

SEVEN STEPS

IN THE LIFE OF

PROF. S. A. WELTMER.

BY
GRACE (M. BROWN.





PROF. S. A. WELTMER.

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Nevada, Mo.

Gift
Mrs. H. H. Hygie
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Dedication.

To the students of the Weltmer Institute, who
have found health and prosperity within its
portals, and who have gone down their
pathway radiating the spirit of its
vital work and manifesting its
power in and through their
own lives, this volume is
cordially dedicated.

C R E E D .

The only creed I have
Is creed of love to all the world ;
The only faith I know
Is faith of work with each and every man ;
The only hope I feel
Is hope of joyous now,
That we may live and love and work
As one in Truth's own name.

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FOREWORD.

With fascinating distinctness this man has impressed himself upon the century.

Not because he is a healer of unusual success; not because he is a teacher of vital power; not because he is inspiring and expressing one of the most pronounced works in the history of the world's activity, but because of his rare quality of soul-energy, which makes all these things possible and which vivifies every other form of soul-energy which it touches.

Naturally, the world demands an understanding of an individuality which attracts its attention. This wise and wary old earth has a way of using and abusing and finally appreciating its children—only the appreciation usually comes after it has absorbed the instrument of the liberated soul into its own fragrant moist heart. But occasionally one of these disciples of truth receives its recognition in the midst of his life activity, and in that recognition his great power for good is strengthened, and the work of his creation becomes a greater thing.

The true history of a life is wordless, because the bodily expression is merely the reflection of the soul-

intent, and the voice of the soul is the voice of the silence, unwritten and unmentioned in the annals of man. But this glimpse of a few passing events in the life of this attractive personality may be the key for a more complete understanding of a life-expression, which carries with it a constructive energy more radiant than is usually met among the children of this blessed earth home.

It is with sincere satisfaction that we present the following brief account of a few of the life experiences of SIDNEY ABRAM WELTMER.

THE CHILD.

SEVEN STEPS.

THE CHILD.

THE quality of the mother-heart determines the innate character of her child.

The strength of the mother-soul impresses and permeates the life-energy of humanity.

The glory of the mother-love vivifies all expressed life.

In the still radiance of a calm July day a fair, fresh soul came into the earth-life, and was tenderly enfolded in the arms and heart of one of these grand and holy mothers, whose divine love glorifies the earth and renders it a fit abiding-place for the sons of God.

Oh, the blessedness of babyhood and motherhood! Who but they two in their holy union may know the joy of communion of soul and the blending of perfect love?

This tiny bit of blessed babyhood was particularly wise in choosing a day and an hour for his arrival upon this dear home, when the planets above and the condi-

tions of earth all conspired with the fairies of ages to bestow upon him the one great gift—courage. And the brooding mother-heart sang for joy as she pressed the wee treasure to her heart and knew that this mighty faith of inborn strength was with her son.

So the strong young father and the brave little mother welcomed this child into the home which they had created in the Ohio hills, and gave him the name of Sidney Abraham Weltmer.

Abraham Weltmer and Katherine Hull, father and mother of Sidney, were both possessed of unusual qualities of mind. Katherine Hull was the first woman to graduate from the Granville College in Ohio; and when she and Abraham Weltmer decided to meet the problems of life together, they brought into their union an unswerving purpose and an abiding faith.

Four children came to bless and strengthen their love, although one, a little daughter, remained only three brief years. And a sturdy, happy little group they were, guided with wisdom and patience by these parents, who gave them, in such abundance, the true blessings of life.

Babies are always unusual. In their sweet pink fairness, their serene innocence, and complete fascination, they can cause more confusion and bring more joy into a home than any other created thing. And each one is



peculiarly brilliant and unusually remarkable and especially adorable.

Sidney Weltmer was no exception to this rule concerning the remarkable babies. He seemed to have a subtle conception of things which usually are of little consequence to children, and that wonderful fearless faith, which is the strong characteristic of the man, was dominant in the little child.

It matters not how many years have passed since this particular baby chose the earth home for his immediate field of activity. Time is merely an episode in the life of a servant of the Law. It is something to be utilized with love—not to be resisted and counted into spaces of minutes and hours and days, as though an infinite Time could be sparing of its unlimited self.

Judging from the life experiences and the understanding they have brought, it was many ages ago; judging from the youthful presence and appearance of S. A. Weltmer of to-day, the child Sidney Weltmer was very recently romping around the fields of his child-time home.

But, whenever it was, whether ages ago or days ago, it was in the days when men and women were moulding into its present power and perfection this mighty Western realm, and the children of those days were infilled with

the pioneer spirit—that wonderful spirit which moulds and manifests and radiates into form the great unclaimed forces of nature, that those who follow may partake of the fruits of their love-labor. So the little hands of these pioneer children and their fearless little hearts were trained in activity and usefulness as they helped in the mighty work of home-creation.

How vividly the memories of childhood engrave themselves upon the mind, and how distinctly the first recollection of home is impressed upon the consciousness for all time!

The exquisite tint of fading pink and blue and yellow sky—the great stretch of wide and wild prairie—the fair, fresh scent of earth and air and free, sweet growing things—was ever anything so treasured and so dear?

And outlined distinctly against the pink and blue and yellow sky stood, and still stands, the square brick house which was the first abiding-place of S. A. Weltmer. To childish eyes it was an enormous house—the most important place in all the world—in fact, it was his world, for it contained all of life, which stood to him for authority.

A little child sat on the doorstep of this square brick house and watched the marvellous tints of fading sky. It was one of those memorable days when every present

thing impresses itself upon the sense-life—a day when all life is enlarging and expanding to meet the soul-desire. In his arms was his latest, greatest treasure—a book, and the book was a Second Reader.

He was such a little fellow. The baby dimples had not yet disappeared, and the baby hands were touchingly tiny as they grasped, with inadequate strength, the treasure-book. To the awakening consciousness of this child, the book was his stepping-stone to knowledge; to him, the passing day called as a voice from the deepening shadows, and the child-heart recognized its work in this hour of its first recollection.

The newer realizations of the soul come with no outer change. To the external sense-life, nothing has happened. The sky tints and the earth odors are quite the same, but the consciousness of their response is revealed, an awareness of a subtle difference, and the difference is in the soul-recognition.

Sidney Weltmer was what the world calls a precocious child. He had, even in his babyhood, the quality of soul-energy, which is conscious of its power. Men sometimes call it courage; it does not matter what they name it; it might even be the spirit of prophecy, for he was himself aware of the work which lay before him. He

knew, in his childish way, that his path must lead to the very heart of the stronghold of truth.

Abraham Weltmer, father of Sidney, was a man of brilliant mental attainments. He was a graduate from a Leipsic college, and spent many years of his life in traveling, so he had great opportunity for observation and culture. The chief disadvantage of his life was that he was born and reared in an atmosphere of great wealth, which made life seem difficult in later years, when his misguided generosity had been the cause of his losing his fortune.

Katherine Weltmer was one of those rare souls with a mind which inspires other minds into activity. She inspired unbounded faith and appreciation of herself in her husband's mind, and the family life was guided almost entirely by her. She was a natural teacher, which truly means an inspirer, because a teacher must know that which he attempts to teach so thoroughly that it is a part of himself. Then he will inspire with his own innate energy those whom he meets in the attitude of a teacher.

This mother was wise with the wisdom of great love. She not only was highly educated and knew how to impart her education to others, but she loved the work of teaching, and loved, with all the strength of her pure

soul-quality, these children, which were entrusted to her guidance.

So she trained their sturdy little bodies while she impressed their joyous young hearts with love for every living thing. She filled their fresh, grasping minds with information and taught them to absorb it and utilize it until every fact became a knowledge of actualities.

Sidney Weltmer has no recollection of a time when he could not read. Books were his first and greatest delight, although he was not so immersed in them that other things were forgotten. He was a hearty, healthy, happy child, developing equally with body, mind, and soul, and always with a growing consciousness of his work in the world—of mighty things which he would some day do for men.

This child had no thought of deeds of valor in war or of any force of activity which expresses in the slightest way destruction. His one idea from veriest infancy was Life, more Life, and, yet again, Life more abundant. And inborn in his soul was the subtle energy which permeated the baby brain—which impressed the child-body, and which radiated from the child-heart—that consciousness of Life, free and abundant.

And in abundance he attracted this vital Life, as in abundance he radiated it then, as now. But then, in

his childhood days, men called it precocious. No one child is ever brighter or smarter than another. All normal children have the same universal touch. The child we call precocious merely has greater power of concentration, or possibly expresses a finer quality of love-energy. It results in soul-consciousness, and the soul always recognizes its own power, if it has the courage of its own desire.

This child Sidney Weltmer recognized his soul-desire. It was for knowledge, that he might do the work of his childish vision and understanding; that his faith might express itself with accuracy and power. There were limited school advantages in the neighborhood of the Weltmer home, which was fortunate in many ways, for it gave these children the concentrated effort of their mother's power and knowledge, and built for them a foundation of conscious understanding, which her finely-attuned mind was so well fitted to give.

So the child-life passed in peaceful, happy currents and in days of mental and physical activity, which developed and strengthened his vital life forces. It is not the startling events which lay the foundation for mighty things; it is the regular, constant nature-moulding, which brings into completeness all true life-expression.

No training could have been so vitalizing to this rare child-mind as the training of the steady, unswerving mother-love purpose. No touch could have stamped this great soul, with its marvellous healing quality, as the touch of nature—that great mother of all expressed form. To this brave child the great forces of nature were always a part and one with himself. As in his baby days, when he sat on the doorstep and watched the lovely fading tint of pink and blue and yellow sky, and realized himself a part and one with all of Life, so has the great earth and sea and sky, with all their wealth of sound and color and sweet fresh scent, been to him as inspiration and most-loved friend.

And as the days of childhood fade in their happy misty shadows, we greet the boy—that vivid expression of vitalized energy, so adorably unconventional, so astonishingly wise—the glorious American boy.



THE BOY.

THE BOY.

There is an indefinable yet distinctly discernible line which separates the child from the boy. To-day he is a dimpling, laughing child; to-morrow he reveals himself to us a boy, with boy responsibilities, boy energy, and buoyant boy hope.

He is ready and willing to conquer the earth and all that is thereon.

He stamps on our nerves and possesses our hearts.

He fills us with life and surprise and joy.

In him do we place our trust.

To him do we bequeath the work of our hands.

Two generations do not readily understand each other. The boy of to-day, with all his marvellous advantages, with the very secrets of the air unveiled and at his service, can scarcely realize the limitations of the boy of his father's time. But everything has its own peculiar compensation. The work of this hour requires a different training from the work of future hours, and each brings its own joy and its own reward.

Sidney Weltmer was seven years old when his parents bought a farm six miles southwest of Tipton, Mo., and

moved with their little family into the abiding-place which was to be the realm of their experiences for many coming years.

It was with boy eyes and strong boy interest that Sidney Weltmer viewed his newer home. His babyhood was but a memory, and the home of his infancy soon merged into the passing days as the fresh boy-life came into expression.

There was work to be done upon the farm, and the children of strong-hearted Abraham Weltmer and his loyal wife were more than ready to help, with all their youthful hope and strength, in building this new home in what then seemed the borderland.

One of the first lessons which Abraham Weltmer taught his sons was to take the labor out of work. He showed them how to economize in force and not waste their energy in unnecessary action. He taught them how to make their instruments and tools bear the brunt of the strain—to swing the scythe so that the force of energy was in the blade, as the blade was guided by the mind, with the arm and hand as its instrument. He taught them that work is a grand privilege and that labor is the drudgery of work, which may be obliterated by consciously understanding and using one's own power.

There was plenty of play-time and study-time for the children of the Weltmer home, and usually in the evening some charming tale of travel or some literary treat was provided by these wise parents, who were building, even wiser than they knew, the foundation of strong character in their children.

The great desire of Sidney Weltmer's soul was to be a teacher. He knew there was some great energy in him, through which he could be of service to humanity, and it formulated in his mind as a desire to teach. He longed for books—books which seemed almost unattainable—and, as every strong desire is sure to bring the thing desired, Sidney became acquainted with a physician in the neighboring town, who possessed an unusually fine library, and who allowed him to take the books he required.

Dr. J. W. Brent was one of the great inspirations in Sidney Weltmer's education. He recognized the unusual mental quality in the boy, and delighted to assist him as he watched his mind unfold.

Another friend was Mrs. Kate Campbell, who was the wife of a neighboring farmer. She had a well-selected library and a mind of fine attainments, and her books, with her interpretation of their contents, were always at his service.

Men and women seldom realize, when they reach with outstretched hand and loving helpfulness of spirit toward the unfolding minds of the coming men and women, of what value their greeting is in the world's great work. A cordial hand-clasp, a bright smile, may give positive strength to some wavering soul, which may enable him to meet and safely pass a crisis-hour.

Cheeriness, cordial helpfulness—isn't it beautiful? Happiness is such a beautiful thing and so easily cultivated!

Sorrow is the quality which attracts time-imprints and worry stamps the imprint solidly in the place of its attraction.

Many times has this boy read a medical treatise seated on his horse as he returned from town with one of these treasure-books, too absorbed in the precious volume to respond to the greeting of friends and neighbors as they passed him by.

All nature responded to the demands of this longing soul. In the reeking sweetness of the upturned earth, in the riotous call of the opening flower-buds, he found a living, breathing inspiration. And every action of his life was resultant in the expression of a stronger and more vivified conscious energy.

And the little log school-house—would any country home of those days be complete without its quaint, rough-hewn log school-house, with its doors scarcely high enough for the tall, important teacher to pass through, if the district was fortunate enough to obtain a teacher?

One of Sidney's first boy experiences was when he first spoke a piece in school. Speaking this piece was a very great event in his life. It was as though the spirit of prophecy swept over him, and that he knew it was the beginning of many years of public speaking and teaching the truth, which, even then, was impressing his boy heart. When he had finished speaking a feeling of unutterable disappointment possessed him—he could not realize that it was merely the reaction from high hope and excitement; he simply knew that something was wrong, and the sensitive boy quivered with the pain of what seemed to him failure.

But it takes such a tiny swerve in life's great current to swing the emotion back to normal. If only men would always speak the positive word to their drooping fellow-men, how readily the weary brain would readjust itself to meet again the normal plane of its own activity!

The teacher, who was, of course, master of ceremonies, recognized the sudden change in the attitude of the boy, and, with one of those quick inspirations which

make men God-like, went directly to him and told him that he had done well and that some day he would be a great man—probably President of the United States which, to the boy-mind, is the acme of greatness. With a bound the crushed spirit recovered itself and was again dominant, and the vivid spark of the boy's genius was more keenly in evidence than ever before.

Every soul has within itself the divine spark of genius, but every soul is not aware of it, or, if aware, not willing to do the work necessary to develop it. All expressed genius is the result of constant and ever-increasing activity—in other words, of unceasing hard work.

As the years went on, greater responsibilities were added to Sidney's duties. It was his work to drive into town. Sometimes he would take a load of wood, and on the return trip bring the groceries and other necessities for the family. Sometimes he would take farm produce for the neighbors and attend to its disposal. The few hours he had in the little town were usually spent in the printing office of the place, where the county newspaper was edited and published. Here he learned the detail of newspaper work—how to set type and to make up the paper—and here he procured the exchange newspapers, which, although many days old, were a source of knowledge to him, for they dealt with facts and with the ques-

tions of the hour, which, to the boy-mind, are the vital problems of the age, because he realizes his responsibility in their solving.

This boy had the temperament of the artist. He was acutely sensitive, yet outwardly quiet and unconcerned. He was keenly alert and alive to every condition of home and country. He had strong opinions of right and wrong, and was never afraid to express them, and he expressed them well.

One of the most vital precepts which his mother gave him was: "Never entertain for a moment an opinion you are ashamed to express or afraid to defend; but having once defended an opinion and found it wrong, then, with all the courage of manhood, acknowledge your error." This precept was thoroughly instilled into the boy-mind of Sidney Weltmer, and one from which he has never swerved, either in boyhood or manhood.

There have been boys, in times gone by, with souls of such intense activity that expression was inevitable. Their conception of truth was such that they could not endure a destructive current in the mind of another. Some of these boys have stood in the temples and argued with the wise men of old, and others have stood on the rough platforms of the little log school-houses and told, with word of living fire, the truth which burned within.

Sidney Weltmer was twelve years old when he was chosen orator for the fourth of July celebration in his county, and for many years he held the attention of the people at the fourth of July festival, which was the great event of the year in those patriotic days.

There were debates in the little log school-house. Men of experience and men of wisdom came for miles around to hear the boy orator, and there was no question and no position, and no speaker that he could not meet in debate, and defend with eloquence and power his side of the question.

Naturally, he made enemies. Men who unswervingly stand for the truth must find opposition. And it is well, for out of opposition comes greater strength. A man's enemy in truth may be his best friend, because he gives him the opportunity of strengthening himself through an adverse attitude; and, after all, each man must have his own viewpoint, and each believes that he is right. So the children of earth meet and part and meet again—always a little farther onward in truth, and consequently a little nearer each other.



SIDNEY Weltmer is master of three trades. With all his duties and his studies, he had time to devote to mechanical accomplishments. He is a practical carpenter, a shoemaker, and a printer. Most men who have done and are doing the world's great work are versatile in their expression. All men can do all things, but few men have the awareness of their ability.

The boy Sidney Weltmer was aware of himself and of his powers, consequently he developed them easily and rapidly. While doing practical farm work he, with the aid of his mother and with a few days at the little log school-house, educated himself and learned three mechanical trades. He also studied physiology and chemistry, and is to-day as well versed in medical science as many practitioners in that art. Being master of many avenues of expression, he had the opportunity of selection, and he chose that form of work which men call "teaching" for his immediate field of activity.

In those days it seemed so remarkable a thing for boys to attain to such development that people sometimes wondered and looked askance at this free self-centered boy. Men were not willing to recognize their own ability, so could not understand it in another. They could not comprehend that it is only necessary to know the possi-

bility of the great God-given energy and that it is theirs to use to the full extent of their capacity.

But the great secret of the marvellous expression of Sidney Weltmer's genius is that he recognizes himself and is aware of his power. Not that he is greater than other men—no man can be greater than another; not that he is peculiarly gifted, but that he is aware of the might-truth of his own being, and has the soul-desire to assist all men to attain to the same consciousness.

Sidney Weltmer devoted his boy-life, his boy-energy, his boy-love, to strengthening his capacity to meet the soul-desire. And as a boy and as a man he has the courage to express fearlessly that divine quality which he knows so well how to make a part of himself.

The boy anticipates the man. He builds toward and idealizes his own manhood, and in the midst of his glorious free boyhood he awakes to find himself a man, the creature of his own creation.

THE MAN.



THE MAN.

THE young minister mounted the steps of his pulpit —not the pulpit of modern days, with its costly carving and glittering chandelier, but the pulpit of an unpretentious little church, surrounded with great nodding trees and rank, green verdure, in a little country town.

He seemed more like a boy than a man; almost a child, in his slender strength, as he stood before the waiting group, most of them friends and neighbors of his boyhood. They had no thought of his youth; they knew he had the message of their Baptist faith, and they looked to him for the interpretation of its creed.

The boyish man opened the book before him, and read aloud his chosen text, "These signs shall follow them that believe," and then on through the beautiful passage, until "They shall lay their hands on the sick and they shall recover."

There was intense stillness in the little church. Outside, the whispering leaves muttered expectantly, as the branches of the nodding trees tapped gently the window-panes, and the free sweetness of the country air swept

full across the face of the young minister, and he drew the deep breath of freedom as the mighty meaning of his text entered his consciousness.

Again he tried: "These signs shall follow them that believe." The waiting congregation glanced at each other—an impression of some strange, subtle revelation in their hearts—"They shall lay their hands on the sick and they shall recover." The vibrant voice of the young minister rose in triumph. The truth of his being demanded that he *do* the things which he believed. He *believed* the signs should follow him, and he would devote his life to the work of his belief.

"Until I have proved the truth of this great teaching; until I can stand in the midst of the multitude *doing* the works of this master, whom we love and whom we serve, I shall not teach his word. All that ever was true is true now, and a practical truth is capable of demonstration. Until I demonstrate this truth I shall never preach to you again."

Sidney Weltmer, the young minister, walked from the pulpit, past the startled, upturned faces, out into the fine fresh air and all of earth and sky, and muttering, whispering leaves responded to his soul-cry for more complete expression of the truth.

Although later he occupied the Baptist pulpit for many years, he was never ordained as a minister; he was simply licensed to preach, for he believes too thoroughly in freedom to limit himself or others by an assumption of creed, and he demonstrated daily the truth of the words which swept across his being with such appealing power: "They shall lay their hands on the sick and they shall recover."

Sidney Weltmer had no certificate of graduation from high school or college, but his knowledge was of such a quality that it stood the test of examination by the school board, and he was authorized to teach the district school in the same little log school-house which, as a boy, he had helped to build, and which was the scene of his boy oratorical work. The Centennial School-house, they named it, and it still stands in its humble isolation, a picturesque reminder of those beloved days of seeming hardship, but true healthy pleasure of useful activity.

The Murphy movement, which was the organization of a great temperance movement, next attracted the interest of this boy-man, who was and is always vitally concerned with every movement which carries with it the thought of helpfulness, and he assisted practically in the work of its organization, securing over twenty-eight hundred members for the active temperance work.

SEVEN STEPS.

There is a quality in Sidney Weltmer which invariably attracts ultimate success. He may encounter hours or days or even years when the opposition to his intent seems paramount, but an innate insistence for what he believes to be right always brings to him that sure success which such rare courage must attract.

Men are, in very truth, the arbiters of their own destiny. No one could or would dispute the apparent fact of the influence of outer thought and passing events, but the steadfast mind, with conscious thought centered upon truth, must be triumphant. And outside things and passing things must conform to the activity of the law.

The man who walks with God and who works in the service of infinite love, stands supreme in his own realm.



IN Sidney Weltmer the love of home and family and children is dominant. He was always accustomed to the environment of harmonious home conditions, and in early life he met the woman who responded to his heart and brain desire. The perfect action of the infinite law, which he so loves to serve, has placed as

queen of this man's home and heart a woman whose strongest quality is one of the gentle home-maker. Surrounded by their five beautiful children, every one of whom is a glory in her life, she graces with perfect dignity a home-life which is unequalled in its charming repose.

There is perfect comprehension of her husband's wonderful genius in Mrs. Weltmer's mind, and perfect tact in meeting it in her life. Such appreciation is a rare and beautiful thing, and means inspiration to the man and radiation to the world.

Who knows, when he meets a vital personalized energy and feels its mighty power, what subtle and constructive influence enfolds, with loving tenderness, the seemingly more brilliant mind? Who knows what power has been absorbed from the beloved home-center?

Home! Most comforting of words, most radiant thought for happy hearts. May we all know the joy of a truly happy home. The storms of earth pale before its holy light. It is, in very truth, the stronghold of man.



AS THE years of his early manhood faded into memories—memories of vital work, of teaching little children and of healing the sick; memories of strong work in helping men to recognize their own powers—a larger field of activity opened in the life of Sidney Weltmer, and when the work called him he left the home of his boyhood and his younger manhood and moved to Sedalia, Missouri.

Whatever this man does he does it with a fine completeness, which proves the temperament of the artist. Art is not alone expressed in things which speak of music and color and form and in those things which the world calls "higher art." In the veriest detail of life is opportunity for the expression of the artistic soul. One man may take care of his horse with a love which inspires life and beauty in the horse and satisfaction to the man. Another man may feel the drudgery of his work in caring for his horse, and the effect will show in the abashed apology of the horse and the dissatisfaction of the man.

A woman may do her housework with such an artistic spirit of love for the work that cheer actually exudes through the windows of her home, and the dishes sparkle with delight upon the shelves because of the life-touch of love. The price of such a spirit in woman is, indeed, above rubies. Another woman may wail over what she

terms her work, when she really means labor, because she makes labor of it, and everything in her house withholds its cheer, and then she wonders and weeps some more.

Oh, the divine response of all atomic expression to the touch of love—all work resolves itself into activity of love, and its results are complete and powerful. Success is inevitable to the man who works in love.

Sidney Weltmer works because he loves to work. He is an artist, because his work proves and expresses his great love. From the very beginning of his remarkable career he attracted the forces which men call "blessings."

People came to him then as they come to him now. Money flowed into his hands freely and as freely flowed out again. He has no grasp of money and very little appreciation of its value, which is inconvenient to a man with the immense power of attraction which this man has. But his absolute faith and unswerving courage give him a touch upon the infinite opulence, which is a mighty proof of the words of our great teacher, "Seek ye first the kingdom of heaven and all these things shall be added to you."

The immediate work which called Sidney Weltmer to Sedalia was the establishing and building up of a public library in that city. He had always been so interested in books and so appreciative of their value that he entered

the work with genuine pleasure. In the library work his opportunity of close association with the minds of the scholars of past centuries was greatly increased, and he lost none of the advantages of self-culture, as he worked with his strong constructive effort for the creation and improvement of the library.

But his work was not only with the library. Many of the citizens who were sick in body and weary in mind who had heard of what they called "the gift" of this rare soul, came to him for comfort and for health. They always met with a full and free response and always with positive results, until his healing work absorbed him so entirely that he decided to devote himself to the healing work and to teaching other people how to heal.

One of Sidney Weltmer's frequent statements is, "You can do what I do, when you know what I know, and I can teach you what I know." He makes no claim for himself—has no thought that he is possessed of greater power than other men. He simply knows things and he knows that he knows them.

Another statement, which is in evidence always as a part of his living expression, is, "I never allow a thought to remain in my mind which can, by any possibility, harm a living creature." So his mind is perfectly free from

condemnation, and his body an unclogged instrument for its use.

Every atom of the body is actively intelligent; is not only responsive to thought, but individually acts as a thinking principle. So the whole being must be true to itself, or the atoms of the body become confused. There is no force which so confuses the instrument of thought as condemnation. It is utterly destructive to all odyllic energy, and this element of condemnation, or criticism, is entirely lacking in Sidney Weltmer. He regards all men, even those who have forgotten their duty to themselves in their abuse and criticism of him, in the spirit of pure untrammelled love.

The world always appreciates a man whose quality is worthy of its attention. Because it attacks him is no sign of its lack of appreciation. If he is strong enough to attract the love of the people, he is quite as capable of attracting their misunderstood envy—he thinks a little too rapidly for their present view-point, and they do not understand his motive—that is all.

People in other cities soon heard of this man who healed the sick and cured the blind and caused the lame to walk, and whose every word was one of wisdom and cheer. Naturally and inevitably, a demand for his services came from far and near, and he decided to go to



some of these other cities and respond to the call of those who could not come to him.

While Sidney Weltmer does not use hypnotism as his method of healing, and believes too thoroughly in freedom to practice it, he has made a deep study of hypnotism and understands practically its use and abuse. In one of the cities which were in the line of his travels a clergyman came to remonstrate with him about his ungodly work.

It was such a terrible thing to raise a helpless man from his sick bed without the sanction of the man-made law; such a crime to restore a dying mother to her little family without the authority of the medicos. And this dear expounder of the gospel of Christ did not believe in the power of suggestion, anyway.

Sidney Weltmer asked the clergyman if he would like some practical proof of the action of the concentrated mind.

"Yes," the gentleman thought he would like it very much, for, of course, he knew it could not affect him any way.

"Very well, then. Open your mouth as wide as you can and leave it open." Obediently, the doubting man opened his mouth. But when he attempted to close it, that was another matter—it would not close. And the confident remonstrator sat there in speechless surprise

until the suggestion came from the man of power, which gave him control of himself once more. That man is today one of the strongest admirers and friends of Sidney Weltmer.

This man of conscious energy not only draws people to him, but he holds his patrons and friends with the power of absolute truth-merit. Men and women from all over the world come to him, and occasionally some doubting mind seeks him in the spirit of curiosity, and it is not surprising, when the tales of his works are told, that men should wonder whether he is a freak or a genius, a fool or a saint, or if it is possible that men may do the work of the Christ and still be poised in reason and common sense.

In his serene, yet intense, poise he always satisfies the seekers that he is a man of truth, a child of God, and a servant of humanity, which relations require the rarest quality of polarization and spiritual reason. He never loses a friend. No matter with what prejudice they approach him, men and women leave him convinced of his absolute integrity on all the planes of his expression.

While Sidney Weltmer was visiting the various towns of Missouri he, with a friend, came to Nevada, the quaint little city where the Weltmer Institute now stands. The work in Nevada proved so vitally strong, and it seemed

so desirable a place for the Institute, which was already outlined in his mind, that he concluded to form a center for his work in Nevada, and there the great work of the Weltmer Institute has been carried on for many years, and in its sheltering arms hundreds of weary souls have found rest of body, mind, and soul.

It is a great privilege to be a human being; to be created in the image and likeness of God—a microcosm of the great macrocosm. And when the human being realizes himself in exact co-relation with every other human being, his manhood is complete, for he knows himself.

It is the mighty work of the conscious man to serve mankind and so aid it in bringing every other human being into conscious co-relation with the universal expression.

This is the daily work of Sidney Weltmer—to inspire men into consciousness, to repair their broken bodies, and to give comfort and abiding strength to the hearts of his fellow-men.



THE TEACHER.

THE TEACHER.

THE true teacher in an inspirer of men.

The teacher of a philosophy or an art becomes that which he teaches and really imparts himself to his work.

The more unselfishly a teacher gives his knowledge, the more abundantly is it added unto him.

There is no profession more abused than the profession of teaching; there is no profession which, from the viewpoint of the money standard, is so poorly paid, and there is no profession which requires so rare a quality of tact and culture as teaching.

When Professor Weltmer took charge of his eager scholars in the little Centennial School-house he served them with the devotion of an inspired soul. It was the work he loved, and which he had desired with all the fervor of his temperament.

He believes that teaching is the greatest of all arts, because it permeates all the other arts; oratory, which embodies all the other arts, has its fundamental intent in teaching. All true artists recognize the great power of giving and expressing their chosen form of art, or they would not be artists.

Giving what one knows with pure motive means giving himself; giving himself is the sure method of strengthening his understanding.

Professor Weltmer taught that school for many years but he was a man of strong opinions and rapidly developing mind, and, with his advancing thought, naturally grew beyond the school board and their conservative ideas. It is necessary for a man of his quality to work in entire harmony with himself and others, so he gave up his work in the little Centennial School-house and started an individual school of his own, individualizing it with his own spirit of progression.

When the current of unrest became too powerful for him to resist, and he felt obliged to change his abiding-place and his working-center, he gave up teaching school for the newer demand and larger field of teaching the world.

The greater the capacity—in other words, the bigger the man—the greater is his opportunity for selection. Instead of his own childhood realm from which to choose, the man finds the world before him as he advances to meet it—the world responds, and all of life expressed becomes a part of him and he chooses from the whole.

As Sidney Weltmer grew in power and realized his own increasing energy, there came to him the conscious-

ness that he was founding a philosophy. He knew that he was selecting and formulating in his own mind a continuous and consistent expression of the relation of man to God. He realized that the inharmonies which human beings attract toward themselves are caused by their failure to recognize their relation to the infinite expression and consequent belief in their own weakness.

This philosophy is not a religion, but is permeated throughout with a deep religious vein. "It pervades all religions without antagonizing any dogma or espousing any creed."

It teaches that experience is obtained through actual contact with a thing known, and that sincere belief is unqualified, unconditional belief and must lead to actual knowledge.

Sidney Weltmer has a clean, clear-cut sort of refinement which pervades every point of his philosophy. There is no sensationalism about him or it, and the attempts of his former business managers to advertise him in a sensational manner have failed by the weight of their own falsity. His teaching is a deduction taken from a rational common sense view-point of every problem which demands his attention.

He is an incessant and insistent worker, and day after day finds him teaching his large classes and individual

students, while practicing with unwearied energy the truth which he teaches.

Quite on a par with the healing work of the Weltmer Institute is its educational department. There is a lecture-hall with seating capacity of five hundred, and there are daily and almost hourly lectures given there, not only by Professor Weltmer himself, but by his efficient corps of instructors. Those lectures are not only upon subjects relating to the healing of the body, but upon every other subject of universal interest.

Sidney Weltmer—Teacher, Orator, Healer, and Friend—asserts that any man “can do what he does, when he knows what he knows,” and his greatest delight is teaching his fellow-man what he knows.

He never studies his topic before appearing upon the platform. He seldom knows what that topic will be until he reaches the lecture-hall; but, once upon the rostrum with his subject announced and enthroned in his mind, his power of concentration is such that, for the time, he lives in his subject, views it from all points, and is a speaker of fluent brilliancy.

Many of his students are fine orators. Some who came to him with almost no consciousness of their ability have developed themselves, through Professor Weltmer’s training, into masters of their art.



“Never memorize a speech,” says this teacher. “Attain the control of your own will when you step upon the platform, and the rest will follow.”

His method of home, or absent, treatment proves the peculiar teaching ability of Professor Weltmer. He believes that when a thought is retained in the mind it becomes a controlling force in the body; so he teaches his patients to receive the thought which he directs to their minds and how to retain that thought. Thus it becomes the controlling physical force in the body, and the man is healed.

They have on file at the Weltmer Institute over one hundred thousand letters from different people who have assimilated this thought and thereby cured themselves.

Another strong feature of the educational department of this Institute is the correspondence course. There are approximately fifty thousand people in different parts of the world who have learned his practical philosophy through correspondence and who are demonstrating its truth and proving the power of Professor Weltmer as a teacher.

He has a clearly-defined conception of the finer forces of nature. No matter what the limited vocabulary of a man may seem to imply, Professor Weltmer encompasses in language the thought which will make clear his meaning.

From his view-point, every quality of the thought-energy has its own distinct meaning. He says that Forgiveness is the power to cast evil out of the consciousness. While you are intently concentrating upon the subjects pertaining to positive life, all idea of evil becomes obliterated, and you have forgiven the world.

If men would take the conception of evil from out of their hearts and realize that it cannot exist except in the formulated thought of men, there could be no such thing as evil or sickness or death. It is entirely unnecessary for men to be poor and sick and stupid, with all their pitiful frailty upturned to the staring crowd.

Everyone has within himself the element of mastery—that mighty force which brings into completeness the man, that wonderful creature who is made in the image and likeness of God.

Forgive the world—most glorious conception; cast out from the mind all consciousness of weakness and in-harmony; obliterate everything but the thought of positive love-expression; then know that in so doing one man at least has forgiven the world and made himself an abiding-place for the blessings of life.



WHAT does this teacher teach? It might be more easily answered, What does he not teach?

To him every phase of life is spiritual. While his philosophy is of the purest quality and might be called a spiritual philosophy, there is nothing too humble for his consideration, no form of life too small for his attention, and no information of too material a character for him to absorb and impart.

He combines the mysticism of the Orient with the practical and open message of the Western World, bringing every conscious force into its highest use, and giving as freely as he receives.

Professor Weltmer bases his entire philosophy upon mathematical law. He recognizes the intelligence of the atom and that each atom has its own place and its own relation to and in infinite life.

There is nothing accidental or spasmodic in the universal expression. It is poised as the serene peace is poised; rhythmic as the celestial harmony is rhythmic; and intentioned as the God-thought is intentioned, which manifests it in absolute construction.

The vital strength of Weltmer's teaching is that he imparts nothing which he merely believes; he teaches only truths which he knows can be applied.

If we cannot live according to our conception of truth,

what is the use of reaching beyond the limitations which we place upon our lives? With every step of advancing consciousness comes increasing responsibility, and unless we are willing to meet that responsibility it is better to paddle like the frog in a nice, soft, cool mud-puddle and splash the hours away.

In every exact science there is a basis which is common to every grade of thought. No matter how transcendental a form of religion may become, it can never rise beyond the truth that two and two added together make four, and that two lines crossing each other exactly in the center make the angle of the cross, which is the symbol of sorrow and which leads to overcoming.

No matter how ethereal the color-tone, it never rises beyond the fact that certain rates of vibration of yellow and blue are inharmonious, and that other rates of vibration of the same colors may blend with such mathematical rhythm as to thrill the soul with the harmony of their perfect union.

And what musician does not know the varying shades of the sound-waves, all based on exact mathematical lines? Mathematics is the universal basis which is common to every mind and to every expression of mind. And the fundamental principle of all philosophy is based on the unswerving accuracy of this law.

Therefore, the law of one form of life is the law of all forms of life. The atomic law is exactly the same as the man law. The man has the same governing force as the earth, and so on toward universal law, which is the law of all expression.

Everything existing on one plane of activity is in correlation with all other planes. The atom in the cabbage and the atom in the brain of man all have a subtle relation to each other. Every atom of spirit in expressed form is working onward toward more complete expression, and the atom which is a part of the cabbage to-day may be a part of the man's brain to-morrow.

Human nature is the only form of nature which does not always act intelligently. Men do not always respond to the demand of their own souls, and in consequence do not conform to the law of their own bodies. The only reasonable thing to do is to obey the soul-desire—it always leads to harmony. Then, in the consciousness of being true to themselves, men meet each other in fearless equality, knowing that, man to man and heart to heart, they are working for the betterment of the whole.

In all of his teaching Professor Weltmer makes a strong point of concentration. He says that concentra-

tion is the key-note of all accomplishment and is the first step toward ultimate success.

He has proved in his own life the power of the formulated concentrated thought. He has also proved that there is a practical method of training the mind and of consequent mastering of forces.

It is surprising how few people really think. Recalling the thoughts of other people is not thinking. Allowing the senses to dominate the thought is not thinking. Permitting fads to take possession of the mind is certainly not thinking.

The man who thinks has his mind under his own positive control, and is master of his own thought. When the thought controls the mind the result is weakening and the forces scattered; when the mind is master of the thought, the effect is vitally constructive.

The individual soul is a self-centered point in the universe, evolving and manifesting form and involving spirit-force. The mind is the instrument of this central intelligence, and the mind's action or thought is the force which manifests and individualizes the spirit-force.

Manual labor has comparatively little to do in the work of the universe. It is the master-mind which regulates the universal activity, and the master-mind is the

one which consciously formulates and controls the thought-energy.

The concentrated individual mind impresses with a powerful magnetic influence every other mind it touches. It is a dominant influence in the sphere of its action. The man who understands his power of concentration—and all men have the power, if they will only use it—is always conscious that he can do anything and everything which he desires to accomplish.

It is a sure method of scattering the forces to declare one cannot do something which it is imperative that he shall do. The fact that a man desires to do a thing is proof positive that he is capable of doing it, otherwise he would not be capable of outlining it in his mind. His accomplishment depends entirely upon whether he conserves or scatters his forces.

Intelligent man has the power to hold his own center of activity with absolute constructive force by conserving his energies and utilizing them to meet his highest conception of truth, just as the concentrated love of an intelligent God holds the universe in its place of activity and constantly strengthens its force to meet its own conception of perfected life.



THERE is so much said and taught about concentration that these few words of Professor Weltmer's on the subject may prove interesting:

"The term, concentration in psychology does not mean exactly what it does in physical science. It has in psychical science a much more profound interpretation.

"In psychical science it means casting out of the mind those things which one intends to obliterate from the consciousness and relates to the same philosophy of forgiveness as outlined by Christ.

"As an attitude of the mind, concentration does not mean a gathering up of things at all, but rather to the singling out or selection of things. But the mind which has developed the power of selection has the concentrated quality, and we speak of it as the concentrated mind.

"The mind does not hold the thought any more than the pane of window glass holds the light which passes through it, but it has the power of meeting and continually receiving and selecting the quality of thought which it desires to transmit, as the window pane continually meets and receives and selects the light which passes through it.

"The thought is attracted to the mind through the attitude of belief, and unconditional belief is the mind's act of concentration.

“What we know to be concentration in psychology, we find to be forgiveness in Christ’s teachings. What we call intention in our psychological deductions, we call agreement, as Christ used the word. Purpose constitutes a thing upon which you can rest—a motive. What we call suggestion, we find Christ uses as prayer. Thus we have Concentration and Forgiveness, Intention and Agreement, Suggestion and Prayer.

“When Jesus began His work of teaching people how to make themselves receptive to new doctrines, one of which was self-perfection, He taught the doctrine of forgiveness in the beginning, and forgiveness, as He teaches it, does not mean the acceptance of an apology, but rather the elimination of everything from the mind, making it a receptacle for thoughts which one desires should enter it, unhampered and unaccompanied by any other thoughts. Thus, if you wish to receive a blessing, you will carry with you to the altar a free and untrammelled soul, casting from out your consciousness and forgiving every obtrusive thought.

“The concentrated mind chooses instantly and selects accurately what thoughts it desires to entertain. The quality of the mind determines the quality of the thought-force which holds it. Concentration is an instantaneous act of the mind, and it is an attitude of the

mind rather than an act. There is a moment in everyone's experience when there is a decision reached; the moment of decision is the moment of concentration.

"A good illustration of concentration as it relates to a physical act, which act is dynamic or results in dynamic effect, is the art of shooting as practiced by the cowboy. He fires his pistol with perfect accuracy in one motion by throwing out his hand and pulling the trigger at the same time. He has learned that the completion of the act is simultaneous with the pointing of the pistol exactly at the mark.

"His concentration is instant and accurate, and, with the completion of the motion, his aim is assured and his fire exact.

"The governing influence in any life is the belief which that person has formed and allowed to remain undisturbed. Many men are occupying spheres in life far below the ones for which they are qualified, simply because they have believed in early life that they can never advance beyond a certain point. Those same men, through concentration, may cast out of their minds that limitation and immediately enter upon a broader sphere of action, which eventually will lead them to their chosen work.

“The person who has determined to do something, who has reached that determination with an unqualified motive which admits of no change of basis, has passed the crucial moment; that moment was the moment of decision and the point of decision was concentration.

“Concentration is that attitude of mind which admits a thought, and perfect concentration admits the thought without reservation or qualification.

“Whenever we concentrate and say, ‘No matter what the consequences are to me, I am willing that the purpose of my Creator shall be the active principle of my life,’ there is a sense of safety, a sense of power, a sense of courage, which takes possession of the soul and gives a peace and strength beyond all material conception.

“All we need to do is to trust ourselves and to believe sincerely in the purity of our motive principle. Then, in perfect faith, do the work which we have chosen, freely and thoroughly.”



IN Professor Weltmer's teaching there is a quality which differs in its viewpoint from that of any other teacher. He sees the paradox in truth expression, and recognizes that the same result may be obtained from different methods.

Each man has his own peculiar position in the universe, and each man necessarily views all things from that position. The landscape varies from differing points of view, but the landscape does not change. New York may be reached from Galveston by steamship or by train, or even by walking. It is the same New York when you arrive, but the method of arriving is quite different.

It is the same with one's viewpoint of the truth, of the realities of life. Some men prefer to cover them with delusions, to wearily plod through dust and ashes in their seeking. But some day—some time—they will arrive and meet the same complete truth, although the journey they have chosen is long and weary. Others prefer to sail on the fair sea of life and breathe deeply of its fullness and joy, with daily lessening bondage and hourly weakening barriers. These are the genuine students of truth, who seek with clean hands and pure hearts the message of their Lord.

The first round on the ladder of knowledge is called discrimination. It is entirely an individual responsibility,

as is all seeking of knowledge. Men may be taught by others, but they must *know* for themselves. They may be inspired in their seeking, but they must select and discriminate for themselves.

Professor Weltmer has a fine sense of discrimination and his deductions vary in their analysis as well as in their construction. His ideas on thought, as presented herein in his own language, are refreshingly different.



“**T**HOUGHT is a product of the infinite mind.

“Thought is not a product of the human brain.

“Thought is the result of the action of the divine mind, and is expressed in everything which that mind has created.

“Our thought culturists say that thought is the result of brain activity, but we take the extreme view that thought does not require the human brain for its existence. The mind uses the brain as an instrument of expression, that it may direct the bodily movements and functions. When the brain is injured or disturbed, it

does not suppress the thought, but it does not act as a medium for thought.

“The brain is without memory, because memory is a faculty of the mind. If the memory was dependent upon the brain, and men should happen to leave their bodies upon this earth when they enter another realm, they might leave their memories with their bodies, which would be decidedly inconvenient, if they wished to remember their friends who had gone before them.

“Nothing has ever been demonstrated which could equal the vibration caused by a thought. It is the most powerful dynamo in existence. Man’s entire relation to universal life depends upon his conception of and his correspondence to the universal thought-energy.

“The happiest moment of my life was when it came to my full realization that the power which responded to my effort to uplift a soul, to inspire a mind, and to vitalize a human body, was not my power, nor was it brought into manifestation because of any virtue which I possess, or because of any personal merit. It was merely the result of my unified action and conscious intention with the law, which manifests the spirit-substance through this marvellously divine thought activity.

“Jesus made the statement with full assurance when He said: ‘It is not I that doeth these things, but the Father that worketh through me.’”

“What is this mighty intelligence that, through the formulation and expression of its giant power, brings worlds into being and man-atoms into conscious unity with itself?

“Ask the electrician whence comes the power which furnishes the electric light and which propels the car. He will tell you that it comes from the dynamo; but where does it come from to the dynamo? Does he have to agree with some law that already exists, which may indeed be a part of the physical expression of God?

“He will tell you that his process is to make a dynamo that has wheels to revolve at a certain velocity and that when they reach that certain velocity, which is rapid enough and accurate enough to correspond with the electric energy as it exists in diffusion, they vibrate in unison, and the power is under the control of the force which harmonizes with and utilizes and transmits it at the direction of his will.

“And so with this glorious universal thought-energy. The human dynamo, the mighty man-magnet, attracts according to his vibration this thought-force and harmonizes with and utilizes and transmits it as he wills.”

PROFESSOR Weltmer's teachings always lead to practical expression. There is no vagueness and no trick of terminology in his language. He knows the method of action, and he knows the result of those methods in his own work, and, above all, he knows how to impart what he knows.

This teacher says that belief and experience lead toward knowledge. He may inspire his students to seek knowledge, but they must realize the knowledge for themselves. It is not for the present few days that men are learning these great truths. Whatever they really know is impressed upon their souls for all time.

Men of every age think they have found a final and a new philosophy. Pythagoras asked the question, "What is that through which, when it is known, the knower thereof knows everything else?"

What, indeed, but the awareness of the knower of his ability to touch the universal knowledge at will and make himself a part of the great whole? What else is there to know? What finite knowledge can intrude in the face of such supreme comprehension?

This teacher is free because he gives his love and his knowledge freely. He stands master of himself, because he is released from the bondage of his own personality. He is fearless, because he thinks positively, and acts re-



sponsively to the law of his own being, and he cannot escape the inevitable harmony of his own perception.

There is nothing to fear in all the world except the ignorance and consequent cruelty of men. Men only fear the things they do not understand. You and I are afraid of the big yellow tiger in the jungle; but the fluffy, fat, fuzzy tiger babies have no fear of the big yellow jungle tiger, and neither would we be afraid could we but understand.

Not long ago a team of horses stood tied with a frail cord not one mile from their home, and actually froze to death because of their belief that they were bound and their fear to break the rope. Men are frequently quite as full of fear. They are bound to disease and poverty with so slight a thread that the faintest conception of true faith would snap its subtle weakness and give them inexpressible relief, but they would rather die in the bondage than encounter an atmosphere which might be newer and different.

Humanity needs a broader, newer, freer concept of faith. Every fear-thought which enters the environment finds an abiding-place, because of the lack of faith. Fear cannot abide in the home of faith.

This great faith-substance is the force back of and through and underlying every activity of energy in all

the universe. Faith is in active expression; not in negative acknowledgment; it is positive, magnetic, continuous life-action.

Men have faith in the things they express. They possess just exactly what they make a part of themselves. A man's possessions are within himself, the eternal part of himself.

It is a beautiful thing, a wonderful thing, a divine thing, to live in harmony with one's own self; it is the rarest thing in all the world, because it depends upon knowing one's self, and men fear to know themselves; otherwise they would have faith in themselves and express their lives in accordance with their faith.

The man who knows himself, who trusts himself, has faith in his fellow-men. And why not? If he is perfectly sure of his own position in the universe, is he not equally sure that no other man can possibly touch what belongs to him, and that he cannot escape the inevitable result of his responsible use of the opportunities which belong to that position.

Weltmer says that men are responsible for what they do not learn. He explains it in this way: "Whatever man has learned by actual trial, by trying the same thing over and over again is truth—not assumed truth, but demonstrated truth. Demonstrated truth is knowledge,



and knowledge is power. He is not responsible for that; he is not limited by that; but he limits his power and increases his responsibilities by what he does not know. This is the only thing which limits him. Then, man is responsible for his ignorance."

The quality of the individual life-expression is determined by faith, and the universe is all alive with such glorious faith, that one wonders how men can pass it by and close up their marvellous powers in ignorance when a beautiful free world is beckoning for all their force and all their love to strengthen its activity.

It is only necessary for men to be true to themselves to open the store-house of such abundance of health and happiness and opulence on all planes as they have scarcely dreamed of.

After all, how can men be true to anyone but themselves? Is not one's very first obligation to himself? What right has one man to intrude his responsibility upon another? Each man has the supreme right to express his life in his own way, and even the thought of any other person, no matter what the earthly relation of that person may be, is an infringement upon that right.

Men can only be free by leaving every other soul in freedom. True emancipation has no chains, neither the gilded chains of family and friends, or the finer links of

hereditary thought. 'The man who is free is beyond the imprisonment of matter. He knows not disease or poverty or woe. His delusions are obliterated, as he stands in the glorious sunshine of the true ever-present conception of his own inner being.



WELTMER says that the body which a man occupies is exactly what he intends it to be. The man is always the result of his own formulated thought, whether he realizes it or not. If men would study themselves from the inside out, rather than from the outside in, they would know more of their soul desires and their resultant thought.

Sometimes people delude themselves into thinking that they are acting in response to the will of some one else, but fundamentally it is not true, because the soul-intent regulates the action, and if the desire of the soul is for bondage—and many souls decline the responsibility of self-centered activity—the man will live in that bondage until the desire changes.

And the desire does change. With each added realization comes added consciousness and increasing desire.

There is no cessation to the demand of the developing soul; neither is there any cessation to the constantly increasing activity of the body, but when the bodily activity becomes too intense, then comes that marvellous gift of God which men call "sleep," wherein the body takes on its normal motion, its rhythmic breath, and so restores itself to regularity once more.

One of the most beautiful points of Weltmer's philosophy is his teaching on prayer. He says that prayer is always answered—not that sort of prayer which is a mere repetition of a form of words, but that heart-felt prayer, which is uttered in a receptive state of faith and in a sincere attitude of mind.

To use his own words: "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 was an unconscious prayer, an 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 him we cannot analyze.

"Man, by his voluntary action, oppressed by the vi-

cissitudes 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.

"Possibly the prayers of men are not always answered exactly to suit their present consciousness; it might create unending chaos if they were; but no thought, either uttered or unexpressed, is ever lost. It always receives its recognition from an infinite mind.

"Those things of which we form a conception, and which we truly desire, become a living reality in the universal life-principle, and must follow the law of all action and reaction."

One of the fundamental teachings of Weltmer's teaching is, the economy of all force, reaction. Whatever the

individual mind sends out into infinite space returns, according to the motive power of its activity.

Men reap exactly what they sow, because the quality of their thought is the reacting force of their own being.

Men are measured and graded and qualified by the action of their own minds, and the individual alone is responsible for himself and his position in the universe.

Because men have erred through ignorance, is no reason why they should pause or feel discouraged. There is always the opportunity for meeting the more exalted life-current and dissolving into a force of higher vibration the force already sent out.

Because men perished from the result of their falsity and condemnation yesterday, is no reason why they should to-day; because men died last week, is no reason why they should do so unnecessary a thing this week.

Oh, no; to-day is a different day from yesterday, and man, with his awakening consciousness, is a different man, a stronger man, a freer man than ever before.

The healing of disease through prayer is nothing new; it is as old as history, and has had its teachers and their followers in all ages of the world. Weltmer disclaims the slightest merit for his healing power. He evolved it from the universal energy, as others have evolved it before him, and those who seek and find and work in the

cause of truth always reach the same conclusion, for truth is one.

King Charles the First was possessed of what was called "The Royal Touch." He healed hundreds and thousands of people by the laying on of hands. In those days anything which was uncommon or not understood was supposed to be a miracle and regarded with great mystery. King Charles himself was perfectly ignorant of how he cured people, but that he did so was an indisputable fact.

Later, Charles the Second was found to have the same gift. He is said to have cured over ninety-two thousand of his subjects. These men were considered as second Christs, and neither they nor their followers had the slightest idea of how they did their work.

To-day, all men who are willing to understand the law may heal themselves and heal others. The time of blind accomplishment is over, and in the broad, free light of the present hour is every force and its relation to every other force revealed to the man who, "With clean hands and a pure heart," seeks its interpretation.

Weltmer is not only a natural healer, but he has trained himself in his work. He is a natural teacher and a trained teacher as well, and he imparts his philosophy

so that it is as an open book for those who are ready to peruse its pages.

He teaches from a different standpoint than most teachers. He reveals the inner consciousness of the student to himself, and inspires him to seek the very highest point of his capacity and always to strengthen his capacity. He believes, and so teaches, that many diseases may be entirely cured by restoring the spiritual attunement within the inner man.

When a man has a glimpse of the divine part of his humanity, and realizes that the true part of himself is immortal and cannot be diseased, he feels within himself a revitalized impulse to externalize his realization.

Then the soul arises to meet the newer recognition. It immediately desires to environ itself with an atmosphere and to provide itself with an instrument which is harmonious to its expression, and which must radiate health and joy and truth on every plane.

Weltmer teaches nothing negative. He says that it is impossible to instill an affirmative thought in the human mind by a statement of negation. The only thing which retards a man's development is his failure to recognize that all things are possible to him. An attitude of personal distrust is frequently caused by being reminded

of his inability, and warned in such negations as "Do not" and "Must not."

It limits a child's belief in himself to constantly say "Don't do this" and "Mustn't do that." There is sort of a fear instilled in child-mind, and he will not attempt greater things. It is just as easy to say "Come this way," rather than "Don't go that way." It is far easier to show him upon what lines to build his life with the positive word than to tell him how to build not with the negative "Don't."

Teach the child and the big child-man that he can do what any one else has ever done and even more, because this is the newer day, and he will make the effort to do what he believes he can do, and his belief will soon develop into faith in his ability.

This teacher says that there is but one absolute test of man's capabilities and that is, individual effort. "The man of achievement must not only believe the possibility of that which he attempts, but must believe that it is possible to him.

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

Positive expression is vitally important in producing positive thought and its consequent positive action. If men would recognize their proficiencies and ignore their deficiencies, it would be better for them and everyone else. That doctrine may be contrary to the former thought of the virtue in humility, but the quality usually called "humility" is anything but true expression.

Men are changing in their thought about quite a lot of these qualities which have been considered virtuous. One ardent student on New Thought lines, in commenting upon the statement, "Blessed are the meek for they shall inherit the earth," said: "Well, the meek folks are very welcome to the earth. I am not meek, and I don't want the earth; I want the universe and everything in it. The earth part of my universe is a very small part."

It would be a sad old earth-home if the goodness of men was not in the ascendancy. A happy way to regard it is, that men always intend to do right, according to their viewpoint. If their idea of right is not our way, we have not their view-point, and we cannot judge them or their motives.

Right and wrong are purely relative terms, gauged by circumstances and conditions of present-day ethics. The motive of man is beyond all question of ethics, and it is to the motive we must look for soul-quality. The truth-

part of man is always beautiful, always good, always in activity, so what is the use of seeing or considering any other part of him?

If men did not recognize what they call evil in each other, that evil would soon cease to exist. An attribute that is ignored soon disintegrates.

There is no form of charity which carries so constructively high a vibration as the "thinking" charity. You may give all your worldly possessions to the cause of charity; if the motive is not of pure love-nature it will avail nothing. If the thought is not of eternal truth-character, it is weak and scattering and results in wasted energy.



THE profession of teaching requires the finest kind of discrimination. Professor Weltmer has this faculty in a marked degree. His entire philosophy is one of construction, and he constructs without wasting his force, because he discerns immediately and discriminates accurately.

Therefore, he judges with positive clearness, and both with students and patients there is that sort of ready

sympathy which does not savor of pity, but rather of cheery "camaderie." (*Camaderie*)

True sympathy ignores all delusion. It fails to recognize sickness or poverty or ignorance, and so the delusions soon vanish, for they need the light of recognition to strengthen them into life.

Teachers and healers are well aware that no conditions but those of positive truth should be recognized. They soon cease to sympathize with the sorrowful side of men's lives, and only see that which they wish to make dominant.

Professor Weltmer says: "We want no more suffering, no more tears. We want no more of this thought in our minds, that men must suffer in order to be glorified. It is not out of the wail of the world, in whose flesh are the pangs of the instruments of torture, that voices come to join in the song announced by the angels to the shepherds at Bethlehem; it is in the joy of hope and in the conscious faith, which, if understood by the whole world, would make peace universal."

Many people live an entire lifetime with almost no realization of the truth part, the eternal part, of themselves—something like a little restless water beetle, which wiggles away its entire life all in one afternoon. Even the water beetle has time to struggle and make love and

reproduce itself and grow bored and fall sick and die in its brief summer hour. Many supposedly sensible people do not accomplish very much more.

The wonder is that men can be so careless, so utterly reckless, so entirely ignorant of the real part of themselves, when everywhere the boundless, fresh-flowing tide of life, always doubling itself and always so immeasurably glorious, is so free to the man who recognizes it and who opens his soul-consciousness to its fullness.

There is nothing between man and God but the barriers which men have raised; there is nothing between man and man but the delusions of the senses and the false bondage of custom. Professor Weltmer says:

“The mind of man and the mind of God are one. Then this whole universe of stars and suns and spheres about us is affected by the thoughts men think, and these thoughts go on forever. The poet who gave expression to the sentiment, ‘Kind words can never die,’ wrote better than he knew, because kind words *never can die*. A healing thought will reach the uttermost parts of the earth. Thoughts live through eternity. A kindly thought uttered by man adds a human meaning to God’s intention, which is eternal purpose, hence ‘Kind words can never die.’

“Every kind word sent to the heart of a single soul produces vibrations which reach the hearts of others who are receptive to kindness and love, and they have been made better in every way. He who receives them cannot part with them. The words of Christ were of that constructive quality which is all-enduring. They were the things he could leave behind him—the living realities which his disciples could recall when his personality was no more.”

Every impulse originated in the will is active until its energy is exhausted. Basing upon this law the adepts send out consecutive thought-currents, one closely following the other, thus making the effect of their intention so much greater. In this way they never lose the thread of the original impulse, and so reach people thousands of miles away.

In truth-relations, distance is annihilated. The conscious, continuous, concentrated thought reaches from heart to heart, stretches across desert and plain, and blends from earth to sun. There is no separation from any part of life expressed for the man who knows his own God-given power.

This is all so easy that its very simplicity makes it difficult to impart. Most students want some colossal task to perform. They are ready to walk on their knees

to the Holy of Holies, but they are not quite ready to give up their preconceived ideas of strenuous accomplishment and clear their minds for the simpler activity of simple truth.

The will is capable of development—in fact, it must be exercised, or it soon weakens perceptibly. All development is through action—that form of action which is not weakened by fear. Doubt and fear result in impotency and atrophied energy.

Hope and Faith are the positive qualities to exercise. Hope is the immediate response of desire; it is the stimulus to motive force and the mainspring of human effort. Faith is the practical expression of all activity. No force, no quality, no impulse, could manifest without bringing into action the Faith principle.

And Charity, which is but another name for Love—that supreme constructive force which seals and blends and makes possible all other activity; Love, the foundation of all law, the impulse of all expressed life; Love, divinely hopeful, divinely faithful, divinely supreme in its entire completeness—verily, the greatest of these is Charity.

There is a quality in all Professor Weltmer's teaching which breathes a peculiarly vibrant life. One feels instinctively that it results from a definitely polarized force,

that the man himself is polarized in the truth which he teaches.

All nature symbolizes its manifestation in exact polarity. If the laws of attraction and repulsion were to be changed for an instant the universe would become a mass of ruins. Love and Wisdom in polarized co-relation. Faith and understanding in exact ratio. Everything equalized and adjusted in exact mathematical lines, and everything expressing in the beautiful earth in its own precise time.



POLARIZATION is the balancing in harmony of the varying forces in the universal expression. Nature cannot be untrue in principle, yet men have so unbalanced themselves in their misinterpretation of the law that sometimes they get so deeply into the rut of social or political or theological or financial delusion that they cannot see outside their own small corner, and its darkness seems to enfold them to the exclusion of the beautiful truth-light.

Plato says that God is truth and light is His shadow. And yet men shield themselves from that radiant shadow,

because it is the greatest truth-teller in existence, and they have not trained themselves to endure its illumination.

One wonders sometimes why men do not take heed from the result of their own lack of poise. If man is the last and highest phase of nature-expression, why does he not more rapidly reach his true moral and spiritual unfoldment? The mental and spiritual structure of a human being is so vast as to approach infinity. The constant struggle of men is toward polarization, and when they reach the plane of their true expression and are true to themselves, that struggle will be over.

These poised teachers and inspirers of men may impart great facts and mighty truths to their students, but they can give them nothing greater than the understanding of their own position in the universe and their duty to themselves.

Each man must tread his path in the aloneness of his own world. Men cannot live for each other, nor can they live apart from each other. Each man is distinct and yet closely united with each other man.

All life is one and yet all life is differentiated. It takes the complete atom to make the complete man. It takes the complete man to form the complete humanity,

and it requires the perfected human expression for the perfection of the universal entirety.

Any man who has made his unity with God—in other words, who is aware of his relation with the infinite mind in this vast oneness and its perfected variation—is a savior of men. There is an old teaching among the Orientals that no soul can be lost if one single human being is aware of his relation to God, of his own Godness.

Men enlighten the world by the simple understanding of themselves. They love the world when they truly love themselves. The true man is his own ideal of the divine, because the man-mind comprehends only the God of its own creation.

Professor Weltmer is one of these characters, whom it is an education to know. He is so far-reaching in his research, so successful in his work, so polarized in his life, that he radiates the positive life-current of inspiration to his associates.

“Tell me,” said the prophet, “of a man’s ambition and love and I will tell you of his character and of his life, for the things men love gravitate toward them, ‘as the dewdrop slips into the shining sea.’”

When a man works because he loves his work, when a man serves because he loves to serve, his consciousness ad-

vances with every added moment of his years; his radiations are as the truth-light of his soul.

This man gives himself to the work which he has selected in the spirit of unselfish love-service. There is no possibility of any result but one of success on all planes when one serves with untrammelled motive.

And Weltmer is a successful man. He faces the world in the freedom of his own faith. He serves the world in the strength of his own understanding. He reaps the reward of his own unselfish love.

THE HEALER.



THE HEALER.

THE power which creates man is the power that heals him.

That power is brought into expression by the law of perfect agreement.

These words of Professor Weltmer prove his abiding faith in the first great cause and in an intelligent Creator. He believes so entirely in an immutable law which governs the lives and actions of all beings and of every thing which exists, that he is in perfect agreement with that law, and does his constructive work through it.

Law is the expression of the life-activity. God is Life itself. Therefore, God is Law.

When two minds seem more than usually harmonious it is because there is a nearer universal consciousness in each mind. Whatever the individual conception of the universal mind, that is his attitude with his fellow-man. If a man believes that all men are untrue, it is just as well to be a little on guard if you have dealings with him.

The man who has faith in his fellow-men is worthy of their confidence. If his concept of the universal expression is big enough, he will inspire every other man with his bigness.

Every human mind is a part of the universal mind, but every human mind is not aware of its relation to and with the divine mind. If it was, there could be no possibility of any lapse of truth expression, because all happiness in life is the direct result of the truth contact with the supreme mental energy, and every inharmony and anxiety which comes to man comes because he places a barrier between his own consciousness and the supreme law.

Professor Weltmer's grasp of the truth is such that he not only recognizes the quality of his own and every other mind, but also knows how to blend his own mind with theirs, and in so doing bring them in direct agreement with the infinite mind.

He is entirely free from condemnation and seemingly incapable of formulating it. Consequently he never expresses criticism, and people who meet him invariably recognize that great gift which leaves every other soul in freedom and they meet him in perfect agreement.

Neither is there the slightest expression of compelling force in Professor Weltmer's method of healing. It is the law that men should be healthy and happy and prosperous. If they, in their ignorance, attempt to violate that law, it is also in the line of that same glorious law

that they should have the opportunity of repairing their errors.

There is no occasion for any violent exercise of will-power in the repairing work. Just bring the will into agreement with the intention to be in harmony with the divine activity and the Law, which actuates all things, moves with unswerving accuracy in response to the soul-desire.

In very truth, the Law of the Lord is perfect.

The confidence and consequent agreement which people have in Professor Weltmer is one great power in his healing work. He gives them the true sympathy—not the sympathy which weakens with its suggestion of sorrow, but that sort of sympathy which rings with the keynote of joy, because it is a divine combination of hope and faith and love, which knows its power to bring all things into completeness.

No matter how severe the case or long its continuance, he knows that, with no barrier between his mind and the formulated thought of positive certainty of its restoration to power, the cure is inevitable.

One of the first cures which manifested the divine repairing energy through Professor Weltmer was that of a boy ten years old, who had encountered a too powerful electrical current. His poor little body was distorted

and entirely lacking in vitality. There seemed no hope for him, and people thought, and expressed the thought in words until it seemed inevitable, that the child was doomed to a life which was a living death. But this man, who is aware of the infinite force in the God-activity and whose faith is one with it, knew that the great repairing energy could act in that frail, distorted body as it was manifested in its creation, and through his vivid consciousness the child became well and is now a strong, healthy man doing his share of the world's work.

According to Professor Weltmer, truth is the continuance of things. It is the privilege of men to manifest truth by expression, and they should continue to live in perfection. There are unlimited possibilities in the life of man, and when he has selected his avenue of expression, he must continue unswervingly and unceasingly in the life work which he has chosen. Such continuity of effort does not descend into the commonplace, but it gives all that it receives, and, in so doing, greater understanding and larger fields of activity follow.

The servant of the Lord is the only happy man on earth. God's entire life-force manifests in expression, and is a formulated fact in nature.

To be God-like, man must express the God-spirit of conscious activity.



One of the many interesting cases which was cured through Professor Weltmer was that of a man who had been an old soldier. During the war he was struck in the stomach by a minnie-ball, and since then had never been able to retain any solid food. He was in a pitiable condition of bodily weakness and mental unfaith, and freely told Professor Weltmer that he doubted his ability to relieve him.

Free statements of opinion never disturb that gentleman in the least. The opinion of the world is of no consequence to him. His concern is in regard to his opinion of the world.

However, the patient was quite willing to follow directions, and told Professor Weltmer to go ahead and treat him as though he was as intelligent as a ball of putty. The Professor told him to forget about his stomach, that he would take care of his stomach—his part of the proposition was to go home and eat a hearty meal of solid food.

The next day the Colonel returned, and his first remark was that he now felt that he was equal to taking care of his own stomach. He had eaten three hearty meals with no inconvenience. He is now entirely cured.

Weltmer says that to admit an ailment shows a desire to retain it. When you really intend to cast it out of your body, you will first cast it out of your mind.

A marked instance of this truth was proven in the case of a lady from Texas, who was declared to be dying of cancer, and whose entire body was almost paralyzed from the excessive use of morphine. She was one of those strong natures who are unused to opposition, and when her physician told her that she could only live on the earth-planet a very short time—in fact, he limited the time to five weeks—she declared that she intended to remain here for five years.

“What are you going to do about it?” said her family. “I am going to Nevada to Weltmer,” said the lady, and, in spite of their protests and fears, she insisted and persisted until her husband concluded to gratify her last wish, and brought her to the Weltmer Institute.

After talking with Professor Weltmer, she destroyed her implements of morphine destruction and cast out of her mind forever the concept of any further use for them. At the end of two months she was entirely relieved of any desire for the morphine, and all traces of cancer had entirely disappeared.

One of the odd things about that case was that after five years had passed this lady woke up one morning

with a peculiar feeling of depression. She realized that something was not quite right, and the memory of her former disease swept over her with all the horror of reality. Then she remembered that when she had declared for freedom from her affliction she had said she intended to remain here for five more years and the five years was just about over. According to Professor Weltmer's definition of forgiveness, she had forgiven the disease for five years instead of for unlimited ages, and now it was taking advantage of her limitation, like some intelligent horrible creature of destruction.

Immediately she returned to Nevada and to the Institute, and told Professor Weltmer that she knew it was her fear alone which was overcoming her, but she was unequal to banishing it, so great was her dread of the former terrible condition. In a very few days the lady was restored to her natural poise, and she is now perfectly healthy. She was one of the most beautiful women who attended the World's New Thought Federation at Nevada last September.



ONE of Weltmer's sayings is that the crowning curse of humanity is man's belief in his own weakness, and that the most comprehensive and far-reaching statement that ever was made was that of the lowly Nazarene, "To him that believeth, all things are possible."

He has proved the truth of that statement many times—nay, many thousand times, for if he took the trouble to count them he could count thousands of people who have been cured of extreme despair of body, of most agonizing disease, through his inspiring faith.

Think how you would feel if you could recall from the very gates of death even one man who longed with all his soul-intensity to remain on the earth-planet.

Think what it would mean to restore a frail mother to her babies and to her glorious life of mother-service.

Think of the joy of being the instrument to uplift the veil from the darkened vision, that once more it may behold the radiant expression of God's love.

It would be worth a life of training to do any one of these things, yet here is a man whose daily work does all this, and even more, and who never seems to be aware of the mighty things he does. He merely says, "I am but the instrument. Any man can do what I do when he

knows what I know, and I am glad to teach him what I know."

And the method? There are as many methods in the great work of healing as in any other work. Men differ in their conceptions and in the degree of their consciousness. As the conception must be reached through the consciousness, each man must be met individually and on his own thought-plane.

Weltmer says that suggestions are applied in just as many ways as there are means and methods of reaching the human intellect; and that a suggestion is a statement which is either believed or disbelieved by the person to whom it is addressed. If the statement is believed, it forms an agreement between the person making the statement and the person to whom it is made.

You cannot concentrate the mind of a child with the same statement which would reach the minds of a man. One might be healed, as is often the case, by the mental suggestion alone, while another might require the laying on of hands before he came to the point of agreement.

There was a healer some nineteen hundred years ago who believed in the laying on of hands and who sometimes used that method. Weltmer's idea in regard to that method of healing is simple and reasonable, and he frequently uses it.

More than most men does this man use his common sense in his work. If a man should break his leg and send to him for aid, he would probably replace with physical effort the disjointed bone atoms, and then give nature the opportunity to readjust herself after the shock. But he would also use other methods to assist the patient and hasten the recovery.

One of the cures which seemed especially remarkable, although it was perfectly natural, was that of a young toe-dancer, who had overworked in the practice of her art until her limbs rebelled and refused to render her further service. She came to Nevada on a stretcher, an embodiment of human despair. After spending a few weeks at the Weltmer Institute under the care of its healers she left the city a perfectly restored woman, and is now dancing with great success in one of the leading theatres in Florence.

There is a serene poise about Professor Weltmer, which is very rare in men and women of to-day. He is so perfectly adjusted—so entirely attuned with himself and consequently with others—that he impresses everyone with the force of his rare quality of self-reliance.

No matter how extreme the distress or how vital the issue, his perfectly balanced conception of the condition is such that he wastes no energy in emotion or inquiry.

He simply knows, and in that consciousness of power he decides and acts upon his decision instantly.

Nothing gives a man such self-reliance as the awareness of his own knowledge. It is one thing to know things, but to know that you know them is a greater thing. Weltmer says, "I know that the laying on of hands is a motor-power in healing the sick, because I have proven it in thousands of cases. Any other person can prove the truth of this proposition in ten minutes if he knows how to try. That man or woman does not live who could not heal disease as readily as I do. The ability to heal disease without the use of medicine consists entirely in knowing how."

That is certainly a free statement from a free mind. The recognition of every man's ability, the will to grant every man the same privileges which you demand for yourself, constitute one of the elements of true greatness.

One of the most satisfactory view-points in the whole philosophy of healing the sick is that which Professor Weltmer takes in relation to the absent treatment, which is a strong feature of the Institute work.

Where agreement exists between two people the correlation of mind acts and interacts one with the other and both with the infinite mind, no matter what the distance. The healing thought, as well as all thought, reaches to

the uttermost parts of the universe. As Weltmer says, "A kindly thought uttered by man adds a human meaning to God's intention."

His purpose is not to blindly control another mind, but to impress upon the other mind an understanding of the Law and how it acts. The healer does not heal the patient; the patient does not heal himself. The law, under which they act, is complied with. This condition is the agreement of two minds, which, in conjunction with the law, takes effect, and the result of all genuine coöperation of the law is completeness.

In everything is the principle which we call Life. Men use this force, either consciously or unconsciously, all the time. According to Weltmer, this same law, operating through man, causes him, when he uses the executive part of himself, which is the will, to move about, to work with his hands, or to think with his brain, and this we call voluntary action. Without the knowledge of how it is done, this law operates through man, keeping his heart in motion, his lungs inhaling and exhaling, and this we call involuntary force.

By fully understanding the nature of man, we find that what we once considered involuntary force becomes voluntary force. The purpose of the healer is to bring into action this law, to instruct the patient how to live in

harmony with this law, which, if properly observed, enables him to use this power in rebuilding his body.

The valuable feature of this law is that it operates regardless of man's knowledge of its existence, or of his knowledge of how it operates. Man has control of his physical force in proportion to his understanding of this law and its manner of operation. His body becomes stronger and healthier as he obeys the Law and weaker and more diseased as he disobeys it.

Weltmer's purpose is to give an understanding of the law and how it acts. The law operates through all things, whether for the purpose of building up healthy bodily tissues, for eliminating disease, or for alleviating pain. Man, however, sometimes places himself in opposition to this law, and then he finds it difficult to again place himself *en rapport* with it. When disease and pain are registered upon the physical organism, it is not easy to think the thought which will dispel them and set the man free. Here is the mission of the healer—he, not being afflicted, can think the constructive thought. The sufferer can assume the receptive attitude toward the healer. Then when two minds agree in the activity of the law, whatever is desired by them is accomplished.

It was this statement of his philosophy with its reasonable inference which influenced the Government to

recognize mental healing and which made it legal. Governments, as well as people, are open to reasonable statements. If a man does things, it is useful for him to understand how he does them. Sometimes it is more than useful; it is necessary.

Weltmer understands himself and his philosophy. He proves his understanding every hour. His ability to explain that knowledge so that other people can comprehend it, not only gave recognition to his method of mental healing, but recognition to all mental healing as a practical and legitimate science.

Professor Weltmer uses the word "treatment" in speaking of his work with the sick, because people have been educated to designate whatever is done for them by the term "treatment." He particularly wishes his patients to understand both his and their relation to the healing process.

In the work of healing children the healer is brought into the consciousness of the wonderful relation of the child-mind to the infinite mind. A child is full of wisdom. It eats when it is hungry and sleeps when it is weary. It moves when the body requires change of position, and expresses its joy or sorrow in free and resonant language, which is always recognized, although unaccompanied by words. Until it is restrained and limited by the admoni-

tions of parents and friends and later by society, the little child is in direct connection with the infinite truth-spirit.

Professor Weltmer is very successful with children. His own mind is so open to universal conceptions that the child is perfectly aware of his close touch with and his interest for it. Thousands of little children have responded to his call, when they were seemingly beyond the reach of any earth call. When we say thousands, it is not a mere expression—we literally mean thousands, as can be verified by actual recorded fact and proved by investigation.

Once Professor Weltmer was sent for in great haste to see a baby, who was supposed to be dying. The father, who came for him, felt that there was no hope, but the mother instinct never yields while there is the slightest possibility of life, and she demanded, with such insistence, that Professor Weltmer should come to her, that the heart-cry reached beyond all space and opposition, and her soul-desire was gratified. She had heard of his wonderful cures, and, with the unerring accuracy of her love, which, when trustèd, never fails, she knew he could save her darling.

Professor Weltmer found the wee creature seemingly leaving its earth home. Cholera infantum, in its most violent form, had almost accomplished its ruthless work of destruction. The despairing mother was walking the

floor with the precious atom of suffering humanity in her arms, and when Mr. Weltmer entered the room she immediately placed her treasure in his hands. He took the baby and held it a few moments, then laid it upon its own little bed, and, after removing all superfluous clothing and heavy damp poultices and plasters, which are supposed to be essential in these cases, he placed his hands upon the vital center of its body. In less than an hour the tiny body had taken on the position of repose and was sleeping itself into the realm of normal happy babyhood. When it awakened, the child took its food with perfect comfort, and the next day was sitting up and playing with its toys.

The child had no conception of resistance. Its mind agreed perfectly with the mind of the healer and responded instantly to and with him.

Another case of child-response was that of a little girl, four years old, who was entirely unconscious and drawn out of shape by spinal meningitis. She lives in Nevada, the home town of Professor Weltmer, and is now a healthy, robust girl. When he saw her his first thought was that the soul had deserted its earth-abiding place for all time, but, upon examination, he recognized the spirit gleam under the rigid eyelids, and placed his hands upon the

strained body, while his mind met the child-mind in realms of consciousness.

Instantly the body relaxed; instantly the mind responded; instantly the soul was recalled, and the child was in natural repose. In one week's time she was attending school.

Nature always responds and unites with the law of all activity. Mental healing meets Nature in her own realm. It is the natural and sure way of meeting and overcoming disease.



SOMEWHERE in one of our Southern States there abides a married pair, who, for half a century, have encountered life's experiences together. In spite of their constant association, they have differing opinions on many points, and one of these differences relates to religion. The wife is a strict Baptist and the husband a devout Methodist, and it is a source of grief to each that the other is not in line for salvation.

Finally, the wife became desperately ill. Her case was too much for the family *medico*, and he told her she

might as well prepare to leave her earth work in other hands. She was not at all of the same opinion; she had no intention of leaving her beloved husband until she was sure he was going to be saved to a life of eternal joy with her in the realm of the shining harps.

So she concluded to go to Weltmer and be cured. The husband felt that it was a terrible thing to be cured by methods which savored of the devil in their mystery, but it was not he who was sick, and the suffering woman thought that she could stand a little of the devil's work if it restored her to health, and she believed she would try it long enough to be cured, even if she had to pray the rest of her life for forgiveness for so doing.

The blessed old lady came to the Institute and was entirely restored to health, and, although rejoicing in the return of his friend and companion, the husband still insists that it was through the art of the devil that her healing was accomplished.

Weltmer's explanation of the use of "laying on of hands" is what you might call sensible. He says there is no special mystic or magnetic virtue in the hands themselves, but that the laying on of hands is a means by which suggestions are conveyed to the unconscious mind.

The hands are merely agents acting to awaken the will-power of the subject by transmitting the will of the

operator, thus awaking that mental strength and determination through which any man can accomplish his purpose.

One of the most interesting cases where the laying on of hands proved the means of cure was in the case of a woman who was the wife of a well-known physician in Washington, D. C. She was very ill with acute neuralgia in her head, and her condition was so extreme that her entire scalp was covered with ulcers, which, in their effort to throw off disease, had covered her hair with a crust almost impossible to penetrate.

The slightest touch upon the head was agonizing to her and the least jar excruciatingly painful. Her one prayer was that she might be released from her body, which, in her mind, was becoming an abode of pain.

Finally, the husband concluded to ask the advice of Weltmer, who was at that time lecturing in Washington, and Weltmer, who is always ready to respond to the call of his suffering fellow-men, told the distracted man that he would go with him and see what he could do for his wife. Of course, the Doctor explained the terrible condition of his wife, and warned him under no circumstances to touch her about the head, or she would almost die of agony.

In Weltmer there is no fear—only a great tenderness for suffering humanity—and when they entered the room of the afflicted woman he walked directly to her and laid his hands upon her head. There was not the slightest sensation in the woman's body except one of instant relief. In a few moments she was in a state of natural repose, the first in many weeks.

The husband observed the change, and, while recognizing it and appreciating it, he could not understand it, and thought the healer must have some powerful drug on his hands which caused the wonderful effect, and he asked Weltmer if he might bring some of his fellow-practitioners to see the next treatment.

Professor Weltmer is always glad to have his work investigated, and after leaving the woman resting quietly he told the gentleman to use his own pleasure about bringing witnesses; all he was interested in just then was to see the woman cured.

When he returned the following day there were several physicians awaiting him, and before they entered the sick room Weltmer thoroughly washed his hands in their presence, for, with his quick and well-trained intuition, he recognized the doubt in their minds.

In the meantime the woman, while feeling more quiet, had been unable to endure the slightest touch, and again,

when they entered her room, Professor Weltmer, strong in his quiet confidence, went to her and placed his hands upon her head, while the Doctors, who knew of the acuteness of her disease, looked on with a feeling bordering on horror. One of them especially was so overwhelmed with the awfulness of such heresy that he avoided coming in personal contact with this man who dared to embody such power.

"Now," said Professor Weltmer, "I am going to wash your hair, if it can be washed; otherwise, I shall cut it off, because this accumulation of exudations interferes with your comfort and my reaching your head. The patient declared his touch was balm to her; that he might do what he pleased with her. And, with the physicians watching him in amazement and her husband chill with fear, he made the attempt to wash her hair.

However, soap and water were powerless in the face of such accumulated obstruction, so he took the shears and cut all of her hair close to her head. Her relief was instantaneous and her gratitude pathetic. In less than a week she had entirely recovered from a disease which had baffled the leading physicians of America.



YOU cannot fix boundary lines to that which is boundless. You can no more limit to time or space this healing force than you can limit the God-love, which holds in its infinite embrace all of earths and stars and suns and each and every tiny atom of its own creation.

You cannot define the indefinable, but you can recognize that which seems indefinable, and you can express that which seems boundless by refusing to permit boundary lines to enter your consciousness.

Although men are not always ready to admit it, they are never satisfied with anything less than completeness, and completeness is the expression of harmony in the relation of body, mind, and soul.

To be harmonious on any plane you must polarize yourself with the force of that plane. The physical body will not disintegrate so long as it is kept in unison with the infinite forces which animate it. The soul will never discard the body so long as it is its most useful instrument of expression. It is only when the body refuses to manifest harmony that the soul leaves it.

It is fear which holds the man in the bondage of sickness. Fear is the falsest and most debasing thing in the human mind. The new Prophet of the new day must be absolutely without fear. He must inspire his students with fearlessness; he must heal the sick in fearlessness;

he must express his soul-desire in fearlessness. Then there is nothing which can prevail against him, because his utter absence of fear renders him a fit abiding-place for the truth-spirit of harmony.

The dominant characteristic of the child Sidney Weltmer was courage; the dominant characteristic of the healer Sidney Weltmer is the same vivid courage. This prophet of the new day transmits the force of supreme energy of the life-giving current because he is without fear.

When the healer can impart that consciousness of entire safety and perfect freedom from pain to his patients they are instantly healed.

But a weary, pain-racked body sometimes wears upon the mental energy until the thought is distorted. It is not easy to be fearless of pain when every nerve-center is crying out in agony. It is not easy to polarize the mind in faith when the soul is longing for release from a thing so vile as the body which holds it, and how can it love a body which refuses to obey? And while in such a state of resistance, one can scarcely realize the friendliness of the thing we call "pain," which is really our warning, and which always points the way toward overcoming.

There is never any divinely-ordained inharmony. Sickness is always the result of injured nature. What we call "sin" and "poverty"—another kind of sickness—is also

the result of ignoring nature's laws; ignorance, perhaps, of some natural function, whether physical, mental, or spiritual.

In reality, what we know as natural and spiritual cannot be separated. It is only relatively that we speak of separation. Our work and our love belong to this present life, otherwise we should not be here. We are just exactly where we belong and attracting what we need for the completeness of our life-expression. And in no work like the healing of the body is there so great an opportunity to bring into completeness the whole man.

All that a man can possibly have is his opportunity and it is the only thing which he can lose. He whose heart is filled with the spirit of helpfulness is taking a sure path, one which must bring him into true relation with himself and with all the world.



THERE have been frequent instances of instantaneous healing in the many cases which have passed through Professor Weltmer's hands. One which proves the memory perfect was that of an old man, who, in his younger day, had been especially interested in athletics.

An attack of typhoid fever had left him in such a condition that for twenty-nine years he had been unable to walk. His limbs seemed entirely powerless, and he was brought to the Institute by his two sons, who carried him into the building. He was an agnostic, and had no intention of believing any such foolishness as that he could be healed by divine power, but, after a short talk with Professor Weltmer, admitted that he wanted to walk, and decided that he was willing to agree upon that point with the healer.

Professor Weltmer told him to turn his memory back to that point in his youth when he was interested in the most violent kind of active sport, and to recall some of the most interesting feats of his former activity. Then his instructions were to quietly go to sleep.

People are very apt to obey the instructions of Professor Weltmer. There is a still, compelling force about the man which is seldom questioned, even by those who at first have no faith in him or his work. So the

gentleman, although not one of the yielding kind, went peacefully into dreamland.

When he awakened he immediately rose from his couch and walked out of his room in search of his attendants. While it took him several days to learn to walk naturally, there was no recurrence of his helplessness, and he is living to-day, one of the staunchest friends of the Institute work. He said afterward, when telling of his experience, that when he commenced to think about the past the incident which impressed itself most vividly upon his mind was that of breaking a horse. He felt all the stirring sense of determination to conquer as he felt in the old days of his active life. When the dominant spirit of conquering filled his consciousness he conquered his disease. The memory had thrown off twenty-nine years and the delusion of those twenty-nine years had vanished.

It is a beautiful thing to live a long time in the body. If one makes the highest use he knows of time, he finds that growing in age is really coming into everlasting youth.

We do not wish to live in the past as past, but to recognize that the physical powers are an ever-present reality for present use, and that what we have attained is ours as long as we have the desire and will to use those powers.

The body responds to the soul's demands. It will polarize itself in the present, and this thing we call growing old will not be something to dread, but will be the completion in strength and beauty of our journey on this planet.

Another case of almost instantaneous healing was that of a man who was especially discouraged because he had lived so long a time on earth, and who had what is supposed to be an incurable disease. They call it locomotor ataxia, and people have so long regarded it with especial fear because of its long-drawn-out hopelessness that it is a difficult delusion to clear from the consciousness.

This man had been assured of his freedom; had been told to try and walk alone; but his fear was so great that he was not willing to try. One day he was sitting on the porch of the Institute, watching a little boy in the next yard mowing the lawn.

Something in the child's effort interested him, and, forgetting all about his cane and his dread of falling, he rose from his chair and went over to the boy, and taking the lawn-mower from him, to the delight of the boy, proceeded to mow the lawn himself. He completed the work before he realized that he was entirely well.



S MALL minds may rise to great things occasionally, but it takes a great mind to consistently do the small things well. The real strength of the soul is tested in the little things, where there is nothing to arouse attention or to gain reward.

One of the strongest things about Professor Weltmer is that nothing is too small for his attention and no creature too humble for his ministrations. He recognizes the God-spirit in every form of life, from the plant to the animal and from the animal to the man, and is ready at all times to serve the world on all planes.

The financial side of the healing work does not appeal to Weltmer in the least. He has almost no consciousness of money, although, like everyone who does not grasp the almighty dollar until it loses its power of activity, he attracts money in abundance.

When we cast fear of a thing out of our mind, there is plenty of room for other qualities. When we ignore disease it soon leaves and is replaced by the vital health-current, and when we have no grasping consciousness of money and no fear of the lack of it, we cannot escape its flowing into our coffers in abundance.

There was once a dear old Missouri farmer who came to Weltmer and asked him to cure him of total deafness. He didn't think he was much account, but he had heard

of some one who had been cured of the same malady, and thought it would do no harm to try. So he mounted his old gray mule and rode into town to see what this much-talked-of healer could do for him.

After the first treatment he thought he could hear a trifle better, but wasn't going to give up that easy—he had not been grappling with the rocky earth for all these years and then yield to such a simple method of accomplishment as that.

Weltmer told him to return home and forget all about himself and his hearing, and that when he awakened the morning of the eighth day following he would hear the birds in their morning greeting.

At that time Professor Weltmer was living in a house where his sleeping-room was on the ground floor. Just eight days after the interview with the farmer, in the early morning hours, he heard a tapping on the window-pane, and, looking out, saw the blessed old farmer, radiant with some great joy.

He could not wait to tell the glorious news that he heard the first twittering of the birds that morning, which was the morning of the eighth day after his appeal for aid. So he and the old gray mule had come into town at daybreak and tell of the mighty things which had oc-



curred to him. This man took the healing course at the Weltmer Institute, and is now a successful healer himself.

It is not necessary to live with pain and woe, but if men will not conform with the laws of their own being; if they refuse to live in freedom and to allow others the same privilege, they are bound to attract physical inharmony, which is called "disease," and then they seek personal inspiration and relief from one of these poised souls, who knows not condemnation and greed and selfishness, and so lives in the consciousness of his true relation to his fellow-men.

It is so easy to allow the conditions to rule the man instead of the man ruling the conditions. When he is submerged in riches, ambition, passion, and selfishness, in the divine mercy and justice come sorrow, defeat, and despair; then comes pain, that great friend of humanity, to point out the delusions, to purify and to bring him back to reality.

If anything hurts you it is because you are capable of being hurt. There is something in you which needs a change of polarity. You need to raise the vibration of your sensitiveness to the plane of sensitiveness to truth, where you will respond to the real instead of to the unreal.

Men suffer because they attract inharmony to themselves. In our present plane of development, suffering

is a part of the divine economy of all nature. All things must be purified and raised in their vibration, and if men will not follow the easy path of accomplishment by faith and because of love, it is their privilege to follow the path of their own choosing.

There is no pain in harmony, but until we have harmony there is always more or less disturbance; the disturbance hurts, and it is a blessed thing for us that it does hurt. In overcoming the hurt, we find the cause and stop the disturbance; otherwise we should be lost in the abyss of our own selfishness.

One of those odd combinations of human desire which we sometimes encounter was illustrated in the case of a woman who was an absorbed religionist. She had bound herself in thought for so many years that her body was rigidly held in its own delusion.

This woman wanted to be released from the consequent suffering which followed her limitation, but could not, or rather would not, release her mental chains long enough to feel that it was quite the proper thing to do.

She came to Weltmer with her tale of woe, and told him if would only use the old Bible method of healing, with the council of high priests and elders of the church, and with the Bible method of anointing with oil, she

would like to be cured, but she did not feel that it would be quite right to be cured any other way.

Weltmer told her that he did not know exactly how to reach the high priests who lived in the old Bible times and was not entirely sure of the kind of oil they used in those days. The absurdity of her position dawned on the woman's thought, and she relaxed sufficiently to allow a ray of common sense to enter her mind. She agreed that she desired to be well, no matter what means were used, and in a very few days was normal in body and rapidly reaching the place of mental reason.

Weltmer says that we live in the thoughts that we create and that we project, and having once projected a thought directed to some other mind in the universe, that thought follows that mind forever. And that after we have passed out of conscious existence in the body, our thought lives on and exerts the influence intended.

His reference is entirely to the constructive thought, for Professor Weltmer believes that all expression which is unreal—such as thought of disease and destruction—is perishable and dies by its own weight of falsity. ¶

How restful it is to feel that as we go onward in our journey through life, with its constant changes, its griefs and sorrows, its joys and hopes, that the real part of it is

eternal! Nothing of truth that we know can be taken from us. It is ours for all time.

Buddha says that "There is no higher duty than to work for the good of the whole world." Surely the ever-present daily duty is the work for the whole world. It is doing that duty entirely and with all our strength. We can always rely upon the guidance of our own soul. It knows its own requirements, and always points the way, if we will only listen.

All strength, all power is in the soul. It is really a waste of time to look for it outside. The awakened soul finds its own sweet rest in change of action; its true repose in work for the betterment of all men.

Love and labor, labor and love. By and bye there will be a broader field of labor, a more complete love. To do the work of the present hour in our highest conception of its detail is the sure path to a perfect expression of body, mind, and soul.

Deep in every soul is the child-soul of Hope, of Faith, and of Love.

THE WRITER.

THE WRITER.

Art is the divine conception of Truth-expression, manifesting through the soul of humanity.

Science is the human conception of Truth-expression, manifesting through the mind of humanity.

The God-idea never changes, because it is Truth, seeking a more complete unfolding through love.

The Man-idea changes every hour, because it is Truth demanding a more complete unfolding through reason.

Science declares one day that a thing is impossible and the next day tears down the theory of impossibility, and the very thing it has repudiated is made manifest; while Art declares nothing is impossible, and its fundamental lines are mathematically perfect and never change.

The artist is he who perceives the God-spirit of himself and who never loses sight of that glorious vision. There is no task too arduous, no ideal too high, no obstacle sufficiently impassable to daunt the man who recognizes the source of his inspiration.

Once upon a time, not so very many years ago, a group of artists invited some of their friends to meet in the sacred precincts of their club-rooms for the purpose

of listening to a discussion and then deciding the question as to the relative merit of their differing lines of art. The question was, Which form of art is the greatest and which the most benefit to the world?

The musician declared that his art is the greatest, because through it he could inspire man to great deeds. With its wonderful harmony he could speak to the souls of men. He knew that no form of art had reached the plane of perfection and power which is occupied by music.

The sculptor felt that in his art is embodied the finest conception of the divine plan; in its subtle suggestion and graceful outline is the pure, mathematical, perfect poise. And as everything is based upon mathematical law, his art must be the greatest.

The writer knew that his avenue of expression is far the highest, because through it he can reach the whole world of thought. With his written words he can paint all variety of form and color, with the formation of his graceful lines he can chant the hymns of mystic lore, with his subtle pen he can picture the heart-throb of pain and the quiver of human ecstasy. There is no realm beyond his inspired pen, so he knew that his art stands supreme.

Finally the Orator took his place in the arena of the art world, and, with voice so fine and free that it seemed

as though the spirit of the Cosmos stirred within their midst, bringing calm upon the restlessness of their discussion, said :

“Art cannot be divided. It is differentiated in expression as the universal spirit is differentiated in form, and the choice of any line of activity is merely the selection, according to your taste, of your own individual method of expressing the divine life within you.

“It weakens your expression of that which you have chosen when you limit your possibilities, or when you feel that other work and other workers are not so great as you.

“The freer and more universal your conception of your art, the greater your capacity to receive and to manifest through it the spirit of infinite love.”

Not one of the artists, who had made so strong a plea for the thing he loved, had convinced another until the Orator's appeal to the universality of all expression. His manifestation of unselfishness in granting to every man the privileges he claimed for himself, won the attention of his brother artists and their friends, and they unanimously bestowed upon him the palm of supremacy.

He demanded nothing for himself or his chosen work. He placed no barrier between himself and the universal truth-current, he lost himself in his conception of God.

THE man Sidney Weltmer is lost in his conception of Truth. The Artist within him rises supreme in his recognition of that divine flame of love, which permeates all life and which is so freely expressed in the man who is willing to receive it, and who in return radiates the glorious force with equal freedom.

Both as an Orator and as a Writer, Weltmer stands in a class by himself. Not because of his grace of language or polish of expression, but because of that consistent, steadfast quality which, in pure unselfishness, never stops in its ministration to and for others. But because he writes as he speaks, with the earnest conviction of the truth of his message, and under the inspiration of the hour. There is no restriction in his open-hearted giving and no limitation to his capacity for receiving.

On several occasions in different cities where he has lectured, men who were students of Truth, even adepts from Oriental lands, have come to him after his lecture and asked him how and where he had received the mighty truths which they supposed belonged peculiarly to their mystic orders, and which are held in sacred silence by those orders. They could not understand that he could, without having received human instruction, give freely

to all men knowledge which, they supposed, is confined in their own small realm.

He has been warned not to reveal these secrets, but the thing we call "fear" is not in this man. There is nothing between him and his God, nothing between him and his fellow-man, and the gates of limitation cannot prevail against him.

Weltmer has evolved and formulated a distinct philosophy of his own. It has no creed except the creed of helpfulness. It has no restrictions as it is a philosophy of freedom. It is a statement of simple truth, and relates to the healing of the body as well as to the interpretation of the law of universal expression.

His keen analytical mind absorbs the universal part of the differing forms of religious thought, casting out the personality and its resultant belief of spiritual bondage. He is a student of men as well as a student of the law. His work is entirely constructive, and in all of his writings there is not one line of despondency or one thought other than that of universal love-expression.

Whatever perception this man has of truth he utilizes in practical application. He has the positive awareness of his own purity of motive with its attendant consciousness that it is his duty and privilege to use his knowledge of nature's finer forces and the laws which

govern them. In consequence, his success is the success always following the practical application of a man's highest conception of his chosen work.

Weltmer's untiring energy is one of the remarkable features of his character. His incessant activity of mind necessitates mental expression, and he has written several books and pamphlets, besides many hundred magazine articles. He has also placed in written form a large proportion of his lessons and lectures for the convenience of students who cannot be under his personal guidance.

Leading these is a complete illustrated mail course of instruction in drugless healing. It gives detailed directions in the art of healing disease without the use of medicine of any kind by a correct understanding and right application of the laws of being.

In speaking of these laws, Weltmer says: "These laws can be as correctly understood and as accurately applied as the laws of chemistry, physics, or any of the recognized sciences.

"This science lies on the boundary line that separates the physical from the metaphysical. It is a blending of the laws of physics and the laws of metaphysics. On the metaphysical side, the laws to be determined are the

principles of psychology; on the physical side the laws to be determined are the principles of vibration."

There are fifteen lessons in this collection of studies and as many illustrations of exact positions in treating different forms of disease. Several thousand men and women have not only cured themselves, but have developed into successful practitioners by following the directions contained in this mail course.

One of its students and a graduate of the Weltmer method of healing has cured over sixty cases of cataract since he commenced practicing. His first case was so instantaneously relieved that it was widely reported, and his opportunity for curing that particular form of inharmony was immediate.

All of Weltmer's books have been written in response to some demand. Following closely upon the mail course, and really supplementing it, is a text-book, called "Mystery Revealed," which was written in reply to the request of the mail course students for further detailed instructions.

Weltmer disclaims any greater power than other people, and utterly repudiates the idea of mystery. He recognizes that all power rests with men, according to their capacity, and that their capacity consists in their own willingness to recognize themselves. What he

knows he is more than willing to share with everyone, and he proves it by his careful explanation of every process outlined in this work.

He says: "Every person is born with equal rights. The spiritual part of each person is manifest in the image and likeness of the Creator. The same force which produced man produced every other form of life, and all things, whether animate or inanimate, have their continual being in accordance with the laws of this Creator.

"Man's power does not consist in any inherent, in-born, latent quality which he may possess, but solely in his ability to grasp the meaning of and to comply with the law that governs him."

The central doctrine of the philosophy outlined in the book is that of Agreement. "It is no longer a belief, but positive knowledge that a perfect agreement between two persons will bring to them whatever they desire. Perfect agreement between two or more minds means concentration of all concerned upon *one* purpose. Where two or more persons combine upon a single purpose, the wills of all blending as one, the result is agreement. Agreement is compliance with the law; it is the first principle of man's attitude toward the law, considered aside from anything else or from any other purpose than that upon which they agree."

The phase of philosophy presented in this book, "Mystery Revealed," is peculiarly forceful and comprehensive. The idea of Forgiveness is unusually striking.

When you cast the thought of evil out of your mind, you have forgiven it, and it intrudes no longer. When you have obliterated sickness from your body, you have forgiven it, and inharmony of body is no longer a part of you. When you ignore an injury which you think has been done unto you, you have forgiven it, and it does not exist.

How restful to realize that when you have reached the place where you can forgive your enemies, you have no enemies either in yourself or in others!

Weltmer says that the power which heals is not the power of the healer nor of the patient, but the great power of the law, acting through their agreement with each other and with it. Intention, Agreement, Suggestion, with Faith, and all is the fulfilling of the law, which is perfect.

There are over one hundred distinct directions for the healing of different forms of disease in this book, everyone of which has been tested and proved successful.



WELTMER'S conception of thought is the foundation-rock of his work. One of his strongest literary productions is the following treatise on "Thought":

"Thought is man's expression of his divinity.

"Human thought is the divine thought in miniature.

"Thought to the casual thinker seems to have only a passing vitality. When we regard thought as being a creation of the human mind; when we remember mind is the spirit essence of man; that man who is made in the image and likeness of his Creator, we discover that thought is man's only creative force.

"Every action that finds expression in the human body is the manifestation of a thought the mind had formulated.

"One may ask, 'Is not the steam engine a creation of man?' The principle involved is a creation, but the inventor simply uses the material in nature's store-house and constructs the representation of his thought. The completed machine is that creation expressed in material form. Any mechanic who comprehends the principle is able, out of the same material, to construct another machine of similar design, and he does it because his mind holds a complete idea of the thought, which is as perfect as the finished picture on the canvas.

"Everything in the physical world is a radical statement of the divine mind. The tree is a statement of a creation of divinity. It requires the trunk and branches and leaves to form a tree, and the tree as a completed whole is a manifestation of divine thought.

"Man is God's creation. His power to act is derivative.

"Thinking antedates action. The power to think is creative power. The very function of thought is creative. The thoughts uttered by the Man of Galilee are vibrating to-day in the thought atmosphere, just as certainly as electricity vibrates and forms an active principle in the atmosphere of the physical world.

"Electricity has always existed in diffusion. Man's thought has given it material form. Electrical science has demonstrated that the thought of the material world is quivering in the atmosphere for our use. The electrician has learned to construct a little disc so sensitive that the slightest electrical disturbance is registered upon it. Though there be no connecting wires, another instrument, miles away, records the same sound. The human mind is now becoming sensitised, like the disc of the metallic plate to catch these thoughts. Every thought once sent into space is still vibrating, is easily detected, and perfectly

transferable to any mind that makes itself passive to thought.

“The human mind is so constructed that not one single thought, even the most vivid conception of God, can enter it until it is receptive to that thought.

“God gave to man his individual freedom. Therefore, God himself will not intrude upon the mind of man without that mind’s consent. Thought passes through the refining influence of the infinite. But thoughts that are the repetition of falsehood, disintegrate, because they have within themselves the element of disintegration.

“All the wisdom which it requires to manifest a universe of which the earth forms an infinitesimal part, lies at man’s disposal. It was but a single declaration of Divinity, ‘Let there be light,’ and instantly light diffused itself through the entire circle of created spheres.

“Light is the emanation from the divine mind, which enables man to see things around him. Light itself is invisible.

“Truth in the physical organism is symmetry. In socialism it is equity and in religion purity. Thus one may pass from the known to the unknown, from the percept to the concept, from the whole to the part, and a full rounded character expresses all in its individuality.

"The power to think, the power to be, and the power to do, comprise man's unchanging triad. Man is a representative of the sum total of wisdom, power, and presence. Man as a whole is the expression of his thought and in degree as the trend of that thought.

"When the purpose of a man's life has been to honor and glorify his Maker, that life is as a harp, all of whose strings vibrate in perfect unison. The harpist thinks when he smites the lowest chords that he has attempted a difficult task. He finds as he tunes the next chord that it responds more readily, and each successive string becomes easier to tune. When he reaches the middle string he finds it easier to tune and it bears him upward until he finds the strings in the higher octaves always in tune.

"As man passes from the physical to the spiritual he finds every spirit string was tuned by the hand of divinity, all ready to harmonize with his efforts to seek truth. But the highest notes of the human soul will be inaudible until the lowest notes are tuned. The upper harp strings correspond to the thoughts of the seers of all ages with the eternal entities for their themes.

"The evils which come into our lives are those which we admit. Every man presents a perfect physical photograph of his own mental conception. Spiritual thoughts do not mar the body. Man manifests in his body what

he believes about his body. He manifests in his daily actions what he believes about his fellow-men, and thus through the whole category.

“The law is absolute. Were the race to-day to put itself in the attitude of waiting for a passive harmonious thought, it would find the meaning of Christ’s statement, ‘My peace I leave with you,’ and every human heart open to that thought vibration would sound that note of peace.

“Divinity has so invested us with the power of thought that it is an inherent part of ourselves. God has so constructed the world that when He puts a statement into existence, He has invested part of Himself.

“Ignorance is the shadow of the conservatism of the dark ages. Ignorance resists innovation and the destruction of old forms. Ignorance knows but one definition of liberty; that definition is license—license outside the law, not liberty within the law.

“Thoughts take material form in the printed page. Books become the world’s inheritance. But books have their years. The copyright expires, and the mold in which they are cast corrodes and the rust of ages effaces their title page.

“God has put a divine copyright on the creations of truth and on the creations of those who comprehend

truth. The copyright is imperishable. The thought has spiritual form, and spirit is indestructable.

“The material form of thought dies with the age, but the thought creation of the spirit is an immortal creation.

“It is not necessary to traverse sea and land that our lips may convey our message of love. The love thought may meet the vibration of the farthest star in the heart of a friend.

“In God’s atmosphere all thought is the one grand symphony of love.”



SPIRIT is absolute. No quality can exist in man without a corresponding quality in the spiritual world. In fact, all form, all expressed life, is the resultant action of the thought-force of an infinite Intelligence upon the pure unformulated spirit atoms.

It naturally follows that every spirit atom is, in reality, a central point for the transmission of life; therefore, the creative principle originates in spiritual impulse.

There has been so little written upon the subject of the creative principle in its relation to man, which even remotely touches the subject practically, that Professor

Weltmer's book, "Regeneration," was welcomed with more than ordinary cordiality. It relates to the creative activity, not only of human life, but of all forms of life.

It is based upon the hypothesis, which is now generally recognized as truth, that mind *is* the man, because man is the result of his application of his own mental energy, and that it is in his power—nay, more, it is his duty—to be absolute master of himself by controlling every force and every fluid in his body through that exercise of his will, known as "intention."

From the standpoint that every atom is permeated by intelligence, in reality is intelligent, each atom has the privilege of selection and the power of assimilation in degree.

The Divine is never capricious. If God is infinitely and eternally perfect, which we know is a vital truth; if God has made man in His own image, which we also know is a truth, He has endowed man with the power to consciously manifest spirit atoms into form, and it only remains for men to come into their true relation with God to recognize this essence of all manifestation and to realize their glorious privilege, instead of expressing delusions.

Under present conditions, each individual is a responsible being, working out the problem of his own redemption from the thralldom inherited from ancestry and

the past ages and forced upon him by existent circumstances. But through faith men touch all things, and through understanding comes mastery of all conditions.

The more active our faith, the more firmly will it manifest in our lives and the greater will be our power to master and to bring into conscious use the great spiritual force of generation.

From the grass root to the human, from the protoplasm to the man, every atom of life grows, or rather manifests through the fluidic action of the creative energy. In the generative organ of the flower seed is the creative force manifest in fluid substance, and so on through all forms of expressed life is the life-substance, which embodies the creative energy formed in and utilized by the organs of generation.

This manifestation into form of this spirit substance, which we call "growth," is first expressed in the generative organs by a conscious strengthening and increase of form and activity. This is especially noticeable in children, and is always a sign of healthy normal development.

The misunderstanding of this most beautiful and most holy expression of God's love has done more to dwarf humanity and to bring to men and women sorrows unmentionable than any other one thing. Think of de-

ceiving a child as to his own relation to the divine part of himself. His safeguard is in understanding himself, and the entire purpose of the book, "Regeneration," is to teach men to know themselves.

Weltmer says: "The idea of Fatherhood and Motherhood is one of the most sublime and far-reaching thoughts that can possibly be entertained by the human mind. But men never appreciate the grandeur of these positions until he is brought to fully comprehend himself, not only as a creator or a generator, but as a regenerator."

This responsibility of enlightenment rests with parents. Parenthood is the crowning glory of physical expression, and yet many parents overlook the beautiful relation which exists between themselves and the souls entrusted to their protection, and ignore their privilege of enlightening their children as to the sacredness of that relation.

Innocence is merely immature ignorance. A calf is innocent, but we do not wish our children to continue in the mental attitude of inane nothingness, which might be admirable in a calf.

Purity is an altogether different quality; it is the result of the finest culture, and is acquired by that spiritual

activity which embodies Love and Wisdom in its highest form.

Purity is the result of experience, which leads toward the obliteration of everything which is delusive. To be pure, a man must have the wisdom which loves through the forgiveness of evil and the recognition of good.

Purity is flawless truth-expression. It is entirely devoid of mere appearance, because it is an everlasting quality, and if it is not expressed it is because it is encrusted in delusion. As gold must be tried by fire to erase from its radiant perfection all appearance of flaw, so the soul may be tried by the flame of experience to free it from all appearance of imperfection.

Every divine attribute which belongs to humanity is a sacred trust. Each one gives men the power to be God-like, to act with divine effort, and to love with infinite tenderness.

If only men would understand—if only they would recognize and accept, in the spirit of purity, every quality of their own soul-activity, and allow it to manifest in the same spirit of purity in their bodily expression—there would be little work for the healers and teachers and saviors of men.

But men and women do not yet seem to comprehend the sacredness and beauty of an energy which is the most

complete relation of the divine love to humanity, the relation of father to son. "I am the son of God." He created His child in His image, endowing him with His own attributes. "I and the Father are one."

In Professor Weltmer's book on "Regeneration" is this truth presented in simple, direct language, and the underlying principle of nature's intention brought into its relation with man's conscious intention through the force of generation.

This spiritual energy, which we know as the creative principle, underlies all activity and all manifestation; not only material and physical expression, but mental and spiritual also. Men and women who think for themselves and who accomplish things; men and women who decide their own problems and who are the world's workers and saviors, are those who are strong in their understanding and control of this great spiritual energy, which is the keynote of all expressed life.

Men and women with conscious and holy intention may enter into a physical and mental and spiritual agreement in their union of forces, which will, in its results, regenerate themselves and help regenerate the race. It is equally possible for them to misdirect their God-given privileges in purely physical expression and with such

quality of intention that the result is disastrous to them on all planes.

The secret of life lies in the conscious understanding and use of the divine principle of creation. The wonderful association of men and women, when they understand their true relation to each other through their consciousness of their relation to God, is the holiest expression in all of life's experiences.

The understanding of his own creative force and the ability to utilize it according to his own intention is the supreme test of mastery; it is the basis of human power.

If Weltmer had done no other work than to impart his interpretation of the universal philosophy through his writings, he might well be considered a benefactor of men. This one book, "Regeneration," has been in such demand that one hundred thousand copies have been sold in one year, and the testimony as to its usefulness has accumulated in proportion to the demand.



THIS universal quality in Professor Weltmer's writing is markedly shown in the following study of motherhood. His appreciation of that beautiful relation is expressed through his devotion to his own mother.

“‘You can never flee from God's presence. You can never be separated from the immediate influence of that Father of yours, who is everywhere. This world is full of His presence, if you can only see it. Make yourself conscious of Him, and say: “Even I have been able to do this.”’

“These words were spoken by my mother, who was one of these noble mothers who are the inspiring force in the lives of the greatest men and women the world has ever known.

“I do not intend to speak to-day alone of my mother, although she was woven into my life as my teacher, my educator, and the one being whom I emulated during my youth, but of mothers in general.

“Every mother typifies all motherhood in the hearts of her children. And the man who truly reveres his mother, reverences motherhood in its universal expression, and through his own love for her, his mother, receives the inspiration of all motherhood.

“Mothers know so well the needs of the little heart and of the little minds in their formative state. They know how to plant the seed that will some day grow to fullness. It is not only the peculiar judgment, but the peculiar oneness that the mother feels to the child. It is that unspeakable relationship, which began before conscious life itself and can never be severed, that inspires the mother consciousness in its marvellous brooding instinct.

“As a boy, I loved my mother. I sought her counsel in all the affairs of my life, and only a boy can realize the momentous affairs of the boy-life. As a man, I revered her, and rested upon those principles formulated upon her counsel, which have been the foundation-rock of all my life's work.

“But there has never been a time when I could say as I do to-day, *I know my mother*, because I realize the motherhood of the race through my knowledge of her, and I can think of no individual service of such inestimable value to the human race as the great service of motherhood.

“I was peculiarly situated as a child, and my mother was my teacher. I have spent eighteen years in the school-rooms of this State teaching, but I never attended

school as a scholar, with the exception of three months, after I was ten years old.

“I did not understand my mother then. I thought sometimes that she taught me unnecessary lessons. To-day those lessons form the bulwark of my defense and of my work. There was the unselfish interest and the love, which cannot be quenched. There was that charity which cannot see evil, and there was that judgment which sees every slumbering virtue which may eventually burst into flame. These were the things which my youth could not appreciate, but which have been the comfort and the power in my later years.

“Once, after attending a religious meeting, I went home humming a song which was new to me and which, I thought, was very beautiful. One of the lines of the song was this: ‘This world’s a wilderness of woe, this world is not my home.’ And then my mother taught me my great lesson of omnipresence. She said: ‘Those words are not true. This world is not a wilderness of woe; it is a beautiful home, filled with God’s presence. Wherever space exists, God exists. And the dear earth home is a part of the universal sphere, which is all infilled and illumined with infinite life and infinite love.

“In after years—even the dark hour when I saw her beloved form for the last time; when that frail body was

about to be removed from my earthly vision for all time—I recalled her teachings of the immortality and the omnipresence of life, and her own thought came to me. ‘That is not my mother; that is the house she once occupied, but now she is free. There is no place in all the universe where she is not, and, as I am a part of the universe, I shall always occupy a place with her. She is no longer subject to the limitations of her encasement in the flesh-body, but free to reach me at any point of my progression and always present with me.’

“It has never since occurred to me that my mother comes to me in a separate presence—filling a little space as my body fills it. In her freer expression she is one and a part of omnipresent life.

“So closely interwoven into my life was her influence that I have never entered upon a broader consciousness of truth that I have not been aware of my mother’s appreciation of my newer perception. And whether or not her thoughts have found expression in my teaching, I know that her sympathy and realization of all that I do is mine now, as always.

“In my search for truth, that awareness of my mother’s presence has always been my inspiration. I have never desired to renounce one thought which she

instilled into my life, but to add newer and greater ones to those already in my possession.

“I went into the fields of research for an understanding of that subtle essence we call life—that peculiar feature of intelligence and wisdom and power which manifests itself in all expressed form, even in the unfoldment of the things of earth—and there I found the substance of energy and power, combined with purpose and intelligence; there I found the life principle in the omnipresent ever-existent force of all expression; and then I recognized my own relation to this mighty life principle, and realized that I, as well as every other human being, have perfectly free access to this force.

“Can there be any separateness in this wonderful energy? and is not the awakened man conscious of himself and of all other manifestation of this life? Then how much more subtle and powerful is it in its more spiritualized expression! How beautiful to know that the wonderful thought-force of my mother is one with all expression, as it is one with me to-day; to know that as words themselves and as all thought essence have an eternal existence, the thinker that produced them can never die!

“We have learned in our study of psychology that in the depths of the human soul is a faculty we call the

perfect memory, which records every impression made upon it. Sometimes a truth, which we regard as valueless and which we have seemingly forgotten, will rise supreme in our consciousness when we are ready to appreciate it or when we have use for it.

“Here is where the power of a mother’s influence shows most dominant. It is she who impresses the child-mind; she who imparts the foundation principle of character, and she, although her presence may long since have taken freer form, whose thought is the inspiration in the heart of her child.

“It is only natural that the laborers in the Master’s vineyard sometimes grow weary; only natural that mothers, with their never-ending labors and care, should occasionally feel discouraged; but there is always the consolation in the wonderful recompense in motherhood.

“Motherhood stands supreme in its experience. There are no depths and no heights in all of life which are equaled by the experiences of motherhood. There is no love so unselfish, no sympathy so delicate, and no consciousness of joy and of pain so exquisite as in the marvellous realm of motherhood.

“The mother words will not go astray, although they may lie dormant for a time. They will spring forth with newer radiance, for the God who created man divine and

woman holy does not allow His impulse and His purpose to go astray.

“There are many mother souls in women who have never had the physical experience of motherhood. We read in the life of Nelson, the English admiral, whose mother had left her earth home, about the woman who raised him and who assumed the attitude of a mother toward him. He tells of her beautiful teachings, of how she impressed upon his mind the inestimable value of truthfulness, and speaks of the mother spirit which through her stood back of all his greatness.

“I should like to talk to every young person in the world about the beauty and glory of this mother spirit—whether she who symbolized it to them has passed on, or whether she is yet here, ministering to them in her great love.

“You cannot be too appreciative of your mother. You cannot express too positively your recognition of the ministering devotion of your mother’s hands, and you cannot too highly reverence her and through her all motherhood.”



“ONE of the most vital truths which my mother impressed upon me was, that it is one of the greatest privileges of man to impart to others what he himself knows. Her highest ambition for me was, that I might realize and impart the great truth of immortal life. She realized, with rare intensity, that truth alone can be eternal and everlasting—and after twenty years I am realizing her conception of the fact she so insistently impressed upon my mind.

“My mother taught me in earliest childhood that I must never tell anything unless I knew it for myself. Mere belief will not suffice. I must not impart things which I only believe, because they are not truth to me until I know them. The only thing one can truly know is the truth; so if men speak the things they know they cannot speak anything but truth.

“The rock upon which my mother stood was the rock of her own highest ideal of truth. She taught me that anything which ever was true is true to-day, and that anything practically true is capable of demonstration at all times. Insistent reality was the foundation of her teaching, and the reality was not the evanescent quality of the earth form, which fades with every passing breath, but the reality of eternal radiation and eternal strength.

“One of the most beautiful things ever said by one of the great men of the world, when he was asked why he put so much of his life into his work, was: ‘I am simply lending my energy, my mentality, my life, in order to help answer my mother’s prayers. I owe the world my services, and I owe the world what those prayers have secured for me.’

“Who knows how much of the great unfolding, the beautiful uplifting of soul in this newer time is in response to the mother prayer? Do we not all owe the world our services that we may help ever so slightly that the mighty prayer of mother faith and purpose may be answered? Just as certain as the planted seed springs forth in response to the throbbing life-current of the mother earth, so will the prayer which was planted in the heart of man spring forth in response to the throbbing life-current of the mother soul.

“And even the beautiful mother earth opens in a rarer fullness and beauty of her expression that her children may partake in abundance of her bounty.”



EACH teacher, each writer, each interpreter of religion or science, invariably finds his thought turning towards the words of the Nazarene. His simple language, with its positive affirmations and supreme conclusions, embody the spirit of all wisdom. With the finer conception of truth comes a more profound recognition of the Christ-spirit, and with the advancing light of the new day comes a desire to give in differing forms of rendition the strong yet tender teachings of the prophet Jesus.

In his book, "The New Voice of Christianity," Professor Weltmer shows his recognition and appreciation of the works and teachings of this master mind. He has carefully studied, with all their myriad shades of meaning, his words, and has found in them his greatest inspiration.

No man can impart to another his own knowledge, but he can inspire the man to absorb knowledge for himself. No man can with mere words impress the truth from his viewpoint upon the mind of another, but he may use words, inadequate as they are, to affirm the conception of truth which rests within his own soul that others may find their inspiration therein.

The artist must express his conception of truth, must impart his conviction as to its absolute verity. Accord-

ing to his realization must he affirm, through every avenue of his activity, his own knowledge, that others may also be inspired to benefit by his effort.



WELTMER'S writings are strong in their explicit simplicity. There is never any possibility of mistaking his meaning, because his language has no suggestion of ambiguity. It is as direct as the straightforward character of the man himself.

He lives the truth he believes. He does the work he teaches others to do. He expresses the sincerity he writes of when he says: "There is one quality which is more attractive than others, and that is sincerity. It is based on self-reliance. The sincere man believes absolutely what he teaches. Sincerity does not mean that a man knows he is right but that he believes he is right. If a man would attract others, he must be sincere; if he would impress an audience, he must present what he sincerely believes. If a person is attracted by one who appears to be sincere, and finds that sincerity not what it

was thought to be, then the man loses all he has gained. That is on account of the nature of falsehood.

"Sincerity requires a man to throw his whole being into what he is doing. In his doing, he must deal with truth. Truth is ultimate power, ultimate wisdom. Truth cannot be hidden. The one who discovers truth and knows it to be truth will present it to the world. Sincerity demands it.

"Truth is the only power that has any influence upon a human being, either upon the feelings of the flesh or the feelings of the soul. Truth, accepted by one person and transferred into the mind of another person, will produce exactly the same sensation if received with the same intentness."

"We should all be willing to try to do things. That which is worth doing is worth hundreds of efforts in attempting to do. It is not the number of times a child tries and fails that enables him to walk; it is the number of times he gets up after his failure and tries again. It is not the failures that count in life; it is the victories which help men to win other victories, until after a time no failures are made.

"In cultivating strength of character, one must claim for himself all that is necessary to success, all that one wants to be or expects to be. All the potentiality one

may wish to possess is within him now, as perfectly as it ever will be. Hence, you will have to claim for yourself those qualities, which, manifested in your life, will make you the character you wish to become. You can, with perfect propriety, claim for yourself as much as the greatest man in all the universe has accomplished."



ONE of the most interesting books written by Weltmer is a work on "Telepathy and Thought Transference." Professor Weltmer never teaches or writes anything which is not a direct deduction from his own experience. With his many years of healing work, and necessarily close mental touch with his patients, he is especially competent to write on this subject.

His definition of telepathy is that it is the soul interchange of thought. He distinguishes telepathy from thought transference, placing them as kindred, but not identical. He says:

"Thought transference is that term which we use to designate man's ability to convey a thought or an idea

from his own to another's mind in such manner and with such clearness that the recipient may comprehend it, construct it into form, and again express it.

“Telepathy means more than this. It has deeper significance. Telepathy is that subtle process by which man gathers material from the atmosphere of thought and gives to it expression.

“That individual man through the ages has been receiving messages which no other soul has received and has conveyed those messages to the world, has been clearly manifest. That such messages can be received and transmitted, is demonstrated to the recipient. Such recipient thereby comes into the consciousness of a Being, invisible to the material world—a Being supreme in intelligence, wisdom, and power. Anyone can receive these messages. Moreover, the fact that man has received such messages, which he has interpreted and delivered to the bewildered multitudes, is a positive demonstration of an intelligent creator.

“The world has never doubted that the voice of inspiration is the voice of Divinity. The Christian world has found its coherence in the recognition of the fact that the prophets who delivered their messages to the people received those messages directly from God. But the Christian world has always been persuaded that the voice

of inspiration is the isolated tone of a century, not the inheritance possible to a race. Thought transference in the time of Christ was called 'tradition.' "

Professor Weltmer gives many instances where well-known creators of the world's history have received direct instruction through telepathy, and explains the process of telepathy in its inter-relation of mind and brain. He says that the brain is purely a physical function and is not even a mental faculty. To use his own words:

"The Brain has nothing to do with our mentality except as the medium of expression. It is the central office from which all directions of the mind are sent out. The mind has the power to think without the brain. Man does not need a brain to think, but the brain is necessary to the physical expression of such thought. In a word, man never thinks with his brain; he thinks with his mind.

"The mind is the man, the personality. This mind is only resident in the body. This body has a brain. There is one class of old Hindoo philosophers who believe the brain is located in two parts of the body: one section in the head and the other in the solar plexus. Not a few people in our day believe that a large portion of man's intelligence has its center in the abdominal brain, the

great solar plexus, which is the central point of the sympathetic nervous system.

"We assume that every physical condition is the expression of mental force acting on the physical brain; that each lobe has a special function to perform and has a nerve extending to some particular part of the body. Thus the mind operates upon the brain by thought-force."

Another differentiation of definition which Weltmer gives in this book on Telepathy is that between a thought and an idea:

"The terms 'Thought' and 'Idea' have always been used interchangeably, while we regard them as two distinct propositions until they finally become one. It is a generally conceded fact that thought is transferred from one mind to another; that the thought of the sender or thinker does not bring about a physical change; for until it has been constructed into form by the mind receiving it, it has no effect physically, morally, or any other way in the mind of the recipient.

"A thought is like a germ in the seed. When planted in the ground and allowed to remain undisturbed, it, with its own latent potentiality, first attracts to itself from the surrounding moisture the elements in the soil, which increase its size. Then, with the impulse supplied by Omnipotence, it sends its rootlets downward into the soil,

developing into a plant. Coming to the surface of the earth, it reaches the light and receives color. From the elements of the atmosphere it receives hardness. It continues pushing forward, evolving into itself. The leaves, branches, and flowers appear. Then it becomes a full-grown plant; it is the germ, plus the plant. It was a thought at the beginning; now it is an idea.

"Thoughts are ideas in embryo.

"Ideas are thoughts in their fullness."

While every student of truth realizes that fundamentally there is nothing new, that all forces now in existence have always been in existence, there is this beautiful fact, always in evidence:—Through the unremitting unrest of the soul seeking complete expression, the spirit atoms are constantly assuming different forms and newer conditions of activity. Each teacher who rises to take a foremost stand in the work of evolution sees a trifle farther and seemingly moves a little in advance of other people.

Weltmer, like others who give so unselfishly that they attract with perfect freedom and are what men call "original," is refreshingly different. He appreciates himself, but he appreciates other folks quite as much. He is positive in the conviction that he is in close touch with

nature's finer forces, but his own desire is to assist other men to meet the same joy of association.

Professor Weltmer writes with the intention of imparting what he knows, and his works are full of practical instruction as to his methods and explanation of his own trained system.

His book called "Suggestion Simplified" is one of the most comprehensive works on that subject which has ever been published. He presents an entirely new interpretation of a subject which has been studied and discussed since the memory of man. Weltmer believes that every one should understand the power within himself and its relation to the universal force.

Another thing about this writer's work is that there is always the underlying suggestion of his own nearness to an Infinite Intelligence and of his supreme love for the immeasurable source of all being. He says:

"There is no message that I can possibly bring to you that is capable of producing so much joy as to prove to you that 'To him that believeth, all things are possible.' Can you think of anything that you would rather know than that the words of Jesus have not passed away, but are coursing, with a torrent of power, down through the ages?"

“What could the Christ positively state that would bring you more joy than that ‘Where two of you agree on upon earth as touching anything they shall ask, it shall be done for them of my father which is in heaven?’ No limitation; *anything* you shall ask, the Father in heaven will grant it.”



MANY of Weltmer's lessons have been published in pamphlet form. In one of these, “Who Is a Christian?” he makes one of his positive declarations in regard to his manner of imparting truth as it appears to him:

“There is one thing which I propose to do in my work; that is, to tell what I know to be true, regardless of whom it hurts or whom it helps, for I am not going to tell anything that I simply believe. I know too much to talk about mere beliefs.”

In the same little brochure he gives some of his characteristic definitions as to who is a Christian:

“A Christian scientifically considered is the man who hears the sayings of Christ and does them.

“A man who is a Christian must do the things that

Christ did. He must be able to forgive his brother, must be willing to work and trust the future and forget the past.

“There are two kinds of infidels: One believes too much and the other does not believe anything. I want to assume that everything that is good is true, and I want to find out whether it is true or false.”

And he does find out—and the truth, which he selects from its appearance of falsity, remains to strengthen him in his ministrations to suffering humanity, and to prove the truth of his own statement that, “It outrages common sense to think that God could consistently inflict upon the human soul that which what not intended for it.”

In his masterful article on the “Expiation of Suffering,” he says: “Does human suffering pay the debt of violated law? My experience and yours tell us that it does not. Human suffering is the evidence of violated law; it is the indisputable proof that the attempt has been made to violate an inviolable law. The violator himself has inflicted upon himself his own suffering. There is more consistency in the act of the Hindoo who lies down upon a bed of spikes and suffers the agony caused by the spikes beneath him, hoping to obliterate the wrong he has done by his self-inflicted punishment, than in the attitude of the Christian who says, ‘I am suf-

fering because it is God's will I should suffer,' and yet sends out to get relief from that suffering.

"All through the ages suffering has been considered payment for the debt incurred by the consciousness of violated law. But does that appeal to our reason? It comes into our lives and causes us to take other positions not consistent with our real beliefs. Men know in their souls that they cannot break laws and that if they attempt it, the result is disaster to the one who makes the attempt.

"Our lives and characters may have been purified by having passed through some painful experience, but was that suffering necessary to attain that purification? We may think it was, because of some former teaching or some hereditary doctrine, but when we look back over our lives we see that it was not the suffering that had the purifying effect.

"When men live with the law, suffering is unnecessary."



THERE is no such word as "failure" in the vocabulary of S. A. Weltmer. The thing which men call "failure" is to him opportunity for an advancing step—a broader expression. He has had his sorrow. True; but upon every seeming illusion has he mounted until he has realized Reality. Beyond every delusion has he discovered the truth of his own Being.

His work on "Self-Reliance" shows his belief in the absolute success-carrying qualities of men. He says:

"An all-wise Creator implants in each man the elements of success, and provides that the ability developed in searching for them shall prepare him for their judicious use when they have been discovered. Assume that you have delved deep enough into yourself to know something both of your physical and mental attributes. That knowledge may be sufficient to warrant successful endeavor."

Always positive, always hopeful, always sure of his own ability, and equally sure of the power of everyone else, he sees only hope and eventual freedom for a restless world.

Weltmer says: "The man who is thoroughly conscious of his own ability is always self-reliant. The men who do not trust themselves are the victims of indecision, and invariably depend upon others.

“Great intelligence is not necessary to self-reliance. It is the man who is considered mediocre who usually succeeds; he ascertains the necessity of completely understanding his own capacity, and, by persistent effort, he uses it to its full extent.”



PROBABLY one of the strongest and most profound dissertations ever written by Professor Weltmer is his treatise on “The Real Man.” From his divine conception in infinite thought to his complete man-individuality, he consciously proves his oneness with the Father, is this mighty man analyzed and considered. He says:

“For every effect there is a pre-existent appropriate cause. The idea of son pre-supposes father; of creature, creator; of man, God. And as, in accordance with the unchangeable law which we call ‘natural,’ but which is equally divine, the child exhibits in some degree the traits of the parent, we must, in order to properly understand man, have some conception of that Power which made him; in whose likeness he was created.

“That God exists is proven by irrefutable evidence, both natural and revealed. That he created all things, rules them according to fixed and independent laws, and intends them for some definite end, is also established in the same manner.

“These independent proofs of his existence, functions, attributes, and intentions are equally entitled to consideration. Each is relevant, competent testimony and they are reciprocally corroborative.

“God created man in His own image, after His own likeness, but whether in strict accordance with the biblical narrative, it matters little. Neither is it essential to know whether the creationists or the evolutionists are correct in their theories of the origin of humanity.

“Every created thing has a constitution in harmony with the cosmic plan, and the happiness of animate objects depends upon their conformity with outside conditions.

“The law is perfect in plan, absolute in action, irrevocable in effect. By and in accordance with it all things were created and are continued in existence Through it man lives and works and has his being.

“Knowledge is power, and it is to the highest interest of human beings that they learn the constitution and re-

lation of all expressed life and that they discover their possibilities of ministering to their daily needs. Man's sway extends proportionately with his cultivation of his rational faculties, so as to either control external objects and forces, or to accommodate his own conduct to their observed course.

“Contemplation of Deity and its attributes is a study of ourselves, and the man who knows himself knows God.

“As all things are possible with God, except that He would in any way contravene the law which He Himself has established for the governing of the world, so nothing within the pale of the law is impossible to man.

“Firm belief, true faith, and that absolute knowledge which is only gained by experience, will enable him to perform what are commonly called ‘miracles,’ but which we now know are but natural manifestations of the supreme law which springs into action whenever complied with, regardless of whether such compliance is intelligent, or whether the man acted upon is consciously aware of the law's existence.

“The only bounds within the law set upon man's achievements are those created by his own unbelief.”

From the heights of the universal expression to the depths of his own soul, does this writer seek the word of truth. And the tireless mind, always searching, always

finding, always giving, reveals the result of its unremitting energy to his readers, proving its versatility with every added line.

There is no realm in all the world of expression where one reaps the spiritual reward for his service as in the province of literature; the written word—the solidified thought—always in evidence, and ever breathing of the spirit within the soul of the writer, even through the radiance of the oncoming ages.



THE WORK.



THE WORK.

THE strength of a man's faith is proved in his work,
Whatever a man believes, that will he seek,
and the seeking leads him to the knowledge
which is expressed in the selection of the forces which he
uses in his life work.

He may recite creeds unending—that is not belief.
He may quote words eternal—that is not knowledge.
He may affirm the power of Godliness for ages, but unless
the creed, the word, and the affirmation are from the
heart, which is the constructive center of consciousness,
they are all as the clashing of an empty cymbal.

The work which has emanated from the faith of Sidney
Weltmer is a power in the world to-day. It stands as a
living proof of his philosophy.

Truth is the one mighty force back of all activity of
the law. Nothing can prevail in its presence but that
which partakes of its own quality.

[Naturally, an energy which causes change and in-
creased effort arouses a certain opposition. Every great
work in its incipency encounters a resisting force, but

the resistance, if met in the truth-spirit, eventually gives greater strength to the effort.

True genius is strengthened by opposition, because genius is the result of steadfast activity toward the cultivation of the power necessary to the accomplishment of the innate desire of the soul—and the capacity for meeting that desire we call “genius.”

Too much ease and the selfish use of prosperity have done more to destroy genius and weaken bodies, which should have been the instruments of great souls, than almost any other cause of destruction.

People cannot always understand a method of procedure which is the resultant action of the inspiration of a man who dares to think for himself and to outline, according to his own conception, his work.

The misunderstandings of humanity have done much toward its own destruction. Nations and homes and bodies and fortunes have been disintegrated because of misunderstandings, which a few words of explanation and a few thoughts of love would adjust and lead toward constructive effort.

If men could only realize their true relation to each other, and that whatever is their thought or action toward a fellow-creature must reflect upon themselves,

though their realization comes from a selfish view-point they would surely be kind.

But even though men may choose to destroy each other's bodies and break each other's hearts, and through so doing wreck themselves, there is always that divine love-spark which gleams with holy strength in every living soul, and if he will not accept the joy of his own privileges, through sorrow and destruction and pain and woe, it leads man onward toward his ultimate and inevitable Godness.

The work of the Weltmer Institute commenced under the vital influence of heroic effort and overcoming difficulties. The name S. A. Weltmer and with it the mention of his wonderful work resounded from sea to sea, across the Continent, and again around the planet. People came to the city of Nevada from the uttermost parts of the earth, because it was the home of the Weltmer Institute, and therein they could find help on all planes.

But in the little city which he had selected for the central point of his work there rose a subtle murmur of disapproval. At first it was as a tiny ripple upon the deep current of human thought and then it strengthened until it seemed as though the billows of human condemnation broke upon the giant rock of helpfulness, which

this great work had manifested, and shivered its very heart-center in the crash.

One day—one of the days we call God's day, when we rest in our labors to commune in His great love—one of these men who stand in the holy temple to guide the foot-steps of wavering mortals rose in his pulpit and denounced, in no weak terms, this man who dared to teach that people could and should be harmonious on all planes; who dared to say that poverty of pocket or of body or of mind is unnecessary, and who attempted to teach men how to overcome these unnecessary evils, because all evil is unnecessary and unreal.

Then again this man had written a book called "Regeneration," which deals with the creative energy, which speaks of it as holy, and as God-given in its power; which teaches men and women the sacredness of this divine force in their bodies, and the glorious principle underlying all expressed life.

This dear minister of Christ's gospel forgot the beautiful Christ whose words lay before him, forgot that he had commanded the blind man to see; had laid his hands on the dying and they had recovered; had said to the woman, "Thy sins are forgiven." He only remembered that here was a man whose methods were different from the methods of his own conception, as the methods of

Christ were different from those of the Pharisee. And the cry which came from one pulpit that beautiful Sunday morning was the cry of the gaping multitude—not one of whom knew whereof he spoke—"Crucify him!"

Closely following this there appeared an article in one of the St. Louis papers bitterly attacking the work, and accusing the express companies, the undertakers, the newspapers, and the railroads centering in Nevada of being in coöperation with the Weltmer Institute work, and denouncing it as a fraudulent fake and in direct opposition to the man-made law.

Sidney Weltmer was too sure of his relation to the infinite truth law to be disturbed by these attacks. He was perfectly aware that a falsehood unopposed must perish by its own undisputed destructive force; but the business men of Nevada, and especially those who had been included in this attack, felt that a reply to this most malicious misrepresentation was necessary. So again, contrary to the advice of Professor Weltmer, who believes in non-resistance of the law, they instituted a suit for libel against the parties who were responsible for the misrepresentation, and which was decided in favor of the plaintiffs.

The work of the Weltmer Institute had assumed such strength that the attention of thinkers was turned to-

ward it. It was attracting support from all conditions and classes of people, and the natural sequence was that it was attracting money. Men and women who had spent thousands of dollars upon drugs and physicians with no relief, rejoiced in sending money for entire relief from their ills. Many who had encountered the storms of financial disaster and had found strength to meet and overcome it in knowledge and love were glad to share the results with their inspired teacher.

But again the cry came, as it has swept across the heavens for nineteen hundred years for the great crime of thinking in advance of one's fellow-men and presuming to live in their midst thereafter, "Crucify him!"

The fact that Sidney Weltmer was accepting money for the labor of his body and mind, when that labor was unauthorized by the sympathy of men, turned the attention of our great and glorious Government upon the Weltmer Institute and its work. It is the duty of the Government to protect its subjects. These terrible tales of the misuse of mails, of misquoted literature, of abuse of privilege, were all centered in one vast complaint, and the great Government of the United States paused to investigate the work of this man who was strong enough to attract its attention. But before its investigation there

were fraudulent orders issued to suppress all mail addressed to the Weltmer Institute.

The Institute at that time was employing seventy stenographers. Its mail was of such proportion that the Nevada post office was changed from a third-class office to one of first-class position, and the Weltmer mail had reached colossal proportions.

In the midst of this great, sweeping, life-giving activity came this fraud order suppressing the mail, and this enormous bulk of mail, with its daily increasing proportions, was held until Professor Weltmer could go to Washington and prove to the leaders of the people and the servants of the Government his positive position of integrity.

Immediately, and without further investigation than his own presence, Professor Weltmer was cleared of all complicity in any matter relating to fraud. His personal mail was turned over to him, and orders issued for his personal protection in his work; but the work of his institution was under the business management of others, and it was accurately and thoroughly investigated, with the result that it was cleared on every point of its accusation. The prominence of the attack, however, had its influence, and for a few months the great increase of its activity was suppressed.

Just one month previous to this persecution of Professor Weltmer, a gentleman who visited Nevada on business found himself in the predicament of being unable to secure a room in any hotel or boarding-house in the city. Every available room was occupied by the students and patients of the Weltmer Institute. He finally met an acquaintance, who allowed him to share his room.

One month after the attack which Sidney Weltmer, with his unswerving courage so positively overcame, the same gentleman again came to Nevada. Imagine his surprise to find not only an unlimited number of rooms at his service, but over one hundred vacant houses with staring, surprised placards pleading for their occupancy.



PROFESSOR Weltmer thoroughly believes that man should be, and has the power to be, master of circumstances. His steadfastness of purpose never for an instant wavered, although he had felt the blast of human condemnation with all the acuteness of his sensitive mind.

Common sense is a most convenient attribute at times, and when one has the eye of the vast and variable public

upon him, it becomes almost an essential quality. Professor Weltmer, with his sterling common sense in vital evidence, immediately commenced the work of recuperation, this time building on the foundation dictated by his own inspiration and judgment.

There is no lack of self-reliance in the character of S. A. Weltmer. He says: "The man who is thoroughly conscious of his own ability is always self-reliant. The man who does not trust himself is the victim of indecision." When he concentrated his own energy on the work of re-establishing the great work which the misunderstandings and mistakes of others had threatened with collapse, he brought to bear his own consciousness of his ability, his own knowledge of his power, and his absolute faith in this work of his selection. He knew he was right and that his work is for the betterment of men. It is builded on the rock of truth, and the breath of condemnation cannot prevail against it.

To-day the Weltmer Institute stands as the leading business venture of its home city, and its work on healing and educational lines already exceed the most exaggerated expectation of its founder and inspirer.

One of the remarkable things about this man is the unwearied activity of his work. He is poised in his

naturalness; he wastes no effort in pretense of any kind, but with simple directness performs the duty of the hour. He personally superintends a large correspondence, giving a concentrated attention to the appeals of his patients and the interests of his students. He delivers a daily lecture in the auditorium of the Institute, and even Sunday finds him on the rostrum with his message of peace and good will.

The heaviest part of Professor Weltmer's work—and the work which he loves supremely—is the healing work. The most desperate cases come to him, cases which have apparently baffled all human skill. He never fears, and, if the patient follows his instruction, never fails.

The great difficulty which all healers have to contend with is the unfaith of the sick. For the time being they are unbalanced and discouraged. They find it almost impossible to agree with the healer as to their divine right to manifest perfect health.

There have been cases at the Institute where the turning point has been passed and patients have been almost cured, almost ready to walk away entirely normal, when they have developed a violent homesickness, and felt that they were so much better that they could finish their cure at home; so they have left the Institute a few

days before they were quite equal to encounter the former negative condition, usually returning later for ultimate recovery.



PATIENCE is necessary for the accomplishment of every worth-while undertaking—not the patience which savors of stagnation and meekness, but that sort of patience which is indomitable in its determination—a patience which is a quality of intense mental activity, although the body may be as silent as the deepening shadows.

A quality which, in its lower vibration, may be purely negative, may, in its higher vibration, be a force of such positive strength that it impresses a world.

Take this wonderful attribute of imagination. In its lower vibration it takes the form of prevarication, and we may fancy its possessor is untruthful. In its higher vibration it takes the form of ideality, and we may regard its possessor as a marvellous genius. Exactly balanced, it gives a poised viewpoint of life, and we consider its possessor as sensible—providing, of course, he has the same opinions which we have.

But there is the point of polarization in the law, and that is the center of power. Genuine usefulness comes through poised action, and men scarcely realize the great importance of polarization.

Every human attribute is of immense value, when it is used in common sense and reason. Take the force which we call caution. In its lower vibration it is abject cowardice; in its higher vibration it becomes recklessness; polarized, it is invaluable in its service of protection.

In spite of the many weird customs of society in general, most men and women have, way down in their hearts, an unlimited fund of common sense. The great trouble is that they darken their own instincts and ignore their reason by assuming the opinions and customs of other people until they are scarcely aware of their own inner strength.

Sometimes people wonder at Professor Weltmer's power to diagnose disease and at the rapidity with which he analyzes and qualifies and overcomes a condition which has seemed impenetrable and hopeless. But, with his finely attuned temperament, his highly-trained mind, and his poised psychic power, his accurate diagnosis and rapid overcoming is not surprising.

Not long ago a certain well-known woman discovered that her eyes were failing to serve her properly. She con-

sulted her optician, who cheerfully informed her that cataracts were forming over her eyes and that an operation was necessary and inevitable.

Oh, these operations! Reckless mutilation of the Temple of the living God! When will humanity learn to trust an Infinite Intelligence through trusting itself?

However, before following the optician's advice, she decided to first consult Weltmer, and so came to Nevada. Before going to the Institute she remained a few days with a friend, and one day while they were walking on the street they happened to meet Professor Weltmer.

The friend introduced them, and later told the Professor the difficulty of her friend, and also said that she was coming to him for treatment. Without seeing her again, Weltmer immediately diagnosed the condition, and said there were no cataracts forming on her eyes, that it was quite a different form of obstruction, but that there were other unnatural conditions about her body which could very easily be dissolved and that would relieve her eyes.

She later came to him, and left the Institute in a few days entirely cured.

Some of the graduates of the Weltmer course of healing are on the staff of the Institute and are most successful healers. It is impossible for any one man to personally

attend to each one of all the hundreds of cases which come to the Institute, although they are always under Professor Weltmer's supervision, but the constantly increasing list of cured patients is a strong testimonial to the efficacy of its healing corps.

Many graduates of the school are established in different cities of the world, and usually are recognized as successful practitioners. One of these graduates, who located in Atchison, Kansas, has done what is considered phenomenal work.

On one occasion she was called upon to relieve a woman who was supposed to be dying of consumption. The sick woman wanted to go to Colorado, as a last hope, but had not the strength to make the journey, and thought possibly this healer might assist her in the effort.

The healer told her she could be cured quite as well at home, and advised her to wait until she recovered before taking her trip and then to make a pleasure-joint of it. The woman decided to follow the advice, and is to-day a healthy woman, who has neither intention nor time to leave her earth home.



THE graduates of the Weltmer Institute are as enthusiastic in their praise of its method as they are successful in their healing work. Those who are on the staff of healers at the Institute have many testimonial letters, telling of the wonderful restoration of their patients. During the past month a young lady came to the Institute, who was entirely paralyzed in her lower limbs. The condition was resultant from a severe attack of varicella, and was considered hopeless. She was placed in the care of one of the healers of the staff, and in one week's treatment was entirely relieved. After returning to her home she wrote the healer that she had full and free use of her limbs.

About the same time a woman who was afflicted with a very burdensome tumor came to the Institute, and was placed in charge of another one of its healers. In less than two weeks she left Nevada entirely normal in all of her bodily functions.

There are hundreds of just such cases every month, and the appreciation of the restored patients borders very closely upon gratitude, although Professor Weltmer is a man who is perfectly impersonal in his work, and who avoids all expression of gratitude. But it is not surprising that a man should rejoice in a work which raises

a fellow-man from hopeless despair to hope and faith and joy, or that men should appreciate such aid.

No one knows, until he has passed through the experience of pain and the dread of the surgeon's knife to a complete recovery of normal life-activity by a perfectly natural and painless process, what a marvellous relief it is and how he regards the inspirer of his restoration.

There was an interesting case in connection with the Institute work of a woman who took the course of instruction given in the mail course after she had been treated and healed by the absent-healing method. She had lived upon the earth planet for seventy-two years, and had been in very frail health many of those later years. After studying the mail-course lessons and their sequel, "Mystery Revealed," she wrote to Weltmer that the instructions she had received had made her a new woman, and that she thoroughly enjoyed a walk of seven or eight miles, and could romp with her grandchildren as though she was twenty years old, instead of over seventy.

Another interesting case, which was entirely relieved by absent treatment, was that of a man who had a terrible running sore upon his hand. He was told that his hand would have to be amputated, and he had about reconciled himself to the operation, when one of his

friends suggested Weltmer. He immediately seemed to recognize that Weltmer could cure him, so he wrote to the Institute for absent treatment, and after three months his hand was entirely well.



THE method used by Professor Weltmer is so entirely reasonable and so thoroughly scientific that the healing work becomes a purely natural result of a perfectly natural process. There are certain terms employed by some schools of healing which are not used by Weltmer. He is quite original in his presentation of the New-Old Thought.

• Speaking of certain terms, he says:

“There is no term in the English language which is so meaningless to me as the word ‘cure’ in relation to the healing of disease. To cure anything is to preserve it just as it is—in the same manner that meat in the packing-house is preserved by salt and chemicals. So curing, in its real meaning, is nothing more nor less than preserving.

“The meaning of healing is restoration, repair. It is re-establishment or reinstating a perfect condition.

and implies progress or continuous advancing change. We may temporarily allay disease or relieve pain, but true healing comes from adjusting the vibrations in perfect harmony with the life principle of the infinite Creator and living in unison with His law.

“In considering the subject of healing we eliminate the word ‘cure,’ especially when we wish to show how the mind can assume an attitude which finally results in the overcoming of all disease. Such an attitude of mind must mean constant activity of thought-energy, for normal life expression is unending in its upward and onward trend.

“The physician has always recognized, since medicine has had a literature, the fact that he can only assist nature in the recovery of his patient. That particular correlation of forces within the individual, which, assisted by the medicine, overcomes the disturbance existing when the physician administers drugs, is called his constitution. The physician will tell you that he gives the medicine to rid the patient of his immediate distress, and then trusts nature and his constitution for a cure.

“His constitution is that invisible structure within, which refuses to give up, refuses to lose hope, or, losing hope, baffles the doctor, the drug, and everything else offered for his relief. There is just one step from this

conception of the physician to the attitude of the mental healer.

“And that is the subtle step which leads from the consciousness of the finite to the awareness of the infinite. Mind is that part of the infinite which creates things, which knows things, which is capable of comprehending, of reasoning, and of analyzing the things done. It perpetuates and repairs.

“In man’s comprehension of this mind he first believes that there is a mind outside of himself. He assumes that fact to be true, and then he becomes willing that this assumption shall find perfection in him, and he does not disturb it until it has a chance to manifest itself.

“We are not dependent upon the brain for thought, but we are dependent upon our ability to comprehend the purpose of infinite thought or infinite mind and to become in some measure its expression. In that comprehension man becomes conscious of his own infinitude.

“We find that the first purpose of the infinite mind is creation, that this creation has in it the element of perfection, capable of perfect existence, perfect growth, perfect maturity, and perfect fruition. The next is the purpose of perpetuation, which is the effort of this principle of perfection within to remanifest itself. That is what is called growth, and lastly when this growth has been hin-

dered by man's failure to keep in harmony with the divine purpose which created him and with the law of this divine being which is governing him, he can again return. and, by permitting the law to take its own course, the same power which is first creative, second perpetuative, and third reparative, will once more dominate and restore him.

"Some patients say one treatment healed them. Perhaps the entire condition was not immediately changed, but the moment they made up their minds to get well, they felt the vital restorative current, and, with hope reinstated, they determined to remain in that attitude, with the result that it had the highest effect. The moment which allows the infinite law to be the governing principle is the moment of healing."



W[©]ELTMER is a man of singularly independent ideas. He is a free-thinker in the broadest and highest meaning of the term, and consequently is a free-worker. His duty lies in the work which he loves, and the thing which he particularly loves to do is his duty.

He believes in his own individual activity and in the individual expression of every other man. He says:

"Each person can find in his own being sufficient evidence of the eternal character of truth, so that by acting upon it and abiding by it he may reap completeness in any direction he may choose."

Man's capacity of manifestation is equal to his power of conception—in other words, men can only conceive of a perfection which they are capable of manifesting. One man's idea of the perfect life and one man's aim in life may be very different from another man's conception and aim, but all men may constantly increase their capacity and their conception of perfection, and so constantly enlarge their particular sphere of activity.

The great men who have lived and worked in past ages have completed their work. It is not necessary for the men of to-day to look to them for inspiration or for present-day methods. To-day is a newer day, a freer day, and this hour is a different hour than the hour of yesterday.

Weltmer reaches his patients and students by meeting them in their own sphere of activity, on their own plane, and at the present moment. He inspires them to touch the universal life-current, to meet the infinite intelligence for themselves in their own way.

His platform work is strong in its simplicity—as one man expressed it, "profoundly simple and yet vitally

dignified." One recognizes at once that his touch of the infinite mind is of and for the immediate hour, and that there is no reaching into the past and no memorizing other people's thoughts in his expression.

We know that what man has done man may do. But we also know more: we know that the opportunity of to-day is greater than that of any day which has ever gone before, and that to-day is our day, and that we can do greater things to-day than has ever been done before.

There is no limit to the teachings of Professor Weltmer, and he places no restrictions upon the power and possibility of his work. He stands before the world as one of the bravest and freest of all its noble workers, and the daily results of his effort prove that his faith in the truth which he loves is well founded.



GOD SPEAKS to men to-day just as surely as He ever did; and men are more conscious of the message, more sure of their own power than ever before. Aye, the portals are open wide, and the voice is clear as the morning sunrise, to the ear that is ready for its word.

How often does the earth-child, who is ready for that word, hear the voice of his God, "Arise, my child, the hour is at hand. Enlist thyself in my service." And then the barriers of human vision are rolled away, and the cities and valleys and plains are all peopled with a surging crowd, weeping and wailing with the sorrow and pain of their own blind choosing.

And above them and around them the earth-child sees the great white light, which the sorrowful sufferers are striving, with all their might, to keep from shining upon them; and he perceives that if they will permit this radiant light to reach them they will be healed of all their woe.

So He cries aloud to the grieving souls, "Let go of your burdens! Raise your eyes to meet the master, Truth!" Only permit Him to reveal Himself to you, and there can be no more sorrow and no more pain. But His voice is as the wailing of the wind as it sweeps over the desolation of a passing sorrow.

And the earth-child perceives the place of his earth activity, and unto his soul comes the divine impulse to consecrate himself to the service of suffering humanity; to inspire them, as he had been inspired; to let go of their delusions, that they may raise their weak and weary

bodies to meet the enfolding light of health and happiness, the truth-light of the world.

In the consecration of himself to the service of his fellow-men there enters the awakened soul an enduring awareness of his conscious relation to his God. The individualized ideal of his own conception which abides with him in his daily and hourly service, always and always manifesting in the universal Christ of his own cosmic realization.

Therein lies the work of the saviors of men. Help men to let go of their burdens and cast them on the law. Show them how easily the heavy disease may be swept out into the great cosmic ocean of purification.

All this disease and inharmony is merely the misplacing of atoms; and when one is willing to stop ignoring their intelligent resistance and is ready to leave them in freedom, the law so readily adjusts and readjusts each rebelling atom to its individual and useful position.

Science says: "Dust is matter out of place." Spiritual Science says: "Delusions are atoms out of place, through the misdirected action of nature's finer forces." But just as natural earthly disorder may be readjusted and each disturbed condition be righted by medium of proper placing and soap and water, etc., so may spiritual disorder and mental uncleanness and all other diseases

be cleansed and readjusted by mediums of pure thinking and faith-adjusting and other easy and natural methods.

It is all so reasonable, so natural, and so entirely lawful that people should manifest their lives in harmony, that the time is long gone by when men and women silently endure discord on any plane.

Distance makes no difference in the work of inspiring the world. Who does not number among his nearest and dearest friends those whom he has never seen with mortal eyes? Who has not felt the thrill of friendly greeting across the miles, when the hands have never met in grasp of cordial friendship?

Think of the wonderful healing work now being done in every part of the globe by healers, whose thought is so concentrated that distance makes not the slightest difference in the vitality of its current.

One man tells the story of being called to visit his mother, who had been a bed-ridden invalid for twenty years, and who felt that she was passing on to another life, and so sent for her children. When he reached his mother's home he was almost overcome with surprise to see her out on the lawn walking to meet him.

She laughed at his discomfiture, and explained to him how she had heard of a magnetic doctor named Weltmer, who cured people through letters, so she wrote to him,



and was almost immediately restored to her normal health and strength.

This gentleman afterwards went to Nevada, and became deeply interested in the healing philosophy.

The body always responds to the action of the mind, and the mental energy of the healer, acting upon the faith-thought of the patient, produces an immaculate conception of the divine health-current. Thought acting upon thought, consistently and consecutively, cannot escape its action upon the body.

There is no mystery about it; there is no mystery about anything. And no one man and no one body of men ever had the slightest "corner" on Truth. All the hidden mystery of the ancient wisdom is as an open book in the universal treasure-house for the man whose capacity is developed to perceive it.

There is absolutely nothing in the entire realm of matter which is not dominated by the mind. The divine man controls his mind that it may vibrate in unison with the law of his own spiritual love. Then he expresses life and his work in freedom, controlling his material conditions by the mastery of his mind.

If the human mind, united with spirit, can influence one atom of matter, why limit it? Can it not also influence one more, or two? Indeed, can it not influence

everything within the realm of its activity? and may it not increase the capacity of its activity so long as it works in unison with the spirit and in the law?

All reason answers that there is no limitation to the mind, except the man-conceived limitation. Neither is there any distance in pure spirit and the healing of the body may be accomplished quite as surely across the continent as across the room.



WELTMER says: "Every man lives in that sphere of vibration which he is able to comprehend."

It is not necessary, however, for him to remain in a sphere when he has exhausted his usefulness there.

A man's sphere does not exceed the boundary lines of his own thought. He can only live as high as he can think, but he should live to the height of his capacity to think, that the power of his thought may strengthen. As the man grows the outlines of his universe grow until the glory of it passes all former understanding.

- Action is the great educator. Solidify the thought by action, and then continue to strengthen the thought for the furtherance of more intense action.

Words are useful in their place, but they are more abused than anything else in the world. Do you remember the old Indian's definition of a great man? He was asked why he considered a certain man great; he answered, "Because he says little and does big." The men and women who do things in the world have very little time to talk about it.

Professor Weltmer's work is pre-eminently a practical work and his school a practical school. He certainly "does big," for he claims nothing he cannot prove, and the teachers and healers and lecturers of the Institute are all men and women of experience and proved ability, who have demonstrated in their action the quality of their thought.

Weltmer has formulated the principles of metaphysics on a scientific and philosophical basis, which endures the test of distance and of time.

The underlying feature of the philosophy is that men must place themselves in sympathy with their own truth of being in order to manifest harmony.

The human organism is built on mathematical lines and with perfect spiritual rythm. Every part of its structure corresponds with interior and spiritual principles. The connection between these spiritual principles and the external organism is as cause and effect.

Working from that premise and following the idea with this, that the life-current is a continuous line and incapable of refraction, one may, by finding the effect in the physical expression, trace the cause in the spirit-motive, and, with the aid of the continuous life-current, reconstruct the cause of the physical disturbance in exact lines of harmony, simply by the mental recognition of the relation and correspondence of the body to its finer forces.

Anything which is incapable of refraction or destruction naturally destroys a weaker force which intrudes upon it. Poverty on all planes is caused by the attempt to obstruct the life-current on that particular plane; the attempt fails, because the life-force sweeps every opposing force out of the way. If a man dies, it does not interfere with the universal life-current at all—it is merely a mistake of the man as to his relation to life.

One may trace cause from effect, but he should reason from cause. This is one of Weltmer's strong points. He analyses from cause and constructs from his analysis.

Men of science, men of discernment, people of all classes, and all grades of mentality, have investigated the operation of this school of healing, and found it based upon principles which endure the most severe tests of their inquiring minds.

One of the best-known Senators in Washington was rescued from a lingering death through the healing power of Professor Weltmer; in fact, several leaders of social and governmental prominence are among the patrons of Weltmer and his work.

A prominent gentleman from St. Louis, whose work depends almost entirely upon his accurate eyesight, had the misfortune to encounter a stray cinder, which, with the perversity of cinders, immediately took possession of his eye. It was such a very persistent specimen of those intrusive impediments that it required the assistance of an optician for its removal, and the result of its long sojourn in the eye was a distressing scar, which threatened to destroy the sight.

Naturally, the man was very much disturbed, and his health was responding to the negative condition. After talking with Professor Weltmer, he decided to go to the Institute and be treated for the trouble. In about two weeks he returned to his business, completely restored, both in sight and health.

The question sometimes arises, "If the absent treatment is so successful, why is the necessity of trying any other kind? Why go so far and assume so much extra expense? Why not trust the absent healing?" And it

is a most reasonable question, and one which may be answered quite as reasonably.

Each one of the thousands of healers in the world recognizes that there is a difference in the temperaments of their patients and a difference in the causes of their various forms of disease. A personal word or touch establishes an agreement, which is a human recognition, and which simplifies and renders the work more accurate.

It is easier to become *en rapport* with a patient by talking with him and analysing the cause of his disease, and so helping him to forgive it (forget it), when he is near you, but it can be done and is done at any earthly distance.

Human nature longs for true human sympathy. It is a more exalted mind than one usually encounters who does not feel the inspiration of pure human association. In the perfect truth-atmosphere there is consciousness of neither time or space, but few men and women to-day are living in that rarified atmosphere. Most of them are in the mortal realm, with its creations of mental and physical inharmony, and the mortal love demands its own, which is the touch of other human love.

But the absent healing is done and done successfully, and it is largely through the work and effort of Professor

Weltmer that absent healing is recognized and legitimized to-day.

One of the absent treatment cures, which attracted a great deal of attention, was that of a New York woman, who was burdened with a terrible abdominal tumor. She had almost given up all hope of cure, and was considering the dreaded operation, when a friend of hers, who had been healed by the absent treatments of the Weltmer school, induced her to write to them. She did so, with the result that in less than a month she was entirely well.

There have been many cases of deafness cured by the absent healing method. One lady, who had for several years been in silence, and who had traveled the world over seeking relief, was cured almost instantly through coming into correspondence with Professor Weltmer.

The results of the action of a spiritually attuned mind upon other minds, which are in the line of its vibration, are singularly powerful. The spiritually-poised mind is continuous in its action. There is no wavering and no scattering of its force, and its healing energy is direct in action and accurate in result.

Professor Weltmer works with steady, conscious intention. The waverings of a doubting mind do not reach him. He teaches and practices the deep-breathing phi-

losophy, and understands fully its great importance. He says: "In my work of healing I have seen no less than ten thousand people restored to a state of perfect health by returning consciously to natural breathing."

Conscious breathing always leads to mastery. It is through the breath that men touch the life-current. If they cease to breathe they disconnect themselves from the life-current, and the body takes on that form of inaction which is called "death."

Controlling the motion of the lungs is the first and most primitive step toward conscious breathing. The philosophy of the breath is such a divinely inspiring, supremely rational truth! The touch of the spirit forces themselves is the breath-touch, but when men scarcely take the trouble to absorb sufficient air into their bodies to keep them alive, it is not surprising that they have little desire to consciously attune themselves with the infinite forces through understanding the breath of their spiritual bodies.

The understanding of the breath opens the door to unlimited power. The forces of nature, the treasure-house of an infinite mind, the very portals of spiritualized human love, respond to the man, who, through the mastery of himself, has a conscious touch with the breath of the life-current.

KNOWLEDGE is never intrusive. While the heavens above and the earth below are ever ready to reveal themselves to the fearless mind, no such great treasure is pressing upon men, unless they actively desire it. If a man prefers to be poor and sick and unhappy, that is his privilege, and that it is his right also he usually proves by condemning and resenting the efforts of those who foolishly try to enlighten him before he is quite ready.

When the desire for knowledge enters the souls of men, the instrument of the desiring soul rises in its might, takes upon itself the inner breath of its own desire, and, with the firm intention, seeks and always finds the understanding it demands.

There is no turning back for the soul who has once seen the light of its own consciousness. Every advancing hour brings upon it an accumulated energy which cannot be dissolved except in service of truth.

Have you ever observed the career of a man who, having once entered the service of truth, lapsed back into his life of selfishness? One does not go far for his illustrations of the action of the law.

The expressed desire unites the will with the supreme energy, thus bringing it into perfect attunement with the universal will. But having once enlisted and united

with the supreme energy, there is no possibility of retraction except in the path of sorrow, for if a man is divided in his unity, such division is soul-sorrow.

Each individual has a conscious will-power, which governs all his voluntary acts and holds his mental forces. He also has an unconscious will-force, which keeps his bodily functions in order. When a human being develops to a plane of consciousness and is master of his will, he controls himself absolutely upon all planes; he is ruler of his body; he controls his own life conditions, and he is master of his mind.

Each human being is the center of his own universe. He may manifest it in its utmost completeness or he may leave it in chaos and confusion. It is his individual life, his infinite world, his sovereign God, with whom he has to deal, and he has within himself the forces of construction, which he may use in manifesting and uniting himself with his diviner self.

The man who is strong enough to impress his work and his thought upon a world is strong enough to attract all forms and conditions of human thought, but he is also strong enough to rise supreme and declare himself free from limitation.

This man Weltmer is a man of proved power and a man of truth. He lives his life according to the dictates

of his own soul-conviction, and he is master of his own dominion.

His great strength lies in his utter lack of condemnation and criticism.

His great weakness is, that he is unsparing of himself in his work of devoted service.

His radiation is one of living force, because his touch upon the life-current is continuous and unswerving.

His power is the power of an unselfish and concentrated soul.

The life which repays in the glorious fullness of its own expression is the life of truth. Professor Weltmer says: "When the motive of a man's life has been the service of truth, that life is as a perfectly attuned musical instrument whose strings vibrate in perfect unison. As a man passes from the physical to the spiritual he finds every spirit string was tuned by the hand of divinity, all ready to harmonize with his efforts to seek truth."

It is only necessary to open the heart to the response of the spirit-truth to recognize that all is truth, and there can be nothing else in the universe.

Men may delude themselves into thinking that the appearances of truth are greater than truth itself, but such delusion cannot endure in the light which enfolds with its purifying radiance the earnest truth-seeker.

Throughout all time a few men of each age have stepped a trifle beyond the surging crowd as they swept away the darkening barriers of delusion which seemingly engulfed them. To-day many men are stepping onward into a broader realization of truth—so simple, so easy, and yet so mightily glorious in its easy simplicity.

The light of the interior spirit floods the darkness of internal delusion. The God-quality of truth dissolves the man-quality of its appearance. Nothing but pure truth-expression can satisfy the demands of the immortal thinker of the present hour.

The life which is resultant from unselfish work for men is a life of harmony.

The life which is the expression of its own constructive energy is the life of completeness.

There is no manifestation which transcends that of a life of harmony and completeness in the law of service.

WORK.

There is no thing in all of life
Which gives such joy
As this great gift of God
Which men call "work."

We may not know its holy might;
May even feel it hard
To place ourselves in seeming bondage;
May think it greater happiness
To live in idleness of thought.

But he who truly loves mankind,
Who claims the privilege
Of serving men in Truth's own name,
Knows well the glory and the gracious power
Of this great gift of God
Which men call work.