
SEPTEMBER, 1934

Weltmer's Magazine of Prosperity



Leading Lessons in This Issue

THE HEALING POWER IS SUFFICIENT
ATTITUDE OF MIND FOR HEALING
THIRTY-FIVE YEARS A HEALER
INTELLIGENCE—DIVINE POWER IN MAN

Weltmer's Magazine Correspondence School Lessons

By Ernest Weltmer

1. Practical Psychology For Every Day—The Inferiority Complex
 2. Vitalizing Diet For Dynamic Personality—Vitamin C For Vitality
 3. Health-Building Exercises—Passive Exercises—Massage
 4. Uses and Dangers of Metapsychology—Training For Independence
 5. Practical Philosophy of The Full Life—Religion A Way To Happiness
 6. Practice of Permanent Prosperity—"Taking It Without Accepting It"
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Teaching Physical-Mental-Spiritual Prosperity

A Detail of Living

Many of our problems could be solved, many of our difficulties overcome by attention to some of the commonplace, apparently trivial details of living. Sometimes it seems that it is easier to do the hard things, and especially the costly things, and even the dangerous things, than it is to do the things that cost nothing beyond a little effort, that require no great development save the ability to be faithful, that are in no way dangerous except in the effects of their omissions.

Constipation is one of the most common and most dangerous of all the ills that afflict mankind. Hardly a periodical or newspaper can be found without numerous ads of remedies of all degrees and grades for the overcoming of constipation. Most of the books on health give well-deserved attention to this malady and symptom of many other maladies. Tremendous sums of money are spent every year by people who suffer from this trouble. People diet and medicate and exercise and go to sanitariums to get rid of troubles that finally are resolved into nothing more—but also nothing less—than constipation.

And yet, in many instances constipation could be entirely relieved and all its effects avoided by the simple but faithful observance of the common precaution of a glass of hot water immediately upon arising each morning. Of course this will not cure all cases of constipation nor in all instances prevent its development, but it will always help.

The water, either as to amount, temperature, or time of drinking is not the most important factor, but it is so ready and efficient a vehicle for that which is

most important that the common failure to use this simple preventive and remedy is absurd.

The most important factors in the hot water cure of constipation are psychological. Faithfulness to a regime that is expected to give good results, and the calm assurance that it will work, are the most important preventive and curative agencies.

Please note especially that I have said "calm assurance." If one drinks hot water anxiously waiting and wondering and watching, it is very unlikely to have a good effect. In fact, any kind of treatment taken under such mental conditions is likely to have a bad effect. I have known of three big doses of castor oil causing an obstinate attack of constipation because of the patient's mental protest against taking it.

The important factor in any form of treatment, whether it be self-treatment or treatment by others, is the patient's mental attitude and expectation. Faithfulness in any plan of living is more important than doctors' diplomas and prices of books. Emotional reactions and expectations are more important than therapeutic properties of drugs or the physical powers of remedial methods.

Drink your glass of hot water when you first get up as a matter of faithful observance of a customary routine and with the calm assurance that it will have the desired result; stand on your head in the corner for two minutes, kick up your heels, or imitate riding on a bicycle while you lie flat on your back on the floor, or pay homage to your favorite god of hokus-pokus with the same attitude of mind that you take your favorite pill and you can put to rout the bogy of constipation.

Weltmer's Magazine of Prosperity

VOLUME 15

SEPTEMBER, 1934

NUMBER 5

Devoted to the teaching of practical methods of demonstrating, in everyday life, the Kingdom of God within.

Edited by Ernest Weltmer. Published by The Weltmer Institute of Suggestive Therapeutics Company, Nevada, Missouri. Subscription price \$1.00 per year in the United States; \$1.20 per year in Canada; \$1.50 in foreign countries; single copies 10 cents each

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A Word from the Editor

Here is the September issue of Weltmer's, and the October issue is already started. Do you like this issue? If you do—or if you don't—why not say so? Do you think enough of Weltmer's Magazine to write to us about it? Let me hear from you!

Missouri has had the worst drouth we can remember. We have had our first rains in this section; they were only showers. I was

digging in the garden this morning, and found the ground moist almost four inches. Below that it is bone-dry. But it always has rained—it will again. And the drouth has killed weeds and insects—and maybe it has taught us to conserve water.

Are you interested in the Weltmer Institute or any other Weltmer Service? Tell us how! Write!



ERNEST WELTMER, D. S. T.

**YOU
CAN
HAVE
HEALTH**



**YOU
CAN
HAVE
WEALTH**

**MAN·CAN·ACHIEVE·WHAT
MAN·CAN·CONCEIVE** S A WELTMER

Weltmer's Magazine of
PROSPERITY

The Healing Power Is Sufficient

By ERNEST WELTMER

Your consciousness of power is your measure of your ability to voluntarily employ it. It matters little why you believe that you have power to be well, successful, and happy; the important point is that you do believe and that you have reasons for believing that leave no place in your mind for doubt of your good.

There are several ways of approaching this matter of life power and power to be well. Let us consider the problem first from the scientific and naturalistic viewpoint:

Human life, your life, is part of nature. Its forces and its processes are all natural. You have inherited your nature, your powers, and your possibilities through many different forms of biological development.

You have inherited from the strongest, the most self-sufficient, the healthiest, and the best adapted of each generation through all the forms through which your life has come to you. The enemies of life that have harrassed living things from the very beginning, through every age and through all stages of development have eliminated the unfit and have allowed only the fittest to pass on their natures and powers.

Not only has life persisted in spite of its enemies; it has developed and improved until at last man has grown above all the lower forms. In man the powers of creation have achieved their fullest expression. In you, the creative force, the natural life powers are stronger, more flexible and adaptable, with greater ability to resist and overcome hardships and harmful agencies than in any other form of life known to man. In you, creative power is so strong that not only does it preserve your race and you but it overflows in inventiveness, mounting aspiration, and ambition, desire and power to change your environment to your will and your need.

Your physical powers are enormous and rarely appreciated. Your heart and the muscles of respiration do more work in even your quietest day than would be required to lift your body to the top of a mountain 3,000 feet high. And yet, you sometimes feel so weak that you can hardly drag yourself around! The chemical processes of your body are more intricate and efficient than the chemical processes of all the laboratories of the world. Very few of the processes carried on by the cells in the ordinary processes of life can be duplicated in even the best laboratories. And

yet, you often feel that you do not know which way to turn for guidance in diet and other fundamentally chemical activities of life.

We have only glanced at the natural powers of your life. We are only beginning to guess at their extent and measure. You are endowed by nature with tremendous powers, growth power, supportive power, recuperative power, healing power. You have every reason, viewing your life from this angle, to believe in your power to get well and to maintain your life in health.

Let us look at the matter from the metaphysical viewpoint:

All that is in existence manifests principle. There is only one ultimate principle and it necessarily is adequate to the cosmic manifestation. It has enough power, its law is able to perfectly control, and its motivating impulse is sufficient, for the creation, development, and ultimate destiny of all the things of existence. There can be no doubt of an adequate cause, having ample power and sufficient motive for the cosmos.

Everything shares according to its nature and its place in the plan of the whole. Man, more than any other thing in existence, so far as we know, expresses and fulfills creative principle. Through man, principle achieves expression and manifestation impossible without man, The arts and industries of civilization, civilization itself, and the products of civilization which finally bring into existence new worlds and realms of manifestation, are dependent upon man as an agent of manifestation of principle.

Since everything is empowered by principle according to its function and usefulness in manifestation, it is obvious that man is favored above all other things possessed with power to manifest the principles of their own existence. It is obvious that man is proportionally endowed with power above any other creature. He has out-

lived the great reptiles: he is master over all the great mammals and other creatures of the earth: he makes all the lower forms of existence slaves of his will and servants of his purposes. He creates and recreates his own body and he has power to do what he will with the plastic protoplasm in which he embodies himself. From the metaphysical viewpoint, man is discovered to be all-powerful in his own life and able to do what he will with himself.

Let us now look at man from the religious viewpoint:

God creates the abstract creative "Word" by which all things are made. This is the creative principle, the Infinite Father, the creative aspect of God in action.

Where God acts is God's Kingdom in existence. The Kingdom of God is in the creatures which are the offspring of the Infinite Father. That Kingdom is within the substance, matter, forms, things, creatures of God's cosmos. It is the Word made flesh and it forever dwells among the things of the earth that manifest creative purpose. Man, made in the human image of the Infinite Father, alone apprehends and in some measure comprehends and truly intuits God. Life everywhere proves that God has given man dominion over all things of the world. God has given man dominion by giving man superior intelligence, wider range and greater power of understanding, and finally the awakening of the spirit which may perceive through the intuitive eyes of faith the unfolding and manifesting creative purpose.

In man, God becomes self-conscious creator. In man, Divine Love becomes aware of itself and its possibilities of self-fulfillment.

Divine Love, knowing its own heart, and being aware of the power of its own purposes, in man the favored child of God, is able to restore man's body, to reorganize man's mind, and to make

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The Essentials of the Weltmer Philosophy of Abundant Living

Compiled From The
PHILOSOPHICAL MASTERPIECES OF
SIDNEY ABRAM WELTMER
by MILDRED WATTLES HANFORD

—:—

THE ATTITUDE OF MIND NECESSARY TO THE RECEPTION AND DEVELOPMENT OF THE HEALING THOUGHT

An attitude is the relation that the mind of the ego, or the "I Am", sustains to the thing it considers. If it is passive it receives thought. If it is positive it expresses thought.

The attitude is also defined as "the feeling of pleasure or pain with which we regard any content of experience and the tendency to some sort of associated action. (Weltmer, S. A., "Suggestive Therapeutics." Section 17)

To be master of the positive and passive attitudes of mind is for man to be master of himself. To be absolutely positive when he wants to be or to be absolutely passive when he wants to be, is for man to make life what he wants it to be.

A passive attitude of mind enables man to receive anything to which the human mind has a right: the human mind has a right to everything. The positive attitude of mind enables man to give to the world what he has received.

Passivity and receptivity are not synonymous words. Passivity is a state of mind that is non-resistant, offers no challenge, no denial and asks no question, completely open to thought.

Receptivity, however, is purposeful passivity. To be receptive is to choose the thought to which the mind is receptive.

The thoughts to which man makes himself receptive are the thoughts that he is willing to believe. This choice is often made unconsciously. The choice

which he exercises determines each successive choice without any repetition of the thought. If he is looking for good and virtue, he will be receptive only to thoughts of good and virtue. If he is looking for odd and awkward things, he will be receptive to only thoughts of odd and awkward things.

To learn to receive a thought while in a state of perfect passivity, man must cultivate the attitude of attention. Close attention brings sounds and sights that otherwise would be inaudible and unseen. Also to have a person's thoughts divided between many thoughts is very detrimental to passivity.

In the passive state man is simply non-resistant. Many a person carries this passive state to such a point that he leads an aimless life. He has no definite purpose and course in life. Unless a person has a definite reason for living he has never passed from the passive state into the positive state.

Jesus says, "If therefore thine eye be single thy whole body shall be full of light." (Matt. 6:22) If man is receptive only to light, (constructive thoughts) and selects these to the exclusion of everything else, then he makes himself positively passive to that one influence. He can not serve two masters.

The positive attitude is that attitude of mind that makes man unafraid and willing to trust himself. It gives him a keenness of vision that enables him to

detect truth where he never dreamed of finding it. It gives him power to grasp out of the moment every fleeting opportunity that exists. And the passive attitude allows the thought to enter that will develop into the positive attitude that brings the real measuring quality of his mentality.

Whenever man reaches the place where he can say, "I dare question everything that presents itself to me, dare to demand a full and complete answer, dare even to question God Himself," then he passively and positively approaches that place until he recognizes God as his Father and finds that the highest privilege of which the human soul can conceive is to go to the Father and ask a blessing.

The two attitudes that will heal a human being are the passive attitude that receives God's thoughts and the positive attitude that makes God's purpose his purpose; that makes God's intention his intention, and thus bring himself into harmony with the Law of Being, so that whatever is needed to bring the result, that law will spring into action.

To be healed man must be passive, free even, from the thought of relief. Not one single thought must enter his mind as to what result there will be, because if he is considering any result he is not listening; he is not holding himself in a position to receive the thought that will have the effect he desires on his condition.

In endeavoring to be passive man does not have to think about anything in particular. The one thing he should do is not to think about himself. When he tries to stop thinking, thoughts run helter skelter through his mind. Man can not keep from thinking. Thoughts hold him and control him until he is ready to dismiss them.

The thought that heals and brings about equilibrium in the human body must be based upon the belief that it can be done. Nothing must be allowed to

interfere with that thought, which when it comes to its fulness, will result in a condition of health.

Through a mental attitude of receptivity to God's thought the body changes from a condition of disease to a condition of health. Whenever an element of perfection enters into the thought of a person, Infinite Power will aid him in his accomplishment of his desire.

There is a Creator that is personal to all men. That Creator has ordained a law that has been in operation since long before the earliest time of which man can conceive. Man was born with power, and the capacity to know the law. His knowledge of the law is what heals him. Knowing that there is such a law does not help him. Knowing what constitutes that law does help him.

If a man wishes to know how to come into compliance with the terms by which this law operates, he should note Jesus Christ's statement in Matthew 18:19, "If two of you shall agree upon earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven;" it shall be done for them by the same Law that produced them.

The primary essential of agreement is forgiveness. Forgiveness is that attitude of mind that enables man to adjust his own relation to the Law without reference to others.

Man needs to create first an atmosphere of forgiveness about himself. In self-forgiveness man recognizes that he has to assume personal responsibility for his own acts. His attitude of mind will enable him to discover the source of his misfortunes; to determine that the cause shall never be repeated, and this decision left undisturbed in his mind restores his moral equilibrium.

God forgives man when man forgives himself, and the only words by which man shows that he has forgiven himself are the two words, "I can." That

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Thirty=Five Years a Healer

By J. O. CRONE

I have been healing for thirty-five years. In some ways that is a long time. I have seen many changes. When I started as a healer our method was new. I surely had to work hard to get people to listen to me; it is much easier now.

Thirty-five years ago there were only a few thousand people who used drugless healing. Now there are millions, which makes it much easier for me to do my work. People are falling in line with our treatment. People are taking to our teaching so generally that it has become almost as orthodox as medicine.

Our methods are becoming more popular because people are thinking for themselves and depending upon the natural way of getting well. We teach people how to help themselves as they go through life. We help them to live more happily and successfully in every way. And we practice it.

I have worked hard played hard, and lived a lot since I became a healer. And I can give a better treatment today than when I began. I'll tell you how I've done it.

For the first twenty years of my work, every five years I took a vacation. At the end of the first five years I took a trip to Florida and Cuba for sixty days. Came back feeling fine, felt like a boy and I had gained 15 pounds. After the second five years I took a trip to California for sixty days. At the

end of the third five years I went back to Florida. After the fourth five years I went back to California for four months, gained 22 pounds in weight, came back feeling in perfect condition.

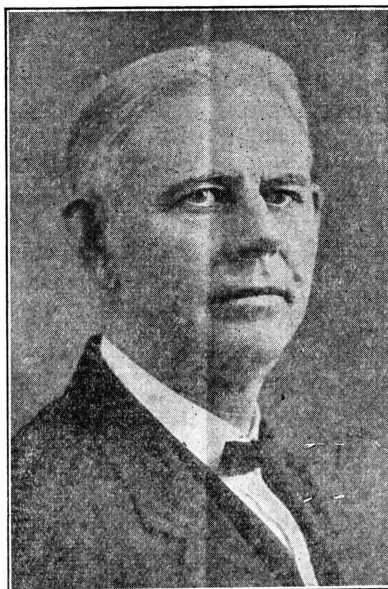
During the last fifteen years I have been going fishing and hunting in the mornings and evenings. I get out in the woods or on the water where I just keep thinking, breathing, and drinking

plenty of fresh water. I am a fiend for fresh air and plenty of water. Man's system needs them.

When I am treating my mind is on my work. When through, my mind is on something else. Do one thing at a time and do your best with it. Make everything you do play, not work. And do it with all you've got. I love to fish and love to help the sick. I love to teach my students how to help the sick. I love my work and that keeps me going.

You, too, can keep going by following the things I have told you.

Quit thinking about yourself. Forget yourself; trust the natural law, the natural powers that God has given you. Don't be a fanatic on any certain thing. Just live a natural, normal life, as you go through life. Work and think right and you will have perfect health in body and mind. When you get tired, rest. Change your work, change your scenery and location, get away from the routine of the day. That surely will change your whole system mentally and physically.



J. O. Crone

Intelligence--Divine Power in Man Working

By MILDRED WATTLES HANFORD

It was a pleasant summer morning. Suddenly a woman in the room began to laugh. A queer act, that. She had seen some one make a motion. Was that motion aimed as an insult to her personality? It was, and she simply had to tell it to some one. She excitedly rushed around until she found a friend to whom she could tell of it. She related the incident, seething with excitement and deep emotion, covered by hilarious laughter. She returned to her work, with her energy let off: she would be all right. But was she? Not at all. At three o'clock that afternoon she was completely worn out—had lassitude, a back ache and a headache, and was completely miserable mentally as well. Had that few minutes excitement over something that was not worth a thought, been worth all of this, especially when she had work to do that required correctness? It had not. That yielding to the excitement and emotion unfitted her to do a good day's work easily—and it certainly had affected her body. Her bodily and mental state would have benefited very much by an intelligent and reasoning thought—that of ignoring and forgetting about the incident.

The above experience is not only an incident in that particular person's experience, but it often happens, perhaps not exactly in that form but in other ways, in many people's lives, not once but many times a day. And what good does it do anyone? And how can one prevent one's self from yielding to it.

The first preventive medicine to take is intelligent thinking. But man's emotions so often dominate his thoughts that intelligent thinking sometimes seems almost impossible. Silly, senseless ideas enter the mind, and not only do they enter, but are entertained with

relish, and afford a chance for man to think dramatically how he is misused and abused.

Perhaps the name for this attitude is stupidity. For it certainly is stupid of any person to allow his strength, energy, and thought to be directed into channels that most certainly do not bring health happiness, and prosperity. Prosperity has to be included, for no employer wishes to employ a person who runs his life by his emotions. Intelligent reasoning and quiet demeanor create an atmosphere that is soothing to himself and to those who come in contact with him.

No man should allow his life to be run by his emotions, either by his pleasant or unpleasant ones. While pleasant emotions do not leave as destructive conditions in the body as unpleasant, still an excess of pleasant emotions can burn up the energies, and leave one weak and exhausted. The first paragraph furnishes the example for the destructive effect on the body caused by unpleasant emotions. The following will illustrate the effect of allowing an undue amount of pleasant emotions take control of us:

During her high school days, one Friday night, Mary's family expected her sister home for over Sunday. It was Friday morning. Mary was in school. She had her Geometry to finish and her German to prepare before noon, as both classes came in the morning. However, she was so excited and happy over the fact that her sister was coming that she was unable to apply herself to her lessons. Time was flying. Suddenly she realized what she was allowing herself to do. She summed up her thoughts thus: "Here I'm so happy over my sister's coming that I'm letting it inter-

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Practical Psychology For Every Day

THE INFERIORITY COMPLEX

We hear a great deal about the inferiority complex. It is blamed for all the troubles of mankind, from the most trivial personal difficulties to the most important international complications. The inferiority complex has even found champions who credit it with responsibility for all human progress and for most of man's virtues. There must be some reason for all this excitement.

The inferiority complex is due to a number of causes. Most of these causes are effective in the production of lasting feelings of inferiority because of the universal perversion of the creative purpose manifesting in man's life. On this account, it is well for us to begin our study of the inferiority complex with a discussion of the perversion that causes the most of the trouble.

Every person comes into the world endowed with a Divine nature which is of God and of heaven, and a mental-physical personal nature which is of life and of the earth.

The fundamental divine element of all things is the acting power to express and to adapt the expressions of its own nature. This is true alike of atom and man; it is the universal expression of God's creative purpose, the creative "Word" making all things that are made, and it is the only proper basis of living. The combined spiritual and physical powers of an individual determine his expressional and adaptational possibilities and therefore, his life-powers, possibilities and responsibilities. When man lives by the divine creative purpose, he is wholly responsible to his own nature, he never compares himself and his personal development with others, and therefore, he does not develop an inferiority complex.

The inferiority complex is the result of the perversion of the divine creative impulse and process. Instead of living by that which man finds in the Kingdom

of God within, he learns to live by the comparison of his life with the lives of others and by the effort to attain standards of achievement set by others. His life thus becomes a striving for excellence and he is constantly comparing himself with others.

No man can excel everybody and in the early stages of his personal development and his learning to do the different things that men learn to do, he is at a disadvantage with others who are stronger or have already learned to do these things that he is just learning to do, and the inferiority complex is certain to develop. There are very few people who do not have some degree of inferiority complex.

The nature of the inferiority complex is very well depicted in the following quotation:—

"A sense of Inferiority is a phrase so aptly describing a painful emotional experience common to all mankind that when coined by the psychiatrists it was immediately appreciated and pressed into use by the laity as well as the medical profession.

"What is it, and why? The sense of inferiority is a complex, painful emotion state characterized by feelings of disadvantageous comparison, of incompetence, inadequacy, and depression. With it go certain typical traits or tendencies, particularly:

1. " 'Self-consciousness or self-preoccupation; shown by blushing, embarrassment, delusions of reference, a tendency to be concerned with one's feelings, thoughts, plans, motives.

2. " 'Self-criticism and self-dissatisfaction; a tendency to feel that one is not appearing to good advantage, to be critical and worried about what one is doing or has done, to reflect on possible mistakes and blunders.

3. " 'Touchiness and oversensitiveness; a tendency to make exaggerated

responses to praise, blame, defeat, and disappointment, to care intensely about what other people think of one.

4. "General emotional and nervous instability; unresolved emotional complexities and antagonistic trends, fits of despondency, depression, apathy.

5. "Persecutory trends of a more or less definite sort; the feeling that one is unappreciated, unjustly treated, that the world in general fails to appreciate and reward merit, and to recognize wrong-doing.

6. "Unwillingness to put one's self to the test because of fear of an unfavorable outcome, which would be intolerable.

7. "Lack of ability in certain lines of overt behavior which demand a fair degree of self-assurance; lack of social poise, inability to carry on enterprises such as selling and executive work.

8. "Perfectionist tendencies; an attempt to compensate for felt inferiorities by exaggerated conscientiousness, meticulousness, fastidiousness."

E. F. Heidbreder: "The Normal Inferiority Complex," *Journal of Abnormal and Social Psychology*. Vol. XXII, No. 3 (October-December 1927). From "The Human Mind." by Karl A. Menninger.

The way in which the inferiority complex is dealt with determines whether it is a great blessing or a great curse in any life. When an inferiority complex is met with determination to excel, and with courage and persistent effort, it can be made the basis of great achievement, sometimes even in spite of ill health and constitutional weakness. Many outstanding figures in history have been developed on just such a foundation of physical weakness and handicaps and consciousness of inferiority, with dogged determination to excel and prove false the feeling of inferiority and lack.

When an inferiority complex is accepted as a true index of personality

and the life situation, the victim gives up without trying and the inferiority complex leads to disaster and defeat. There are some soft natures that prosper only with encouragement and praise and that are incapable of fighting back against any blame or discouragement. They easily yield to feelings of weakness and accept the feeling of inferiority as evidence of defeat. They may even unconsciously welcome inferiority as an excuse for not trying, a refuge from the demands of ambition and responsibility.

Possibly some of these soft natured folk are so by inheritance, but undoubtedly others are made so by training. Most certainly the direct cause of their feelings of weakness and fearfulness is the endocrine condition but that may be due to training as well as to inheritance.

If one is born with weak adrenal cortices, low-pressure thyroid, interstitials, and anterior pituitary, one certainly can not be aggressive and successful in combating an inferiority complex. Such a one will be sure to have an inferiority complex and can hope to get along in life only by living in such ways as will not lead to social comparisons.

However, one may be born with such endocrine weakness and yet be trained to a normal aggressiveness and proportional endocrine activity so that much of the natural handicap may be overcome.

On the other hand, one may be born with normal endocrines and by careful babyhood and childhood training in chicken-heartedness one may develop habits and attitudes and endocrine deficiencies that will make an inferiority complex inevitable and catastrophic.

It is possible even in adulthood, to form new habits of action and reaction, new attitudes toward oneself and others, and to considerably influence the endocrine condition. If you have an inferiority complex you can modify and

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Vitalizing Diet for Dynamic Personality

VITAMIN C FOR VITALITY

Personality is largely a matter of the organization of expression, and expression is largely a matter of energy. In a large preparatory school in England, during a certain winter term, the conduct and work of the boys fell below par. They were listless and irritable and a number of minor illnesses appeared. The whole school was affected, therefore the instructors felt that there must be some general cause affecting the health of the boys. They found at last that the trouble was due to a diet of cooked foods and to the closing of a fruit shop where the boys had been spending their pocket money and unconsciously making up for the deficiencies in the school diet. When fresh fruits and fresh vegetables were served uncooked, the trouble disappeared and the boys were soon living normal lives.

No training of personality, no self-culture, no psychological magic could have made those boys able to show vivid personalities while they were suffering from deficient diet. Many a person has a colorless personality and fails to attract others, fails to win the place he desires in the world, because of a lack of energy. With many a person that lack is due to dietetic deficiency.

Since very early times, as early as the fifteenth century, when it was first discovered among the armies of the Crusaders, scurvy has been found among big armies and in sailors on long voyages. The following description is taken from "The Newer Knowledge of Nutrition," by McCollum and Simonds.

"Scurvy develops gradually. The adult loses weight, is anemic, pale, weak, and short of breath. The gums become swollen, bleed easily and frequently ulcerate. The teeth loosen and may drop out. Necrotic areas in the jawbone

may result. Hemorrhages into the mucous membrane and the skin are characteristic. In the skin large blue-black spots develop after trival injury, or even spontaneously. The ankles become edematous, and in severe cases there develops a hard, boardlike condition of the skin and subcutaneous tissues. Nervous symptoms of various types are seen. In the later stages of the disease, headache, convulsions and delirium appear."

Many sailors and soldiers have died from this disease, even as late as the World War. It is hoped that the knowledge of methods for its prevention will soon make scurvy a nightmare of the past and that the most common forms of its incipient stages will disappear from the homes and schools. When there is any unexplained lassitude, dullness, apparent laziness, and indifference shown by child or adult, it should be considered as a possible case of incipient scurvy and should be treated dietetically.

One of the first remedies for the relief of scurvy was lemon and lime juices. Lemons are much the more efficient but in former times they were confused with limes and frequently called by that name. The British Navy and Merchant Marine have long been compelled by law to supply "lime juice" to sailors, especially on long voyages. For this reason British sailors are known as "lime juicers." It is not unlikely that this regulation is in some measure responsible for Britain's success on the seas.

Careful studies have shown that scurvy is due to lack in the diet of a substance called Vitamin C. Very small amounts of it are necessary, but without this small amount of Vitamin C it is impossible to have normal strength,

healthy tissue, and satisfactory rates of activity.

Vitamin C is found in a great many different substances in varying proportions. Most diets contain an abundance of foods in which it is found but this vitamin is destroyed by heating in the presence of oxygen and cooking commonly destroys it. It is necessary that your diet should contain uncooked vegetables and fruits in which Vitamin C are most abundant in order that you get enough of this food element. Fruits and vegetables canned by modern methods usually have an abundance of Vitamin C for they are usually cold packed and heated in the absence of oxygen. Kettle cooking and canning destroy the vitamin, and home canned fruits and vegetables are not so likely to be good sources.

The most common and prolific sources of Vitamin C are tomatoes, carrots, bananas, pineapples, limes, apples, lemons, milk, peaches, asparagus, wheat germ, cucumbers, and best of all, oranges. Fruit juices that have not been heated or stirred too much in the open air are usually rich in Vitamin C. Vitamin C is especially stable and dependable in orange juice. Raw spinach is one of the best sources, but cooked spinach usually has none.

Methods of cooking and canning foods rich in Vitamin C must take account of the tendency to destruction by oxidation. McCollum says that, "foods pared and cut and immersed previous to canning in 2% salt solution until the oxygen in the juice is used up by respiration contain their Vitamin C contents." This should be a simple precaution capable of general use in canning. Proper cold pack methods are helpful in preserving Vitamin C. No doubt full information and instructions can be obtained from the Department of Agriculture, Washington, D. C., for the asking.

Sometimes canners make a strong selling point of their preservation of this and other vitamins. In these days

of public supervision and strict enforcement of pure food and drug laws, we can be pretty sure that they could not make these claims if they could not prove them true to the satisfaction of Government Inspectors, et al. It is not necessary therefore, to buy special preparations for Vitamin C. This vitamin is supplied by so many common foods that can be eaten raw and is so easily available in canned foods guaranteed to contain it in abundance, that we have no need for special preparations, as often is the case with Vitamin D. You may be sure that you will be getting an abundance of Vitamin C if you include fresh oranges and lemons and if you have unboiled milk or good brands of canned tomatoes in your diet.

You must not imagine, every time you feel disinclined to work, or when your mind does not seem to function quite as readily as normal, that you are suffering from Vitamin C deficiency. Don't run to your doctor or to your healer just because you have missed a few nights of good sleep or have let your bowels get torpid or because you have a lazy spell. The chances are that if you have been living on anything like a right diet there is nothing particularly wrong and that a little attention to elimination and an increased interest in life will correct all the trouble.

You must not let your interest in diet lead you to a fixation of interest on yourself and your health that will make you watch for symptoms of disease. If you begin watching yourself you will soon find symptoms of many common diseases and you can build up a great interest in ill health through a perverse interest in good health.

You have to be reasonable about this as other things. You should give heed to symptoms of lowering vitality and other conditions that might indicate scurvy only when such conditions last and when they are not easily explained.

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Health Building Exercise

PASSIVE EXERCISES — MASSAGE.

Exercise is of value as it promotes the circulation of blood and lymph, stimulates nerves, brings about better nutrition of the muscles and other organs directly involved, and as it indirectly promotes nutrition and strength of other parts of the body. In active exercise these benefits are derived from the periodic contractions of muscles at the expense of stored foods and muscle-tissues. Active exercise always results in direct depletion of muscle-power, with some loading of the muscles and their fluids with tissue-wastes which become dangerous in excess. Thus, active exercise tends to create the very conditions that it relieves and it must always be followed by rest and the slow cleansing and restoration of the muscles.

Rest and recuperation may be hastened however, by passive exercise, whether by machine, the hands of masseurs, or by your own manipulation of your body in the bath, or in the special manipulations of self-massage. This lesson will discuss the principles of massage and describe some simple and effective methods for promoting your bodily well-being.

Massage confers all the benefits of exercise without its disadvantages. Proper massage promotes circulation of blood and lymph both of the parts manipulated and the whole system. It loosens and sweeps out of the tissues wastes or other accumulated materials and leads to an increased flow of fresh blood and the secretion of fresh lymph in these tissues.

Since this is mainly the function of rest, massage takes the place of prolonged rest and does in a few minutes what hours of inactivity would be required to do. From three to five minutes of proper massage of any part of the body will restore that part more fully than an hour of ordinary rest could do.

After vigorous or prolonged exercise massage is very helpful.

It is obvious that where there is an accumulation of dangerous poison, as in a localized infection, skin infections, pus accumulation, or any other localized poison in the tissues, massage should not be employed, for it would spread the poison through the general circulation and endanger the whole body. Massage is never given in the conditions described above, nor in fever, high blood-pressure, and dangerous heart-weakness. Neither is massage given in nervous prostration, for the reason that it is very stimulating to the nervous system and when the nerve-energies are low they should not be overtaxed.

Massage of the abdomen will stimulate the bowel-action, the liver-function, and the digestive processes, by reflex nervous action and by direct mechanical action upon the abdominal organs. In order to be of most value however, it must be given in the proper manner and in the way to promote the normal actions of these organs.

One of the best ways for you to give yourself a general massage is in connection with your bath. You will be rubbing the body in some fashion, with the bare hands, the soap, the wash cloth, or the skin brush. If you rub in the right direction you will promote circulation and bring about the simultaneous cleansing of the inside and outside of your body. If the rubbing is done in the wrong way, you will interfere with the processes of internal cleansing and while you may do a very good job of cleansing the outside of the skin, you may clog the cleansing processes of the tissues beneath the skin and make your body filthier inside than it was before you began your bath. It is obvious therefore that the bath not only presents an opportunity for giving yourself the right kind of massage but it

also presents a situation in which you are likely to give yourself the wrong kind if you do not give yourself the right kind.

A few simple rules will assure good results from the taking of your bath. The main manipulation you will use will be effleurage, stroking in such direction, with such pressure and speed as to promote the flow of blood in the veins and lymph in the accompanying lymphatics. You are concerned, therefore, with the superficial veins and the directions of blood flow in them, and with the lymph which flows in its vessels in the same direction and in about the same places as the blood in the veins.

Roughly speaking, the blood and lymph flow from the hands and feet toward the trunk; from the head and neck toward the trunk; on the front of the trunk, from the navel toward the groins and toward the armpits; on the back from both sides toward the spine, toward the armpits and toward the groins. If you will keep this in mind and always stroke the body in the direction of the flow of blood and lymph, you will promote the flow of these fluids and the cleansing of the tissues that they drain.

Possibly it might be well to explain what is meant by this use of the word "drain." The veins begin in the capillaries where all the work of the blood is done. The blood in the veins flows from the capillaries toward the heart and the organs that will prepare it for use again in the nutrition and support of the body. It is deficient in foods and loaded with wastes.

The lymph is secreted by the capillaries. This is one of the chief functions of these most important and tiniest blood-vessels. As it leaves the tissues in the lymph-vessels it is also deficient in food and loaded with wastes. These fluids are both poisonous if they become stagnant or accumulate in the tissues. They must both be taken to the organs that will work them over and

cleanse and reload them and return them to the body as arterial blood. The veins and lymphatics really drain away the wastes and depleted fluids of the tissues from which they receive their contents.

Rubbing in haphazard directions may come easy and may get the desired results of external cleansing, but it is not difficult to learn to rub in the directions that will promote internal cleansing, and the external cleansing effect is just the same.

You probably will begin by washing your lower limbs, first washing your feet, and if you do, it will be easy to make all strokes upward, returning without pressure or with little contact, instead of making pressure strokes both upward and downward.

If you start at the upper end of the limb, you can still make all the strokes toward the trunk, going down a little further each time to begin your pressure strokes.

This is true also in the washing of your upper limbs. You can very easily learn to wash toward your body with all your pressing strokes. If you want to see the difference in the effects of the two strokes, watch the big veins on the back of the hand and forearm when you stroke downwardly on your soapy skin, and then, notice what happens when you stroke upwardly from the fingertips toward the shoulder. You will notice when you stroke downwardly that the big veins fill up, because you dam the blood back into the veins as it is rushing toward the heart. As you stroke upwardly the veins will be emptied and will temporarily disappear, because you push the blood out of the veins still faster than it was flowing before. When you dam up the blood in the veins, you hinder its flow from the capillaries and dam it back into the tissues, loading the tissues with waste. What is true of the blood in the veins is true of the lymph in the lymphatics.

In making your massage strokes they
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Uses and Dangers of Metapsychology

TRAINING FOR INDEPENDENCE

In the last lesson, we studied "Training for Guidance." In the lesson before that, we studied "Guidance and Guides." Although I intended to make clear my position that man is destined to live by the guidance of God within, live by Divine Guidance to gain true independence, I think possibly I might still have left the impression that I teach dependence on foreign guides of some sort. In order to correct any such impression, I am giving this special lesson.

I have long been acquainted with the idea of spirit guides and I have done some research both in my own experience and through my studies of the experiences of others in this field. There was a time when I knew all about the subject. I could give the last word on any point concerning guides. I know very little about it now.

I have had a great deal of direct experience with what claims to be my guide, a Hindu of a few hundred years ago. I have "seen" and "talked" with him. I have had his assistance in dealing with difficult patients, and I have, according to his story, had his assistance in a great many other ways, even when I did not want it. Let me tell you a story that I believe I have not told in print before:

I attended a trumpet seance one night, about the twentieth in a long series of spirit seances with the same medium. Shortly after the opening of the seance, we all heard my guide's voice. We recognized his voice as we would recognize the voice of any of the members of my class or other associates who were there that night. We had heard his voice so often and it was so characteristic that I had no hesitation in greeting him when he said, "Hello."

In a seance of that sort, with a roomful of people, each of whom wishes to

talk to somebody of special personal interest to himself, I always felt the pressure of the wishes of the others that I would get through so that they could have their chance to talk. That night, I did not at once think of something to say to my guide and there followed an uncomfortable silence and waiting. He said nothing and I said nothing and I could feel the wishes of the others that we would get on with our conversation.

Finally, to break the silence, I asked my guide if he had seen me do a bit of a difficult engineering work that I had superintended that morning. I was rather proud of the way in which I had solved a certain problem and I had that in mind when I mentioned the incident.

He informed me that he had impelled me to solve my problem the way I had. I grudgingly thanked him and then another silence followed. He did not say "Goodbye" and leave to give someone else a chance and I did not feel like being so discourteous as to say "Goodbye" first when he had come to see me. And again I felt the pressure of the social situation and at last broke the silence by again referring to myself, asking my guide if he had heard my lecture that morning.

He told me that he had heard it and that he thought it was a very good one for he had dictated it to me as I was lecturing. With even less grace than before, I thanked him and again silence fell.

At last I again asked him about another of my day's activities; I asked him how he liked a magazine article I had written that afternoon. He liked it because he had dictated that too. I started to thank him again, although it was hard to do. Then I stopped and asked him a question:

"Are you responsible for everything I do that amounts to anything?"

"Why, certainly," he replied, "I am your guide."

"O, I see," I returned. "And who's responsible for the things that I do that turn out wrong?"

"You do those things," he informed me.

I promptly consigned him to any realm of the hereafter that he might fit into, with considerable desire on my part for the kind that would satisfy my irritation, and I have never felt inclined to change my attitude. As I told him that night, "I had rather fail on my own in everything that I do than to succeed, no matter how well, as a puppet and tool of someone else, dead or alive."

I am living my own life. I can't conceive that I have been given life in order to live as someone else thinks or wills. I know most people live in this way. One day when Denise was a little girl someone asked her, "Whose little girl are you?"

She replied, "I'm my own little girl."

That seemed a strange answer, for children generally reply that they are Daddy's or Mother's or someone else's little girl or boy. And most grownups feel that they must be known by some sort of a label, something that will identify them with some great thing outside themselves, by their nationality, clan, family, political party, religious belief, or an organization. They are ruled by distant gods, codes, rituals, and formulas of various sorts for the forming of which they are not responsible.

We find most of the followers of Jesus claiming him as their guide in their thought of themselves and trying to make him responsible for themselves. Jesus taught that the Kingdom of God is within and he set an example of free-thinking, independent-action, and self-expression and unfoldment which he called upon all of us to follow. He only, can call himself a follower of Jesus who lives by the light in his own soul, the

wisdom and the light of the Kingdom of God within himself.

Men are not alike and no man can think or will for another. Though my guide has been dead 400 years and though he was a Hindu, he is no more divine than I, no more spirit than I. If he lived under the guidance of someone else when he was alive, it would require more than any magic than I can attribute to death to make him capable of guiding me now. Furthermore, I can not imagine a Hindu of 400 years ago being very closely in touch with modern American life. The whole idea is practically absurd and in spite of all my experience of "seeing" and "hearing" my guide I still am entirely out of sympathy with the idea as to fact and as to value. And, whether it be true or not, I will have none of it.

I have found no loss but rather I have found gain in my life following my refusal to accept guidance from a dead man. I might even go further and say that I have found nothing but good coming to me from the resolute and deeply sincere feeling that I would not accept guidance from a God of any degree or grade outside myself. If I thought that I was receiving guidance from a God external to me, I would refuse it. I thoroughly believe in my individuality and in the guidance of God within me. I believe in myself as made in the image and likeness of God and as one, in a metaphysical sense, with God the Infinite Father, my source, my guidance, and my support.

In such a concept I do not find dependence; I find independence. I find myself free from any need of someone or something to lean upon. I find myself able to think and to decide and to act for myself. I find my self-respect, at the same time, I find respect and love for all men, and tolerance and unity. I am beginning to catch a glimpse of what it means to be made in the image and likeness of God and to have the Kingdom of God within. I am beginning to understand
(Concluded on page 24)

Practical Philosophy of a Full Life

RELIGION AS A WAY TO HAPPINESS

Religion consists of those experiences, especially those feelings, hopes, desires, and memories which arise out of man's consciousness of relation to superhuman and transcendent agencies or agent and his dependence upon transcendent aid in the difficult situations and conditions of life.

Many forms and ceremonies, definitions and meanings, rituals and dogmas, usually grow around this subjective and deeply personal experience. These externals of religion may come to have more value than the internal feelings which they at first are employed to express and grace and from which they develop. Religion may come to mean the trappings of grace rather than grace itself.

True religion is man's experience with what he conceives to be God. I must not let it appear that I imply that he may miss God in his religion. As a matter of fact I hardly think it is possible for man to miss God in his religion. Religion is such a personal and peculiar matter and God is so infinitely various, Father to all men and things—more than Father, Creator, essential wellspring of power, property, and motive—that I feel that man's religion springing from the dimly felt perception of Divinity is bound to find God after some fashion.

I do not even undertake to say that the fashion in which any man finds God is wrong for him, if it satisfies him. Even when I write for what I feel to be the enlightenment of the darkness of men's lives as I am writing now, it is not for the purpose of influencing them to heed my thought, my concept. As I often say to my classes, "I would not give a nickel a dozen for students who could be influenced to believe any idea because I presented it. Let your beliefs rest only on your own convictions and your convictions rest upon your reasoned judgment rather than on your

wishes. I am authority for no man on earth save myself, but for myself I am supreme authority. God has so fashioned us that every man sits in judgment on all that passes before him, all in earth and all in heaven, even God."

Religion is a basic and essential element and is one of the most peculiar characteristics of man's personality. I very frequently find people disturbed because they can not duplicate the religious experiences of their friends. Some of them seek the peace that their friends have found; some seek the periodical hysteria and turmoil that mark the religious experiences of others. Some seek the stupid vacuity of thought that allows certain friends to rest in comforting faith in some doctrine that they do not even understand but that comes with the right recommendations and pleases their fancy. No man can duplicate the experience of another. To attempt to do so, is to court defeat, or to cultivate hypocrisy.

I am not, therefore, quarrelling with men's religions and men's Gods so much as I am presenting my own thought, which I, of course, feel is very superior and needed by others. It probably is not at all superior. It may be very inferior indeed. As to that we do not even need to inquire. It is my conviction of this day, therefore, it is my word of this day. Tomorrow I may have another conviction and the next day still another word.

I do call on my readers to see that they do not allow the forms of religion to take place of the deep experience so necessary to the personal health of the human soul. Religion is as necessary as knowledge and the experience of intimate relationship to God is fundamental in all spiritual unfoldment. It is the best possible foundation of prosperity in any field.

Religion, as the experience of relation

to God, should bring men nearer to God rather than attempt to bring God nearer to men. I have heard many devotees pray for God to come near to them. One of the most beautiful hymns I know is "Abide With Me." This is in perfect keeping with our mistaken attitude toward the most fundamental things in life and in perfect harmony with the philosophical mistake that I am dealing with in this lesson.

It is unnecessary for you to invoke God's nearness. We never have need to call for God to come to us. To do so, is to ask God to become localized, humanized, materialized. Religion, dealing with the relation of man to God, deals with a fundamental reality which man can not change and need not change but only to discover and to understand and to agree with.

God is without place and unconditioned in any way whatever and most certainly entirely unaffected by place and time. Man, living in place and time that would bind his consciousness to realms of existence needs to find the way to that metaphysical concept of Divine inherency and unity that will take man out of space and time into relation with God.

When Jesus was teaching of this matter, he did not say to call God into man's life but rather to seek in the Kingdom within, the power and the peace, and the purpose and the law of God.

When man calls on God to come to him and stay with him and to protect and keep him to guide and prosper and to lift up and support him he is asking God to insure his happiness. When he seeks a sort of happiness insurance in religion, he is seeking his own deeper satisfaction rather than the consciousness of the truth of his relation to God. It is quite possible that in many lives the perception of close relation to God would not bring happiness but might bring unhappiness and pain. Most certainly it would not undertake nor hope

to effect an adjustment of God to man's desires and man's needs.

Philosophy since Socrates was concerned with moral and other personal human problems. Occasionally it turned to the vision of perfect truth but usually it swung back again and very violently it swung back to man in the century immediately preceding the Christian era and the early years of the present era. The political upheaval of those times, the uncertainties of life, the hardships that men endured, the breakdown of the religions of the ancient world, and the growth of philosophy all contributed to the confusion that unsettled the minds of men and left them feeling helpless.

The men of that day were possibly even less spiritual and emotionally mature than the man of today. And rarely indeed do we see now a man who is emotionally even adolescent. The average man is not even a grown up child; he is usually only a grownup baby. Even our most highly cultured and carefully educated scholars, get angry, have their feelings hurt, allow their lives to be ruled by the search for happiness, and in other ways show that for all their own intellectual development they are still emotionally immature, grownup babies.

The grownup baby of the centuries immediately before and during the early development of Christianity were very generally seeking refuge from mental turmoil and spiritual confusion. Oriental religion satisfied many of them. Others turned to the revivals of philosophy, the most important of which is Neo-Platonism, which we will study in our next lesson. They were seeking some authority, some guidance outside of and greater than themselves. They were little children still clinging to daddy's hand.

Few there were and in all the ages that followed there have always been few, who instead of comfort and happi-

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Practice of Permanent Prosperity

“TAKING IT” WITHOUT “ACCEPTING IT.”

A person who can't take the buffets of life in these hard times won't last very long unless he happens to be one of the fortunate few who have soft jobs that they can't lose. There are not very many of those fortunate ones if indeed they are fortunate. In fact, I don't know anyone in just that position. All the folk I know have been “taking it on the chin” or “getting it in the neck” for some time.

Some good comes from everything. Please note that I did not say that everything is for the best, I do not believe any such absurd doctrine. I think many things are for the worst but I also think that some good comes from everything if we have the wit to see the good; perhaps I had better say if we have the wish to see the good.

Man has developed through ages of difficulty and struggle. He has learned to make the best of things. He has become human and has preserved and ripened the best in his humanity by choosing those processes that would make the best of things. This has developed in him the ability to find the good as he wishes to and this ability stands him in good stead right now.

The good that comes from the present difficulties of heat, drouth, financial depression, unemployment, alphabetical government, gangster rule and its newspaper celebration, and the rest of the difficulties of modern life, is different for each individual. Furthermore, each individual is fitted to see only his own good in the general calamity. The ability to keep on trying to see his own good is the greatest power and the chief hope of every individual.

“Taking it” is meeting difficulty, even disaster, without losing the wish and the will to find all the good that can be discovered in every situation. Thousands of men and families are on public relief who have heretofore been

self-supporting and financially independent. Some of them will never be off relief. Some will be licked, give up and never be able to come back to independence. They can't “take it” without “accepting it.”

Fortunately most people have been so well trained by adversities that even this major calamity can not ultimately defeat them. They accept the present situation only because they must, and they are neither humiliated nor beggared by it. They treat it as a temporary difficulty and instead of lying awake nights worrying about their troubles they burn the midnight oil trying to find ways to get out of them. I have seen a number of illustrations of the differences in the attitudes of people toward the drouth. Farmers of one class come to town and gather in groups to mourn their fate and tell tall stories about their shares in the general calamity. They unconsciously find alibis for loafing as they have always wished to loaf. Some of them go to church and pray for rain.

Farmers of another group equally hard-hit, dig ponds, terrace hillsides, burn weed patches and brushy pastures, clean up fence rows, and make fences. They do some of the thousand things that are always to be done about a farm that they never have time to do when the weather is good.

They pray for rain by using the wisdom God has endowed them with. They use their wit and strength to prepare against another drouth. They pray for rain by work. They dig wells, and some of them have gone so far as to irrigate small patches where they can grow food by intensive cultivation.

They are taking the blows of adversity but they are not giving up; they are not licked. They are like the Irishman who said that if he could still say “enough” he wasn't licked yet. They are

"taking it" so well that they don't even have very much time to grumble. They just buckle their belts a little tighter, set their jaws in a harder line, and whet their wits on the hard grindstone of trouble. They are "taking it" but they are not "accepting it."

No man worthy of the name ever lived a life of continued good luck, easy success, and profitable ease. Man develops his manhood by meeting adversity. The man who howls and complains and seeks sympathy for his hard lot has not developed his manhood. He has fixed his personality in the attitudes and relationships of childhood. He is the man with the ready alibi for failure; he is the man with persistent complaint and excuse, the softy who will never be off relief.

I know a man whose farm was swept away and whose savings went with it, and who came down to the point where he had to accept relief. Instead of giving up and taking a dole that would save him from individual effort, he found 40 acres of land that he could buy on credit for \$100. He arranged a little loan and he took his family and went into the newly acquired timber and built a house, a barn, and some lots for his stock. With Government seeds he planted a garden in ground that was so poor that he and the children had to carry leaf mold and black dirt from the woods and gullies for the planting of each hill of beans and potatoes. The spring went dry and he had to haul water. The drouth destroyed his crops and he scoured the hills and roadsides for wild greens for immediate food and for canning.

He got all the Government pamphlets that could help him. He talked to people and took advice and used his head as well as his hands and feet. I haven't seen that man for several months. I imagine that the drouth has given him a terrible beating, but I can't imagine that it has licked him. Drouths and floods, heat and cold, no sort of calamity

can entirely defeat a man of that type. He is a grownup, manly man. He may have to "take it" for a long time but he will never "accept it." He will never be defeated by any kind of calamity. Calamity will only educate and train him.

Whether a person finally reaches the hilltop of independence and mastery, or falls on the stony slopes of struggle, the man who tries and keeps on trying always prospers. This man may fail to win success and ease for himself but he will still prosper in the lives of the sons for whom he is setting an example for faith and courage. That man is prospering even though he may now be on public relief. He is prospering because he is still thinking and planning and working for the time when he can resume his self sustaining independence. He is not made of quitter stuff. He is made of the sort of stuff that prospers, looks forward, always grows, and overcomes.

You can not measure your prosperity by your bank book nor your records in the office of the Recorder of Deeds. Your possessions, the honors you have won are less accurate measures of your prosperity than are your attitudes of mind. You are prospering if you are increasing your consciousness in knowledge and power. You are prospering if you are developing your faith in your own destiny. You are prospering if you are meeting increasing adversity with steadfast adherence to your purposes and without loss of faith in your ultimate success. You are prospering if you are learning to "take it" without "accepting it."

Since the beginning of the depression, I have had numerous calls for help to find jobs or places to which my clients were better fitted. It seems to me that in most of these cases we have been successful. Of course I might only hear from those who succeed and it might be that many do not report because they have not had satisfactory results, but

it is my impression that there are very few who come to me for this help and who follow my instructions for a proper length of time who do not get the help they seek.

The help that I give them is not the kind of help that takes the power out of their own efforts. I don't try to make them dependent upon me. I join my thought with theirs and I treat them for ability to adjust themselves to God's universe, but I depend upon their adjustment for the result, and I believe that they depend upon themselves rather than upon me. The very essence of this treatment for prosperity and success in finding the supply for your need is your recognition of balance in God's universe and the Universal action of Divine Wisdom: the recognition of the Kingdom of God within.

I have a student in Shanghai, China, who is studying especially the problem of adjustment for financial success. I wrote a special lesson in my Christian Freedom Course for her benefit a few weeks ago. The theme for that lesson was the need for recognition of the balance and justice of God's universe and her ability and responsibility for adjustment to God's laws. I am sure that if she will practice the principles laid down in that lesson she will make the adjustments that will bring her to final success commensurate with her ability. I am equally certain that if the readers of these lessons will follow the principles taught in them and especially if they apply the principles that I have just stated and am now stating again, they too, will win success. If I were writing a 10,000 word lesson for you, I could not say more than I say in the final paragraph of this lesson.

In God's balanced universe there is abundant supply for all your needs. God has given you the ability through mind and hand to find the way to your supply. Trust, think, work, believe, allow the wisdom of the Kingdom within to have unhindered expression in your life, and

follow the guiding hand of Divine Wisdom and you will be abundantly supplied for you are the dearly beloved child of the Infinite Father and His law of love will not fail you.

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WRITE TODAY

METAPSYCHOLOGY

(Concluded from page 18)

what is meant by the words, "And the Word was made flesh, and dwelt among us."

I am not trying to tell you, my readers, what attitude you must take in this respect. I am telling you my attitude and I am telling you why. I am merely showing you one viewpoint of the matter and presenting the problem for your own decision. Even if I knew what you should think and could work some magic by which I could make you think it, even though I knew that that would be to your advantage and mine, I would not employ that magic. God made you free. That creative wisdom and power that gave you existence and that planted in your nature the impulses of your life, could have bound you by rigid rules of morality and conduct. God could have made you incapable of folly and sin. When God left you free to commit all sorts of follies, gave you the ability to work out your own problem, and made you responsible for yourself, I certainly would not if I could, limit your freedom to think as you choose.

I am not trying to tell you what to think but I am telling you that you must live in the consciousness of freedom, putting responsibility upon nothing human or superhuman outside of yourself. You must be free to express that which you are, to live your life according to the nature that has been given you. The Kingdom of God is not to be entered by the way of ceremonial magic nor by the easy paths of ritualism. The Kingdom of God is to be found only by making first in your thought and your living the way and law of God. This is a matter of living and not of magic and not of form and ceremony. The way of freedom is the way of wisdom and the way of power, and the way of mastery. This is the only way that is worthy of man, made in the image and likeness of God.

Have you ever seen and heard a thunder storm in a clear sky? Very few people have. Captain A. Simpson, captain of the British steamer Moravian, recorded in the ship's log the appearance of one he witnessed off the Cape Verde Islands on December 30, 1902. It was caused by dust-laden air from Africa. The display lasted an hour or more. Mast-heads, yardarms, wire ropes, and so forth, were lighted by an eerie light which constantly emitted a crackling sound similar to the noise made by a carbon arc.

SEND THE NAME

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

MENTAL RADIO

always works for good when "Broadcasting" healers and "Receiving" patients tune in and work with God.

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in the solution of your problems.

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Nevada, Mo.

HEALTH-BUILDING EXERCISE

(Concluded from page 16)
should not be too fast if they begin at the end of the limb and go farther toward the trunk. You may overtax and distend the veins near the trunk if you make hard pressure too rapidly.

If there is any tendency to venous distention or to dropsy and you wish to get a maximum benefit of internal cleansing, start your washing operation near the trunk and proceed toward the end of the limb by strokes that always move toward the trunk but beginning a little further away from it with each stroke.

When washing the abdomen, light stroking should be from the navel toward the groins or armpits, because of the direction of the flow of the blood in the veins. Heavy stroking should be always around the abdomen in the direction of the travel of the hands of a clock; that is, upward on the right side, leftward at the top, and downward on the left side. Deep stroking influences the action of the colon, and promotes elimination by the bowel.

The next lesson will give further instructions for self-massage. Apply the instructions in this lesson and if you have difficulty in any way, ask for personal help with your problems.

In a recent experiment, a group of scientists found that a plummet dropped down the 850 feet elevator shaft of the central building of the Rockefeller Center in New York, did not fall straight but fell 5 1-3 inches to the east, due to the, rotation of the earth.

—o—
In the same building the scientist also calculated that a man working in the top of the building will travel a mile farther in a day than a man working in the bottom.

—o—
A new and highly nutritious food has been put on the market, made up of 65% corn meal, 33% dried skim milk and 2% salt. It contains practically all the food elements and is especially rich in vitamins.

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If you are interested in the study of massage write today for information. Describe your present occupation and your interest in massage.

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ERNEST WELTMER

NEVADA, MISSOURI

BOX 218

PRACTICAL PSYCHOLOGY

(Concluded from page 12)

even overcome it, or you can make it the basis of solid growth and real achievement.

Face your situation squarely. If you have an inferiority complex, admit it and if you can find out the cause for it, remove it, where possible. When the cause can not be removed, set to work to change the conditions that will correct the bad effects of such a complex.

If you have difficulty deciding just how much of an inferiority complex you have, how much harm it is doing you, ask for help. I will be glad to help you to find your complexes and their causes, and to help you to overcome or to make use of them. You can either tell me all that you know about yourself or you can get my personality questionnaire and by simply answering its questions disclose your personal attitudes toward yourself, and your powers to succeed.

Don't let an inferiority complex lick you. It may be either your handicap or your "handicapital". This depends upon you. Are you a sticker or a quitter? The kingdom of God is within you and your ways of thinking determine whether the powers of the kingdom shall be used for building a palace of powerful personality or a hovel of emotional wreckage for your soul.

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VITALIZING DIET

(Concluded from page 14)

Regardless of the symptoms, when you really suspect disease of any kind, go to a diagnostician; don't diagnose yourself. Diagnosis is the most difficult of all therapeutical arts and amateur diagnoses are most likely to be wrong. Even if they are right, they are wrong, for the attitude of mind that diagnoses yourself is extremely harmful. Go to a diagnostician to find out what is wrong with you and then go to a healer or a physiotherapist or even to a medical doctor for treatment. If you think that some trouble is coming from your diet, follow the simple directions given above, think the right kind of thoughts, live vividly and interestingly and worth-whilely, and if the fault is due to lack of Vitamin C, you will correct it. If it is due to focal infection, poor elimination, or some organic disorder, you have no business trying to figure it out and almost as little business trying to relieve it.

Maybe you have already been to diagnosticians and the different kinds of physicians! Maybe you have had treatment of all different sorts and nothing has reached your case! If you are one of these, then you should come to the Weltmer Institute for healing and such care as will make your healing easy.

THE HEALING POWER

(Concluded from page 6)

straight the way of God's spiritual manifestation in man's life, when man has faith to allow unhindered manifestation of Divine purpose.

From the religious angle, man is discovered to be God's favorite child, with every reason to know that God's love, God's will, and God's power assure him health, and strength, and abundant life to fulfill the desires of his heart.

You have power to be well and strong and happy. Believe in your powers, believe in your right to health, believe in your power to command health, and then see that your thoughts, your purposes, and the use of your life deserve health and strength and success and happiness.

You are a child of God and you are all right, gloriously, all right!

THE ATTITUDE OF MIND

(Concluded from page 8)

statement asserts power, and power belongs to the "I Am" side of life. To loose the weakness and imperfections of his life he has to assert the purity that exists within his being. The weakness begins to cease its manifestation when he begins to assert his strength.

In order to forgive himself and come into harmony with God's law that governs life man must eliminate from his mind all dependence upon any other source except the Creator, and allow Him to heal him. This thought must be uppermost in his mind, "I will trust my body, its forces and power tonight while I sleep, to the same Infinite Father that created me and who has sustained me up to this time." Sometimes that power asserts itself with such force that it proves instantly that it is equal to man's demands.

The seeker after health must be possessed with one single thought of health to the exclusion of all sense of his infirmities. "I will have no other Gods

before me" is the inflexible law. The observance of this Law empties the mind of every thought by the process of forgiveness. Man becomes individualized whenever he recognizes and knows how to exercise his prerogatives. Total passivity is self-forgiveness. Thoughts of self censure are to be deprecated quite as much as thoughts of censure toward others. Either shuts from the soul its vision of "All things beautiful."

The Father's thought will become man's thought when forgiveness is perfect. And when any man empties his life of all thought of disease, lack, and condemnation; God's thought makes him in all things whole, he is healed and he goes and "sins no more."

CURED! NO RETURN OF TROUBLE

"I wish to add my testimonial."

Dear Dr. Ernest:

While a student in your classes in 1911, I took treatment from Prof. Sidney A. Weltmer for exophthalmic goiter. In two and one-half months time I was completely cured and no return of the goiter or any of its symptoms. During my practice of twenty-two years, I have had several such cases to treat. Have cured every case I have treated, some of years standing have been cured for more than twenty years. Am still enjoying being a practicing Suggesto-therapist. Hoping this letter will bring joy and a blessing to other such sufferers, I remain,

Sincerely,
Dr. Anna C. West,

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CONSTRUCTIVELY**

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and development

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At the hands and under the guidance of the great healers of the Weltmer Institute. Thousands have been healed after they had been told that they could never be well again. **You can be healed.**

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is in the Weltmer Teachings of the kingdom of God within. There are daily lectures throughout the week, every week, at the Weltmer Institute. Many have found freedom, mastery, and power to win.

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is in the delightful atmosphere of the Weltmer Institute. And in the unfoldment and development of your deeper spiritual powers is the peace that goes with you through all your days.

LET US HEAR FROM YOU

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

WRITE TODAY

Weltmer Institute, Nevada, Mo.

LIFE

By H. W. TURNER

Life! What is it? This is an age-old query, often asked, answered only in theory. Life, the vital throbbing flow; life, the slow, sad drag! It encompasses us about, causes us to wade through oceans of it. It engulfs, fills, defies, even drowns us. Today we live; tomorrow another takes our place and the flood of life goes on and on!

Now a great one tries to conquer, to change the old time-worn channel. It drowns him in its onrush. Even the tiny pebbles with which he labored are leveled to their old positions. Tomorrow we know not that he has lived, except for history.

Adventure, Invention, and Education must all bend to Life. Never Life to them; they only aid in living the Life. Life must be in accordance with the laws of Being.

The bird at my door lives, has life. It sings as though to engulf life. Poor, simple thing taught only by Instinct! The half-wit across the fence sings as he trudges along behind the plow. Poor fellow, how foolish! Ah, to Live! Instinct in the bird, silliness in man, brings to them Life, vital, fresh from the Maker's hand! Has it now ceased to be a virtue to live? Does to be "Smart" rob one of Life? Is this the transformation of the barefoot, whistling boy into the astute, business man we hail as Expert?

To live now isn't to leave our advancement to our forefathers. Even in this day of "Canned conveniences" we must not exert ourselves to live. Turn the knob, scan the headlines, or view or hear the picture show—we have it, "Canned Life." The other man's thoughts which might have been ours but for fear of living our own lives!

Life, is real, full, meaningful, useful; relax, observe weigh, think, and TRUST—you have the Key to LIFE!!! Dream, make life instead of letting life make you! Free yourself of the inertia of the "Canned Life"—LIVE!!!

INTELLIGENCE IN MAN

(Concluded from page 10)

fere with my getting my lessons. That is foolish, it won't make nine o'clock tonight come any sooner. You forget about it until train time; get your lessons." She settled down to good hard study, got her lessons prepared in time, made good marks, and at the end of the day found herself in a calm, peaceful state of mind and body, which would not have been the case if she had let her happy emotions run away with her.

Many people will say, "Oh, that was when she was not yet grown up." Yes, but many adults let their pleasant emotions run away with them, although they do not like to admit it. Excessive joy has caused death. Excessiveness in anything causes trouble. Intelligent reasoning and action enhance man's pleasures rather than decrease them.

In order to allow ourselves to be ruled by intelligence, we must realize that we have been given the power to choose our thoughts and actions. Within ourselves lies the decision of acting like an intelligent human being or like an unbalanced person. We have the power to stop thinking the thoughts we do not wish to think. And we have the power to make our actions correspond with our thoughts, and the results in our lives are good or bad according to whether we live by intelligence or by stupidity.

Intelligence springs from a conscious or an unconscious use of the divine powers within man. In the beginning man was made in the image and likeness of God. Today man is just as much made in the image and likeness of God and has the power to use his intelligence, which comes through intuition, God's means of communication to man. Intuition is the possession of no one man: all men can communicate with God, and the more intelligence a man has the more he will seek the Divine Source for guidance in his thoughts and actions.

In seeking the Divine Source, man

must turn to within himself for understanding and demonstration of his thoughts. He must learn that whenever he is thinking really intelligent thoughts he is only bringing into manifestation the divine thoughts that are within him. To have intelligent thought, emotional thoughts must be rooted out of the mind. Man does not have to be concerned about the results. He has to concern himself only with his reactions to the things he hears, sees, and thinks, whether they are intelligent thoughts and reactions or non-intelligent thoughts and reactions. To him who gives attention to intelligence, and makes it first in his life will come rich rewards.

APPLICATION GETS RESULTS

"I must tell you, your Course has been of great benefit; have been a student and practitioner of Suggestive Therapeutics for years. Am now 61 years old but that is no barrier to my work. Mrs. B. B— was given up to die by the Medical Doctors. They had doctored her for Bright's disease and heart trouble. I called at her home, found her the picture of despair not expecting to live through the night. I put my hand on her head and treated her mentally, In her own words she said to friends and relatives "my heart calmed down, I began to breathe regular and easier, a feeling of comfort stole over me and I began to recover at once and I am now feeling fine."

"I was astonished and amazed myself. If one would tell me this I would doubt it. But I can furnish plenty of affidavits to substantiate these statements."

G. W. N.

DIFFERING VIEWPOINTS ON VALUES

Nature forms and colors the flowers we take such delight in, not to please us but to attract and please bugs.

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PRACTICAL PHILOSOPHY

(Concluded from page 20)

ness for themselves, sought truth. A few were moved by the desire to know, to understand, in short, to find that which religion calls God. They turned to philosophy which eventually gave birth to Science.

Those who sought happiness here—or if they could not have it here, then they would take it hereafter—turned to religion with its promises and its supermundane authority. Its revelations and its call to unquestioning faith gave them refuge from confusion and the safety of certitude.

These men found God, the kind of God they sought and needed and could accept. They found God looking after and caring for them in their present needs and life situation, and their final future. God became a sort of errand boy and general roustabout. For them

religion brought happiness and promised more.

If happiness is what you seek in religion, I advise you to stop reading these lessons in philosophy. For pure love of truth—and religion properly should bring to man the highest truth, a knowledge of his relation to God—will often lead only to struggle, to defeat, sometimes to disgrace, and at last it will take many a man to a cross.


Radium has been found useful in treating insanity. Injections of the serum from horse injected with greatly diluted radioactive salts have brought about cures or in some cases great improvement in the insane.

—o—

Recently, a French scientist announced a method of physical diagnosis by the condition of one's finger-nails. The diagnosis depends upon shape, strength, color, and spots. If his theory proves out medical colleges are giving their students superfluous training.

Three Songs of Life

By ERNEST WELTMER




TO GLOOMY MOOD

If yours today, should be a gloomy mood,
Regard the rigid certainties of Fate,
How Death will come alike to "Bad" and "Good",
The doomful common words, "Too Soon," "Too Late,"
Regard the penalties that dog the feet
Of Sin; the secret sorrows none may miss;
The leering demons sinners always meet
When Virtue's lips or brow they try to kiss.
And note the bonds of Duty Virtues forge;
The doors of Pleasure closed by Piety,
Life's ugly smirk when Pride and Ego gorge
On "Goodness", linked with false sobriety.
To gloomy mood, Life shows a gloomy Way
Of bonds, for Sin or Virtue, Work or Play.

TO GAY CAPRICE

When lucky chance or fine intention makes
You happy, gayly fills your sky with light,
And Life the way of care-free dalliance takes,
In tripping step with quick heart's sweet delight:
Then, Life is filled with beauty, laughter sings
In every syllable; like winter -bells
And Christmas whimsies; like a bell that rings
A wedding, bliss of Life your laughter tells.
When gay caprice your living scenes betints,
All tasks are easy, pleasure always free,
Eternal sunrise lights Life's ripple-glints,
And Mind says "This my wish", not, "What can be?"
To gay caprice a pleasing lie is good,
Unpleasant truth is barred to happy mood.

TO OPEN MIND



To open mind, unruled by moods, and free
To know the truth—God's will, and law, and way—
Not wishes, but what is, or is to be
Have value—Truth, not words men think or say.
Unchanging law appears to open mind
As much a promise as a threat or dare,
Insuring good to him who good would find,
Alike to Sin and Virtue just and fair.
In Moods, man sees God kind, or harsh and stern;
With open mind, he sees God's kindness lies
In giving man a mind that can discern
His laws, the way to reach Life's highest skies.
To open mind Life wakes the powers of man
To meet its challenge bravely sure, "I can".

