

WELTMER'S

Magazine of

Practical Psychology

For June-July, 1935

Leading Lessons in This Issue

DAILY HEALING THOUGHTS

CITING AUTHORITY

SELF-RELIANCE

REAL FREEDOM

Weltmer's Magazine Correspondence School Lessons

By ERNEST WELTMER

1. PRACTICAL PSYCHOLOGY FOR EVERYDAY
Interpretation of Experience
2. VITALIZING DIET FOR DYNAMIC PERSONALITY
Diet Without Mental Influence
3. SCIENTIFIC MAGNETIC MASSAGE
Nature and Powers of Magnetism
4. USES AND DANGERS OF METAPSYCHOLOGY
Metapsychology of God's Kingdom Within
5. PRACTICAL PHILOSOPHY OF A FULL LIFE
Philosophy of the Kingdom Within
6. PRACTICE OF PERMANENT PROSPERITY
The Basis for Adaptation



Teaching Physical-Mental-Spiritual Prosperity

Weltmer's Magazine of **Practical Psychology**

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IN THIS NUMBER

	Page
Daily Healing Thoughts for August, 1935.....	1
Citing Authority, by M. F. McMullin.....	3
Isaac Hoover, Virginian.....	6
Self-Reliance, by S. A. Weltmer.....	7
Real Freedom, by M. W. Hanford.....	8
Boyhood Days on the Farm, by J. O. Crone.....	9
Our Interesting World, by Pierre Weltmer.....	10
Interpretation of Experience.....	11
Diet Without Mental Influence.....	13
The Nature and Powers of Magnetism.....	15
Metapsychology of God's Kingdom Within.....	17
The Philosophy of the Kingdom Within.....	19
The Basis for Adaptation.....	21
By The Way.....	27

A Word From the Editor

Our Vacation Class is doing fine work. We are getting the Institute worked over in fine shape. More patients are coming in. The Magazine is at last in your hands again. The August number is under way. A new class for August is being organized. The new book, which will be published as a reading course, is going to press.

We are making progress! Just come

into the Institute for a minute if you doubt it! We are making progress and we have only begun! The Weltmer Institute is on the way back to superlative service and big business! Weltmer students will share in Weltmer Institute progress! Get in on the ground floor! Study the lessons in Weltmer's Magazine! Take Weltmer Correspondence and Resident Courses—NOW!

**YOU
CAN
HAVE
HEALTH**



**MAN • CAN • ACHIEVE • WHAT
MAN • CAN • CONCEIVE** S. A. WELTMER

**YOU
CAN
HAVE
WEALTH**

Weltmer's Magazine of
Practical Psychology

**Daily Healing Thoughts for
August, 1935**

By **ERNEST WELTMER**

In healing we are concerned less with what we can do than with what we can allow to be done through us. The healing power that does the work is the power of God. It needs no assistance: it is we who need assistance to bring ourselves into harmony with the laws of healing action and to overcome the tendencies to actions that interfere with the expression in our lives and the lives of our patients of the natural healing powers.

Healing thoughts of great power are never thoughts of great effort. The ideal condition is a deep realization of healing power and a clear consciousness of the healing result. A sufficient consciousness of God and a clear picture of perfect health will heal with greater power than any sort of straining action can achieve.

In thinking these healing thoughts for yourself and others, seek realization rather than will power. Bring yourself into harmony with the being and purpose of God and allow the expression in your life or through you in the lives of others, of God's purpose with his limitless power.

Thursday, 1. The Infinite unity includes all men in its completeness.

Friday, 2. All powers are pulses of God's omnipotence.

Saturday, 3. My powers express God's power and achieve God's purpose.

Sunday, 4. I heal myself and others with God's power.

Monday, 5. In the limitless abundance of the Infinite Father is my supply.

Tuesday, 6. I work with God to fulfill his perfect purpose.

Wednesday, 7. God's kingdom in existence is inherent power to fulfill divine purpose.

Thursday, 8. In spirit I am omnipotent; thoughts of limitation alone limit my expressions of power.

Friday, 9. Healing is easy for omnipotent God does all healing.

Saturday, 10. All processes of nature tend toward divine perfection.

Sunday, 11. Every perfect thought invokes God's perfect manifestation.

Monday, 12. Thoughts originate in

spirit, express creative power and create what they picture.

Tuesday, 13. Love divinely expresses spirit and my loving thoughts are healing thoughts.

Wednesday, 14. The power that creates easily heals when right thinking clears the way.

Thursday, 15. Right thoughts are thoughts which harmonize with God's perfect plan and purpose.

Friday, 16. The life giving power of foods and air come from the power of spirit within.

Saturday, 17. In all things I find manifestations of God.

Sunday, 18. God's abundance fills me; God's law keeps me; God's love heals me.

Monday, 19. In spirit there is no separation and in God all things are one being and in one presence.

Tuesday, 20. I share the good that all men do, the life that fills them through and through.

Wednesday, 21. It is the will of God that all his children have health, and strength, and abundance.

Thursday, 22. My worthy purposes are fulfilled through creative purpose, and accomplish divine plan.

Friday, 23. The glory of God is in my glorious thoughts and the law of God is in my planning.

Saturday, 24. In this time and place are the time and place of the manifestation of God's will and power in my life.

Sunday, 25. The realization of perfect life brings life into perfect manifestation.

Monday, 26. I pray that I may truly pray to do the will of God.

Tuesday, 27. I am a humble hand of God in whose service I am exalted in his power.

Wednesday, 28. It is the will of God that all men should fulfill their lives in health and happiness.

Thursday, 29. Humble before God, I am mighty in life through serving God's purpose.

Friday, 30. I am healed by the healing thoughts I think for others with God's power.

Saturday, 31. In service to others I prosper according to God's law.

—o—

A POET'S BLESSING

Excerpt From a Letter by
JULIA M. KATING

I shall be most happy when you can write me that everything is settled, financially, and the house full of patients, for, if Radio's slim fingers can pluck a melody from night, and toss it over a continent or sea; If petaled, silvered notes of a violin are blown across a mountain, or a city's din; If songs like crimson roses are culled from thin blue air, Why should mortals wonder if God answers prayer?

You have been so big, so brave and fine and strong in your effort to push onward, in the face of the terrible chaos that has swept so many of us into its swirling waters! As I write I am with you—I see the building and the grounds—I walk through the halls and see the rooms, the furnishings, and share your desire and aim, to refinish, refurnish and renew the interior and make it again a place of beauty.

—o—

NEW LIGHT ON LIFE

Your little booklet has a big message and I thank you for it and the letter. I have received quite a lot of good from them already. I have been a Christian for a good many years and I have never seen God as I see him now. It came to me with such suddenness (my cup runneth over) to know I am a child of God now. We have always been taught to think of being a child of God after death. Now I see that all these good things are for life. Why my health and joy are better already.—Mrs. J. W.

Citing Authority

MATTHEW F. McMULLIN

Foreword.

Readers of my previous article in WELTMER'S may have thought me somewhat like the preacher who said: "Beloved brethren, the text to-day doth not mean what it saith." It must be admitted that we left the EARWIG rather flat on his little "tummy", but he did serve as a text from which we could nicely wander.

The title of this article, however, is very definitely related to the subject matter. It is an attempt to cite authority, briefly, for the justification of study and investigation of the unusual phenomena of mind—the psychic and spiritual. Naturally, it teems with quotations. Your Earwig Specialist does not attempt to interpose much of his own thought throughout this writing but simply to re-assert the fact that many who have proven their right to eminence in scientific fields have not thought it beneath them to do much study and research into the so-called intangible realm and to show from their own words that they have found it of value.

Many students of Life are interested, primarily, in methods and processes. The endeavor is to determine just HOW such and such a result came about, and the various processes of change that occurred in bringing about the result are sought. They are content to accept the result as valid if they can understand the method of producing it.

It is, indeed, interesting and of value to understand the methods and processes and it does clarify the validity of the result to the researcher; but, we are compelled constantly to accept and use many devices which we do not technically understand—as, for instance, the radio. Those who have devoted their lives to a study of the particular field which produces for us the result are accepted as "authorities" and we accept their statements with respect because of their attainments.

This article does not defend nor attack any particular philosophy, position or belief. It simply offers a symposium from minds far and near, where the individuals have won their place in the sun in their own chosen fields of endeavor. If it may provoke some thought along these lines its purpose is served.

—o—

IN COURTS of law we find much stress placed on the "credibility of the witness" and the qualifications of the witness to constitute an "authority" on the subject in question. If one is inclined to sur-

vey the field of Psychic Research and Psychic Science it is not amiss to ask, "What are some of the grounds for assuming that this is a scientific field and who are some of the "authorities" among men of scientific attainments connected with it?"

It may be that Psychic Science is now the Cinderella of all the sciences but one who is interested in it need offer no apology for being in the company of such people as Prof. William James, Dr. Hyslop, Lombroso, Flammarion, Richet, Sir Oliver Lodge, Sir William Barrett, W. E. Gladstone, Robert Louis Stevenson, Sir Arthur Conan Doyle, F. W. H. Myers, Gurney, and Henri Bergson.

Prof. Hans. Driesch (Professor of Philosophy in the University of Leipzig) in the Preface of his book "Psychical Research, the science of the super normal" says: "The attitude of "official" science to psychical research is still one that will in the future appear quite irresponsible. People constantly confuse psychical research with spiritualism, and they do not appreciate the fact that the former name is descriptive of a specific field of investigation, whereas the latter is that of one particular hypothesis, the truth or falseness of which does not in the least affect the results of the investigation on which it is based."

And again he says: "People often regard themselves as very "enlightened" when in fact they are the opposite, being merely dogmatically hidebound. They think they know what can happen and what can't. Moreover, many of those who are most assiduously sceptical take their knowledge from some casual newspaper article. This is hardly enough, even if the article is a good one of its kind. What would be said of the man who collected tid-bits about chemistry here and there from the newspapers, and then lectured the chemists? But so it is in our fields. Most people have no idea what an exhaustive literature it has. Who among the sceptics so much as knows the publications of the Society for Psychical Research, or appreciates their importance and that of the great scientific society that produces them?"

In a foreword of this same book Sir Oliver Lodge says: "The biologist who takes a materialistic view of the action of live things, and who declines to recognize the existence of an entity called life or mind apart from the physical organs which commonly express their volitions, must find it peculiarly difficult to accept as genuine the appearance of disembodied entities. Professor Hans Driesch began his studies and

made his reputation as a distinguished biologist; he became impressed with the fact that the action of living beings could not be explained on physical and chemical principles alone, but that their actions exhibited a purpose or design which was a demonstration of something that he called "entelechy", the rudiments of which were perceived in every spontaneous activity of living creatures. The behavior of a live thing was in fact the demonstration that something existed apart from its bodily organs and their secretions—something which must be regarded from an abstract point of view, no matter what chemical explanation can be given of any stimulus. He therefore boldly called himself a Vitalist, and in some sort is a leader of that school of thought. This mode of regarding the universe affected his whole philosophy, and ultimately caused him to accept the Chair of Philosophy in the University of Leipzig, so as to extend the influence of his conceptions over the whole field of knowledge."

One by one the great physicists and astronomers have been driven into the exploration of the metaphysical realm for an answer to their question "What is the ultimate and absolute source of the discernible universe?" They have pursued "matter" until it is no longer recognized as a bulky, ponderable organization of crisp little billiard balls styled "atoms." In its ultimate constituency it is now free electrical energy which has been organized into a particular and peculiar state of existence, each ray of which bears a relationship to every other ray in its organism and this organism is related to the entire living universe—Because of the undeniable fact of the intelligent organization of this energy everywhere discernible, they are driven to postulate a guidance or Principle of organization which lies beyond the ken of their perception. Sir Francis Younghusband calls this Principle the "X Cosmic Factor". This "X COSMIC FACTOR" then is the metaphysical factor. The Factor that lies beyond the physical. The SPIRIT FACTOR which defies an answer to the question "Who, by searching, can find it out?" The "X Cosmic Factor" is the factor unknown to our most learned physicists and men of science.

Sir James Jeans in "The Mysterious Universe" remarks: "Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter." Jeans further says: "The Universe shows evidence of a designing or controlling power that has something in common with an individual mind, and its creation must have been an act of thought and of thought in the mind of a

mathematical genius."

The part of wisdom is to view things in their entirety. To do this one must include more than an individual or personal existence in this contemplation. It must include a recognition that the personal existence springs from some fundamental "Ground of Reality" in the Universe. Various terms have been used to indicate this Ground of Reality such as Creative Action, Providence, etc. but the term most generally accepted is God.

It was the recognition of the inevitability of Absolute Being in the Universe that prompted Napoleon to ask, "But who made all this?" as he pointed to the stars. And one who is not known to the world as is Napoleon said to his son, "Human man did not make all this," as he pointed to the hills and sky.

Not only the stars and hills came into existence because there was something at the heart of things capable of bringing them into manifestation but those qualities also which we call mind and spirit, which can manifest still further qualities which we call beauty, friendship and love. Breaking through in millions of personalities, the qualities of beauty, friendship, love, wisdom, intelligence and the like must represent an Infinite Parenthood from which they spring.

Personalities are agencies, only, through which this Power of the Universe may manifest. Our bodies, our human minds, our loves, our intelligence, our events are all just as much offspring of the Infinite Source of the Universe as are the hills and stars and sea—and the mind with which we become aware of the beauty of the glorious sunset is a product of the same "Creation" as the Sun itself. As human personalities we are **not** originators but **partakers**. We are partakers, however, from Creative Source of Existence. However much we may at times appear to be very **distantly** related to this Creative Principle, we can not divorce ourselves from that which is primary, fundamental, Absolute and Uncaused. We could not have come into existence unless this Absolute Principle first was.

The most important fact in human existence is what we call mind. It is that with which we are able to become **AWARE** of our existence. Without it no purely objective existence in the universe would possess any value or **significance** to us. In fact there would be no "I" without consciousness—merely inert matter. With mind we are conscious of ourselves and our world. Through mind we are able to become aware of our relationship to the Principle of the Universe and realize our co-existence with the Infinite Source of All. Mind is the re-

flection of our image and likeness to God. Without mind the Universe would not exist for us. Nothing exists for us without a conscious realization of its existence. Regardless of any objective reality the conscious realization is the CREATION in and for us. Our conscious awareness creates for US all that ever is created for US. To awake into a conscious realization of our Infinite Source of life and mind is a SUPREME creation.

When we realize that the life which animates us is ONE with the Infinite Source of Life from which ALL individualized manifestation comes into existence we then know that Life will never cease, though the form of the agency through which it manifests on a given plane may change. Dr. Paul R. Heyl at the Bureau of Standards in Washington, set up a balance to weigh the earth. His weighing machine was a very delicate instrument but it was sufficient to determine for the first time within exact limits the avoirdupois of the earth's huge mass. If all human beings were magically removed from this planet his instrument would scarcely be able to register such a slight fractional difference. Of course, human mind would be removed with human bodies in our hypothetical wholesale removal of humans from the planet and still there would be no appreciable difference in the weight of the mass of matter composing the Earth. And yet in this small fraction alone resides consciousness as we know it. No wonder a great astronomer who had once (when contemplating the vastness of the universe) become dismayed at the thought of the insignificance of man, reversed his attitude when another great astronomer pointed out to him that "Man, at the little end of the telescope is bigger than the Sun."

Theodore Dresser says: "Another effective argument is found in the fact that whereas the body tends to condition the mind and man would be largely an animal if he succumbed, it is possible to triumph over the animal characteristics of the flesh and be less and less hindered by them. As powerful as are our fleshly conditions, the soul has power whereby it can progressively transcend and transmute many of them. No analysis of physical life is capable of accounting for these progressive triumphs,—this superior power. The mind tends to be unlike the flesh. It is more than the flesh. As an effect can not be greater than its cause, we must look elsewhere than to the physical world to find the sufficient ground of all that the mind displays."

Recognizing the power of intangible substance in his profound little booklet "The Message of Freedom," Dr. Ernest Weltmer sings this bit of poetry: "Love and Faith are much alike and always twain will be. Love is living toward and for some goal of

heart's desire, while faith is living, free from doubt's division, for one life goal alone. When love is true, then faith is true as well; but if doubt comes, both love and faith depart. If you would live the overflowing life, then learn to live in love that overflows, love that frees your soul to carry you away in self-forgetful devotion to some work that both engulfs and fulfills you."

Emerson said: "Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world."

We have tried to glean for you a few of the many excerpts available from men and women whom the world rightly calls great. In earlier days, when, because of their apparent validity on their own plane, I would confuse psychic phenomena with metaphysics (wherein we may touch the garment hem of the Absolute) my loving teacher did not reprove me but did point out that I was still dealing with an Interpretative Science just as I might be if dealing with the laws of radio or chemistry on this relative plane. So, it might be well to offer one or two quotations more, that we may know that the phenomena we may observe in the physical realm, super-normal as they may appear to us, are NOT the last word in guiding our life and action. The validity of psychic science on its own plane of action may be a signpost pointing to the fact that "Life is more than raiment." But we do not STOP at a signpost.

And so, may I quote some more in stepping away for the moment from the subject of Psychics. Just now I know of no lovelier little volume from which to quote than the sweet little work, "Out Of The Mist," by Gloria Dare. "God's in His Heaven, All's right with the world" mentally sang Barbara, "My dear, she said, many people come to me for help that I can give them and when they come they think they have something when they only lack something. THEY ARE SPIRIT, but they lack the conscious realization of this great fact, and their ignorance of this fundamental truth they name disease. Marian, all so called sickness and ills come under one head, IGNORANCE OF GOD. Mankind must stop ignorizing. What is God and what is my relation to Him is what suffering humanity must learn if they would be lifted from their bondage to their God-given heritage of freedom. I am coming to you to help you find the only teacher already within. I want to help you find the Father which is Truth—the healing power. I want to help you to find the life energy—already within, just waiting for you to make it active, to set it in motion. My dear, the divinity, your divine self, is right now within, but it is for you to call it forth."

(Concluded on page 30)

Isaac Hoover, Virginian

By ERNEST WELTMER

Parents, who sacrifice selfish advantages and pleasures through years of living for their children who often never appreciate them or what they have done, are not the only heroes who live and die unsung. Civilized society became possible by and through the ages of its slow development, and it has rested upon the faithful service of those who live in humble stations.

Unthinking passers-by exclaim over the gargoyles, the capitals, the ornamental windows and the bell towers of the cathedral, unmindful of the essential foundation-stones and the bricks in the walls that support the unimportant ornaments that catch the eye.

Many a coward has died a hero's death because in the excitement of battle or driven into a corner from which there is no escape, he was capable of a few minutes or even a few hours of heroic struggle and consecrated devotion. Dying is often easier than living for dying is soon over, and even under the most prosaic conditions it has a dramatic quality that yields a sense of full living. Far more heroic is the life of the man or woman who remains faithful to some simple task, uncelebrated and unappreciated.

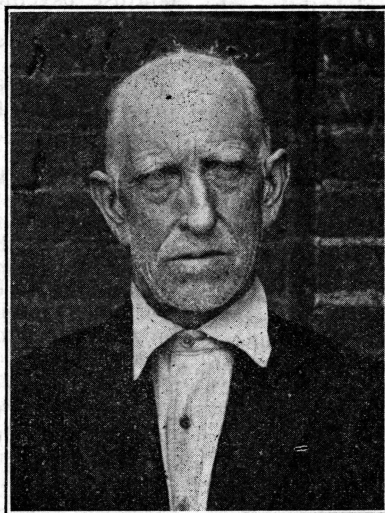
Mr. Isaac Hoover, born December 22, 1851 in Highland County, Virginia, has lived through 84 years of faithful performance of simple duties but to such good purpose that he has won the regard of his associates. Weltmer's Magazine is glad to celebrate his life in this short biography. "The Flash Light" published by the Harrisville, West Virginia, High School, said of Mr. Hoover in 1921, "Teachers may come and go, but so long as 'Uncle Isaac' Hoover remains on the job, the Harrisville schools will prosper. Mr. Hoover is the best janitor in the state and has had many flattering offers from other institutions but he is loyal to his home town. He is a gentleman of the old school, and is respected and loved by all who know him.

"Honor and reverence and the good repute, That follows faithful service as its fruit, Be unto him who living, we salute."

I have a letter from Judge S. O. Prunty, Third Judicial Circuit of West Virginia, who writes, "Recently I received information that Mr. Isaac Hoover of Harrisville, West

Virginia, intends to have printed in Weltmer's Magazine a biographic article. I have been acquainted with this dear old man for something near twenty years. It is true, perhaps, that God has not created the perfect man, but Uncle Isaac comes as near perfection in many ways as is possible. While now quite aged, yet he has been a tower of physical strength and possesses much common sense. He is honest, thoroughly industrious and competent. He is loved and respected by all who know him, and he has many friends in different sections of West Virginia.

"What a wonderful world we would have if it were full of Uncle Isaacs. If so, our tasks would be promptly performed; our debts would be paid; lazy benches would be broken; God would receive due consideration and we would be a happy and prosperous people. He has never commanded an army and slaughtered his brethren, and of course his name will not appear in the histories of his country, and for him no bronze statues will be erected when he leaves this vale of tears; but the good he has accomplished will continue to bless his country. While poor in this world's goods, yet when he goes to render his account, he will bequeath to the citizenry of our mountain state a record of a true hero."



ISAAC HOOVER

of our mountain state a record of a true hero."

Isaac Hoover, more than most men in his social position, has won recognition for faithful service that should make him proud indeed. When the students of the school in which he is janitor celebrate him in their school paper and then the circuit judge of his district writes about him in such complimentary terms, we do not have to be told that he has qualities of personality that make him an outstanding character in his community. Anyone can see the mayor or the leader of the band or the school superintendent, even though they have nothing to offer save their offices, but only character and personality can win the acclaim of others for the High School janitor.

It is strange how often we miss the really important things in life and note only the unusual incidents that have in them some

(Concluded on page 28)

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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BOOK III SECTION XIV

Self-Reliance

With the awakening concept of our selfhood comes an awakening of our self-reliance.

There are two conceptions of self-reliance. One is nothing more than an extended conception of self-consciousness, the other is a conception of selfhood. In the first conception man relies upon his personality; in the second he relies upon his individuality.

Because each human being possesses this selfhood, the "I", each man is a child of the same Father. In that sense every person is brother or sister to all others. When man has learned to know and rely upon the inner self he has made his first step in self-reliance.

Self-reliance is depending upon that individuality which distinguishes one person from another. My definition is to learn to rely upon one's individuality.

When man relies upon his individuality, or his "I", he relies upon God; when he relies upon his personality he relies upon that which is capable of imperfect understanding. If I should rely upon some act of mine because it is Weltmer who is doing it I would expect failure; but if I rely upon an action that is in perfect harmony with Divine Purpose and which will bring a definite result, I am relying upon my individuality and I can expect success.

Since every person possesses this individuality there is a demand that every person use his self-reliance intelligently. This means that he must gain a conception of all that the "I" imports. When he reaches a correct conception of this "I" he learns to value what he may accomplish by his work as above any result which might accrue to him as a person. No man who has ever depended wholly upon his ability to do a thing has failed in the accomplishment of that thing. The determination to win, the will-

ingness to work, the willingness to listen, the willingness to see, the willingness to hear, the willingness to pay the price brings success. He is using intelligently his self-reliance.

Besides this conscious intelligent use of self-reliance there is also an unconscious intelligent use of self-reliance. The man who does this is the man who trusts himself, relies upon God unconsciously. He trusts no other power in the world, no other wisdom to guide him. He bases his thoughts and actions on the foundation principle of self-reliance—courage. The man who offers some excuse is not self-reliant. An excuse is always a confession of fear, an acknowledged inability, or statement of weakness. It was Benjamin Franklin who very wisely said, "A man good at making excuses is seldom good at anything else." He is not depending on his individuality.

Neither is a man intelligently self-reliant, either consciously or unconsciously, who constantly looks to others for advice. Why? Because he does not depend upon himself. And his very act shows that he is not qualified for the work he wishes to undertake.

A gentleman whom I have known all his life was taking the course here. We were very pressed at that time for healers. I said to this young man, "There are two or three patients whom we will have to let go unless you treat them." He replied, "Well, I can try as hard as anybody." He treated them to the best of his ability. The patients were perfectly satisfied and pretty soon he had eighteen patients. That young man made one of the best healers we have ever had. I refer to Professor Crone. He carried with him all the requisites of a healer. He trusted himself in such a way that the power and wisdom of the Infinite Father was at his disposal. This was an example of real self-reliance.

(Concluded on page 28)

Real Freedom

By MILDRED WATTLES HANFORD

In his daily life man is seeking "real freedom." But usually man does not realize that the basis for freedom lies in the mental rather than in the physical realm. Freedom that is real freedom comes from man's having control of his thoughts and actions, although all too often a person is bound in both realms—especially where confronted with daily duties that he heartily dislikes to perform.

"Real freedom" is really self-control: the ability to adjust the inner self to the necessary work of life, enjoy it, and express the self in it; then to use the leisure hours for the development of special talents. Simply stated, it means to be able spiritually, mentally, and physically to do what man freely chooses to do at that time.

However, man has another interpretation for real freedom. The general conception consists in the idea that man should be able to do what his wishes and desires indicate at the minute. Oftentimes the desire that is felt at that moment is the creative desire working—then again it is simply desiring to get rid of having to do what man does not want to do. In the first case it seems as if the person should be free mentally and physically to do the desired work at that instant: in the second case it is clearly an occasion for the development of self-control. But if the talents are not the sources of the income then the person should not have to feel under domination to his desires and work against his best interests because of the restraints felt on account of the necessity to use the time for the daily process of earning a living.

Since it is in the mental realm that man has the greatest power over himself it is in his mental realm that he finds his real freedom. It is in the control he has of his thoughts that he finds the amount of self-control he possesses. If he can not control his thoughts he can not control his life—circumstances and people will control him.

In this thought realm there are certain tenets, which if used, make for real freedom. These tenets must be observed in spirit and make a part of man's life. For him to merely think them and then proceed to live along directly opposite lines of thought will fail to bring him to the promised land. To live the creed of real freedom is the only thing that will bring real freedom into the life of the individual.

The first tenet in this creed of real freedom is a very simple one: think about and do what is most desired to do and let the other person do as he pleases without interference, either mentally or physically. Each

person always has enough work to accomplish in life that he can so profitably and busily use his time that he has neither desire nor time to run other people's affairs for them. And as long as he is concerned over how his neighbor takes care of his lawn, brings up the baby, goes to bridge parties, runs his business, whom he employs, how he does his work, and so forth, he is not doing what he should be doing at that instant—accomplishing some work that he should accomplish. He is using his thought and time unprofitably and showing a distinct lack of control of his thoughts.

On the other hand, real freedom does not give man the privilege of being entirely unmindful of the rights of others. There are certain social restrictions that make for peace and harmony, and these, for a person to be able to do what needs to be done at the instant, must be practiced. This second tenet in the creed may be termed in one word, "courtesy". Courtesy means kindly consideration of other people, and until a person is always courteous he is not free: he is bound and will be bound until he begins to contribute his share to the advancement of spiritual life as a whole.

The third tenet of this creed involves the holding of right thoughts about himself and others. This requires that man must realize that he is a child of God and therefore must not hold any adverse thoughts toward any person or thing. He should be willing to replace his wrong thoughts with Godlike thoughts, coupled with Godlike actions. As far as his attitude toward his fellowman is concerned his only duty is to hold in thought all men as children of God and treat them as children of God. Such thoughts bring relaxation of mind and body, which means peace and harmony. This relaxation brings freedom.

Naturally, the holding of Godlike thoughts toward others brings a real interest in other people, without demanding their attention and time. This fourth tenet is invaluable for it sets the person's mind free for its own work and also leaves the other person free. It also eliminates the need for praise from others. And best of all it dispels prejudices, hates, distrust, suspicion and the entertainment of foolish ideas, all of which are natural enemies to any real progress in life. Although a person can for a time do good work while in such frames of mind, continued indulgence in such thoughts eventually takes its toll and he finds himself unable to continue constructive work. He

(Concluded on page 28)

Boyhood Days on the Farm

By J. O. CRONE

It was my misfortune when I was a boy growing up on the farm that my father always had a stubborn team of mules for me to handle.

My first experience with mules was when Father had an iron gray mare who had a mule colt that we called Phoebe. One morning I had left the colt in the barn while I was plowing, and when I returned at noon it saw its mother and came running. I had put the feed corn in a box at the fence corner and I was busy with it and didn't see the mule. As it came up to its mother it whirled around and kicked me when I had my back to it. I started to climb the fence and it kicked again. The third time it kicked me it helped me over the fence. That was my first experience with a mule.

When this mule grew up I rode it to the Excelsior School I attended. My father would never buy me a saddle so I put an old gunny sack on Phoebe's back to ride on.

One cold blustery December evening after school was out, I got on my mule to go home. The mule was cold and wanted to go. It was loping down a little hill when a rabbit ran across the road and very suddenly the mule stopped right in her tracks. I went clear over her head, flat on my back in about two inches of snow.

I got back on her and away we went again and when about one-half a mile up the road a bunch of quail flew up. She jumped sideways and off I went again. She ran up the road a little

ways and two more quail flew up. She turned around and came back. By that time I was trying to get up and she jumped clear over me and then turned around and snorted at me.

I got on her again and rode up the lane to the gate that goes into the barnyard. There was a big post that the gate was hooked to, but the gate was open. She was loping and went right on into the gate. Brother Ed, who was seven years younger than I, jumped out from behind the gate-post with a scream and off I went again.

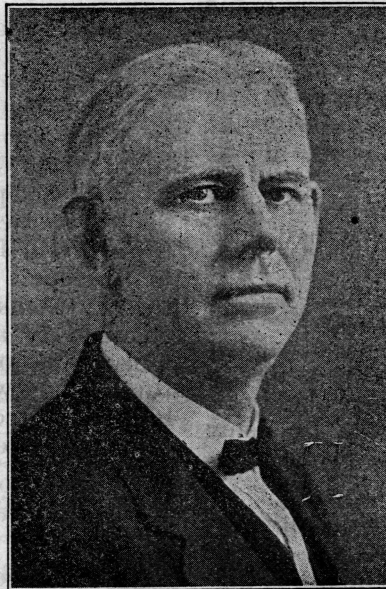
I was ready by then to kill that mule.

The next day I hitched her up to an old wooden sled, put a barrel on it, and started through the orchard to the spring to get water for Mother to wash with. The sled struck a rough place, the barrel rolled and made a noise; she looked around and saw the barrel moving. She kicked the barrel and it struck me and we

both went rolling. She never stopped until she had that sled all torn to pieces.

Father finally sold that mule and bought two other mules that were meaner than Phoebe. One day I was plowing for wheat in the fall of the year with this team when I plowed up a nest of bumble bees. Both mules lay down on the nest but it got so hot for them that they finally got up and ran off and tore the plow all to pieces. These were the meanest mules I ever handled. Whenever the dinner bell would ring, they would start for the

(Concluded on page 29)



J. O. Crone

Our Interesting World

BY PIERRE WELTMER

At station WLW'S new 500,000 watt transmitter there is so much electricity that a metal instrument held near a metal part of the wall guarding the base of the antennae tower will draw a singing spark from the metal. The air is so charged with electricity that the lights in the building housing the transmitter are always burning. It has been estimated that enough electricity is used at the station to light every home in a city of 150,000 inhabitants.

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Because some elements occur in two forms, physically and chemically the same, except for weight, strange things have been accomplished in research laboratories. Not long ago heavy water was made from the heavy hydrogen atom and ordinary oxygen. Now by using heavy oxygen weighing eighteen instead of the common oxygen weighing sixteen, "heavy oxygen-water" has been made. Only a few drops are in existence. Soon they will probably be making "ultra-heavy water" by using heavy oxygen and heavy hydrogen.

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The phrase "turn on the current," meaning to do heavy thinking, is very appropriate. Recent experiments in amplifying brain currents have proved that that is exactly what a person does when he concentrates. The apparatus, by a series of great amplifications, records the brain currents as a line on a strip of paper. When a person's mind is at rest the recorder shows a steady wavy line. When a person concentrates the waves increase in number. After he has reached a conclusion and the mind is at rest the line again resumes its regular wave motion. The machine has also shown that persons suffering from brain diseases, epilepsy, etc., do not have regular wave lines.

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Starting from a few bones found in 1911 in Baluchistan, and studying 200

other bones, two men, Drs. Walter Granger and William K. Gregory, have reconstructed a skeleton of the world's largest land mammal. This animal, the baluchitherium, was nearly eighteen feet tall, weighed five tons, and had to eat five hundred pounds of vegetable matter daily. Just a playful little rhinoceros without horns.

—o—

Not long ago in an office in New York, a sentence was said that went around the world in a quarter of a second. The estimated cost was \$84 for a similar conversation of three minutes. In the 23,000 mile journey the words went by telephone from New York to San Francisco, thence by radio beam to Java. In Java they were transferred to a second radio beam that carried them to Amsterdam, where they were changed to a submarine cable which took them to Rugby, England. From Rugby they were sent by another radio beam to Netcong, New Jersey, and from there by telephone back to the New York office. The voice that literally was heard around the world!

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When selecting a home, in the near future, we may be able to go into an office, scan various diagrams and pictures, finally find one that suits both our purses and our fancies, place an order, and within a short time a truck will come along and deliver our house in sections which are rapidly fastened to a steel framework. Very soon there will stand the house we selected only a short time previously. This type of house offers mechanical innovations and refinements never before available. It embodies all the latest developments in house construction and comfort, is fireproof and insulated, and less expensive than other houses of the same size which take a longer time to construct.

Practical Psychology For Every Day

INTERPRETATION OF EXPERIENCE

I. WHAT DOES THIS LESSON TEACH?

1. In this lesson I undertake to present basic principles of correct adjustment to life. There is a universal tendency to certain misinterpretations of experience. When this tendency is reinforced by nervous and other organic handicaps there commonly results the development of abnormal attitudes and persistent misinterpretations of experience that prevent proper adjustment to environment and life.

2. Experience has only such values as interpretation gives it, and the conditions which govern interpretation may entirely falsify its truth and lead to maladjustments. When any person learns to correct dangerous tendencies to misinterpretation of the experiences on which he bases his activities, he lays the foundation for reorganization and readjustment of life on sound lines.

II. HOW CAN EXPERIENCE BE INTERPRETED?

3. Many factors enter into the interpretation of experience. One of the most immediate and direct is the relation that appears to exist between the different elements of any certain experience. Thus, when some sensation or pain accompanies some visual, auditory or other sensation, such sensations are likely to be experienced as related, often as cause and effect. When auditory and visual sensations occur together, the visual sensation usually determines the values given to the auditory sensations. It is this tendency which leads to the misinterpretations of ventriloquism.

4. One of the most common and reliable methods of interpreting experience is that of reference to the results of past experience. If memory were always correct and judgment as to relations between cause and effect in past experiences were always sound, mem-

ory would afford the best of all bases for interpreting experience. However, memory is likely to lead to recollection of prejudices or preferences, and even when recollection is accurate, that which is recalled has been subject to so many sources of distortion that it is often an unreliable basis for interpretation.

5. Reasoned, deliberate judgment, based on a wide knowledge of life and experience and the objects with which experience deals, thinking which affords protection against the mistakes inherent in emotional judgments, is the best basis for interpretation of experience. Such thinking is not commonly done. People are not trained to think.

6. Experience is very commonly interpreted by the moods and feelings, and it is this method of interpretation which leads to the most disastrous faults of reaction. When a gloomy mood interprets experience, even the most pleasant of situations may become a source of unhappiness.

7. The mood is an expression of a bodily condition which is increased by the experience of the mood. Thus a vicious circle is established which not only expresses physical and mental depression, but increases it and leads to further misinterpretations of experience and preparation for future misinterpretations.

III. WHAT PROVES INTERPRETATION?

8. In a way, we might consider that all philosophy, psychology, and science, even all religion has been concerned with this problem, for in all man's learning he is merely interpreting experience. Each different method of interpretation of experience has a different criterion of ultimate truth. I am not trying to give such a criterion in this lesson; my interests are more practical. The proof of interpretation

for practical affairs is found in the result of application. Does it work? That is the test of greatest practical value.

9. A combination of many methods alone can give us the most trustworthy basis of interpreting experience. We must judge by past experiences and their results; we must accept those interpretations that work; we must find and establish norms of experience and conduct; and we must have a great philosophy of life. Obviously we can not undertake to study the whole subject in this lesson. We will hereafter confine our interest to one common fault and its correction.

IV. WHAT IS THIS COMMON FAULTY INTERPRETATION?

10. One of the most common, and in some ways the most important of faulty interpretations, is that of always seeking outside ourselves for the meanings and values of experience. Of course, experience of the environment refers to the environment and must deal with it, but the important factors of experience are derived from within and in many instances are due wholly to internal conditions.

11. The greatest danger is not that experiences of environment will be misinterpreted through interjection of feelings, but rather that feelings will be interpreted by referring them to external causes and sources. There is a general tendency for people to do this: they feel gloomy and attribute their gloom to what someone else has said or done or failed to do; they look to the weather, their food, or to some outside agency for the explanation of their moods. People even try to interpret their dreams by the influence of the stars or of coming events or of astral forces acting upon them.

12. Ordinarily this tendency to find in the environment the causes of all our moods and feelings is checked by the logic of experience, but in many cases this tendency dominates the personality and people habitually attribute

their experiences to external causes. When this tendency becomes badly aggravated by some organic deficiency or functional disturbance, it may lead to development of organized delusions of persecution by external influences amounting to a dangerous form of insanity called, "Paranoia."

V. HOW CAN MISINTERPRETATION BE CORRECTED?

13. Possibly the most important means for the correction of misinterpretations of experience is to change the general attitude toward the self. When the interest is centered on the self, the feeling and the moods become too important. The ego can not possibly enjoy the satisfactions that successful self-expression alone can give. The natural result of the ego's failure to find in expression those satisfactions that give it a proper sense of importance and success in self-assertion is that the ego becomes sensitive and suspicious and it seizes every opportunity to add to its importance and to dodge responsibility for any condition that does not enhance its values. In other words, there develops a very fundamental inferiority complex in all cases of introversion.

14. When interest leads easily to outward expression and thus to the achievements that give ego-satisfactions, a person soon loses his ego sensitiveness and his feelings become less important to him. Furthermore, even when he does notice them, he does not dodge responsibility for them, because he has enough of the sense of success and social importance to make the whole matter seem trivial to him. Thus, it is apparent that introversion tends to lead to misinterpretation of feeling and moods, while extroversion leads to greater social and expressional success and to a proper estimation of feelings and moods. This is probably the most important of all the factors bearing upon the problems of this lesson.

(Concluded on Page 30)

Vitalizing Diet for Dynamic Personality

DIET WITHOUT MENTAL INFLUENCE

I. WHAT DOES THIS LESSON TEACH?

1. In this lesson I undertake to show from another angle than heretofore employed, the importance of conscious mental influence in dieting. It is practically impossible to escape the influence of suggestion and expectation in any form of self-directed dieting. Even when the diet is prescribed and directed by another there is always some prejudice for or against it in the mind of the patient and this prejudice is one of the important factors in causing results. Under such conditions, we must depend chiefly on inference in reaching our conclusions as to the value of any certain diet with which we experiment.

2. Experiments in diet in which the subjects are children or animals are much more likely to give reliable results. Even with children and animals other circumstances may have important bearings on the results and other factors may be more important than diet in the final outcome. When we find any instance in which the diet factor seems to stand alone I think it is worth consideration and it is on that account that I am building this lesson around an article which has come to me in "The Weekly News" of Auckland, New Zealand, which some friend in New Zealand is sending me. (By the way, since I do not know who kindly sends me this interesting periodical, I take this opportunity to express my thanks for it and to ask to know the name of the one to whom I am indebted so that I may express my thanks more personally.)

II. WHAT CONDITIONS REQUIRE MINERAL ADDED TO ANIMAL DIETS?

3. The article in question says that because of the geological newness of

New Zealand, "soil bacteria have not been established sufficiently long to convert the rich organic minerals of New Zealand into organic and soluble forms in which they can be absorbed." There are many minerals, such as lime, iron, phosphate, iodine, etc., which can not be used by animals until they have been converted into organic forms. Although the rocks of New Zealand are rich in these minerals they can not be used by animals until the plants supply them.

4. There are often considerable differences in the soil conditions that determine whether or not the natural minerals can be converted into usable forms. When I was in Charleston, South Carolina, a few years ago, I heard a great deal about the rich iodine contents of the vegetables raised near there. That district is famous for its production of vegetables rich in iodine. I believe there are other districts that make similar claims for their products. Such products are exceedingly important and deserve the widest promotion. As man more and more refines his foods, his needs for special sources of iodine and other necessary materials increase.

5. One of the most common mineral needs is for common salt. This may be due to the old age of the earth. All of the salt of the sea and of the great beds of salt that are mined in various parts of the world has been leached out of the rocks and soil of the earth and deposited by evaporation in extinct or existing seas. There is probably a general decrease in the amount of salt supplied by ordinary foods and in most part of the world there is a salt deficiency that leaves all animals hungry for it. I have heard that in some lands salt is worth more than gold. I have

seen a deep groove in a hard limestone bluff extending for miles, where for ages a salty seep had been licked by the rough tongues of grazing animals. Careful stock raisers everywhere supply salt to their animals and it is an important part of human diet.

III. WHAT DOES OUR NEW ZEALAND FARMER DO?

6. The farmer to whom the article in question refers, supplies his live stock with the lacking minerals in the form of "licks." These consist of a mixture of coarse salt, limonite, bone flour, sulphur, treacle, and potassium iodide. He mixes these compounds and places them in the reach of his live stock in water tight boxes. The animals lick them out as their needs prompt.

7. This man reports that for a very small sum he can supply all of his animals with the lacking minerals. Under ideal conditions, that is, under the conditions in which these animals developed, and to which their bodies are adapted by ages of habituation, these minerals were supplied by the natural foods on which they lived. When scientific research discovered that diseases and deficiencies of development were due to lack of minerals in the country to which these domestic animals had been transported, the wise farmer supplies them.

IV. WHAT ARE RESULTS OF MINERAL "LICKS?"

8. The article in the Auckland Weekly News says that the New Zealand farmer to which it refers is "securing phenomenally big returns from his dairy cattle, pigs, and sheep." His farm is only average and the grade of his stock no better than that of some other farmers of his district. The difference in his results is due to difference in his methods and he attributes the good health, fertility and productiveness of his live stock to mineral "licks."

9. There can be little doubt that this farmer is right in his conclusion. His results prove that. This is the chief

difference between his methods and the methods of his neighbors who have been losing money during these hard times while he has been making money.

V. WHAT LESSON DOES THIS STORY TEACH?

10. Animals, including man, have grown up under conditions in which their foods supplied minerals that are now not supplied in sufficient abundance by ordinary foods. Salt, iodine, calcium, and other minerals must be supplied from special sources in order to enable the creative spirit to manifest its plan in satisfactory fashion. Among the animals, whose lives are not so greatly dominated by their thoughts and emotions, and in which there is no consciousness of dieting as such, we find positive evidence of the value of these minerals in the diet. In man we do not expect to get such positive results for we have too often seen man's faith in some poor diet give the effects of a good diet and his doubt of a good diet give the effects of a poor one.

11. I am not undertaking to say just what minerals you should add to your diet; I am not establishing or promoting a diet method for the cure of disease. If any of my students wish to have special advice on this subject, I suggest that he write to Dr. G. H. Collingwood, Box 2864, Denver, Colorado. That is his specialty and he is an authority on mineral dieting. My object in this lesson is to point out the importance of right foods even though the effects of dieting are so often obscured and perverted by mental and emotional causes in man.

12. It is impossible by any sort of right thinking to supply calcium to the teeth and bones unless that mineral is supplied in the foods. It is equally impossible to supply iodine to the thyroid except by means of food. Man can no more think iodine into the diet than he can think bricks into a wall. Thinking is important in both cases and in very

(Concluded on Inside Back Cover)

Scientific Magnetic Massage

THE NATURE AND POWERS OF MAGNETISM

I. WHAT IS THE PRACTICAL VALUE OF THIS LESSON?

1. In this lesson I undertake to lay the foundation for the development of powerful healing magnetism. Other lessons have dealt with this subject more or less but I believe it is worth another lesson and I hope to be able to bring together all that I may have said in former lessons with much that is now taught for the first time.

2. The ability to express the life powers as healing magnetism may be natural or acquired. Some people have this ability from babyhood, some acquire it easily, and some acquire the power to do great magnetic healing only with great difficulty. It is especially for the benefit of those who need training for magnetic healing that this lesson is written.

II. WHAT IS HEALING MAGNETISM?

3. It is not ordinary magnetism, nor electricity, nor astral forces. Neither is it simple and always of the same kind.

4. Magnetism is the name we use to designate a force that can be given out from the hands for apparently any desired effect when produced and applied with the right thought and received by a sensitive subject. It is visible under proper conditions, to about 90% of observers, without suggestion. It is illustrated by the overdrawn retouched photograph in the announcement of the Resident Class in this issue. Most people do not see it so clearly as the picture shows it. However, some see it even more clearly than this and in bright colors.

5. In one of my books, "The Practice of Suggestive Therapeutics" I have called it maneffluvium, from the term manus, the hand, and effleure, a flow. Maneffluvium means literally a flow from the hand. This term is correct because it does not pretend to disclose

the nature of the emanation; it merely refers to its origin. However, "Magnetism" is so generally in use that although it is not appropriate, we still will continue to use it.

III. HOW CAN I TEST MY NATURAL MAGNETISM?

6. Probably the best method for testing healing magnetism is to undertake to heal some person who is suffering. The chief difficulty of this method is that so many suggestion factors and telepathic factors enter into the result that it is impossible to determine just how much of the effects are due to magnetism. On the other hand, the development of healing magnetism is for the purpose of healing and it can be properly developed only in actual practice. When some imitation of actual healing is undertaken, the unreality of the situation dampens any real outflowing of power.

7. The best way to test your healing magnetism is to try to relieve some sufferer. When any person calls on you for help, especially for relief of pain, put your hands over the place that hurts, give out from your hands all the power of life that you can with this thought in mind: "Every power of life that I can give to you and every power of God that through me can come to you, I give to you now through my hands for your perfect healing." Continue until the pain is eased or until the patient feels that he will be well.

8. If a patient is sensitive to healing magnetism, he will feel the magnetic thrill or vibration under your hands, and even over the whole body. In such a case you can be sure that you have natural healing magnetism. Your patient may not be sensitive however, and therefore, he may not feel the magnetism. This does not mean that you do not have it. Some patients do not feel even the most powerful magnetic flow.

In case the patient does not feel it, you will have to depend on your own sensations when giving out magnetism and on the results of the treatment. If ease comes soon or function is quickly restored, you can be sure that you have powerful natural healing magnetism.

9. Even though the patient feels no current, and he proves to be unresponsive and slow to show the benefits of your treatment, you still may have plenty of natural magnetism and even though you do not have it naturally, you still can develop it if you sincerely wish to do so.

IV. HOW CAN I DEVELOP HEALING MAGNETISM?

10. Some one has said, "Things that are to be done must be learned by doing them." This is certainly true of the development of healing magnetism. You will develop your healing magnetism by using it, by doing healing by means of magnetism. Of course if you have strong natural healing magnetism, you do not need to develop it and you may heal with maximum power from the very beginning. If however, you have to depend on developing your healing magnetism then you must depend on practice and training.

11. The consciousness with which you train is always important in any form of training practice. It is doubly important in the development of healing magnetism. To practice with the deep consciousness that the power of healing magnetism is the power of life manifesting in healing will give you double power in development. Forgetfulness of yourself, deep interest in your patient, and clear thought of the healing that you seek to bring about will also increase the rate of your development.

12. The mere accustomedness that comes from long continued practice is also an important factor in the development of healing magnetism. Associated with this is deep interest. As long as the interest is single upon heal-

ing, undivided by other deep interests, the healing magnetism will be more powerful and the results correspondingly greater. I have seen great healers lose their power when some family trouble or the lure of sudden prosperity or some other diversion divided and dissipated their interest in healing.

V. HOW CAN I BE A GREAT HEALER?

13. This lesson clearly indicates how to become a great healer even if you are not naturally gifted in that respect. If you have great natural healing power, you need only learn the technic of dealing with the public, giving suggestions, and dealing with patients, especially from the metapsychical angle. If you can add to your natural healing magnetism strong diagnostic sensitiveness under control of your will, you will greatly increase the effectiveness of your work. However, if you have strong magnetism and a great deal of self-confidence, and in your relations with your patients you are dominated by a constant deep desire to be of service to them, you will be a healer of great power.

14. If you do not have great natural magnetism, you can still become a great healer by developing your magnetic healing power and other forms of healing power. Be sure that you develop with sincerity and deep interest in healing. Forget yourself in your development. A healer may occasionally develop great power in order to show the world what an important person he is, but that is not likely to result in great power. So long as his mind is chiefly concerned with himself his power is not likely to go much beyond himself. To be a great healer, it is necessary to be able to give yourself in healing.

15. Not only must you learn to give yourself through magnetism, right thinking and right suggestion, but you must also be able to give yourself to every patient who calls. When you

(Concluded on page 30)

Uses and Dangers of Metapsychology

METAPSYCHOLOGY OF GOD'S KINGDOM WITHIN.

I. WHAT DOES THIS LESSON TEACH?

1. In this lesson I am trying to emphasize the reality of the Kingdom of God within and to correct the general tendency to set aside some of its powers and responsibilities in favor of external forces and intelligencies in order to dodge the responsibilities entailed by the full acceptance of the Kingdom.

2. The chief cause of failure to live in the manifestation of the powers of the Kingdom of God within is the refusal to accept responsibility for life as lived by these powers. Men grow up with the child's consciousness and try to make other people and external conditions responsible for their judgments and decisions, and especially for their failures. So long as they do this they lose command of the powers that can be theirs only through acceptance of the responsibilities that such powers entail.

3. In this lesson, I hope to teach the meaning of the Kingdom within for responsibility in every phase of human life and to increase our ability to accept our divine responsibilities and thus to use our divine powers.

II. WHAT FALSE NOTIONS DOES THIS LESSON COMBAT?

4. The first and most important of the false notions from which we must free our lives is the notion that other people, embodied and disembodied, can influence our thoughts and actions without our consent and co-operation. Telepathy is a fact, and so is radio. Their forces are of somewhat similar magnitude. The amount of energy in a radio transmission wave is so slight as to be incomprehensible to people who think in terms of foot-pounds and horse-power. The amount of energy in a telepathy transmission is so small as to approach the infinitesimal.

5. In Absent Treatment we are con-

stantly working with people who are eager to receive our telepaths and who are co-operating with us in every way possible, yet sometimes we find that our most earnest efforts meet with scant success. It is only when a patient's co-operation reaches those depths of life in which healing originates that we get the striking results that are often seen in this treatment. Certainly without that co-operation we would never get any results.

6. For ordinary living, those thoughts and activities that originate in the individual unconscious mind and the personal conscious volition are so much more powerful than any telepathic influence could be that the telepathic element appears negligible. Even when the telepathic factor is important it is powerful only through the receptivity and the responsiveness of the receiver. All the volume of a radio program comes from the receiver and in the same way all the power of the reaction to a telepathic suggestion comes from the receiver.

7. Furthermore, as a radio program will not be received by a receiver that is not tuned in, neither will a telepathic broadcast be received by persons who are not tuned in. We have to attune ourselves to a telepath to receive it, and we have to co-operate with its suggestions to give it any values whatever in our thoughts, our actions—our lives.

III. WHAT IS THE NATURE OF SPIRITUAL ENTITIES?

8. While this subject alone requires several lessons, we can at least present as the basis for our study of this lesson, the thesis that all entities of a spiritual nature derive their natures from one source, the nature of God. Furthermore, so far as we are practically concerned, they are all of the same universe and despite differences of expression and manifestation, they are ulti-

mately one. Therefore, there could be no demon or angel with whom we do not have something in common. In fact, we can perceive and appreciate the demoniac or angelic only by experiences which originate in those qualities of our own natures.

9. Many of those who suffer most from the mistakes which this lesson strives to eliminate believe that their lives are greatly influenced and largely dependent on the guidance of the spirits of those who have gone on to the next stage of life's eternal journey. Usually they seem to feel that dying has given the spirits of the departed some magic powers of wisdom and purpose.

10. My thought in this is that we are spirits now and we are just as near to God as we will ever be so far as location is concerned. We may just as well die away from God as toward God. Nearness to God is not a matter of living and dying it is a matter of consciousness. While I am embodied spirit I can do more in the affairs of earth than it is possible for me to do without my body.

IV. WHAT OF THE KINGDOM OF GOD IN THIS?

11. The Kingdom of God is within—not after death but in life, life in the body, life out of the body. The Kingdom of God within while I am in my body is the Kingdom of God within for earthly things, while the Kingdom of God within when I leave my body is the Kingdom of God within for some other phase of existence. I do not ask my father to concern himself with the affairs of the Weltmer Institute, and if I know him, he is progressing and he is going on in that realm as he went on in this realm. Furthermore, I can not see how he could be as well fitted to judge of the needs and direct the affairs of the Weltmer Institute as I can. The Kingdom of God within me is sufficient for my judgment and my decisions if I am in my right place, as

I believe I am, and I can best show my faith in God and my understanding of God's universe and God's laws by trusting God's creation as it is and myself as a part of God's creation as I am.

12. The Kingdom of God manifests in body, mind, and spirit. In that realm of manifestation between mind and spirit which we do not as yet understand, is the metapsychical realm. That is an aspect of the Kingdom of God and in this as in all other aspects of the kingdom, each of us must live, by ourselves as we are.

13. We may make mistakes in interpretation, we may misunderstand the intent and way of Divine Wisdom, but we must depend on our own powers in the metapsychical realm just as we depend on our powers in all other realms of the manifestation of the kingdom of God.

V. HOW CAN WE BEST DEMONSTRATE THE KINGDOM?

14. We demonstrate the Kingdom in every phase of our lives when we become most conscious of our powers as powers of God, and when, without questioning their capacity and our own worth, we undertake to do that which our own manifesting spirit prompts us to try to do.

15. When we turn our trust away from ourselves and vainly seek, "Lo here! or, lo there!" that which we can find only in ourselves whether in the realm of the commonplaces of life or in the mysterious realm of rare metapsychical phenomena, we turn away from the Kingdom within, which is our natural habitat and the place of our exaltation. We must strive to enter into and share the Kingdom of God within. Man may find limitation without, but he finds power to overcome limitation only within.

16. Turn away from teachers and guides who would lead you away from the Kingdom of God within you. Turn away from all teaching that would fix

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Practical Philosophy of a Full Life

THE PHILOSOPHY OF THE KINGDOM WITHIN

I. WHAT DOES THIS LESSON TEACH?

1. In this lesson I undertake to teach the Kingdom of God at hand as a practical way of living more successfully and making the best of conditions within and without. This is a lesson that I teach in many forms. It is a lesson that can not be taught too often. I hope by approaching the subject from the philosophical angle to be able to give another view of it that will reach some who might not have been reached by the other forms of this lesson.

2. I especially wish to show the Kingdom of God as natural and in no way dependent upon magical ceremonies or formal rituals. I am trying to develop in my own life and in the lives of my students the consciousness of God as ever present power and guidance. God is nearer to man than his very flesh, and man is never absent from God. I hope that we may be able to become more practically conscious of the present action and power of God and that we may learn to identify ourselves with God in all the ways of our living.

II. WHAT IS THE KINGDOM OF GOD?

3. The Kingdom of God is the realm of God's action and power. For each creature that power of action is within the creature itself. This is equally true of atom and star, of the hardest substance and the most empty space, of ameba and man. This is equally true for the least and most important activity. It is true for creation and for the most trivial act of the least important creature.

4. The whole of the universe of universes is the universal Kingdom of God. And in this universal kingdom every part of it is included. We must get away from the idea that only that which men call majestic, glorious, fine and beautiful, good and moral is of God.

The whole of existence and every part of it, its origin and all of its processes, its beginning and all of its events, are of the Kingdom of God.

III. HOW DOES IT UNITE RELIGION AND PHILOSOPHY?

5. Philosophy sooner or later unites all causes, sources, principles, beginnings, and endings. No system of philosophy worthy of the name has failed or can fail to teach, clearly or by implication, the ultimate unity of Being of that with which it deals. To this ultimate unity it gives an impersonal name and description. Philosophy leaves the student rather cold and uninspired by its result. It appeals to logic rather than to imagination and rules out emotion in its concepts and conclusions.

6. Religion usually reaches unity even though it may apparently stop with duality or a more complex plurality. Even those religions which have good and evil gods imply an ultimate relationship and a similarity of quality that amounts to a practical unity. Religion, however, usually makes much of personality in its ultimates. There is in all of its gods a strong feeling for personality. The more primitive the religion the more personal its gods, but even the most highly developed never get away from personality in deity.

7. Religion and philosophy were united by Jesus in his teachings of the Kingdom of God within. The philosophies before his time had been more or less in conflict with religion. They were trying to get away from the limited personal religious concept of the ancient gods. They found the source of man's power through man himself, and for every other creature they found the way to the very source of its life through each creature. They found an indwelling Source in creation where the religions of their time presented an an-

tagonistic picture of distant gods acting upon creation from outside. Jesus gave to this impersonal Source the personality of God, saving all of the philosophical values and adding the personal qualities of religion.

IV. WHAT IS THE PRACTICAL VALUE OF THIS CONCEPT?

8. Man probably will never know the ultimate truth of Being, creation, and existence for the reason that he does not need to know such truths. Knowledge is wholly practical. He knows in order that he may do that which is best for his life. In fact, as I pointed out in earlier lessons, probably the most tragic fate that man could suffer would be to have final knowledge of life, to know ultimate truth. If he knew all about life, he would lose interest and power to grow in mind. If he knew all truth his whole intellectual life would come to a standstill and he would stop growing. Furthermore, for him to know about anything that he can not and does not do anything about, is for him to put himself out of harmony with the fundamental laws of existence, and the very possibility of such a situation is absurd.

IV. WHAT IS THE PRACTICAL VALUE OF THIS CONCEPT?

9. The unity of the religious and philosophical concepts of existence as combined in the Christian concept of the Kingdom of God within, is of great practical value for the reason that it enables man to approach the concept of Being with the warm intimate interest that he has for personality. Being becomes more real to him. He can feel a close relationship between himself and the Infinite when he thinks of it in the terms of personal deity. He can better identify himself with personal deity, even though he thus becomes involved with insoluble mysteries, than when he tries to conceive of the impersonal aspects of his own Being. After all, the important result for man's life is that he be able to think

clearer, more powerful thoughts upon which he can rely with greater faith.

10. When man couples an adequate concept of God with the concept of the creative and productive power of his own deeper nature, when he learns to think of his deeper nature as Divine and partaking of the nature of God, he has a foundation on which to build high achievement almost without limit. It is thus when the recognition of the Kingdom of God within frees man from the sense of limitation and lack that this concept has greatest practical value. When the Kingdom of God is something apart from man, something foreign to his living reality, it harms rather than helps him in his conscious control of his life.

V. HOW DOES MAN LIVE IN THE KINGDOM NOW?

11. There is no kingdom of existence apart from the Kingdom of God. There is no place where God does not rule and no time when God's law is not absolute. It is all the Kingdom of God.

12. For practical dealing with conscious life and voluntary activity however, we make a distinction between the kingdom of earth and the Kingdom of God; the kingdom of earth is limited life qualified by the conditions of earthly existence, while the Kingdom of God is the ultimate source and goal of life. Man lives in the Kingdom of God when he lives in the consciousness that his power is the power of the Kingdom. When he knows that he can draw upon Divine Wisdom for judgment and guidance and upon Divine Omnipotence for energy and life, he lives in the Kingdom of God.

13. Philosophy finds the powers of life in the living creature. Philosophy looks to the creature itself to discover its Creator. Science has the same general objective although its method of approach is different. This is the common sense method and it is the method that works. It is true of philosophy, of

(Concluded on page 32)

Practice of Permanent Prosperity

THE BASIS FOR ADAPTATION.

I. WHAT DOES THIS LESSON TEACH?

1. In this lesson we return again to the study of the subject of the first lesson, "Start Where You Are" in the June 1933 issue. We should now be in position to reach a better understanding of where we are, where we must start, and what we have to start with.

2. I propose to return to this subject from time to time throughout this course of lessons for this is in some ways the most important of our problems. The two major problems for self-culture and prosperity are: first, how can we best express ourselves, and second, how can we best adapt ourselves. Both problems depend for solution largely upon ourselves, what we are and where.

3. Hardly a day goes by that I am not called upon to help some person with problems of adjustment. These are always problems of expression and adaptation for all our problems come under these heads. In most cases it is necessary for me to turn my consultant's interest away from an effort to adapt other people and things of the environment to himself, to the effort to adjust himself. This lesson is chiefly concerned, as was the lesson in the December 1933 issue, with the teaching of the important principle that adaptation is chiefly self-adaptation.

II. WHAT IS THE BASIS OF ADAPTATION?

4. There are two groups of factors which afford the basis of adaptation, those derived from the nature of the self, and those derived from the nature of environment. We might almost see a third group in the relations that exist between the self and the environment.

5. One of the chief difficulties is the difficulty of making a true estimate of ourselves. Derived from and fol-

lowing this chief difficulty, is another sometimes even greater, the difficulty of accepting responsibility for our own thoughts and actions.

6. As I write this article, I find my mind working very slowly and uncertainly because I have been over-working my brain and nerves. I have been working too late at night and beginning too early in the morning. I have been over-taxing my organism. (Of course I realize that some of my readers will immediately wish to bring me to task for admitting that I can over-work my brain and nerves. They will wish me to affirm and claim limitless power and then kid myself into thinking that I am as capable as usual or that something outside of me is responsible for my being less capable. And that is just the point that I am trying to make.)

7. This situation is one that I can try to deny or ignore, or for which I can blame myself or conditions of environment, but regardless of my attitude toward it, the condition does exist. My attitude can minimize or maximize its disadvantages but the attitude will not control it.

8. Fortunately this is only a temporary condition—or at any rate. I am pleasing myself by believing so. When the present emergencies which lead me to drive my brain beyond its proper hours and capacity have been met, and I rest awhile, my body will then come back at its normal efficiency and my mind will work smoothly again.

9. There are some who are less fortunate than I with whom a condition similar to this which I now endure, is permanent. Whether they were born that way, or bad karma is being fulfilled, or their endocrines are at fault, or they have bad habits or mental attitudes, really does not matter; they are that way all the time.

III. WHAT CAN BE DONE ABOUT IT?

10. The only proper course is to recognize the facts as they are. For one to make himself believe that he is normally alert and efficient when he is not will force him to explain lack of results from his efforts by referring to some condition of environment that handicaps him. It would be foolish for me to pretend that I can work at normal efficiency this morning. To attempt to do so would only lead to a feeling of frustration that would result in irritation and defeat and to an attempt to blame somebody or something for my lack of normal output. It would be equally or even more foolish, for a person who is permanently handicapped, to set a standard drawn from the achievements of normal persons and then try to force himself to live up to that standard.

11. I accept my situation and make the best of it. I think as clearly as possible and dictate as fast as I can, fully prepared to revise or even possibly entirely discard what I am dictating this morning. In this way, I not only meet honestly the situation within but I also prepare myself to deal efficiently with the situation without. And I save myself from losing confidence in my abilities. I keep my judgment clear in regard to needs for future achievement. I take every opportunity for even a few minutes of rest without feeling that I am overcome and mastered by the circumstances that have led me to overwork myself. In short, I make the best of the situation. Any other attitude would not enable me to do so.

IV. HOW MEET A PERMANENT HANDICAP?

12. If I may be allowed to use further illustrations from my own experiences, I can best answer this question by continuing to talk about myself. As a boy, I always found myself clumsy in comparison with my brothers. They could easily learn to do stunts on the trapeze that even long practice and

earnest effort could not enable me to do. They could run faster, swim better, excel me in every "stunt" that is done with hands and feet and by nervous and muscular coordination. When I finally became convinced of the situation, I quit trying to compete with them and found myself able to enjoy their skill by turning my interests and my efforts in other directions in which I was efficient. Even in those matters they could excel me if they tried but usually they did not try. In any case, I could make progress in my chosen field and when I learned to quit comparing myself with my brothers and sought satisfaction for my ego in my ability to excel my own past performances, I found pleasure in my efforts and through that pleasure found the stimulus to success. It would have been as foolish for me to have tried to compete with my naturally brilliant brothers as it would have been for me to try to compete with my sisters in the activities for which their sex peculiarly fitted them. I am as I am and God made me as I am, not in order that I might excel someone else but in order that I might fulfill some part of creative purpose.

V. HOW CAN THE BEST ADAPTATIONS BE MADE?

13. I think I have pretty well indicated the answer to the fifth question of this lesson. A good part of any person's efforts at self-expression are concerned with some form of environmental modification. I write books and magazine articles and teach classes and do other things in my environment that do not depend upon bodily facility and neuro-muscular skill. My expressions are such as allow me to take time for preparation and revision and studied thought. I can correct faulty judgments and supplement stupid performances. I adapt myself by making the best of my powers and I do what I think I am best fitted to do in the way that

(Concluded on page 30)

Resident Class

Awakening
Stimulating

Restful
Rebuilding

A Glorious Season of Personal Power
Development for Self-Fulfillment in
Work, Business, Profession,
Healing.

Weltmer Institute
(Established 1897)

Nevada, Missouri, U. S. A.

Five Weeks, August 19 to September
20, 1935

Enter Any Time Before August 20.



ON THE INSTITUTE LAWN

A Pleasant Way to Health, Prosperity, and Happiness

A Weltmer Resident class is a season of inspiration to spiritual awakening, personal power development, and training in the essential skills of living. Students attend Weltmer classes for many reasons, some to find their own deeper natures and to learn to live by their super powers; some to find the way to success and prosperity in business or profession, or in healing by the Weltmer methods; some to find the way to God and to acquire peace of mind and heart. And they find what they seek, for the Weltmer Courses are products of wide experience, deep study, and true inspiration.

IN A WELTMER RESIDENT CLASS THERE IS:

HEALING FOR YOU, through the awakening and development of the deeper powers of body, mind, and spirit. Practical demonstration of amazingly successful employment of life's creative powers in daily living.

HEALING FOR OTHERS THROUGH YOU, by means of the spiritual powers

of life, according to the Weltmer methods of Magnetic Healing, Suggestion Therapy, Telepathic Suggestion, Christian Healing, and through the manipulations of Massage.

A WONDERFUL VACATION from the ordinary scenes and routine; a delightful, inspiring, spiritual awakening in new work that rests your body and restores your spirits better than any other form of vacation.

PREPARATION FOR LIVING at your highest efficiency the most thrillingly self-fulfilling life. The Weltmer Resident Course teaches a practical philosophy of life that enriches every experience throughout the rest of your life.

TRAINING FOR SUCCESS in any form of work. And those who wish to serve the sick find five weeks of training under Weltmer teachers marvelous preparation for a life-time of supreme service and great success.

Exploration in a New World—Beginning a New Life

Outline of Courses

The following brief list of subjects taught in the Second 1935 Resident Class, August 19 to September 20, gives only a suggestive outline of the deeply rich experience that awaits our students. There are five school days each week, with the following daily program.

1. **MORNING HEALING SERVICE:** Practical instruction in giving absent treatment and a daily mental and spiritual treatment for all students and patients. Many have found spiritual awakening and healing in these **morning Healing Services**. You may find health of personality, mind, and body here.

2. **THE WELTMER METHODS OF HEALING:** A lecture and practical lesson on the methods used in the Welt-



A DEMONSTRATION OF METHODS

mer system. You are taught how and why and what to think, say, and do for the healing of the sick. You become a real healer here.

3. **THE WELTMER PHILOSOPHY OF LIVING:** A study and exposition of the deeper philosophy and principles of the Weltmer Complete Correspondence Course of Suggestive Therapeutics. The essential principles of the teachings of Sidney A. Weltmer.

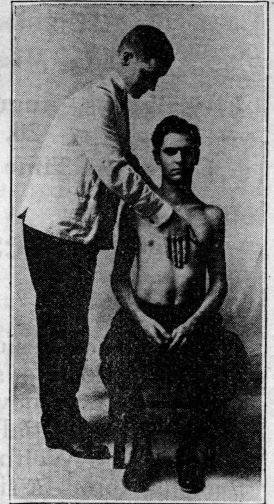
4. **GENERAL HEALTH LECTURE:** Open to students and patients and their friends. Each morning, just before noon, a member of the Weltmer Staff gives an inspiring talk on living in

health and abundance.

5. **MAGNETIC HEALING:** A lecture and demonstration of the methods employed by Magnetic Healing in dealing with all parts of the body. Practical methods derived from a lifetime of successful practice of Magnetic Healing. Methods that you will be taught to use so that they work for you.

6. **PRACTICAL METAPSYCHOLOGY:** A study of the phenomena of that realm of mystery beyond mind and its known

laws. Healing really is done by the powers of the realm of metapsychology. All great healers have certain degrees



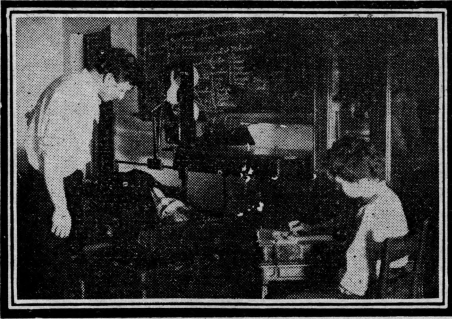
MAGNETIC HEALING



DEMONSTRATION OF MAGNETISM

of metapsychical development. The Weltmer course is safe and makes you safe in the development of great meta-

WELTMER'S MAGAZINE



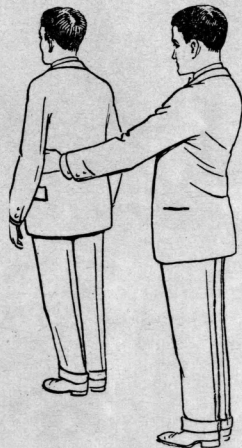
METAPHYSICAL EXPERIMENTING

psychical powers.

7. PRINCIPLES AND PRACTICE OF MASSAGE: A course of practical instruction, drills and training in the principles and practice of the manipulation of all parts of the body for the healing of the sick. The Weltmer system of physiologically correct therapeutic massage. You can be a master of massage by the Weltmer way. You will receive a special diploma for massage—free—when you graduate.

FREE HOURS

After the classes are dismissed each day the students may continue to practice massage, and they are encouraged to work together during the long evenings when some form of outdoor exercise or pleasure does not interfere. Saturdays are often devoted to student meetings and training in public speaking. During the vacation season frequent picnics are enjoyed and many of the classes are taught under the trees or in the woods, or on a river-bank.



STUDENT PRACTICE

VACATION TOGS

Students should bring at least one old suit and one pair of old shoes so that they may be free

to tramp through the woods or to explore the bluffs on nature walks and geology hikes. This unique experience is rich in vacation pleasures and inspiration to new outlooks and deeper understandings of life. It is thorough and



DELICIOUS WILD PERSIMMONS

practical and the best possible preparation for great success in the treatment of the sick.

ONLY ONE TUITION

The price of the Resident Course is only \$50. When you pay \$15 for the Correspondence Course you receive credit on the Resident Course tuition for \$15. Therefore, the Correspondence Course and Resident Course together cost only \$50 in all, the regular price of either course alone.

YOU GET 3 DIPLOMAS

This vacation course is a combination of the Healing and General Culture Course, the Complete Correspondence Course, and the Massage Course. Each course leads to diploma and for the one tuition fee of \$50 you are entitled to all three diplomas when you graduate from each course.

Satisfactory work and attendance in the practical details entitles you to the Magnetic Healing Course diploma. The completion of the full set of Correspondence Course work sheets with satisfactory grades, entitles you to a Correspondence Course diploma. The practice and demonstration of your manual

skill and the knowledge of massage gives you a massage diploma. Each diploma must be earned, but one fee, the tuition of \$50 for the Resident Course, pays all the tuition involved in all three diplomas.

LIVING CONDITIONS

Living conditions are very good in Missouri. You will find living as economical here as at home. Rates for travel are very low in summer time. If you have any difficulty regarding routes or rates, we will be very glad to tell you how to come and what your trip will cost.

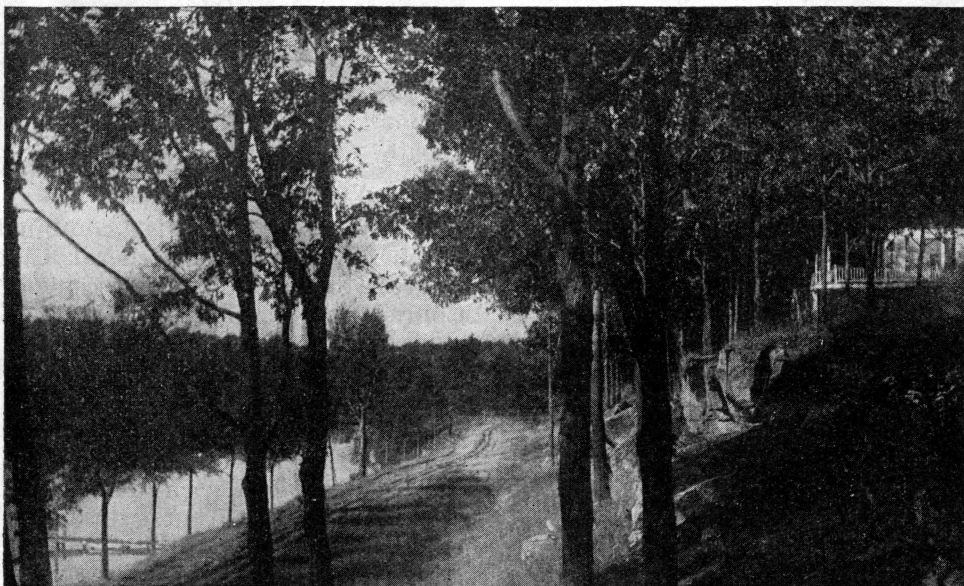
UNIVERSAL VALUES

Although this course seems to deal chiefly with healing, it is universal in its practical values. Its basic teaching is philosophical, metaphysical, scientific and religious. To the Weltmer teachers there is no conflict between these different ways of approaching truth. A true understanding of life and yourself in relation to life is the proper basis for every form of activity and the foundation of the Weltmer teaching.



CLASS GROUP AT IRON SPRING

In order to be a successful healer you must be able to get along with people, and this is the basis for all successful professional work. To be a successful healer it is necessary for you to have a profound consciousness of your powers and an abiding faith in them; this is the foundation for success in every undertaking. These are fruits of study with Weltmers.



RADIO SPRINGS PARK, WITH ITS BEAUTIFUL LAKE, FED BY A SULPHUR WELL AND IRON SPRING, ITS CLEAN SANDY HILLS, ITS FINE GOLF COURSE, FISHING, BOATING, CAMPING, SULPHUR WATER, AND DANCING OF EVENINGS, OFFERS EXTRAORDINARY VACATION PLEASURES TO VISITORS.

The Weltmer Resident Course of 1935 is a sound preparation for success, health and happiness, a training for success in any undertaking.

BY THE WAY

By ERNEST WELTMER

These are busy times about the Institute. We have a fine class, including students from Pennsylvania to Idaho and Canada to southern Texas; boys and girls lately graduated from high school, school teachers, grandmothers, one young man just out of the navy, M. D.'s, Chiropractors, and Physiotherapists.

We also have patients and the busy people of the regular staff and then—O, Boy!—we have Mrs. Glassner from Michigan who has got everybody about the place to working on refinishing furniture, cleaning and painting walls, and refinishing floors, until the Institute is one of the busiest places in town.

Work is the finest privilege that God has given to man. I am sure that if we could keep all the patients busy at pleasant occupations in which they could feel a creative interest, they would get well faster and be happier than is possible while merely loafing and waiting for meals and treatment. Of course, sick people must not overdo and they must find their work pleasant and recreational, but there is a healing power in work that nothing else can give.

This work movement among the patients has brought out unsuspected genius. We knew that Miss Carr-Harris had been almost everywhere and had done almost everything, but we did not know that she has a flair for interior decorating. And no one suspected that Mr. Hess is a mechanical genius. Two clocks that had hung on the walls for years, merely for old times sake—pun unintentional—refusing to run although sundry clock repair men had worked on them, are now running and keeping good time. And when a broken table or chair now sees Mr. Hess coming it immediately straightens up and behaves itself.

Helen and Naoma seek useful jobs with the same earnestness that other girls seek hammocks and sofa pillows. Even now that they are in the class, I find them refinishing or helping to re-decorate rooms after school is out.

The Weltmer Institute is a busy place and a happy one. One grandmother just told me that her visit to the Institute and her study of the Weltmer Course is the happiest experience of her life. Yesterday, one of the students, in commenting on the nature and the quality of the instruction received in our class room said, "You should have the lecture room crowded and every sleeping room in the house filled with students the year round." And that is just what we plan to have.

Every reader of these words is hereby appointed a committee of one to send me

the names and addresses of all who are ready and able to take the Weltmer Correspondence Course and Resident Course, with the further duty to see that all of these people hear about the Weltmer School without further delay. Every day's mail brings inquiries from people of many nations who are seeking just what the Weltmer Institute has in such rich abundance for them. We should have at least 100 students at the Weltmer School the year round. How many people do you know who are ready for the Weltmer Teaching?

DREAMS DO COME TRUE

By MAUDE GLASSNER

You people who wished to attend the summer class now in session at the Weltmer Institute may learn from stories of those who are here that nothing but lack of faith could keep you away.

One woman was caring for a sick mother and doing all the chores on a small farm. There seemed no possible escape from her self-appointed tasks, but she began studying the Weltmer Correspondence Course with the idea in mind that some way would be provided for her to come to the Institute. Suddenly a younger sister came and offered to stay with her ailing mother. The sister's husband and children were able to manage the farm work. Means came to the woman from unexpected sources and she is living in the Institute, being benefited in health, while learning to help others in a way that will make her financially independent, besides becoming conscious of larger powers and a wider universe.

A bit more trust in your highest good would have brought you.

"Be careful what you wish, for wishes come true," will also apply to a young girl who has wished in vain to learn massage in order to help a child to whom she is passionately devoted. A party of friends taking a trip came to show her the Ozarks and to seek help at the Institute.

Circumstances were such that a longer journey was postponed and the girl is learning, not only massage, but also the consciousness of an Indwelling Power that will enable her to give far more than mere manipulations to those who will surely call upon her for help.

Two weeks ago she had nothing but a living intense desire to be of service. Now she is absorbing knowledge at an unbelievable rate and every member of the class is glad to contribute his or her fund of experience for her advancement.

Plan to come to Weltmer's, knowing that dreams do come true.

ISAAC HOOVER, VIRGINIAN

(Continued from Page 6)

obvious element of drama. In giving me the data for his biography, Isaac Hoover says "Born December 22, 1851, Highland County, Virginia. Came to Ritchie County in 1861. Married Sarah J. Newbrough. Had by this marriage one girl and three boys. Two boys, Henry and George, now living. Have worked at all kinds of work; farming, in oil fields, well digging.

"When about twenty-five years old, I nearly lost my life digging a well. My brother was overcome in the well by foul air. While trying to get him out I was overcome also and pronounced dead but a neighbor discovered signs of life. I lay unconscious from 6 P. M. one day until 9 A. M. the next day.

"I had another narrow escape while digging in a ditch. The excavation was seven feet or more deep. I straightened up just before a cave-in of sand and cement blocks. Had it come an instant sooner, I would have been killed. I escaped with a lifelong lame leg.

Was janitor at the Harrisville schools for fourteen years."

If I were a novelist I would write reams descriptive of the romantic conflicts that Isaac Hoover disposed of in a sentence. "Married Sarah J. Newbrough." I would write other reams about the tragedies that came to the parents through the death of their daughter and one son. If I had the pen of Irvin S. Cobb I could build up a whole novel on the problems of the young man who went from one kind of work to another and who met danger in the same matter-of-fact way that he met the more prosaic crises of life. Since I am not a novelist I can only say that Isaac Hoover has graced with faithfulness and consecrated with sincerity the life that God has given him. He has given to manhood a deeper meaning for all who have known him.

SELF-RELIANCE

(Continued from Page 7)

All persons can become self-reliant, but only by becoming absolutely certain of a few things. There is no man alive who can not successfully do what has been successfully done before. A person's success depends upon his having fully made up his mind that he will devote time and energy and talent to this one thing and then he will over and over again accomplish his work in that direction, and when he does he will succeed as certainly as day follows night.

The self-reliant man is always the busy man. Every busy person is doing exactly

the same thing. He is always engaged in the same kind of work as the other fellow; he is attending to his own business.

When a man is keeping busy at his own work he is seldom worrying about the effect of his work upon himself or his surroundings. No man who bases his action on their after-effects on his personality or his situations can ever be self-reliant. No healer or physician who is thinking of what the effect will be upon him when he undertakes to do his life work, ever becomes a master. He must think about the good he is going to do regardless of what the effect is on him.

When a person seeks to be self-reliant, all envy, hatred, and strife should pass out of his thought. When he conceives of himself as a personality he compares what he has done with what other people have done, what he can do with what other people have done, and then he begins to limit himself, because each personality is limited unless he has grasped the full meaning of himself as an individual. But a conception of himself as an individual makes him impervious to everything except the commands of the God-within, which brings self-reliance.

No person is grown-up until he is self-reliant. Since this self-reliant spirit is dependent upon his gaining a true view of his selfhood, the more he relies upon this selfhood the more self-reliant he becomes and the more he enjoys living. He finds that life is, indeed, what he makes it.

REAL FREEDOM

(Continued from Page 8)

finds that he has "lost time." The old saying is, "Save the pennies and the dollars will take care of themselves." Translated into psychological language it means, "Save your thought and energy for use in constructive work at hand and soul freedom will take care of itself." Let go of the unprofitable thoughts and actions and fill the mind with constructive thoughts and actions and soon will come real freedom for mind and body.

Life is too short for man to hesitate in the process of beginning the steps toward real freedom. Although these four tenets are only four of the thoughts in the creed of "real freedom," even a partial attainment of them brings man a greater degree of freedom than he now thinks that he can achieve. Through his mental realm he may look at life as he wishes and from that outlook he makes or mars his life and lifework. He will find that he will have to make many adjustments in his thought world, but as he endeavours to build his life on these basic tenets he will attain a great degree of "real freedom" in his life.

BOYHOOD DAYS ON THE FARM

(Continued from Page 9)

house and three men couldn't hold them.

To this day I have no use for mules, but I love horses.

My folks tried to make a farmer out of me but I was afraid to stay on the farm any longer for fear I would have to handle mules. Finally, Father sold his farm and hired me out to my grandfather for one year. I stayed the year out with him, but thank the Lord, I had no mules, only horses, and when the year was up, I quit farming for good, at the age of seventeen.

There are three things that I despise to do on the farm. First, to work mules; second, to curry mules; third, to milk an old kicky cow.

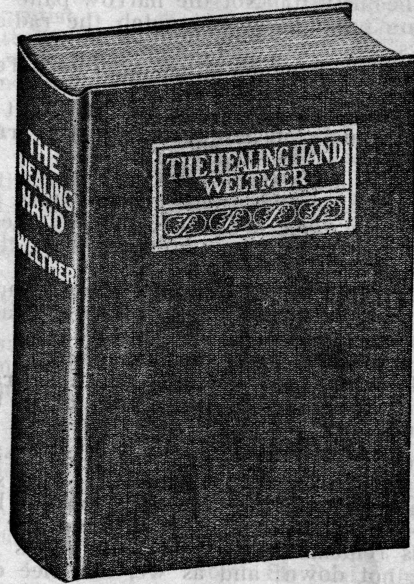
Farming is an independent life it is true. It is different nowadays. You can ride the implements that you use. When I was farming they didn't even let me ride to the house on the horses when my day's work was done, much less ride the plow.

After I grew up to be a man I began to think for myself, trying to find out what I was fitted for. Finally, after years I found out that I could relieve the sick by putting my hands on them where they hurt. I was 35 years old when I went to work at the Weltmer Institute. I had found my calling as a Magnetic Healer. All the years that I have been in this work, I have enjoyed to the fullest extent.

It has not always been smooth sailing for me: no business is. We always have ups and downs. I expect to do the work that I am doing now, as long as I live. I am learning better every day how to give the proper suggestions to the sick friends that come here. I have learned from experience with the hundreds of thousands of patients that I have treated—something like 300,000 and I am still going strong.

Come to the Weltmer Institute and

let me prove to you that I can help you, that I made the right move when I parted company with all mules.



An amazing treasury of philosophical wisdom and inspiring suggestion; a guide to healing.

For the student, the Healing Hand, one of Sidney A. Weltmer's masterpieces, affords material for many weeks of study and growth.

For the practitioner, teacher, nurse, or parent, the Healing Hand is a guide to spiritual, mental, and physical health for those in his care.

For every person, the Healing Hand is a source of never-failing inspiration and a guide to the practical application in daily living of the teachings of Jesus and others of the world's great healers, a reliable way to health.

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CITING AUTHORITY

(Continued from Page 5)

"Let there be many windows in your soul,
That all the glory of the Universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant
rays
That shine from countless sources. Tear
away
The blinds of superstition; let the light
Pour through fair windows, broad as truth
itself
And high as heaven—tune your ear
To all the wordless music of the stars
And to the voice of Nature, and your heart
Shall turn to truth and goodness as the
plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-
crowned heights
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the
whole."

"Remember Lot's wife. She was fleeing
from burning Sodom—materiality, and she
just had to turn for one more look at her
home-old beliefs—and she suffered for it.
Let us remember this and look up as we
climb, not down; and as we, too, flee our
old beliefs, let us refrain from turning for
even one glimpse at memories."

"You want to see the Sunrise—then FACE
THE EAST, and should you keep turning for
just one more glimpse at the WEST, you
may miss the first, beautiful, breaking
beams. You want to see God—then FACE
HIM. You want to see Spirit—how can you
if you keep your nose buried in material-
ity?"

"Forget those heart-breaking yesterdays;
stop recounting your woes. Mankind has
problems of his own to solve; do not place
a heavier weight upon his thought by mak-
ing him listen to HOW MUCH YOU HAVE
SUFFERED—the TROUBLES YOU HAVE
CARRIED—the HEARTACHES YOU HAVE
ENDURED."

"Forget those wounds THAT YOUR OWN
SINS INFLICTED, and as, with rejoicing,
you leave them behind, do not stop your
chant of hallelujahs to look at or deplore
"Old scars."

"He sang of the healing and not of the
wound,
And never sang he of the scar."

And so we end by citing this "authority"
Gloria Dare—as she and her inspirational
words helped us a little further "Out of the
Mist." May they also help another.

SCIENTIFIC MAGNETIC MASSAGE

(Continued from Page 16)

withhold yourself from some and give
yourself only to those who please you,
you can not develop the full measure
of the healing power. If you withhold
yourself from any person you withhold
yourself, and you establish a precedent
that may dominate you when you try
to give yourself to some other person.
You must respond with all your power
to whoever calls for help, in order to
develop your greatest healing power.
When you learn to give yourself with
full power to every call, you will find
that God, the Infinite Father, will give
you power to answer every call with
superb power, and you will become a
great healer.

—o—

**PRACTICAL PSYCHOLOGY FOR
EVERY DAY**

(Continued from page 12)

15. To correct misinterpretations of
your experiences, adjust yourself to
life in harmony with reality. Quit tak-
ing yourself too seriously. And while
you are in the process of bringing about
this achievement make allowances for
your tendency to misinterpretation.
This lesson gives only a glance at the
problem but it does give you a solid
foundation on which to build a stable
structure of well-placed ideals.

—o—

**PRACTICE OF PERMANENT
PROSPERITY**

(Continued from Page 22)

seems to offer the greatest assurance
of success.

14. It is really a matter of judgment
and of mental soundness as to what the
final outcome shall be. When any per-
son makes a true estimate of his life
situation and makes the best use of his
powers under the conditions of his en-
vironment he will fulfill his life and
achieve maximum success and happi-
ness.

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A four line professional card of any graduate of the Weltmer Institute, in good standing will be printed in the Magazine for one year for \$1.00.

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PRACTICAL PHILOSOPHY OF A FULL LIFE

(Continued from page 20)

science, and of the true but neglected Christian religion.

14. Man approaches the Kingdom of God by practicing its principles; in the degree that he lives in the consciousness of power, that consciousness which meets every challenge of his abilities with the claim, "I can." When a man lives by faith in himself and in the principles of life, faith, which ultimately amounts to faith in God, he in some degree lives in the Kingdom of God. Thus alone does he live in the Kingdom of God. No observance of ritual, or method or formula, no magical ceremony can transport man from the kingdom of earth to the Kingdom of God. Living by faith in himself and in God is such living as belongs to the Kingdom of God.

15. When man learns to know and live by the consciousness of the divin-

ity of man, knowing himself to be made in the image and likeness of God, when he knows himself to be embodied creative power and purpose and one of the fulfillments of God's creative plan and then when he lives at his maximum, he knows and lives in the Kingdom of God. For this life and for every other life that man in the endless eternity of being may know, this is the way to the Kingdom of God within.

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WELTMER'S MAGAZINE

READ REGENERATION

By S. A. Weltmer

By B. W. Olson

This book ought to be in the hands of every man, woman and child in the United States. If it is not read, it may be either because people do not know about it or do not know what valuable lessons it contains. Or, it may be that some have failed to become interested in it because of the name, not realizing that the book treats of something entirely different from the conventional theological meaning of "regeneration."

The book is really a treatise on the sex question, but handles this delicate subject in such beautiful and dignified language that it has the most purifying and uplifting influence, which is so characteristic of all Weltmer's writings.

There are many lessons to learn in this singular volume: It teaches you in a most unique manner how to gain knowledge. When you have finished reading the book, you will be able to analyze yourself and determine how much, or how little, you actually do know. But you will also know in what way to gain real knowledge, so that you will not only know but you will know that you know.

Another very valuable lesson you will learn is to know where the power to create is and how to be able to make use of this creative power.

Weltmer never deals with superficial or external things only. He leads you to the very source of all existence. And as this takes you to the forces of the mind, he teaches you how to make use of these forces.

But he does not only deal with abstract theories which are hard to grasp. He gives you concrete practical exercises which any one can put into practice and reap inestimable benefit. He shows you, for instance, how you can "breathe, drink, eat in order to bring health, growth and energy into the body."

Let me quote one sentence from page 56: "Man may determine positively the quality of every substance in his body, as he may choose the quality of his environment." This is something that is not taught in any other book, as far as I know. How much would you not be willing to pay for this secret? Read the book "Regeneration" and you will get it.

The book is very original and leads into new fields of ideas. If you cannot agree with the author in everything, you will at least positively learn so many valuable lessons that you cannot afford to be without this book.

USES AND DANGERS OF METAPSYCHOLOGY

(Continued from Page 18)

your attention and your interest upon your own feelings and thoughts and even upon your own rights. Turn to that teaching and build up in your consciousness the power of that life that leads you to lose yourself and all thoughts of your personal advantage in the thought of God and the Kingdom of God. Learn to live your life for the fulfillment of your own purposes and possibilities and without seeking the favor or fearing the disfavor of others. Learn that you are a child of God, for every phase and aspect of life and for every thought and activity of life, you are truly a child of God fulfilling Divine Purpose.

—o—

VITALIZING DIET FOR DYNAMIC PERSONALITY

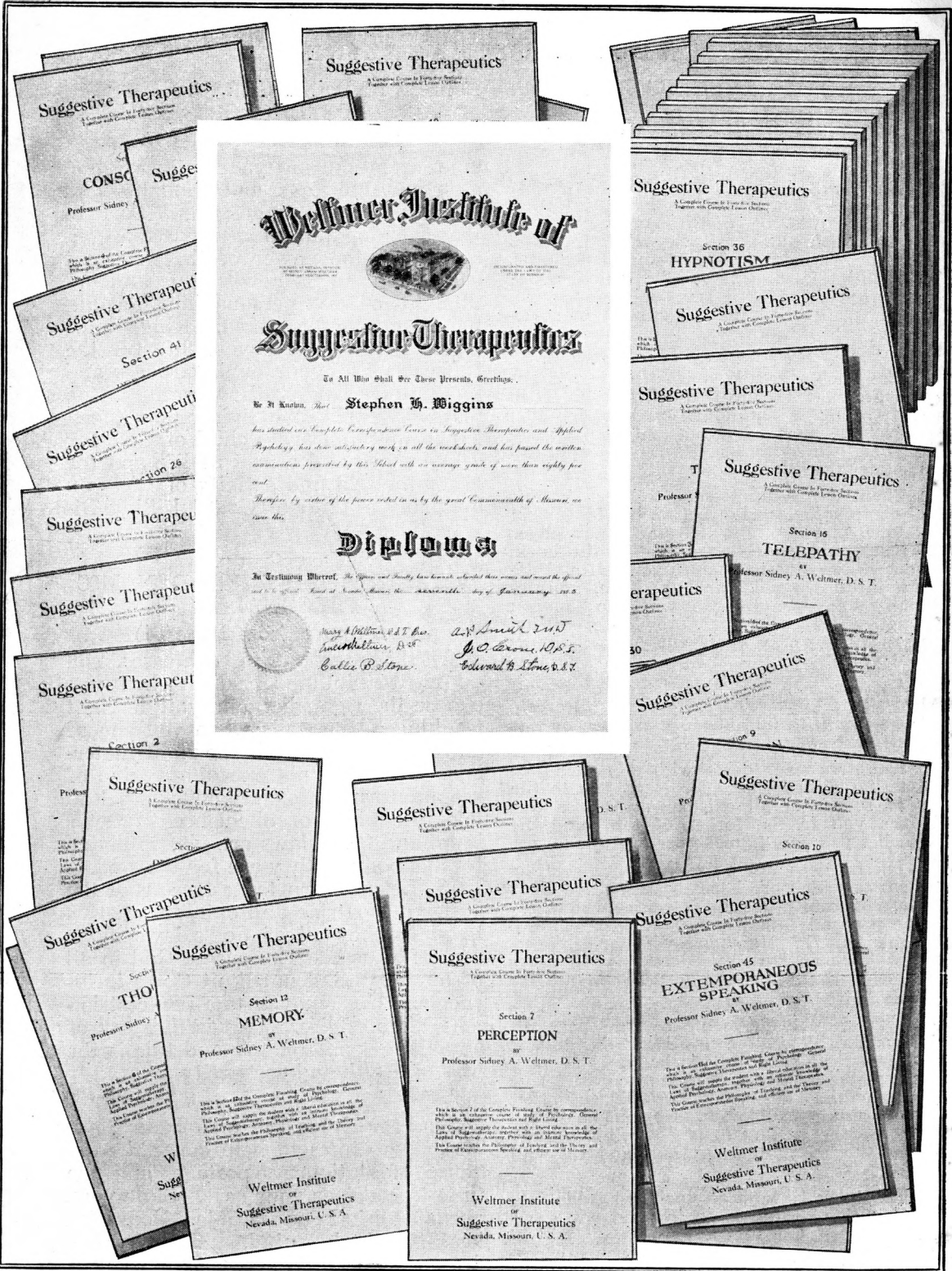
(Continued from Page 14)

much the same way in both cases. You do right thinking in diet when you choose the right diet, and you do right thinking about walls when you choose and put into the walls the right materials. You must not expect any kind of mental formula or religious ritual to take the place of obedience to God's laws, and God's laws are just as divine for the body as they are for the soul.

13. Let us learn to be free from the bonds of doctrine and opinion. Let us learn to obey all of God's laws if we can. Let us learn to accept God in all of our ways and not limit God's influence and God's power to a few restricted realms of life. This is the way of abundance and wisdom and this is the way of health and prosperity.

—o—

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Diploma

In Testimony Whereof, We signed and sealed hereunto our names and caused the official seal of the Institute to be hereunto affixed, this seventh day of February, 1915.

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