genuine interest in the objects along your way. Ask a question of each thing you see. Notice the differences in the ways trees grow and ask them why they grow differently. Look at the ends of the twigs and the way the leaves grow on the twigs and the way the limbs branch to find the answers to your questions.

Notice the differences in the colors of the soil along the road and ask the soil why it is different in one place than in another. Ask the rocks, the contours of the land, the nature of the soil and study its possible variations in chemical contents. Notice the differences in road materials and surfaces and try to determine the reasons for these differences. Where you can see fields, question the conditions that have determined what crops are planted in the different fields and wonder why the different crops look as they do.

On city streets there are a thousand questions regarding the materials of the streets, the sidewalks, and the buildings; there are many human considerations as regards the relations of the buildings to one another, the objectives sought by the window dressers, the different merchants and their choices of displays: there are endless questions that you can ask of every feature of your human environment on the city streets.

When you find your mind turning back to yourself, even to observe that you are turning your mind away from yourself, start over

again, and repeat this as often as necessary to develop the habit of thinking about the things around you and forgetting yourself. This is very necessary if you are to get the greatest value out of your walk. Of course, it is equally necessary in regard to other activities. When you train yourself to turn your attention outwardly you are preparing yourself to get a maximum benefit out of everything you do and especially to be increasingly successful in your dealings with others.

We will take for granted that you have fulfilled the psychological conditions of a successful exercise-walk. Now let us see what other conditions are necessary for the greatest benefit from this exercise in everybody's outdoor gymnasium.

In walking, posture is of the greatest importance. When you start out, straighten up to your greatest height, pull your chin in toward your neck, but keep your eyes at the horizon level. By drawing your chin back toward your neck you straighten the upper part of your back. Do not overdo this action. Stand before a mirror and practice it until you see what posture to take to straighten your spine.

Square your shoulders and let them fall to a comfortable position backwardly, or you can lift and rotate them backwardly until you feel that you have carried them back as far as you can. When you get them back, be sure to let them fall to a natural position, save that you must not allow them to slump forward.

When you walk, loosen the body, especially the hips and legs. Get the feeling of flowing in your walk. Let a wave of action run through your body from feet to head, with every step. However, do not allow your body to slouch into an ungainly posture and be sure that you keep your shoulders back, your chest up, and your abdomen in. You can keep a good posture and yet walk with relaxed body.

By relaxation I do not mean that you are to be limber and inactive; I mean that you are to make no unnecessary effort, that you

(Concluded on Page 28)

# Uses and Dangers of Metapsychology

## APPEARANCE AND ACTUALITY IN METAPSYCHICS.

The universal differences between the apparent and the actual are magnified in the metapsychical realm but you must learn to distinguish between the apparent and the actual if you wish to make progress in the study of metapsychical phenomena.

We have a classical illustration of this conflict in "magnetism." The very term is based on the assumption of knowledge that no one possesses. It illustrates the common confusion of the apparent with the real. When Anton Mesmer, in the latter part of the 18th century, discovered that he could produce certain physiologic reactions by means of magnets it was apparent that the magnets were the causes of the phenomena which were therefore, called "magnetic." When he later discovered that these same phenomena could be produced without the magnets he fell into the common error of again confusing the apparent with the actual and, assuming that the causes were the same and that therefore, both classes of phenomena were caused by some form of magnetism, he attributed the phenomena in the second group to bodily or animal magnetism.

Careful experiments prove that the larger part of these phenomena are due, not to magnetism, but to suggestion and expectation. Those phenomena which are not satisfactorily explained by mental causes may be due to physical forces in some ways resembling magnetism, but they are most certainly not due to any known form of true magnetism. Therefore, to call "magnetic" the phenomena that result from the applications of the hands in passes or stationary touches is a mistake. On the one hand we say that the hand communicates magnetism, which causes certain effects; on the other hand we say that certain phenomena occur upon the application of the hand. The implication is very different in the two instances and the first mode of statement is sure to lead to conclusions that

cannot be substantiated or properly adjusted to the facts.

We might find instances of confusion of the apparent with the actual in the popular views of all realms of metapsychics. In describing a mediumistic seance we frequently hear such a statement as, "The spirits rapped the table." Such a statement assumes that the apparent and the actual agree when that has not been proved as yet, and even though it were proved in general, it might not be at all true in any particular case. A much better statement would be, "We heard noises that sounded like raps on the table, which the medium and others attributed to spirits." In the one case we have a true statement of what actually occurred; in the other case we have a statement of the apparent as though it were proved actually to have occurred.

Confusion of the apparent and the actual is by no means peculiar to the metapsychical realm. It is universal in the sensory realm also. Sensation itself substitutes an apparent reality for the actual reality. There is nothing outside human experience that is like human sensations. Not even the sensations of the lower animals, so far as we can know them, are like the sensations through which humans imagine that they gain a knowledge of the world. Let us consider, for example, the sensations of sight. The apparent reality is that through the action of the sense of sight you perceive the brightness or color of the light that is in the world around you. You see that the flame is bright, that the flower is colored, that the sunset sky is glorious in its outspread tapestry of changing hues, that the whole world and the stars of infinite space are lighted.

The actual reality is that the molecular particles in the flame, the incandescent envelope of the sun, and the stars give off ether waves, which falling upon non-luminous objects, are reflected more or less completely



## WELTMER'S MAGAZINE

and which, in your eye, excite the sensitive organs of the retina, giving rise to nerve-stimuli which flow to certain parts of the brain where they excite brain-centers to characteristic forms of reaction with which are associated in some unknown fashion the experiences of visual sensation and perception.

The ether waves which are the physical basis of visual experiences are of the same kind as give rise to sensations of warmth, as produce certain chemical effects, transmit etheric energies through space, etc. Some of your nerve-brain organs react to these etheric energies with sensations of warmth, others with sensations of sight, while to most of the ether-waves no sensory reactions are made. Some of them stir protoplasm into those activities which we call life and other severe effects result in the destructive processes of sunburn, etc.

It is obvious that such different sensations as warmth and color; such different effects as the vibrations of life, and the degenerative processes of sunburn, cannot be due to differences of the external physical actuality, the only differences of which are differences of intensity and rate of vibration, but that these different reactions must be chiefly due to the characteristics of the living organism. Furthermore, the experience of warmth and the experience of color, although frequently associated, are different in kind, and have nothing whatever in common with the experiences associated with the other phenomena mentioned. These experiences are, as are all experiences, unique phenomena, found only in mind and varying according to the precedent and associated present experiences of each person. Not only are experiences found only in their own realm but they are not found the same in any two personalities, the minor variations being one of the important sources of the peculiarities of different personalities.

Irritation of those brain-centers associated with any certain type of experience will give rise to typical experiences of that sort. Irritation from mechanical shock, pressure, or other injury, chemical or electrical stimu-

lation of the visual areas in the back part of the brain will cause sensations of sight although the world around may be entirely devoid of light rays. Similar irritations of the nerves or any part of the visual tract, as pressure on the retina through the eyeball, will cause flashes of light independently of any other form of stimulation or ether vibration. Suggestions, especially hypnotic suggestions, and the vivid expectations with which one attends a mediumistic seance or which follow upon sudden awakening or the hearing of faint sounds in the dark, and the pictographs of dreams, give rise to visual sensations as genuine as any sensations that could result from etheric stimulations of the eye. Although there is an absence of the customary external etheric stimulations which usually are the sources of visual experiences, the sensations as experiential facts, in other words, as pure sensations or perceptions, which arise from internal or psychic stimuli are as genuine as those resulting from etheric stimulations. Sensation is always an internal fact, a fact or phenomenon of experience which is referred to the external world, but it is only referred; it is never in reality a quality of the external world. In short, sensation apparently is discovered in the external world while it is actually manufactured in the internal, experiential world.

All other sensations are equally contradictory in their apparent and actual realities. Even the sensation of touch, probably the oldest and most fundamental and simple, gives experiential appearances that are not true of actualities. Smoothness and roughness, the various degree of solidity, the relative pressures, the associated sensations of temperature, etc., not only depend mainly upon the special organs of touch involved but even vary with previous and present associated experiences and attitudes. Sensation, apparently derived from the qualities of the objects perceived in the world, appears to give information of the nature of the world outside while it actually presents in symbolical forms peculiar to experience, the significance for reaction—and expression of desire into the

(Concluded on Page 26)



# Practical Philosophy of the Full Life

## THE BEGINNINGS OF PHILOSOPHY.

When the traditional and mythological religions of the Greeks had grown old and intellectual, when they had lost their emotional appeal and the increasing contact with the East through Phoenician traders, had brought western and eastern religions into conflict, the Greeks, especially, in the east, where these conflicts were most felt, began to think where formerly they had only believed, and when Thales of Miletus in Ionia, Asia Minor, gave voice to the world-soul's new consciousness philosophy was born.

Philosophy differs from religion essentially in respect to man's attitude toward the sources of knowledge. Religion depends upon tradition or revelation for its knowledge of truth. It doubts the validity of man's thinking save as man is something more than merely man. It holds that only heroes, half-gods, or gods can discover and reveal basic truth. Religion displays a profound distrust of common things and common men and of ordinary human intelligence and power.

The chief source of this distrust probably is the common reluctance to accept responsibility. Man says, in effect, "I cannot decide important matters of life for such thinking is beyond my powers. Therefore, I cannot be held responsible for such decisions. And it is not necessary for me to make such decisions; these have been made for me by the gods that spoke through the prophets of old or by the gods or their representatives and the heroes of my day. These heroes, prophets, and gods are out of my class and I am not in competition with them. I compete only with others who like myself cannot decide, but can only believe."

This attitude saves the ordinary man from having to do more than is easily done. It saves him from the need for accepting great responsibilities and it makes it easy for him to keep his self-respect without having to make good with his higher aspirations and greater possibilities.

The most important contribution that Thales made to human culture was not his philosophical conclusions but his new method of arriving at conclusions. He set an example of self-confidence. He demonstrated his faith in his judgment, the judgment of living man. His example called upon other men to think and to trust their conclusions.

We find the popular reaction of his achievement running true to the form of human nature. His common contemporaries saw in Thales another form of hero. They called him the greatest of the sages. Thus, they set him off from common men, again saving themselves from need for following his example. However, they could not entirely stop the tendency that his action strengthened, and since Thales there have always been some who dared to think and among these a very few whose abilities made them leaders of thought, with the inevitable result that mankind has progressed in ability to think and to understand man and man's universe.

The history of philosophy is the record of the awakening of the soul of man to consciousness of itself and of its powers and privileges. When embodiment and intellectual development and the accumulation of the fruits of human experience had provided the necessary agencies, the human soul began to turn away from the development of its tools and the study of its materials, to add to self-expression, self-realization, self-awareness, and self-understanding.

When a man starts on a quest he starts from where he is with what he has. This is true in his spiritual and intellectual questings as well as in his searches for things of the world. When the mind of man set out to find itself, it started with a mind that was almost wholly objective in its interests and activities. Naturally, the first attempts at philosophy were concerned with the objective world. The human soul did not immediately jump from complete objectivity to complete subjectivity. It made the first step toward this

ultimate destination by discarding objective sources of opinion and judgment. It was still interested in the world but it satisfied that interest by doing its own thinking instead of by asking what the world thought, what "authority" had said about it. The early philosophers concerned themselves with the nature of the world, especially the physical world, therefore, they have been called physicists or scientists.

Thales (640-548 B. C.) studying the nature of things, discovered that there is a connection between the moisture content and the range of vital processes. Seeds must have moisture to sprout and plants must have moisture to grow. All animal bodies are moist and must be supplied with water. The whole world is surrounded by water and it seemed to him to float upon the limitless sea. He concluded that water was the basis and source of all things.

Let us again take note of the important fact that the value of his work lies not in his conclusion but in the method by which he arrived at it. Apply this truth to your own life if you will, even for the study of the history of philosophy: your conclusions will not be nearly so important as the methods by which you arrive at them. It is not nearly so important for your life that you think this or that or another thought as it is that you think, that you think for yourself.

The next philosopher of whom we have any knowledge, Anaximander (611-547 B. C.) was also a native of Miletus, in Ionia. He was also a philosopher because he thought for himself and believed in his ability to reach reliable conclusions by the power of his own mind. He arrived at a very different conclusion from that of Thales but he employed the same method and increased the tendency among men to employ that method. Thus, he contributed to the growing consciousness of the human worth and freedom; thus, he contributed to our welfare.

Anaximander said that "all things begin and end in the Infinite, the Unlimited Mass, Vastness, or the Indefinite." This was a much more august concept than that of Thales but

his attempts to explain it made it very materialistic.

The next important name we find is that of Anaximenes (588-524 B. C.). He was also concerned chiefly with the source of things. Anaximenes thought that air, an Infinite air that surrounds the earth and is the source of things, holds all things together and gives them existence.

Both Anaximander and Anaximenes made some attempts at explanation of how creation resulted from the primordial substances and laid foundations for the development of the system which eventually turned men's attention to systematization and that which systematizes.

With the fall of Miletus to the Persians, 494 B. C., after a series of wars which had driven most of the philosophers away, the Milesian school came to an end and we find the next stage for the development of this phase of the soul's increasing consciousness of its own divinity in Italy.

Again let me call your attention to the importance of method and attitude toward human nature rather than of the conclusions of these—and other—philosophers.

Rogers, ("A Student's History of Philosophy", p. 4) says, "Nearly every type of philosophy since current has its representative in the comparatively brief stretch of history which marks the fertile period of Greek thought." Furthermore, a thoughtful study of the history of philosophy shows that many of the most important generalizations of science have been long ago anticipated by the theories and conclusions of the philosophers.

In these facts we see proof of the stability of human nature—it has not changed appreciably in historical time—and evidence that man's sciences and philosophies deal only with human nature, or if they ever go beyond this realm, the truths they discover are so deeply colored by the nature of man as to tell us more about the student than about the objects of his studies.

And this human nature, the sum of an eternity of life experience and the repository and agency of divine wisdom and purpose, is

(Concluded on Page 27)

# Practice of Permanent Prosperity

## WORK WITH WHAT YOU ARE.

Your prosperity depends mainly upon you. Times are never so hard that some people do not prosper financially. Life is never so barren of opportunity that some do not prosper in intellectual and spiritual growth. And in the most favorable times and in an atmosphere rich with mental stimuli and spiritual suggestion and opportunity, those who are unprepared by proper personal development grow poor and fail. What ever prosperity you enjoy must be founded upon the expression of your own powers of spirit, mind, and body.

When you start out to practice permanent prosperity, you must not only start where you are, but you must also start and you must work with what you are. As it is necessary to know **where** you are when you start, it is also necessary for you to know **what** you are, for only then can you hope to make a wise choice of a destination, a wise selection of life-objectives. Some of the most tragic mistakes of our lives result from efforts to direct and govern our lives by what our parents, our teachers, our friends, or we ourselves imagine are our natures and possibilities. Too often such opinions express our wishes in distorted form, or show the convictions or ideals that others have suggested to us.

Many a person has imagined that he wishes to devote his life to some occupation in which some one else has been successful, not because of any aptitude or interest in the doing of that particular thing, but merely because he admires the achievements and covets the honors and powers that the other has gained by success in that field. Such an ambition is misleading, and a life of effort based upon such mistake is bound to be disappointing. Parents are likely to think that their children are interested in and would be successful at the things that they have succeeded in or that they have wished to do. Friends have the same tendency. Even school-teachers may show their own interest rather than a knowledge of the natures of their pupils, in their

vocational advice. Specialists of all sorts have a tendency to feel that all others should be interested in their specialty.

We have always felt that we are in some way fitted for certain things better than for others. We have tried to find what these preferred things might be by consulting fortune tellers, "the spirits," the stars, numbers, fortune-telling cards, and now "psychologists" of various sorts. The folk instinct has been true but the methods have been wrong.

Modern intelligence tests as given by some psychologists and personnel directors are very valuable and often wisely suggestive in directing the life interest. These tests save their subjects from trying to be stevedores when they should be pianists or typesetters, and they are very sure to separate the natural watch repairers from the natural blacksmiths and stone masons, but they fail to take account of the most important factor in the development of the prosperous life; they are likely to miss the spiritual elements which are of such high importance in real living.

Intelligence tests determine the sensitiveness of the sensory nerves and the organs of sensation. They measure reaction speeds and intelligence. They can tell how reliable the memory is and something about the comparative rates at which learning is accomplished. They can measure sense of rhythm and musical ability, etc. They may even measure the reasoning powers. Moral judgment can be measured and, in fact, anything that has been done or that is being done by the individual can be tested by means of the ingenious methods that the world's best practical psychologists have devised. If the methods of psychoanalysis are added to the methods of the scientific laboratories it is hardly possible that any trait of character or mental and physical power could escape detection. If you have the opportunity to have such an examination you will find it very well worth while.



## WELTMER'S MAGAZINE

But you should not stop with this. These tests tell you what you are in expression, and they afford a basis for sound judgment as to what lines of further expression will be most efficient and fruitful, but they do not estimate your spiritual values, and after all, these are fundamentally most important.

It is of course tremendously important that you have one or another kind of body. A man and woman are physiologically different in obvious ways and they are equally different in ways that both refuse sometimes to recognize, with the result of confusion in their life efforts. Other differences between men and men, between women and women, while less obvious, are no less important and modern scientific methods are beginning to discover and disclose these differences.

Personal peculiarities are both conditions of expression and limitations of achievement. It is very necessary that you should choose the most favorable conditions, presenting the widest range of possibility. In short, you need the fullest possible knowledge of what you are as a person.

Study of the mental and physical constitution gives a knowledge of the terms of expression but it does not give the measure of the powers and the nature of that which expresses. We must return again to the consideration of the inner or spiritual nature which finds expression in the effort to achieve fulfillment through the mind and body. Permanent prosperity, prosperity that is proof against unfavorable circumstances and changes of environment, must be founded upon a well developed and unconquerable spiritual life. Any estimate of what you are that fails to take full account of the spiritual life from which flows all outer manifestations, is an incomplete and imperfect estimate.

You live in two realms, the realm of the world and the realm of spirit, principle, cause, the realm of the kingdom of God. In this realm you have no beginning, you undergo no changes, you have no ending. As a manifesting image of God, you are the divine total of

human being in existence. Spiritual prosperity is increasing manifestation and consciousness of the spiritual realm. The stable and lasting foundation of all prosperity is increasing control over the conditions of manifestation through the progressive unfolding and development of the inner powers.

All great achievements have begun by what we might call increases of spiritual pressures toward expression. No amount of outside stimulation, urging, or suggestion can do more than give direction to the pressure of life from within. When there is no pressure from within the environmental stimulations are like seeds cast upon stony ground. It is the spiritual fertility that gives the fruitfulness to any form of environmental influence. The same home environment, the same school, the same friends, and parents and teachers will result in fruitful living for one person and utterly fail to move another person.

Of course, the physical and mental differences that always exist have much to do with personal reactions, but even when these differences are reduced to a minimum, the inner power of spirit still remains to make one man a great power and another negligible in his influence upon life around him. Even where physical and mental conditions are favorable to great achievement, these are to be regarded rather as conditions favorable to the expression of spiritual power than as themselves the causes of personal achievements. The spiritual nature gives the ultimate values and determines the final destiny of the personal life, as the purpose in the machine governs its building and use and the employment of its operating energies.

In making up your estimates, therefore, of your personal assets for the development and practice of prosperous living, be sure to take full account of your spiritual nature and learn to draw upon its exhaustless resources in all your undertakings.

I can hear you complain that while I have told you how to find out what your mental and physical characteristics are, I have not

(Concluded on Page 25)

# BY THE WAY

*Ernest Weltmer*

## THE DOWNFALL OF MORGAN

Anything big, powerful, old, or "well-known", is honored and cherished in America—and, I suspect, in all the world. Morgan and Company, private bankers, long has been a big, powerful, old, and "well-known" organization and, in addition, it was so impersonal and it went about its affairs with such aristocratic reserve and absence of self-advertising that it was to the average common American a legendary institution, and its leader a heroic symbol of American ambitions, hopes, and ideals.

The investigation of the affairs of Morgan and Company by the Senate Committee on Banking, as a result of the failure of the members of the firm to pay income taxes, bids fair to shatter every vestige of that fragile structure of traditional personification in which we have glimpsed them and through which we have honored them with our respectful praise or censure, according to our political leanings. One by one our national symbols fall; first "Wall Street," which went broke with the rest of the country when a real test came; then, "Big Business men," who have miserably failed in every effort to stop or even to ameliorate "The Depression;" now, "Morgan and Company," who are found to be of the same calibre as the petty usurers that infest the cobwebby "offices" over the poorer stores around "The Square," except that they deal in bigger figures.

We have thought of Morgan and Company as above the petty selfishnesses of the poor. When we find them taking advantage of every loophole of law that enables them to keep money for themselves that should be paid in taxes, and discover that they are as fundamentally dishonest as necessity makes us appear to be, we are offended and we despise them for showing us that we do not cheat the tax collector wherever legally possible, wholly because of our need, as we had tried

to believe, but because of a weakness of human nature; that we would be just as niggardly if we were preparing tax returns on incomes of millions.

As the revelations continue, and it appears that the Morgans contributed to the wild era of speculation that preceded and aggravated the depression from which so many still suffer and for which we will all pay for many years to come, we see that not only have we been mistaken in the honors our respect bestowed upon them, but that we have been foolish to allow them to exist at all. The unregulated power of their wealth has enabled them to influence too much the commercial conditions in this country and between this country and others. If they had used that power for the benefit of the people as a whole we might have forgiven them, but they have used it for their own advantage and in ways that have added to the burdens of those who finally must pay.

One of the strange chapters of this great romance of money tells of their apparent liberality and unselfishness with their friends. Setting aside the possibility that they bestowed these favors where they would "do the most good" for Morgan and Company, we find that even in this magnificent gesture they were giving from the pockets of the trusting public rather than from their own. When they allowed certain men in high places to buy stocks at less than market prices, the Morgans gave these fortunate ones opportunities to take money that they might have taken for themselves, but the money did not come from the coffers of the "givers;" it came from the lean pockets of the investing—and speculating—public, especially that part of the public that believed in the House of Morgan.

It seems to me that the country is suffering from over-regulation—too much law and too many lawyers and "Courts of Law." And



yet if law will save us from the menace of such power as the Morgans are able to wield, we must have even more laws so long as men remain petty, mean, selfish, and untrustworthy when they feel that they are above the law.

I feel that I have a personal grievance against Morgan and Company. In addition to the increase of the financial burdens that we all must bear through their chicanery, they have robbed me of one of my pet delusions that human nature is capable of generous, unselfish, kindly actions when freed from the pinch of poverty and that when men grow up in an environment that leaves them free from life-long compromise with stark necessity, they will be naturally dignified, just, and honest. I had thought that most of my faults were products of struggle against the hard conditions that seem to be ever the lot of those who work for ideals and that if I were freed from the constant demands of the trivial I could approach my ideal of high-souled living. I expressed that conviction in a verse which I composed as I came to the office one morning last week:—

My soul would hang a garland on a star,  
But, while the empty years so fleetly pass,  
Tho high achievement beckons from afar,  
Fate keeps me hunting pennies in the grass.

And now, with the downfall of Morgan goes my comforting conviction that "Fate" is to blame. I see that if it is my nature to spend my time as a poor man, "hunting pennies in the grass;" to be a rich man would not change me; I would still be "hunting pennies" in one form or another. What wonder that I have a grievance against anyone who has forced me to confess such a fault?

And possibly I have another reason for complaint:—had I not hung "a garland on a star" in the honor I paid to human nature through my thought of Morgan and Company? In that case I have reason to feel deeply aggrieved when through them my star proved to be a very sickly candle which my faulty vision had magnified.

In any case, I am offended at Morgan and Company because they have turned out to

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be no better than any other group of money-changers who live by their wits and by taking advantage of one of the weaknesses of our capitalistic system of society. I am offended because they have made me think, and because they have made me lose some of my faith in myself, as a man.

—o—

**STONE AGE RADIO AUDIENCES.**

Can you imagine the reactions of primitive peoples to modern radios? Civilized (?) folk have seen the development of these marvelous instruments and yet find them strange. The

real world of the savage is the world he lives in. Civilized men are from another world, and their phonographs, radios and what-not can not be accepted into the primitive world with the meanings they have to their makers.

—o—

**PREDETERMINATION OF SEX**

Again we read the announcement of a method that will enable prospective parents to determine the sex of their offspring. Dr. F. Unterberger, of Germany, has devised a treatment based on the use of bicarbonate of soda when a boy is desired, or lactic acid when prospective parents want a girl. It is claimed that the treatment is very successful. Suppose it is, suppose we find reliable means of predetermining sex, will the world be better for this? Probably not. So far man's mastery of the forces of Nature has resulted in rather more evil than good for him in those matters touching human life. It is only among civilized peoples that we find insane asylums, homes for the feeble minded, penitentiaries, the exceedingly poor and the exceedingly rich, and red-light districts. Eventually, predetermination of sex may be of value to humanity but for the present it is better that man should remain under the control of Nature.

—o—

**OUR SHRINKING WORLD.**

With one company, Pan-American Airways, operating 22,660 miles of airlines on schedules 99.81 per cent efficient, at the rate of one hundred miles per hour, the western world is shrinking. While European airlines are less efficient and less patronized, they still are spreading all over the Old World and we will soon see transoceanic air transportation on regular schedules. Mail and passengers are carried all over the United States with surprisingly regularity and at increasing speeds and decreasing costs. Some of us may live to see the day when the antipodes will be less than a day away and when the whole earth may be circled in one day. Many of us can remember when New York and St. Louis

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were farther apart than Montreal and Rio de Janeiro are now.

—o—

**INSECT ENEMIES.**

Man's most dangerous insect enemies— possibly the most dangerous enemies of the race as a whole—are “flies, mosquitoes, roaches, moths, fleas, bedbugs, ants” (Scientific American). The fly carries 30 diseases and is filthy beyond common realization. It is estimated to help kill 75,000 persons each year. Mosquitoes carry malaria and dengue, and cause skin infections and insomnia. Cockroaches carry “diphtheria, typhoid, dysentery, tonsillitis, leprosy, and malignant tumors.” Moths destroy \$250,000,000 worth of goods each year. “Bedbugs carry dysentedy, smallpox, typhus, anthrax, infantile paralysis, relapsing fever, bubonic plague, and leprosy.” Fleas carry diseases and ants destroy foods and property, even life, in some countries.

—o—

**THE POWER OF PERSONALITY.**

Personality is an important factor in all business and social contacts and relationships. You are fortunate indeed, if you have inherited a pleasing and impressive appearance and then have added to this heritage the manners and character which make your personality pleasing. If you are not endowed with and possessed of a pleasing and powerful personality you should at once set about developing it, for regardless of your other assets, your success in dealing with others—and that is the basis of all success—depends largely upon your personality.

—o—

**WE START FROM HERE**

Wherever you may wish to go, whatever you may wish to do, however you may wish to live, you must always start from here, now, as you are. Many a foolish person never starts because he wastes time and opportunity—life itself—wishing he had started from some other better place, the value of which he did

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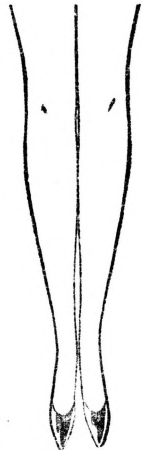
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at once. Let us know what you need and we will tell you how we can help you. If we have helped you in the past, tell us how you are getting along.

---

**WRITE TODAY**

---

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not recognize when he was there, or because he is waiting to get to some better place. You can not start from the place that was and when you get to the new place you will find that you still have to **START FROM HERE.** Why not start now, even if the other place is one of the way stations on your route? **START NOW: START FROM HERE.**

—o—

**A TEST OF PARENTHOOD.**

Probably the most severe test of parenthood is that which comes to parents of adolescent children who are trying to find their way to independence and the ability to live their own lives. Many parents are never able to realize that their daughters, and even their sons, are ever more than sixteen. The child's effort to achieve independence will be difficult in proportion to the balance between love and ego in the nature of his parents. Where understanding love rules—where he has good parents—he will find help to free himself and he will develop his own wings; where ego rules, he will find opposition and foul, as well as fair, means used to bind and hold him fast to parental control. Good parents help the child to develop and live his own life from babyhood. Their child may not be much of a show-off nor feed their pride, but he will have good nervous health and he will be successful and happy.

—o—

**CHILDHOOD RESPONSIBILITY**

Just how far should a "nervous"—self-indulgent might be a better term—mother be allowed to go in her effort to dominate the lives of her children in the name of her "condition?" Should she be allowed to make the children feel that they "never dare turn around" and that they "can not call their souls their own" because she "will worry" if she does not know where they are and what they are doing every minute of the time? If she has not reared them so that she can trust them, is her influence, through making them feel guilty to even wish for independence and freedom, likely to be of value to them?

**PRACTICE OF PERMANENT  
PROSPERITY**

(Continued from Page 19)

told you how to discover and measure your spiritual assets. Such a complaint would be justified if we were to stop here but since these are practical lessons, we must study methods for estimating your spiritual powers.

We properly employ objective experimental methods for determining the values of the mental and physical powers and traits. Mind and body produce direct objective results and by these results their powers can be measured. Spiritual powers also produce objective results but the objective products of spirit are indirect and by the very nature of spirit, as the source of creation in all realms of manifestation, we must seek subjective rather than objective means for measurement and study. You find the best indication of the nature and powers of your spirit in your wishes, hopes, and purposes. You alone can properly measure your spiritual powers. You alone can discover your great spiritual aptitudes. Let me tell you how to do this:

Free yourself from the influences of the suggestions you have received from others and from the bondage of old habits and predispositions acquired by personal experience and then ask your inmost soul what you most desire to do. Note I have not said that you must ask yourself what you desire to possess, but what you desire to do. Remember, life consists in doing, not in having. Prosperity is, in the last analysis, progressive expression and accomplishment, not an increase in possessions. When you find out what your inmost desires are, you know the measure of the powers of your spirit for expression. When you find these desires, then organize your whole life on the basis of their ultimate visions, stop limiting your expectations, adapt your efforts to what you find true of your mental and physical organs of expression, work joyously and with all your powers for what your heart desires, and God and God's laws will prosper you with success and health and happiness.

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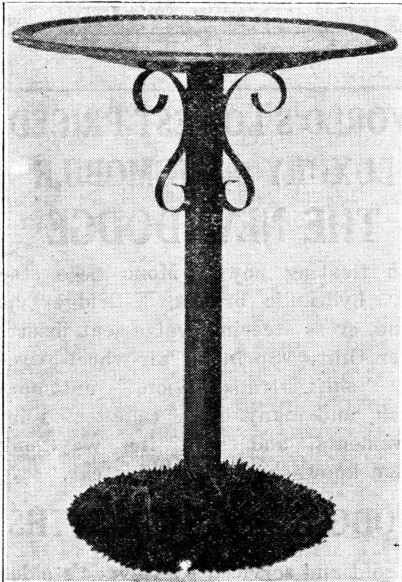
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Every living creature is filled to bursting with divine life manifesting through its forms and activities. Even the rocks show the intelligent action of indwelling forces and wisdom. I picked up a rock the other day to which I have since given much study without being able to puzzle out the mystery of its formation. My intelligence has not risen to the intelligence with which this stone was formed. But I have learned from my study that even the rocks give evidence of God's creative purpose, plan, and power, and I can more fully accept the evidence that I find in human life that God the Infinite Father is the source of man's life, that His wisdom guides, that His power controls us. My study of this stone has given me a deeper faith and made me better able to speak with confidence when I tell you that you can be well and strong because it is God's will that you be normal.

Excerpt from an absent treatment letter  
by Ernest Weltmer.

**METAPSYCHOLOGY**

(Concluded from Page 15)

world—of the relations existing between the perceiver and the environment.

It is not strange, therefore, that, since all common experiences are illusory, appearing to be what actually they are not and leading to the creation of an apparent world that is untrue of the actual world, such uncommon experiences as are associated with the study of the metapsychical realm should be so confusing. It is obvious that every precaution must be taken to prevent misunderstandings and misinterpretations of the experiences through which we will gain what knowledge we may acquire of the metapsychical realm that apparently is superimposed upon, possibly surrounding, and certainly interwoven with, common experience.

Study this lesson and apply its principles in the observation of common experiences. Learn to distinguish between the persistent appearances of sensory experience and what you know to be the actual realities associated with it. Through this training prepare yourself to distinguish between the apparent and the actual in the realm of metapsychical phenomena.

**PRACTICAL PHILOSOPHY**

(Concluded from Page 17)

your nature. The thinkers and experimenters who still are building civilization show some of the wealth of that treasure in which you share. Their achievements suggest your possibilities. The study of their works should help you to believe that "the kingdom of God within" is a practical, workable reality. These studies must teach you to think of "human nature" as a tower of strength, a realm of boundless wealth. We have excused all sorts of weaknesses and failures on the ground of "human nature," while it has been in reality the source of all human good and gain.

We are only beginning to realize its wealth of human possibility and power to bless man's life. We are beginning to see the practical value of Jesus' admonition to "seek first the kingdom within." We some day may realize that human nature is not only the source of our hopes but that it also has the power to fulfill them. And then, we may learn to live in the freedom from tradition and dogma that does not say, "Lo here, or lo there," that freedom that fathered philosophy and science, and that, alone, can fulfill God's purpose in man's creation and divine endowment.

The study of the history of man's progress in religion, philosophy, and science, man's struggle toward civilization, is the study of the human soul's increasing consciousness of its own divinity. At all stages of its progress we find evidence that freedom to be itself, to express its own powers, and to make its own adaptations, and courage to accept its own responsibilities have been the conditions of divine growth. Let this truth be your guide in the development of your own powers. Learn to think for yourself; dare to live your own life in the fulfillment of God's purpose in your creation.

**PRACTICAL PSYCHOLOGY**

(Concluded from Page 9)

continuing to live after earthly death, but be sure also that you do not allow such unat-

tainable ideals to defeat you or to drive you into sophistry. Ideals are good for you only when they inspire and guide you toward goals of greater self-fulfillment—and ideals are good to you only when they are good for you.

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Excerpt from an absent treatment letter  
by Ernest Weltmer.

**WELTMER PHILISOPHY**

(Concluded from Page 5)

velop into such purity of thought and dignity of character.

He who would attain the heights must first learn where he stands, know how much of the truth he has acquired; how great has been the illumination in his soul. Then he must start from where he is. He must build his structure, step by step, knowing that he chooses his material from the thoughts he entertains, and that, as he entertains strong thoughts, he weaves them into the fabric of his life, thus making his life, a life of success and high achievement.

**HEALTH-BUILDING EXERCISE**

(Concluded from Page 13)

are to walk with a minimum of effort, and that you are to breathe comfortably and easily and deeply.

Practice these instructions, going over each part until you have them all letter perfect, and then form the habit of walking according to them. Be sure that your mind is right, that your interest is increasing and that you are doing these exercises for the purpose of building a better body, under more perfect control of an efficient mind that is acting in harmony with Divine Wisdom, and God's purpose in your life.

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**MAGNETIC HEALING**

(Concluded from Page 6)

of six biscuits at one meal. If folk with stomach trouble will use a little reason and judgment and not fill their stomachs more than half full, quit eating always hungry, while still able to eat more, while taking Magnetic Treatment it will surely cure any stomach.

Of the hundreds of cases that I have treated, I do not know of a one that was not either cured before leaving or that failed to keep getting better after going home. We have learned here from many years of experience, how to apply Magnetic Treatment for the cure. All that we ask a patient to do is to take the treatment and try to follow the suggestions that we give them. We don't put patients on a diet, we simply have heart to heart talks with them and tell them just to leave it to us.

Magnetic Treatment is a natural way to relieve stomach troubles. It improves the circulation of the blood, relaxes the stomach, and gives Nature a chance to right everything that is wrong. No other treatment that I know of is any better. I am treating a patient now who could not eat solid food of any kind when she came who, after treatment, could eat a little solid food of most any kind and she is getting better every day. In a month she will be completely relieved of stomach trouble. She is suffering very little pain now, yet, before she came here she was suffering continually.

The Magnetic Healer must have confidence in his work, he must always tell his patients what will encourage them. One of the best fruits of my many years experience with Magnetic Healing is the ability to discover in each patient's life something that will encourage him and the ability to awaken in him those deeper powers that make his healing possible. While always I have found stomach trouble most responsive, other maladies also respond as well when Magnetic Treatment is properly given. I have come through the years to feel that any condition can be healed and any sincerely unselfish person can learn to heal.

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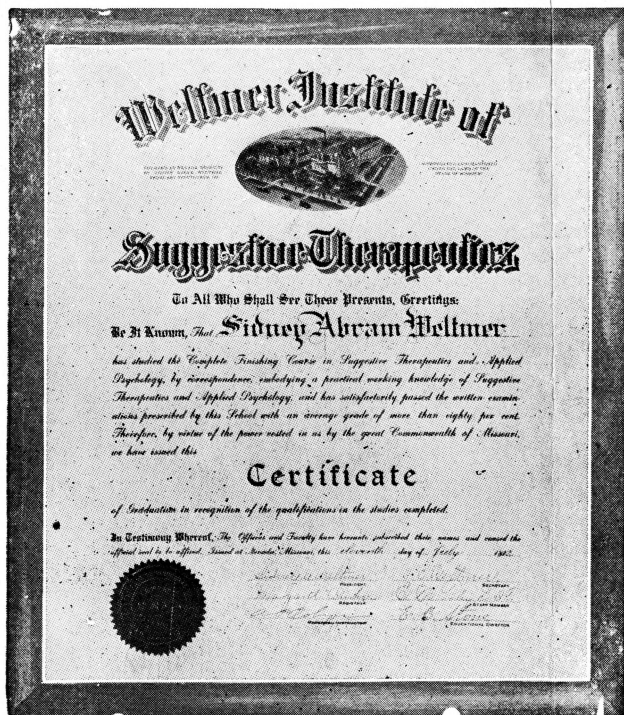
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# GUIDES

Decorations by Myrtle Holzer.

As homing pigeon seeks its proper cote,  
Unerring instinct making straight its way,  
My soul will find its home, when I devote  
My life, in faith, to that for which I pray.

The pigeon needs no charts, no other guides;  
It knows not how to doubt instinct's command,  
So, safe upon the billowed air it rides;  
It safely trusts to Nature's secret hand.

To me, Life offers many varied ends,  
God makes me free to choose the right or wrong;  
I prove my worth when perfect faith attends  
My choice, from goods that all around me throng.

To pigeons, God gives instinct, wisely blind;  
To thinking man, he gives a choosing mind.

Ernest Weltmer