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OCTOBER, 1934

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# Weltmer's Magazine of Prosperity

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## *Leading Lessons in This Issue*

HEALING THOUGHTS FOR OCTOBER

PRACTICABILITY OF PRAYER

PHILOSOPHY OF ABUNDANT LIVING

EXPERIENCES WITH ABSENT TREATMENT

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## *Weltmer's Magazine Correspondence School Lessons*

By Ernest Weltmer

1. Practical Psychology For Every Day — The Better Motive
  2. Vitalizing Diet For Dynamic Personalities — Vitamin D
  3. Health-Building Exercises — Self-Treatment by Massage
  4. Uses and Dangers of Metapsychology — Values in Viewpoints
  5. Practical Philosophy of The Full Life — Neo-Platonism
  6. Practice of Permanent Prosperity — Management
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***Teaching Physical-Mental-Spiritual Prosperity***

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# Weltmer's Magazine of Prosperity

VOLUME 15

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NUMBER 6

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

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## A Word from the Editor

Here is the October issue pretty close to the September one. The November issue is already going to press and we expect to have it in your hands before November 1. We are catching up with ourselves and we are undertaking again to get Weltmer's out on a regular mailing date in order that we may bring to you each month the daily Healing Thoughts through which we are striving for the healing of the world.

We want you to join us in these Healing

Thoughts. We want you to benefit by them. All who are practicing and who are well should join us in helping others through these Thoughts. All who are sick should join us by thinking the Thoughts to help themselves.

We also want you to help us to build up Weltmer's Magazine. Some of our subscribers have already begun to respond with new subscriptions and renewal of old subscriptions. With your cooperation, we will give you a bigger and better Magazine on time and with a regular date of issue. We are counting on you.

**YOU  
CAN  
HAVE  
HEALTH**



**YOU  
CAN  
HAVE  
WEALTH**

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

**Healing Thoughts for October**

By **ERNEST WELTMER**

We so often receive proof of healing through Absent Treatment that sometimes it seems strange that anyone should find other treatment necessary. I had a letter this morning from which I quote the following:—"I am just fine, working hard canning fruit and vegetables for winter and have had no trouble at all with my leg. Sometimes, I wonder myself how it could ever be so well, then, I know all things are possible with God. Even so this to me has seemed a miraculous thing. I am happy over it and how thankful no one knows only me, for the Weltmers."

On May 27, I had a letter from the same woman from which the following is a quotation:—"About ten years ago I fell and hit this place (on my leg) on concrete steps and there has always been a lump there but I never thought anything about it but last Spring pains began shooting from it and I immediately got out my Weltmer book and soon was relieved. But this time it seemed to get worse and it is just shooting pain, then my limbs ache like a tooth ache. My mother went with cancer and this thing has worried me terribly." And now she is well and busy and happy.

The power that heals is omnipresent

in action and no healer nor method of treatment has ever yet patented nor gained exclusive right to its employment. Anyone can be healed wherever he is, when he fulfills the conditions and complies with the laws governing healing.

During the month of October, we will employ the healing thoughts expressed in the healing paragraph for each day as follows: Every reader of Weltmer's Magazine of Prosperity is invited to tune in on our healing thoughts by thinking in harmony with us for each day of this month.

Mon., Oct. 1—It is the will and it fulfills the purpose of God's creative plan that I be well and strong and happy. I accept God's gift of perfect health.

Tues., Oct. 2—What of life I have is perfect life, for it is the life of God's manifestation in me, and in all ways I am becoming whole.

Wed., Oct. 3—There is but one Source of life, one source from which I draw all of my life; this the perfect Source, is God the Infinite Father.

Thur., Oct. 4—I fill my mind with thoughts of God; I fill my heart with God's perfect love of all mankind; I love my body and my personal self into perfect health.

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Fri., Oct. 5—I fill my mind so full of thoughts of health and the consciousness of the power of spirit to create a perfect body that there is no place in my consciousness and my life for anything but health.

Sat., Oct. 6—I recognize the living Christ in the perfect body and the limitless power of life and I yield to the demonstration of Christian perfection in my life.

Sun., Oct. 7—I think of myself as a Child of God manifesting God's purpose, plan, and power in my hopeful loving thoughts and in my increasing health and strength.

Mon., Oct. 8—I am in the presence of God the Infinite; I manifest his creative power; I think wholesome loving thoughts and yield my body, my mind, and my affairs to his healing guidance.

Tues., Oct. 9—I ask for health, knowing that I shall receive it; I ask for guidance, knowing that I shall be led in straight ways of right living; I ask for opportunity to fulfill the high aspirations of my soul, resolving that I shall fulfill to the best of my ability all of my Divine possibilities.

Wed., Oct. 10—I am strong with the strength of omnipotence. I am wise with the wisdom of omniscience; I love all men with the consciousness of Divine omnipresence. I claim my rights and live in recognition of the responsibilities of my relationship to God the Infinite Father.

Thur., Oct. 11—Every bite of food I eat today, every drink of water I take; every breath of air I breathe, every life effort that I make shall contribute to the building up and the strengthening and the perfect healing of my body.

Fri., Oct. 12—I look for health, and think of health, and speak of health for all the people I meet. I make my mind wholesome and clean and health-giving.

Sat., Oct. 13—There is no lack in God's balanced universe; there is abundance for all my needs; more of power; more of life; more of all than

necessary for the fulfillment of my life, in God's rich store of good for me, and I claim my own today.

Sun., Oct. 14—I open my heart to all loving thoughts by loving; I attune my mind in harmony by becoming harmonious; I draw upon the good of all the universe by giving all of good that I can today.

Mon., Oct. 15—I love my body into health; I love my friends into harmony; I love myself into peace with God's Infinite Universe by thinking only thoughts of love and feeling only feelings of love today.

Tues., Oct. 16—I recognize the power of my purpose and the strength of my body and the truth of my understanding as gifts from God, the Infinite Father, who gives to me today all good things. I rejoice in the loving power and the peace of God.

Wed., Oct. 17—God gives me constantly new life to live as he constantly gives me new time in which to live. I live in the consciousness of life's newness and freshness and use fresh, strong thoughts of new life and hope and power.

Thur., Oct. 18—I look for the good in my fellowmen and the good in me, and in the consciousness of this good. I build in my life to better health, deeper understanding, truer harmony, and peace.

Fri., Oct. 19—I am strong to overcome all obstacles; I am wise to circumvent all difficulty; I am being made whole in body, mind, and soul by the power of God manifesting in me.

Sat., Oct. 20—I agree with all wholesome thoughts today; I agree with healing thoughts and I ask for their demonstration in my life and the lives of others who think them, in the name of the ever-living Christ.

Sun., Oct. 21—I awaken in the consciousness of the peace of God; I work for the fulfillment of creative purpose in my life; I play in the realization of my safety in the sheltering presence of

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# Practicability of Prayer

By B. W. OLSON

If we were to fully discuss the various phases of this subject in a scientific magazine like *Weltmer's* we would have to take up more space than what is allotted to us. We shall therefore write trusting that our readers understand the principles involved without our going into details of the scientific proofs.

We shall have to postulate certain facts with the assumption that these facts are generally accepted as truth. And certain manifestations which actually take place will have to bear their own burden of proof whether we understand or not how such things can take place. There are many things we do not understand which do not distract from our belief in the actual phenomena. For instance, we do not understand what electricity is, but we all believe in electricity and we know how to make practical use of it. We do not know what gravity is, but we all understand how the law of gravity works. We cannot explain the force of cohesion, and yet nobody doubts the existence of the same. No one pretends to be able to say what the ultimate essence of life is, and yet nobody argues that life does not exist.

We may fail to explain how an infinite intelligent Being, called God, who is ruling this universe according to immutable natural law can take any notice of prayers and desires of limited man. We might ask, Will He ever change the processes of natural law to suit the whimsical desires of man? If not, is there anything to prayer except a false imagination that may only act like an opiate soothing and quieting the disturbed conscience of the petitioner?

The questions might call forth endless philosophical speculations that, after all, might fail to clarify those things we do not understand. But, since our subject is, **The PRACTICAL Power of Prayer**; we shall limit our discussion

mainly to the practical aspect of prayer, leaving the speculations in theory to the more brilliant minds.

The best way to find out whether a thing is practical or not is to put it to work—make laboratory tests of it. Pray for something practical and see if it works.

But in order to make accurate tests it is very important to have the right kind of laboratory, adequately equipped, and to comply strictly with certain specified rules governing the particular tests that are to be made. One cannot analyze electricity in the chemist's test tube. Nor can a person weigh one's thoughts on an ordinary avoirdupois or apothecary's scale. In like manner it is impossible to test the practicability of prayer except by a faithful observance of the rules and regulations of Him who said, "Pray."

Very much of practical value could be said about these rules, but we shall mainly consider briefly some natural laws that we need to comply with.

According to the latest investigations, findings and discoveries, everything that exists which we know of is made up, in its ultimate analysis, of vibrations. These vibrations have different wavelengths and rates of speed. The vibrations that are ranging from 16 to 32,768 per second are known as sound. These rates embrace a range of twelve octaves, each octave having twice the number of vibrations of the octave next preceding it. As we go up the scale we pass through the vibrations of magnetism, electricity, heat and, coming to the fifty-eighth octave, we have the staggering rate of 281,325,062,982,656 vibrations per second. Taking this and the next two octaves above it we have the solar spectrum, or light, part of which is visible. We can see these vibrations because our optic nerves are attuned to them. If our auditory

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nerves had been attuned to these rates and our optic nerves attuned to the sound waves, then we could have seen sound and heard light or colors. But that is impossible. The ear should, therefore, not laugh at the eye and say that the eye is only imagining things; that it is nothing but illusions, and the eye should not laugh at the ear because it hears sound which the eye cannot do. Yet people, who are unwilling to conform to the spiritual conditions requisite to true effective prayer, insist on laughing at those who believe in the practicability of prayer.

As we continue climbing up the scale of vibrations, octave after octave, we finally pass through those which constitute Xrays, Gamma rays, Cosmic rays and thought, or soul, vibrations.

In chemistry we have been taught until very recently that the smallest particle any matter could be resolved into was the atom. Several hundred of these atoms laid into a pile could be seen only through a microscope magnifying two thousand times. But the latest discoveries of science have revealed the fact that each atom consists of a number of particles, called electrons. The atom contains a central nucleus, called proton, and one or more negative electrons moving around the proton, which is positive electricity, like planets in their orbits of a solar system at varying distances from each other. These electrons are electrical discharges, or vibrations. The number of electrons in each atom determines the kind of matter or element that contains such atoms.

From this knowledge it has been possible even to change the nature of an element. For instance, the hydrogen atom which contains only one negative electron has been made to take on an extra electron. Then two such atoms will combine with one atom of oxygen and form what is called "heavy water." It has also been found that the vitality of an atom may be altered. Let us take for example again the hydrogen atom,

which has a proton and one negative electron. If this electron is moving in a small orbit around the proton, the atom is said to be of low vitality. But the orbit may be enlarged by means of the ultra violet or other kinetic energy. This increases the vitality of that atom.

From these facts it is evident that physical matter is not so solid as it has seemed to be and not so unchangeable as we have imagined. In fact everything in the material universe in its final analysis is only vibrations.

But what is behind these vibrations? What force has started the vibrations? What keeps them going? Here science stands still. It cannot give an answer.

While the forces of nature are operating under immutable and exact laws, they are all fulfilling certain definite plans, wise purposes, and intelligently outlined designs. We must therefore come to the conclusion that the ultimate First Cause is Infinite Intelligence, God, Father, Creator. And we can state that all the manifest world is a manifold expression of Infinite Mind, or God.

But can this God be prevailed upon to alter His plans according to the whimsical desires of human beings? If we suppose for instance a certain area of the country is stricken with drought, we would have to say that it is because of the operation of natural law that it did not rain. Can prayer change this law? We neither believe that natural law can be changed nor that it need be changed. But man has been able to perform many—shall I say—"miracles" by complying with natural law. When it occurred to some men that boats could be built of steel, a group of French scientists gathered at the sea shore to make an experimental test in order to determine whether ships constructed of steel could float. And they threw horse shoes upon the water to see if they would float. Every shoe went directly to the bottom and they considered that conclusive evidence that ships made of steel would sink. Nevertheless, in our day we know

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that huge ocean vessels have been constructed not only of steel but even of concrete and they float carrying large cargoes, not because of any change of natural law but because of strict compliance with natural law.

We have already seen that the vibrations composing the elements of the universe can be changed—according to natural law—so that even the nature of the atoms will be altered. We have seen that the whole universe is composed of nothing but vibrations. And it should not be necessary to prove that our thoughts are radiating vibrations of exceedingly fine and penetrating character throughout the universe. Could it not be possible that our thoughts, our desires, our emotions, radiating from thousands of minds, could influence the cosmic rays in such a way that the conditions of our environment might be influenced according to the nature of our thought life?

We believe that this is the case. Read history and you will find that every time the morals of a people have degraded, unfavorable and distressing conditions have manifested. You will find a most interesting study if you will read the Bible with an unprejudiced mind and with the intention of comparing the moral attitude of the people with existing environmental conditions.

But what has that to do with prayer? If our contention is right that our environment—good or bad—is due to our mental attitudes, then, taking for granted that all natural laws and all vibrations as they proceed from Infinite Mind are essentially good and benevolent, all unfavorable conditions are due to wrong thought activity (or sin as the Bible calls it). Now then, to return to our illustration about the drought, suppose that the distress becomes so great that it drives people to seek Supreme help, if they only beg for rain I do not believe a drop will manifest. But if they “repent” (The meaning of this word is “change one’s mind.” See the

Greek testament, Acts 2:38) the radiations from their hearts and minds will be in harmony with Divine purpose, and rain will be abundant. I am convinced that this and no other kind of prayer is practical. Any one can try it and find out for himself whether it works or not. But let the test be made in full compliance with Divine instructions and not like that of the French scientists.

We believe that the universe has been wisely planned and that an abundance of all good things are in store for us. But if these good things are not manifesting there is something wrong with us. We are not attuned to the vibrations which alone can shower the good things upon us. Prof S. A. Weltmer said, “This is a condition precedent to every prayer—the will of the Father instead of the will of the suppliant.” In reading history and the biographies of great men, you will find that this has been the secret of their wonderful power. A true return to God is the only practicability of prayer. Try it.

### THE WORLD'S GREAT NEED

today is a sound working philosophy of life. Science has given us more materials and machinery than we know what to do with. Industry has produced greater wealth of supplies than consumers can use. But still we are sick in body, mind, and soul. We are not as happy as we should be. We are not as successful as we should be. We are by no means as healthy as we should be. The fundamental fault in our plan of life is philosophical. The only way we can improve these conditions is by developing a sound working philosophy.

On the Pacific coast, in several of the larger cities, packaged ice from slot machines is the newest form of vending service. A person drops fifteen cents into a slot, turns a handle, and out comes a twenty-five pound piece of ice wrapped in a stout paper cover provided with handles for carrying.

# The Essentials of the Weltmer Philosophy of Abundant Living

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

—:—

Back of the attitude of mind, which was discussed in last month's article, lies man's thoughts which are held steadfastly from day to day until they become unconsciously a part of him. Spiritual man's thoughts are perfect but man's consciousness of that perfection is so dim and his thoughts so antagonistic or unbelieving that he often finds himself in a state of non-health rather than health. However, in the scheme of God's life for man there is provision made for regaining health and man must seek this provision.

Health, manifesting in any form of God's creation, is life in a normal state of activity. Spiritual man, acting normally, manifests health. Mind, poised and sane, manifests health. The physical body when governed by the natural laws that create, perpetuate, renew, repair and keep it, is in a state of health. Disease is simply the result of a departure from control of natural laws.

Mental healing, by which is meant mental adjustment to the natural laws which consciously act to eradicate disease, is based upon the eternal character of constructive thought. Any thought held with the same degree of intensity in any mind at any time will produce the same conditions. Thus health thoughts will produce a healthy condition of the body; disease thoughts will produce a diseased condition of the body.

When adjusting the thought for healing of the body, this cardinal principle must be kept in mind: viz., what there is of health in man is perfect

health; what there is of life in man is perfect life. Only man's mental attitude will ever distribute health or disease throughout the body for it is man's own mind that heals him and what he thinks controls his life. The only saving attitude that a person can assume is "I will accept nothing as true but I will assume that all things are true." By assuming that a thing is true man can believe anything but unless he accepts it as true, it does not become a part of him.

No person can gain health until he first thinks health. This demands that constructive thoughts for health be held in the mind. The statement, "I want perfect health" or "I can do all of the things required of a human being" brings all of God's help to his aid and connects him as absolutely with the sea of Omnipotence as the electric wire connects the switch with the power plant that produces the light. If he has made conscious connection with Omnipotence he has made it unnecessary at any time in his future to depend upon any other source of power. If man is willing to consider life as a whole and knows that he is a part of this whole, and the whole is a part of him, he connects himself with Omnipotence. This connection is the light of the world. Then if he finds that he is growing stronger from day to day in the performance of his duties and in the power to eliminate from his thoughts and acts the remembrances of the mistakes of previous days he has found the source of his power.

The Power, or Omnipotence, that



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brought the body into existence is the only power that can heal the body; no human agent can heal. But this Power only heals man when man is willing to be well. Unfortunately, the inherent disposition of the human mind is to refuse to change, for it does not like to change. Under the law of compensation, however, man is required to give an equivalent for everything that he gets in this world, and without this exchange nothing is to be had.

To change is to change thoughts. "How can one cease a method of thinking, get rid of it?" The only thing to do is to displace the thought by adopting another thought in the place of the original thought. The moment man decides that he will cast a certain thought out of his life forever he has swept his house (mind) clean. He is like the man who looked into the house and found it swept and garnished. He can not allow it to remain empty for if he does not admit better companions, and in the case of the mind, better thoughts, he is liable to admit the original companions, or thoughts, or perhaps worse ones, to fill his house or mind.

To change also demands that a person must cease thinking about his sick body. "If I am to think of myself, what am I to think about?" There are as many things to think about as there are other things in the world besides the human body. If a person will positively refuse to contemplate his physical feelings for fifteen minutes, he only denies himself the right or privilege of thinking about his own physical body during those fifteen minutes and allows Divine Mind to take control.

To change also means to forgive. Forgiveness in its generally accepted meaning is to overlook and forget an injury that some one has done to a person; my definition is, "Forgiveness is that attitude of mind which admits a thought without reservation and excludes every other thought." This means that from the mind must "be

excluded every thought of envy, revenge, jealousy, hatred, malice, and every other evil thought, and that you desire for your brother all that a person would desire for himself." (Weltmer, S. A., "The Healing Hand, p. 106.) This exclusion of all wrong thoughts allows the rights thoughts to enter, for without right thoughts it is impossible to come into the consciousness of the Law that brings healing.

Nearly all nervous ailments have their foundation in worry over little things that could be helped. Again a change of thought is needed. The two questions the worrier should answer are, "What can I do to stop worrying?" and "Where does this thought lead me?" Then he must turn squarely around and go the other way. Whatever he is thinking and doing he must think and do the opposite thing. He should find out where he stands and whether what he is doing will result in any good or not, and his future actions must be in accord with his decision. This affirmation, "I am able to do that thing; I am equal to whatever may be required of me" will sent the worries flying out of his mind and bring peace and poise which will allow him to do his day's work.

Sometimes thought manifests itself in the idea of fear. A person whose parents have died with consumption will have a continual, inherent feeling that he will have this disease. As long as that thought is held in mind it is sapping that life. The thought of fear must be replaced by a thought of courage.

Brooding over any subject will finally manifest in the body a condition that corresponds to that subject. The people who are most reckless in regard to their health, and who never think of becoming ill, rarely are ever sick.

As man seeks for the harmonies of life, all prejudices and wrong thoughts will disappear. There is a potency in truth that is capable of quieting all the

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# Experiences with Absent Treatment

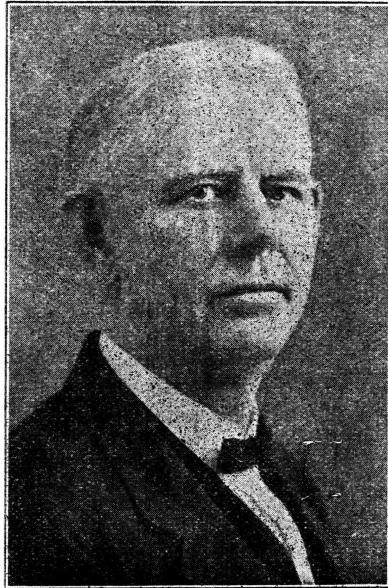
By J. O. CRONE

Very frequently my patients ask me to send thoughts to them after they leave the Institute. I have had wonderful success. Most sick people find it hard to think for themselves. They need help to learn to relax to receive treatment. I have treated hundreds in this way with wonderful success. They write and tell me they got my thoughts. Thirty-five years of experience taught me that this is the natural way to get well. It works when the patient sticks to the treatment and does not doubt the natural law that works through me for good.

I had a patient from Colorado who took treatment from me for stomach trouble a few years ago. He was relieved of this ailment and returned home. About thirty days after he arrived home, he wrote me a letter and told me there was a very painful growth in his right side, and that he wanted me to send him absent Treatment. I wrote him and asked him to lie down at a certain hour, to relax, make himself comfortable every day for thirty minutes and in thirty days he would be a well man. In fifteen days I received another letter from him saying, "Stop the treatment; I am well."

One of the students told me of his experience with absent treatment a few years ago. He had taken our Mail Course and had done a little practicing in the mountains of California. He came here to take our resident course and told me this story. He said, "There was

a man who came riding down the side of the mountain to my cabin who had rheumatism very badly. He could hardly get off his horse. He asked me to send him absent treatment, to which I gladly consented. I started his treatment at once. The man turned around and went home and in fifteen days I got a letter from him saying, "Stop that treatment. I'm a well man."



J. O. Crone

I received a message from a young lady in Illinois telling me that she was going to have an operation for cancer of the breast at 7 A. M., on a certain day. "Send me thoughts that I will pull through it all right." The operation was performed. After the patient was much improved, I received a letter from one of the men in the hospital saying that he had practiced medicine and was with this patient through the operation. He said, "Crone, I take off my hat to you. Without your help she would never

have pulled through." The wound healed up perfectly in a short time.

A Missouri-Pacific Railway superintendent who had been my patient for a year, went to Mayos for an operation. The day before the operation, I received a message from his wife telling me that he was going to be operated on the next morning at 9 o'clock and asked me to help him with my thoughts. After it was all over his wife wrote and told me that it was wonderful what my

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# Keeping Busy

By MILDRED WATTLES HANFORD

Man is an expression of Divinity. Infinite Creator has given to man talents which in the divine scheme of life are not to be left undeveloped. If man refuses to progress toward and express his God-given talents he is on the way toward regression, for no one stands still. Progression is life; regression is death.

The talents that man possesses are indicated by the desires that man holds. These desires, Dr. Weltmer, in his "Primary Lessons in Christian Freedom states, "are the beginnings of processes that fulfill the will of God in man." To begin to develop our talents, bringing them into manifestation, is to begin to fulfill our destiny and bring God's creative power in man to work. To start to study some of the finer arts—painting, sculpture, drawing, music, dancing; to write; to learn some home arts craft; to invent some article that will be of use in the world; all these are just the beginnings of the expression of the real self. Continued study makes possible further expression of ourselves and so brings forth the creative spirit.

Usually creative expression begins with interpretation. In our endeavor to interpret a person's work we begin to think and new ideas spring up to be worked out. Eventually we are not contented until we are expressing some creativeness of our own. Then is the soul on one if its divine paths, for divinity demands creativeness. And creation comes from the inner part of man. He who merely interprets has only half expressed himself.

Man's first attempts at creativeness are usually imitative. However, before long the creative spirit in him begins to express itself and man brings some new idea into being which time can not erase or spoil.

This procreative and creative work demands time, thought and energy. To employ the spare hours expressing this

creative urge in us is to spend golden hours. We find that our greatest satisfaction lies, not in the idea that it is the "I" who did it, but that Creative Power has expressed itself through us. Aspiration, not paltry ambition, has led us to the base of the heights of the Gods. We have not yet climbed their heights, but future years may enable us to reach even greater heights than man has ever yet attained. In the meantime we have let our real selves have expression.

This is the real meaning of "keeping busy." The creative urge in man should never be denied. But man should be certain that that creative urge is giving something worth while to the world. The divine, God-given self must express divinity. He who does express his divinity finds that life takes on a new meaning, each day is a glorious opportunity for the expression of the divine powers within man.

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## HEALING THOUGHTS

(Continued from page 4)

God; I sleep yielding my body and my personal self to the care and the keeping and the healing ministry of God's perfect law.

Mon., Oct. 22—I welcome the opportunities that this day and this week afford, and undertake to make the best possible use of them; I rejoice in the responsibilities that life brings to me and I fulfill them to the best of my ability.

Tues., Oct. 23—I think only of what I desire to express in every phase of my life. I think and see my body well, my life productive, my undertakings successful. My life expresses my thoughts.

Wed., Oct. 24—I am a child of God, made in the image of God, and the limitless power of God heals and restores me now.

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# Practical Psychology For Every Day

## THE BETTER MOTIVE

Last month we found that the Inferiority Complex is one of the most common sources of motive and sometimes a very strong one. It may produce good, but it is much more likely to result in bad effects upon personality and life. Even where it is fortunately a source of good it is not the best means for arriving at that result. It gives a wrong basis of action and puts the motive force of life outside the individual's personality. There is a much better source of motive than the Inferiority Complex, even at its best.

I have never seen a better statement of the mechanism of creation than that which says, "In the beginning was the Word and the Word was God, and all things were made by the Word". Creation, which is abstract, results in that which John wisely calls, "The Word", an organized focus of creative purpose. It is much like a constructive thought or word in a man's life. When his purpose becomes embodied in a constructive thought so definite as to receive a name, be a word, it becomes a focus of power to act. No man makes anything or accomplishes anything until his desires become expressed in definite constructive purposes, creative words, capable of embodying themselves through his action.

When the creative Word, with its infinite varieties of expressions embodies itself, it expresses in each embodiment the powers and possibilities of its own potential. The human aspect of the creative word makes a body appropriate to man; the plants, the animals, the birds, and all other creatures and things do likewise. The resulting personal expression of creative purpose in each particular case both embodies the creative power and expresses a particular individualization of creative power.

I hold it to be true that ability to do something entails responsibility for its

performance. Man is responsible to the Source of his powers for his employment of them. No substitute action, regardless of its success and acceptability to man can fulfill that responsibility. When a man draws his motives from an inferiority complex, he draws them not from his powers but from his feeling of comparative lack of power. The standards by which he judges himself are derived from foreign sources and the judgments upon which he rests his opinions are likely to be opinions as to judgments of others as often as their actual opinions.

Let me repeat, the Inferiority Complex emphasizes lack, weakness, comparative incompetency. This is the exact opposite of those properties and powers that we embrace under the term of the Kingdom of God within. It is impossible for a man to live in the Kingdom of God in the consciousness of inferiority, weakness, inadequacy, fault.

Jesus set us an example of living in the Kingdom of God. Of all historical characters he stands highest in his self-confidence and belief in his own worth and power. He believed so much in himself that from deep realization and proved power of demonstration he called himself the Son of God.

Other men have called themselves by the same name because of a reaction against a feeling of inferiority and weakness. For them to name themselves "Sons of God" was for them to react against the feeling that they were sons of earth, lacking, weak, inferior to other men. A name therefore, may be a word of power. It is the spirit of the word, that which it embodies, that determines its value. You will give your words, the names you call yourself, your thoughts, and the concepts of yourself, their greatest power when you draw your meanings and your

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# Vitalizing Diet for Dynamic Personality

## VITAMIN D

One of my childhood companions was an unfortunate boy who was known by the nickname "Pigeon" because of the shape of his chest. He was very bow-legged, had crooked arms, a stunted, weak frame, and the sides of his chest were caved in, causing the sternum to stick out in the pigeon-breasted effect to which he owed his unpleasant nickname. "Pigeon" was a victim of rickets, due to lack of vitamin D in his diet in infancy and childhood.

His personality was profoundly affected by his physical condition and its causes. Osler defines rickets as "A disease of infancy characterized by impaired nutrition of the entire body and alterations in the growing bones." It is hardly possible that a disease which affects the entire body, leading to deficiencies in the skeleton, general weakness, and lowering of constitutional vigor, could fail to profoundly affect the personality.

Vitamin D not only is responsible for the development of the bones because of its influence upon the power of protoplasm to utilize calcium, but for the same reason it is also important in the development and preservation of the teeth. Many modern dentists place more emphasis upon diet than they do upon mouth hygiene and the care of the teeth. They have seen teeth that have been well cared for which have decayed, while on the other hand they have found teeth that have had poor care which are sound and strong. It is even claimed by some dentists that decay can be arrested—and at least one has made the claim that they can be caused to fill spontaneously — by the proper diet. The important element of the diet for the promotion of tooth health is vitamin D.

The teeth are so important in their

influence upon health, and contribute so much to or detract so much from personal appearance that in the next lesson of this course, the influence of diet upon the condition of the teeth will be considered at length.

Vitamin D is very closely related to sunshine in some fashion. The bad effects of its lack may be counteracted by sunshine alone and those food sources of vitamin D upon which we mostly depend are strongly influenced by sunshine.

There seems to be some doubt as to just how vitamin D and sunshine are related. Ergosterol, a substance found in the human skin, is believed to be converted into vitamin D by sunshine. A similar effect is said to be produced by the Steenbock Process of irradiation with ultra-violet light. Many foods are irradiated to produce vitamin D.

The chief source of vitamin D is oil from fish livers, especially cod and halibut. It is thought by some that the ultimate source of their vitamin is diatoms which live near the surface of the ocean and upon which certain small animals feed, which in their turn become food for cod and halibut. According to certain experiments, however, that have been made upon fish kept in the dark and fed upon foods free from vitamin D, fish have power to make this vitamin without sunlight and without a food source of it. There is a suggestion in this fact that fishes might produce vitamin D in excess because they are generally shut away from sunlight and require the vitamin to take sunlight's place.

Common sources of vitamin D are cod liver oil and haliver oil—the best—whole wheat bread, butter, cream Cheese, liver, and in summer time,

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# Health Building Exercise

## SELF-TREATMENT BY MASSAGE

Massage mechanically promotes the flow of blood in the veins and of the lymph in the lymphatics; it cleanses and promotes the nutrition of the tissues; it stimulates the nerves and other organs; and it gives a feeling of comfort. Massage may do much more than this, even when applied by one's self.

The hands are the most spiritual of all of the organs of the human body. Spirit is Creation in action, the most directly divine aspect of man's being. Spirit is dynamic, divinely dynamic. No one has ever yet been spiritual by being indolent, inactive. We think of a n e m i c, unsexed, weaklings who endeavor to compensate empty lives by thoughts of lives beyond the grave that will be filled for them, as spiritual persons. Nothing could be farther from truth. We know God chiefly by the majestic manifestations of his omnipotence, by the glory of his works in the earth and the heavens. We find spirit mainly through the great deeds and the great achievements of men. And the hand is the chief organ in man's active performances.

Any person can promise; even the weakest in spirit can read prayers and imitate wordy devotion; only those of powerful spirit can do real deeds with their hands, serving mankind and fulfilling God's laws.

The most powerful agency for the expression of the spirit is the hand. When you give massage to yourself or others, you can make your hands agencies for the expression of spiritual power beyond the ability of any other agency you can command. In employing the following instructions therefore, do not merely go through the motions described but make your hands agents for the focus of the divine creative power of the spirit for the healing of your body and the restoration of functions of the organs you massage. In order to help to do this, let me give you

an adaptation of the formula I use in giving treatment by any means: — Every power of life that I can command and every power of God that can flow through my hands, I now bring to this part of my body for its perfect healing and restoration.

The muscles of the back of the neck probably get tired and need massage more often than any other set of muscles. This is due to the posture assumed in so many of our occupations. When we read or write, drive a car, walk, even sit in a picture show, or talk to others, the muscles of the back of the neck are usually fixed and tense. They grow stiff and tired and congested with blood. Headache, eye-strain, lassitude and weariness are promoted by this condition. Sleepiness often comes from congestion in the muscles of the back of the neck and is best relieved by massage.

One can massage these muscles very easily by the following methods:—Use first one hand and then the other. Put your hand on the back of the neck, grasping firmly, but not too tightly, while you draw it steadily around toward the throat. Repeat this effleurage of the neck about three times with each hand. Then, grasp and knead the muscles of the neck with one or both hands, squeezing and rolling the muscles between your fingers and thumb. Repeat the strokes of effleurage as first applied. This manipulation will brighten the brain and wake you up even if you are sleepy from late driving. The effects will be more lasting as it is done longer and as more of spiritual power is expressed through the hands.

At this time of the year many people suffer from hay fever in greater or less degree. Others have colds in the nose. You can relieve either condition by proper massage and treatment of the nose. Place the tips of the index fingers

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# Uses and Dangers of Metapsychology

## VALUES IN VIEWPOINTS

I know that many of the readers of Weltmer's Magazine will disagree with my viewpoint of metapsychology. I may disagree with it myself tomorrow: I certainly disagree now with views I have held in the past. And, as my viewpoints change the values of metapsychology for me, change likewise. Let us look into the matter of viewpoint in this lesson. Possibly through this means we may achieve a greater tolerance and lay the foundation for deeper understanding and greater growth.

I once lived near a great mountain which presented on one side about half way between its base and its crest, a peak which, seen from the valley, appeared to be the top of the mountain, but when seen from the crest, appeared to be a neighboring peak; and the valley between the great peak and the little one seemed to be the base of both mountains. In other words, seen from the valley the little mountain was the top, seen from the crest it was the bottom. The difference was all a matter of viewpoint and the conclusions arrived at from both viewpoints were wrong.

I once camped on the Stillwater River in Montana. Our camp was in a bend where the river runs through a broad valley called "Missouri Flats" because it is peopled by farmers from Missouri. I explored the river above and below our camp and later crossed it on horseback many miles above there. I saw the river through several miles of its length and I remember only one very small stretch that was not racing in tumbling rapids over and among water-worn boulders. As I saw the river, it was one of the swiftest and most turbulent streams I have ever known. I wondered at the name, "Stillwater". On a trip to

the headwaters, I found a man who explained that name. He said that it had been named by the Indians who knew it at a crossing in the mountains, where for some distance above and below the ford, contrary to the rule of mountain rivers, the river was a single placid pool. At that point it was still water. The Indians saw and named the river where it was still; I saw the river where it was anything but still. Our different impressions were due to different viewpoints, and both impressions were right so far as they went.

The chief source of difference in viewpoint in regard to the powers and phenomena of metapsychology, is difference of interest and use. The student who is interested in discovering the demonstrable and orderly facts, unprejudiced for or against any certain interpretation of them, will see these phenomena from a very different viewpoint than one who is seeking proof that his departed loved ones still live and are interested in him and his affairs.

The viewpoint of those who seek through metapsychology, an answer to the questions raised by death, and a solution for the personal, moral, and religious problems of life, will see these matters very differently from those who find all these problems solved by the teachings of Jesus that the Kingdom of God is within. Their viewpoints will be entirely different and even strongly opposed.

Each of these viewpoints will determine values and truths to each different person or group of persons holding them. In the degree that these viewpoints are valid they will yield truth. They all may be right and they all may be wrong. It is probable that all of the

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# Practical Philosophy of a Full Life

## NEO-PLATONISM

Plotinus (204-269 A. D.) was an Egyptian who taught in Rome for about 25 years in the middle of the third century. Plotinus appeared to have been familiar with the philosophical ideas of all the schools of his own day and of the past. He may have been influenced somewhat by the growing but still feeble Christian sect but on the whole, his doctrines chiefly derived their power from the idealism of Plato.

Plato taught that fundamental reality consists of ideas the sum total of which is God. All things owe their existence, forms, and characteristics to the ideas which they embody.

Plato's concept of the idea was not far from that of St. John's, "Word." There is little difference save in terms, whether we say, "In the beginning was the Word and the Word was God, and all things were made by the Word," or "In the beginning of a thing is an Idea and all Ideas are God, and all things are made by the Idea."

Plotinus carried the idea to the extreme. He did not find God in the total of all ideas but rather in an idea that is so unitary, so little concerned with qualities and characteristics and all the other aspects of existence that it is to existence absolutely negative. As Rogers says, "God becomes the Infinite blank." God is not only incomprehensible but even inapprehensible. God is the negative of every quality of existence, the infinite nothingness.

Neo-Platonism had a great deal of trouble trying to make its doctrines fit the experiences of reality. On the one hand Philosophy led to the Absolute One. On the other hand, experience dealt with a world in which some things were pleasing and others were displeasing, some things were good and some were bad. This world of experience leads to a metaphysical world of good and evil principles, or the popular God-and-Devil cosmos.

It is one thing to reason, think, and philosophize phenomena out of existence but it is quite another to adapt such a concept to everyday living. We are constantly at war with opposing thoughts, purposes and physical phenomena. The world was still torn by political upheavels, life was still uncertain. No one knew what to count on nor where to turn for stable, dependable foundations of life. It was even worse than it is now for we do have fairly stable governments and imperialists are not allowed to ravish the world at will to the extent of their military powers and genius. It was a time when men must have something practical and while Neo-Platonism satisfied reason, it did not meet the practical needs of the day.

Plotinus tried to meet this need by the introduction of the idea of the Absolute good, God, from which by emanation the creative spirit became manifest in lessening degrees of perfection. To the philosopher, such a theory was unsatisfactory because it introduced differences and degrees where differences and degrees were impossible. But to the average man it was satisfactory because it enabled him to keep his philosophical Absolute and yet live at peace with his experiential relative.

Plotinus denied the reality of evil and tried to adapt philosophical Monism to existence by a series of states, one aspect of which was of the nature of God and the other aspect of which was of the nature of matter. As the scale descended, the celestial aspect diminished and the terrestrial aspect increased until at last at the bottom of the scale was pure matter.

To the absolute, matter is negative while spirit is positive. Therefore, all things that belong to the material aspect of existence are unreal, illusions.

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# Practice of Permanent Prosperity

## MANAGEMENT

On every side we hear complaints that farmers cannot make a living. The National Recovery Act seems to be largely concerned with this problem. It used to be considered the prime duty of the National Government to assure corporate profits. Railroads, Utilities Companies, and other corporations were the chief concern and responsibility of politicians. But lately they have become even more interested in trying to make sure that farmers earn profits on their investments.

During these times, when the country at large has been sold the idea that farmers cannot make a living, a woman who has never before lived on a farm, whose life until recent years has been spent in town and in a book store and who has no husband to give her the benefit of the superior male intelligence and money-making ability, has gone on to a farm in Vernon County, Missouri where a large proportion of the farmers are on relief, and she is making her farm pay. And I don't believe this is an accident.

I grew up on a farm, a very poor farm on Ozarks hillsides. Every hard rain washed gullies in the fields and every little drouth burned up the crops. So long as we grew corn for the market, as our neighbors did and still do; so long as we grew crops to sell, we had a hard time. When we adapted our crops to the nature of the soil and made the farm chiefly a basis of our own living, growing garden truck and crops to feed our stock, we lived very well on that farm. I find the same conditions in this county now. Of course this year the drouth has burned out the gardens and everything else except the drouth-resisting sorghums, soy beans, etc. But even in the best years, some of the farmers in Vernon County grow money crops and go into debt and fail. Others are conserving their natural resources, making the most of their soils by plant-

ing appropriate crops, and growing the things that are necessary for the family and farm stock. It is all a difference of management.

What is true of farms and farmers is true of business and business men, of homes and home-makers, of manufacturing and manufacturers. In fact, management is the basis of success in anything.

Management is fundamentally important in even our personal lives. Some people have plenty of time in 24 hours a day to get important work done and have lots of fun as they go along. Some find themselves so pushed for time that they never get anything done and are constantly driven by their jobs. They never have any fun, they live as slaves to time and duty. They have never learned how to manage themselves and their own resources of energy and time.

Among the children that associate with my children and that are around the house a great deal, there are a few who always have money for the things that they really wish to do while the other children are always broke. These same children that are good managers of their finances are usually at peace with the world in other ways. They seem to have time for their studies and they prosper in them, they have time for their work and they get it done. They have time for their fun. They are successful managers in the fundamental business of life.

Though you may be master of all of the metaphysical principles of success and well supplied with intelligence and energy; though you are skilled and well-trained in your work and you have a great capacity for the enjoyment of life's riches and time's varied experiences; if you do not know how to manage you are doomed to failure; you will never know the full measure of your life's possibilities.

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### HEALING THOUGHTS

(Concluded from page 11.)

Thu., Oct. 25—I lift up my eyes to the high hills of God's fruitful earth; my spirit mounts on the wings of Divine presence; the power and the

peace and purpose of God manifest in my perfect healing.

Fri., Oct. 26—I rejoice in the assurance that it is God's will that I be strong and well and happy and I rest secure in my faith in the limitless power of God to restore and keep me.

Sat., Oct. 27—In the freshness of the morning, in the stress and the heat of the day, in the weariness and peace of the evening, God the Infinite Father, is present with me in all my ways and I rely upon him in all my living. His love and his law heal and keep me.

Sun., Oct. 28—All the ways of man seeking God lead to the high mountain of Divine realization. I join my thought with the thoughts of all men who strive after Divine realization and I am lifted up by communion with them.

Mon., Oct. 29—The power of life that creates me is restoring me now. Every hopeful constructive thought I think blesses and strengthens me. I am growing stronger in the realization of my essential Divinity and I am demonstrating God's perfect plan in my healing.

Tues., Oct. 30—I cultivate my consciousness of the presence and the power of God in my life. I am being healed by God's power in my life.

Wed., Oct. 31—When Jesus promised to be with us always, he spoke in the consciousness of Christhood and I accept the ever-living Christ as the source in my life of all its good and I attune my whole being to harmony with the divine Christ-nature.

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### PHILOSOPHY OF LIVING

(Concluded from page 9.)

discords of life; capable of placing the whole universe in order and able to bring health to man. And the one thing that man has to do is to think right thoughts; thoughts that accord with the Divine Purpose and then "all things are his."

# YOUR WONDERFUL POWERS

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Do you realize that you are a very wonderful creature? You are not wonderful by being more wonderful than others, different from them, but wonderful in your own right and by being like them. They too, are very wonderful creatures.

All creatures, all things are very wonderful to any one who is capable of seeing things as they are; one who is not color-blind with hate or envy or blinded to all reality by love.

The stone, so hard and firm, so strong in its own right, so stupidly insistent upon its own way in all matters of its concern, is a very wonderful thing. It fills the space it occupies as if that were the only thing that matters in all this glorious world. And, so far as the stone is concerned that is all that matters. And who can say that the stone's opinion is less, and his own more, important—save to himself?

The tree, that grows so serenely upward and outward and otherwise, as its nature determines; the tree that is content, apparently to be just a tree, is another very wonderful creature. It grows above the stone and softens it with the moisture of its shade. It sends its soft roots into the tiniest crevices of the stone and splits it. It dissolves the stone and uses its material in the building of its own structure. In many ways the tree is very wonderful.

Grass is wonderful, and bugs, and mice, and elephants, and sharks, and platypuses or platypi—well, anyway they also are wonderful; and any number of other things. Indeed, everything in this marvelous, this wonderful universe, is wonderful to me tonight—but you, who wonder what the devil I'm writing about, you are the most wonderful of all the wonderful things in God's universe.

You are wonderful in all the ways that all other things are wonderful—even to being very much like the stone at times and in some ways; and sometimes you are possibly as serene and dignified as a tree, and you are often so like to many of the animals and other things that their names are used to describe

you. You are like other things in many of the ways that they are wonderful—and some of the ways that they are not—but you are also wonderful in other most marvelous ways that are all your own.

You have a marvelous body of the same wonderful protoplasm, with the same powers of building up supporting structures and organs with special functions, shown by other protoplasmic creatures.

You can take food materials and build them into your tissues—don't misunderstand me; you do that yourself, by means of powers that are yours as a living creature—and endow them with life, your life, for a time. When you are through with these materials you cast them aside and take others.

These seem commonplace powers and processes merely because they are common. The ability to nourish and support the body and to remove from it materials which are no longer useful, is a truly wonderful one. Not all the ingenuity of wonder-working man has duplicated even the simplest of its forms. Not all the skill of man could make an ameba, or white blood-cell—or any other kind of living cell.

You build up and re-build your body and make up for any losses by use and waste, without ever bothering about how you do it, beyond the efforts required to supply the foods and dispose of the wastes. You perform marvels of chemistry and physics constantly and in millions of cells, by means of powers of which you are hardly aware—and which you can not understand, when you discover them.

Don't you begin to agree with me that you are a very wonderful person?

By means of these wonderful unconscious processes you build up your body until it reaches maturity and then you stop growing—at any rate at both ends—although you continue feeding the body in the same fashion.

You also increase the size and strength of the muscles when use shows that you really

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need more size and strength in them. And, by the same powers, you also remove any material that is not needed.

And don't overlook the fact that these things are done by you by means of your powers, your own wonderful powers.

There are other still more wonderful powers of body; that is powers that manifest as bodily. In reality, they are powers of you-in-your-body, powers of the spirit-mind-body combination. All the powers of life are first creative, or spiritual powers; second, they are mental in that they are intelligent and governed by law; and third, they are in some degree and way, bodily in their manifestation.

Normally, comes a time when you obey the mating urge—usually it is to you merely a sexual desire for pleasure and happiness—and through the operation of the sexual processes you and your mate bring about the union in the prospective mother's womb of two germ-cells from which, by a common miracle, a new being similar to yourselves is formed.

I have fully described your part in this great common miracle of nature. You have both supplied a part of the productive germ-cell, and if you be the mother, you care for the developing embryo, and give the infant birth, but that is all. You do not make your child, spiritually, mentally, or physically, You do not even make the germ-cells. You do just what I have said: you provide the opportunity for your germ-cell to unite with your mate's under conditions favorable for development. But your child makes its own body.

And that is the important point for this study: **YOU MADE YOUR OWN BODY, JUST AS YOUR CHILD MAKES HIS OWN BODY.** Your parents passed on to you the germ-cells that they had received and allowed to develop and kept for you, and with these and their hereditary powers for a beginning, you developed your body before your birth, as you developed and have continued to care for it, after birth and up to the present.

Part of this process is spiritual. I don't mean that biological forces blindly developed the organism that sprang from the germ-cell

with which you began, and then, at some certain time a spirit entered the shell that had thus been prepared for it. I mean that from the very beginning the process was primarily spiritual.

The most important part of the process of conjugation, development, birth, and maturing, is spiritual. You are far more spiritual than mental and physical. You are more than all of these, of course, but in your life, you are first spiritual, then physical and mental, as you embody yourself and employ your embodiment in the expression of your desires and in the adaptation of those expressions to the conditions of environment.

And not only are you spiritual as well as mental and physical, but all your life-processes and activities have all three elements in them. You can easily see the physical element; you usually can detect some evidence of mind, at least organic intelligence, in your life-processes, but you may overlook the spiritual element, the most dynamic and fundamental of all. All life-processes express the power of spirit, one of your most wonderful powers.

It is as a spiritual being that you are most wonderful, and it is in your spirituality that you differ most from other creatures. They, also, are spiritual in essential existence. The fundamental element of their life-processes is spiritual and creative, but apparently spirit stops with that in them. It is satisfied to make a stone a stone, a tree a tree, a platypus a platypus, etc.

But, is it? There must have been something in the stone, the tree, the platypus, and all the other "lower" forms of life that was perpetually dissatisfied, for the forms of life have been constantly becoming more complex and capable of wider ranges of reaction and more varied adaptations to environment. And that something that has always sought for more complex and complete expressions of the potential powers of existence and wider ranges of adaptation, is spirit.

Possibly you are not so very different from other creatures in matters of spirit, therefore. At any rate, you are not different in kind, for

all other creatures also have spirit, and in them spirit strives for increasing manifestation, even as it does in you.

There is one important difference, however, in the way in which spirit manifests in the lives of the lower forms and in you. In you, spirit becomes aware of itself. Its creative restlessness becomes conscious inventiveness, imagination, intuition, conscious purpose and plan, reason, thinking, and continued orderly voluntary action, work.

Don't imagine that I am talking about your "ghost" that which will look like you, think like you, like the same persons and have the same interests, the same personality, in the hereafter. That is not what I mean by "spirit". I am writing about the power of active creativeness, the power of The Word to become flesh, your power to embody yourself and to express in your thoughts the creative power that makes you master over matter, time, and space.

Whatever reality your ghost may have, it owes to the creative power that I call "spirit." All the various forms of reality in your life originate in that same creativeness. Spirit is the basic creative power of life in all aspects of manifestation, and all creatures.

You are different from others, and more wonderful, than they, in the degree that you are able to consciously employ and control the power of spirit.

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Dupont de Nemours says: "The cat has also the advantage of a language in which the same vowels as those pronounced by a dog exist, with six consonants in addition, m, n, g, h, v, and f."—The Americana.

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### THE POWER OF MENTAL ATTITUDE

"When you don't care"—that is, when you stop creating, by interested thinking about what you don't like—"it'll leave you", is true for undesirable conditions and things.

When you trustfully expect to receive what belongs to you, your own will come to you.

### THE MEASURE OF A MAN

His consciousness is the measure of a man, the gauge of the channel by which God-power manifests divine purpose through him.

Man can increase his consciousness in every direction and to any degree as he desires, if he is willing to accept all the responsibilities of increasing powers and privileges.

A person's consciousness and manifesting powers show what measure of manhood he has, what degree of responsibility he has been willing to accept.

When a person lives with the attitude of a child toward the acceptance of moral and productive responsibility, but without the child's capacities for growth and development, he will have even less than the creative powers and the emotional nature of a child. He will be ruled by his feelings; he will find possessions primarily important; he will live in competition, and measure his achievements by comparison with others, in all things; he will be a creature of uncertain chances of circumstances.

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### MAN'S METAPSYCHICAL POWERS

Many of the conditions of the life-situation are intangible and unknown to direct observation. Successful persons often seem to have supermundane powers. These powers are common heritages of mankind which such persons are merely fortunate in being able to use to better purposes than the average.

Of one such successful man, the story is told that as a little child, hearing the grown-ups talk about prospecting for oil and gas, he showed them where to strike it rich when their own efforts had failed. And he has developed and profited by this in his own later operations.

Premonitory dreams and "waking visions", so often foretell coming events that coincidence can not explain all cases of such spontaneous clairvoyance. Although there is much fraud and trickery associated with its common practice, clairvoyance in many forms does exist and it is one part of your heritage of power.

# BY THE WAY

## MAKE VICE PAY THE BILLS

When God has made man so free that he can go to heaven—or otherwise—in any way he chooses, why must we be so deeply concerned that he go our ways—or the ways that we pretend to go?

We have found that we can't legislate men into sobriety; there are those who believe that we can't legislate them into morality; and there are even a few who believe that ecclesiastical creeds and rituals will not suffice to take men to heaven, here or hereafter. Vices of various kinds still flourish in spite of all the laws that men have made, in defiance of all the penalties that such vices incur. God has made men so free that other men can't make them good without their own consent, and many of them won't consent.

If we are to have vice; or so long as we have vice, why not make it as nearly wholesome as possible and collect the financial penalties it always has to pay, for the benefit of the country as a whole—for the benefit of the vicious who need help when they have had their fling, and for the benefit of the virtuous, that their virtues may have some other than the Pharisee's reward? If we can find some way—and that is just what I am going to disclose when I shall have made ready for it—some way to give the rest of humanity some compensations for the envied pleasures they cravenly forego and to protect the self-indulgent from the worst of the after-effects of their foolish pleasure-seeking, we shall solve a problem that long has vexed humanity.

And here is the promised solution: Legislate and control all forms of vice. Simple, isn't it? We are doing that with liquor; we have made drinking legal and our government—the political organization of the popular will—is collecting the profits from its manufacture sale and use. This assures, or at least is supposed to assure, better liquor for those who drink it, and revenue for the pay-

ment of the operation of this and other governmental activities.

Why not do the same with all other forms of vice? Consider profits from lotteries and other forms of gambling! In some of them I am told that the advantage to the operator is a thousand to one. Many persons of low degree and no apparent morals have got rich operating lotteries. Gambling devices are being operated everywhere all the time. I saw a cluster of men around a slot machine this evening although that machine is illegal and in the awfully lawful state of Pennsylvania. I heard of a man who won a lottery ticket last week in the same state.

Other forms of vice less generally mentioned but equally recognized and blinked at, are still rampant and possible sources of great revenue. If these, and all the punch boards, and wheels of fortune, and other "games" of chance could be made to pay revenue to the government there would be enough left over after all the legitimate and necessary illegitimate expenses had been paid to make substantial payments on the national debt.

And why should we legalize tobacco and alcohol, the use of which is considered vicious, and collect revenue from them and then discriminate against other vices, some of which could be made much more profitable than these?

Let's be logical, and forehanded, and good business men. It will work for good all around. When we have all vice under government control we will know just how much money is wasted in the lotteries; how much cash the punch boards sidetrack on its way home; the yearly cost to wives and children of the slot machine. We can make our sermons far more accurate and convincing, even though they may do no more—nor less—good than now.

In that day the vicious habitue of the gambling den will feel as he wends his way home—his head heavy with

thoughts of the reception that waits him; his heart sore with self-condemnation which is mostly disappointment and regret—he will feel even deeper chagrin to think that he has lightened the taxes of all the good people who despise him while he labors to pay the common bills. He can better endure the present situation in which his losses enrich others no better, or even worse, than himself, than an arrangement that will make his losses help all the good folk who for their own enjoyment save the very money that he has lost.

And then when the vicious become public charges, the virtuous who have been able to save money because the vicious have been paying the public bills, will have money for charity and the government treasuries will have money in them from the revenues paid by vice. And the virtuous will be confirmed in their virtue; the young will see that virtue is profitable.

With apologies to all sloganeers, I suggest the following slogans appropriate to that day: More and better saloons! Bigger and brighter tobacco shops! More and finer brothels! Bigger and cheaper lotteries. More vice and crime!

If we may judge by present day indications as seen in newspaper interest in beer and booze, the time may come when any political candidate who expects to represent the real interests of his constituents will have to employ such slogans to win.

Why wait for it? Let's start now; give everyone what he wants; allow those who choose to travel by the way of pleasure a chance to have a good time; let those who take the unpleasant way of the "straight and narrow" go to church and turn up their noses at folks who choose to be gay rather than good. Let us prevent the gay giddies from making laws that will force the virtuous to become sinful. Let us capitalize, legalize, and tax vice and crime.

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# Questions and Answers

**Question:** "What did Jesus mean when he said, "Touch me not; for I am not yet ascended to my Father?" Would you infer He was in the tomb with His body?"

**Answer:** In the first place, I think we attach entirely too much importance to what Jesus meant. I can not see that it really matters to you or to me what Jesus meant. The only thing that matters is what is true. I think the attitude that would make Jesus the authority and a substitute for our own thinking is really the result of our cowardly refusal to accept the responsibility of our own thinking. Jesus taught individualism. It was that which led me, upon the rediscovery of Jesus and his teachings, to accept those teachings after I had discarded everything that had to do with my childhood faith. He taught that the Kingdom of God is within; within you for you, within me for me. The important thing then is not what do I find in the expression of the kingdom of God in Jesus but what do I find in expression of the kingdom of God in me.

As to what Jesus meant, I think of two answers. Many people hold as they held in ancient times, to the idea that there was some continuous connection between spirit and body for three days after death. His prohibition may have had something to do with that because later he told Thomas to touch him.

On the other hand the whole picture strongly suggests that he might still have been concerned with the conflict between the call of earth and the call of heaven. He might have felt that physical contact would have increased the lure of earthly interests and have made the ascension more difficult. We all find this situation more or less common in our lives. We are trying to rise to something finer but finding the lure of the mundane strong enough to hold us when its pleasures are enjoyed.

In regard to the kingdom of heaven

at hand there are again two ways of interpreting that and other related statements. It seems very probable that Jesus and his disciples really believed and looked forward to a literal coming of a sort of heaven on earth in the very near future. There probably has been no time since then when some people have not been moved by similar expectations. There appear to be groups now who have that idea. On the other hand, we might believe that Jesus was referring to the kingdom of God within which can be brought into demonstration in the lives of those who believe and live by the power of God manifesting from within them.

**Question:** What did Jesus mean when he said, "Let the dead bury the dead, follow thou me"?

**Answer:** How can I know what Jesus meant? I can guess like others do but when I have told what Jesus meant, I will have told what I wish him to have meant or what I imagine he meant. Don't you think possibly our wish to know just what Jesus meant is born of our wish to find in him a final authority that will save us from having to mean something? As I say in another answer in this article, if I follow the teaching of Jesus, I will not concern myself with what he or someone else has meant but rather with what I mean. He taught and our common experience proves that that the very Kingdom of God is within and our common experience proves regardless of all attempts to dodge authority and responsibility for our own lives we still remain responsible even in our own judgments of the authority of our Gods.

To me, Jesus' remark means "turn your mind and interests away from the past and live now in the vibrant vital present for the sake of what you can accomplish for life and the living."

**Question:** Do you think meat-eating a hindrance to spiritual development?

**Answer:** If by spiritual you mean metaphysical. yes. You can develop



clairvoyance, mediumship, intuition, any of the deeper metapsychical powers more easily if you avoid meat and live on vegetables and fruits and not too much of them, and keep your bowels very free in action. As regards spiritual development, it does not matter much what you eat so long as it supports your energies and enables you to work with brain and heart and hand. True spirituality is never known or expressed by loafers in either field of living, for real work requires energy, not only the energy of the spirit that comes directly from God, but also the energy of the body that comes indirectly from God through the foods you eat.

**Question:** What did Jesus mean when he said, "If a man smite you on one cheek, turn to him the other also"?

**Answer:** Again, I say, I do not know what Jesus meant but I do see a certain good philosophy in the teaching that if you fight back when someone gets mad and attacks you, you are putting yourself in his position, allowing him to set for you the example you follow and thus allowing him to become your master. When someone else gets angry, even at you, you do not respect him for that. You may even despise him for his lack of self-control. You may be wise enough—although usually you are not—to know that anger is never a proper basis of action in a civilized adult, being natural and useful to only animals, savages, and children. If you are really mature, you will rather despise the man who gets angry and goes about smiting people on the cheeks for any reason—or lack of reason. If you despise the other fellow for getting angry, would you not also then despise yourself for doing likewise, especially when you are merely imitating him whom you despise. Jesus was a grown man, a really mature man, so far as our records go, unique in this respect in his time. He taught a gospel of maturity which the emotional, unreasoning adult babies who have imagined that they are following his teaching because they have tagged

themselves with some biblical title, find palatable only after it has been twisted to suit their subnormal emotional development. On this account, we find it difficult to understand this teaching in its practical commonsense directness.

Some people in America may complain about cold weather, but they probably would change their minds if they lived for awhile in northern Siberia. It is so cold up there that a glassful of water thrown high in the air will ring down in glassy crystals of ice. Birds have been known to freeze in the air while flying and to drop to the ground like stones. Ice becomes so hard that an axe rebounds from it, and live trees so hard that sparks will fly from an axe when one chops into the wood.

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## ABSENT TREATMENT

(Concluded from page 10.)

thoughts had done for him, and he pulled through all right.

To show you that there is power in prayer, I will tell you of my own experience. An insane man shot at me and as I jumped behind a post, he hit me in the calf of my left leg and broke it below the knee. I fell but jumped up and stood on the broken leg and broke it at the ankle. The ball had hit the center of the large bone and shattered it just like lightning would splinter a tree.

Six days after it was injured blood poison set in and the surgeon told me he would have to take my leg off that night. I got him to wait until morning. That evening at 8 o'clock I asked Mrs. Crone to call my father, who lived 130 miles east of Nevada, and tell him to save my leg. I went to sleep at 9 o'clock and waked up the next morning without any inflammation in my leg. In two months from that time I was able to walk on it and it has caused me no trouble since. And that happened the day war was declared with Germany. That experience proved to me beyond doubt that thought and prayer can cure any disease that befalls the human family, where there is such faith as I had in my father's prayers.

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## WELTMER'S MAGAZINE

### PRACTICE OF PROSPERITY

(Concluded from page 17)

Management is essentially a matter of organization, a matter of knowing what you have to work with, what you can do with it, what you want to do with it, how to do it, and the development of the habits of action that will put your purpose and your knowledge into proper use.

Probably the most important single factor in the proper use of your resources is a practical and definite objective. Comparatively few people know what they want in life. They have no general plan of life, no general objective. They are on their way but they do not know where they are going and they have so little choice between different destinations that it is a wonder that they ever arrive.

Decide what you want and then organize your life on the basis of your resources and your ability to get it. Don't pick out something that you can't have, but don't be too easily pleased. If you consider the desire of your own heart and if you have any proper knowledge of your abilities, you can safely trust your choice of an objective. If you have difficulty in deciding upon an objective, write for my personality questionnaire and let me help you solve your problems.

If you are not making a success of life stop right now and find out why. You can succeed when you learn to manage your life powers and other natural resources with which God has so richly endowed and so abundantly supplied you.

### HEALTH BUILDING EXERCISE

(Concluded from page 14.)

on either side of the bridge of the nose as high against the brows as possible. Place the finger-tips firmly on the skin and move them in as large circles as possible causing the skin to move over the deeper tissues and bones. After making the circular motion in one place two or three times, move downward a

short distance and repeat. Continue downward to the end of the nose. Be sure that you put spiritual healing power and thought into your fingers and let your healing thought be concentrated deep in the affected tissues of the nose.

Next month we will give further instruction for self-massage. Meanwhile practice these instructions upon occasion. If you have no need to use these particular methods, apply your hands to any part that does need treatment and think the thought that I have given you for the direction of spiritual power to the body through the hands. I am so sure that you will get results that I invite you to report the result of your sincere trials.

### PRACTICAL PHILOSOPHY

(Concluded from page 16.)

The Neo-Platonists found, as do the idealists down to this day, that the effort to get rid of matter by such denial and renaming, leads to philosophical absurdity that requires the most purblind devotion of its followers.

Religion rarely is concerned with truth however. It is really the practical aspect of knowledge, and it never allows truth to interfere with the attainment of its desires. Neo-Platonism proved useful, fruitful, and it has influenced man's philosophy in all the ages that have followed. Men still seek spiritual peace by the methods of Plotinus and to many his ultimate goal of reunion with God is still the goal of religion.

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## PRACTICAL PSYCHOLOGY

(Concluded from page 12.)

motives from an understanding of yourself as inherently, naturally a child of God. When you can, through realization and demonstration, know that you share with all God's children the Divine inheritance of constructive, creative power in manifestation; when you can call yourself with other men, a Child of God and stand on the high place of genuine realization of your natural Divinity, you will derive your motives from the limitless power of the Kingdom of God within. You will dream great dreams and devote your life to their fulfillment. You will think and plan with Divine Wisdom and you will perform with omnipotence. You will follow the example of Jesus, the great Christ, and you will do in your work some of those "greater things" that Jesus prophesied of those who believe.

## USES OF METAPSYCHOLOGY

(Concluded from page 15.)

different viewpoints of metapsychology have some dependable validity and yield some truth, but it is also probable that they are all in some measure wrong, especially as they oppose one another. The important thing for all of us at the present stage of the knowledge of metapsychology, is that we affirm and rest upon the truths of our own understandings, that we recognize the rights of others to their opinions and grant the honesty and probable validity of their conclusions. In other words, let us be tolerant toward others and loyal to truth as we see it.

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## VITALIZING DIET

(Concluded from page 13.)

cream, eggs, milk. Milk is twice as valuable a source of vitamin D as any of the other common foods. However, it is well to note that it has this high value only in the summer time when the cows from which it is derived live in sunny pastures. Cows that stay in the barn the year round and cows in the winter time, or in dark climates, supply very little vitamin D in their milk.

It will be noticed that oils are about the only sources of vitamin D and that it is less supplied by ordinary foods than any of the other vitamins. It is fortunate that sunlight supplements and takes the place of this vitamin. It is also apparent that sunlight is exceedingly important for babies and growing children: It is even more important for babies before birth.

Careful studies of rickets have shown that mothers who are much in the sun-

light before the birth of their babies and while they are nursing them, and who otherwise have an abundant supply of vitamin D in their foods have much stronger babies who are much less liable to rickets, than where sunlight and vitamin D do not influence the prenatal existence and early infancy and childhood.

The moral of this lesson is easily found: Get as much sunshine as possible; drink milk; eat cheese and cow's butter; make liver an important part of your meat diet. If there is any suspicion that these sources of vitamin D are not supplying enough of this necessary element in your diet, or the diet of the children, supplement it with some special aid, as cod liver oil. See that you have vitamin D for the sake of building a better body and not because you fear the consequences of this deficiency. Make your diet part of a broad constructive program.

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