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INTUITION

LECTURE

By S. A. WELTMER

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New Year's Greeting.



Compliments of
WELTNER MAGAZINE.

INTUITION

A CLASS LECTURE BY
PROF. S. A. WELTMER
DELIVERED IN THE AUDITORIUM OF
WELTMER INSTITUTE, OCTOBER 16, 1901

✧ AUTHOR OF ✧

"Mystery Revealed," "Self Reliance," "Regeneration,"
"Suggestion Simplified," "The Real Man," "Self Protection,"
"The Eternal Now," "Is Prayer Ever Answered," "The
Undying Character of Thought,"
"Who is a Christian," Etc., Etc.

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INTRODUCTION.

BY MRS ANGIE F. NEWMAN.

In the philosophy enunciated by Prof. Weltmer, there appears as its central hypothesis, the Immortality of Thought. The Thought atmosphere of the universe is as absolute, its vibrations as distinct, its permanence as definite, as in the physical atmosphere. Thoughts which conserve truth, which are the exponent of individual or race vitality are imperishable. They remain as component factors in the mental atmosphere, as distinctly as oxygen and its component elements in the physical atmosphere, with this distinction, of an ever increasing volume of thought forces as the centuries increase and the mind of man projects itself into this atmosphere.

The thinker of today, who has learned the power of mental abstraction to all else, makes himself receptive to the accumulated thought of the ages on given themes. In the earlier ages, this receptivity is termed inspiration, prophecy. To the metaphysician of today, it is simply the attitude of the thinker in relating himself to thought forces.

The following lecture is one of many illustrations given by Prof. Weltmer in demonstration

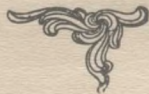
INTRODUCTION

of his philosophy. Within the Institute at Nevada, is a large auditorium in which Prof. Weltmer delivers a lecture three times a week to students from all parts of the United States. At the usual lecture hour of the day on which the following lecture was given, I chanced to stand at the head of the stairway leading to the auditorium. Prof. Weltmer came up the stairs (as the audience were passing to the lecture room), turned suddenly to me and said, "Mrs. Newman, I am going to the office for my stenographer to report my lecture. I have been so pressed with other duties I have not had time to even select a theme. Please stand here and when I return with Miss Urner, give me a subject." He returned. As he passed me he quietly said, "Mrs. Newman, what is the subject?" I replied in a word, "Intuitions." The Professor passed directly to the platform and delivered in full the following lecture. In a subsequent interview with the Professor on the daring feat—the striking achievement—I asked, "How is it possible?" He replied, "I instantly excluded from my mind every thought, save that of Intuitions. It so absorbed me had I not mechanically known the way to the platform, I should have stumbled at its entrance. As I began to speak I was oblivious of all else and the

INTRODUCTION

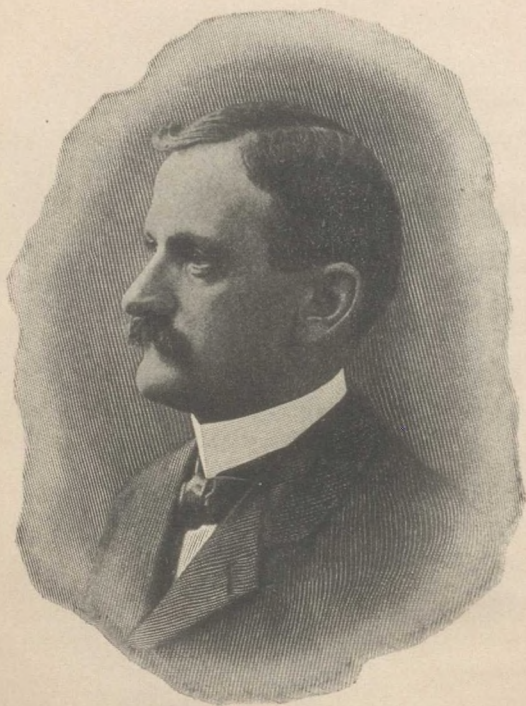
subject opened to me as a panorama or landscape. This is what I denominate receptivity to thought. My mind became the medium of the expression of thought abiding in the mental atmosphere, awaiting expression through whomsoever can receive it."

Other instances of like character have occurred, not infrequently, and we leave the reader to judge if the originality, the continuity of the thought expressed, the elegance of its diction and the elucidation of one of the most abstruse problems of metaphysics is not within itself a demonstration of its own hypothesis.



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S. A. Welter

"INTUITION."

There is a distinctive and all significant phase of mental action, which is rarely analyzed. This mysterious power we define, "Intuition." Most people arrive at conclusions without recognition of the mental processes by which these conclusions are reached. This intuitive process becomes to the student of philosophy the most interesting feature of his research.

It is one of the tenets of my philosophy that thoughts are "births;" that they have their parentage in the mind—that they produce an undying effect upon other minds. There is an unconscious

use of terms in mental science which can only be analyzed by close and definite study.

One of these expressions is, "A thought came to me." From whence? Whose thought? What is it you define as thought? These are important questions. A subject is presented to the mind for immediate decision, for the disposition of which perchance careful judgment is required. The first impulse of the mind is to act upon the thing presented in a given way, without reflection, independent of any reasoning process. This impulse we denominate "intuition." Pause to analyze the proposition and it will be found reason has imposed modifications of the first intention.

The first impulse had its origin in the

mind as an intuition, and came in response to its unconscious demand. Intuition then is the unreasoning judgment—the “inner self.” This has been considered by the philosophers of many ages to be a part of the “inner self” called conscience. But a careful analysis of the mind and its attributes shows that conscience is not that part of the mind which passes judgment on actions unperformed. Conscience is not that inward monitor that tells us right from wrong, that proclaims the justice or the injustice of an act about to be performed. Conscience is that part of the mind which passes judgment, which approves or disapproves an act already performed. The study of intuition is the study of the mental process of thinking in its final analysis. It is intuition that

prompts the new born babe to breathe into its lungs the breath of life and to call for food. Long prior to man's conscious conception of the source of supply, life, health, strength and all things necessary for his growth and development, were his unconscious possession. All acts of intuition are acts of the unconscious mind. Intuition, then, signifies the natural endowment of knowledge. One mental scientist speaks of intuition as the "undeveloped understanding." Doubtless, this is as clear a definition as could be given. The child before it is capable of intelligent reasoning is dependent upon this inner unconscious self for existence and is never misguided. That which we call the unconscious mind in the adult is *all* the mind manifests at birth. The part of

this unconscious mind which becomes capable of receiving impressions comes into consciousness, and this, for the sake of classification, we call the conscious mind. The child trusts its early impulses until it has been denied nature's promptings and some one has thrust into its life that which nature has never demanded. The unconscious mind never makes an unnatural demand. After an artificial desire has been established, the demands of the child are not the expression of the intuitive faculty. Artificial supplies were never given in response to nature's demands, hence we segregate the faculties of the mind in the discussion of our philosophy, and consider intuition as one of those natural faculties.

All acts of intuition are acts of the un-

conscious mind that part of mind which has never been described. To a thorough understanding of the intuitive faculties of mind, the understanding of another branch of this science, which we call "Telepathy," or "thought transference," is essential. The words telepathy and thought transference, as in general use are not strictly synonymous. Thought transference is thought interchange between minds when there is an understanding between them, or when expressed on the part of one.

Thought transference signifies, one mind may suggest to another a subject it had never considered. As the result of such suggestion, the mind to whom it is addressed will take up the thought and make it its own.

Telepathy does not mean an inter-

change based on mutual understanding. Telepathy is not dependent upon spoken suggestion, or conscious intention. It is interchange of thought from one mind to another by a law known only to the unconscious mind. The recognition of this interchange we call intuition, but telepathy is more than this. It is the reception of thought from either spoken words, sounds or objects that may suggest a thought.

Linneus looked into the face of the flowers, listened to the divine impulse, trusted himself to express it and gave a name to all the plants in the vegetable kingdom.

Pythagoras watched the rythmic, unchanging movements of the planetary system and gave to the world the "Music of the spheres."

The Greeks studied the celestial Dome of the Universe, nationalized its inhabitants, named each group and the world as a result reads the stellar system.

Isaiah listened to the still small voice, came from his seclusion, and announced the Personage whose message was the Tidings of Great Joy, which brought "Peace on earth, good will to men."

Moses contemplated the burning bush, comprehended the order which turned him aside from the routine of life, drove him to Mt. Sinai from whose thunders he interpreted the code of laws which is the foundation of the laws of all civilizations.

Telepathy in short, occupies that realm of metaphysics known as prophecy. The promptings of prophecy constitute inspiration.

Where does the architect get a conception of a bridge no one ever saw, of a cathedral no one ever constructed, of a tower which has never been built by the hand of man? And yet the architect holds within himself an outline, perfect in all its details, of that which he would construct. Whence comes this conception? By process of the law of telepathy.

Telepathy is the undeveloped, undefined power of the intuitions. The undeveloped resource of man is the unconscious mind.

Those things which are known are in the conscious realm. The things which we believe are possibilities which lie in the unconscious realm.

The effort to go from the "known" to the "unknown" is the exercise of faith.

The things brought into consciousness through the power of faith, are the possessions of the conscious mind. Each step in the domain of the known opens upon a wider view of the unknown.

The energy exercised by faith is not weakened but invigorated by the process. (Effort and faith are synonymous terms). That impulse which leads man from known into unknown lands is intuition.

It would be impossible to construct a science on any subject of which all the elements are not known.

Mathematics is the only science known to man, all the elements of which can be classified, can be understood.

Telepathy, in its entirety, is the last science on earth to be fully understood.

A full understanding of intuition would

enable us to compass the mysteries of telepathy if we could construct a science of telepathy. But not all thought action is intuitive. Thoughts often reach the mind by other than the processes of intuition.

Intuition may be likened to an auto-suggestion in that it has its initiative in the mind of him who expresses it in outward action. All unperturbed acts of nature, all natural impulses are intuitive.

Nature acts thus because of its own latent, slumbering energy, and this energy expresses itself in reaching after the things essential to life. It is instinct in the animal and vegetable life that constitutes the appeal for specific nourishment and the ability to gather and appropriate from its surroundings. This force acts,

not by external impression, but is the expression of intelligence within. This latent force we denominate the unconscious faculty of the mind because we are unacquainted with its processes. Man before he knew anything of the law of his being, of the Source of Supply, from which life and health intuitively come, exercised the force of his inner self to increase his measure of life and health, and to discriminate as to his needs. He was all the while profiting by his inheritance, and that inheritance was commensurate with nature's needs until by some mental obtuseness man strayed away from his possessions.

Intuitions are Divine impressions. Intuition is Divinity expressing its innate inhabitancy.

When the physical organism becomes

impaired and he resorts to artificial means of restoration, he strays from the divinity within him. When he decides that by the inhalation of compound oxygen he can more certainly recover than by expanding the lungs to their fullest capacity by the inhalation of the oxygen of the air, he makes a fatal mistake. He forgets that God is the Supreme Chemist. In the use of compound oxygen he does not breathe as a child breathes. He does not inflate every air cell. In lung inflation from the atmosphere, not infrequently pain is felt while the oxygen is finding its way to the weakened cells. This is due to the sudden coursing of the blood through the dormant vessels, but the patient is disturbed thereby and discontinues the inhalation. Wrong attitude of mind has expressed itself in

wrong thought activity. But the patient suffers the result. The patient should try to comprehend the metaphysical side of his life, and do consciously what he did unconsciously before the disaster took place. If it be true that the vitality of life is sustained or renewed only by direct communication with the Divine Mind, then the "kingdom within" is discovered.

When man returns consciously to that power which sustained him unconsciously as a little child, then he comprehends what is meant by the statement of Jesus Christ that except you become as a little child, except you receive the blessings direct from the Divine Hand, unquestioned and unrestrained, you can not enter into the kingdom, you cannot come into fullness of power. Be-

coming as a little child, life is illuminated by the light of the unconscious soul, and one learns to live consciously as he did unconsciously prior to his transgression. This is what the Saviour meant by "becoming as a little child."

In my work of healing here, I have seen no less than ten thousand people restored to a state of perfect health by simply adopting a given method of breathing, by taking a full inspiration at each breath, filling every cell in the lungs with air, until the repetition of that act became a habit and the resultant was similar to that of any other fixed habit. It is unnecessary to turn to a book of morals to know the significance of the word, habit. The constant repetition of an act requiring the exercise of individual effort, will by succes-

sive repetition bring about structural modification. In reference to the act of deep breathing, I do not refer to the several exercises given by physical culturists. I simply mean, one should practice breathing for the definite purpose of filling every air cell of the lungs at each inspiration. Such breathing will do for the adult exactly what it does for the child. It will add life and vigor to the body.

Our intuitions are strongest in early life and if not smothered by adverse criticisms, they are infallible guides. The impulses that early find expression in our lives are not dissipated by later impressions. They constitute the very frame-work of character. It is not a difficult thing to analyze ones own mental processes and discover what uncon-

scious thought has been received into the mind, and being left undisturbed has given coloring to the entire mentality. Nothing is more fatal in human experience than the belief in ancestral or hereditary disease. Consumption, scrofula, cancer and kindred diseases are embraced in this category. He who believes he has the heritage of consumption, watches from his childhood for the approach of the insidious enemy. But I have seen that life thought displaced by another. I have seen the pulse quickened under the assurance of the possibility of attaining perfect health. The vitality of this thought will carry the sufferer back beyond the period of physical transgression and dispel the life long fear. The health thought will displace the thought of disease and if left

undisturbed will restore mental equilibrium and he becomes again the little child, trusting its intuitions when every breath was an unconscious prayer for more abundant life and a psalm of thanksgiving to God for the life manifest.

Prayer has its origin in man's intuitions. He does not receive his impulse to pray from any teacher. Man does not get his conception of prayer from the catechism of his childhood, from the books of his maturer years, or from the instructions of teachers. Long before the teacher could convey a thought to the mind of the child, every breath of the child was an unconscious prayer, and effort of the child to seek its Source of Being. Prayer springs out of the intuitive side of the man's nature, from that part of man we cannot analyze.

Man by his voluntary action, oppressed by the vicissitudes of life, stumbles in the rough path and his moral nature lies prone amid the brambles of his misdirected thought. But the moment he turns away into the silent chamber, into the Holy of Holies of his own inner life, he comes again into the sanctuary of the soul where he hears the voice of Omnipotence saying unto him: "Neither do I condemn thee; go and sin no more." Man thus returns to his childhood, when he places himself in touch with the Infinite Mind and from the inflow of the Infinite come the intuitions which restore his distorted nature. The intuitions of youth often assert their potentiality in middle life. Life's reminiscences will, if analyzed, demonstrate this fact.

To the mind of a child the house of

worship is invested with a mysterious sanctity and he treads its aisles with a kind of indefinable awe. I have sometimes fancied that from its shaded angles there broke upon his intuitive sense, the cadence of voices from the realm whence he so late came, which had not yet died away in his soul. Howbeit, the memories of that old church, with its creaking tower, its jangling bell, its high capacious seats, its disjointed pulpit, resonant with its strange monotone of denunciation, have somehow become fixed in the unconscious mind, until in the later years, a passing view of some dilapidated church, with perhaps broken windows and tumbling towers, will recall the weird fancies of childhood, and that same intuitive sense of the Infinite Unknown will again diffuse the entire

being. In this mental attitude he becomes again the little child, forgetful of the lapse and the lessons of the years ago. Thus, we see the intuitions of life fix the deepest mental impressions. In dealing with the philosophy of impressions, we must have some data by which to determine values. First impulses always spring from the intuitive side of mind. These never produce discord. But one must learn to differentiate between first and second impulses, and, indeed, any of the multitude which clamor for recognition. When, however, we determine to trust the first impulse, it is difficult at the inception of the effort to define that first thought. What then shall we do? Train the mind to the immediate perception of the intuitive sense. That sense

is capable of almost infinite evolution. As the mind matures, as the sidelights are thrown upon the canvass of human experience, impressions change relatively. Hence as this "undeveloped understanding" gradually develops it changes our point of view when under full recognition of intuitive power we do not hesitate to trust, to obey its mandates.

In the effort to determine the relative significance of impressions, there has been a current of misconception of what is involved in the term "concentration." Christian Science is largely responsible for this misconception. It teaches that the mind receives and retains thought. Or, in other words, the human mind holds thought. The converse is true—the thought holds the mind, possesses it. Our perception of concentra-

tion affects first our intuitions.

The only thing in the world that has a controlling influence upon man is what he believes, what he assumes to be true, and his beliefs, his assumptions of truth are the expression of thoughts which hold dominion in the province of mind.

The only real things in the world are thoughts in various forms of development. If I were to entertain the thought that it is my fatality to die of consumption, it may be years before the thought finds complete expression, but if the thought be undisturbed—just as certainly as the buried seed reproduces itself, so certainly will the consumptive thought ultimately reproduce itself and the sequence will be diseased lungs. Thus it is seen, thought holds the mind. This fact was very clearly manifest in Jewish

philosophy. At the inception of their history, at a crucial period in race experience, a promise had been made to Jacob that his seed should be preserved through the ages. Later amid the vicissitudes of their changeful history, the prophet, Malachi, pronounced curses upon the race. He devoted his entire prophecy to maledictions. He fiercely reproved their infidelities, their violation of their most sacred covenants, and pronounced judgment upon their idolatries. He suggestively asks, "Will a man rob God?" And he answers by the mouth of the Lord, "Yet ye have robbed me and ye are cursed with a curse." But in the final summary he consoles them with the fulfillment of the Jacobian prophecy in the words, "I am the Lord; I change not, therefore ye

sons of Jacob are not consumed."

This summary is the extension of the thought that the homogeneity of the race shall never be impaired by the fluctuations of their inconstant destiny and that ultimately they shall be a triumphant people. To this thought is attributable the cohesiveness of the Jewish race. It furnishes the secret of their easy adaptability to any climate or country. It has given that sense of race security which has made its people the successful tradesmen of the world and given into their possession almost the wealth of the entire world. The Rothschilds, in the greatest commercial center of the world, virtually hold within themselves the financial equilibrium of nations. This is an illustration, widely drawn, of the power of thought to hold an individual, a

race. With the Jewish people it has become a racial exponent, and is doubtless the best demonstration of race thought in universal history.

Given types of thought express themselves in distinctive families. It may be asked, can thought of a specific type affect the mind of an unborn child? It does, but not after the accepted formulas. By close analysis it is discovered that a child may be born with a brain capable of finding greater expression in one line of thought than another—capable of less resistance upon other lines. As a result we find the anomalies of genius early manifest.

However, mind is not under the control of the brain. The intuitive faculties are the offspring of the mind. The brain is the physical function through

which the mind finds expression—only this. What the mind contains will impress itself upon the brain. Mind cultivates brain. If there is a manifest deficiency of any function of the brain, the mind can, at its option, modify that deficiency by use. The childhood of President Roosevelt was marked by physical frailty. The brain directed no force for the development of muscular tissues. Yet with a resolute determination to develop his physical organism, he invested the slight existent energy in athletic sports, gradually increasing that energy, until he had a life equipment. Thus the brain became subservient to the mind and obeyed its dictum—expanded in correspondence with the mind's mandate: This physical regime had its inception on the intuitive side of

life. Within the inner Sanctuary of Being was hidden the latent energy which intuitively springs into action at the soul's summons to meet its distinctive needs.

But it is asked, "Is physical vigor only thus awakened?" No. God never endowed a human being with any faculty that could be improved except by the use of that faculty. He never healed a pair of diseased lungs until those lungs were used to their full capacity. God himself cannot reconstruct a life except at the individual volition. Man's compliance with the Law of Restitution of depleted forces is the only thing that will insure to him the fullness of life. But does not man go away from the Source of Being; does he not deny the power of his creator to

heal, when he trusts himself? Verily not. On the intuitive side of the soul is God. Man's energy is derivative. Hence, when man trusts himself he is trusting God. Far be it from us to say that the capacity of man is equal to or greater than his Source of Being. But life within man is divine presence. Sometimes in the discussion of this philosophy, some auditor has rashly said, "Prof. Weltmer makes it appear that man is equal to or transcends God." But when I affirm that God has invested a part of Himself in man and that the soul of man is an expression of that divine presence, I no more affirm that man is God or equal to God than when I say a man is an American I declare he is America.

Each man is in essence the same, and

is entitled to equal rights with his fellow men. Intuitively, every soul born into existence, knows it has the right to live; the right to be happy; knows it is entitled to all that would make it a perfect manifestation of the divinity within. We are all children of the same Father, hence brothers and sisters, and no man can say to another, "I am entitled by birth to greater privileges and blessings than you."

All men are born equal," is the clearest statement of the Source of Being.

The Declaration of Independence is a clearer statement of man's rights than the creeds upon which our religious systems are based, when it declares "That all men are created equal is a self-evident truth." This declaration had, however, special reference to man's political

welfare. Man intuitively pursues his own happiness. Every animate thing in nature has within itself the element of attracting to itself the essentials of its own evolution though possibly unconscious of its own identity. But man was given a conscious existence, a conscious knowledge of his own power and of the Source of that Power.

The divine purpose in each man's life is the diffusion of life into other souls, thereby to honor the Father who lent his Son for the illumination of the world. Yet man by his unbelief can defeat the Infinite purpose. By his refusal when he reaches the years of conscious life to accept the truth upon which he unconsciously acted in his childhood, he builds about himself a barrier which God Himself cannot overcome.

The following experience taught me the lesson that man's intuitive nature may be so evoked that he shall discover harmony in discord. A gentleman stated to me that in early life he had an inordinate fear of dogs. He moved into a locality where resided a sportsman who was given to the hunting of foxes. The barking of the hounds was to my informant the very essence of discord. By continual listening, the mind was able to detect the full octave of sound in the unity of voices and the discord wrought itself out into harmony. When he discovered the harmony in the apparent discord, it dispossessed him of all fear of dogs. This teaches that the harmony of life can be found in the midst of any discord—this discrimination is the impulse of intuition. One day as he lis-

tened, he discovered a minor tone was missing and then he knew that one of the dogs had sounded his last note and something was wanting in the octave.

Music is the soul's expression. It has no language except in tone but it is a universal language of emotion. The Hottentot with his native airs, produces all the tones of the full orchestra, all invisible chords in nature's melody being gathered up in the full cadence.

The power to discriminate in original tones depends upon the intuitive conception of the original melody. But may we find all chords within a given symphony? We may, because in the full memory none are missing. There are no elements of discord in nature's harmony and he who can blend the sigh-

ing of the winds, the rustle of the leaves upon the greensward, the soft murmur of the valley brooklets, the reverberations of thunder and the deep baritone of the tempest, hears the sweeping melody of the Divine orchestra.

The intuitive phase of mind can be further illustrated—indeed in divers ways. I once visited a sheepfold where were not less than one hundred sheep in each flock. As the shepherd kept his watch, the sheep drawn by the magnet of his presence, would approach him. He would pass his glance over each flock until all had passed and would say of each, "They are all there." Asked, "How can you tell without enumerating the sheep that none are lost from the fold?" He answered, "I am so familiar with the characteristics of each

flock not one could be missing without my knowledge. My mind intuitively determines the presence or absence of each."

Herein lies the germ thought of Christ's parable of the lost sheep when Christ saith, "I am the good shepherd, and know my sheep." And thus we learn that one single soul, lost out of the eternal balances, would mean an eternal discord in Divine nature.

The intuitive faculty is the closest to man's Divine nature and leads him to Divinity. The intuitive function of mind has the special quality of receiving and holding in memory. Man's intuitions never present discord; they hold no accidentals only as essential to full harmony.

Unbelief does not have its origin, can-

not have abiding place in the intuitive side of mind.

The spirit of worship, the most inherently Divine attribute of man, springs from the intuitive side of his nature. To discover this Divinity within him is to find the kingdom of God.

Intuition is soul manifest. Intuition is God consciousness. It differentiates man from the animal. Man in his most primitive habitat instinctively, intuitively worships, seeks an object of worship. He makes appeal to some force beyond himself. In that appeal he recognizes dependence upon a higher power. He gropes blindly through the ages in quest of that power. His intuitions prompt the search. Primitive man finds the response to this intuition in the worship of magnitude, of what-

ever suggests force. Therefore, he invests the snow clad mountains with a personality. He hears in the river's murmur, in the reverberating thunder, the voice of the Great Unknown. The centuries lapse. With the growth of his intuitions, he finds *life* as the supreme force. Then he addresses his petitions to the crocodile, to the Apis Bull of Egyptian ceremonies—to whatever investiture of life invokes his sense of the mysterious.

Again the years lapse. In his untiring search, in his unbroken onreach for still higher forces, he constructs a mental image of something superior to himself. Finding nothing in animate nature that responds to that conception, he embodies that image in wood, stone or bronze and idol wor-

ship is established in the Himilayas.

The Chinese, with their unmeasured years, passing gradually from the foothills of thought into approximate mountain ranges clothe the memory of their dead with unnatural virtues, and ancestral worship is established.

Under Greek and then Roman civilization, under the mighty breath of Alexander and the Ptolemies and Julius Caesar, the intuitions of great souls carried them beyond material forms; beyond the deification of the dead, and they constructed mental images of an order of Beings hitherto unknown to man. They defied life in multiform, whatever expressed force, unknown and impossible to man, and so gave the world a system of Theogony whose vast conception at least invites recognition

even in its waning though still unmeasured force.

Jupiter and Venus, and Mars and Neptune, and Mercury and Saturn, project the flash light of their immortality into the blue ether with every setting sun. At last the soul of man stood upon the Alpine summits, and looking from the ice crags, down into the valley's verdure and up into the face of heaven, girt about with its mantle of cloud, and saw that from the same source came the everlasting snows of the heights, and the dancing waters of the valley, the one supreme intuition of the soul appealed for recognition and he exclaimed at last, "There is but one God."

Not yet, however, could he comprehend that within himself was a direct avenue of approach to the Infinite.

Finding his most exalted ideal in Motherhood, he apotheosized Mary, the Mother of God, and the soul had a Mediator. But the intuitive side of man was still calling unto him, "Come nearer." He makes the last supreme effort and God is revealed to the individual soul.

Under the supreme philosophy of being, in this latest hour of thought evolution, man the individual, man the race, stands side by side with his Creator. He enters the palace chamber of his own soul to find "the kingdom within" and God enthroned within that kingdom. Herein lies the completed consummate evolution of man's primitive intuitions.



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33

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