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NOVEMBER, 1934

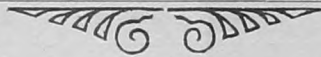
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# Weltmer's Magazine of Prosperity

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## *Leading Lessons in This Issue*

NO ABSENCE IN ABSENT TREATMENT  
HEALING WITHOUT FAITH  
AUTOSUGGESTION IN HEALING  
FROM THE KINGDOM WITHIN

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## *Weltmer's Magazine Correspondence School Lessons*

By ERNEST WELTMER

1. Practical Psychology For Every Day — When Egoism is Right
2. Vitalizing Diet For Dynamic Personalities — Eating For Teeth
3. Health-Building Exercises — Magnetic Massage
4. Uses and Dangers of Metapsychology — The Great Lesson
5. Practical Philosophy of The Full Life — The Christian Church
6. Practice of Permanent Prosperity — Self-Management

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***Teaching Physical-Mental-Spiritual Prosperity***

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# Weltmer's Magazine of Prosperity

VOLUME 15

NOVEMBER, 1934

NUMBER 7

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

## IN THIS NUMBER

	Page
No Absence in Absent Treatment, Ernest Weltmer .....	3
Healing Without Faith, J. O. Crone .....	6
Autosuggestion in Healing, Sidney A. Weltmer .....	7
From the Kingdom Within, Mildred Wattles Hanford .....	9
WELTMER'S MAGAZINE SCHOOL .....	10
When Egoism is Right .....	11
Eating Right For Good Teeth .....	13
Magnetic Massage .....	15
The Great Lesson of Metapsychology .....	17
Neo-Platonism and the Christian Church .....	19
Self-Management .....	21
By The Way .....	23
Questions and Answers .....	24

## A Word from the Editor

We have had many responses from the readers of Weltmer's Magazine. Many of these responses have brought us new subscribers and renewals of old subscriptions. We are encouraged to feel that the Magazine can be made self-supporting.

You will all soon be thinking about Christmas and Christmas presents. Why not give Weltmer's Magazine subscriptions as Christmas presents? You could hardly choose a better present. For \$1.00 you can give a relative or a friend a present that will last through a whole year, reminding them each month of your love and interest. And the reading of Weltmer's Magazine for one year

will give them life-long benefit. Read our ad on another page and make up your mind now that you are going to give Weltmer's Magazine Christmas presents this year. Let us have your subscriptions as soon as possible. We will get out a special souvenir Christmas number if enough of these gift subscriptions come in.

We want to know what use you are making of the Healing Thoughts that began with October. We are planning to use these thoughts regularly hereafter and we want you to get their full value. If you do not need these treatments for yourself join us in sending out these thoughts to all who do need them.

YOU  
CAN  
HAVE  
HEALTH



YOU  
CAN  
HAVE  
WEALTH

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

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## No Absence in Absent Treatment

By ERNEST WELTMER

The term "Absent Treatment" is incorrect. Absent Treatment and the healing that comes from it are accomplished in the realm of spirit, the creative realm of the Kingdom of God within. In that realm there is no division, no separation; there is perfect unity.

Space and time have no value for the realm of spirit. Where there is no division there is no separation and where there is no separation there is no space. Where there is no space there is no time. Furthermore, spirit is not in space, as God is not in space. Spirit is not a thing; God is not a thing nor even the total of things. Spirit, the manifesting creative principle, the divine dynamic purpose in action, is not from some place to some place else and it is never involved in space and time.

We do not even have to go as far as spirit to find that which is beyond space and time. The least abstract of all the factors involved in Absent Treatment is thought, and thought is not in space and time. You could not say of a thought that it is so long, so wide, and so thick. You could not say of a thought that it is confined in any space or that it has any certain shape. You could as little describe thought by space-and-

time terms as by the terms of weight and measure.

The general term for the factors involved in Absent Treatment is life, and most certainly you would not say that life is determined by space and time. Living things are all located in space and act in time. The manifestations of life are all conditioned by time and space as are the manifestations of thought and spirit and the manifestations of God in existence.

The processes of Absent Treatment also take place in space and time. The healer is in one place and the patient in another; the cause acts from one place and the effect appears in another. Therefore, it is convenient to speak of Absent Treatment as if patient or healer were "absent", as if there were action at a distance or through a connecting medium.

We must not lose sight of the fact however, that this is only a matter of convenience. Objective existence and experience are constantly bound up with and bounded by space and time. We think in the terms of the bodily, personal, and located man, the man of changes, beginnings and endings, the man of time.

## WELTMER'S MAGAZINE

For ordinary purposes the Absent Treatment concept does very well, but we will never reach our greatest conscious control of the forces involved and we will never gain conscious command of the full powers of Absent Treatment so long as we continue to think of its powers and processes in the terms of objective existence.

Man is more powerful as a healer, by any method or form of treatment, when he heals in the consciousness of the employment of spiritual powers by the laws of the Kingdom of God. He must learn to transcend the conditions and limitations of the things of time. He must consciously enter and voluntarily work in the realm of spirit, the realm of creation, the realm of the Kingdom, beyond the limitations of space and time. He must heal in the consciousness of the absolute unity of all spirit, regardless of its manifestations, conscious of the unity of God and man. In that consciousness he speaks with authority that he can never employ in the consciousness of the world of things, separated and united in space and related to one another in time. The power that heals is above space and time. Patient and healer are never separated; they are always one in common thought and purpose.

### HEALING THOUGHTS FOR NOVEMBER

(The following are the daily thoughts used by the Weltmer Healers in giving Absent Treatment during November, 1934. Each day, think the thought for that day when you think of yourself and you will be attuned to the spiritual states and the thoughts of the healers of the Weltmer Staff for that day.)

Thu., Nov. 1—The Father and I are one and from the power and perfection of the Father in His Kingdom of expression in my own being, I draw power to be whole in all ways.

Fri., Nov. 2—I am spiritually one with all mankind; I am one with the divine

perfection of men; I am divided from all imperfections of expression. My thoughts manifest the good that I share with others.

Sat., Nov. 3—Thinking of the power of spirit to fulfill God's creative purpose, I draw on the powers of all men's realizations and I strengthen their resolutions and their powers by mine.

Sun., Nov. 4—Man is one with God, and in God man is one with the spiritual being of all men. I share the good of men without being harmed by the evil they may do.

Mon., Nov. 5—In life-fulfilling work I stimulate and stir to greater power the creative and recreative forces of my being; I promote my healing and my life's fulfillment by constructive thinking.

Tues., Nov. 6—I ask for guidance, knowing that the wisdom of God informs my mind; I ask for healing, knowing that God's creative power and purpose restore me; I ask for strength, knowing that God's omnipotence manifests through me.

Wed., Nov. 7—God's perfect principles, manifesting in all aspects and processes of my life, are never changed and never lacking. I rely upon them now for my perfect healing and my life-fulfilling success.

Thu., Nov. 8—I fill my mind with thoughts of God's perfection; my heart is overflowing with love for all mankind, and in this presence perfect health comes to my body and I become rightly adjusted in all my affairs.

Fri., Nov. 9—I cleanse my heart from all malice, envy, and thoughts of hate. I forgive others as I forgive myself my trespasses against my own good. Now that I am cleansed of all unforgiving thoughts and feelings, God's never-failing love forgives and heals me.

Sat., Nov. 10—In God's Infinite abundance there is no lack, the overflowing fullness of His riches fills me. I am filled with strength; I am filled with

## WELTMER'S MAGAZINE

health; I am filled with power to succeed.

Sun., Nov. 11—God has given to me more than I can need before I need it, love and forgiveness before I sin, healing and strength before I break the laws of health. I claim and I live in demonstration of my divine inheritance.

Mon., Nov. 12—The air I breathe is filled with Life for me; the food I eat is strong with energy for me; the water I drink is rich with qualities that serve me; God has given to me of His Infinite Abundance all that I need for my physical, mental, and spiritual welfare in existence. I claim and live by the abundance of my Divine inheritance.

Tues., Nov. 13—Regardless of what the past may have known and of what others may do, from this day I live by love of my fellowmen and by faith in the laws of God, and I am being made whole in all ways.

Wed., Nov. 14—My Infinite Father's love always waits with open arms to welcome me; my Infinite Father's power is always abundant to fill and strengthen me; my Infinite Father's purpose is always powerful to heal me; I will leave the foreign land of weakness and lack and go home to my Father's house of health and abundance.

Thu., Nov. 15—I free my mind from all doubt and relax my body; I free my heart from all anxiety and enmity and my body is healed; I free my soul from all realization of imperfection and I am exalted in the consciousness of my nearness to my Infinite Father.

Fri., Nov. 16—God's creative purpose makes my body, and it uses and heals my body. God's presence and God's power make me whole and guide me in the ways of right living.

Sat., Nov. 17—In spirit I am one with the Father and the Father with me. There is no separation in spirit and I am not separated from my Infinite source. In this realization I demonstrate health.

Sun., Nov. 18—In my thoughts today

I draw near to God. I seek His perfection in all things and His love in all mankind by loving all things and all men.

Mon., Nov. 19—I draw on the omnipotence of God for power to fulfill my life's responsibilities, and I rely on the justice of God's perfect law to give to me the health that God's will intends for me to enjoy.

Tues., Nov. 20—I think harmonious thoughts by harmonizing myself to the good in all men and by adapting my purposes and activities to those around me. I deal with mankind in love and forbearance in the life that these relations enable me to live.

Wed., Nov. 21—The life that warms my body is the life of God's manifestation in my body; it makes my tissues strong and healthy; it gives my organs perfect functions; it makes me in every way whole.

Thu., Nov. 22—When I look out through the eyes that God's wisdom has given me, a child of God looks out through my eyes, with God's power to make my eyes perfect; when I listen with my ears, God's child listens with the power to make my ears sensitive and strong. In all the ways of my life God's will and creative power manifest with ample power to make all manifestation normal, I am being healed.

Fri., Nov. 23—I lift my eyes from the shadows of departing night to the glories of the breaking dawn. I lift my heart from the night of doubt and fear to the breaking dawn of wisdom, courage, and serene faith that God's power and God's law, and God's wise loving guidance will protect and lighten my ways. I am being made whole.

Sat., Nov. 24—I live the years one moment at a time, and through all the experiences of life, I have only one experience at a time. I bring the power of a child of God to the moulding and forming of each moment's experience and I can make any minute of my life

(Concluded on page 27.)

# Healing Without Faith

By J. O. CRONE

The Weltmer method of healing will cure people even if they do not have any faith at all. As a rule, those who come here have tried every other method without any help; they are thoroughly disgusted and have no faith in anything. So, it is up to me to say and do something to get them to give me a trial. It certainly takes thinking, sometimes. The following stories will show you that this treatment works even when everything else has failed and when the patient no longer believes in anything.

A lady from Tipton, Missouri brought her brother here against his will. She brought him back to my treatment room. He wouldn't sit down. He said he had no faith in my treatment. Finally, I got him to listen to me, and he consented to let me give him a treatment. I succeeded in getting him quiet and thoroughly relaxed, and gave him a good treatment.

After the treatment he was still determined to go home at 9 o'clock that evening. I gave him a good talk and told him that the next time I saw him he would be a well man, and for him to go on home now. Three months after that I was in Tipton. I met this man on the street. He shook hands with me and said, "I'm a well man. You started me on the road to recovery without any faith or help from me."

A traveling salesman came here from Kansas. On the way down the hall to the treatment room, he turned and said to me, "I have no faith in this treat-

ment, or confidence in you." He seemed to be aggravated and cross.

I asked, "Why did you come here?"

"My wife made me come," he replied.

I told him to take off his coat and vest and get on the table, and that I would make his wife proud of him when he got home. In three weeks that man returned home strong and well and happy. He has faith now for he wrote to his brother who lives up in Iowa to come down here for treatment. His brother came and he also was cured of a bad case of nervous trouble.

Two sisters brought another sister here against her will, who had no faith in anything. It took all three of us three days to persuade her to take treatments. After three months treatment, she returned home well on the way to perfect recovery. I often hear from this patient thanking me for giving her health when she had no faith in my treatment.

A patient came to the Institute a few years ago, who, when I asked him where he was from, replied, "I just came from that other humbug treatment called Osteopathy."

"This may be a humbug too," I replied, "but this treatment is going to cure you." After six weeks treatment he returned home a well man.

A man from Tennessee brought his wife here, a nervous wreck. She had no faith in anything. She didn't want to get well. She wanted to die. She was

(Concluded on page 29.)



J. O. Crone

# The Essentials of the Weltmer Philosophy of Abundant Living

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

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## AUTOSUGGESTION IN HEALING

It is man's own mind that heals him. Right thoughts and suggestions may be given him but unless, as said in the previous article, man makes these thoughts and suggestions his own, his recovery cannot be obtained. However, in the acceptance of the thought and suggestion, man must realize these two cardinal truths:—

**NO ONE CAN THINK ANYONE'S THOUGHTS BUT HIS OWN.**

**NO ONE CAN DO ANYONE'S WORK BUT HIS OWN.**

Man is a free and independent being and no thought means anything to him until he has made it his own. No suggestion ever becomes effective until the individual recognizes it as his own. Then it becomes an autosuggestion.

"Auto" means self and "suggestion" is any influence from within or without that causes the mind to act. Autosuggestion, then, is self-suggestion, which is a determination that begins and ends in the mind of the person who acts upon the suggestion. All autosuggestions begin with "I".

To be effective, an autosuggestion must not be changed. Every thought that is allowed to come into a person's mind and causes him to form a belief, if that belief is allowed to remain undisturbed will form itself into a determination. Finally it will work itself out into completeness according to the nature of the belief. There are two forms of autosuggestion; (1) autosuggestion that is based upon what one believes, inspired by one's desires to

know; (2) autosuggestion based upon what one knows, inspired by one's desire to serve.

For a person to hold an autosuggestion simply because he believes a thing to be true is dangerous practice. He must **know** it to be true before he makes it a source of autosuggestion.

The power of an autosuggestion depends upon whether the thought in the suggestion is right or wrong. Wrong thought hinders man from receiving the right thought and impoverishes the mind. The right thought or autosuggestion is in the "I am" part of man and depends upon the outward man for its development. What the outer man believes is what governs the development or the retardation of the power that lies within to make his life successful and healthy.

All autosuggestions have their basis in sincerity, in being one's self. Autosuggestions of strength, health, encouragement, hope, purpose, and determination are suggestions that are powerful and helpful to a person, and make him a channel for the dissemination of powerful life influences if he will make himself receptive to such thoughts.

In applying autosuggestion for healing, a strong autosuggestion is given whenever a person makes up his mind that he is going to get well. The day he makes that decision, his cure begins. He may feel as if everything is against his recovery, but so long as he does not change the determination to be well, he

## WELTMER'S MAGAZINE

attracts to himself that which will build up his body into perfect health.

"I can" is the strongest auto-suggestion that a man can make. In accepting this statement man trusts the divine law. Job trusted this law which he believed to be the greatest power in the world. Jesus trusted this law, and brought into manifestation the divine power which it controls. Those who heard it and studied His teaching on the subject of healing and of how to approach God, began to comprehend man's Source of Being. Jesus claimed that His consciousness of His origin made Him able to act as a child of God and He told the people that if they could comprehend the same consciousness that He had they, too, would know themselves as sons of God. Then, they, too, would be able to agree, and Jesus' statement, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven", (Matt. 18:19), would work for them. That is a clear statement telling what to do, how to do it, and what the result of such doing will be.

There is within each human soul the power to overcome anything that affects his body and it is intended that every person should have health. A person should not think one thought which if it reached another human soul, would create a disturbance in that soul. What he gives is what he receives. If he believes that a disease of his body can be healed, he will work with the faith that brings results. And his thoughts will bless any others who may be affected by them.

For man to believe in his inability to do a thing gives an autosuggestion that makes achievement impossible. To believe that he cannot recover from ill-

ness is to issue his own death sentence, because man is constantly traveling in the direction of the fulfillment of his beliefs. He is by his own thought either building or destroying things about him according to the thoughts that originate in his mind.

When a person believes what another has said he adopts that thought. If he acts upon it, it is because of an auto-suggestion. He must be careful what thoughts he accepts from others.

Autosuggestions of hope and courage carry with them the accumulated powers of all the constructive forces of the universe. As results of these suggestions man will begin to unfold and utilize the faculties of his real self and acquire unlimited power in the field of accomplishment. And one success leads to another, providing he acts along the line of his hopes.

Any autosuggestion that brings health has in it the element of faith which in our philosophy is called confidence, trust. Faith, to me, does not mean resting with assurance upon the truth of the thing, but it is the actual, active process of doing a thing. Faith and confidence are synonymous. Trust is nothing more than determining upon a course of action that results in finishing a thing, leaving it finished and never referring to it again.

Let all thoughts from which the ruling autosuggestions of your life arise be thoughts of good and desirable things, thoughts of health, of life, and of worthy achievement; believe in your good, your powers, and your divine rightness; live and work in the faith that brings you into harmony with God's love and keeps you steadfast in God's perfect way, and you will be well and successful and happy in demonstration of the living Kingdom of God within.



# From the Kingdom Within

By MILDRED WATTLES HANFORD

Much has been said for and against Correspondence Courses. Many people think that no benefit can be gained by such study, that personal contact with the teacher is necessary. Personal experience with a number of Correspondence Courses has led me to think otherwise.

I have found in all my school work, both in personal courses and in Correspondence Course study, that a student's ability and efforts finally determine the result. In Correspondence Courses the benefit that the student gains is limited by his own abilities and his willingness to work.

The conditions that make the study of Correspondence Courses satisfactory or unsatisfactory are deeper than contact or lack of contact with teachers and even the excellence of the course. The conditions are as deep as the student's nature. I have found that my teachers, who have always seemed to me to be very proficient ones, have depended upon and have made me depend upon, the powers of my own nature. I might even say that they have been successful in the degree that they have made me depend upon myself and bring out my own powers from within.

Everything that man has comes from within himself. The desire, motive, and development come from within himself. If man could only realize this he would find that he has the power to do all that he wishes to do, the money that he needs, the energy to accomplish his ends, the understanding of his work. All that he needs comes from within himself when he relies upon his real self.

In order to accomplish any desire, a person must be ready and willing to accept any suggestion or thought that may come his way that will lead him to his goal. However, he must not feel that because he has accepted another's suggestion that its power has not come

from within himself. If his mind accepts it wholly, or even partly, he has accepted the thought from within himself.

Only he can make the decision and act upon it—no one else can think for him. "You can lead a horse to water but you can't make him drink," translated means, "You can plant a suggestion in the mind of another but you can't make him act upon it."

So, no man need feel when he is seeking help from other sources than his own self, that he is not acting entirely by his own choice—he is, for only from within him comes the power to choose and to make intelligent use of the knowledge he gains. The thought he finally acts upon will be his own thought.

A woman with artistic talent was offered by her father the chance to perfect her talent in an art school, but the suggestion was not taken by her and she refused the offer. Within herself was the power to accept or refuse; no compulsion was exerted; she was left free to make her own decision—and the decision expressed only herself.

Too often, people make excuses that they are forced to do as they do. Their employer demands it; their family needs them; their work demands entire exclusion of other interests; various are the reasons given, but in the final analysis the decision to profit or loss comes from within themselves; they decide for themselves. The responsibility is always their own.

One woman spent many years after her mother's death, taking care of her family to the exclusion of all other interests. She dabbled with music, painting, writing, but today she realizes that she has not expressed herself creatively as she might have done. She feels that she did not have the time in earlier life to put into developing her talents along with her work. She feels that she was

(Concluded on page 26)

# WELTMER'S MAGAZINE OF PROSPERITY Correspondence School

In each issue of Weltmer's Magazine of Prosperity are lessons of all the six courses offered by Weltmer's Magazine School. Each lesson is complete in itself and capable of immediate practical application, yet also a proper part of an orderly course of instruction. The regular study of these lessons will give a thorough practical knowledge of their subjects.

Study Groups may use these lessons for weekly meetings. The six monthly lessons will supply texts for four courses, with an occasional review lesson, or five courses with weekly lessons. Weltmer's Magazine School supplies the printed texts without cost to the groups except for the Magazine subscriptions. A well balanced course can be selected from these six subjects. Each student will have a fresh text each week, a modern, up-to-date text. With an inspiring leader, such a course of study should be of the greatest value.

I will assist leaders of groups in laying out the courses, in preparing quizzes, and in the selection of supplementary material when that proves desirable.

I will gladly answer questions about the lessons. Such questions as can be answered in Weltmer's Magazine will be printed for the benefit of all our readers. In any case, questions will be

answered also by letter. Let me know if there is anything in these lessons that you do not understand.

If some of our readers wish to take supplementary instruction in these subjects, with work-sheets and corrections of papers, as in regular correspondence course instruction, I will make arrangements for such personal instruction. In some ways such personal help may be very useful, but in all cases, regardless of the methods employed, your study and application of the principles of the lessons determine their value to you.

Study these lessons until you know what I mean. Then apply them, try them out in your own experience, until you know what they mean to you. They are all capable of application. Even the philosophy lessons are practical. Apply them in the realm of your philosophical thinking—and do not imagine that you do not do philosophical thinking. For instance, in this month's lesson I tell you that human nature in contact with environment produces all human institutions. Put that to the test in your own mind and see whether I am right. Try philosophical principles on all your prejudices.

Study till you understand me — test by practical application, till you know truth.

ERNEST WELTMER

# Practical Psychology For Every Day

## WHEN EGOISM IS RIGHT

In the October lesson we studied the better motive, the motive drawn from the consciousness of the Kingdom of God within. We found our best example in Jesus and lesser examples in other great men who believed so much in themselves that they could stand against the whole world for the sake of their beliefs. These were egoists and their philosophy of life was a thoroughgoing egoism.

It is impossible for any man to achieve much without sublime confidence in himself, in his own judgment, in the correctness of his opinions, in his own worthwhileness. And yet, some of the most obnoxious people we know are the blatant egotists who constantly advertise their own importance and set up their opinions against all others on every possible occasion.

I heard a boy last summer express his opinion of a case that had that day been tried by a jury and a judge in our circuit court, an opinion that contradicted the verdict of the court, but which was expressed without any doubt of its correctness and with profound contempt for the jury and judge that could disagree with him. He had not attended the trial, had formed his opinion from newspaper accounts and neighborhood gossip; he was an immature schoolboy incompetent to decide such matters, but his decision was final and spoken in uncompromising terms. By mere chance, a lawyer and an expert witness in the case were in the group. That made no difference to the boy. He knew that he was right; because he did not know enough about it to know that he could be wrong.

I have seen similar displays of ignorant egotism time after time in dealing with the patients in a Sanitarium. Most of our cases are chronic; they have had many conflicting diagnoses and frequently they are exceedingly difficult to diagnose. Some-

times we do not attempt a final diagnosis. Though good diagnosticians and the expert members of our staff have failed to reach a decision in some obscure case, we may be sure that some of our other patients or visitors will soon diagnose the case with final certainty and with absolute assurance.

Egotists of this class are very different from the sublime egoists who are the light-bearers of progress. They are of the class against whom I warned my children one day when we were fossil hunting. Pierre found a large flint and brought it to me to break open. I happened to hit the flint in just the right way to cause it to split into two almost equal parts that opened like the leaves of a book. On one leaf were the forms of several beautiful shells, on the other leaf the impressions of their forms. We opened and closed the book several times and then, I said to the children:

"This is a book that God wrote. We can't read it. If we could read it we would find much of inspiring history written here. Until we can read this book that we know that God wrote, until we can read the book of nature everywhere around us and understand what God has written there, we will not quarrel with man about the meanings of the books that men write claiming that God writes through them. And we are not to allow ourselves to be much influenced by what men say about God when they cannot read the book that we know He wrote."

The adolescent, of every age, believes in his judgments because they are so simple, so clear, and because they are all that he knows about the matters with which he deals. What he sees is truth to him and since he sees only one thing and only one side of that, he does not know that it is possible to be wrong and his judgments are bound to seem right to him. It is only the very ignorant who

can be sure of any judgment about most matters. The egotism of the immature, the uninformed, the egotism of the thoughtless is obnoxious. And the faith born of ignorance is usually wrong.

Egoism is right only when it rests on a deep understanding and a broad view of its subject. Jesus believed in himself because he knew his great self. He was wise above all men of His time. We find Him meeting the learned men of the temples on common ground, when He was still a boy. It is not unreasonable to believe the often expressed theory that He studied with the Masters of His time during the years of which the Bible gives no record. His was not the blind faith of ignorance and bigotry; it was the enlightened faith of sublime understanding.

When Spinoza, Descartes, Plato, Socrates, and all the other members of that illustrious host who have endured persecution by the orthodox of their time for the sake of their faith, stood out against the world and even died for their belief in their own opinions, they were moved by judgments resting upon the understanding and realization of mature mental development. Theirs was wholesome egoism.

When you find the Kingdom of God within you, and know that your judgments are based upon understanding and genuine realization, then you must be egoistic enough to hold to your opinions and to live by your judgments although the whole world condemns you for it. You follow a host of illustrious examples when you take such a course. You prove your manhood, and even though you may be wrong, you win the respect of your enemies and you earn and keep your own respect.

What good could come from the discovery of the Kingdom of God within and from the highest degree of spiritual and mental illumination if you could be

talked out of your judgments, could be made to deny your vision by any fanatic that you might meet? Better that you have no vision, better that you live in benighted ignorance and single opinion, than that you have the most enlightened vision and the deepest understanding without self-confidence, faith, courage, and manhood to stand up for what you know.

The Kingdom of God within involves men in tremendous responsibilities. We might very well deny a kingdom of earth; we might refuse to be ruled by some passing fancy, born of worldly circumstances, but we can not so easily refuse to be guided by Divine Wisdom and the command of spiritual illumination. In fact, without manhood to live up to the high responsibilities and duties of Divinity, it is probably impossible for us ever to see beyond the veil of earthly interests and limitations.

God so guards the secret chambers of spiritual being that trickery and unworthiness rarely pass the first door of the temple. Many a coward imagines that he is living in the inner chambers of the temple who has never passed the outer door. He deceives himself by his wish and sets himself upon a high place to proclaim to the world his superiority to those who have really entered the secret place to commune with the Infinite.

Those who have learned to live consciously in the Kingdom of God, are never vainglorious and are never offensive with their egoism. They are sublime egoists because they share their faith in themselves with an equal faith in all mankind, and claim for themselves nothing that they do not claim for other men. They are honorable men; they are strong men; they are brave men; they are men who believe in mankind and therefore, believe in themselves, because they have learned to know that they are children of God.

# Vitalizing Diet for Dynamic Personality

## EATING RIGHT FOR GOOD TEETH

Among the structures of the body most important in their direct and indirect influence upon personality, are the teeth. Beautiful, well-arranged, clean, strong, teeth complete the beauty of the woman's face, the appearance of the well-groomed man. Healthy teeth protect the body against a score or more of diseases that can enter through bad teeth. Efficient teeth prepare the food for chemical digestion in the mouth and stomach. The teeth in many ways profoundly influence the personality.

The teeth are not lifeless inorganic plugs of bony material set into sockets in the jaw; they are alive and subject to influences that affect living tissues from the beginning of their development early in embryonic life to their death upon removal from the body, or following the death of the whole body. A dead tooth is as truly a foreign body as though it had been made outside the body and plugged into a socket in the jaw. A normal tooth is a living part of the body, with a blood circulation, a nerve supply, and it is dependent on normal nutrition regardless of its age. It is believed by most authorities that the conditions affecting the tooth development and nutrition are the most important conditions that bear upon its health.

Every bit of the tooth, even the enamel, is normally supplied with blood and secretions from the blood, as are the other living tissues. The mineral matters of the tooth are deposited by the living tooth cells which take their materials from the nutritive fluids, the blood and lymph of the tooth circulation. Not only are these minerals deposited by the cells but they can even be removed by these cells and restored to the blood, with the consequent weakening of the tooth structure. This

is what happens to the mother during pregnancy, when her blood does not supply enough lime and phosphorus to the embryo for its needs in making the bones and teeth. The mother's teeth and bones are robbed of their minerals for the sake of the child, whose needs take precedence during its development. This process of robbing the mother's teeth and bones may continue during the nursing period if her milk is lacking in the minerals needed by the child and its supplementary diet does not supply the lacking lime and phosphorus. The ancient saying, "A tooth for every child" is correct, except that statistical studies have proved that often it should be, "Two or more teeth for every child."

For many years we were taught to believe in the importance of mouth hygiene. The Amos 'n Andy program fixed in our minds the slogan, "Brush your teeth twice a day, and see your dentist twice a year." A dozen makers of tooth brushes and tooth cleaners fostered the proposition that, "Clean teeth never decay." People brushed their teeth twice a day and visited their dentist twice a year and kept their teeth clean and yet their teeth decayed, while others who wouldn't know how to use a tooth brush if they had one, and who had never been near a dentist lived and died with perfect teeth. The early Indians, the Eskimo, the Igorots, and many other primitive tribes had teeth almost 100% perfect while over 90% of the American people have decayed teeth and we look askance at anyone who says that he has never had a decayed tooth and does not know what toothache feels like. There is evidently something wrong with our slogans.

I believe that McCollum, Mellanby, Marriott, and a host of other modern investigators have found out what is

wrong. They have found that the chief, and possibly the only final, cause of faulty development of the jaws, faulty teeth, badly arranged teeth, and teeth that decay, is deficiency in the diet of the pregnant and nursing mother and later the diet of the individual.

The bones and the teeth are made chiefly of calcium and phosphorus. Blood also depends upon a certain percentage of calcium in clotting. Calcium is necessary to the health of the muscles and nerves. Apparently the nobler tissues, that is, the tissues that are most active, are supported at the expense of the less vital ones if there is calcium deficiency.

We have noted that when both the mother and the unborn child are being fed from her blood stream, the child is fed first, and if either suffers from dietary deficiencies, it is the mother who suffers most. Cases have been observed in which the mother's diet was deficient to an extent that was dangerous to her but without apparent effect upon the child. Apparently therefore, when there is deficiency in the supply of calcium and phosphorus or in the ability of the tissues to use these minerals, the bones and the teeth of the mother suffer most. But the bones and the teeth of the developing embryo may suffer also for the protection of the other tissues which need these substances.

There may be plenty of calcium and phosphorus in the diet and yet a condition of calcium and phosphorus starvation may exist because of lack of something that enables the body to use these materials. This "calcium activator" is vitamin D. In the absence or deficiency of vitamin D, calcium and phosphorus cannot be used for the building of bones and teeth. It is believed that lack of calcium or calcium and vitamin D or vitamin D alone, in the blood during prenatal development and post-natal life is to blame for deficient development and health of the

teeth and other bodily structures. Statistical studies of humans, experiments on animals, and chemical studies of medical treatment of expectant mothers and their children confirm this opinion and lead us to hope that the time may come when by proper diets, all children will have healthy, beautiful, useful teeth that will resist decay and last throughout life without artificial repair work, and bones and muscles that will serve them well.

As we learned in the October lesson, whole wheat bread, liver, butter, cream cheese, cream, eggs and milk in the summer are the best natural sources of vitamin D, milk being the best of all. This is a comparatively restricted list. It is probable that small amounts of vitamin D are supplied by other natural foods, but most of the foods that civilized man enjoys are so refined that their natural vitamins are largely lost. Those primitive people who live on uncooked natural diets are noted for their fine teeth, while those who live on refined and vitamin-D-deficient foods are equally noted for their bad teeth.

One author says that two eggs a day ordinarily supply enough vitamin D to promote health. Three glasses of milk are supposed to give enough of this vitamin unless there is some special need. The pregnant mother needs much more than the ordinary diet affords. The child with rickets should have a very great supply, and it is probable that the child or adult with decaying teeth will need to have a considerable increase in the vitamin D supplied by the diet in order to check the disease processes.

In any case where there is a tendency to tooth decay in pregnancy, or any suggestion of rickets, a physician or other practitioner who understands the diet for dental health should be consulted. A modern physician or dentist, osteopath, or dietician will add cod liver oil or better still, viosterol to the

(Concluded on page 31)

# Health Building Exercise

## MAGNETIC MASSAGE

To spiritualize massage requires more training and a more highly developed consciousness than many can practically attain. The pressure of life is too great on most people for them to develop a high degree of spiritual consciousness.

I might say in passing, that that is one of the reasons why the pressure of life is so great and that if they could take time, or had had the childhood training to develop the spiritual consciousness, the pressure of life would not be so great and they would have more time for self-training, for the enjoyment of life, and for the constructive planning of life on a better scale.

While comparatively few attain this practical spiritual consciousness, a great many, possibly even the average, attain a consciousness of magnetism that enables them to use the forces of life in that form, for the benefit of themselves and others through their hands.

The Kingdom of God within is the power and the wisdom by which you live and by which you control the processes and development of your life. You use this self-controlling power in the degree that you are aware of your ability to use it. Ordinarily you do only what you see others do and therefore, know that you can do, or what you, by such imitation or by some impulsive chance, have in the past been able to do. Therefore, ordinarily your powers follow a certain, rather well-beaten path of expression and you usually have the notion that your use of your powers is necessarily limited to this certain range.

Your use of your powers is limited because your consciousness of your ability to use them is limited. When you increase your consciousness of power you increase your ability to consciously use power. Your consciousness of your powers constantly measures the expression of your limitless powers of life. You can control all of the powers and energies of your life. Your spiritual

powers are inherently yours to control and your physical energies are under the control of the spiritual and mental powers.

As a by-product of living, magnetism is produced in your body and expressed, especially through the hands which convey it to others with power to affect their bodies according to your intention and your thought. Some persons produce a great deal of magnetism, others comparatively little. You can convert any of the energies of your life, the energies of your muscles that you are not using, the energies of the glands or that result from the action of their secretions, the energies of the nerves and brain, can be converted into magnetism and discharged through the hands for action upon your own body or the bodies of others as you choose — when you know that you have this power and when you know how to use it.

It is not difficult to tell you how to change your bodily energies into magnetism, but it may be quite difficult for you to learn to do it. On the other hand, it may be very easy for you if you catch the knack of it. Before you read the following instructions, throw out of your mind every notion of these matters that might in any way interfere with your thinking what I tell you to think, and your doing what I tell you to do. Try to read these instructions with perfectly open mind, willing to believe anything that I tell you, at least long enough to give it a trial by putting it to the test of application. If you can read the following instructions with the right attitude of mind, you will be able to do all that I suggest without the careful training that usually is required.

### INSTRUCTIONS FOR MAGNETIC MASSAGE

Think that you can direct the energy of any part of the body in which it is

not being used and that you can concentrate it in your hand to be given out as magnetism. Think that you can do this; think that you are doing this. Feel that you are doing it.

The part from which you are drawing the energy is thoroughly relaxed. It is entirely inactive. It does not need and does not use its excess energies. You can draw all the energy that you desire from that part and it will recuperate plenty of energy for the next demand that you make upon it. It yields its energies to your demands and it obeys your will.

Feel that you have this energy under your control and that you can give it out through your hands, particularly your right or more active hand, with the intention that it shall have a certain effect upon the patient's body, whether that patient be yourself or another. You feel that it will stream out of your hands as an emanation that will give a warm tingling sensation and will awaken the deeper life forces in the tissues that receive it, and that these forces will restore the health of these tissues. It will concentrate in any part of the body that you desire, especially in that part of the body between your hands and in the line of flow of the magnetic current. You can concentrate it at a small point or cause it to spread out over a whole organ or flow over the patient's whole body.

Now, before you have time to think much about this, and to begin arguing with yourself and with me, try it.

In giving magnetic massage, you may combine the magnetic processes as described above with the massage manipulations already described and yet to be described. You may employ any of the methods taught in earlier lessons or you may practice according to the following instructions:—

Put your right hand on the back, at or near the spine, and put the left hand on the other side of the body in such a position that the affected organ or area

lies between the two hands. Move the hands with a firm pressure in a gentle, circling motion that causes the skin to move over the deeper parts and that gives a feeling of bringing the hands into closer contact with the skin. Make this motion eight to ten times with each hand if the pressure and the motion cause no pain. Then, hold the hands still while the magnetism is discharged with penetrating power from the right hand, with the intention of concentrating it at the desired point with a maximum power to bring ease, comfort, and healing. The general rule for the time of application is to keep the hands in that position and continue the magnetic action until the patient is easy or until any other desired result is attained.

Try this: try it until you know that you know what I mean. Try it until you get the feeling of magnetizing and until you realize your power to command your forces and all the energies of your being and your life.

Apply this method to your own body. If you cannot use both hands as I have advised, put your right hand alone over the painful area or the affected organ and give the treatment as I have directed.

You can give magnetic massage in this way with increasing power and effectiveness. You cannot fail if you try, and if you do not try your failure is only yours, it is not a failure of the method. This method has worked for everyone who has learned to use it and it will work for you. Try it!

### THE HEALER'S REWARD

"I cannot find any words that will or can express my gratitude. This is the first time since last December that I have not suffered with that leg. Am so grateful to you for I know it has taken time and prayer to do what you have done in a month. First time in six months could lie on my left side with no pain but I can now." Mrs. H. G. A.



# Uses and Dangers of Metapsychology

## THE GREAT LESSON OF METAPSYCHOLOGY

In one of my classes many years ago, there was one woman who proved that she could reduce her weight by intention, while standing quietly on a platform scale. I bought the scale from the grocer and brought it to the classroom where the experiment was repeated until there could be no doubt of the fact. No other student of that class or of any other class that has followed, has ever been able to duplicate her feat, although many have tried. It was not some trick of the scale; it was some power of her being that made the change in weight.

I have seen, as I think I have mentioned before, and no doubt most of my readers have seen, different persons lifted on the tips of the fingers of children or other experimenters after a certain formula of holding the breath has been complied with, apparently without effort by the lifters or weight in the subject of the experiment. I have seen this done very easily by some of my students, while I have seen others who had studied the problem before they undertook the experiment, who worked for weeks before they learned to do it successfully, without strain.

In one protracted series of experiments with such false levitation, we rigged up a set of scales so that the subject could be weighed while he was being lifted. The lifters felt no weight but the scales showed that they were lifting the subject's full weight, with the addition of the weight of the supporting hammock. The experiment had not reduced the subject's weight but it had apparently increased the experimenter's lifting power.

I have heard many persons say that it is impossible for a person to lift himself by his own boot straps. My student did it to the extent of some ten pounds

of her weight. I have heard many a student who has tried to duplicate her performance comfort himself by saying that it could not be done. So far as I am concerned, she did it. Even though I might never see it done again, I would still know that she did it and that therefore it can be done. In any case of failure, I explain that failure as a personal lack of ability to use some power that at least that one woman possessed, and that presumably everyone else possesses, even though unable to use it.

I have had many groups of students who tried the experiment of false levitation as described above, who tried to excuse their failures by saying that it couldn't be done. When this excuse was sufficiently comforting and the time for training limited, such groups of students have gone home knowing that it is impossible to lift somebody on their fingertips without feeling the weight. Yet most of these groups learned to do the trick if they kept at it long enough and tried hard enough. They might fail for a dozen times and then succeed and ever after have no difficulty in doing what they were at first entirely unable to do.

Presumably, they did not receive any new powers they did not possess in the beginning. Sometimes the attempt is made to explain the differences in their powers by that formula but I for one cannot accept it. I cannot believe that we can receive new powers from any outside source. My experience and study of man convinces me that man is from the beginning potentially everything that he can become. He has from the first all the powers that he can ever express. Education does not give him new powers of understanding; it merely brings into consciousness that which he

## WELTMER'S MAGAZINE

already knows in the absolute and divine mind of Being. The food he eats gives him new energy, but only to be used by organs that are already in existence and by powers that are already his. Without the muscles, not all the energies of the foods he could eat would enable man to move, and without the glands no kind of food or drug could enable him to secrete. Man can get the raw materials from his environment but the powers of life and the ability to use these raw materials belong to the Kingdom of God within that creates, develops, and maintains him in life.

This is true also of the metapsychical powers. When my students learn to lift the subject without effort they merely learn to bring into use powers that they have always possessed, and that they have always used in other ways and to varying degrees.

The motto of the Weltmer Institute has been for many years. "Man can achieve what man can conceive." It is not lack of potential power but lack of ability to use the powers that are native to man that makes the life of the average man average. It is the ability to use in extraordinary cases and to unusual degrees the powers that are common to man that make the extraordinary man extraordinary. I cannot too often repeat this statement. This is the most important lesson that the study of metapsychology teaches. This is the lesson of greatest practical value to the student who is interested in living the fuller life and who finds in metapsychology a means to that end.

Without recourse to tall stories of the Orient and marvels of the seance room, we find in the study of metapsychology ample evidence that there are great powers of being that lie latent in man's nature waiting recognition, and that increased consciousness of the powers in ordinary use would safely increase their effectiveness and value. Truly, "Man can achieve what man can conceive" and man can express the powers

that he can discover and realize as his possessions.

Your attitude of mind toward life and toward your own powers is of the greatest importance in this respect. When powers have value to you only because they are extraordinary and their display attracts attention, the discovery of latent metapsychical power is likely to do you more harm than good. I have seen a great many people harmed by playing with mediumship and trance. I have seen injury come from going into "The Silence" and the study of occultism is often a very dangerous pastime. Metapsychology is often to the thrill-seeker a most dangerous form of amusement and any development that is made on that basis is almost certain to be disastrous in its final results.

The application of your concepts of metapsychology to the practical problems of healing and the awakening of the deeper powers for the meeting of the problems of everyday life is another matter. When metapsychical development gives the healer the power of "Intuitive Diagnosis" and increases his command of the healing forces of the body, mind, and spirit, it is then practical and never harmful. When an acquaintance with metapsychology gives the student an increased respect for his own judgment and his thinking powers and leads him to be more self-confident in meeting the problems of life, it lays the foundation for great achievement and high spiritual development. When metapsychology leads to practical, useful, applications it multiplies man's value to his country, his race, and his God.

Be sure that your interest in metapsychology is a wholesome one, that you are not merely a thrill-seeking dabbler, but that your life is dominated by high principles and a responsible position in society. On this basis you can study metapsychology safely and be sure that it will bring to you good and lasting rewards for your labors and your faith.

# Practical Philosophy of a Full Life

## NEO-PLATONISM AND THE CHRISTIAN CHURCH

As Rogers, in his History of Philosophy, says of early Christianity it, "was, in its inception, not a philosophy but a life. Questions of theory occupied the early disciples but little. Belief in God, and the influence of the personality of Christ in renewing the life of the soul, were the central features of the new religion. The evidence of acceptance with God were the fruits of love, peace, righteousness, and not a belief in any set of doctrines."

Neo-Platonism developed and grew and then was gradually supplanted by Christianity in the centuries of the origin of that religion. The early Christians were not only in conflict with other religions but they were also in conflict inside and outside the church with the current philosophy. Neo-Platonism was the most important system of philosophy of that time and it has left its influence upon Christian doctrine in two ways. First, it has developed and set Christian principles in opposition to Neo-Platonism; second, this philosophy has been absorbed and incorporated into Christianity in some ways.

Nothing human grows alone, whether a human personality, an institution, or a whole society. Human life is always complex, in itself and in its situations. Every personality shows both the primitive nature and the influences of environment on its development. Human nature is like plastic sculptor's clay that owes its nature to the material of which it is composed and its form to the forces that have acted upon it.

Human institutions and societies are like human personalities. They are indeed complex aspects of human personality. Man's religions are the products of the religious aspects of human nature in contact with the environments and life-situations that give them form. A sufficient understanding of human

nature and of the events and conditions under which any religion has developed will fully explain and fully account for that religion.

As I have said in other lessons, religion is not so much concerned with truth as with personal inner satisfactions. Philosophy is primarily concerned with truth. Philosophy may lead to unsatisfactory conclusions or to blank walls of inability to reach conclusions. To the true philosopher, the intellectual satisfaction derived from arriving at logical decisions regardless of their practical values, means more than the personal satisfactions of religion. To the religionist, to reach conclusions that lead nowhere or that interfere with personal success and contentment, means defeat, confusion, and despair.

Greek philosophy had matured before the beginning of the Christian Era through the conflicts between the different schools, and through the logic of the Sophists and Skeptics. The philosophers had been forced to turn from abstract reasoning and the rules of logic as sources of knowledge that are felt to be independent of human judgment and opinion, to the mystical principles of personal revelation through conscious union with deity. Even though by the path of mysticism, they had come back to the personal experiences of man as their source of knowledge, and the ultimate criterion of truth.

The fundamental weakness and difficulty of this position is the lack of any fixed and universal standard. So long as personal experience is accepted as the ultimate basis of truth and opinion, it is impossible to settle on a final and fixed statement. The experiences of men vary and their philosophical perceptions, ideas, and con-

clusions vary accordingly. And who is to say, when they disagree, which opinion shall be accepted?

Philosophy did not satisfy the people of that time more than it satisfies them now. Men who are looking for satisfactions, final answers, refuge from uncertainties and doubts; men who still live in the childish consciousness of need for parental authority and guidance, find philosophy of little value. In the centuries immediately before and after the beginning of the Christian Era, when the state was corrupt and the Christian doctrine of personality was both generally needed and developing in importance, all but the most highly intellectual turned away from philosophy to religion for the answers to the final questions of life.

Religion offered final answers and by accepting in general the Platonic principle of revelation and confining revelation to Jesus and His immediate disciples, the Christian Church offered the best compromise between the personal needs for a dependable authority and the philosophical habits which Greek culture had generally fostered.

Where, in the beginning of the development of Christianity there was little doctrine and much devotion, little theory and a great deal of practice, through the two or three centuries following, theory became more and more important, dogmas and creeds were developed and fixed, and the Church organization and authority became fully developed and consolidated. The breakdown of the political structures of the Roman Empire contributed to this result. The Christian Church became the only dependable, stable institution. It took over many of the functions of the state. It had one powerful God, one definite organization, and one concrete body of doctrine against the weak multiple Gods and conflicting doctrines of Paganism. It was a stable authority among the ruins of the Empire that was breaking up into a number of petty states.

These conditions both strengthened the Church and weakened the religion for which the Church was developed. Eventually the Church became more important than the religion, and heresy and treason came to be almost synonymous.

Human nature, human needs and desires, human history and institutions working together determined the form of the Church, as it has always done with all other developing human institutions.

To many, the institution seems the most important product of these conflicting currents of life. To me, the currents of life themselves are the most important. That conflict of the streams of human interest and life that stirs men to think and forces them into growth made the early centuries of the the Christian Era exceedingly fruitful. When these conflicting tendencies and developments had become crystalized, as they did through the power and authority of the Church organization and the Church Fathers, we will see in our next lesson the sad results in human life and progress.

I have often made occasion to say in these lessons that the answers to the questions of life, the knowledge of the truth are never so important as the questions that cause men to think. Thinking is the important matter, not knowing. Knowledge that satisfies and that allows mankind to come to rest is always dangerous and destructive of the intellectual life. We have today a great opportunity in the political, philosophical, religious, and scientific turmoil that mark these times. The institutions that grow out of these turbulent times, the changes that are made in the institutions that survive, will not be as important as the revival of thinking that is being forced upon mankind.

In every direction we see evidences of change in all man's institutions and ways of dealing with life. We are constantly coming up against obstacles

(Concluded on page 31)

# Practice of Permanent Prosperity

## SELF-MANAGEMENT

Management is primarily a matter of organization, organization and application. The first thing to be organized is the manager. If the manager is not well organized, if he does not know how to lay out and employ his own powers efficiently, his management of the other matters with which he is concerned will be a sorry affair and probably result in confusion and failure.

Self-management requires self-understanding. This does not mean that you have to know everything about the conscious and subconscious mind or that you have to understand the theory of the superconscious and the oversoul. You may not know anything about the solar plexus and the "centers"; you may never have heard of the chakras, and possibly you wouldn't know a soul-color if you were to meet it in the road. This is not the sort of self-knowledge that you must have to make a success of management. Some of the most successful managers would sniff with disdain at all such knowledge of self. So far as they are concerned that sort of "stuff" is all hooley.

The sort of self-knowledge you need is knowledge of what you want enough to work for it, and what you have to get it with.

A large proportion of people never find out what they want and they spend a great deal of their time looking for things they don't want. I have asked a great many people the question, "What do you most wish to do in life?" The answers they give fall into three classes.

(1) a great many people imagine that they want to do some great deed that will win fame and honor and bring perpetual blessings to the world; (They don't know what they want and don't know that they don't know.) (2) A smaller number answer that they don't know just what they want to do, while (3) a still smaller number actually do

know what they want to do in life. When you don't know what you want to do it would take more than Divine Wisdom to manage your life in such a way as to enable you to do it. You can see therefore, that it is necessary for the self-manager to find out what objective he is trying to attain by his management.

The other point of primary importance in self-knowledge is a proper estimate of assets and liabilities, a correct invoice of your resources which you are to manage. I know a girl who used to complain because she was not a boy. Her chosen toys were boy's toys; her preferred interests were suitable only for a boy. She had no proper understanding of herself, her assets and liabilities. Good management of her resources was impossible so long as that viewpoint remained. Later on she became not only reconciled to femininity, but she became proud of her sex and with a proper attitude toward herself soon discovered what she had to work with and soon was managing her resources with results that pleased her.

I know a man who has all his life wished to be known as a fighting, swashbuckling, he-man like his father. His father was six feet, three inches, and weighed 250 lbs. He chewed tobacco, swore like the proverbial trooper, had red hair on the backs of his hands and forearms and a chest that would do honor to a gorilla. He had a jaw like an Italian dictator and a disposition that would fit very well the physical equipment of an English bull dog. He was foreman of a railroad construction gang and mate on a river steamer during the earlier years of the boy's life.

The boy was just the opposite. He had large hazel eyes, curly soft brown hair, his skin was the kind that a certain advertiser widely extol's as the desirable tactile objective of humanity at

## WELTMER'S MAGAZINE

large; his voice was soft and sweet. His greatest natural delight was the handling of silks and satins. He had a natural eye and taste for color and line, and never needed to be taught to appreciate balance and harmony in women's clothes. He always thrilled to romantic music. Even when he was a marine and trying to imitate the struttings of Morgan and Kidd, his step was mincing and dainty. He was hopelessly effeminate and a life-long effort to imitate his father served only to make him ridiculous and to keep him in trouble.

If the effeminate boy had properly estimated his assets and liabilities and then had used good management in the organization and development of his life on the basis of his personal inheritance, he could have attained great success in some proper field. His attempt to do something for which he was entirely unfitted assured his ultimate failure and his bitter disappointment. His failure stands in vivid contrast to the success of another man whose father insisted that he be a lawyer but who became instead a designer of women's clothes, a famous, successful, rich, and happy man.

Find out who you are, what you are, what God has intended for you to do, and then, set about doing that as well as you can.

I have left out an exceedingly important factor. I have said nothing about your desires. You must also desire to be that which you can be. There was no chance to change the effeminate boy's life until his desire changed. He could never be induced to relinquish his childish desire and he could never be made to see that he is beating a butterfly wing against a wall that only a giant's iron-clad fists could hope to break down.

Some desires are trustworthy and you can follow them through all the bogs of weakness and all the jungles of difficulty, knowing that they will lead you at last to the land of your heart's

desire. These are the desires that spring naturally from your own powers and characteristics. They are the desires of your heart, the desires that belong to you and that correctly interpret your life. If you can know that your desires are yours and that they have not originated in the suggestions, demands, or training of others, nor in the attempt to imitate someone whom you admire, you can be pretty sure that you have the power to achieve your desires and you can set out to manage your life to make everything count to that end.

If you have no definite desire to do things—please note that I have not said anything about desires to have things; those are childish wishes that have no proper place in a serious lesson of this kind—then your first problem may be to build up your necessary desires. Maybe you need to find out why you are lacking in these desires and to change the conditions that lead to that lack.

I am taking for granted that you really do want to make something out of your life. Possibly it is not absolutely necessary for you to make something out of yourself. I have seen a lot of girls that felt that just being their pretty, otherwise useless selves was all that was necessary. Their mothers and fathers and a lot of sappy boys of whom sometimes I was one, seemed to think so, too. I have seen a lot of boys who had the same notion with probably less excuse. I have also noticed as the years went on that most of these girls and boys came to understand that life requires something more than ornamental youthfulness and ability to please. And some found themselves suddenly dumped out into the world without much preparation for meeting the hardships and the enemies they found there.

I am convinced that we are all of us in the world for some purpose and that there is something that we must do or

(Concluded on page 29)

# BY THE WAY

I have a letter today from Healer Meunier in which he tells about one of his cases. He writes: — "Here is a peculiar case. A lady, 46 years of age had such heavy pressure in head causing chronic headache. This lady weighs 230. Never known to perspire—body always dry.

Through suggestion and passing of my hands within one and one-half feet from her body, three times, within one minute her entire body was wet, sweat came out profusely—**immediately** her headache and kidney troubled vanished. Two months since, she is cured."

We are only beginning to glimpse the powers and possibilities of the spiritual realm of healing. Healer Meunier also tells of a case in which two years ago he relieved epilepsy, in a single treatment after all the doctors had failed to relieve it. He lately visited the family and they tell him the boy has never had an attack since that single treatment.

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The papers have lately made a great deal of fuss over the case of a little boy down South whose parents objected to his having a doctor's attention when the boy's leg was injured and infected. The doctors forced them to accept a doctor's attention. The boy was to have his leg amputated, according to the newspaper stories, but it got well without amputation. The doctors claim the credit and the parents give the credit to God to whom they prayed.

For my part, I think they are both right. I think the doctors should be given a chance to do what they can, but I think anyone is very foolish in this day and age who imagines that everything is done that can be done when the doctors fail to relieve a patient. For almost a half century we have been treating the sick who come to us, usually, after medical science has failed to relieve them of anything but their money. After they are broke and hopeless and have been told that they

can never be well they come to us. In a large percentage of cases, we have been able to put them back on the way to health.

I have seen so many "incurable" cases cured that when I hear of practitioners of any method of treatment presuming to claim final authority and trying to assume control over the welfare of the public, it gets my dander up and I feel like telling these all-wise guys a few things for the good of their souls. I hardly ever do it because I have found, long ago, that I waste my energy when I try to tell that class anything they don't wish to hear, but at any rate I let off some steam and feel better in consequence.

\* \* \* \*

I have had several replies to my request in the September number for expressions of opinion. The following was particularly comforting, and of course most pleasing to Miss Hanford. "Why let it bother you if you Magazine doesn't get out monthly? Who cares? When it does come, it's worth more than the waiting for it. Nothing in Weltmer's ever grows stale, and all is coordinated—which reminds me: 'The Healing Power is Sufficient' merits profound thanks and admiration, for stressing the relativity of the various and often times misleading and confusing terms used. By its very regime you have strengthened the message in each approach.

"I wonder if others, besides myself, wouldn't enjoy seeing a photograph of Mildred Wattles Hanford. (That's because I like her, and presume that others do also.) May we? Thanks, in advance."

Miss Hanford's articles and her work with Sidney A. Weltmer's articles have been very favorably received. Some day she may relent and let her picture be published, but she happens to be one of those persons who does not like to see

(Concluded on page 28)

# Questions and Answers

**Question:** "Did S. A. Weltmer consider agreement between two or more minds as the key to the Kingdom of Heaven?"

**Answer:** In a way, I might say, yes, but on the other hand, I could as truly say, no. It would depend on just what is meant by the Kingdom of Heaven and whether agreement is regarded as a key to the Kingdom in an exclusive way.

The Kingdom of Heaven is the spiritual realm of power and possibility in man's own deeper nature. Man lives always to some degree in the Kingdom of Heaven, even though consciously he lives only in the kingdom of earth. Anything that will increase man's confidence in himself and enable him to use more of his deeper powers is a key to the Kingdom of Heaven.

The real key is faith in man that leads to wider recognition of God and more steadfast faith in God. Agreement unites at least two persons who are in themselves harmonious and who are also in harmony with one another. There is a tremendous and apparently a mystical power in such harmony, agreement. We find a general recognition of this fact, as in the slogans, "In union there is strength," "One and God are a majority," "United we stand," and so on. Agreement increases power by more than addition. Where two agree they have power that is greater than their combined powers. Their power is increased by multiplication rather than by addition.

When agreement is on the basis of the recognition of mystical principles of Divine manifestation in man, its powers are apparently limitless. I have known of happenings in the treatment of the sick and in helping people to adjust their affairs that cannot be explained on any so-called rational basis. Many of these happenings are so unacceptable to orthodox understanding that not even the facts are acceptable.

The chief difficulty comes from our limitations of human powers and possibilities. Jesus taught that the Kingdom of God is within. All philosophers of true vision have expressed this fundamental truth. Our common experience and the scientific study of man prove that this is true. The common cowardice and childishness of mankind however, will not let us accept such a truth for we cannot accept the responsibilities that it entails.

We put the Kingdom of God off beyond the clouds somewhere. We dispossess the Creator and build out of the ruins of ancient temples new temples of ritualism which we try to make exclusive means for communication with our exiled God. Living in the consciousness of the nature and limitations of the world, and knowing ourselves only as parts of the world, our consciousness and concept of ourselves measure and limit our living.

The Kingdom of God within can be described by no less inclusive terms. And it is the Kingdom of God at hand, constantly entered and lived in by any person who accepts the living Christ within. It is not reached by dying, but by living. Jesus showed us the way but His interpreters have obscured that way for the sake of their organizations, because the way that Jesus taught weakens and even destroys its own organizations, and because very rarely indeed does any man escape the dwarfing infantilistic influences of childhood-training and habit-formation.

Belief, belief in one's self and the ever-living, indwelling God was to S. A. Weltmer the key to the Kingdom of God within.

**Question:** "Here is my idea of Psychology. Our sub-conscious mind is possessed of all-wisdom and power. Now Auto-suggestion is the master key. Now then if I have any perplexing problems, I can auto-suggest my sub-mind to



solve it for me or any unknown thing fit to be known to others.

"My sub-mind, so-called, can reach out and bring back so to speak the desired information by auto-suggestion and when more developed people call them mediums this is my idea.

"Now I do not get it out of any book but perhaps my sub-mind has carefully read all your letters to me. If this is not a master key to all things, why not?

"It is a very logical theory. If this theory holds and I believe it does, we can heal, be a medium, have a winning personality, become clever, and have Divine Guidance. How about it? The Kingdom within?"

**Answer:** Your idea of psychology is a very good one. The only difficulty is that it does not reach far enough to take in that something more than mind. Mind is the directing power, the organization of the laws of nature which control all natural processes. There is something more than mind; as we see it in life we call it spirit and as we see it beyond man we call it God. When perfect harmony or agreement exists in all our expressions and especially when there is agreement between minds, this power is brought into fullest action.

#### HOW THE BODY RESPONDS

Organs of the body may not understand the words you say but they do understand every mood and every moan and every complaint and they accept your moods and complaints as true, and act accordingly. When you worry they are confused; when you complain they falter; when you become sorry for yourself they stop trying. Now that you are not worrying so much and that you are going to quit worrying entirely, you will get well and you will in all ways show that you are truly a Child of God.

—Excerpt from a letter to a patient.  
E. W.

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WOULD YOU be interested in lectures by me in one of the following cities at the dates suggested? If you live in one of these places or have friends there, or if you are equipped to cooperate with me, write to me now. If I am to make such a lecture trip next summer, I must begin planning for it now.

Ft. Worth—June 2-8  
Houston—June 9-15  
San Antonio—June 16-22  
Los Angeles—June 30-July 6  
San Francisco—July 7-13  
Portland—July 14-20  
Seattle—July 21-27  
Vancouver, B. C.—July 28-Aug 3.  
Spokane—August 4-10  
Salt Lake City—August 18-24  
Denver—August 25-31

. . . These are tentative dates. Changes can be made if desirable. I am allowing a week for travel, sight-seeing, and lectures for each city. I can make short visits to near-by cities and I can make the stay for lectures longer or shorter in certain places. I will cooperate with centers, practitioners, and study-groups. If you are interested, write at once.

Address:  
Ernest Weltmer, Nevada, Mo.

## FROM THE KINGDOM WITHIN

(Concluded from page 9)

forced to do as she did. She is mistaken, she chose what she would do, and did it. From within herself came the choice—not from outside conditions and environment.

I know a man who is very busy doing constructive work and personal study, eliminating as much as possible all thought of discord and strife. Has anyone or thing forced him to do this? No—from within himself came the desire to make his life useful and of worth to the world. He acted on his choice and as a result, is managing his own life.

Each day presents opportunities for a person to make important decisions. From within the self comes the power to accept or reject any thought or suggestion that comes to his attention. The thought or suggestion accepted may not prove to have been the best, but the result of the choice does not affect the fact that each chooses, that each reaps only what the thoughts he accepts brings.

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**ABSENT TREATMENT**

(Concluded from page 5)

perfect. I live through every minute of this day, seeking, knowing the good, and I am being healed.

Sun., Nov. 25—In this day, dedicated to rest and spiritual exercise, my thoughts turn naturally to God and the manifestations of God in His universe. Looking for God, I find him in everything and for me, most of all in the normal, happy, wholesome things of my life, the love in my heart.

Mon., Nov. 26—The abundant energies of my being manifesting in my embodiment and in the work I do, express powers and purposes of the Infinite Father's creative plan. Through the limitless powers of God's creative purpose I am being healed.

Tues., Nov. 27.—It is natural for me to be well and strong and to have abundant energy for the doing of all the things that my life requires. I yield my own ways to God's ways and my mind is guided to wholesome thoughts and my body is healed.

Wed., Nov. 28 — Love lifts my thoughts above anything that could weaken my life and hope guides me into ways of useful, wholesome living. I am being made whole by the power of the presence of God in my life.

Thu., Nov. 29—I give thanks for life, for health, for purpose, and power to fulfill my purposes, for all that God has given me within and without; and the love I bear to God's creation makes clear the way of His Divine demonstration in my life.

Fri., Nov. 30—I take the good of this month's rich experiences and with increasing purpose to make my life supremely worthwhile, I prepare myself for another month, strengthened in all good purposes, filled with all good power. I am a child of God and I am all right, gloriously, all right.

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

**"ABSENT TREATMENT"**

employs the powers of divine omnipresence for the healing of the sick, the guidance of the confused, and the blessing of the faithful.

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in the solution of your problems.

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**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.

**LEARN TO BE A MASTER HEALER**

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**THE WELTMER METHODS.**

Write for Information, NOW!

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**Nevada, Mo.**

## WELTMER'S MAGAZINE

### BY THE WAY

(Concluded from page 23)

her picture in print. She is glad that her readers like the portrait they get through her writing. Personally, I think she is just a bit afraid to let people see that she is not a school-teacherish old lady.

I am glad that you think the Magazine is worth waiting for and that it does not particularly matter whether it goes out on time. Probably I am a bit fussy about this, but I really believe that when we issue the Magazine regularly so that you know just when to look for it, and it is always there at the time it is expected, our readers will tell other folk about it more frequently and in that way they will consciously and unconsciously help us to build circulation faster.

Circulation is so important that if I had the funds, I would spend a lot of money building circulation for Weltmer's. If we had enough subscribers, we could give more time to the preparation of its material and we could give it a better presentation.

Magazine publishing is sometimes a sort of disease. Once a victim becomes infested with the germ; he hardly ever gets rid of it. He may decide that he can't stand the costs and the losses. He may reform and put himself on a strict and corrective regimen and imagine that he is cured, but sooner or later he usually breaks out again with another attack and the disease has to run its course before he can get back to normal. I think I have an incurable case and I have decided to try to make the malady profitable. This is by way of making the best of things.

With the November number we attain a proper mailing date and we are undertaking now to keep on the mailing date thereafter. I hope you will

all find the Magazine good enough to recommend to your friends.

\* \* \* \*

A letter has just come from a friend who says of the October number:—"The Magazine has just come and I was especially attracted by the title of the article, 'Your Wonderful Powers' and have just read it through. I think this is really a 'Wonderful' article." Isa says "it is one of the best things she has ever read by you and we both have enjoyed it so much."

"Your Wonderful Powers" was written while I was in Brookville last winter. It was one of a number of experimental attempts to write "The Message of Freedom."

Writing is hard work for me and I imagine that it is hard work for anybody else that really works at it. I made several attempts before I finally settled on a form for that booklet which pleased me. I am glad that this article, which was a by-product of those efforts, has pleased some of our readers.

The subscriber who likes, "Your Wonderful Powers" so well, also sent a subscription for a friend and I want to say to him personally, "I think your letter is a mighty fine letter and that you are a wonderful letter writer." I enjoyed it very much. This is a message to all the good friends who have sent subscriptions for their friends this month.

---

### A CALL TO INVENTORS

For the sake of womankind and in promotion of human welfare in general, all inventors are hereby called to the great undertaking of the production of a shoe for women that shall be big enough on the inside to be comfortable and at the same time small enough on the outside to satisfy the vanity of the wearers.

**PRACTICE OF PERMANENT  
PROSPERITY**

(Concluded from page 22)

pay inescapable penalties for failure. Our jobs may not bring us into the spot light of public regard, but I am sure that we all have jobs and that unless we find and do them we can never know the full meaning and value of living.

My secretary is counting the pages of her notes and I see that I have overfilled the space allowed for this lesson, therefore, I shall continue it next month. This is an important lesson and you can be preparing for the next installment of it by making an estimate of your assets and liabilities and by discovering if possible your great desires, finding out what you have to manage and to what purposes and how you can begin to improve your methods of managing yourself.

**HEALING WITHOUT FAITH**

(Concluded from page 6)

assigned to another healer in the Institute. He failed completely on the case and then she was assigned to me. I found out what he had said to her and done for her, as it was up to me to do something for her that he had not done for her.

I got busy with my words and my hands. It is not necessary to tell the method that I used. The important point is that that woman is well today. I often get letters from her praising our work.

When a man does his work thoroughly, whatever it may be, and when his whole heart is in his work, he is bound to make a success of it. My heart and my soul are in my work. I do everything that I can do for the sick. For thirty-five years I have done nothing else. My whole being goes out to them with all that spirit, mind, heart, and hand can give.

*In the Weltmer  
Method Is*

**HEALTH FOR YOU**

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.

**PEACE FOR YOU**

is in the delightful atmosphere of the Weltmer Institute. And in the unfolding 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.**

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Seattle, Washington

## EATING RIGHT FOR TEETH

(Concluded from page 14)

diet in the necessary quantities. Medical physicians now have means for testing the blood to determine when the proper amount of vitamin D and calcium are being taken. They are getting pretty well out of the field of guesswork and merit the confidence of the public in this respect.

As a preventive of tooth decay, and to promote the normal development and maintain the health of the teeth, everyone should see that his diet contains an abundance of the foods that will supply vitamin D, and of the less refined, uncooked fruits, vegetables, and other foods, that are suitable for eating in their natural state.

One should avoid the soft mushes and over-refined foods, should reduce the

amount of sugar and starch to the real needs of the body. The coarse hard foods clean and develop the teeth, giving them exercise, and they usually supply vitamins that are lost in the refining processes.

When you take care of the teeth, you take care of the very foundations of health and vivid dynamic personality.

## PRACTICAL PHILOSOPHY

(Concluded from page 20)

that we cannot surmount, life is constantly asking questions that we cannot answer. Let us take a lesson from history and avoid haste in arriving at conclusions and in the crystalization of even the undeniable good that at last we may be able to sift out of the chaff of the race's present Experience.

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