
MARCH, 1934

Weltmer's Magazine of Prosperity



Leading Lessons in This Issue

THE PRINCIPLES OF MENTAL RADIO.

MAN—AN IMAGE OF GOD.

TUBERCULOSIS AND HOW TO CURE IT.

GOD'S GIFT OF MENTALITY AND HOW TO USE IT.

Weltmer's Magazine Correspondence School Lessons

By Ernest Weltmer

1. Practical Psychology For Every Day—The Safety Urge Motives.
 2. Vitalizing Diet For Dynamic Personalities—Vitamin G and Pellagra.
 3. Health-Building Exercises—Bodily Benefits of Exercise.
 4. Uses and Dangers of Metapsychology—Guidance and Guides.
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ERNEST WELTMER



ERNEST WELTMER
Scientist, Philosopher, Lecturer, Editor
(See "Who's Who In America")

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Devoted to the teaching of practical methods of demonstrating, in everyday life,
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A Word From The Editor

We have had a very enthusiastic response to the last issue of the magazine. I did not realize that it was any better than usual. But I'm glad you liked it. I hope you like this even better.

I believe "By The Way" aroused the most comment. One reader said it was the first readable thing I had written. I'm glad to have done something at last that was readable. I wonder if this month's collection of random thoughts will please him.

I have some fine material—I think it's fine—for next month. Had it ready for this month and couldn't crowd it in. Be sure to see it. And let us have the names of people to whom you have mentioned the magazine and we will send them sample copies.

Help us to get a lot of subscribers. I believe if we had 10,000 subscribers we would get the magazine out on time each month and we would be able to put the Institute back on its financial feet. You can help to do that for the work that we all find so tremendously worth while. Will you do it?

The Empty Bower

More graceful, far, than trees of fern could be,
A glade of pillared hemlocks, velvet green;
With cushioned rugs of forest tapestry,
A nymph's boudoir; for you a perfect scene.

Would I could find you there, by sweet surprise,
In all the beauty I have dreamed of you,
Could see love's dawning light your waking eyes,
And feel its magic thrill me through and through,

To find you there needs only heart of youth,
Where once you reigned the queen of all I've known
Of beauty, fine ideals, and glorious truth,
Where now my heart is cold, an empty throne.

No throne, of sylvan bower or jewelled gold,
Can give me what my heart alone can hold.

Ernest Weltmer,
Brookville, Pa.

**YOU
CAN
HAVE
HEALTH**



**YOU
CAN
HAVE
WEALTH**

Weltmer's Magazine of
PROSPERITY

The Principles of Mental Radio

By ERNEST WELTMER

In all the concepts of telepathy the idea of action at a distance is one of the most important factors. In absent treatment the healer and patient are separated by some considerable distance. Usually the idea is suggested that the healer and patient are so far apart that they can not reach one another by ordinary methods of communication. Of course we may make telepathy experiments with senders and receivers in the same room but even here the idea of distance is an important one and sometimes we feel that the results we might obtain by such experiments would not come if the experimenters were separated by greater distances.

Space used to be considered a definite and fixed quantity. It was felt that when an inch or a mile or a light-year had been measured it had been measured for all time and all conditions. Space was considered to have the three dimensions of length, breadth, and thickness. These were fixed quantities in all instances and while the bodies occupying them might vary, the space in which they vary was not in any way affected. Much of our scientific understanding rested upon the concept of the

fixed values of the dimensions of space.

Within my own lifetime this dogma of science has undergone so much change as almost to have entirely disappeared. While for ordinary conditions and calculations space still remains stable in its volumes and dimensions; for many scientific calculations and for anything like a general view of the universe this no longer is true. We might also consider that science is as definitely assured of the variability of space as one time it was assured of its invariability. The dimensions of space have been found to vary with the motions of bodies occupying space. If a body were moving fast enough it would have no dimensions in the direction of its motion. For each change of rate of motion its dimensions correspondingly change. Thus to the three dimensions of length, breadth, and thickness we have added a fourth dimension of speed or time.

In dealing with material things we are concerned with space. When we consider healer and patient from the viewpoint of their bodies and the physical forces that may be communicated

from one to the other and the reactions that may result, space is to be taken into account. In telepathy however, we are not directly concerned with bodies, not even with brains so far as we know.

It might be that the brain takes some part in the transmission and reception of thought. I have had the feeling that I was using my brain in sending telepathic treatments, but I may very easily have been mistaken. My brain might have been involved in the consciousness of my intention to send treatment but it might have had nothing to do with it. At any rate we know that brain action and telepathic action have no observable physical relationship. It is probable that the part played by the brain varies and that the primary action in telepathy is spiritual and not directly concerned with physical agencies of any sort.

In spiritual realms there is no space. We find that as the mind becomes less dependent upon bodily expression, as when it is in a trance or the deeper stages of the magnetic sleep, there is less and less account to be taken of space and time. When the clairvoyant reaches the sixth stage of magnetic sleep or a similar state of trance, he no longer has to "travel" to see distant places, and he no longer is confined to present or near times in his observation. He can go back to any past time, even forward to future time, and he is instantly in any place of which he thinks. And yet the clairvoyant at best only invades the no man's land between the physical and spiritual; he does not actually reach into the territory of the spiritual.

There is no space in the spiritual realm, and telepathy is a spiritual function. There is no transmission of telepathy through space. Telepathy is not a matter of transmission but a matter of tuning. It is not that the healer thinks a thought which he sends to the patient who receives it and is healed by it. As I noted in an earlier article, there is little or no transmission of

power. The patient has all the power necessary. All that is required is the attunement of the patient's mind to the thoughts that will bring his deeper powers into manifestation under control of the laws of health in his nature.

Not even the most physical remedies are supposed to do any more than direct the actions of the patient's own powers. Drugs usually are stimulants or depressants. They are not supposed to give some peculiar power to the patient, they only awaken or depress his powers. One of the old dogmas of healing is that nature is the only healer. By this is meant the nature of the patient. When the patient's constitution is strong, he gets well, when his constitution is weak, that is when he lacks healing power, not even the most powerful of remedies can restore him. In other words in all ways of approaching the study of human life we find that Jesus' teaching that the kingdom of God is within is accepted, when we go deeply enough into the matter.

So long as we continue to think in terms of physical forms and relationships and so long as we know men only through our observation of them, we will find it convenient to think of telepathy as a method of transmission and reception of thought but in reality what we need is attunement of minds to one another, acceptance on the part of the patient and clear thinking on the part of the healer with deep realization of the development of the cosmic concepts.

Those healing systems that are most successful in absent treatment are those which give the most attention to the development of the cosmic concepts of God and the relation of man to God. The telepathic healer employs a power that is not of himself nor even in the personal sense of the patient. It is not so much that the power is "in" the patient as that the power is manifested in the patient when he is properly attuned to it. It is, in all cases, both of healing and being healed, the power of

(Continued on Page 27)

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 II
Chapter VI

MAN—AN IMAGE OF GOD

Whatever man is he proceeds from the Infinite. The Infinite is in everything that is produced of which man has any consciousness.

The Jews taught that man is made in God's image and likeness; that Elohim dwelt in man. Buddha taught that man was made in the image and likeness of anything that man could comprehend and manifest; and Jesus taught that the "kingdom of God is within you." (Luke 17:21)

Man started out a perfect being, without a body, but with an ego. Having an ego means that he was and is an individualized being. This ego starts out as a perfect ray from man's Source of Being and it has to return to his Source of Being a perfect ray.

This ego or "I Am" as Jesus expressed it, has three component elements—mind, soul, spirit. Mind is the intelligence part of man, soul is the emotional part of man, and spirit is the existence part of man. On the mental side of the ego man thinks. On the soul side of the ego man feels. On the spiritual side of the ego man acts. The soul reaches out for completion; for that which will give it perfect expression, perfect freedom, perfect knowledge, and perfection in all things.

The "I Am" could no more exist as a soul without a spirit and without a mind than the physical man could exist with only bones and flesh but have no blood. Without soul it would be impossible for man to be man or to be divine.

Soul makes man feel kinship with other minds than our own. The soul is that with which man detects all the emotions of life.

As ego, or "I Am," man has no beginning and no ending; has taken part in all there is and embraces in himself everything he has helped to make. He made the stone—as he knows it—and the stone is in him. He made the sun and the sun is in him. In fact, he, being infinite, omnipresent, all of the things he has made are within the precincts of his being. The thoughts man thinks are in the mind of man. His universe is in man. Man is not in the universe. Man's body is in him, he is not in his body. If man can grasp that idea, he can comprehend what God meant when he said, "I am Alpha and Omega, the beginning and the ending." (Rev. 21:6) God is all. I am one with God; so I am all, and in all; and all there is is in me.

The ego of man, as he conceives of himself as a part of the Infinite, is a part of the entire Infinite, omnipresent, eternal. There is no space not occupied by Mind. There is no space not occupied by man in mind. There is no time in which man did not exist; hence, that "I Am" knows all things.

Whenever man speaks of the unlimited power of the individual, he speaks of the "I Am" in that individual. It is all and in all. The "I Am," or ego is the beginning and the end, the Alpha and Omega. It is the all in each individual.

Whatever the Infinite Mind has created It has created it out of itself. John says, "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us." (John 1:1 & 14)

When man finds this "I Am" within himself, he finds God. And it is only through this "I Am" that he does find God.

This ego, the "I Am" is a child of the Infinite Father. When this ego realizes the relationship of a son to the Father, then man recognizes the fact that all men are brothers; that all members of the human race are related to each other spiritually.

Jesus said that each human being was naturally a child of heaven, that all the power in the world, even the Power He used to perform miracles to heal and to bless, was the Father's power working through him.

He taught that the recognition of his origin was the "Kingdom of Heaven." It is the relation of man to God, man is God's child. Jesus did not change man's relation to his physical parents but simply showed that not only did God create the world but also He created a being like Himself.

As man gains in knowledge and understanding of his ego, this individualized being with an individualized universal mind, he will gain knowledge and understanding of the Infinite Mind which transcends all. With the understanding of Divine Mind comes the greatest desire of all—to lead the God-life.

When man grasps the idea that being is universal, he then can interrelate himself to the evidences of life about him and see the Divine Spark in all things. When man sees himself as a spiritual being, he also comes into a realization that wherever things exist, Mind exists, and that everything is a counterpart of himself. He hears it in the whispering of the pines; he sees it in the splendid colors of the sunset.

Every living thing, animals, plants, and vegetation, speaks of the great Divine which is the same as the great Divine within man.

The conscious intelligence of the individualized mind, the "I Am," when it comes perfectly into harmony with the higher Source, manifests in various phases—the poet writes a masterpiece of literature, the artist paints a world-famed portrait, the sculptor fashions a perfect marble statue, or the teacher or speaker makes his spoken word a gem that will last for all time.

When man, made in the image of God, learns to live in consciousness of his divinity his works will demonstrate the powers of the kingdom within.

PAGE ADMIRAL NOAH

Eighty-eight inches of rain fell during four days, July 14-17, 1911, 46 inches between noon of the 14th and noon of the 15th, at Baguio, Philippine Islands; more rain in one day than the yearly average for U. S. and Canada, more than 90 years of rain in Earth's driest known spot, Iquique, Peru.

HOW THE BOTTOM MAY BECOME THE TOP

The crest of Walker Mound, one of the highest points in Vernon County, Mo., is conglomerate believed to have been formed in the bed of an extinct river which ages ago ran from the Arbuckle Mountains of Oklahoma to central Missouri. The lowest has become the highest.

LIFE IS BORN OF DEATH

Death is the source of the energies of animal (and human) life; death of plants or animals which become food; destruction, death, of molecular structures in living cells in the production of their energies. Death is the source of life.

THE AGE OF A RIVER

On the Osage River in Vernon County, Mo., ancient gravel beds on the bluffs over 100 ft. above its present bed indicate the ages that have passed since these present hilltops were the lowest points in ancient valleys.

Tuberculosis and How to Cure It

By J. O. Crone

I have had wonderful success in the treatment of tuberculosis when I could get my patients to do what I asked them to do. I had a patient from St. Louis, Missouri, who had to be assisted to my treatment room by his mother and sister, yet after six weeks of treatment he was completely relieved of his trouble. Another patient from Sedalia, Missouri, was relieved in three months. A patient from Vincennes, Indiana, was relieved in four months. These were very serious, "last stage" cases. They were relieved because they did just what I asked them to do. They had never known how to help themselves.

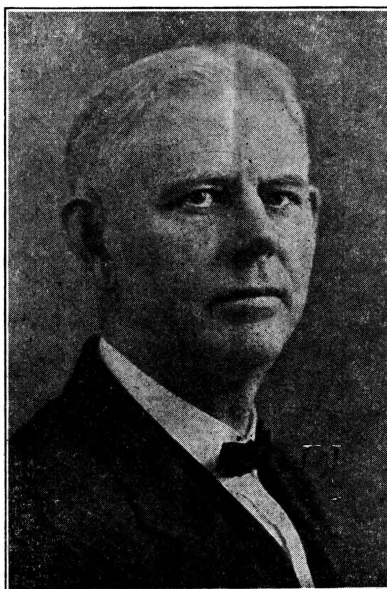
I told them to breathe more deeply and to drink double the amount of water they had been drinking; to gradually take more exercise, keep their minds off their bodies and just trust me and I would trust the natural laws that heal.

So many people with this disease are too lazy to breathe or exercise. The reason the medical men send such cases to higher altitudes is that they have to breathe deeper and faster there. It is not the air, it is the patient himself. The air is just as good where you live perhaps, as anywhere, but the trouble is that you just don't breathe.

I had a patient from the South who had lost her voice and could not speak above a whisper. I told her that she was going to get her voice back. I had

her to start to breathing a little deeper. I put my healing hand over her throat. The vibration from my hand relaxed her throat and started the circulation. She believed what I said and completely relaxed and in a few weeks her voice was restored. I gave her instructions about deep breathing and drinking plenty of water. She returned home and improved right along. I saw her one year after that and her voice was as good as any one's.

In some cases, I give a light massage all over the body, in others, I just apply the healing hand. I hardly ever treat two the same way, but I tell all of my patients who have tuberculosis to be sure to keep up their exercise as I have advised, drink plenty of water, and just say, "I am getting stronger each day and each morning when I awake I will look for same improvement." And they get stronger physically and mentally as



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

the days go by. I also tell them to believe in themselves, to have patience, self-reliance, and confidence in the natural law that heals and to allow no doubt to interfere with the good work that is going on.

To what others may have been able to do for them, and without interfering with any treatment that they may be taking, I add my healing ministrations and the awakening of the deeper powers of life, the power of God in life. When they cooperate, healing comes.

God's Gift of Mentality and How To Use It

MILDRED WATTLES HANFORD.

By right of inheritance, as child of the Infinite Father, man possesses his spirituality, his mental powers, and his physical fitness, and it is as man uses these three powers that he has success and health.

The spiritual side of man is perfect, but the ego—sensibility, intelligence, and will—does not always realize this spiritual perfection. All men realize it to a slight degree, but the greater the realization of it, the greater the demonstration of it.

Man's spirituality is God's greatest gift to man. The next important gift is man's mentality, which makes it possible for him to know consciously the thoughts of God and how to use them. God intends man to use his mental powers to bring to him the blessings of life, but man is very apt to be chary of using these powers, or to persist in using them the wrong way, sometimes consciously, sometimes unconsciously.

Since thinking uses up a great deal of man's energy—much more than physical work does—man prefers not to think, at least not deeply. This difference in the expenditure of energy between mental and physical work can very easily be illustrated in any person's life. I find that it is very much easier to copy on the typewriter an article that some one else has written than to write an interesting article of my own. It requires more energy for me to think, to use my mental powers, than it does to make the eyes follow the words of some one else and type them. The average man has the same feeling, and following "the line of least resistance" fails to use God's gift of his thinking powers.

In order to use his thinking powers constructively and intelligently man should understand what he means by constructive thinking. To me, constructive thinking is that thinking which not only has a right purpose in it but which, when it is accepted and acted upon, leaves both the thinker and the receiver, if the thought is given to some

one else, in a harmonious and productive state of mind. Constructive thinking clears man's mind of destructive thoughts, making way for coordination of mind and body in the development of constructive thoughts, and sending through the body life-giving currents which start rejuvenating processes that end finally in health.

Each constructive thought that a man thinks must be worked out into physical manifestation, for if it is not, the thought disappears and the energy aroused by the constructive thought is "blocked" only to pile up trouble for the thinker later on. In addition, that constructive thought is in the thought world for any person who is open to receive it, and if it is not used by one person it may be used by another who will reap the reward.

Constructive thoughts often are creative to the highest degree. As man uses his mental faculties along the lines of constructive thoughts, he finds his mind searching in all places, spiritual, mental, and physical for the answers to the numerous questions that enter his mind, and the true seeker never fails to find what he is looking for. Many a man, while his creative faculties were working, has been laughed at, scoffed at, and called insane, but his constructive mind kept on working, with the result that many who "came to scoff remained to pray." The experiences of Thomas A. Edison illustrate this truth. Early in his career he said before a group of electricians, "Nothing is impossible in the field of electrical invention." Mr. Edison was laughed at, ridiculed, and called "nutty", but his constructive, creative mind would not be stopped by either public or professional opinions, and, as he worked, additional thoughts came to him, to be tested out, some to be discarded, others to be retained and used, until finally the whole world has acknowledged Edison as the world's greatest genius in electrical lines. This law of con-

structive thinking which Mr. Edison used, works in all fields, and for everybody who tries to use it.

Constructive thinking is one of the strongest factors in the healing of the sick. Sick people harbor non-constructive thoughts, although they generally are unconscious of the fact. However, as a result, there is a confused, or at least, an uneasy, disturbed condition of mind, accompanied by a tenseness of body. Both of these conditions must be relieved, or they will pervert the normal expression of life by breaking out in disease, some form of social wrong-doing, or personal disability. Some form of activity, both mental and bodily, is required to regain a balanced view and wholesome reactions to the problems of life and living.

The mental condition is the first to be remedied. The sick person must turn his thoughts in the direction of constructiveness. Only he can answer the question, "What constructive thought shall I think?" He may accept another's suggestion, or he may form his own thought, but in either case he must accept the thought and act upon it. Although the thought that helps one person may not help another, in the infinite realm of God's thought-supply there is a thought that will fit the needs of each person—if that person is willing to seek for it and use it after he finds it.

After the constructive thought is accepted there will come a relaxation of body which will allow the constructive thought to send its healing currents through the system, starting it on its way to health. Accompanying the constructive thought must be an outward manifestation of it, if the patient is strong enough, for constructive thought generates energy, and it must have its outlet. Of course, a very sick person can not manifest much physical outlet, if any at all, but as the constructive thought gradually generates energy, he can gradually try to do the various things that come into his mind, a little at a time, until he finds himself really well. And the more that he uses his constructive thoughts the more he finds that mentally he is free to easily and intelligently think more constructive thoughts along the line of his interest, while the bodily relief

obtained by working off the energy generated will make it possible for him to work out his constructive ideas without due fatigue.

In many cases the patient must seek the thought that is producing the disease, and after it has been found, he must be willing to acknowledge it and seek the constructive thought that will counteract the effect the wrong thought has produced. The mental cause may be what is designated as a non-spiritual one—produced by thoughts of worry, fear, hate, jealousy, anger, envy, malice, and "all uncharitableness," or the patient may have heard some particular disease discussed so much that it has become so firmly planted in his mind that he has finally imprinted it in physical manifestation in his body. If the patient can not solve the cause for his illness himself, he should have a good psychologist to do it for him. And in either case he must be willing to face the undesirable thought straightforwardly and honestly and be ready to turn resolutely away from his wrong thought to the constructive thought. Sincerity is the keynote to a person's return to health, for unless he is sincere in his desires and endeavors to help himself to recover, he will not succeed.

The surest way that a person can prove to himself that non-spiritual thoughts can produce disease is for the person to watch his bodily reactions to a non-spiritual thought; for example, a fit of anger or jealousy. After he has been in one of these harmful emotional states he will find that he has headache or some other minor disturbance, which shows that long continued indulgence in such emotional states can result in disease. After such a non-spiritual thought there is lowered vitality, the back aches, the victim is very tired, the head aches and the whole body is tense. The minute the mind turns to spiritual thoughts, or intelligent, reasoning thoughts, a change takes place in the system — the person may still feel tired, but the headache and backache are lessening, or gone, his vitality begins to return, with a wish to do something constructive. And as he keeps thinking constructively and working creatively, he finds that he gains in strength and health, in mind, body, and spirit. The con-

(Concluded on Page 29)

Practical Psychology For Every Day

SAFETY URGE MOTIVES

The "law of self-preservation" or safety urge, is a constant and universal characteristic of life. Without it some of the life tendencies might lead to self-neglect or self-destruction. The ego urge would drive the adventurous to foolhardiness; the love urge would lead to self-sacrifice; the euphoria urge would easily lead to dangerous over-indulgences; and indolence would prevent many of the activities necessary to the preservation of life.

Self-preservation is often said to be the first law of nature. Possibly this is the first in point of persistence and constancy of action but in many cases it is the most powerful. If I were classifying the four major urges in the order of their power to influence action I would place the ego urge first, euphoria urge second, sex urge third, and safety urge last. Ego, euphoria, and love often defy the promptings of the safety urge and many a person dies because these other urges are stronger than the safety urge. However, the safety urge is constant throughout life and it is one of the very powerful sources of motive. In some lives it is the dominating influence.

As I have pointed out in other lessons, you should be concerned less with the comparative virtues of the different urges than with the availability of their powers for practical living. If you find that the ego urge supplies the greatest amount of power that you can use for the accomplishment of your purposes then harness that urge to your desires. If on the other hand you find more energy in the love or euphoria urges, then interpret your efforts in terms of benefits in the realms of love or those conditions that will best serve the sense of well being. If, however, you find that your strongest natural impulses are found in the realm of the safety urge, do not allow the fact that this is the urge that makes cowards of

us all prevent you from harnessing that power to your purpose. If you can be moved more by fear than by love or pride or your appetities, then keep yourself thoroughly scared and drive through to success.

Of course you want to be sure that you have a practical ideal of success. Be sure that you are willing to pay for it and that it will be worth while when you get it. Success means one thing to you and something else to your neighbor. Be sure that you do not allow some popular idea of success to keep you from seeking that expression and adaptation which alone can be true success for you. For one man success may mean money, for another ease, for some one else it may mean the ability to express his thought in beautiful words or glorious music or painted canvasses that will live for some persons and some ages success means excellence at games or in the hazards of adventure. So long as men are different their lives will have to be interpreted by different standards; and they should be. Find that in your heart which you desire and then harness your major powers to its accomplishment. To achieve your heart's desire is success for you.

It might be possible to convert the energies of the safety urge to altruistic purposes but usually the safety urge is very selfish in its interests and results. It makes a man afraid for his own personal safety and includes others in that fear and care only as they become identified with that one. In money matters it tends to make one a miser and to prevent gambling or taking of even legitimate business risks. In love it makes timid suitors and hesitant sweethearts and commonly results in celibacy. In parenthood it makes fearful neurotic mothers and fathers who are over cautious with and for their children in fear and indecision that have disastrous effects upon their

lives. The unchecked, uncensored domination of life by the safety urge usually is disastrous.

Be sure that you have drawn your ideals from a true understanding and deep appreciation of life and life values even though you do get the power for their achievement from the safety urge. Let this urge supply you with the energy if necessary, but do not allow it to supply your life-objectives.

The direct tendencies of the safety urge are likely to be fears of some sort. In primitive conditions of life these fears usually are useful and the products of racial efforts of adaptation, but in civilization which has been produced by the awakening imagination and mental creative powers, fears usually are more harmful than beneficial. It is necessary, therefore, to redirect or sublimate the energies of the safety urge by diverting them into social channels expressing ideals drawn from the more altruistic sources.

Fear for one's safety may be changed into an effort to protect one's family or the public at large against some common danger. Miserliness may become the basis of an effort to reduce public expenses and lower tax rates. Fear of one's bodily safety may become a driving power for a career as a physician or surgeon or nurse. Social fear may become a constructive concern for the social welfare for unfortunates.

In many ways even the most selfish and destructive of the urges may be unselfish and constructive in its final application. As I have said the important point is the source of the ideal rather than the source of the energy. Never allow the primitive impulse to control your planning and to determine your ideals. Take your energies where you find them but let your ideals be drawn from that which is most ideal and aspiring in your life.

One of the common results of living under severe suppression and repression is the development of vague more or less subconscious anxieties and tend-

encies to worry. The energy of the safety urge is very great in many lives yet there is very little outlet for it. The army and police do our fighting for us; social restrictions prevent us from engaging in direct combat even in its milder forms; we are so safe that there is little occasion for and expression of the safety urge. Its energy may be naturally great and it may be increased by nervous and glandular ill health and by social fears of various sorts. The accumulation of unused energy leads to abortive expressions and undefined fears that find expression only as anxiety, worry, vague feelings of distress and foreboding about anything that might seem to interpret these feelings.

One of the most limiting of the effects of the uncontrolled safety urge is a tendency to fear anything and everything that is strange, new or unusual. This is a survival of the fear that served our jungle dwelling ancestors where every strange or new thing was likely to be a dangerous one. It is so strong with many persons that they find themselves unable to even consider a new idea; they dread to meet new people; they avoid any unusual situation. This energy or impulse may be made fruitful by developing faithfulness and constancy but it will be always in danger of making faithfulness into conservativeness and constancy into stupidity.

Study your motive nature. Find out where your energies are and harness them to your ideals, but always be sure that you do not allow your primitive impulses and urges to become themselves the source of those ideals. You are constantly growing from the simple to the complex, from the animal to the human, from the human to the divine. Everything that is in your nature belongs; there is a place for it. Put first things first and make everything serve the ultimate purpose that you discover when you interpret your life in the terms of divine manifestation and purpose.

Vitalizing Diet for Dynamic Personality

VITAMIN G AND PELLAGRA

Man is made in the image and likeness of God. This is true, not only of the fortunate few but of all persons. When we accept this idea it is sometimes difficult to understand the differences in persons. I was asked not long ago to explain how it happens that one person is so highly endowed as to be able to make more money, win greater success and achieve more in many lines of endeavors than most persons can accomplish in any one line by the highest specialization. Furthermore, the same person at different ages and in different conditions of health and vitality will show very great differences of energy and ability. These conditions are to be explained not on the basis of man's divine nature and inheritance but on the basis of his physical embodiment and condition.

As an individual, any man is divine in nature and like all others. It is as a person that man varies from time to time and that men are different from one another. The personal nature manifests the mental and physical characteristics and organizations. Anything that changes these characteristics affects that personality. In order to have a personality that in any adequate measure fulfills the possibilities of the divine nature it is necessary to have a healthy, vigorous body and an active orderly mind. As we have seen in previous lessons on diet many dietary factors profoundly influence the physical state and personality.

The amount of energy available is one of the most important factors in personality. The ultimate source of all energy is omnipotence, the power of God in creative manifestation. Its most direct form of expression is of the power of the spirit. In many forms of embodiment, however, it appears as the different forms of chemical and physical

energy. In our lives we find it as the energy of the tissues and our foods. It is in the last form that we are especially interested in this lesson.

There are several diseases due to dietary deficiencies in addition to the immediate lack of energy from deficient diet. Those deficiency diseases may appear when the diet otherwise supplies ample energy-producing material. We have already noted some of these but possibly a complete list in this place will be instructive. Xerophthalmia, a disease of the eyes, is due to deficiency of vitamin A. Scurvy comes from lack of vitamin C. Rickets follows when there is continued lack of vitamin D. Goitre is due to the overtaxing of the thyroid gland when there is not enough iodine in the food. Finally, pellagra results when there is a deficiency of vitamin G.

In all of these conditions there is first a lack of energy and then a definite set of symptoms and organic deterioration, and in severe cases, death. Every stage of development of disease has its relative picture of change in personality.

In the deficiency diseases listed above diet is the primary and most important factor. Wrong diet causes the trouble, right diet relieves it. However, in most of them other factors play a part. Mere lack of iodine may not cause goitre and goitre may appear when apparently there is sufficient iodine. Pellagra is due to lack of vitamin G but there also appears to be some form of infection associated with its origin. It is not, however, an infectious disease.

The deficiency diseases are due to the lack of some agency required for the embodiment or maintenance of the body through which spirit finds expression and adaptation. In order to embody it-

self the spirit must have an initial fund of vital power and protoplasmic susceptibility to the spiritual demand. It must be able to overcome physical inertia and to counteract and employ various chemical and physical tendencies. It must also resist agencies which would destroy it for their own benefit. In pellagra apparently vitamin G is lacking to give the spirit power to protect itself or its embodiment against certain germs and possibly against some chemical or vital inertia which tends to tissue deterioration.

The first symptom of pellagra usually is inflammation and soreness of the mouth. The mucous membranes of the mouth must meet a great many difficulties in the various forms of food and in the infecting germs that many foods convey. When vitality runs down, especially in the digestive tract, the mouth is quickly affected. In many of the infectious diseases their first symptoms are found in the mouth.

The next symptoms appear in the skin in the form of inflammations, eruptions, and peculiar changes of the skin, usually strikingly alike on corresponding parts of the opposite halves of the body. The elbows, usually both, are affected in the same way. The forearms will have closely similar eruptions. Other parts of the body are affected with like symmetrical symptoms.

The nervous system is affected early and usually grows worse in its conditions as the disease progresses. Toward the end of the malady the nervous symptoms are most important and typical insanities are found in fatal cases.

Apparently vitamin G is necessary to the maintenance of general vitality and especially in mucous membranes, skin, and nerves.

In absence of these protective agencies physical inertia lowers the vital condition and certain germs found in filth flourish in the tissues and cause injuries to the mucous membranes, skin, and nervous system.

Vitamin G is found in association with vitamin B, in "yeast, lean meat, milk, and eggs" in the order named, according to Goldberger, one of the most important of the authorities on pellagra. Yale investigators, according to McCollum, found it mainly in "yellow butter, yellow carrots," and other substances containing carotin, the yellow pigment of these substances.

Certain common foods, particularly "corn meal, white flour, rice, and cottonseed oil, and probably other vegetable oils," are lacking in vitamin G. These are often the chief foods of those who are especially liable to pellagra, and corn in various forms long was thought to be its specific cause.

One of the peculiar causes of the symptoms of pellagra in relation to the vitamins is the effect of the sun upon the tissues. In vitamin G deficiency exposure to the sun will cause symptoms to develop in the skin and will aggravate the nervous symptoms. Thus the parts which are exposed to the sun are most likely to be affected while the parts protected from the sun may be free from symptoms. This is especially peculiar in view of the close relation between the sun and the vitamins and the fact that sunlight can apparently take the place of some of the vitamins in the vital processes.

Ordinary diets including fresh lean beef, plenty of fresh milk and eggs, oranges, the yellow carrots, butter, fresh corn, green beans, and roots containing yellow pigment, possibly supplemented by yeast, will supply plenty of vitamin G without need for concern about this factor and without need for any resort to special foods or medicine. So long as vitamin G is supplied, exposure to sunlight will be found beneficial but in deficiency of vitamin G sunlight may be harmful.

In closing, let me again call attention to the fact that your body and all of those things that support it are the

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Health Building Exercise

BODILY BENEFITS OF EXERCISE

We have studied the benefits of exercise in a general way. In this lesson we will consider them more closely, following somewhat the text of R. Tait McKenzie, in "Exercise in Education and Medicine."

I have heard an account of an experiment with muscle action as broadcasted over the radio, which shows very clearly the relation between mind and action, brain and muscle. A very sensitive microphone was used to pick up and broadcast the noise made by muscle fibers in contraction. Then, without any motion of the muscle, the experimenter merely thought about moving the muscle and the microphone transmitted a different but yet very distinct noise from the quiet muscle.

It has long been known that a muscle could be exercised and made to grow by merely thinking about using it but without actually doing so. The microphone shows why; there is a flow of nerve-energy to the muscle when its action is thought of, even though the mental process does not go on to volition. No doubt there is also an increased blood-supply somewhat like that of exercise for we find that any part of the body thought of receives an increased blood-supply.

(Let me interpolate a thought at this place: I believe appropriate experiments would prove that right thoughts about any part of the body; that is, thoughts which are pleasant and which see a condition of health there—send more nerve-force and blood and have a directly more wholesome effect than do thoughts of opposite nature. I believe it would be possible to show a physical basis for the bodily benefits of right thinking.)

We have already learned that a muscle which is alternately contracted and relaxed acts as a heart for the pumping of blood and lymph. It is easy to see that when a muscle acts slowly and

weakly it has correspondingly slight effects upon these fluids. This is why a brisk walk in which the muscular action is rapid enough and strong enough to overcome the effects of gravity in the vertical position, is restful and beneficial. A saunter, in which the muscular action does not offset the effects of gravity is not only wearying but even harmful. Walk briskly and freely; don't saunter and loaf; don't stand around if you can avoid it.

Study of the effects of exercise upon the muscles shows that when a muscle contracts blood is forced out of it, but when it relaxes after contraction MORE blood returns than was forced out. No doubt the same is true of its nerve-energies.

The fibers are increased in size by exercise, their sheaths and the covering of the muscles and the tendons that attach them to the bones are strengthened, and McKenzie says that even the number of muscle-cells is increased. The bones where the muscles are attached are also stimulated to greater growth. A good observer can determine the relative strength of the muscles that have been attached to any complete bone, even a fossil bone.

Not only is the supply of blood to a muscle increased, but even its "nourishing power" is augmented. Hawk has found that athletes show an average increase of 16.8 per cent in the number of red corpuscles, which means an increase in the oxygen-carrying power, an increase in the ability of the blood to support action. The blood-pressure also rises during exercise and so long as it does not go too high an increase of blood-pressure promotes vital activity. The increase of temperature, so long as it is not too great, also probably favors increased metabolism. In all these effects of exercise the rest of the body shares their benefits with the muscles.

The increased temperature may amount to as much as 3 3-5 degrees as taken by the rectum, after prolonged severe exercise. This increased temperature is accompanied by inflammation of the kidneys which lasts for several days. The better the condition of the athlete the shorter the period of increased temperature and nephritis. It is evident that excessive exercise is to be avoided by any who have kidney disease. Exercise puts additional strain on the kidneys which have to remove the products of tissue waste always incidental to muscular activity.

Muscular activity increases appetite. This is a common experience. As the muscles use up the foods stored in them need for more food is felt. If more food is taken than is needed to make good the losses the excess is stored in the body as fat. It is often observed that proper exercise will lead to putting on weight if one was underweight before. On the other hand, excessive exercise will use more material than the diet makes good, with resulting loss of weight.

An athlete in "good form" has no extra fat. This means that he has no reserves of food material in his body. He does not carry food that he does not use up in activity. He is an efficient motor, but he is in danger from the wasting diseases. Pneumonia, typhoid, and other fevers which stop appetite and digestion at the same time that they subject the body to extra strain, are likely to go hard with him for the reason that he has no reserves with which to fight the effects of the infection.

It is evident that for ordinary living it is better to be well-nourished and prepared to meet any possible vital emergency than to be over-trained. It is usually a good rule to develop no more muscle than is needed for the normal activities. The after-effects of college athletics often are disastrous. The heart, lungs, blood-vessels, and muscles are larger than can be used in ordinary

living and unless a fair degree of training is kept up the victim is liable to disease in these organs.

The lungs and skin also eliminate poisons after exercise. The lungs should be used freely and under good conditions of ventilation. The skin should be bathed and its action promoted as much as possible by avoiding chilling which might depress its action.

Exercises involving great effort are likely to raise the blood-pressure to points dangerous for middle-aged and older blood-vessels. Serious injuries may result from strains that would be easily supported by the young whose vessels are elastic and strong.

Exercises of skill are largely training of the nervous system. The more complicated exercises may put great tax on the nerve-centers and cause fatigue out of all proportions to the amount of work done. Where it is desired to get the good general effects of exercise without nerve-strain and weariness, the simpler exercises, as walking, even riding in an automobile over country roads, or a little more vigorous action in ordinary pursuits, are best.

Work in the garden or yard with rake, spade, and hoe are excellent for general exercise. Much of the exercise of housework is better than gymnasium training for health benefits. When working around home for health benefits, keep good posture, breathe freely, keep a pleasant state of mind, and relax all unnecessary tension. Work with a limber body, with supple joints, and with a genuine interest in the ends being accomplished. Follow these simple directions and you will find that you will have benefited in body and mind by exercise at home tasks and incidentally, you will discover in them new values and new sources of satisfaction.

YOUR BUSIEST ORGAN

The human heart, about the size of the fist, does more work (434,112 foot pounds daily) than all the great voluntary muscles, in many persons.

Uses and Dangers of Metapsychology

GUIDANCE AND GUIDES

The idea that man is assisted and guided by something more than his own intelligence is universal. We find evidence throughout history that men have recognized and more or less relied upon such superhuman or external guidance. Probably all observant, intelligent persons could give some instance of such a nature. I am often surprised by stories told by hard-headed skeptical people, when they get confidential.

I know a man whose specialty is investments, whose business judgment has been proved sound by his ability to weather the depression without serious losses, who is so conservative that he never speculates, who yet tells many true stories of guidance in his business and personal affairs. Furthermore, he assures me that most of the successful men he knows recognize the influence of something more than their own intelligence and credit that influence with a large share of responsibility for their successes.

A lawyer friend, who has a well deserved reputation for clear logical thinking and sound judgment in his profession and in business, where he has made an outstanding success, has told me about an incident in his experience which illustrates very well the fact of guidance. He was engaged in a lawsuit involving a great deal of money. It was very necessary that he should have a certain witness, but he had no idea where this man could be found and he was not certain that his friend could leave his affairs to testify, even if he could be located.

One day, while this problem was more or less bothering him, he was coming into a railroad station on his way to the train when he found himself seized by a strong impulse to buy a copy of the "Literary Digest." The news

stand in the station had none. Instead of getting some other magazine as usual, he felt that he must have that particular one. He remembered that he had seen it on the stand in the hotel several blocks away. Having plenty of time before the coming of his train, he walked back to the hotel. As he entered the door he met the man whose assistance he needed. They won the case.

The witness had also been strangely directed to that hotel from across town. He could not give any reason for being there at that time. He had merely followed a strange impulse with the result that he had been able to help his friend.

In this case we find a fairly typical example of guidance as observed by intelligent men. Many such happenings pass unnoticed by participants who are only half awake and unobservant. Apparently the guiding intelligence used the need for a magazine to read on the train and the unconscious observation that it would be necessary to go to the hotel to get it, as a means for bringing the lawyer to the meeting place. No such means being conveniently at hand for influencing the witness, he was merely impressed to go to the hotel at the right time.

When the soldiers from home were getting ready to go to Cuba during the Spanish-American War, they had a celebration one day which culminated in the firing of a home-made cannon. Just before the cannon was fired, I moved from a position where I could see perfectly to a less advantageous one. I resisted the impulse to move, for I had such a good position from which to view proceedings, but fortunately I did move. The cannon exploded. A big piece crashed through the shed against which I had been standing. If I had not moved, it would have hit me squarely in the chest and undoubtedly would

have killed me. Probably my protection that day was a part of a general protection for, strangely, although the pieces of that cannon flew in every direction, no one was hurt.

In none of these instances was there any suggestion of external personalities or voices. The guidance was apparently impersonal or by some unnoted aspect of the minds of the persons influenced.

One of my students, who formerly had been a ship's surgeon, told me that he once had a horse named Daisy, which had a habit of getting "cast" in her stall. Whenever that happened, day or night, a voice spoke to him saying, "Daisy's cast."

He lost his position as nautical surgeon by refusing to go on a voyage for which he was signed up because the voice told him not to go. By a strange coincidence the man who took his place was killed. Possibly it was not a coincidence. The first man thought it was inevitable and that he had been saved by the warning from being killed on that voyage.

In many cases there is not only a voice but even the appearance of a person, with or without the voice. One historical case of this sort is that of Lord Dufferin, once governor general of Canada. One night, while on a visit in Ireland, he saw a ghost carrying a coffin. He was particularly impressed by the man's peculiar misshapen figure and horrible facial expression. He did not suspect the apparition of lack of corporeality, until it disappeared before his eyes.

He immediately told his friends about this experience and described the man so well that there was no suggestion of his being mistaken in the identity of the two when years later he saw the man himself operating a hotel elevator in France. On account of the earlier experience he refused to get on that elevator, which fell, killing every one on it including the operator. The history of the elevator man was never learned, although every effort was made by the

Secret Service of England and France.

We have here illustrations of three different phrases or methods of guidance: (1) impression, (2) voice, (3) apparition. Whether there are three different forces and intelligences represented, or whether there is only one intelligence with three different methods, is one of the questions that is being studied today. Those who accept guidance as a fact usually account for it as a function, either of their own deeper minds, or of the minds of discarnate personalities, or some impersonal general intelligence, Divine Providence. Some believe guidance is never impersonal, but a function of discarnate personalities whom they call their guides.

We are less concerned with the answers to these questions than with the practical value of guidance to you and other men and women. I believe guidance is of the greatest value, and also very dangerous when misunderstood and improperly applied. It appears to me to be the source of some of the most powerful impulses and the basis of some very important ideas. It is so important in our life-activities that I think we might almost say that ability to be wisely guided is the measure of ability to achieve.

This may seem very strange, coming from one who so constantly teaches that the kingdom of God and the key to successful living is within. Disagreement is only apparent, however. Whether guidance is by divine wisdom, discarnate spirits, or some deeper aspect of your own mind, the final power of choice and action, and final responsibility are yours.

The next lesson will be devoted to a discussion of practical methods for accepting and employing guidance in your every day affairs. Meanwhile, open your mind and heart to all good leading, but remember that final decision and full responsibility rests with you, and refuse any guidance that would lead you into actions for which you would not wish to accept responsibility.

Practical Philosophy of a Full Life

THE SEARCH FOR HAPPINESS

All living is interdependent. No man lives alone nor apart from environment. The environmental factors have to be taken into account in the lives of even the most dominant and self-assertive of men. Likewise, the different elements of society influence one another and no social development can be considered alone.

When the Greek state broke down and Greek civilization began to disintegrate under the influence of continual wars and uncertain political conditions, and when at last Greece finally became merely a Roman province, philosophy lost the august form of the great system of Plato, Aristotle and Heraclitus and turned its attention to the effort to guide men into intellectual harbors of serenity in spite of these troubled times.

Of course only the sober minds turned to philosophy. Human nature has always been much the same. In those days, as now, there were those who turned to religious cults and to the oriental formulas: the fortune tellers had their vogue and any presumptuous mountebank who pretended to be able to solve men's problems for them was sure of a hearing. There were many minor and two major schools of philosophy. Epicureanism and Stoicism, which were alike in their objectives and in some of their philosophical ideas, but strongly antagonistic to one another in basic principles and ethical doctrines, were widely influential.

The chief fundamental differences between the Epicurean and Stoical concepts were in their attitudes toward the relation of man to the universe. The Epicureans treated man as an independent individual and his own welfare as of primary concern, while the Stoics saw man as part of the whole and the welfare of the whole of humanity and the cosmic plan, as served through him, as the chief concern of even the man

himself. The Epicureans based their cosmology on the scientific teachings of Democritus while the Stoics were apparently influenced by the idealism of Plato.

The Stoics were followers of Zeno (340-265 B. C.) They believed in reality as an organic whole with the aspects of form and matter, soul and body, with one universal life, which they called God or nature. Man is a part of nature and virtue consists in conforming to the demands or laws of nature, being "in tune with the infinite," praying, "Thy will be done."

Where the Epicureans emphasized the importance of individual wishes and personal happiness, the Stoics taught the subordination of personal wishes to the greater whole. To their minds it was the business of the wise man to discover how the universe is going and to adjust himself to it. This was not at all incompatible with the idea of perfect freedom. Under the conditions existing in Greece at that time, no philosophy could have appealed widely that did not solve the problem of freedom. The Stoics met this issue in a way that still enriches philosophy.

They said, "Freedom acts, to be sure, in accordance with necessity, but this necessity is an expression of man's nature; in yielding to it I am yielding not to an outside force, but to the law of my own being." Again, "We are born subjects, but to obey God is perfect liberty." This is really the only form of human freedom that will stand close examination, the only kind that is in agreement with our own acceptance of universal law, divine justice, and omnipotent omniscient God. Man is not apart from God or Nature. Man is identical with God. In the words of Jesus, the great Christ, "The Kingdom of God is within."

The Social doctrine of individual subordination to the whole could lead—and

in the teachings of many of the Stoics did lead—to a very cold and even a harsh ethical program. All the more personal human sentiments, such as desire, feeling, and personal pleasure, were seen to interfere with the acceptance of the universal law and man's duty to the whole. Desire and feeling were regarded as a disease which was to be eradicated. A man must be serene and unmoved by any form of pleasure, pain, or feeling. Seneca says, "What is pleasure, for which men fight and die?" Transitory, tiresome, sickly, it scarce outlives the tasting of it! I am seeking to find what is good for man, not for his belly. Why, cattle and whales have larger ones than he." One was supposed to be unmoved by any misfortune that could happen to himself or his loved ones.

On the whole, the Stoic philosophy was noble and elevating and the writings of its greatest exponents, Epictetus, Marcus Aurelius, and Seneca are read with profit to this day. The following quotation from Seneca gives a very good idea of the general ethical teachings: "I will look upon death or upon a comedy, with the same expression of countenance. I will submit to labors, however great they may be, supporting the strength of my body by that of my mind. I will despise riches when I have them, as much as when I have them not. Whether fortune comes or goes, I will take no notice of her. I will view all lands as though they belong to me, and my own as though they belonged to all mankind. I will so live as to remember that I was born for others, and will thank nature on this account; for in what fashion could she have done better for me? She has given me alone to all, and all to me alone. Whatever I may possess, I will neither hoard it greedily nor squander it recklessly. I will think that I have no possessions so real as those which I have given away to deserving people. I never will consider a gift to be a large one, if it be bestowed upon a worthy object.

I will do nothing because of public opinion, but everything because of conscience. Whenever I do anything alone by myself, I will believe that the eyes of Roman people are upon me while I do it. In eating and drinking my object shall be to quench the desires of nature, not to fill and empty my belly. I will be agreeable with my friends, gentle and mild to my foes. I will grant pardon before I am asked for it, and will meet the wishes of honorable men halfway. When either nature demands my breath again, or reason bids me dismiss it, I will quit this life, calling all to witness that I have loved a good conscience and good pursuits, and that no one's freedom, my own least of all, has been impaired through me."

The teachings of Epicurus (341-270 B. C.) were founded on the concept that pleasure is the one obvious and undeniable good, and that pleasure is a matter of individual experience, the cause and values of which are to be sought in the individual. Accepting the atomism of Democritus he denied the existence of the general term, save as a logical convenience invented by man. The individual alone is real. Not only is there no humanity, but there is no common term for the things of the universe. The result is a strict individualism, and the good of the individual is the prime consideration.

Epicurean ethics, growing out of noble minds, was noble and it is still capable of inspiring noble sentiment, but it did not reach the heights of moral expression and teaching that distinguished Stoic doctrine. It is worthy of note that the writers from whom we draw our best knowledge of Epicureanism are also the best sources of Stoic doctrine.

While Epicureans saw pleasure as the proper objective of life, they rivaled the Stoic in the teaching of self-control and self-discipline. The following quotations from various sources outline the Epicurean ethics:

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Practice of Permanent Prosperity

GUIDANCE TO PROSPERITY

The metapsychology lesson is on Guidance," which is given as the basis of success; it seems fitting, therefore, to make this prosperity lesson on the same subject. By coordinating these lessons they should be of more practical value. In order that this purpose may be accomplished in your study, let me advise you, if you have not already studied the metapsychology lesson, to do so before you go farther with this prosperity lesson.

In the metapsychology lesson I have said, "I think we might almost say that ability to be wisely guided is the measure of ability to succeed." This is, of course, taking for granted that other conditions are being met in right ways. I am not retreating from the positions taken in the preceding lessons. With the best of guidance and a nature most sensitive to it, you still must start where you, with what you are; you must develop the prosperity consciousness, and you must obey the laws of demonstration. Indeed, you may be sure that guidance is wrong or that you are misunderstanding it, or that it is not true guidance at all, if it does not lead you in the ways of these and the other laws of prosperity.

Neither am I retreating from the position that the kingdom of God is within and that all responsibility for your life is yours. The position I take in regard to guidance is completely harmonious with these positions and in my next lesson in metapsychology I shall prove it to you. In this lesson we are interested wholly in guidance solely as one of the factors in the attainment of prosperity.

Let me begin this lesson with a story. I may have told it before in these pages, but I am sure many of you will not have seen it, and those who have read the story before may find it interesting again.

When I had an office in Seattle a number of years ago, there came into my office one morning, a man, who looked more like a beggar than a patient. I asked him what I could do for him. He began with the statement that he had had nothing to eat for two days. When I put my hand in my pocket he stopped me.

"I don't want you to give me money. I want you to do more than that for me. I want you to help me to help myself."

And then he told me his story. "I have been a newspaper man. I grew up with the type-stick in my hand." (I may not get this all just as he told it but I am telling the story as I remember it.) "I must have been a good editor, for I won the respect of the people of my town and I was given a trust, which I betrayed."

"I was caught before I could put the money back and they sent me to prison. I served my time and came out thinking that I had paid my debt to society and that I could start over again, and make good."

"I was mistaken, for I found every hand against me. No matter what I tried to do my prison record always found me out. I've tried everything. The last job I had was on a railroad construction gang in Canada and under an assumed name. But there the boss found out that I had been in prison and he fired me. He wouldn't even give me my wages."

"And now I'm at the end of my road unless you can help me. My wife is in one institution, my daughter is in another, and I'm starving. But I'm sure that there's a place for me, a place where I can make use of my knowledge and skill. Can you help me to find a place? One of your students has told me that you can."

I made some inquiries as to his atti-

tudes of mind and his understanding of metaphysical principles. I found that he had a very good general understanding, although he had not known enough to work out his problem for himself. (But that is not strange, for many a teacher who can help others solve the most difficult problems is practically helpless in dealing with his own difficulties.) I decided that he could be helped along metaphysical lines: in other words, I decided to invoke divine guidance for him.

"I can help you and I will," I promised. "I can help you, if you can work with me on these terms:

"God's universe is a balanced universe. Everything in the universe belongs right where it is. There are no unnecessary or lacking parts. For every supply there is a need.

"You are a necessary part of the universe and your abilities are needed in it. They are needed, and there is a law by which those who need you will find their way to you and you will find your way to them. I shall think of you as necessary to the completeness of the universe and I shall see you finding and fitting into your place. You must think the same thoughts and see yourself as I see you. The success of our efforts depends upon our being in harmony with one another and with God's perfect laws of existence.

"And now I give you the most important instruction of all, if you are ready for it. If you have the right attitude of mind, if you are truly in harmony with me and we are both in harmony with God's law; if we are agreed on this thing that we ask and we are truly able to pray believing, you are ready to apply the method that will clear the way for demonstration. This is what I want you to do: follow every 'hunch.'

"I don't know how the leading will come, nor when. I don't know what agencies may be employed in guiding you to the man who needs you and who can give you the job you need. There-

fore, you will have to try everything that looks as if it might be the leading you seek. You may be disappointed a dozen, a hundred times; you may get the right leading the first time. Whether it comes soon or late, you must keep trying until it does come.

"No matter how unreasonable it may seem, no matter how hopeless, if you feel impelled to do anything at all out of the ordinary, if you feel impressed to ask at any certain place or to seek in any different way for a job, try it. Try it. but keep your wits about you and don't stop using your best judgment in regard to the results of your hunches. Try them even though they seem unreasonable but don't commit yourself to anything that does not square with your knowledge of what is right and practicable."

"Don't let discouraging thoughts and disappointments keep you from tuning in on your good fortune; keep on keeping on through thick and thin and report from time to time. I will keep on helping you, until you land your job."

He went away with new hope in his heart, and the result at once justified that hope. From the first he got little jobs that kept him going after a fashion. He was able to eat and pay his room rent in a place where he had lived some time before. He kept his faith and kept on trying his hunches, in spite of repeated failures. This went on for several weeks, as I remember—until one morning he came into my office dressed in new clothes, thoroughly barbered, a new travelling bag in his hand and the light of victory in his eyes.

"It's all right now!" he announced. "As I was starting down town yesterday, I had a hunch to come down on University. I had no reason for going several blocks out of my way but I felt that it was a real hunch and I followed it. I went over and came down University, something I haven't done in months.

(Concluded on Page 28)

BY THE WAY

From time to time I am guilty of finding fault—I might wisely stop there, for that is enough of indictment against myself, or anybody. But I am not wise—that is shown by my ever finding fault when all I need is to understand and change what I can change in myself—understand and forgive what I find in others. But then, would it be much worse to find fault than to understand and FORGIVE? What a presumption, to forgive! That is one of the most pernicious of the ways in which we pat ourselves on our prideful backs.

But let me get back to the original complaint:—I often find fault with what I do not find familiar and with what I do not approve. Last month I complained because some of the terms they use for things in Pennsylvania were different from the terms we use in Missouri. I didn't complain very much, but I see, in going over my stuff after it's in type—it's remarkable how much more I can see what's wrong with my writing after it's in type—I discover a note of complaint in it.

That is strange, for I like Brookville. This place is interesting, different, and in many ways beautiful. It has at least three of the characteristics I most like in places of human habitation: first, it has streams—and I'm glad that they are "licks" and "runs," and that folk are so familiar with them that they do not have to classify them—it has running streams that sing about the high valleys from which they've come and they whisper their hopes about the gorges that lie ahead, the rivers that they will help to fill, and the sea that at last receives all good little streams that run along faithfully to bed—Some pun? Second, there are hills all around, to be seen and climbed over, and enjoyed. Finally, the open country and the forests are right next door to the hotel—ten minutes walk from any place in town.

I like streets that end under hills; streets that run right smack into hills and seem to stop there because they have to turn aside and go up by curving around hill's fat shoulders—or maybe it would be better described as some other fat part of its anatomy.

I like streets that have to curve and writhe among the homes that scramble up the sides of big hills, streets that become country roads or paved highways before they have been streets so long as to become tiresome.

And I like streets where frame buildings almost a hundred years old—buildings built in an old style, with honest visible roofs and chimneys sticking out of them; stores with people living over them; places that were one time country stores—I like to see them stand proudly shoulder-to-shoulder with big plate glass show windows and fronts that pretend that they are the only part that counts.

I like places where the women have fresh complexions even when they're not fresh from the dime store; and where the children are noisy on the streets; where people live, generation after generation; where their homes are something more than stopping places on their journeys about the world.

I like a lot of things I find in Brookville, and then I complain because I find some things that seem strange to me. And now I complain some more when I could be much better employed—at—anything!—

I wonder why we have a tendency to complain and find fault with strange things, strange customs, strange peoples and languages, when those are the very things we like and seek. Maybe it's just conservatism, protest against newness and change; maybe it's fear of new things that might hold some threat against us; maybe it's just inertia of personality that objects to being moved

or stopped. Whatever it may be, it's very general.

A girl from Nevada, (Missouri) who had lived in Chicago before coming to Nevada, and who found our little city a pleasant and interesting change from the great city full of houses and streets and more houses and more streets, was taken to Europe by a doting aunt. Aunt tried to impress upon the mind of her little guest the importance of the great things and great places they saw, but the child always compared everything with something in Nevada, to the disadvantage of the European spectacle. Lake Lucerne was trivial compared with the "lake" in the park at Nevada; St. Peter's was a sorry spectacle compared with Nevada's Christian Church, and even the mountains of Switzerland were not so beautiful as the hills on the golf links "at home." Finally, in a desperate last effort to impress the child with the wonders of Europe, aunt took her to see the catacombs at Rome. When they had been through that most wonderful of all tombs she asked the child what she thought of them.

"Surely, there's nothing more wonderful than that in Nevada," she said.

"Well, I don't know," the girl replied. "I haven't been down in any of our church basements."

I'm sure the reason for this child's failure to properly appreciate the sights of Europe was not lack of intelligence—she is a very intelligent girl—but rather some emotional fixation or trend that dominated her experience. Probably it was her protest against being away from the pleasant life of vacation in a country town with her sister, the dog, and her easy-going father. Against these wishes her desire to please her aunt were powerless to open the ways to interest in any of the sights that cost such privation and the weariness of even the easiest travelling.

ON RADIO PROGRAMS

I wonder if managers of radio broadcasting stations ever tried listening to their programs for one evening. I can't believe it. I can't believe that any person who has any influence with the broadcasters could ever have spent even a single evening "fishing" for something worth listening to.

Of course, they listen to their own programs and possibly like them because they listen to only the parts they like or hear them with ears inclined to approve, but I would like to see one of these fellows marooned in a hotel some evening where his station would fade out or be interfered with and then watch him try to amuse himself with what he could find with the average receiving set. Maybe such an experience would be good for broadcasting.

—o—

"RADIO STARS"

I have seen two "Radio Stars" in the movies, and now I feel fully justified in the prejudice their voices bred against them in my heart. I have liked some radio voices better for having seen the owners of them in the movies, but when a stupid imitation of an act that has happened to click because of a personality and a situation, is presented with a stupid plot evidently made for that express purpose, it only makes matters worse.

It has served me well, however, by proving to me that I was right in my first classification of them, as things we could easily get along without.

—o—

OUR CORRESPONDENCE COURSE STUDENTS

I have a letter from Mr. Stone, director of the Correspondence Course Department, in which he remarks, "Of twelve sets of papers now on my desk four are from ministers and four from doctors.* * * * Nine of the twelve are men."

That speaks very well for the character and power of the Weltmer Complete Correspondence Course.

MIDNIGHT ADVENTURE

At midnight Isa, Mac and I went down to the restaurant to get an oyster stew. Some one had said something about oysters being dangerous. We resented the idea that that might be expected to influence us against oysters. We marched to the restaurant with defiant banners flying. We'd show 'em that we weren't afraid of any sort of big bad wo—oyster.

While waiting for the oysters to get stewed we cast about for some variation of the perpetual discussion of best methods for regulating the universe that marks Mac's and my association. Isa writes poetry, I have some skill with rhyme, and unconsciously calculating that I might be able to get Mac at a disadvantage, I suggested that we write a verse, each to write a line in turn. I am quoting the result, without corrections or editing. The first line of each stanza is Isa's, the second Mac's and the third mine. My attempt to put something over on Mac failed, for I'm sure you will agree with me, his lines are really best—if that adjective can be applied to any of our lines. At any rate, here's the verse:

OUR OYSTER STEW

We do not fear thee, oyster stew,
And so we order more than two,
We e'en defy you, through and threw.

Mrs. Josephine W. McKenzie

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Let every oyster rich and rare
Bring answer to a maiden's prayer
And make our missus fair, more fair.

The milk so piping hot and rich
Reminds us of the timely stitch
And leaves me prostrate in the ditch.

Oh, stew with butter much bedight,
Doth tickle palate with delight,
When calories with will-power fright.

Come to me, stew, this night so cold.
And warm inside this Knight so bold,
Your warmth is richer far than gold.

As you slide down my gullet slim,
I think you more than passing whim,
I wonder are you her or him.

Dear oysters plump, now passed away,
We bid thee fond farewell,
And don't come back another day;
We ring your final knell.

FOR CLEAR THINKING

Learn to reduce even the familiar problem to simple terms—eliminate non-essentials from its consideration.

TO BE EFFICIENT

Reduce your situations to their simplest terms for thinking and the rest of action.

PRACTICAL PHILOSOPHY OF A FULL LIFE

(Continued from Page 21)

"A frugal subsistence joined to a contented mind alone is true riches." "If any one thinks his own not to be most ample, he may become lord of the whole world, and will yet be wretched." "The wise man will not despise pleasure when it comes to him; but he will not be dependent on it." "He enjoys wealth most who needs it least. If thou wilt make a man happy, add not unto his riches, but take away from him his desires."

You would do well to read the great writers of that period. It would give you a deeper insight into Christian philosophy and a better understanding of human nature. It seems to me that the greatest virtue of these philosophers is that they teach men to depend upon themselves. When you learn to think for yourself, to believe in your own judgment and to act upon your own decisions, you are practicing the kingdom of God. Practice alone counts. No matter what your belief, no matter what your philosophy, the final test of its value for you is to be found only in the results in your life by your application of it. If it works, then it is for you. If it does not work, if it does not give you good results, it is not true for you in your life. The kingdom of God within you, like all else in your life, is to be judged only by its fruits and these are to be found in your actual living.

THE PRINCIPLES OF MENTAL RADIO

(Continued from Page 6)

God that is employed by making straight the way of God through straight thinking. When from the full realization of the deeps of life the healer thinks thoughts which awaken the deeps of the patient's soul, the power that is of spiritual realms does the work of healing.

There is a mystic power in the relation of the healer to the patient. The healer can not do for himself what he could do for another. He may be tremendously powerful to help his patients and yet comparatively helpless to aid himself. Jesus knew this law and gave a rule for its application when he told us that where two of us agreed together it would be done for us by our heavenly father. We find an illustration of the value of agreement in music. Two tones combined make another tone and even a combination of tones that did not before exist. In chemistry we find other possible illustrations in the results of chemical combinations. For

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instance, oxygen and hydrogen, both colorless gases become water and water ice or steam and a chief constituent of many other things, the most important compound we know. When two minds work in harmony they become powerful to employ the forces of omnipotence. If one of these minds is that of a trained healer with a deep consciousness of God, then the action of omnipotence is beneficent beyond any known limits.

PRACTICE OF PERMANENT PROSPERITY

(Continued from Page 23)

About half way down town an acquaintance crossed the street to intercept me and tell me to go to see a man who has given me a job running a paper in Alaska. I'm on my way to the boat and I'm going to make good." And he did.

I think I do not need to point out the lesson in the foregoing story. I have set out there the conditions that make guidance work for prosperity. There is such a guidance. It is working for us and we are working with it all the time. It is no more mysterious than other more obvious factors of life. Next month's metapsychology lesson will further clarify its practical problems. Meanwhile, you will find much in this lesson that you can apply in your every day affairs if you will study it until you understand its principles.

VITALIZING DIET FOR DYNAMIC PERSONALITY

(Continued from Page 15)

agencies employed by spirit in the manifestation of the creative will and the accomplishment of divine purposes. Do not allow yourself to become materialistic in your interest in diet but on the other hand do not despise nor neglect the proper selection and use of physical tools for the achievement of divine purposes that are accomplished through your right embodiment and supreme development and expression.

**GOD'S GIFT OF MENTALITY AND
HOW TO USE IT**

(Continued from Page 11)

structive thoughts have sent their life healing currents through his body, building up red corpuscles, strengthening the muscles, restoring normal functions of all the organs of the body, quieting the nerves, and bringing a contented spirit that is worth more than all of the non-spiritual thoughts put together. And any person who tries this out for himself will have the same reward.

In the case of the talked of disease, the patient must eliminate from his mind the idea of having any disease, and most of all he must stop calling it "my disease." He must insist that he is well, that all the health thoughts in God's supply are his for the asking, and then take them. I have observed, for example, in an attack of asthma that it is hard for the sufferer to truly realize that God's storehouse of healing thoughts that will cure him are his to use. It is hard to use them but when he does seek and use them unqualifiedly he obtains instant relief. That supply is always at his call and if he is willing to use it he will demonstrate it. And it is no more for his use than for others. Any person who has a real desire to recover will always recover. God's law requires sincerity in the use of his thought-supply and to the degree that man is sincere in his desire will he obtain his health.

In the understanding of the use of constructive thinking for health, wealth, and happiness much has been learned, but no person should depend on another's statement for the truth of the results gained by constructive thinking—he should test it for himself. Man's mental powers were given to him to be used freely, and the thought-supply in God's realm is his property, and as man uses that supply he finds that there are riches of intellect and soul that are invaluable and above material wealth. The person who endeavors to use his mental powers intelligently is always provided with material comforts and as his appreciation of the true values of life grows, he thanks God for his divine heritage—an unlimited and unfettered mentality.

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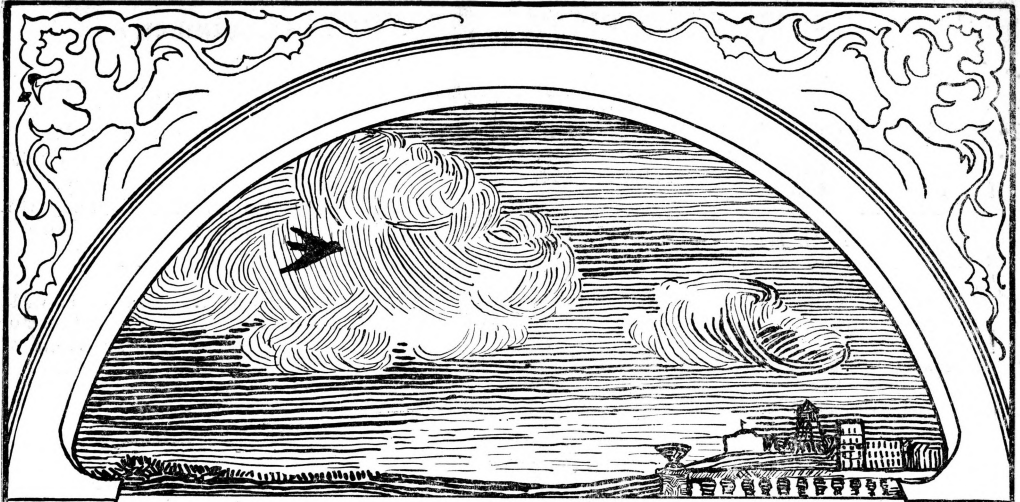
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The
Seasons of Eternity

In spirit calm, unmoved, serene I stand,
Beside the restless sea, where beat sublime,
Upon Eternity's unchanging strand,
With ceaseless ebb and flow, the waves of Time.
I see Creation's springtime come and go,
And summer's lush existence crowding space,
Then cooling autumn heralds winter's snow;
Without regard for order, time or place.

If through Creation's jumbled youth and age,
I find that in myself that serves to gage
The change of time, and if I comprehend
That—back of change that ends—which does not end,
I must be more than Time's insensate clod;
I stand serene through change, at one with God.

Ernest Weltmer.