

# PROSPERITY

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Teaching Physical-Mental-Spiritual Prosperity

## *Distance Magic . . .*

I tramp a valley's winding way,  
'Twixt homesteads, drab and worn and old,  
And gaze at hills where cloud-mists play,  
And distance shows them blue and cold.

I climb a hill, to its topmost crown,  
While haze of space and cloud-mists fade,  
And see o'er the vale, when looking down,  
A purple cloak of mystery laid.

The distant things of earth seem rare,  
To lure our feet from their native sod,  
And only those who far ways fare,  
May find at home the face of God.

—Ernest Weltmer,  
Brookville, Pa.

**YOU  
CAN  
HAVE  
HEALTH**



**YOU  
CAN  
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*Weltmer's Magazine of*  
**PROSPERITY**

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## Telepathy In Absent Treatment

TREATMENT BY MENTAL RADIO

by

**ERNEST WELTMER**

Telepathy, as a factor in the treatment of the sick, has been accepted from very early times by those who have had experience of its use and results; but it still is rejected by a considerable proportion of therapeutists and their followers among the laity. In the Bible record of Jesus' work he has been described as giving absent treatment with the same results as were accorded to his personal contacts with the sick. It is evident that the idea was not strange to the writers of the New Testament. Indeed, in the case of the healing of the Centurion's servant it was the Centurion himself who suggested that Jesus use that method.

Telepathic influence is universally accepted in folklore and by primitive peoples. Among "magicians," "voodoo doctors," "hex doctors," and savage "witch doctors," action of their charms at a distance, a sort of telepathy, is taken as a matter of course. This universal idea can hardly spring entirely from inaccurate observations and superstitions. The folk instinct usually is right although its explanations usually are wrong. These primitive telepathists feel that they are exerting an influence and the results prove that they are, although the influence usually is not so great

as they imagine and many of the results that they get are due to superstitions, fears, suggestions, and the expectations of their victims.

Telepathy is a universal means of communication. It acts in connection with all other human associations and without any other form of personal contact. It is, in fact, the basis of all communication, being a function of the fundamental universal relationships of things, a function of the spiritual natures of creatures in which they are still indivisibly one with one another and with the Infinite Source of all.

Telepathy is a function of that fundamental relationship between created things that is the source of our concept of the omnipresence of God. It is more fundamental—since it is spiritual—than any bodily organ, and it does not depend upon any organ for its existence and employment. Other methods of communication depend upon organs, organs developed by the processes of communication derived from telepathy.

It is not strange that the idea of communication by telepathy should be so general; it is, on the other hand, strange that it should not be entirely universal and that any one should doubt its existence and its use in con-

nection with, and independently of, other methods of communication.

Possibly one of the reasons why many people doubt the existence of telepathy is that so little power can be transmitted by this means that the effects are frequently unimpressive to those who are trying to accomplish some certain results. Telepathy transmits the meanings and purposes of thoughts rather than the power of thoughts. Those who are looking for dynamic effects find nothing, or almost nothing of this sort, and therefore, deny the reality of telepathy as a whole.

Telepathy influences the director of life. It is like the back seat driver who tells the actual driver of the automobile what to do and, I am sorry to say, it often gets about the same results.

There is power in plenty for the use of telepathy but it is not the power of the sender not the power that it conveys; it is the power of the receiver, the power that is under control of the thoughts it can only influence. When telepathy is successful in the transmission of therapeutic suggestions it frequently accomplishes very remarkable results. Some of the best testimonials we have ever received from patients for benefits conferred, have been received from our absent treatment patients. In many cases these telepathic results have been without the patient's knowledge of the source of the benefits they received.

A number of years ago at one of our conventions, one of the delegates received a wire asking him to hurry home as his brother was dying. He could not get a train before evening, and during the several hours of waiting he asked the members of the convention to treat his brother. The treatment was given with enthusiasm and a feeling of power and with that sense of satisfaction that informs the telepathic healer that he is getting results. Before train time the delegate received another wire saying that he need not come, for his brother was suddenly well.

The skeptic will say, of course, that the brother was suffering from some spasmodic attack that he would have recovered from

anyway. Possibly that was true in that particular case but that the telepathic explanation is equally valid is proved by many of our clinical experiences and by many of our experiments. In several instances where I have been in daily contact with some patient to whom I have been giving absent treatment I have failed to send the treatment on some certain occasion or I have purposely omitted it. When this occurs the patient always complains of being unable to get the proper results or of not feeling the treatment as usual.

Many other illustrations might be given to prove that the telepathic effect is very real and that it is possible to accomplish much by telepathic treatment.

I have in mind a case of a daughter who was drinking to excess, smoking, and wasting her time and her opportunities for happiness in her new home, who was stopped by telepathic absent treatment at her mother's request and without the girl's knowledge that she was being given treatment of that sort.

We have had such results in many cases yet we do not like to take a case in which the patient is not fully aware of what we are doing and who is not cooperating with us in every way. There are two decided reasons for our reluctance to treat patients without their knowledge and consent. In the first place, we have no right to try to influence them even for their own good, without their consent. In the second place, the telepathic factor alone often is not strong enough to overcome the other conditions that would have contrary results.

As regards the first objection to giving absent treatment without the patient's knowledge, the telepathic influence is never more than suggestive, and the patient's freedom is not actually limited by it. He still has to accept or refuse the suggestions telepathically received. As regards the second objection, we like to combine all possible therapeutic factors for the patient's benefit, for, under the best conditions there are so many unfavorable conditions to overcome that we want to give the patient every possible chance of a good result.

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# Telepathy In Magnetic Healing

By J. O. CRONE

In thirty four years of work at the Weltmer Institute I have had some wonderful experiences with telepathy. We have always used telepathy in absent treatment, of course, and in many cases we make use of it in connection with personal treatment. I am sure the readers of Weltmer's Magazine will find some of these experiences interesting and instructive.

I had a patient that had a room in the north part of Nevada about a mile away. I made arrangements with her to test telepathy. I told her that I would send her a message at eight o'clock each evening for six evenings. When I sent a telepath I put down what I sent and when she received it she put down what she received. At the end of the six tests, we compared notes. Four of the six were correct, word for word. The other two were almost right. One day at one o'clock I stood at my window in my room and thought for this patient these words: "I want to see you at one twenty in my room." At one twenty she came to my door and said, "What do you want with me?"

"Why?" I asked.

"You said you wanted to see me," she replied.

One of my patients went home on Saturday to Sedalia, one hundred miles away. Sunday morning her mother called me on long distance and told me that her daughter was very ill and asked me to treat her. I told the

mother to tell her to close her eyes and relax, to breathe deep three times and go sound asleep, and that she would sleep for fifteen minutes. I promised to meet her at the depot at nine o'clock that evening. The girl's mother felt sure that her daughter would not be able to travel so soon, but at nine o'clock Mrs. Crone and I met her at the depot. She walked alone down the steps, across the platform. She said that she was feeling fine.

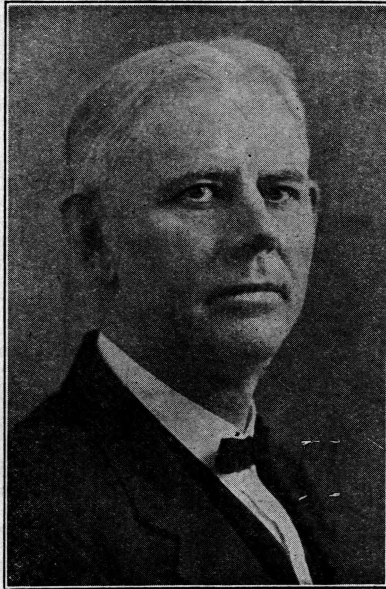
One day a young woman in Nevada called me on the telephone to say that she was invited to a party that night but that she had such a sick headache that she feared she would not be able to go, and wanted to know if I could relieve her. I told her to lie down and that in fifteen minutes she would be relieved and that she could go to the party all right. She went to the party and had a fine time.

A patient wrote to me from Colorado asking me to give him a month's treatment for a growth in his side. I sent him instructions and gave him telepathic treatment and

in fifteen days he wrote telling me to stop the treatment, that he was well.

Another patient from Skagway, Alaska, wrote to me for help. She was very ill, so ill that there was some likelihood that she might have died before the letter could reach me. I treated her, however, and felt a response that assured me that she not only lived but that she would get well. She re-

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

# 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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Section I.  
Chapter V

## THOUGHT IN DAILY LIFE

Every action that finds expression in the human body or human life manifests thoughts that the mind has formulated. Thought, to the casual thinker, seems to have only a passing vitality, but when it is discovered to be a creation of mind, we see that thought is man's only agency for the expression of creative force. Thought is man's expression of his divinity or his earthliness: man's creations are divine or earthly, according to the thoughts that he allows himself to entertain.

The thoughts that are most easily understood are the thoughts that hold the mind in the form of beliefs. No person can ever be healed or be successful so long as he holds the idea that while other people can be cured or be successful he can not. Beliefs allow the sowing of any kind of seed—error as well as truth.

Thoughts once directed into any certain channel will resume that channel unconsciously under similar conditions. I direct the muscles of my legs to walk. My walking will be a continuous act until the thought is changed with reference to the order of action for the feet. This is the basis and order of all habitual tendencies.

After thought has found lodgment in the mind it evolves in two ways. First, it attracts to itself everything in harmony with it; and second, it germinates, grows, completes itself, and thus builds itself into an idea.

What a man gives to life is what he will get out of it. He can not bring back out of the world of thought anything that he has not first given to the world because if anything else came back to him, he could not recognize it; in order to recognize it he must

be familiar with the thought that comes from another mind; and in order to be familiar with it he must have had such a thought.

The thoughts that a man should plant in his mind if he desires to be happy and strong, desires to be great, are those which have in them a great purpose, and which, if that purpose be accomplished, will add to his happiness, usefulness and general value to mankind.

The most prolific thought that was ever dropped into the soil of human possibility is the saying of Jesus Christ, "The kingdom of God is within you." (Luke 17:21) Whenever that thought has reached its full growth in any man's life it has eliminated fear, failure, disease, strife, and malice, and he is like the man Jesus described when he said, "Whosoever heareth these sayings of mine, and doeth them, I shall liken him unto a wise man, which built his house upon a rock...." (Matt. 7:24). When this truth finds full development it takes out of man's life everything that interferes in the slightest degree with his happiness or success, and he finds himself able to command the latent forces within.

Recognition is that part of belief that opens and shuts the door of the mind and lets in the wisdom that makes a man positively conscious of the ever-present power and makes him realize what omnipresence is.

The recognition of the possibility of any achievement leads to its being achieved. And each person must recognize that within himself is all the power to achieve the highest good that is latent and active in other men, even in those who have achieved most.

A man often thinks he is recognizing a thought that expresses truth when he is not.

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Before a man can put into active, intelligent practice any purpose he wishes to express, he must recognize the possibility that he can do what he desires. Some thoughts come into our lives upon which we can not act, and it is such thoughts that cause many to say, "I am a skeptic." But the skeptic may believe more than the man who makes the loudest proclamation of his faith.

Truth-thoughts come from Infinite Mind and from Infinite Mind comes also Infinite Power.

For man to recognize the Infinite Power is for man to become a conscious part of that power, and as man becomes a conscious part of that power he begins to realize his responsibility for making proper use of it. To recognize the Infinite nature of Deity, and "the kingdom within," which is man's thought realm, is to conceive the full meaning of the statement that "I and my Father are one." (John 10:30).

However much the Father may shed light and health and happiness upon mankind, He also places upon man full responsibility for the recognition of this power within. Many a man who discovers a great principle will sacrifice friends, home, and everything else for the purpose of promulgating that principle. He does it not because he seeks great fame for himself, but for the good that he can do for the world. It is the recognition of God as the leading, dominating force in man's life that makes God and man a majority. It is the recognition of his ability to do a thing that gives a man the power to do it.

Let me repeat; a man fails to recognize any thought until it bears the stamp of his own mentality: he may receive it but unless he has already thought along the same lines he will not recognize it; it will not interest him nor attract his attention. If some person were to send us an inharmonious thought it could neither hurt us nor disturb us for one moment unless it became our thought.

No man has ever made a success of life until he has felt within himself that he is responsible for the acceptance of any thought and the performance of any act of his life, both for his mistakes and his successes. When a man can face each issue fairly and

squarely then he knows, and not until then, what it means to live and to succeed; he must come into this knowledge of his own responsibility.

The man who accepts a statement or a thought as true without testing it never knows whether it is really true or not. He rests upon what he accepts as true. Acceptance of a statement is not in any sense a recognition of its truth, but merely puts the believer in perfect harmony with its purpose, its truth or its falsity.

Each person has the power, the prerogative and the capacity to recognize any truth or to do anything that he desires to do but that truth or that desire must be planted in his mind as a purpose if he is to attain it. No one ever rises above his ideal and no person can realize his ideal in life in its completeness unless he develops a determined purpose to realize it.

Man has the capacity for perfection. In fact, man will not carry out the full purposes of his Creator in his own life until he has perfected either himself or something else. And to do this he must believe himself capable of perfecting something.

Constructive thought in healing or success in life demands that a person should wish for perfect health or perfect success. In order to obtain all of God's help the equivalent of this statement is necessary, "I want perfect health, I want perfect success." Such a statement brings all of God's help to aid the thinker. The soul does itself an injustice when it fails to ask God for perfect things.

The wisest course for a person to pursue is for him to stop and think, then form an opinion of his own. Then, after forming his opinion, he works day by day, adding more to what he knows until finally he knows all of that truth.

The mind has the capacity to construct into an ideal anything of which it can think. A good business man thinks constructively. He wants to accomplish a particular purpose. He wants to complete a certain structure. The instant he conceives of a new structure, so far as his mind is concerned, he completes it, thus making it an ideal. There is always a completed thought built in his mind.

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The thought that makes human achievement possible is the belief in man's latent powers. Upon the mental evolution of that thought depends individual achievement. The thought that finds permanent place in a soul develops into whatever that soul desires. Hence, life, health, and peace are obtained through right thought processes.

Man's ability to ask questions and his belief that he can answer his own questions has its foundation entirely in man's willingness to work. It does not depend upon his intellect or upon his former scholarship, but upon his ability to work.

If a person should fail to learn something that another person has learned he does not fail because of lack of confidence in his teacher, but because he lacks confidence in himself. All of a man's troubles come from his own thinking. His lack of confidence in himself is the chief thing that makes a man fall.

Certain thoughts prevent a man from receiving right thoughts. One such preventive thought is, "I do not believe I can do all you say I can." This thought hinders or entirely obstructs the reception of the right thought, according to the strength of the belief. No matter how strongly the right thought may be suggested, only a person receptive to that right thought may receive it.

Prejudice is the greatest barrier against the planting of the right thoughts in the mind, and very few thoughts ever find lodgement in a mind that is prejudiced against them. Other hindrances are anxious attention to progress, too close criticism of certain attitudes; too strong fearful expectation of what the results may be; dwelling too much upon shortcomings, and doubting one's own power to accomplish the results one desires.

The person who thinks that he is perfect and that everything and everybody must come up to his standard of perfection will continually find something with which to find fault. A better standard is in the thought that there is good enough in each person to win God's respect or that person would not be alive, and that that person, therefore, is entitled to the respect of every other human being.

Evil thoughts are good thoughts that fail to find perfect expression. The thought that has failed to receive perfect comprehension and perfect expression becomes distorted from its original course. Evil thoughts, if ignored, will die almost immediately.

Good thoughts become a part of the divine plan and purpose, and can not die. The present holds all that the past contained that was constructive. The future contains nothing but God's presence, and if a man can forget his fears of the past and consider himself as he is, he may know that the first step into the unknown future places him alone with God.

Thoughts of worry are serious obstacles to perfect results. There are two things that a person must not worry about. He must not worry about something that he can help, because he can do the thing that will prevent its occurrence: he must not worry about the thing that he can not help, for he can do nothing about it, so he should ignore it and go on his own way utterly oblivious of it.

The cheerful person conveys a healing influence to those about him. The jolly person is nearly always well and the sad person is nearly always sick.

As soon as a man ceases to think discordant thoughts, the gentle, rejuvenating vibrations of Infinite Mind come to fill the place left by the discarded evil thoughts. After a man has ceased to think evil it is a difficult matter to recognize evil in another.

Thoughts of forgiveness bring freedom of thought and action to the individual. The dominant idea in forgiveness is that man must give of himself in whatever he gives. Every thought of man's that has made an impression upon his mind is a part of himself. The giving of a gift is not in reality a gift unless it carries with it something of the giver. Then that forgiveness that is not the giving of one's self is not forgiveness.

When man's right thinking and doing result in the uplift and betterment of mankind, he is doing God's will, and the more he endeavours to do God's will the more he will think the thoughts that bring harmony, peace and concord into his life.

# Weltmer's Magazine of Prosperity

## Correspondence Courses

The proof of the pudding still is the eating. As Mr. Dooley said, "It's the truth if it works." Paul put it better still, "By their fruits." These lessons are getting results; for me, and for others I know. Are they getting results for you?

I would like to hear from every person who is reading and using these lessons. Tell me just what use you are making of them, and what results you are getting. Tell me why you have failed when you have tried them and failed to get good results. And ask any questions you wish for their better interpretation and application.

If you wish to criticize the lessons for any reason and in any way whatever, please do so frankly and with the assurance that I will gladly make use of any idea that you present for their improvement.

I know very well one of the first and most important of the criticisms that you will make. You will criticize me for not getting them out for you each month as I have intended to do. And you will be perfectly right about that. They should be out every month. And they will be out every month at a certain date, whenever I get to the place where I can do that.

If you could know what we have been and still are going through you would wonder that we can get the magazine out at all. And you would see in this issue a great victory over difficulty. You know, sometimes things are not at all what they seem. It is very easy to be mistaken and unjust when we judge by appearances.

I was in an outdoor eating place in Germany, one night with a party of friends. I noticed many young men, and some older ones, also, who had terrible scars on their faces and scalps. My first impression was that they had been brawling and that the scars had been made by broken booze bottles. And then I thought that these might be the scars from student saber battles. Inquiry proved that judgment right. What I had taken for scars of defeats were badges of victories, honors proudly displayed.

This issue of the magazine, later even than usual may appear as sign of our defeat, but it really is proof that we have overcome tremendous odds and that we are prospering in the application of our principles.

Study the lessons, apply them, and let me know how you are getting along with them in everyday living.

Ernest Weltmer, Brookville, Pa.

# Practical Psychology For Every Day

## EUPHORIA URGE MOTIVES

One of the most powerful of the common sources of motive is the euphoria urge. While the ego urge should be the most powerful of all, save for certain periods of life, the euphoria urge often is the most powerful of all the urges and it becomes for many people the source of the ruling motives of their lives.

When the bodily organism runs at efficient rate and all of its parts are working in harmony, there is a sense of physical well-being that is disturbed and even replaced by discomfort and pain when any thing interferes with organic harmony. Similar feelings of well-being accompany emotional adjustments to social and esthetic situations. When the emotional adjustments are imperfect or conflicting, corresponding lack of pleasant feeling or pronounced discomfort occur. When skin sensations, as temperature, moisture, pressure, and other sensations resulting from general surface contact of the body with the environment, are satisfactory, there is a sense of well-being but when these conditions are unfavorable they may become the sources of very unpleasant experiences. There are many sources of the sense of well-being, correspondingly many manifestations of the euphoria urge.

The euphoria urge promotes the welfare of the personal man. It causes man to seek pleasing foods, pleasing temperatures, comfortable clothes, pleasing environment. It is the euphoria urge that manifests in the appetite for more food than one needs. It leads man to the choice of upholstered furniture, soft beds, deep cushioned automobiles, smooth riding cars with quiet running engines and vibrationless operation. It is the euphoria urge that chooses comfortable clothing and warm baths.

Of course when one is young and vigorous and feeling "full of pep" the euphoria urge may lead to the choice of cold baths, hard tasks, cold tramps through the woods, or other sources of rapid energy outlet, great stimulation, and the sense of well-being through overcoming difficulties.

For the person who has learned to find pleasure in religious practices or intellectual

pursuits the euphoria urge may lead to church going, otherwise unnecessary indulgence in prayer and other religious exercises and to religious work, and to the pursuit of arduous intellectual labors. Of course, these same actions may be the result of the demands of the ego urge or of the safety urge or they may be sublimations of the sex urge, but where a sense of well-being or a sense of pleasant comfort and ease are sought, even though it is comfort and ease that come from feeling that one is "doing the right thing," it is the euphoria urge that drives.

The euphoria urge is necessary to the preservation and development of life in the individual. If the euphoria urge were to be too weak the altruistic tendency of the sex urge would easily sacrifice the individual to the welfare of others. If the euphoria urge is not strong enough to call a halt when ego drives too hard a person will easily become a victim of the driving power of his ambitions. Many a person whose euphoria urge is weak has suffered these fates. Ambition often drives men beyond their strength and sacrifices their health and lives to the desire to accomplish their purposes. Love may sacrifice health and life for the sake of the loved ones and without a sufficient reason. A person may even become so enthusiastic for some idea as to sacrifice himself for it when the euphoria urge is weak.

There are certain types of persons who have more available energy in the euphoria urge than in any other. These types are usually indicated by being well nourished, and with a tendency to corpulency. They usually are stocky and full-bodied. They have sensitive skins, acute sensibilities, and ardent natures. They dress as well as they can, take very good care of their persons, and they are more concerned about the way they feel than about what others think about them. They are inclined to seek the easy ways and situations. They work well when they can see how work will give them greater comfort and pleasures through the things they can buy, but they are not inclined to work for the fun of it. They



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are able to sit or lie in comfortable places for long periods without moving.

Of course, all persons have more or less of the euphoria urge. It is necessary for the protection and continuance of their existence, but persons of the type that I have suggested above are dominated by this urge. These folk are most powerfully moved by appeals to the euphoria urge. It is in their very natures to be responsive to suggestions of better food, clothing, and other creature comforts. They do not need to be trained to eat and to take care of themselves.

The person who is dominated by the euphoria urge will eat without urging, and will seek pleasant and beneficial surroundings, but he may have to be trained to eat the right things and he may have to be taught to take exercise and in other ways to follow right hygienic methods and practices. He may eat too much of the fattening and good-tasting foods and have pronounced aversions to foods that do not taste good and that fail to please him in the eating of them. He may coddle himself and learn to be a loafer, a clock-watcher, and a shirk, with all the defects of character and personality that result from these mistaken modes of living. He needs training quite as much as the other types that have to be taught to eat enough and to give enough attention to the getting of creature comforts.

A person may have the euphoria urge developed by suggestion and training until it becomes very important, although by nature he is not inclined to give even enough attention to the care of his body and the promotion of his well-being. The other urges may have much of their energies directed toward euphoric expressions by childhood training, as when the child is taught to eat certain foods so that it can be bigger and stronger than some other child. His ego urge is thus being given an expression similar to that of the euphoria urge. Habit also, will cause him to continue to be concerned for his food when such a course of training becomes effective.

In those cases, however, in which training has resulted in concern for bodily and emo-

tional well-being through motives drawn from other urges, the motives are still the same and are not to be confused with the motives drawn from the euphoria urge in self-cultural applications. In the case given above, in which the ego urge has been directed to care for the diet, the motive is still an ego urge motive and appeal will have to be made from the viewpoint of egoistic desires. And this would be equally true of any of the other urges.

If you decide that you are dominated by the euphoria urge, or even that that is one of the important sources of the motives of your life, hitch the energies of that urge to your more important purposes and you will find that you will improve the results of your efforts to live successfully and abundantly. No matter what you are doing, think how success in that undertaking will improve your chances to have better foods, better clothes, more pleasant and comfortable surroundings, or better cultural conditions in your life. Make this connection as direct and as real as possible.

Don't worry about the worthiness of such motives. It might be nicer if you could succeed for love or for honor, but after all, the most important point is that you succeed, so long as your motives are not bad. You must have motives with power and you will have to take your power where God gives it to you. Build up high ideals of right living and right feeling and then the euphoria urge will seek that right for the sake of the sense of personal well-being that right living gives.

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### TO LIVE IN LOVE

Living is active expressing and adapting. Living is always FROM self TOWARD environment, some object of effort or interest.

And that is loving—living toward something with pleasure and deep, continuing interest. You love that person, that work, that thing to which you give yourself most freely and joyously.—LEARN TO LIVE IN LOVE.

# Vitalizing Diet for Dynamic Personality

## Mysterious Vitamin B

Personality is the sum of many ways in which a single individual responds to external stimuli and reacts to environment, together with the peculiarities of the subjective elements of his experiences. Many complex factors enter into the composition of a personality, some of them physical, some mental, some emotional, and some spiritual. There are even some factors of personality that belong to the environment, as clothes, homes, occupations, and so forth. It is inevitable, therefore, that personalities are influenced by many different conditions of life. In fact, everything that affects a person's life affects his personality.

If any one doubts that nutrition affects personality, let him sit in a restaurant for a few hours watching the customers as they come in, as they eat, and then, as they leave. They come in tired, hungry, grouchy, anxious, tense, easily worried, easily disturbed, generally unimpressive personalities—unless they are with companions who stimulate them to vividness. After they begin eating a change usually is observed. They become more calm; they relax; they lose their anxieties and fears; they take a more general interest in their surroundings; they wake up. If they have good organs of digestion and good capacity for recuperation, they leave the restaurant much more vivid and dynamic personalities than when they came in. The good restaurateur is a veritable miracle worker in his power over the personalities of his customers.

What may be observed in a restaurant with a great number of people can be seen with a few in a home, your own home, yourself. When the food is good and your reaction is normal you will see at every meal, in your associates and in yourself such changes as I have described. The accumulation of such benefits is bound to result in improvement of personality in so far as this factor is concerned.

Let us suppose, however, that the conditions of the food and the social conditions at meals

are unfavorable, and that people come to meals tired and hungry, only to find improper, distasteful food, bad social conditions, and tense emotional situations, and they leave the table worse than when they came. The result on personality will be bad.

Or, suppose the appearance, taste, environment and other observable factors of the meals are good but the food is lacking in some unknown but necessary element and nutrition fails as a result, personality will be affected again according to the effects upon vitality, energy, health, and so forth. It is in this case that we find the effects of the supply or lack of the vitamins; here is where we become concerned with vitamin B.

I have called vitamin B "mysterious" not because it is the only vitamin that is mysterious, but because it is in some ways the most mysterious of all. All the vitamins are mysterious—but so are all the other chemical agents of life. The enzymes are mysteries still, although they were discovered so long ago (1838) that even the most conservative accepts them as realities. Their action is still very little understood. It is only known that in the presence of enzymes reactions occur in living tissues that could not occur without them at normal temperatures, at the rates necessary for life. For example, in the presence of ptyalin starch and water combine to make sugar, that is, starch is digested. And the ptyalin is not used up by the process! In the absence of ptyalin this digestive process does not take place. Thousands of such catalytic reactions take place in the body because of its enzymes.

The vitamins appear to be enzymes. Only small amounts of them are necessary for the carrying on of the life processes. Definite minima are required, however, and while there may be some amount of any certain vitamin in the food and in the body, there may not be enough to support normal life. Thus, we find that milk does not supply enough vitamin B

to support full development of the young. Meats (muscle-meats) supply small amounts of B but not enough to support life for long. This does not mean, however, that they are not, as are other enzymes, important for their presence rather than for their amounts, for the vitamins appear to be associated with the vital processes in which the rate of the reaction is of primary importance, and while a small amount could cause a disproportionately great amount of reaction it could not do so fast enough to serve the needs of life.

Vitamin B seems to be associated with another vitamin, now called G, which we shall study in a later lesson. It was this association which for a long time prevented B from being understood and that still confuses its data. A number of investigators have separated them now, however, and they feel that they can speak with some authority about its most important characteristics.

Vitamin B is like A in its relation to growth, development, and health. It has a fundamental effect upon the bodily tissues but not upon the same tissues as in the case of A. Where A shows the effects of deprivation chiefly in ulcer of the eye, lessening of resistance to infection, loss of fertility, injury to the blood-forming tissues, lowering of the vitality and activity of the intestines, the effects of deprivation of vitamin B are seen mainly in general inflammation of the peripheral nerves (polyneuritis, or beri-beri), depression of sexual development and functions (this is true of all vitamin deficiencies), severe anemia, reduction of liver glycogen and appearance of sugar in the blood, lowered resistance to infection, tendency to tumor growth, retarded recovery from injuries, retarded growth, and early death in the young if it is not supplied.

Vitamin B is supplied by green leaves, especially alfalfa and clover leaves, radish, pineapple, pumpkin, raisins, milk and orange juice about the same; okra, cereal germs or hearts are good; asparagus, celery, lettuce, spinach, turnip, are fair; yeast is a very good source; oysters, liver, heart, kidney, egg-yolk are fair; there is very little in muscle-meats and milled cereals. Ordinary diets will give enough vitamin B if some care is taken to

include milk, greens, fresh fruits, and fresh vegetables. There is no need to take patented vitamin compounds and so-called foods.

Of animal foods, the muscle-meats, the parts that civilized people usually eat when they have the choice, are the poorest sources for vitamin B. Human milk should be supplemented with other foods early, especially orange and pineapple juice. The refined foods which are so much sought after by the well-to-do, are usually markedly deficient. It is especially important for expectant and nursing mothers to have abundance of B. Some ailing mothers live at times on coffee and toast and wonder why they feel badly and why their babies are weakly. Mothers should drink plenty of milk and eat liberally of greens, fresh vegetables and fresh fruits, for the sake of their children and themselves.

Carnivorous animals and men, who are among the finest races of both classes of creatures, eat the whole animal, glands, fats, skin, and bones, as well as muscles. Some carnivores eat a minimum of the muscular parts of their prey. It is common for carnivorous animals to crop green grass, probably unconsciously seeking vitamins A and B.

A glance at the effects of vitamin B deprivation will show the relation of this part of the diet to personality. No person will have a striking, dynamic personality who is anemic, stunted in growth, deficient in vitality and undeveloped sexually. These are the very foundations of the physical elements of personality. When these factors are weak or lacking it is hard for the powers of the spirit and the brilliance of the mind to make up for their deficiencies. About the best that a driving spirit and a brilliant mind can do with a body that is lacking in vitamin B—while such a body lasts—is to produce a carping, cynical, misanthrope, who sees the whole world through the jaundiced eyes of his own failing powers.

You owe it to yourself and to your Maker to give some attention to what sort of material you use in the making and the maintaining of this body you have made for the divine image. See that you include in your diet enough of both vitamin A and vitamin B.

# Health Building Exercises

## INCIDENTAL EXERCISES

Exercises of even the most limited character always involve many more muscles than at first appear to be concerned in them. Sometimes these incidental exercises are more important than those to which the attention is directly given.

When you take a walk, you use mainly the big muscles of the lower limbs and back. The abdominal muscles are used to some degree. If you are climbing steep hills the muscles of the front of the trunk may be quite vigorously employed. However, most of the muscles of the upper limbs and trunk are involved and their exercise really is probably as important as that of the larger muscles.

It is well to have the hands free so that the arms may swing naturally. This promotes balance, aids breathing, and distributes the rhythm of the walking motions over the body. It is also well to see that the shoulders are carried well toward the back but allowed to fall into a natural position. A forced position of the shoulders is never desirable for that fixes the position of the chest and interferes with freedom of breathing.

The internal abdominal organs are shaken on their ligaments, with the result that these supports are strengthened, unless some abnormal condition puts too much strain upon structures that are too weak to bear it.

Ligaments, like muscles, are strengthened by use, although not in the same way and not to the same degree. Many of the ligaments have plain muscle-fibers in them which, while not directly under control of the will, still can be influenced by right thinking and the strong purpose to contract them.

I have known a loose and abnormally placed uterus to be drawn up into normal position and held there by two weeks of right thinking and conscious effort to contract the supporting ligaments. It is probable that other ligaments can be influenced by constant right thinking during exercise.

In connection with the abdominal organs, it is well to keep in mind the supporting func-

tion of the abdominal wall. Its muscles are so arranged as to make very good supports for the internal organs when they are normally developed. Conscious thought and effort to contract these muscles and to support, and even to lift the abdominal organs, will have good effects if persistently practiced.

No muscle gets its greatest benefit from continued contraction. In fact, a contracted muscle has the blood squeezed out of it and long-continued contraction will injure it. Exercise consists of alternate contractions and relaxations. This is true of the abdominal muscles as well as of others. When you are walking, practice tightening and loosening these muscles to strengthen them and to increase their power to support the internal organs.

These abdominal exercises may consist of simply tightening and relaxing the muscles or they may be more complex and purposive. Some persons find it easy to contract the abdominal muscles in waves, beginning either below or above. Some persons find this very difficult until they catch the knack of it. Once they do it at all, usually they do it easily after that.

Some persons however, find this exercise very difficult and learn to control the muscles only by careful and long continued effort. Even after they get the hang of it, the muscles tire quickly and they soon find themselves unable to go on with the exercise. Persistent effort will get results in this as in all other undertakings, and anyone can learn eventually to control the muscles of the abdomen so well that where there is lack of support and a tendency for the organs to fall down into the lower part of the cavity, waves of contraction can be started at the lower abdomen and carried upward to help lift the organs to their places, or, where the bowels are sluggish, waves of contraction can be started at the upper part and carried downward one after the other.

A still better exercise for promoting the action of the bowels consists in circular

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motions of the abdominal muscles, which give the effect of massage. These motions may be quite difficult at first but persistent practice will finally give good results and, not only will they correct some forms of constipation, but they will strengthen the abdominal wall and take off excess abdominal fat.

Start the circular motion by the contraction of the muscles in the lower right side of the abdomen, passing upward to the lower ribs, then across to the upper left side, down to the lower left side, and across to the starting point. Never make the motions in the other direction.

At first there may be no motion whatever. The exercise will consist entirely in thinking of and trying to make the contractions of the muscles as described. After a few days of practice, contraction in the muscles will begin to appear. Then the contractions will become more and more pronounced, and finally, full control will be attained.

The most important part of the practice is the first part. It must not be thought, because there is no apparent contraction at the beginning, that the effort is being wasted. Thinking of the action must build up a clear concept of it. You must get a clear picture of the waves of contraction so that you can feel them before they actually occur. When that concept is clear enough it is only a matter of time and effort to make it a fact in the actions of the muscles.

You may find that you will make the motions at times almost without effort when you first begin. Then, when you try to force them to continue, the ability to make them at all, suddenly will desert you. This must not discourage you. If you keep on you will find that eventually you will be master of these muscles and their motions.

When you go for a walk, or when you are walking to and from work, or, even when you are working about the house or shop, contract the abdomen with the forward lifting of the right leg and relax it with the forward lifting of the left leg. Use any form of contraction, but if you can make the circular motions, start them at the right with the lifting of the

right leg and end them at the left with the lifting of the left leg.

The more violent the exercise, the greater the effect upon the actions of the bowels and the development of the muscles. If the exercise is both violent and prolonged it will use up and remove excess abdominal fat and contract the abdomen and improve the figure.

The abdominal exercises can be taken by themselves of course, and they are very beneficial taken in bed or sitting relaxed, but they may also be incidental to the morning walk or other exercises using the lower limbs. In any case the rhythmical contractions and relaxations of the abdomen effect the general circulation through pressures upon the abdominal blood-vessels and lymph-channels. This effect upon the circulation is felt all over the body, even stimulating the brain.

When these exercises are taken with confident expectation of benefit, they will directly and indirectly benefit the whole system and promote health of body, mind, and emotions.

Not the least of the benefits of these abdominal exercises is the sense of authority over your body that you will acquire by learning to use the abdominal muscles in such novel ways. You make, and you are potential master, of, every part of your body. You can demonstrate your mastery in perfect control of all of its muscles, and in efficient use of all of its organs, and the demonstration of health and strength.

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### HOW DO YOU LIVE?

Most of you have been trained by a thousand masters—whose power over you was all the greater for its being unrealized—to live as little as you can; to get, when life would have you give; to dole with niggard hand, what life has given you with prodigality.... to calculate returns on every outlay, when life demands that you should live in that uncalculating love that asks only that it be allowed to give, all of itself, and you.

You can learn to live in the love that fulfills your life, the maximal life of God's abundance.



# The Uses and Dangers of Metapsychology

## THE CREATIVE POWER OF THOUGHT

Every thought, every act, every process and every thing of the universe extends the creative action by which the cosmos exists. Man's thoughts are peculiar among cosmic phenomena in that, through man's consciousness, creative wisdom is aware of itself as creative power and capable of foreseeing desired ends through imagination, and of planning the accomplishment of its purposes.

The average man, living an average life, employs to only very slight degree the conscious creative powers that are the common heritage of God's human children. The average man lives more like an animal than like a man. He responds to the stimuli of environment with instinctive and impulsive reactions much more frequently than with reasoned and planned purpose. He thinks when difficult situations force him to do so and only so far as their difficulties force him to think. As soon as some sort of reaction is made by which he can in a measure meet the demands of a situation, he stops thinking and becomes instinctive and impulsive again.

Man has, however, capacity for almost unlimited expression of his creative powers. His opportunities for the development of these powers are limited only by the limitations of his interests in things, for even the most commonplace situations can be dealt with creatively, as they are dealt with by those who bring about the improvements which are being made in all the modes of our living. However, most men wait until unusual and striking situations arise to stimulate them to new modes of thought to use those creative powers that could be so universally employed.

The novel phenomena and peculiar ideas of metapsychology act as such stimuli to many minds. Men who would meet commonplace situations in stereotyped ways find themselves stirred to speculative thinking by the ideas of metapsychology and by the phenomena of the seance room and the hypnotic

demonstration. Most of them meet these unusual phenomena with doubt or positive disbelief, some with credulous acceptance that invites imposition and cheating. A very few, more spiritually awakened than the average, react with the honest effort to understand and to properly evaluate these strange happenings and conditions. Among this latter class we find some outstanding names of science, as Crookes, Lodge, Myers, and Crawford. These men have found phenomena that could not be explained away by the Houdinis, who undertake to prove that it is all false because they can imitate it by faking. These men of science find powers worthy of years of careful research, powers that to them offer more hope for human progress than the powers which are the more standard objectives of science.

Metapsychical powers and forces shed new light on the relations between mind and body and vastly extend the boundaries of thought's creative powers for those who are willing to see new light. Mediums are discovered to have ability to form temporary, visible and invisible arms and hands with which they can act on visible material objects. They lose and regain weight. They form hands of which plaster casts can be made and photographs taken. They produce voices without the means of the usual vocal organs and which can be recorded by phonographs. They produce visible hands which can melt into invisibility in the very handclasp of the observer. They reach unknown sources of knowledge and secret memories buried in the minds of the dead and the living. They in many ways contradict ordinary standards of human possibility. The earnest and honest student at last comes to feel that while he may not be sure that any certain phenomenon is genuine, still it could be.

Because these metapsychical powers are so novel and so contradictory to ordinary phenomena there is danger that the student will



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feel that they are either superior to the powers that have more commonplace expression, or that they are in some way evil and of the realms of darkness. Most of them fail to accept these powers as merely little known phases of God's universe, powers of those realms of the unknown which still remain so vast as compared with the realms that are known to man.

The metapsychical powers are as natural and as capable of being understood and controlled by obedience to their laws as are any of the other powers of the universe. They are neither stranger nor more wonderful than the most commonplace powers of every-day existence. Their phenomena are no more wonderful than many of the commonplaces of life to which we give practically no attention. There is no process of life that is really understood and that is not most wonderful to anyone who attempts to understand it and who has any proper concept of its complexity and its mechanism.

The great value of metapsychical studies and discoveries is not to be found in the extraordinary phenomena that they embrace but rather in our deeper understanding of, and greater dependence upon, the commonplaces of every-day living. If we find that mind can control forces that we have not dreamed of, for the production of phenomena that have seemed impossible, we may be able to have more confidence in our ability to do the ordinary things, control the more common forces of life.

There is no essential difference in the power to embody the self in a protoplasmic body and the power to take on a partial or complete temporary body of ectoplasm. The essential principle of self-embodiment is the same. It is as when an architect at one time embodies an idea in stone and at another time employs wood. The building process is different but the power to build is the same in both cases. And so it is with embodiment of the self; each of us embodies himself in a protoplasmic body. We have an elaborate and age-old mechanism for our use in the process but the action is ours and the power that manifests in the form taking on flesh is our own power.

And the same power that can make an ectoplasmic hand through the peculiar constitution of a medium, can repair our bodies according to the degree that we develop that power. We can correct deformities; we can fill out withered members; we can restore lost functions; we can develop what has never developed and restore what has become sub-normal. We can do what we will with ourselves when we fully develop our natural powers. And metapsychology can help us to develop those deeper powers through which the more difficult things become the easy things.

I must sound a note of warning here, however. I must not leave the impression that the usual method of the metapsychologist, that is, of the mediums, clairvoyants, mystics, concentrators, and occultists, are the methods by which these wonders are to be accomplished. It will not be by means of some mystical and mysterious method that only the initiate may know that the truly great things will be done. These folk may do some remarkable and unusual stunts but that is mainly what they will accomplish. They will do stunts that are chiefly valuable for their ability to amuse the thoughtless.

The methods that will get the best and most lasting and practically valuable results are the methods of science, the methods that are most reasonable, the methods that fill commonplace actions with power and that make the minds of ordinary men logical, sane, and reasonable. The way you eat right diets, not the unusualness of your diet; the way you do the ordinary things, not some extraordinary method of breathing and exercise; the way you go about your ordinary occupations, not some way of living that is different from that of your neighbors; these are the ways of the fullest development and demonstration. Beware of any method that demands unusual actions and mental attitudes; beware of anything that may not be known by any other reasonable person who is interested in the same things you study. Live sanely, live fully, live adventurously, but live with the consciousness that your powers express the power of God Creating, and all things are possible for you.

# Practical Philosophy of a Full Life

## THE INVENTION OF THE SCIENTIFIC METHOD

Aristotle was born in Stagira, Macedon, 384 B. C. He studied with Plato for 20 years; tutored the king's son Alexander, who was soon to be ruler of the ancient world. Aristotle took part in Athenian politics as a friend of Alexander. He taught oratory and traveled extensively. At the age of 53, he established the Lyceum in Athens and in 12 years changed the whole structure of human culture, wrote a number of epoch-making books variously estimated at from 400 to one thousand volumes, and established himself as the supreme authority in all subjects save religion, for two thousand years. He stands unique among the great authors of history and yet, as I said in the last lesson, by the very power of his authority he retarded the mental progress of mankind. It is not knowing but thinking that develops man's mind.

Man, made in the image of God feels that in some sense all men are equal. Many strive to push this equality to its limit in all phases of life. Not only do men claim equal rights before the courts and in the nation, not only do they lay claim to equal rights before God, but they even go so far as to insist upon equal powers of mind and body, equal opportunities, equal expectations of achievement.

Careful observation of these claims quickly discloses their one-sidedness. Those who most loudly proclaim the gospel of human quality usually are in some respects lacking in ability, and their beliefs reflect their desires rather than their realizations. Furthermore, they commonly claim equal rights and privileges but rarely are willing to accept equality of responsibilities.

As a matter of fact, inequality is found everywhere in existence. No two things are exactly alike, even when great pains are taken to make them so, and since the characteristics of the things determine their relations, their powers and their possibilities, they are unlike in these respects as well as in constitution. Man, the most complex of all creatures, varies correspondingly more than other, simpler creatures.

Aristotle was a man of extraordinary mental power. He had unique opportunities for his

times, but there probably were few if any others of his time and his race who could have equalled his achievements, even though they had had his opportunities.

We must not lose sight however, of the importance of these opportunities and of the conditions that influenced his development, in our estimation of Aristotle and his achievements. Some persons would have us believe that environment has nothing to do with our lives, while others argue, with equal one-sidedness, that heredity plays unimportant, if any part. Both factors are important in their places. Heredity supplies the material, while environment molds it.

Aristotle came of a family of great physicians. He was also born to wealth and an environment of great intellectual culture for his age. He was taught to regard facts as of primary importance.

Although for many years a pupil of Plato, who was a poet and mystic as well as philosopher, he was always more scientific than philosophical in his interests and viewpoints. His travels and his experiences at the court of Philip gave him a wide view of the world of that day. His contact with Alexander during that general's conquest of the world, further stimulated his interest in the world at large.

Alexander supplied him with funds to the extent of about four million dollars, and it is said that at one time a thousand men scattered throughout Greece and Asia collected natural history specimens for him, enabling him to establish the first zoological garden in the world. He must have had a large corps of secretaries, for at one time he had a digest of 158 political constitutions drawn up for his use. All of these conditions contributed to the production of his great works. But the aids he received from others only served his genius, they did not produce it.

In some ways Aristotle promoted human progress above other men:—he invented new tools of inquiry and thought. He invented logic, "The art and method of clear thinking"; the scientific method, collecting data and drawing conclusions from their study; and

biology and psychology; some of the most useful tools of human unfoldment.

But, where Socrates stimulated philosophy and set the ancient world by the ears in thoughtful discussion and continued growth, by asking questions, Aristotle not only invented new mental tools but he used them so much more effectively than anyone else could, that he put the world to sleep for ages by answering questions.

If Aristotle's conclusions had been less satisfactory they would have been more stimulating to general growth. Thinking is hard work, and men require some sort of stimulus to undertake it. When they can get their questions answered by a book, the authority of which has been generally accepted, they consult that authority instead of trying to think things out for themselves.

Books are useful as storehouses of historical fact, and sources of methods of study and experiment but books can never take the place of laboratories and life-problems. When any race or man accepts satisfactory authority to any great extent for the solution of vital problems, that race or that man begins to decay. Aristotle became the great authority for the western world and contributed considerably to the regression of mankind into the dark ages. The dark ages came to an end when discussion again became free and men began to think, sharpening their minds upon one another, asking more questions than they could answer.

The lasting value of Aristotle's work is found mainly in the emphasis that he placed upon natural explanations of reality. Philosophy began with Thales when he turned away from the supernaturalism of religion to seek naturalistic explanations of the world. Instead of asking Homer what the gods had planned and accomplished, he looked to things themselves for explanations of their natures and existence.

Philosophy had continued to follow somewhat this plan and yet there were tendencies to turn again to spiritualistic rather than naturalistic sources of knowledge. This tendency is itself natural, and ultimate knowledge must always come from spiritual sources and deal with spiritual realities; but it must wait until thinkers have entered spiritual realms of understanding before it is safe as the basis

of the knowledge of the world. So long as men are materialistic in their thinking, they can not safely leave naturalistic methods of inquiry. Their efforts to enter spiritual realms of knowledge while they still think in material realms of form, results in their making materialistic Gods and heavens, to free themselves from subservience to the laws of reality.

Aristotle laid the foundation for the idealistic treatment of the natural, and eventually helped mankind to free his thinking from the easy and deceptive irresponsibilities of supernaturalism. In this way he restored the original tendency of philosophy and helped to lay the foundation for the ultimate development of science. And in this he did far more for man than in all of his philosophical conclusions and his scientific formulations.

Eventually, modern science will find its way through the forest of things to philosophy's broad mountain-top views. This does not mean that we will some day arrive at all knowledge and a complete understanding of life. I can imagine no greater calamity for mankind than full understanding and complete knowledge. If there should come a time, when philosophy dominates all human life and when science is no longer needed, when metaphysical speculation is no longer fruitful, and religion no longer serves any deep human need, mankind will again enter a dark age of intellectual and spiritual sterility and life will start downward again.

So long as we live in the world of things and relations we need the scientific attitude of pitiless inquiry and unprejudiced truth-seeking: we need iconoclasts as well as believers: we need conflict and confusion and discussion: we need questioning, thinking, growing: and we must cultivate understanding by the scientific method.

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S E C R E T

Seldom is a secret found to be inviolable.

"She told me you told her that secret I told you not to tell her," said Madge.

"The mean thing!" replied Charles. "I told her not to tell you I told her."

"Well I promised her I wouldn't tell you she told me, so don't tell her I did."

—Kablegram



# Practice of Permanent Prosperity

## OBEY THE LAWS OF DEMONSTRATION

Each realm of life has its own laws; that is, there are certain ways in which things happen in that realm. Prosperity in any realm is possible only through obedience to the laws of action in that realm. Prosperity in any business is possible only through obedience to the laws of production, selling, distribution, and commercial dealings in that business. In every phase of life it is necessary to learn to obey the laws of that phase of existence in order to prosper in your efforts.

A knowledge of general principles of spiritual and mental expression and of the awakening of the deeper powers of life is not enough although this fundamental knowledge is necessary for success in any certain line of work or business. It is necessary and fundamental to understand one's own spiritual powers and mental processes; it is necessary to have the right attitude toward one's self and one's ability but it is also necessary to understand and obey the laws of that phase of life in which one is working or carrying on business affairs.

I know a man who lived a severely handicapped life for many years because of a fundamentally wrong attitude toward himself and life. This resulted in timidity, indecision, anxiety, and a pronounced speech defect which severely limited all of his social and business activities. He has a good mind but he was unable to find expression for its powers. He finally overcame the wrong mental attitude and freed his spirit by developing the right thoughts about himself. He then found it necessary to give his awakening spirit and consciousness of power a more satisfactory outlet than life had been affording him. He decided to go into the work of helping others to achieve what he had achieved with himself.

He felt that in mastering his own difficulty and in achieving that understanding and development which had given him freedom and independence, he had prepared himself to help

others. And he was right. He had laid a solid foundation and he was ready to build his work, but he found when he undertook to do it, that he had only laid a foundation; he had yet to build the structure that would make that foundation useful.

In any dealing with our fellowmen we are rendering some sort of service. Even in being served we serve, therefore, we might embrace all human dealings with one another under the one term—Service. The practical carrying on of the relations between those who serve and those who are served is called Business. Whatever foundation of personal development and preparation may have been laid, the building of the structure of practical service upon it is subject to the laws of business. My friend discovered this very shortly after he began preparing to bring to others the good that he had found for himself.

When he undertook to reach other men with his message of hope and power he found that it was necessary to learn and to obey the laws of merchandising, salesmanship, distributions and collections. He found that he would have to have some way to reach his clientele. That meant that he would have to enter the field of advertising. When he came to consider the different methods of advertising he found that each had its peculiar value and its laws or ways of acting. He saw that he could not change these values and these methods. He could either accept them and work with them or he could take some other method, but he could not change them. He set about learning the advantages of the different methods of advertising. And when he had chosen a method, then he set himself to the task of learning its laws, the conditions under which he could reasonably hope for good returns on any investment he might make in it.

When he had learned what he could about advertising, he then set himself to the business of writing letters to his clients. He found that letter writing also is an art in itself, that there are certain things that are

done and many others that are not done in the writing of letters. He consulted books and experienced letter writers and made himself familiar with the psychology and the technic of business letter writing.

As he went further and further into his business he found at every step other conditions that had to be met; he found that every detail of his business relationships with his clients had its own conditions which could not be changed and which must be dealt with according to the laws of that realm of existence, in order for him to win success in his efforts.

And he is still doing his best to understand the laws of each detail of the business that he is building. And he is obeying these laws; not always with the same methods that others have employed, but with the best methods that he can devise from a thorough understanding of them and a very definite idea of what he desires to accomplish.

This man will succeed. He is working in the right way. He does not attempt to set up his wishes and opinions above the laws of existence, the laws of psychology, and the other related laws of life. He is humble before the laws of God in all realms of their manifestations. He is of the class of whom Jesus said, "Blessed are the meek; for they shall inherit the earth." (Matt. 5:5)

It is only the ignorant who try to set up their own wishes and opinions in the place of the laws of existence. The truly educated are humble before reality, before facts, before things-as-they-are. They "accept the universe" even as they most purposefully plan to change it. They are obedient.

I wonder if there is not some relation between childhood habits of obedience and the capacity for the obedient attitude in adulthood. Might it not be that those who, as children learned to obey their elder mentors, in later life accept the laws of life and obey them without rebellion and defeat? There might be no relation whatever between the two situations, but again, there might be a relation, and a very close one.

On purely apriori grounds I would expect to find, if I were to investigate this matter, that those who as babies were adapted from the first to a regular regime of feeding, airing, bathing, exercise, and play; those who learned very early that there are conditions of life that must be accepted and to which adaptation must be made, will find it easier to accept the laws of God and man as adults and at the same time will have the strongest characters when face to face with opposition. But, whether you have been prepared for meeting present realities by the right sort of childhood training, or that preparation has been neglected and you are now forced to undertake the job alone and without any preparatory training, you still have to face the job and you must get at it—the sooner the better.

If you are a wish-thinker who has been in the habit of seeing, as true what you wish, whether there be any reasonable grounds for it or not; if you are one of those who feels that he should have what he desires on his own terms and at the time most convenient for himself, turn right-about-face now, and start learning to accept reality and the laws of life. Learn to accept the conditions of the realms in which you are working, and learn to discover and to obey without protest, the laws of those realms by which you can have the things you desire.

Start where you are with what you are doing now. Look at yourself in your situation and see how much of your present attitude toward life, the life of your everyday present life, is due to your wish-thinking rather than to your unprejudiced recognition of things-as-they-are. And wherever you find an element of such thinking, change it and keep on changing it until you shall have developed the right attitude of mind.

By obedient living in little things you prepare yourself to live commandingly in great things. Accept God's laws as final in all things and accept them without rebellion or self-pity. Freedom as a creature, is most complete when the creature accepts God's laws for every realm of existence in which he lives.

# BY THE WAY

## BROOKVILLE, PENNSYLVANIA

I write this in Brookville, in western Pennsylvania, in the foothills of the Allegheny Mountains. It is at the head of the Red Bank creek or river, or fork—or something. They have so many ways of calling things here, so many ways that are strange to me, that I don't know what to call this stream.

At any rate, Brookville is at the head of the Red Bank. It results from the confluence—yes, confluence, of the North Fork—I don't know of what—and the Sandy Lick. There! Didn't I say that they have queer names for things. "Sandy Lick" is the name of a stream—a creek I believe, although it might also be a "fork". And the Sandy Lick conflues with some more creeks, and these with some more. We took a walk one day of about eight miles—when we first began telling about it; it's fifteen now—and in that circle around one side of Brookville, crossed seven streams big enough to have bridges. Those streams all come together in less than two miles. I've never before seen so many streams end and start in one place.

Well, these streams all come together here in a meandering valley and, by a sort of convention of creeks, make the Red Bank and afford a picturesque location for this very charming and interesting town—only I believe it's a borough—not burro. And its mayor is a burgess. And one neighboring town, or borough, or city, or something, is called "Punxsutawney", another is "Kittaning", and there is "Nanty Glo", and there are no picture shows on Sunday, and all the roads either go up or down and around one curve after another—and, don't blame me if I make a lot of mistakes.

The hotel man tells me that Brookville, like Rome, is built on seven hills. I don't know which ones he counts and why he neglected so many, but I just put down the difference between his statement and my impression, after I have climbed them for six weeks, to his eastern conservativeness. Brookville is built most picturesquely on many hills and in the narrow valleys along its several streams.

It is built solidly, and sometimes beautifully, and often to me, strangely. I imagine that

one who knows styles in architecture could date several eras of building by the characteristics of these houses. I have seen a number of homes built with vertical boards, battened over the cracks. These are usually substantial buildings, of a typical, pleasing appearance. The vertical lines are carried into the roof lines by graceful decorations of arching cornice ornaments. I hope someday to find some one to ask about them.

Probably they will lock me up for observation by the time I get through asking about the trees, shrubs, plants, and geological formations. So far, they have been really very nice about it, even though it is obvious what they think. But their patience may reach its limit before I find out all that I wish to know.

Brookville has had a lot of time to accumulate styles in architecture. It was founded, as county seat of Jefferson County, in 1830. Mac and I ran across the gravestone of the first settler in this county, Joseph Barnett. He came here about one hundred years before any whites had settled in our part of Missouri. Of course, the hills and even the streams were here a long time before that, and the coal, and oil and gas they take out of the ground—

But then, we're not dealing with geological time, nor yet with human time. We are just dealing with American time, and by that standard, especially as understood in Missouri, this is an old town and the country has been white man's country for a long time. And it is rich in traditions, rich in signs of its age.

Before the coming of the white man, this country must have been covered with dense forests of big timber. When I say "big" I mean BIG! There are still some of the biggest oaks I have ever seen, and in Cook Forest a few miles from here, is a growth of giant pines and hemlocks that I have never seen excelled east of the Washington Coast Range. That timber may not be so very old, however, for I counted only seventy-five rings in the stump of quite a large tree, a hemlock, I think. There probably were much larger trees than these in the primitive forests.



Some of the spruces, pines, and hemlocks in Brookville are wonderfully majestic and beautiful. There are several groups in which the trees have been allowed to keep their lower limbs, which are as fine trees as I have ever seen.

Trees grow tall here, even when they stand alone. There must be something in the climate—but there! I'd better not mention climate, for some of my Pennsylvania friends might see this, and I wouldn't want to hurt their feelings.

Not only the conifers, but other trees as well, grow taller here than they do in similar situations in most of the places that I have known. I saw a tree last Sunday, I could not learn the name of it—standing all by itself, and I am sure it was not more than two inches in diameter at the bottom, yet it must have been thirty feet tall.

I know that's a pretty tall tree story and maybe I'd better take off five feet, but I wouldn't take off another inch even for a tape line. And that is not the only tree I've seen that tries to grow up tall enough to look over the hills.

The forests are full of rhododendrons, laurels, huckleberries, mountain tea, ground pine, arbutus, and other blooming shrubs. It must be almost as lovely as they claim, in the summer. I found a wild tree in bloom on New Year's day. I have not found anyone who could tell me its name.

And all the woods are full of mountain brooks, I believe they call them "runs". These streams fill the forests, yes they fill the valleys and echo from the hills, with Nature's sweetest music.

I am told that the hills are also full of deer, bear, porcupine, ground hogs, foxes, and other wild animals. I know they are right about the deer. I was here during hunting season and I saw many deer on the running boards of the cars of the hunters who had braved the perils of other hunters' rifles in the forests of these hills. During deer hunting season I saw some more strange things—men with red flannel patches on backs and shoulders, red caps, and hunting license tags on their backs. I still see the red patches on their coats here and there. The red is to warn other hunters that they are not really

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deer and they seem to be necessary for protection, as well as required by law, for, in spite of them, we heard of hunters being killed and we were warned to stay out of the forests during that season.

Most of the farms seem to have oil or gas wells. There are more in other sections but there are many around here, also. Coal mines are numerous and productive. This is the soft-coal district. I have seen many a vein exposed in the cuts made in the building of the roads, and coal mine shaft houses are common. Natural gas is very generally used for heating. In several places I have seen gas flares burning night and day. In some places they leave the street lights burning because it costs more—so they tell me—to turn them off and light them every day.

I am in Brookville, associated with a friend who is helping me to promote my new course "Primary Lessons in Christian Freedom". I am still president of the Weltmer Institute and Weltmer Foundation, editor of this magazine, and I am still interested in you who read this magazine and who depend upon the Weltmer Institute to help you to make life most worth while.

This course in Christian Freedom is a private venture of my own and my Pennsylvania friend. I am working here for the present in order to be in close contact with him. You can reach me here through February, if you wish to write to me directly. I am not treating patients, and I am teaching only by correspondence at present. I will be glad to hear from any whom I can serve in any way.

---

### **MATTER A VEHICLE FOR SPIRIT**

Material things are unimportant. Form expresses an internal reality. Matter may serve a million persons for the same expressions.

You drink water to keep it for only a time and return it to the world to be used again, by yourself or someone else. So it is with all foods, with air, and with every other physical thing. The fundamental, basic thing is not material; it is spiritual.

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I will try to keep my mind in perfect harmony with this purpose. I will think and work for it, believing that it is God's will that I, his child, should prosper.

Yours truly,

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City..... State.....

is hope that women's voices may be made to sound human and the noises of jazz orchestras sound musical.

MUSICAL TRAFFIC

Radios on autos are sometimes better than in homes, their use is increasing and many cars are made ready-wired for them. Traffic is becoming musical, 250,000 cars being radio-equipped already.

NATURE: UNIVERSAL BOOTLEGGER

Living animal and human tissues produce alcohol in their vital processes, which may account in part for the universal love for alcohol and the equally bad effects of its excessive use.

PROOF OF AGE

A man is really getting old when he realizes that the love-making that used to be worth a chapter in a woman's book of memory can, now, never rate more than a paragraph, if that.

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### WELTMER INSTITUTE IS WIDELY KNOWN

Friends of the Weltmer Institute are found everywhere. I had not been here long when a man came to see me whose family had been coming to the Institute at times for over thirty years and who had himself been a reader of our books and a practitioner of our methods of healing. There probably is not a community in the country without someone who has had dealings with the Weltmer Institute.

And these people have been helped. I had a letter from a woman in Texas this morning in which she says that but for my teaching in Dallas several years ago she would have worried herself to death. Two from Illinois within the past few days bear like testimony to the value of the Weltmer philosophy of living. Those who have helped us to spread and to perpetuate this gospel of abundant living have been helping the world through that means. You have been obeying the injunction "Go ye into all the world and preach the gospel".

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### TELEPATHY IN ABSENT TREATMENT

(Concluded from Page 4)

In future articles we will discuss the various factors of telepathy by absent treatment. We will be glad to answer any questions that readers may wish to ask and to direct any who are giving absent treatment or who wish to take our absent treatment.

I will close this article by a restatement of our theme that telepathy is always an important factor in all human relationships and nowhere more important or capable of being made a greater power for good than in therapeutics. All methods of treatment and all practitioners use telepathy to help or to hinder other treatment being given. The best results can be assured only when the physician or healer understands telepathy and how to use it for the accomplishment of his purposes and for his patient's greatest good.

### TELEPATHY IN MAGNETIC HEALING

(Concluded from Page 5)

ceived my treatment message the morning I received her letter and that evening she wrote to me, telling me that she had got relief at once. She was all right from that day.

Many people ask me, "How do you do it?" It is simple, natural and as easy as talking over the telephone. All that is needed is a receiver at the other end of the line. When a patient calls for help and then relaxes and keeps his mind open to my thoughts, he will surely get the help I send. I have proved this hundreds of times.

Telepathy is a wonderful and powerful healing agent and when it is properly used, when healer and patient agree, it can work apparent miracles of healing.

### PRIMITIVE NATURAL BRIGANDS

Rivers begin at their outlets and as they lengthen by pushing their heads up hill may cut across and destroy other rivers. The course of one extinct river running from western Oklahoma to central Missouri ages ago is now crossed by seven rivers.

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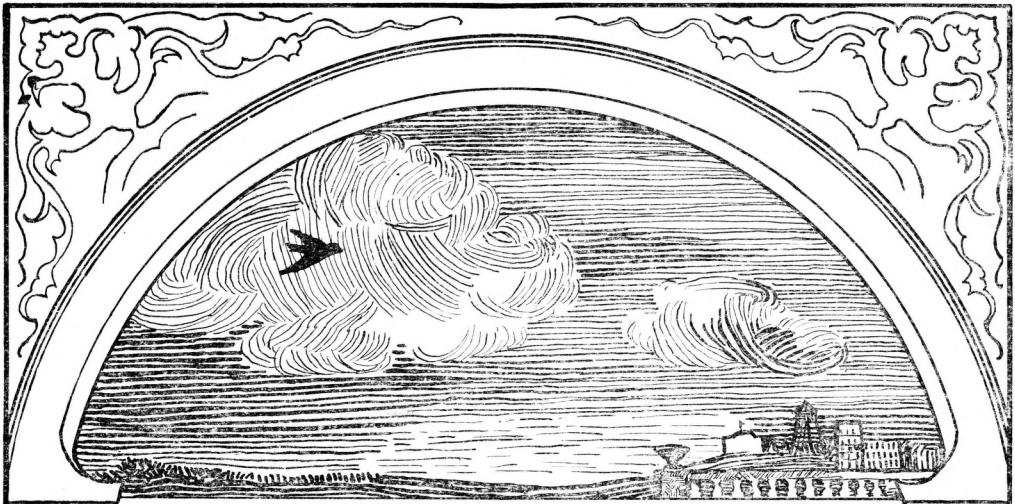
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# The Valley's Peace

Decoration by Myrtle Holzer

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Where Romance waits among the rocks, and sings  
In unheard whispers, songs of growing things,  
In forest deeps where even noon-light pales.  
And all a poet's straining listening fails  
To catch the love-songs ardent Springtime brings  
To eager Life, or, 'neath the cloak of white he flings  
Across the forests, hear grim Winter's tales.

On cushioned paths I walk with silent tread.  
My quiet undisturbed by babbling brooks,  
Or gales that lash the tree-tops overhead;  
In peace my spirit rests in shelterd nooks.

In youth I dared the mountain's savage heights;  
In age, I take the valley's calm delights.

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