

MIND DIGEST

THE ATOMIC BOMB LOVE AND DEATH

BY HOWELL S. VINCENT

A TREATY OF LASTING PEACE . . . Col. C. Wellington Furlong
ASTRAL ADVENTURES . . . Vincent H. Gaddis
METAPHYSICAL EDUCATION IN TIBET . . . Oskar Goldberg
YOUR GREATEST ENEMY: FEAR . . . Hereward Carrington
THE BLIND SHALL SEE . . . Otis Adelbert Kline
UNFINISHED SYMPHONY . . . Charlotte G. Frietsch Gunter
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WHAT WOULD CHRIST DO? . . . Grenville Kleiser
WALKING ON MENTAL TIPTOE . . . Dr. J. Lowrey Fendrich, Jr.
THE FOUR HORSEMEN . . . Starr Daily
SUBCONSCIOUS REACTIONS TO PRAYER . . . F. Sims Pounds
PERSONAL CONQUEST MADE EASY . . . Annie S. Greenwood
THE HEALING EFFECT OF POETRY . . . Winthrop Steele
BREAKING THE BONDS . . . Leon Rains
AND OTHER HELPFUL ARTICLES

OCTOBER 1945

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"THE MAGAZINE OF SELF-DISCOVERY"

A NEW STAR ON THE HORIZON OF

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THE MAGAZINE OF SELF-DISCOVERY

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Heavenly Father:

In this sublime moment of World Peace we solemnly bend our heads and in silent meditation give thanks to Thee for granting us Victory.

As we resolutely close behind us the heavy and cumbersome Door of War and joyously prepare to enter the coming Era of Peace, we ask Thee to give us an abundant share of Thy Wisdom and Strength combined with Thy Love and Understanding.

Once again mankind is standing at the crossroads of history. Once again mankind must decide whether it will choose the glittering, broad road to the left, or the apparently dull and narrow road to the "Right."

Many times in the course of history man has stood in the same place. Always his decision was made in favor of selfish interests and personal and national advantages. Always he found it expedient to visit upon his defeated "enemies" the judgment and the punishment of the victor, based on the foolish assumption that might is Right and therefore achieves only Right.

Thus the tide of history has moved back and forth. Nations arose and fell. Triumph and revenge were forever ready to take their turn at the steering wheel of history, forever guiding the destiny of men in accordance with their selfish desires, usually backed by the most glaring examples of self-righteousness, and pride, and the foolish notions of national "superiority."

This time, Almighty Father, give us the wisdom to see the Truth, and give us the strength and courage to back up that Truth with all our might. Give us the illumination that penetrates the fog of glory, might and greed. Give us the inner vision that can see the folly of traveling the road of triumphant "might." Give us the vision of the glory of the narrow path leading gradually to the all-embracing love and understanding of the universal brotherhood of men established under the laws of Thy ever wise, just and benevolent Fatherhood.

Help us to be firm in our dealings with the men that are responsible for the troubles and tribulations of our war-ravaged world. But let us also realize that we can gain nothing, and may in the end lose everything, by visiting an unjust punishment upon those peoples who were themselves the victims of their misguided leaders, and who must as a consequence suffer the degradations, the hardships and the losses of a shameful defeat.

Above all, grant that we may be fully aware of the fact that the fate of mankind hangs in the balance; that with the tremendous power of the new atomic bomb man can look forward only to complete self-destruction unless at last he makes a sincere and honest effort to find a true basis for a permanent peace and for universal co-operation, a co-operation that is based not on the Right of the Mighty but on the Generosity and Justice of the Great.

Let us become conscious of the truth that only through compliance with Thy laws can man's evolution become a glorious path of overwhelming accomplishments in all fields of human endeavor, and that true human happiness can be achieved in no other way.

We pray that man may at last become aware of his true, divine mission, so that he may assume his rightful place in Thy plan of creation, and that, in working for peace, he may recognize the profound wisdom of our Master Jesus when he asked that "Thy Will Be Done."

Amen.



The Atomic Bomb, LOVE AND DEATH

Howell S. Vincent

THE solution of the problem—how to release the pent-up energy of the atom—has come with the perfecting of the atomic bomb. We are thus compelled to face realistically the twin realities: love and death. P. D. Ouspensky, in *Tertium Organum*, reveals that in all religions, and especially the religions and the philosophies of India and of Egypt, love and death are recognized as inseparable friends; but, paradoxically, they are also irreconcilable enemies. Each supplements the task of the other. Where one is at work, the other is always present. Like the halves of a bisected circle, the segment death opposes the segment love, but at the same time fulfills it; and love, in its exact opposition to death, balances death's apparent emptiness with the fulness of life. Perhaps nothing can be filled but emptiness; and

the *positive* of love can only emerge from the *negation* of death.

The atomic bomb has been demonstrated as the greatest known agent of death: negative, destructive. How shall its positive value be revealed in constructive forces of love? There is no incongruity involved in the comparison of the attracting energy that exists within an atom with the power of human love, for they both stem from the same source: the creative, unifying love-nature and power of the Creator.

Individually, the atom, as well as the man, subsists in the creative love force of Him Whose Name is Love. Collectively, the physical universe is co-ordinated as a whole by the power of atomic attraction co-existent and manifested in each individual atom for every atom in the whole. Likewise, human society is secure in proportion as

love between all its members exceeds the divisible elements of selfishness.

Atom or man, "in Him we live and move and have our being." Whether atom or man, whether physical universe or all human society, we are His expression of His eternal, unifying, creative love. Only in His love does being subsist. Any imperfection in being exists only in our imperfect acceptance and blurred consciousness of His perfect expression.

The attraction that is present among the constituents making up the atom may be considered the purely physical manifestation of love. The *rending* of atoms is death: death to those old atoms. But it is also the birth of new atoms, the demonstrating of love-bonds anew. In the explosion of the atom, death and love are two phases of one manifestation.

In the explosion of the atomic bomb, we have demonstrated the threat of imminent death to all mankind unless in man, as in the atom, love can triumph over death. All over the world, the comment that has followed the announcement of the atomic bomb may be summed up thus: "This is the end of war or the end of man."

The end of war or the end of man! Selfish possessiveness is the cause of war. Can man learn realistically to love his neighbor as himself, and so accomplish his own rebirth in the slaying of his own selfishness? A new man! Not merely new in outer form, not a repainted shell for man, but a new cosmic man, new-vamped in the mores and ideology of Christ!

The blinding light, the searing heat,

and the shattering blow and pressure from the atomic bomb above Hiroshima disrupts the status quo in all human relationships. The atomic bomb proclaims the end of an era, the selfish age of individual ownership of men and things by man. Indeed, if man cannot make the grade of transition from an age of limited loyalties to an age of cooperative ownership and universal loyalty, then the freeing of the energy of the atom marks the end of the era of man on earth.

On the other hand, if man can restrain the age-old instinct to seize for himself, for his family, for his group, the new-found cosmic treasure, then the atomic bomb heralds the new age of man, the long dreamed of age, the Golden Age, the Kingdom of Heaven on Earth. The creative powers of heaven are released for the collective use of man, for mankind as one unit co-operating throughout the whole world.

Back of the cosmic power bound up in the atom is the far greater power, the infinite power of the love of God. Only the love of God manifested in the hearts of humanity can safeguard mankind from the annihilating power of the freed energy of the atom. Such power can be safely committed only into the hands of men who are not activated by age-old self-love.

Literally, we must discover what love is and match the destructive power of freed atomic energy with the creative power of universal love freed in man. Universal love is the heart and substance of Christ's teaching, but it is neither accepted nor understood, cer-

tainly not practiced, today. Universal love, freed in man, releases him from self to Christ-hood. It frees man into the exact antithesis of what is known as free love. Free love is licentious; and it is destructive because it is motivated by the *will* to get all for *self*. It is not love. Universal love is without the confines of limited loyalties for selfish ends. "If ye love them that love you, what thank have ye, for even sinners love those that love them." It recognizes all humanity as one unit, one neighborhood, and expresses love to any member of that universal neighborhood, fully meeting any neighbor's need in kind and degree measured only by the need and the capacity. The necessity for the adjustment of man's love, freeing him from the slavery of limited loyalties, inheres in the very nature of love. In order that man may survive the cataclysmic freeing of the energy of the atom by the hand and intellect of man, we must strive to grasp the concept of love as a cosmic phenomenon. (See P. D. Ouspensky, *Tertium Organum*, p. 166.)

Jesus, in founding the Kingdom of Heaven on Earth, summed up all law and all revealed teaching in two commands:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Yet in present world conditions it is far too evident that His professed fol-

lowers hide behind the negative, clinging to the death-phase, the "thou shalt not" of the law, to the almost total obscuring of love. The organized Church has left all the law (the negative) and the prophets (the commentators) hanging right there, obscuring from human eyes Christ's positive foundational command, "Thou shalt love." Scarcely any Church leader or teacher or commentator has dared take down the obscuring negative law that, like a worn-out garment, hangs over "Thou shalt love." They fear to look beneath the law and disclose the imperative of love, for love is appallingly difficult and dynamic.

It is the positive law, "Thou shalt love," that, alone, can fulfil and supplant the negative law, "Thou shalt not covet." Jesus decreed that not even a diacritical mark in the writing of the law of Moses should be done away until *all* the law be fulfilled. The only possible fulfilment of the negative taboo is through the positive law of love, "Thou shalt love thy neighbor as thyself." The neighbor appears at the very end of the Decalogue in a perfect black-out of negation that only love can illuminate. Covetousness is the negation of all right human relations. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." That negative law still stands, for no one dares overcome evil with good, overcome covetousness with love, and so fulfil the law. Some of us disregard the law entirely; others sustain their

covetousness in court, even as far as Reno, but none dares love his neighbor as himself, much less the neighbor's household, his wife, son, daughter, manservant, maidservant, or ox or ass, or anything that is the neighbor's.

The parable of the Good Samaritan is the Master's answer to the question: "Who is my neighbor, and how shall I express love to my neighbor?" Clearly, the neighbor is any man, woman, or child, of any race, whom we meet on life's road and find in need. And we must meet that need in kind and degree to the uttermost of the need and the capacity in both the receiver and the giver. As we look at the stature of the Good Samaritan we are conscious that his great capacity for pity and love constituted *his* need to express this his life force, and is as real a need as that of the robbed man with the gaping wounds. The need of each of these men was equal, though widely different in nature; the two needs just canceled one the other. As to capacity, the robbed man was able to receive to the uttermost all that the Good Samaritan's love could give; and, in giving and receiving, the needs of both men were completely filled.

The priest and also the Levite "passed by on the other side" and went their way empty and bleeding, deeply wounded by their own inhumanity. The law of love for them was entirely hidden by the petty laws they had hung over it. It was not lawful for them to touch a wounded man, for his blood would pollute them, and so keep them out of the temple for a period of purification. In reality, in the true essence

of their being, the priest and the Levite were more deeply wounded than was the robbed man, and their case was more desperate than his, for their capacity to receive love was limited by their sin against love. They had segregated their love to the service of the temple, and so denied love's expression to their brother for whom the temple service was designed. Not even the love of the Good Samaritan could reach them to minister to them.

There is no neighbor for one who wilfully passes by on the other side, for no one can overtake him in his by-passing or pass his way. There is no sin against love that is so deadly as the refusal to minister to need under the pretext that it is not lawful to express love to this man or woman or child whom we find by the roadside, robbed and wounded and half dead: robbed of their birthright of love, wounded by indifference that flows from the haughty fastidiousness and pseudo-morality of our civilization. No prior engagement or prior claim releases any neighbor from loving his neighbor to the full measure of the need and capacity of both. No exclusive contract or obligation to love one's race, country, group, or family can nullify the foundational law, "Thou shalt love thy neighbor as thyself."

Atomic attraction binds every atom in the universe to every other atom, near and far, with a force proportional to its mass (need and capacity) and in inverse proportion to the square of the distance between them (neighborhood co-extensive with the universe). This

is the law of atoms. The law for man is "Love thy neighbor," expressing love according to the need—not love one neighbor, or one group, to the exclusion of any who are in need of any expression of love.

August 5, 1945, probably marks the pivotal axis of human history. If man does not learn to love the neighbor in the universal sense, i. e., exercise every expression of love that can be received by any and every neighbor, he will be defenseless against the infinite power for destruction that he himself has released from the atom in the atomic

bomb. The only defense against cosmic powers now in the hand of man is universal cosmic love in the heart of man, realistically expressed in the detail of daily life with the neighbor. The *nth* power of death can be countered only by the *nth* power of love. No half-measure can save man from destruction. This is every man's problem to ponder:—the atomic bomb, and love and death. These vital elements are all in his keeping.

"Thou shalt love the Lord thy God with all thy heart and soul and mind, and every neighbor as thyself."

Beauty Still Remains

Edna Greene Hines

Some beauty still remains though trees are bare,
The meadows fallow in the autumn sun;
Upon the hills soft colors meet the eyes
Where bush and shrub their summer course have run.
The fields lie brown and soft and rough where now
A farmer plows his furrows for the spring,
In faith believing that his work shall count
And that new seasons shall rich harvest bring.

October's clear, blue skies are soft and warm;
Nor yet have leaden clouds shut out the sun;
And in the coverts close some song-birds flit
As loath to leave, to believe the summer done.
Now in the mind of man a gentle peace
Pervades each thought; completeness in God's plan
Is all about on meadow, valley, hill,
And beauty still remains to gladden man.

Astral Adventures

Vincent H. Gaddis

IT happened at a recent party given by Miss Elsa Maxwell, famous society hostess. Dr. James V. Grippio, a consulting psychologist, presented an astounding hypnotic demonstration.

After placing his subject, a young woman, in a trance state, he turned her face to the wall and told her to project her mind from her body and describe the actions taking place behind her. Miss Maxwell, in her daily column, reported that slowly and haltingly the young woman described with perfect accuracy every detail of what was going on behind her: the various articles guests were holding up, and the identification of playing cards, the persons who were holding cigarettes, and the cigarettes which were unlighted.

"This apparent miracle was possible," Dr. Grippio explained, "because my subject had a psychic flair not shared by everyone, which enabled me to put her in the final stage of hypnosis, in which the subject's mind, projected out of her body, described happenings and places that she could not see with her eyes."

Is it possible that the mind, the consciousness of man, can be projected

out of the entranced physical body, and can exist for a brief time separated from the brain itself? If not, how can we explain the startling cases reported in this article? If so, does not this ability prove that the consciousness survives the death of the physical body?

The belief that man is composed of two counterparts, a physical body and a spiritual body, the latter being the vehicle of the mind, the soul, and the basic energy of life which survives physical death, has been universally accepted for centuries. This spiritual counterpart has been called the astral, psychic or mental body. Under various conditions of syncope, trance, or during anaesthesia or deep sleep, the astral body is capable of withdrawing from its physical counterpart and existing as a separate "being," invisible to normal physical sight. When death occurs, the spirit, in the vehicle of the spiritual or astral body, leaves the physical body permanently; while in the phenomenon of astral projection, the spirit leaves the body temporarily and returns to inhabit it again.

Usually this occurrence of projection takes place while the subject is unconscious or partially conscious

(dreaming), but there are thousands of cases on record in which the individuals were perfectly conscious while they were separated from their bodies. The projected "body" is at all times in communication with its earthly counterpart by means of a line-of-force, a sort of elastic cord akin to the umbilical cord of physical birth, across which flows an energy maintaining life in the unconscious body. The cord, though capable of infinite expansion, may not be severed during a projection without causing instant death to the physical body.

It is important to remember that in discussing the astral body we are not referring to a vague "double" of our real selves, but to the very essence of our personality and being. Your astral body is the real *you*. Every time you move or have a thought, you are using your astral body. Your material body is only the instrument of your astral body. Your material brain is only the instrument of your mind which resides in your astral body.

In September, 1847, Phineas Gage, a young railroad foreman, was charging a hole with powder preparatory to blasting. There was a sudden premature explosion. A tamping-iron, three and a half feet long, over an inch in diameter and weighing thirteen pounds, was driven completely through his skull. Gage did not even lose consciousness. He made a complete recovery except for the loss of sight in one eye, retained full possession of his mental faculties, and lived for many years afterward. It was the most amazing accident in medical history. The

original bar, together with a cast of the patient's skull, is on exhibition in the Harvard Medical Museum.

The bar entered the left side of the victim's face, passed through the left anterior lobe of the cerebrum, and in the median line made its exit at the junction of the coronal and sagittal sutures, fracturing the parietal and frontal bones and breaking up a large portion of the brain. Removal of the bar and bits of broken bone left a hole three and a half inches in diameter. To the amazement of doctors, Gage remained rational, asked about his work and friends, and his convalescence was rapid and uneventful.

Such a phenomenon is possible only because the material brain is an instrument of the mind. Just as the real forces of the physical universe; heat, gravitation, electricity and ether waves, are invisible, and we see only their effects, so the real forces and sources of life and consciousness are invisible to physical sight. We see their effects in our material bodies and brains, but they reside beyond our five mundane senses. And just as radio waves conquer space and time, so the real forces of our being move in a world beyond the limitations that we know so well in our daily earthly existence.

Astral projection is not a new discovery. Practically all primitive peoples believe in a spirit that can leave the body during sleep. In early Church history the phenomenon was termed "bio-location." In continental literature during the middle ages, the experience was referred to as "doubling."

Prof. William James, in his famous book, *Varieties of Religious Experience*, referred to cases of projection and cosmic consciousness caused by nitrous oxide, ether and chloroform, and called the phenomenon the "an-aesthetic revelation."

A group of British scientists some years ago conducted a poll among 17,000 persons, and were startled to find that 352 of the persons interviewed had observed realistic apparitions of persons still alive. This was in addition to 315 apparitions seen of unknown persons. More extensive polls were conducted over a period of years, and 30,000 cases of apparitions of living persons were uncovered. The famous work, *Phantasms of the Living*, published in 1888, recorded 702 cases of this type.

It became increasingly evident to the investigators that something more than mere telepathy or "extra-sensory perception" was involved in many of these cases. The results of over 3,600,000 tests of telepathy have been published, including researches by forty-eight different psychologists in twenty-seven college and university laboratories. Their findings point so overwhelmingly to the validity of telepathy that the burden of proof now lies upon those who deny its possibilities. But in many of the cases referred to, the complete consciousness of a living person, rather than a mere thought produced by that consciousness, was apparently projected to a distance from the physical body.

How could the existence of a subtle body, the seat of the mind and con-

sciousness, capable of being separated from the living material body, be proved? Hypnotism was the first key. The early experimenters discovered that certain subjects of highly-nervous temperament, when placed in third-stage hypnosis and given the proper suggestions, could consciously project their minds and describe objects placed out of sight of their physical eyes.

The next problem was to obtain objective evidence of the astral body when it was at a distance from the physical form. Dr. Hector Durville, president of the Magnetic Society of France, decided that if the astral body emitted radiations of neural energy, these radiations could be photographed by means of chemical screens. Durville was successful in obtaining pictures of luminous emanations with calcium-sulphide screens, and, likewise, in having the exteriorized body move the straw of a stenometer.

There are two types of projection, aside from those produced by hypnosis: *involuntary* and *voluntary*. In the former, the subject, through no effort of his own, suddenly awakens to find himself conscious and separated from his material body. In the latter type, the subject actually projects himself at will by certain mental exercises.

The discovery of the laws and methods producing voluntary projection was made by Sylvan Muldoon, and his work was introduced to the world by Hereward Carrington, well-known authority on psychic science, in 1929.

These experimental methods are so complex and involve so many factors

that it is possible only briefly to outline them in the space of an article. They are explained in detail in Muldoon's book, *The Projection of the Astral Body*, and involve such practices as fasting and slowing up the rate of heart action, producing mental stresses by thirst and other intense desires in the subconscious mind in addition to making repeated suggestions to the subconsciousness over a period of weeks. Many readers of his book, including the writer of this article, have had success in following his instructions.

Muldoon discovered that the projected body follows a definite route in leaving the entranced physical body. It rises upward to a distance of about six or seven feet horizontally, remaining parallel to the physical form. Then it either "rights" itself there or forces itself along for several yards, descending later into a vertical (standing) position from six to twelve feet from the physical double. During this period, the physical body is rigid, incapable of movement, and usually unconscious. The projection is under the control of the active factor of the subconscious mind which Muldoon has termed the "crypto-conscious mind."

The cord between the two bodies, probably the "silver cord" referred to in *Ecclesiastes*, has two distinct pulsations corresponding to the pulse and respiration rates; it emerges from the forehead of the physical body and is fastened to the back of the astral body in the region of the *medulla oblongata*. It is whitish grey in color. Its diameter

decreases as the distance between the two bodies increases.

Muldoon believes that during sleep the astral body rises above the physical to a distance of several inches, and that the sudden coincidence of the two bodies is the cause of many falling dreams which produce the muscular jerks known as repercussions. He also believes that it is this slight separation of the two bodies that is the cause of nocturnal paralysis and, in fact, any form of catalepsy.

The primary reason for sleep and this slight separation of the two bodies, in Muldoon's opinion, is for the purpose of charging the nervous system with *neuro* energy. It is well known that simply being conscious requires energy that is not received from food, and, in the usual physiological sense, the brain may do intensive thinking for hours on the energy contained in a peanut.

A large amount of evidence points to the fact that, in the study of the astral body and its relationship to the physical, we will solve many problems regarding the nature of insanity, epilepsy, anaesthesia, obsession, sleep, psychic phenomena, the source of nerve energy, and life itself. But, most important, in this phenomenon (astral), we have proof that life and consciousness continue to exist after so-called death.

Cromwell Varley, the famous inventor who contributed so largely to the success of the Atlantic cable, reported his projection experience before

the Dialectical Society in England. While doing some work on pottery, Mr. Varley inhaled the vapor of hydro-fluoric acid which resulted in spasms of the glottis. He was advised by his physician to keep chloroform on hand in case relief was necessary from night attacks.

One night he fell back on the bed unconscious with the sponge still applied to his mouth. His wife was in the room above. He continues: "At the end of some seconds, I became conscious again. I saw my wife above, and myself lying on my back with the sponge over my mouth. I had an absolute inability to make any movement whatever. By force of will, I conveyed into her mind the vivid idea that I was in danger. She arose, under the impulse of a sudden alarm, came down, and hastened to remove the sponge. I was saved."

The famous American writer, Gail Hamilton, in a letter to her pastor, published in *Gail Hamilton's Life in Letters*, tells of falling into a state of apparent death and finding herself outside of her physical body. She writes: "To myself it seemed, and it seems still, as if my spirit were partially detached from my body—not absolutely free from it, but floating around, receiving impressions with great readiness, as if the spirit were made to receive impressions through the bodily organs, and without them could not rely implicitly upon its own observations."

Sax Rohmer, the novelist, in reporting his experience in the *Sunday Referee* (London), writes that after

weeks of practice, "concentrating at the same time each day, memorizing the exact route between my study and that of a friend a hundred miles away, I projected myself . . . across the thundering miles. My distant friend knew nothing of the experiment. Yet, he told me later that at that exact moment he had seen me plainly standing beside him." Otis Adelbert Kline, a writer and literary critic, has reported his success in projecting his double to his wife miles away.

William Gerhardi, the British novelist, writes that he has experienced five conscious projections. In his first experience, he suddenly awakened to find himself suspended in the air above his sleeping physical body. The room, except for the light of an electric stove, was in darkness, but all around him was a milky pellucid light. This light, known as the astral light or the "etheric web," is the great veil between this world and the realm of the so-called dead. It is a misty, luminous glow (filtering through the atmosphere and all material objects) which is noticed by practically all projectors.

He continues: "I was that moment fully awake, and so fully conscious that I could not doubt my senses, astonished as I had never been before. . . . Next, the force which held me up was electrified to a bout of energy . . . The swiftness with which I was seized, pushed out horizontally, placed on my feet and thrust forward was something in the highest degree incredible, yet which I cannot doubt. At the back of me was a coil of light, like a luminous garden hose. . . . To my utter astonish-

ment, that cable of light at the back of me illuminated the very face (on the pillows) I recognized as my own, as if attached to the brow of the sleeper. It was myself, not dead, but breathing peacefully, my mouth slightly open . . . and here I was outside, watching with a thrill of joy and fear. I was awed and not a little frightened to think I was in the body of my resurrection."

Mr. Gerhardi then tells how he wandered through his home, found he could not touch objects but noted their position for checking-up purposes later, and concludes: "It has no resemblance to dreaming. If the whole world united in telling me it is a dream, I would remain unconvinced." And any person who has had a similar conscious experience will certainly agree with Mr. Gerhardi.

The remarkable experience of William Seabrook, the American writer, which occurred while he was on board a yawl with its owner, Harrison Smith, the New York publisher, will be found in his book *Witchcraft*. Two women: Cora L. V. Richmond, the early peace-conference worker, and Mrs. Caroline D. Larsen, author of a book of Danish short stories and the wife of Alfred Larsen (listed as a musician of note in *Who's Who in America*), have reported several projection experiences.

A startling case of projection was reported in England several years ago. As related at length in the *Edinburgh Medical Journal*, the subject, a physician, was in a state of suspended animation as he hovered near death as the result of illness. He suddenly be-

came conscious outside of his physical body, and found himself standing in the center of the room in a body similar to his sleeping form which he observed lying on the bed. His mind was perfectly conscious, having the true relationship of time and space that vanishes in the dream state. An injection of camphor brought him back into his physical body against his will. Sir Auckland Geddes, famous English surgeon, in commenting on this case in an address before the Royal Medical Society, said: "This case . . . provides a comprehensible background for the soul palaeontology of Jung. . . . It brings telepathy, clairvoyance, and, indeed, all the parapsychic manifestations into the domain of the picturable. But, most important, it makes the idea of the lifelong unity of body and soul much simpler to grasp."

Astral-body projection is a part of the great new science of parapsychology—the science that will reveal the transcendental nature of man's being. These revelations may yet prove the foundation of a great spiritual awakening. A destiny awaits us after the change we call death, and this knowledge was never more important than now.

Within a few short years we shall all face the greatest of adventures—a permanent projection into another life. The cord will be broken, but within us is a force greater than the flesh, ageless, enduring for eternity. And over every death-bed and every battlefield there shines a star of hope that grows ever brighter.

METAPHYSICAL EDUCATION IN INDIAN TIBET

Oskar Goldberg



I MET my teacher, Agamya, in Srinagar, capital of Kashmir, the wonder city, with its floating gardens laid out by the Maharajas for centuries. I wanted to study the ancestor worship of the Far East. I had been told that the people over there go to the sacred temples in order to meet their friends and relatives from the beyond, that they communicate with the dead as we do with the living, and I intended to know the truth about it.

I introduced myself to Shri Agamya and said to him: "I came to this country in order to study in haunted temples. Would you accept me as your disciple?" "You want to specialize in Hauntings?" asked Agamya. "You said it," I replied. Agamya shook his head. "You cannot specialize on your own accord. You have to study; you have to diet; you have to exercise. And then, I wouldn't recommend you to the priests unless and until you have passed an examination," he informed me.

I was impressed by his scientific attitude when he continued: "Certainly you will understand that *we* do not

profit by your examination; but *you*, you are in dire need of it. You have to come to the conviction that the ritual which you apply is really effective."

I looked at him searchingly and he explained: "You want to communicate with the beyond. Don't you? For this purpose you have to apply a ritual. However, if you are not well prepared to apply it, it will not be efficient. In this case it may happen to you: You enter a haunted temple or another haunted place, you apply the prescribed ritual, but you don't get any effect, any communication with the beyond. If the inhabitants of other worlds, the ghosts, don't react, your whole study would be in vain. Therefore, you have to look first into the essence of metaphysical science in *general*. You have to accomplish the first step, the general step. Once you have attained it, you will be able not only to specialize in Hauntings, but in whatsoever else you may decide upon."

"What should I study?" I asked Agamya. "You have to study the *Hathayogapradipika*." That is the title of the sacred book of Yoga system,

written in Sanskrit. Yoga means "connection." Yoga is the training which one has to undergo if he wants to *connect* the world in which we live with the other worlds of the beyond. Whoever is able to do so is a Yogi, and, if it is a lady, she is called a Yogini.

"You must diet," continued Agamya. "Meat is prohibited. Just live vegetarian: eat millet gruel and rice. Wine and beer are prohibited. Love is prohibited." I was a little depressed by these restrictions, remembering a slogan uttered by the religious reformer, Martin Luther. He said: "Joy of life means: wine, women, and song." —I was only allowed to sing.

However, could I go the way of my own, over there? I knew it was useless. Hauntings are part of the Indian Tibetan metaphysics, and metaphysics is inherent in their religion. If you want to penetrate into the religion of the Far Eastern peoples you need a guide. Without guidance, you will always remain an outsider and will see only the superficial forms of religion, but not its secrets. It was not by chance that my choice fell on Agamya as my teacher. He was from the Himalaya Mountains, and his fame had traveled through both British-India and Tibet. He was one of the British-Indian religious leaders who have such a tremendous influence upon the masses. Here is his full name and title: *Shri Agamya Guru Paramahansa*. Shri is a title and means "a saint." Agamya is his name. Guru means "guide"; it does not mean leader, either in the political or in the religious sense. Guru means a real guide whom we need when we intend

to climb a high mountain or a glacier. Guru is a guide capable of leading one over the metaphysical mountains, such as the mount of Meru, from which the way goes to other worlds entirely different from the one in which we live. We need this guide when we want to climb up to these higher worlds so that we don't lose our way and fall. Paramahansa designates a man who is universal and competent for all branches of metaphysical science.

So I had to study and to diet, but these were only preparations. The ritual itself consists of three parts: breathing exercises, recitation of *mantra*, and meditations.

What is a *mantram*? It is a magic formula, a conjuration. Nevertheless, you shouldn't think that there is not a scientific approach to it. A mantram consists of sounds produced by tongue and gums. It is tightly connected with breathing exercises; reciting *mantra*, and breathing exercises belong together. Why? Through the breathing exercises, the sounds of the *mantram* should penetrate the whole body. The most important of the sacred sounds is OUM. We find it also in the confession of Buddhism: OUM *mani padme hum* (Oum, the man upon the full-blown lotus). Shri Agamya told me: "If this holy sound, OUM, will be produced not only with the tongue and gums, but with *the whole body*, in that case, the vibrations penetrate the higher worlds and start the connection with them."

"What is the goal of the ritual, what is it meant to do?" I asked Agamya. "You want to communicate with the

beyond. The practical method to do so is the ritual. But consider, the ritual must have changed first your own body, before you will get any effect in the external world. You cannot influence the beyond before your body has changed its constitution."

The most important effect of the ritual upon the body is the following: We have two nervous systems in our body. They correspond to two systems of motion. We can lift our arms and move our legs with our will-power. This is the one system of motion, the *voluntary* system. Then there is another system of motion over which we have no control. The blood moves through our body automatically, without our will. The kidneys and the liver function, but we have no direct influence upon them. These are examples of the *involuntary* system of motion.

Metaphysics intends to obtain the goal that we influence our own organs (and especially the involuntary system) with our will-power. Shri Agamya could stop his breathing and his heart action through ten minutes, at will. Many physicians examined him during the whole time in which his heart and his blood had stopped their activity.

This scientific attitude, requiring that observations be checked and controls carried out, led my expedition just to Indian Tibet. The Himalaya Mountains divide the Tibetan culture into two centers or spheres of influence. The one can be reached by traveling through Russia and Mongolia to Tibet, to the holy city of Dalai Lama. However, Tibetans from the forbidden

city of Lhasa seclude themselves, and they have good reasons to do so. They intend to defend their culture against the Western technical civilization. The highland of Himalaya affords them a good shelter. The highest point is Mount Everest, whose peak is more than 29,000 feet high. The priests of the sacred Tibetan Church say that the last 300 feet leading to the peak are defended by the gods themselves against the assault of the Western Hemisphere. And strangely enough, many expeditions have been undertaken, but not one succeeded in climbing this peak. This is the region of cyclones and hurricanes, making progress impossible.

The other territory of Tibetan culture can be reached by traveling from British-India to the boundaries of the Hamalayas. Here, at the lower part of these mountains, we find three small countries: Kashmir, Nepal, and Bhutan. Their culture, especially in Bhutan, is Tibetan rather than Indian. For this reason we call them Indian Tibet. My expedition had not set about to study comparative religion there by mere accident. We find there temples of all Eastern religions. There are temples of the Brahmins, of Hinduism, of Jainas, of Buddhists, of Lamaism, of the Moslems, and so on. They are a storehouse of comparative religion. A great knowledge of languages is required in order to make use of these opportunities successfully. I had to start with Arabic, because Arabic elements play an important part in Hindustani, the every-day language of British-India. I had to speak Sanskrit

to the priests and scholars. And, in territories with a strong Tibetan background, the Tibetan language was to me an indispensable means of conversation.

But most important was the fact that parapsychologic phenomena could be checked and controlled scientifically. This is old British-Indian usage. The great Yogi, Haridas, for instance, was capable of being buried alive during a period of forty days, entirely secluded from air, light, and every form of life. In order to prove it and to exclude any fraud, the British Government of India offered to carry out the control. It was arranged, and the documents proving it belong to the best evidences of the performances of the Yogis.

So far, I have explained the ritual in its two parts: breathing exercises and the recitation of *mantra*. Now I come to its third part: the meditations.

What are meditations? Shri Agamya gave me a piece of paper with geometric diagrams. "You have to meditate upon these signs until they become phosphorescent," he said. "But, please consider: if you see lights and colors emanating, the paper which I gave you is not the cause of it. The sheet is quite innocent, it is an ordinary piece of paper. The lights and colors emanate from your own body."

Indeed, meditation is only effectual in the case that metaphysical powers are already existent. Meditation is meant to give these powers a definite direction. Please keep in mind the physical experiment which runs as follows: One strews iron filings upon a

sheet and holds a magnet under that paper. Thus the iron filings group themselves as lines of force. The same applies to meditation, also. The purpose of meditation is to give a shape to powers already existing. And, therefore, meditation proves exactly how far the student has advanced with his exercises.

Shri Agamya gave me the sketches and told me: "Attend to your training, and come again after four weeks. You will tell me then what you have seen." Four weeks later I returned to Agamya. He asked me: "Well, what did you feel by meditating upon these diagrams?" I answered: "High Master, I felt—nothing whatsoever." It was the truth. Agamya smiled. "Don't give up, keep your diet, continue your exercises, and return after four more weeks."

A little depressed by the want of success, I dared to ask Agamya: "Do you think that I shall succeed?" He answered: "I don't know. Only Brahma knows." The Indian gods are metaphysical powers, and Brahma is the highest of them. "Brahma is in your body," continued Agamya. "But he is caught by Maya. If Maya opens, Brahma will be free and you with him. If Maya does not open, you will remain on the road of an unsuccessful pilgrimage."

They translate "Maya" usually as "illusion." That's not correct, and I will give you the right definition. Maya is the matter which cannot move. If we want to make progress, we have to move on. Maya cannot move. What have we to do? We have

to destroy it through the metaphysical training. We have to destroy the repugnant matter. When destroyed, it is *illusion*. It is our task to transform Maya into illusion. To change Maya into illusion is our goal.

Continuing the exercises I had, one night, the symptoms of high fever, but the clinical thermometer showed low temperature. I turned off the light, and half by chance, I looked at the diagrams, and saw emanating from them a small light in the dark. The start was made. Henceforth I advanced rapidly. Half a year later I could dare to ask Shri Agamya if I could try to pass the examination.

"That's a little quick," said Agamya. "Usually it takes much more time. But try it anyway. Come again tonight. We walk together and shall see what will happen."

Never shall I forget that night in which I walked with Shri Agamya and had one of the strangest adventures. Many years passed before I understood the real meaning of it. Herein, I only want to report the simple facts:

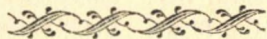
Agamya led me to a mountain abyss and said to me: "Look down into this abyss, recite the *mantra* which I shall

indicate for you, and tell me what you will see." While I recited the *mantra*, the dark became lighter and lighter and I saw the shape of an eye. The eye was big, much bigger than living beings usually have. It winked, as eyes do which open and close. I reported and described it to Shri Agamya. "All right," he said, "you have now attained the first step. I am glad that you were successful."

Was it suggestion? Was it hallucination? Was it my imagination; or is some reality behind it? I cannot explain it fairly without broaching all the questions which are connected with the high and difficult problem of Hauntings.

"Now you may study whatever is in your intention," continued Agamya. "Now you may work for the redemption of the world. The metaphysical treatment of Hauntings is the lowest step of salvation: the release of earth-bound souls. If you have resolved on it, travel to Patan in Nepal. The temple of Min Nath is haunted. I shall announce your arrival to the priests."

So I started with my research on the Haunting problem.



The One God hidden in all things
 All pervading, the inner Soul of all things . . .
 His form is not to be beheld
 No one soever sees Him with the eye
 They who know Him with heart and mind
 As abiding in the heart, become immortal . . .
 By knowing God one is released from all fetters.
 . . . Svetsasvatara Upanishad

Science Discovers the SECRET DOCTRINE

PART FOUR THE ASTRAL LIGHT

John Davis

THE philosophy of the ancient East, the scriptures of the Hindus and others, all taught that a mysterious unseen substance permeated and surrounded every material object, occupied all space, and was present everywhere. The Yogis called this mysterious substance "Prana" and contended that it was really the "Prana" in the air that was life-giving and not the air itself. It was their belief that this "Prana" was the "breath of life" that God breathed into man when man became a living soul. They held that when air was inhaled into the lungs, the body absorbed this life-giving substance from the air. It was also their belief that by certain practices and breathing exercises, this "Prana" could be brought under the direct control of the mind and directed to any part of the body desired. Thus, certain of their breathing exercises consisted in directing an additional flow of "Prana" to a

certain part of the body that was diseased, and it is claimed that such methods were remarkably efficacious.

By directing an additional amount of "Prana" to the different "soul centers," seven in number, strange psychic powers were developed. These seven "soul centers" were located in the region of the sex glands, the solar plexus, the sacral plexus in the small of the back, the heart, the throat, a point at the root of the nose between the eyes, and the center of the brain.

Although "scientists" ridiculed the idea that there were any mysterious "power centers" in man and refused to investigate the claims of the ancient Yogis for thousands of years, it is interesting to note that the new science of endocrinology, study of the mysterious endocrine or ductless glands, has shown that these mysterious glands are located in the same regions of the body as the old "soul centers" of the Yogis. More will be said about these "soul centers" in a subsequent article. Our present article deals primarily with the "Prana," or mysterious substance that the ancients claimed to exist everywhere, in everything, and to be the source of all energy and vitality.

Some thousands of years after the ancient Easterners first proclaimed the idea of the "Prana," some of the philosophers of ancient Greece and Egypt developed similar theories. The idea was taught in the various "Mys-

tery Schools" in both Egypt and Greece and came to be known as the "Astral Light." Eliphas Levi, the 19th Century Magician, writes at great length about this "Astral Light" in his book *Transcendental Magic*. Among other things, Levi states that this Astral Light is omnipresent. He states that it not only surrounds everything but penetrates and permeates all matter, and there is no place where it is not. Moreover, he states that the Astral Light is not a physical substance and is not made up of matter. He claims that we impress our thoughts and passions on this Astral Light, and that a person who is sensitive enough can read our astral records and tell our past life.

It is interesting to digress here for a moment to note the fact that certain psychometrists are able to tell all about a person who is not present merely by handling some object that the person has worn on his body for any length of time. There is no longer any doubt that this is possible. Unprejudiced scientists have investigated the claims of psychometrists and have found that their claims were undoubtedly true. Maurice Maeterlinck, world famous author who wrote the classic *The Blue Bird*, investigated certain psychometrists in Europe, and although he began as a confirmed skeptic, he became convinced that their claims were legitimate and reported his findings in a remarkable book, *The Unseen Guest*.

Levi explained psychometry by the fact that objects which one carries about his person for any length of time absorb a certain amount of that person's particular Astral Light. When the

person parts with this object, the personal vibrations of the owner cling to it, and the psychometrist, sensitive to the faintest vibrations, feels them and "translates" them back into thought, just as a radio receiving set translates radio vibrations or waves back into the equivalent speech that originally caused the vibrations.

Although I am not a psychometrist, I once had a strange experience along this same line. I was visiting an old philosopher, whom I made it a point to visit whenever I was in his part of the country. I commented upon the beauty of a small Buddha statue, made of green jade, that sat on his mantel, covered by an inverted glass bowl. When I mentioned the Buddha, a strange look came into his eyes, and he said that he wanted me to hold it. Very carefully, he removed the glass covering, and placed the Buddha in my upturned palms. He then asked me to close my eyes and to calm my thoughts. Soon a distinct tingling sensation was felt in my palms, like a minute electric current coming from the statue. Immediately, I opened my eyes and exclaimed, "Why, this thing makes my hands tingle."

My friend smiled. "I knew you'd feel it," he said. He then went on to state that he had discovered the vibrations from the Buddha shortly after acquiring it at a second-hand shop, and that at the time they had been much stronger than at present, and that he had placed the statue under the glass in an effort to keep the vibrations from disappearing altogether.

Levi also held that the Astral Light

made telepathy possible and accounted for the fact that certain persons could mentally influence others. Such persons had merely learned how to direct and control the Astral Light and could so impress their own thought and will upon it that the second person's mind would pick up the thoughts from the Astral Light.

In a previous article of this series, we have mentioned Anton Mesmer's "magnetic fluid" theory, which was just another name that Mesmer gave to the Astral Light. Mesmer claimed that this magnetic fluid, just as his predecessors had described the Astral Light, was everywhere present, was invisible, not a physical substance, that it was charged with energy, capable of being directed by the human will, and had certain curative effects.

For hundreds of years, scientists have scoffed at the idea that there could be any mysterious "substance" that was not made of physical matter, and that existed everywhere, not only in the open space surrounding physical objects, but within the very matter itself. The scientists stated that such claims were paradoxical and impossible—a "substance" that was not a substance—a substance that permeated every other object. They protested that this violated the physical law that two objects could not occupy the same space at the same time. Worse still was the idea that this substance could be acted upon by vibrations of thought.

Scientists still scoff at the idea of this mysterious substance, if you call it "Prana," "The Astral Light," or "Magnetic Fluid." However, they will inter-

pose no objections if you call it by another name—"Ether." The properties that the scientists ascribe to Ether are exactly the same properties that the ancients ascribed to the Astral Light.

Scientists were forced to formulate the theory of Ether because certain phenomena could not be explained without it. Every force must have some medium or conductor. When water travels through a pipe, the pipe is the conductor. When you throw a pebble into a pool and cause waves upon the water, the water is the conductor for the wave vibration. The electric wire is the conductor of the electricity that lights your home. But long ago scientists were worried because some forces apparently had no conductor—yet this was impossible. Nothing can move unless it moves *in* something. It was noticed that a magnet would exert a pull upon iron even when held some distance from the iron. Scientists concluded that certain magnetic waves from the magnet were exerting a force upon the iron. But over what medium did these waves travel? Obviously, they did not use the air as a medium, for the magnet worked quite as well in a vacuum as in the air. This remained a scientific puzzle until about the turn of the century when Hendrik Antoon Lorentz, a Dutch scientist, put forth the theory of Ether. It was Lorentz's belief that the space between the atoms in matter were filled with a mysterious unseen, non-physical substance, which he called Ether, and that this Ether was the medium or conductor for magnetic and electric vibrations.

Lorentz made a great discovery, but

later discoveries in physics made his theory, that the Ether surrounded the atoms in matter, inadequate. Later, Sir William Crooks and others amended the original theory and stated that Ether not only surrounded all material particles but permeated all space, both inside and outside matter.

With the advent of the radio, Ether came into greater prominence. Scientists who had formerly looked askance at the theory were forced to subscribe to it. It was the only way that radio could be explained. Radio is made possible by the broadcasting of "radio waves" (by the sending station) which are "picked up" by the receiving station. These waves do not travel over wires. Neither do they travel through the air. If they did, the walls of your house would interpose a barrier so that your set inside the house would not have access to them. But the fact remained that the radio waves had to travel through or on *something*. In order to make the *theory* of radio possible after the practical results had already been demonstrated, scientists *had* to fall back upon Ether as the medium or conductor of radio waves. Scientists have not discovered what Ether is composed of. No one has ever seen it. It cannot be analyzed in the laboratory, and is only known by *inference*. As far as having any material physical substance is concerned, Ether is no more material than a thought is material. Scientists know that Ether exists, but exists only as a concept—an idea.

And here science is faced with an enigma. Scientists know that Ether is only a mental concept, and is known

to them only as a mental concept. Such being the case, it certainly is nothing physical, and is what they would call "nothing" in the outside world. But having admitted this, they are immediately faced with another riddle: if Ether is only a mental concept, how is it possible for radio waves to travel over it? How can something that exists only in the scientist's mind, because it has to exist, act as a conductor or medium for radio-waves in the outside world? In a later article of this series, this enigma will be explained. The reason that scientists are puzzled over this is that they have not yet discovered that the whole "outside" world is mental "stuff," and what they are wont to call "real" or "physical matter" is really an idea just as Ether is. Ether lies on the borderline between physics and metaphysics. Physicists who pushed their study of physics up to this borderline are puzzled when they find themselves over the border into the realm of metaphysics. They have travelled to the point on the road where the "physical substance" ends and "spiritual substance" begins. Ether is on the boundary between the seen and the unseen world. It is itself in the unseen world, but we must "detour" into the unseen and include it in our frame of scientific reference in order to make radio theoretically possible.

Science has discovered that Ether is omnipresent, and that it fills all space, and is a non-physical "matter." They have not yet discovered that it may be used as the agent of human thought and will. But give them time. It took

over 5,000 years for science to discover it at all. A beginning has been made by the discovery that thought is vibratory and that thinking sets up certain electrical vibrations or waves. These "brain-waves" have even been measured. Since science has already discovered that Ether is a medium or conductor for other vibrations, including radio waves, it shouldn't take too long to discover that it is also a conductor or recipient of "brain-waves."

A FOUNDATION FOR *A Treaty of Lasting Peace*

Col. C. Wellington Furlong, F.R.G.S.

Editor's Note:—Col. C. Wellington Furlong was a member of the American Delegation to Peace Conference, Paris; Special Military Aide to President Wilson aboard U. S. S. *George Washington* on first trip to Peace Conference; organized and established Conference and Reference Room aboard *George Washington* and in Hotel Crillon, Paris, used by the President and Peace Delegation; as Major, General Staff, U. S. A., served as Intelligence officer and Military Observer with American and Allied armies in Balkans, Near and Middle East, reports going to Paris Peace Conference and General Staff.

ANY structure that lacks a sound foundation falls of its own weight, particularly peace treaties, which men have unsuccessfully sought to build throughout history.

Why?

Because these structures were built on shifting sands of materialistic human ambitions, instead of on the permanent rock of practical Divine Law. Implementing a peace treaty requires a plan and blueprints galore—from those defining punishments for the defeated, Leagues of Nations, United States of the World, to a World Federation under a world potentate whose will is the ultimate law. In all cases

they failed; some of them even before they began to function.

Why?

Because they were organized, controlled and administered by self-appointed rulers of the peoples' destinies, while the voices of the peoples, particularly the Little Peoples, yearning for peace, were not to be heard in the secret councils. Behind closed doors, gentlemen at polished tables drew lines on maps, and considered peoples as political nonentities. These imperialistic "mightocrats" of the Old World Order were interested in their respective national aggrandizements, territorial trade-offs, balance of power

policies, secret covenants, spoils of victory, and spheres of influence and policies. All were based, not on principles, but on expediency and the *right of might*.

When an American President proclaimed in his War Message to Congress, April 2, 1917, that we entered the War for "the principles of right and fair-play," these principles were universally acclaimed. When he sought to apply them in the *Versailles Treaty*, they were laughed under the table.

Why?

Because the Old World Order was interested in immediate policies, not in enduring principles. Representatives of the nations must decide the kind of a peace they want: a material or a spiritual peace. Our late President Roosevelt wrote, "We have already proved that we are the arsenal of Democracy; but this accomplishment, great as it is, will not suffice to gain us that just and durable peace for which we strive, unless we prove also that we are the arsenal of *spiritual* values." And he applied them by establishing the principles of the *Atlantic Charter* as a working basis of Peace.

Peace is not achieved by a group of politicians signing a document. Peace is a process that is never static. It is the essence of the spiritual law of Truth: an equilibrium between all the religious, social, racial, political and economic forces which comprise our world. Humanity's goal is freedom through lasting peace; not the material peace of mere "absence of war," but Peace through civilization's recovery of moral and spiritual worth, aside

from a political, technical or economic blueprint.

We must not deceive ourselves. Even a perfect plan will not work automatically, bringing peace the "easy way." We must have a meeting of minds, reflecting that Divine consciousness which gives to men a sense of honor and integrity.

The Axis enemy has glorified the lie. We were fighting something more subtle, more innocuous than the German people and their allies, *per se*: the destructive philosophies of an organized state of mind. To lay the foundation of a successful treaty, we must develop "a robust sense of right and wrong," cultivate tolerance of everything except intolerance, free ourselves from class consciousness and local prejudices, and dedicate ourselves to high standards in both private and public life.

With politicians, the control of trade and trade routes have too long been the cause and objectives of materialistic wars and treaties of peace. With the people, the recent war at bottom was a war for morality, for a world in which men of honor can survive. If honor is to survive between nations, the peoples' representatives must be statesmen who can be trusted. The political trickster and gangster must be eliminated, and we must dedicate any treaty to higher standards than before of conduct in both public and private life.

The claims of peace must not be placed before those of justice. *The negative quiescence of war is not peace. Lasting Peace is based on a positive,*

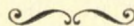
activating spiritual force. Article One of the new peace treaty might well be, "Honesty shall be the basic policy for this treaty," because honesty is an eternal verity. Article Two may well read, "The four cornerstones of the foundation of this Structure of Peace shall be the *Decalogue*, the *Sermon on the Mount*, the *Constitution of the United States of America* (with its *Bill of Rights*), and the *Atlantic Charter*." No treaty plan to regulate global relationships is better than the people who use it. Socialized justice is but a modernized version of these four cornerstones, and most of our modern social planning has been trying to catch up with Sinai.

Let the victorious nations pool their powers of control, refrain from territorial expansion over previously independent peoples, and demonstrate the *Might of Right*. The people of America and Great Britain have the power, the organization, the responsibility and the opportunity as never before and perhaps never again, to lay the foundations of a spiritual, Lasting Peace. Our great need is public enlightenment. To those who consider a Lasting Peace merely the absence of war, a civilization with enough jobs and things to go around, and a scientific treaty structure to carry out some

theoretical, planned economy, have not laid the first foundation stone of Lasting Peace. War is death. Peace is life, and, like life, is a continuing process. We must have men "who can take a moral ideal and translate it into practical proposals."

Is it too much to suggest that any peace treaty which involves such a spiritual concept as Lasting Peace, should be based on a spiritual foundation of justice, strength, mercy, wisdom and love? Divine laws are rigid. Species and people who disobey them tend to disintegrate and in some cases disappear from the face of the earth. But "righteousness exalteth a nation," and no nation is righteous whose individual citizens do not place spiritual values first. One of the greatest vehicles to peace is representative government and the secret ballot.

Lasting Peace is the fulfillment of the law and brings order and spiritual beauty into life. That is the only peace worth the struggle. We are now in an "if" moment in history. Our decision lies between the old selfish imperialism with the certainty of continued war and disintegration, or a new, honest internationalism with the possibility of Lasting Peace. Our choice must be one or the other.



How charming is divine philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.

. . . Milton.

YOUR GREATEST ENEMY:

FEAR

Hereward Carrington

WHEN you come to think of it, isn't it true that you spend a good part of your life in fear that something will happen to you? We are not only afraid of aerial bombings and mad dogs; we are afraid of nearly everything. We are afraid of poverty and old age and losing our job. We are afraid of death and what follows death. We are afraid of sickness and heart trouble and stomach ulcers. We are afraid of God and the devil. We are afraid of darkness and ghosts; of heights and closed spaces and subways; of our boss or of some interview tomorrow. We are afraid of life itself! Many a man is afraid of what his wife will say to him when he goes home! Fear has even crept into our daily speech. We say that we are "afraid" it is going to rain tomorrow, or that we are going to have a storm, or, "I'm afraid I don't understand you." Our whole lives are grounded in fear.

And yet this fear is something which we ourselves have conjured up within us. Fear is not an objective thing. It has no reality outside ourselves. It is something which we ourselves have induced. It is basically mental and emotional, and is self-created. It is a Frankenstein monster which we ourselves have made, and

from which we suffer a great part of our lives.

Fear is perhaps the greatest curse of humanity. It saps our energies, destroys initiative, robs us of happiness, prevents the mind from functioning clearly, and inhibits normal bodily functioning. Heart, respiration, digestion, every physiological activity is retarded and ultimately ruined through the constant incubus of fear. Life becomes a burden and a misery, instead of a thing of joy, as it should be.

President Roosevelt once remarked that "there is nothing to fear but fear." In saying this he emphasized a great truth. The things we fear can in themselves do us no harm. Fear is something which we ourselves have created, and we are afraid of this fear.

Let me explain this a little more fully. There are two kinds of fear: *normal* fears, and those which are *abnormal*. If you are suddenly charged by a wild bull, or the roof starts to fall down on your head, you have a natural reaction of fear; a normal fear. This you share in common with all animals, and it is a protective mechanism provided by Nature. Adrenalin is poured into the bloodstream, and this stimulates your muscles so that you can run away faster.

If you cut your finger, the sight of blood causes a wave of fear to go through you; and this in turn causes the blood to clot more readily, so that the flow of blood is stopped and the wound heals.

But most of our fears are not of this character. Nearly all of them are abnormal fears—that is, fears of things which are *intrinsically harmless* and which have no real existence outside our own minds. A patient suffering from a “fear neurosis” is afraid of crossing the street, or of riding in the subway, or of some closed space, or of crossing a bridge. Yet he knows very well that millions of people ride in the subway daily without anything happening to them, and that he himself has done so times without number in perfect safety. He realizes perfectly that, if he enters an office building, the building will *not* fall down on him and crush him; but he is afraid that it will nevertheless. In other words, these fears are always illogical. They are, as I have said, fears of things which are intrinsically harmless. They are nevertheless very real to the person experiencing them at the time: the greatest reality he can imagine.

If the reader is tempted to smile at the absurdity of such fears, it only shows that he has never had a touch of this neurosis. But millions of people are thus afflicted. It has been estimated that approximately ten per cent of the population requires mental treatment at one time or another. And this percentage is rapidly increasing. Here is an appalling situation, which calls for serious thought. A bank president is

just as likely to be affected as a ditch digger. In fact, the complexities of our civilization, and the relatively abnormal lives which people lead, tend more and more to induce these mental and emotional troubles. We are apparently becoming a race of neurotics.

Like all other emotions, fear is a psycho-physiological state. It is partly mental and partly physical. A thought itself does no harm; it is the *emotion* coupled with the thought that causes trouble. The idea or thought merely acts like a trigger which releases the devastating emotion. Thinking never hurt anyone. It is doubtful if any amount of pure thinking ever produced any detrimental effects. But emotions—particularly such emotions as worry, fear and anxiety—*do*. Fortunately, there are other emotions which are exhilarating and stimulating.

But *all* emotions are exhausting; and the more powerful they are the more quickly are the nerve-cells drained of their energy. Take a crowd of people watching a football game. The players get physically tired, but rapidly recuperate and are ready to “raise the devil” that evening. It is the spectators that are exhausted! Their emotions have been keyed-up to a high pitch for so long that, when the game is over, they suffer a reaction and realize how tired they really are. Imagine what *depressing* emotions, such as fear and worry, must do to a person, if allowed to run-on day after day and month after month!

A sudden emotion seems somehow to short-circuit the nervous energies, and the little batteries (the nerve cells)

suddenly discharge. Anyone who has suffered a sudden shock of any kind realizes this.

A person suffering from a fear neurosis lives in constant misery. Always, in the back of his mind, this bogey lurks, ready to spring out upon him at the slightest provocation. But his trouble had a definite beginning, and is due to a specific cause, or set of causes. This condition did not arise from nothing and for no reason. There was a time when he felt well and at ease; he could enjoy life. Now he cannot. He becomes more and more preoccupied with himself and his own body. The demon of fear has got him in its clutches. These of course are the more serious cases; but millions of people go through these periods spasmodically. Few indeed are physically healthy; still fewer perhaps are mentally and emotionally healthy.

What are the causes which tend to bring about this condition? Well, in the first place, it has been shown that nervous *fatigue* is a necessary, underlying factor. If there were no fatigue of the nerve cells there would be no neurosis. But this fatigue is not brought about primarily by physical exertion. A physically normal man can undertake a great deal of exercise, and a brief period of rest will refresh and restore him completely. On the other hand, a man can sit still in his chair all day and be worn out by the time evening approaches. The "tired business man" is proverbial.

It is our internal conflicts and emotions which wear us out. If our emotions are harmonious, working together

for the common good, such fatigue will not result. But when they are pulling against one another—like two mules at opposite ends of a rope—then we get nowhere, and only exhaustion of the nervous energies can be the result. There is an old saying that a man can climb mountains all day, and be refreshed at the end of it, while if he has to wash dishes for ten minutes he is tired-out! In the first instance, all his subconscious energies are working together harmoniously, while in the latter, there is great resistance. One side of his nature is in conflict with the other; and the result is that he is drained of his energy in a short time.

All such internal conflicts and emotions, therefore, tend to wear us down and exhaust us. And when, in addition to this, there follow lack of sleep, dissipation, poisoning of the cells, due to wrong diet, etc., we can readily see why they should in time break down, or at least cease to function properly until their normal energy-level has been restored.

Fatigue of the nerve cells is therefore prerequisite in all such cases. This fact is now thoroughly established and is recognized by practically all psychiatrists.

Granting this, the next step is as follows: When a man is in this condition, one day something happens! It may be he receives an emotional shock. It may be that he hears some bad news, or he suffers a minor accident. Or it may be that this "thing" suddenly "hits" him, when there is no thought in his conscious mind which can account for it. At all events, a

sudden wave of emotion suddenly surges through him. It seems to begin in the region of the "solar plexus," and rush upwards to the roots of his hair. His knees tremble, his heart palpitates, his forehead suddenly breaks out into perspiration, he feels faint and nauseated, and he is seized with a feeling of panic such as he never knew before in his life.

This is usually the beginning of a fear neurosis. Thenceforward, whenever he attempts to do the thing he was doing at that moment, the same thing happens. If he was crossing the street at that moment, he now has a fear of crossing streets. If he was riding in the subway, he now fears to travel underground; and so on. Every time he sets foot on the subway stairs he experiences the same terrible uprush of emotion; he is gripped by fear and beats a hasty retreat into the upper air. He may be convinced that he has heart trouble because his heart palpitates. Of course it palpitates, because his fear-surge has made it do so. The more it palpitates the more fearful he becomes; and the more fearful he is the more it palpitates! He is caught in a vicious circle, from which there seems no escape.

Now there are two points of great interest to be noted in all the above. In the first place, what the patient really dreads, in all such cases, is *not* the thing itself, but his own bodily sensations. He is terrified that *these* may recur; that something dreadful will then happen to him: that he may "snap." If the conditions were analyzed, he would discover that he is not

really afraid of subways, or heights or bridges. He is afraid of *his own bodily sensations* when he is in any of these situations. He is actually afraid of *himself*. He is afraid that *IF* he enters the subway, this uprush of fear will sweep over him; so he avoids it. He is afraid that *IF* he crosses the street, something will happen to him. And so forth. . . . It is always the same casual factor at work, in the last analysis. The patient is afraid of his own bodily sensations and feelings; and consequently takes every possible precaution to avoid doing something which may evoke them. He is now afraid of that particular thing; he has developed a "phobia."

The second point to bear in mind is that, in all such cases, the patient is really afraid of something *in the future*: something that *may* happen to him. He has projected himself into the future instead of living in the present. We fear chiefly those things that never come to pass—and even if they *do* they are not, as a rule, nearly as bad as we expected:

*The coward dies a thousand deaths,
The hero dies but once.*

I have been speaking of serious cases of fear-neurosis, in all of the above; but the same mechanism is at work in even the lightest of our fears. In all of them, the causal factors are much the same, in greater or lesser degree: fatigue of the nerve cells, constant depressing emotions, lack of proper inhibitions, and that sudden lowering of the psychic thresholds which makes us suddenly aware of these upward-surgings emotions, which are in them-

selves normal and harmless. The result is a sudden wave of fear which, if unchecked, may develop into a permanent and devastating neurosis.

In this, as in all other cases, "prevention is better than cure." If a person keeps himself physically fit, and avoids brooding—and especially worry and anxiety—he will never develop a fear neurosis. But if he does, the essential treatment consists of plenty of rest and sleep, avoidance of devitalizing excesses, care in the diet, exercise, deep breathing, proper relaxation, and the eschewing of nerve-stimulants.

This on the physical side. On the mental and emotional: he must endeavor to avoid negative and depressing emotions, and above all must try to understand what is happening within him. He must realize that the bodily sensations he feels are in themselves harmless and normal; hence there is no need to fear them. He must realize that it is *these* unpleasant sensations which he really fears, rather than the event or object in question. If he can do this, he is well on the road to recovery. And remember that—"there is nothing to fear but fear!"

HAS DIET ANYTHING TO DO WITH OUR SPIRITUAL UNFOLDMENT?

YES, it has so long as we are in the consciousness of separation. When we are liberated from that relative law we can realize that the quality of any food we eat can be transmuted into a higher quality by the power of the consciousness. When that point is reached, diet will have nothing to do with spiritual unfoldment. If we can make our every thought and action the thought and action of the Divine Self, we can never do anything which is against our Divine Nature." This answer is given by Ralph de Bit in his Text Book of the Sacred Science.

I have never found any of the mediums whom I have investigated to practice abstinence in diet. The mode of living in the West is geared to an intensity unknown to the East. Eastern adepts shudder at the mere thought of visiting our so-called civilization because of our mechanical noises and other disturbances. By abstaining from the use of meat in our diet, we can raise our vibrations to such an intensity that we can scarcely live in this world of turmoil and confusion.

We of the school of self-control believe that if we of the West eat a well-balanced diet, and eat only what we need, our spiritual unfoldment will follow naturally, providing the necessary conscious mental gymnastics are put into action. Acquiring spiritual unfoldment is a conscious activity.

M. E.

Do you have a personal problem? Would our solution be of interest to you? Send your inquiry to

Question Box, Mind Digest, York, Pa.

WHAT WOULD CHRIST DO?

Grenville Kleiser

A NEW YORK business man was in deep waters. His problems, financial and otherwise, seemed overwhelming. He tried many ways to master the difficult situation, but without tangible results.

One day a new idea came to him. He resolved to try it. The plan was simple. Several times during the day he would stop all activities and ask, "What would Christ do?" Often the solution to a problem came immediately. But whether the answer came at once or not, he would resume his work with a feeling of assurance that all would be well.

Having earnestly applied for a month this simple plan of asking at frequent intervals, "What would Christ do?" he gradually came to realize that he was depending for guidance upon a power greater than his own, and that the practical results were incomparably better than when he had depended solely upon himself.

The act of looking to a higher power in times of great crises is not uncommon, but comparatively few persons think of turning to Christ, as did this business man, in the affairs of daily life. The mere asking "What would Christ do?" shows in itself a willingness to seek guidance and help from a power admittedly greater than that of the petitioner.

The business man referred to tells us that as he progressed in the habit of asking, "What would Christ do?" he unconsciously developed increased hu-

mility and a faith that removed mountains of doubt and perplexity.

When a man forms the habit of asking "What would Christ do?" he will steadily climb to new levels of spiritual consciousness. He will grow in faith and courage, and will learn to solve every problem without undue doubt or impatience.

In her helpful little book, "Steps to Christ," Ellen G. White assures us that a life in Christ is a life of peace and restfulness. There may be no ecstasy of feeling, but there should be complete trust. Dwell upon the characteristics of Christ—His self-denial, purity, humility, holiness and matchless love—and these supreme qualities will weld themselves into your own life and character.

If you have a serious problem to solve, if you have unsuccessfully tested various means to solve it, if you suffer from ill-health, worry, or discouragement, try for a month the simple method of stopping every little while and asking "What would Christ do?" The results will be inestimable.

The creed of one who has found the Christ way of daily living is expressed in this ancient French prayer:

"Lord, make me an instrument of Thy peace. Where there is hate, may I bring love; where offense, may I bring pardon. May I bring union in place of discord; truth to replace error; faith where there is doubt; hope for despair; light where there is darkness; joy to replace sadness. Make me not crave so much to be loved as to love. It is in giving that one receives; in forgetting self that one finds eternal life."

"Ye shall seek me, and find me, when ye shall search for me with all your heart."

The Lizard Swallower

Dr. Henry George III



YOU see, Doctor, four years ago, I swallowed a lizard. Ever since then it has constantly tortured me, climbing around inside of my stomach and eating most of my food, so that I get very little nourishment."

Facing Dr. Joseph Francis Smith, the Canadian neuropsychiatrist, was a middle-aged man of average height and slender frame, with a worried expression. He had come to Philadelphia seeking Dr. Smith's aid, after going the rounds of the leading hospitals in the East. In desperation he had sought the advice of a friend who had referred him to this understanding physician. Dr. Smith listened with sympathy to the strange story.

The patient had always enjoyed good health and liked camping. While tramping through the woods, he had become overheated, and, finding a stream, he lay face down on the bank to drink. He remembered seeing a small lizard swimming just beneath the surface. Then, with horror, according to his story, he felt it wriggling in his mouth, and he swallowed it in his fright.

His efforts to dislodge the creature were fruitless, nor was the medical aid he sought able to remove it. Surgery was resorted to, and two leading abdominal surgeons had been unsuccessful

in their efforts to find the lizard. He knew the lizard was there, for he could feel it crawling around inside his stomach. It had grown since he swallowed it four years ago, and there was not a moment of the day when he was not conscious of its activity. To Dr. Smith's query as to why the two operations were unsuccessful, the patient replied that the lizard had gone down and hidden in the intestine, so that the exploring surgeons could not find it. When asked why the lizard did not suffocate, he replied that the lizard had crawled down inside his intestine and sucked air through his belly-button. He knew it did so, because he could feel it and hear it; and more than that, when it sucked air, it always beat his back bone with its tail. He never knew a peaceful moment by day or night, and his happiness was ruined by his playing unwilling host to such a persistent torment.

Dr. Smith went over the case carefully. He had no doubt that the man was suffering from a neurosis, a functional disorder of the nervous system. Here was a hypochondriac, with abnormal sensitivity to the peristaltic movements of the alimentary canal. Fortunately, the patient had not yet developed a paranoid state with complete mental disorder. The surgeons

who had operated on him had looked for the trouble in the abdomen, instead of in his mind and nervous system, where the root of the affliction lay.

If not properly treated, this man was destined to become one of the seventy-five thousand unfortunates who are admitted each year to the various state institutions for the insane, not to mention the many thousands in private institutions. There was hope for him if he were properly treated, but a powerful form of therapy would be required.

Dr. Smith had worked with a multitude of mental cases and had learned that each patient is unique. There was, for instance, the sixty-eight-year-old blind lady. Her complaint had been paralysis of the muscles that lift the eyelids. She could see only when she held her eyelids up with her fingers. By using electric currents, Dr. Smith discovered that the nerves of the eyelids were intact. Eventually, a long-unnoticed symptom was brought to light. Years before, the woman had fallen and injured the twelfth thoracic vertebra. She complained of pain in this region, and told Dr. Smith that she was sure that the spinal injury had in some way contributed to her blindness. This old lady suffered from a hysterical neurosis. She needed psychotherapy. After an impressively elaborate examination, Dr. Smith told her that when he applied pressure with his thumb on the twelfth thoracic vertebra her eyes would open. Accordingly, when he applied the pressure a "miracle" occurred. She could see; but

as soon as he withdrew his hand her eyelids fell, and she was once more blind. Gradually, he convinced her that a belt of special design could serve instead of his finger, and soon she was able to see with the aid of that device which held only a small pad inside her corset. But one step more was necessary, and that was resorted to under light second-degree anesthesia, in the form of positive suggestion. With her sight restored and her fears removed, the old lady returned to the world a happier woman.

Then there was the case of the young naval officer receiving a pension from the government. He had been given up as a victim of that horrible incurable disease, syringomyelia, in which abnormal cavities filled with fluid appear in the substance of the spinal cord, resulting in motor and sensory nerve degeneration, with a loss of feeling and wasting of muscles pitiable to see. When this young officer was brought to Dr. Smith, lighted cigarettes could be placed on his upper extremities without his showing the least sign of recognition of pain. Cautiously, Dr. Smith felt his way through the labyrinth of the man's emotions. His was also a case of an actual neurosis. For him, Dr. Smith resorted to powerful electrical currents, and pulled the arms out whether the patient willed it or not. Heat, massage, and constant suggestion brought the man to the point of faintly working his fingers. Under anesthesia, Dr. Smith talked to him, and today this "incurable" is working, and one more apparently

hopeless human wreck has returned to the world capable of self-support.

Many other cases seeking Dr. Smith's aid suffered from definite pathology. The long line of infantile paralysis victims, for whom reconstructive therapy is so slow and painful, derived great help from this simple, unassuming Canadian physician.

He had seen people with tic-douloureux: trifacial neuralgia, that agonizing facial pain which has driven many to suicide. Treatment for this condition in many cases consists of ripping the nerve out of the face, injecting the nerve root with alcohol, or going through the skull and cutting off the sensory root, which lies behind the eyeball. He had seen the migraine patients afraid to turn their heads. He knew their agony, for he himself had experienced it, having been blown out of the trenches three times, suffering almost as much as a man can suffer and still keep his sanity.

The tragic insanity of youth, dementia praecox, or as the Germans call it, schizophrenia, "split personality," which alone claims twice as many victims as tuberculosis and constitutes a graver problem than cancer, has been almost ignored. Forty-thousand young men and women in the bloom of life wilt under its ravages each year. Its cause, pathology, and clinical limits are undetermined. Its treatment is tragically ineffective. It has caused heartbreak in the home and concern to the state. Dr. Smith had worked with the manic-depressive insanities and knew the high percentage of recurrence among those supposedly

cured. The senile psychoses aroused his pity, while the epileptic psychoses were a subject of constant energetic study. For that great group of cases where involvement of the nervous system resulted in paralysis or agonizing neuralgias, Dr. Smith was a source of medical aid.

Fever-therapy, detoxification, electric currents, and that great power of the mind are his remedial agents. *Plant in the will the desire and the belief that health is possible and the patients will pull themselves out of apparently insurmountable illnesses.* He never forgot his years spent with the Royal Canadian Regiment in shell-torn France. He had been one of the survivors of the early German gas attacks. He had seen men cling to life by sheer will power, and others slip off into limbo by their terror. He had worked with men who apparently could never compensate for their terrible injuries. Yet they survived, and became useful members of society.

So with the knowledge that comes from experience, with the training derived from the battle-fields, the veterans' hospitals and from civilian practice, Dr. Smith brought to the aid of his patients a knowledge that rarely failed to give relief and assist them back to health.

He had seen Faith, New Thought, Christian Science, Coue, and Locke heal the sick. He had seen somber priests stalking among the mangled troops who would not die until they had confessed. He recognized and respected the power of the will and the caprices of the mind.

So he knew that this lizard swallower was suffering from fear. To deny the presence of the lizard would but magnify its size and malignancy. He must secure the complete confidence of the patient by pretending to recognize the validity of his feelings. Then and then only could he hope to cure him. So Dr. Smith told him that an unusual operation would be necessary. This time when the lizard hid in the intestine, they would drown it.

Drown the lizard! That was a new thought which aroused the patient's curiosity and interest. Why had not the other doctors considered that? Accordingly, Dr. Smith had the patient prepared for a high laparotomy, his abdomen shaved, sterilized and bandaged. He was brought on a carrier into the anesthetic room where he was transferred to an operating table. The operating room was just beyond. He could see the tall apparatus of polished metal, glistening glass bowls and rubber tubing that was to drown the lizard. He said that the lizard knew something was afoot for never had it been so active, running around his stomach like a fox in a cage. He could see the doctors in their white gowns. He could hear them scrubbing their hands, their mumbled conversation barely audible above the splash of the water and brushes. Then he was given the anesthetic.

A slight incision was made in the

skin. Clips were placed as if it had been a major operation; and then he was held under second-degree anesthesia, while Dr. Smith began his psycho-therapy. He could hear Dr. Smith's voice now. Gently Dr. Smith told him that they had drowned the lizard. Constantly he repeated that they had caught the lizard, and that no longer would he be troubled with that awful parasite. He was well, he had all the future before him. His stomach was in perfect condition. His intestines were normal and he would enjoy good health.

After the patient was taken to his room, Dr. Smith appeared with a dead lizard in a small pan. He told him that he would no longer be bothered with the lizard, and that he was found to be in good physical condition. Seeing the dead creature, the patient was satisfied and cured. Other doctors had laughed at him, and told him it was his imagination. Here was a doctor who justified his complaints, who proved his contention, removed his obsession, and gave him a new perspective and something to live for.

When last heard from, a few years later, the lizard swallower was a healthy, happy member of society, a living tribute to the blind doctor, who, seeing into the souls of men, has helped to banish fear, and in its place implant a worth-while aspiration.

AND why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?

PLANNED LIVING

Katherine Jones

ARE YOU GETTING WHAT YOU WANT FROM LIFE?

ARE you doing the things you want to do? Are you the kind of person you would like to be? Accomplishing anything worth-while? Is your life rich and satisfying, or is it a deadly treadmill from which there seems no escape?

Ask yourself these questions. Answer them! And if any of the answers are in the negative do something about the situation.

You sometimes wonder why one person forges ahead while others, with equal opportunities, stand still. It's hard to understand why happiness and success come to one and not the other.

Of two things you may be sure. Success is never an accident, but comes only from careful planning and definite desires. Nor is a rich and happy life the result of disorganized living. The men and women whom we envy have known where they wanted to go, and, step by step, have followed the path to the fulfillment of their desires. They have had a plan for daily living and they have never deviated from their course.

The planned life is the successful and happy life. He who charts his course will go much further than he who is just content to drift. Too many of us are drifters. We go blithely along

from day to day with no definite objective in view. We are swept from one desire to another by varied circumstances. We decide upon a course only to abandon it when difficulties arise, and start in another direction, which in turn will be given up if the going gets hard.

Is it any wonder that we are dissatisfied with our lives? Is it surprising that we get nowhere?

So, Miss or Mrs. Discouraged, make a plan for YOUR life as you want it to be. Then live by your plan. No one but you can build your life for you. And if you have not builded well you have only yourself to blame. But there is one thing you can do: REBUILD.

Why not make a plan today for the days and months and years ahead? Why not go after the things you want?

First, you will need to work out a list of objectives. The important thing at this point is to know what you really do want. Take an hour to be alone. Get a pencil and note-book and set to work. Ask yourself:

"What do I want more than anything else from life?"

What do I want my life to stand for?

What kind of a person do I want to be?

What things do I want to eliminate from my life?"

Write your answers down in great detail. And don't fear to set your goal as high as your dreams. For, if you have a sincere desire to accomplish a certain thing, you may be sure that God has planned that very thing for you, and that it is possible of attainment.

Next make a list of the steps which must be taken to reach your goal. Perhaps it will be a course of study. Learning a new language. A different line of work. Friendships that should be formed. Your list will most likely include traits of character and habits which will need to be changed before you can become the person you wish to be. And there should be a list of new habits of thought and action that must be formed. These, too, should be written out in detail. Remember, this is the plan you are going to live by from now on!

The third step is to give yourself a few minutes EVERY day alone, and quietly attune yourself to Infinite Intelligence. Therein lies great strength. At such times, go over your list, note your progress, and renew your determination to let nothing stand in the way of your steady forward march. Affirm your faith in your ultimate success. Believe in yourself and the efficacy of your plan.

With your individual plan before you, it will be increasingly easy to work towards your goal. Live every day according to this plan for growth and unfoldment. Each day's study, work and diversion should be with this

in mind. Let every thought and every action be a conscious and a definite step in the direction you want to go. Affirm over and over again that it is your divine right to be happy, successful, charming, and to live a rich, full and beautiful life.

At night let there be a prayer of thanks for all you have accomplished; and as you fall asleep, affirm over again, so that your desires become firmly fixed in your subconscious: the desires closest your heart.

Never allow negation to enter your consciousness. And don't expect results over night. The highest wall is built of bricks painstakingly laid one by one. Many small stitches must go into a lovely garment before it is completed. And so it is with life. Each task, each effort, however small, if made with a purpose, and with your goal in mind, will bring you a little nearer the realization of your dreams.

Then one day you will find that the things you have been striving for are yours, and that your life is as you had planned. You ARE the charming person you wanted to be. You ARE a success. You ARE happy and loved, and you ARE expressing riches, both spiritual and material, in your life.

And this is not all you will have gained. You will have a deeper understanding of life and its purpose. And an abiding faith in the power of planned and prayerful living. The old maxim, "As a man thinketh—so is he," will take on a new meaning for you, because you have learned that it is your "Open Sesame" to greater and finer achievements in the years ahead.

Walking on MENTAL TIPTOE

Dr. J. Lowrey Fendrich, Jr.

NOTHING adds to the joy of living like a SENSE OF EXPECTANCY. To greet each new day anticipating some new and welcome experience, to live in the conviction that at any moment your "big opportunity" will arrive, to feel that just around the corner a new friend awaits your coming, to realize that each disappointment is but the prelude to some glorious blessing;—this I should imagine is to live indeed.

This is what I mean by "Walking on Mental Tiptoe." It is the mental attitude that keeps us eternally young and eager. Life is never full and uninteresting for the man or woman who *expects the best*.

This is more than a mere pretty sentiment. It runs deep to the core of existence. Behind the joy of living expectantly is a Law. The Law says that in this life a man will *receive exactly what he expects*. If you expect pain and failure the great Law of God has no alternative but to fulfill your expectations. If you anticipate joy and

health and success the great Law operating in accord with its nature sends joy and health and success.

Of course the world does not know this. Although thousands of men and women today are coming into a knowledge of this Truth to their own unutterable joy and power. The Truth is for all men. It is for you. It needs only that you will keep an open mind and give the truth hospitable welcome when it is presented to you.

This Truth departs from one fundamental basis, namely, THAT GOD IS TO US EXACTLY WHAT WE CONCEIVE HIM TO BE. That is to say if we regard the great Universal Power, which we call God, as a malign, and cruel force, then in the nature of the case, the Law must bear that relationship to us. This is the meaning of the Bible verse, "To the pure thou wilt show thyself pure; to the froward thou wilt show thyself froward."

To understand why this is so, it is necessary for us to realize that our own thoughts are *causative*. "As a man thinketh in his heart so is he." This is the truest of all Truths. "KEEP YOUR HEART (to the writers of the Bible "heart" always means *subconscious mind*) WITH ALL DILIGENCE, FOR OUT OF THE HEART ARE THE ISSUES OF LIFE." The Master put the same truth in another, and even more graphic way when He said, "As a man sows (in his subconscious mind) that will he also reap." In other words, the sum total of all of your fears and doubts and misgivings crystallize in your mind and create a powerful force within yourself which, according to the Law

of Mind, *creates* in your affairs the very things you fear. On the other hand your habitual thoughts of optimism and joyous expectancy act in exactly the same way. They crystallize, and the Power works to reproduce those happy conditions in your own life and affairs. If you knew the truth about your life until now, you would see that every joy and every sorrow has come to you by exactly this method and process. WE THINK LIFE UP OR DOWN. What our lives are depends upon us and the way we handle our thoughts.

The reason why this is the Law is not difficult to understand. We are told in the Bible that "Man is made in the image of God." St. Paul makes it very plain in his words, "Ye are sons of God." Now, if we are children of God, then it is self-evident that what God is we are, also, in lesser degree. When we look at our own children we know they are made in our image and therefore we expect them to have the same powers we, as their parents, possess. And we are not disappointed. Our sons and daughters grew up with the same abilities which we have. That is what sonship means.

So that man might understand this truth, Jesus made it very plain in His simple straightforward teaching. He said to men, "Of myself I do nothing; the Father in me doeth the works." (He was speaking of His works of healing and blessing by which men and women were changed and empowered.) He said further, "I and my Father are ONE." Then, to make certain that men understood Him to mean that this was

true about themselves as well as about Him, He said very plainly, "The things I do ye shall do also, and greater things than these."

These teachings are plain enough for any man to understand. They are clear-cut and forthright. They are simple and understandable. And yet the average man and woman is missing this power altogether.

There is no need for you to miss this power in your own life. This truth is yours; it is for you. It represents the truth about your being. Why not take it for your very own?

Suppose it is true that any man may say of himself, I AND MY FATHER ARE ONE. Suppose for a moment that it is true, as it surely is, that YOU may know that YOU and God are one. See then how needless our worries and fears are. See how wrong we are to tolerate sickness and failure and unhappiness. The great Mind of God is *creative*. "All things were made by Him and without Him was not *anything* made that was made." Is it too much for you to see and believe that your little mind, which is a part of God's Mind is also creative? Cannot you understand that, if your own conditions in life are unhappy and ineffective, you need only to CHANGE YOUR THOUGHTS to change the unhappy conditions?

CONSIDER FOR A MOMENT THE PROBLEM OF EXPECTANCY IN THE LIGHT OF THE FOLLOWING CONSIDERATIONS:

I.—*In the nature of the being of God, all His creation must be advancing and moving forward.*

God is Life. His whole nature is life-

giving and forward moving. He is not negative and retreating. His Power lifts and presses forward throughout all of His creation.

Life then, being an expression of God Himself, is good. Its plan is benign. There is no evil in it. Everything was made by Him:—"and he saw that it was good." The world is good; men and women are essentially good; the plan of God for every individual is good. Therefore it is reasonable for us to *expect* good of such a life as this.

There is evil in the world. No sane man denies that. There is sickness and failure and unhappiness in the world. We do not shut our eyes to that. *But*—and the "but" is an important one—the evils in the world are not a part of God's plan. They are created by man himself. By wrong thinking, he creates the very ills he deplures.

If you are intimidated by the ills of the world; and if at times you feel that life is hopeless, it should be of real encouragement to you to remember that the evils you lament and fear are evils that have been created by man's thought. And by the same token, good can come to take the place of evil in our lives, **WHENEVER WE AS INDIVIDUALS ARE READY.** Good is as readily created by man's mind as evil. Indeed good is easier to create in your life than evil, for **GOOD IS THE LAW OF YOUR LIFE.** Which brings us to a further consideration of vast importance.

II.—*The will of God for your life is good.*

"Ye shall know the truth," said the Master, "and the truth shall make you

free." And the Truth of which He speaks here is the very Truth we are considering: namely, that God's plan for your life is good. "God is your Father." "If ye being human know how to give good gifts to your children, how much more will your heavenly Father give to them who ask Him?" That is the whole theme of Jesus' teaching. God is your Father. He loves you. All things are yours. "I am come that you might know the secret of abundant life."

Now if that is true, what have we to fear? Nothing can separate us from the love of God. Why are we unhappy and downcast? Why do we despair of life? Why are we discouraged and pessimistic? Why are we not living on "mental tiptoe"?

The answer of course is **BECAUSE OF OUR UNBELIEF.** We are thinking wrongly. How can the best come into our lives when we are continually looking for the worst? We are afraid of life. We are afraid to be well. Some time ago I asked a friend how he was feeling. He said, "Fine." Then he reached over and *tapped on wood.* He was afraid to be well. We are afraid to be successful. We grudgingly admit that business is better this month than last, but we "knock on wood" figuratively or literally. We fear the worst. We expect bad luck. We fear the loss of our jobs, or illness or trouble of some kind or another. The world is full of such men and women. **THEY ARE MISERABLE.**

However we all know the opposite type of individual. He moves serenely through life. He gives us the impres-

sion of having a happy secret that makes him strong and radiant. He seems to have no fears. He believes in life. He is well and happy and successful. Above all he lives *expectantly*. To him every day is an adventure in happiness. He is alive.

He knows the Truth and he is gloriously free. If you were to ask him the secret of his happy life he would say, "I am not conformed to this world, I am transformed by the renewing of my mind. I know that the Great Universal Force which builds life takes its direction from my own little mind. I know that as I think in my heart so will my life be. I do think God's thoughts after Him. I *expect* great things of God and I am never disappointed. I cannot reach the end of my joy. As soon as one joy is experienced, I am eagerly awaiting the next experience. My days are far too short. Every one of them is filled with meaning. I am walking on 'mental tiptoe.'"

Years ago, when I was a very little fellow, I lived in Philadelphia. Our home was in the middle of a long block of typical Philadelphia homes, in a solid row of identical houses with a gaping alley in the very middle of the block. I used to pass that dark alley

in the evenings on my way home. It was very dark; and very fearsome. I used to tiptoe past, way out on the curb, holding my breath. I was afraid that some terrible monster might jump out at me. I can't remember how many nights I scuttled past that awful cavern of the unknown, trembling in my seven-year-old soul.

As I look back after these years, one thing stands out in my mind: **NOTHING EVER JUMPED OUT.** Oh, the waste of energy, the needless fears, the folly of expecting the worst!

Now life is different. There are still corners to turn where the unknown awaits. But I am no longer afraid. No grisly thing of horror lurks for me. Every corner is an experience of joy. New opportunities are there, new friendships, new joys. I am no longer afraid to be happy and well and glad to be alive. True, there are problems to be solved, disappointments come, things go wrong. **BUT THEY DO NOT STAY WRONG.**

So I share my joy with you. "Be ye not conformed to this world, but be ye transformed by the renewing of your mind." Stop running away in your mind. Look up, be glad—and walk on tiptoe.



Under the law of functional limitation (we can think only with what we possess to think with), our "state of mind" under any condition is composed of what we allow to be cast upon the screen of our mind from our memory. If our memory is colored by the causes of discouragement, depression, hopelessness and despair, what then? To attempt to dispel these troublesome clouds of apprehensive doubts or sorrows by our past inheritance of history and personal experience, is like trying to lift oneself over a prison wall by one's own bootstraps.

JOSEPH SADONY . . . in "My Answers."

STAY ON THE BEAM

Gladys Belle Brewster

GOD bless you, Aviator," prayerfully murmured Mary Constant, "stay on the beam," as she gazed up at an airplane, momentarily silhouetted against the beams of light flashing across the dark sky as its student pilot returned to the airport landing field.

"I dread coming home from these First Aid classes at night," fretted Martha Peevey, "the beams of light constantly remind me of this horrible war that has taken my only son."

Mary emphatically shook her head. "The beams of light from the airport beacon are a symbol, to me, of a far greater light that has shone for two thousand years to guide all people out of spiritual, mental, and physical darkness.

"In fulfillment of the promises of God, the prophecies of the Old Testament, and the eternal need of every soul, a baby was born in a manger at Bethlehem and simultaneously there appeared in the heavens a very bright new star, its glorious beams of light pointing to the babe, and guiding the shepherds and wise men on their way.

"As the beams of light from the airport symbolize the far reaching beams of the Star of Bethlehem, so were they but a symbol of the wondrous light to which they pointed—The Christ."

"Those high and holy thoughts of yours won't win the war or keep those aviators from getting killed," muttered Martha.

Mary replied, "Did not our Lord Jesus promise, 'I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life'?"

"If we would be led in paths of peace, light, life, love, wisdom and prosperity the Christ life will reveal the way to us. Our understanding is illumined as we open our minds and hearts to the light of the Divine Presence. Opportunities to develop our spiritual stature and strength to learn Truth and to grow in grace are ever before us. The Christ light shines for us as our eternal guide."

"I just can't keep my mind on religion," Martha lamented, "for thinking of son John on his flying missions over Nazi Europe. I am so afraid that if he isn't killed outright he will be hopelessly crippled."

"Take care," warned Mary, "our sons have a right to expect help from home, and the greatest help we can give is our faith in the protecting presence of God. To permit our minds to be filled with thoughts of danger, suffering and death is not only detrimental to us but to them also; rather we should bless them with our prayers and our confidence.

"If we would have more life, the cleansing, healing power of divine forgiveness must be expressed in and through us. Through faith we draw upon the Christ light as the source of

all life and health, and having identified ourselves with the Christ life within us, we become truly alive."

A tiny beam of light had at last found its way into Martha's heart. "To find the solutions to our problems we need but to turn within to the Christ light, the source of all wisdom for guidance?" she asked.

Mary responded, "Quietly and confidently we await His directions, through obeying them we shall be led to do the right things in every circumstance. Thus our problems are transformed from obstacles into stepping-stones to success."

She continued, "The light that was revealed through the Holy Child of Bethlehem still sheds its beams of love

upon our lives and environment, drawing to us everything needed for our highest good.

"While the star shone above the babe in the manger, who had come to earth, 'To shine upon them that sit in darkness. . . . To guide our feet into the way of peace,' the angels sang, 'On earth peace, good will to men'."

"Love worketh no ill to his neighbor; love therefore is the fulfillment of the law," quoted Martha.

"The establishment of world peace is not entirely dependent upon our armed forces winning the war, but it must begin with individuals—even you and me. Civilians as well as aviators must 'Stay on the beam,' declared Mary, as she reached her own home.

Humility

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Harriet Flanders Murray

God gave me the Key to His Kingdom;
Hung it up in a place in my heart.
"Remember," He said, "if you lose it,
The Kingdom from you will depart."

One day I had almost forgotten,
In the sweet satisfaction of pride,
When a still small voice spoke in warning
"Remember . . . the Key . . . inside."

The Key may be had for the asking,
No respecter of persons is He,
Yet the whole of God's Kingdom will vanish
With the loss of HUMILITY!



Unfinished Symphony

Charlotte G. Frietsch Gunter, F.R.C.

EACH one's life is somewhat like an unfinished symphony. A few bars of divine notes are perfected in the course of each reincarnation. Step by step, in the tempo of our destined orchestral goal, we practise in order to reach perfection. Those who give especial care to each note, and those who listen well and conscientiously apply the results to material life, shall advance with great strides. Those who become ensnared by carnal joys and lose sight of the destined goal become enmeshed in self-delusion. This state will deafen the inner ear to the celestial sounds of the spirit's self-symphony.

Each human being is a world unto himself. His life is a giant universal orchestra, playing among a galaxy of planets and stars. We may even sense this inner firmament. When we close our eyes and sit quietly, in a meditative mood, the world of imagination will display a deep-blue heaven with glittering stars to the inner eye. What is this? Is it not a fleeting glimpse of our own and very particular universe? It is, in a way, a reflection of that

greater universal sphere, the eternal Infinite, wherein God reigns supreme.

One need not be an astronomer, an astrologer, a mathematician, scientist, or some other being of advanced learning to be greatly impressed at the sight of the heavenly bodies. The glittering powers which we all recognize as stars and planets are simply taken for granted by most people. They do not link these forces, spiritually, with their own inner minds. Fewer still either know, or for one moment would believe, that, in themselves, each one is a separate and definite universe. Yet, each one, in his Great Individualism, is destined to follow his own very special planetary course. Those who seek within themselves and explore every thought, motive and result thereof, shall enter upon the path to self-discovery.

One who has found the trail which leads to the road of self-discovery soon recognizes the truth that he is, in reality, an "Unfinished Symphony." And he will also come to understand that it rests with him, alone, to complete it. He will need no encouragement from

the outside world when once he has discovered his own inside empire.

Such discovery must have come to Franz Schubert, when, flowing along on his destined course, much like a lonely star among other distant stars, he reached out for the heaven within his own center. It is said that in his endeavors to perfect his art, he had no encouragement from the outside. Perhaps he needed no such support from the worlds of others. Yet is it not so that the one who has set for himself the goal of self-perfection requires only his own inner urgings, which then link themselves with inspiration radiating from spiritual forces of the universal planetary symphonies?

Looking for the path of light, we find that it does not stretch unendingly outward. On the contrary, it reaches into the infinite spaces of the SELF. Here we find the divine spark. Thus, too, it must be with those who compose the ageless masterpieces, such as Schubert's *Unfinished Symphony*. Transcending all things material, the tones soar with us to the highest realms of soul-rending ecstasy. Surely each human being who performs in any such manifestation as the playing of a great symphony, undergoes, for the time being, a spiritual transmutation. This is also true of the listener who has learned to free his spirit and let it flow along with the strains of music. The sublimation of all physical aspects of the moment grants lasting effects to the stature of the soul. Physical aches and pains can be relieved. Tearing and wrenching at the heart as the *Unfinished Symphony* does, it will still,

paradoxically, soothe and refresh the emotional being. The sensitive soul also experiences, visually, a gossamer light and color with which his very spirit flows in united movement with the symphonic harmonies.

When the 'cellos play, a wide portal swings open, leading the dreamer on to witness ecstatic scenes in a world unknown to the physical body. Into these higher dimensions, the physical body cannot inject itself; it is purely a spiritual realm. Thereupon, a triumphal wave of sound brings in the oboes and clarinets, which seem to announce a welcoming host of angelic beings.

Throughout this entire performance, the heart of the listener is flooded with definite impressions of hopeful joy. Urged on by a universal sense of love, he is, at the same time, torn with an overpowering, poignant grief. Somewhere within the soul's world there is a violent weeping, while the spirit seems to offer solace. A flood of light surges through the heart, mind and soul. It radiates everywhere around and seems to emanate from the physical body itself. Truly, those otherworldly strains of symphonic vibrations are playing upon the instruments of the listener's very soul. This is a spiritual adventure which any serious devotee of fine music may experience.

Moreover, in the spiritual adventure encountered in connection with Schubert's *Unfinished Symphony*, the devotee cannot but emerge from the waves of inspirational melody a more highly elevated being than he was before entering the portals of the sym-

phony. The transcendental waves of celestial tunes are purifying in nature. A form of transmutation takes place. It may be so minute as scarcely to be noted, but the devoted listener will receive a golden ray that erases forever some of the dross of material life.

It may be noted by the real self-explorer that in his life's daily battles new facets present themselves which suddenly help him over seemingly insurmountable stumbling blocks. One who understands the divine mission of music will know that his inspiration has come from this world of higher dimensions. In his communing on this plane of higher music, a certain form of relaxation is of paramount importance. It is much as if he composed the body and mind for sleep. He seems to let the body relax so completely that he becomes wholly unconscious of the physical being. For this reason, a very comfortable posture is necessary. One can, however, seldom assume such an extremely leisurely position in a concert hall, such areas being what they are, at present.

A concert hall should be a place of subdued lights, with inspirational paintings on the walls, soft rugs on the floor and armchairs and couches placed in cozy nooks where the listener might attune himself in a private manner, as it were. This we can only do in our own homes, as things now are managed, and with the help of the radio or a phonograph. In order to experience anything of a truly higher essence, by way of color and light, as well as other manifestations, privacy is essential. In a crowd, inhibitions too

numerous to mention will overpower the spirit, in a great measure, and make it subservient to conventional regulations.

Let us assume that we can escape all the fol-de-rol of the material plane and man-made rules as to how we are to sit, stand and act when listening to a fine piece of orchestration. Under such circumstances let your spiritual force flow with the tones of, in this instance, Schubert's *Unfinished Symphony*. You will, if your spirit has made a perfect connection, instantly be invaded by a strange intensity of yearning. This longing seems to carry you away on giant waves toward some unknown goal that your soul has sought, as it seems, throughout the eternal ages of timeless space. The very centers of your being will seem to be torn into shreds by the washing waves of sound; and yet, a joy supreme holds its own in the throne of the heart. The joy moving with the tones is so much akin to grief, and so tremendous in effect, that at times, it will seem as if the soul itself is being wrenched from the body.

Paradoxically enough, no actual pain is experienced such as we know on the physical plane. The poignancy of sorrow washing over the heart, mind and soul, combined with the ecstatic joy, would seem to have, as a result, a crushing effect. However, this is not the case. We are, for the time being, more or less uniting heaven and earth, having "one foot in heaven," and one foot on earth. In addition, the devotee will come out of this ecstatic trance with a slight sense of self-grandeur.

This feeling will resolve itself into benefits of many varieties. His physical force will have undergone a form of recuperation. Matters which may have seemed conflicting and troublesome, a while before, will suddenly seem simple of solution. Any work immediately undertaken after such a session with higher dimensions will be done joyously and with great zest. An irrepressible spirit of joy reigns. In truth, it may seem as if one's feet had sprouted wings, since the hard surface beneath them is scarcely felt.

Such is the power of Schubert's *Unfinished Symphony*, so far as this writer, as a listener, is concerned. Others may even have experiences in connection therewith, which transcends this description in sublimity. Each one's experience will be individualistic, since no two people are identical. On the whole, there will be similarities, however, which would bear out the truth of anyone's description. Be that as it may, in connection with the symphony mentioned here, there is nothing on earth that can perturb the spirit, for at least the next few hours, if one has really flowed with the music into its higher spheres. Should one have felt weary of body, or even ailing, beforehand, all tiredness will have vanished; and any feeling of being bodily incapacitated will also have disappeared.

Those among us who are advanced in maneuvering in these channels of spiritual voyaging will be able to use their moments of listening for healing purposes. This has been done, time and again, by the writer in connection with

domestic pets. A devoted animal will immediately lend himself to one whom he loves and trusts, more readily than a human being will do so. The human being has been imbued and impregnated with a world of prejudices which no animal would, if he were able to think, consider valid as opposition when he once has given his loyalty and trust in keeping. Yet, radiations can be sent out *volens volens* affecting all, in a lesser or greater degree, while united with celestial strains of music. It matters not where the comforting and solace may fall, since it is constructive in nature.

With persons who are less fully evolved and who have not explored their world of imagination widely, the effects may be faintly felt and less enduring. Still, anyone who enters these higher realms of fine music will benefit thereby in many ways, bodily, mentally and spiritually. Lasting impressions are always left on the subconscious mind. The sounds are constructive. All constructive sound builds an edifice, unseen, by most people, but visible to anyone who cares to evolve his powers of inner vision and hearing. Like powerful angels, there are invisible forces that stand, with outstretched hands, ready to give if one is ready to receive. Receptiveness is attained only by our making an effort to soar to great heights. This cannot be done in a minute, in an hour, or a day. It takes steady, persistent practice. We all know that "practice makes perfect."

Each one has the privilege of organizing his own ritualistic forms of

meditation. None from the outside can offer interference, provided the will to accomplish a given thing is firmly fixed. I may say to myself, daily, for a given period, "I am indomitable. I am invincible. I am invulnerable. I am all-powerful. That which I will to do, I can do." And by repeating this steadfastly, even mechanically, while doing most ordinary work, I am setting up vibrations which increase in strength with each daily ritualistic utterance. For this is a ritual. And it is sacred, provided I believe it to be so. And it takes effect, provided I have full, unswerving confidence in my SELF and in that which I am saying. Repeated in tempo with a fine piece of music, it will have, and does have, an even greater effect, accompanied by interesting manifestations. Each one has the privilege of exploring these possibilities.

Neither government nor any other agency has the power to place barriers in the way of one who has dedicated himself to use his OWN INNER power. This spark of the divine spheres is each one's birthright. The I, the Self, has entered the physical body in order to live on this earth, for the purpose of gaining experience. The I, or Self, returns to the earth, again and again, to finish his symphony. That is what the earth is for: the scene of each one's activity for furthering the individual evolution, and that of the earth, itself, and everything pertaining to the earth.

We are like ants in an ant hill. The earth is our particular hill. We have a duty to the earth and to everything on it and in it. Each one has a mission,

infinitesimally insignificant as it may seem. There is not one human being who has not his particular part to play in the earth's unfinished symphony. Each one is somewhat like a member of the orchestra that is playing Schubert's *Unfinished Symphony*. All of the musicians serve as excellent models for what each one of us should strive to be in playing his own symphony and in synchronizing his efforts in the playing of the earth's still greater symphony.

Much can be learned by listening to good music every day in a relaxed manner. Finally, the tones will take effect and become an awakening and driving force. Some persons may say they are not musical. This is a fallacy. Music has the power to penetrate anyone's spirit. Those who have fed on lurid, excitable sound, such as jazz, boogie-woogie and whatever else such sounds are called, will have built up a dark wall which shuts out all that is on the higher planes of sound. Yet, by turning away from these sounds and letting their spirits bask fully each day, for a brief time, in the finer strains served by our masterpieces, it will not be long before they shall discover remarkable changes in their own depths. They will ultimately find that, in a subtle manner, all feeling and thought will be taking a path away from the coarser sounds which unfortunately go by the name of music.

In Schubert's *Unfinished Symphony*, the waves of sound that sweep over the spirit are purifying in essence. The sensitive soul will emerge from the rendezvous with this symphony carrying fresh vows on his lips to pursue

perfection for the Self with increased energy. Such a listener is also, of a sudden, more keenly aware of many seemingly unimportant transgressions that had been by-passed as of no value in the scheme of life. All this leads to improvement. Many a time the step will stumble, but determination to reach perfection shall, and none can refute it, have its final award.

The temple, our physical body, will also feel definite reverberations from each session with fine music, or with the meditation in connection with such tones. The body itself will, we shall realize instantly, even if it has a temporary aspect, be made worthier than before of its existence here on earth. Aside from this, there are healing vibrations linked with each of such associations with fine music and deliberately directed meditations. Thus the experimenter in these fields is exploring abstract worlds, not alone in the interest of his own INNER MIND, but in the evolving of Cosmic streams as well. He may not be immediately aware of such facts. Still, in the course of time, events here and there will convince him by way of their reverberations, that this is the result of his meditations.

A conscientious being who is ever on the alert to find, in the least of things, a use for reaching out to higher rungs of the ladder to greater heights, will be methodical in his pursuit. He will be meticulously careful in making notes regarding his progress. There may seem to be a downward slipping, now and then, but the upward movement will in his next efforts be that

more strenuously effected. His inner eye is on a lofty goal. None can deflect it from its chosen course. He knows that beyond the vestige of a doubt. This is sufficient encouragement, knowing that no one and nothing can stop one's progress, save one's own neglect or indifference to the orchestration of the Symphony of the SELF and its ultimate completion.

The magic effects of any given moment may not be of permanent duration. After all, we always live in *moments*. Nothing lasts forever, save God and the Infinite. While the magic lasts, however, it can perform wonders as it permeates the being. It is a block in the foundation that is being built day by day, year by year, incarnation after incarnation. This is a reward for persistence in nobility of pursuit in any endeavor. Knowing that in our own Unfinished Symphony we are being constructive is an exhilarating bit of knowledge.

Also, we are fully aware of the fact that, at any time, at our own behest and request, we may use these spiritual tools: our thoughts and music, our meditations and concentrated effort, for building without end. Even if we should have no physical, mechanical means for combining thought with fine music, we can do so in linking the spirit with the orchestration of nature. And here the wonders which present themselves will be most marvelously magic indeed. In the bosom of nature, when alone, or even with others present, you are a wholly unconventional being, liberated from four limited walls, from the vibrations of a crowded room,

from the boundaries of all mechanical contraptions. If you know your music well, you shall be able to discover it in the wafting of a breeze, in the language of the insects, in the industry of an ant-hill, in the joyous singing of the birds, in the lilting sounds of a brook, in the roar of ocean waves, in the hilarious, exalting storminess of a squall, in the thunder and lightning—and in anything silent or audible that we find so generously and freely given to us by NATURE. Nature is God. We should realize this when partaking of the joys, even the least of them, when we are out in the open spaces of the countryside.

Whenever you are privileged to sit alone in some isolated spot in a garden, a forest, on a beach or field, or even by a wayside along a traveled highway, you may breathe into your being of God's effervescent energy and beauty. When privacy is of the moment, extend your hands toward the heavens and repeat slowly, reverentially, confidently:

*I am of thee, oh beloved universe.
Thou art of me. I am of the very*

essence of God. God is of my very being. I breathe into me peace, purity, strength.

Instantly, if the person be of a pious and pure intent, he shall feel quite powerful vibrations reach into the palms of his hands and surge through his whole being. There is no adequate means of describing in words the exact sensations which accompany such meditation. Suffice it to say that the body, heart and mind are suffused with a blending of divine brotherly love and light. In the breath we have a divine dynamo. As a rule, most people use it only for the purpose, as they believe, of breathing oxygen into the lungs. This is the physical action. It should be remembered that every physical act is instantly accompanied by a spiritual result. These two walk hand in hand, willy-nilly, the protests of atheists to the contrary notwithstanding. We can have no matter without spirit. By correctly linking and blending the two, we shall finally finish our symphony and help to reach a Cosmic perfection of the earth's own UNFINISHED SYMPHONY.



THE WAY

IF your heart is daily growing great and generous, if you are taking increased interest in the common happiness of others, if you are earnestly endeavoring to fill the hours of the day with useful work, if you are frequently making earnest supplication to God for guidance and wisdom, then be assured you are progressing toward the kingdom. The way to peace, happiness, and perfection has been implicitly pointed out to you. You are to practice humility, serve and glorify God in your body and in your spirit, run with patience the race that is set before you, and let your light so shine before men that they may see your good works and glorify your Father which is in heaven. The way is plain to every sincere disciple of truth. G. K.

"THERAPEUTIC SARCOGNOMY"

L. Squire-Tucker, M. Es. Psy.

THIS method of simultaneous treatment of disease of the mind and the body is age-long in its conception, and was understood and practised by the ancient philosophers and mystics of bygone days. They doubtless used a different name for this healing science, which was imparted to them through the Hierarchy of the Great White Brotherhood. The methods employed were received through occult experience and the knowledge was revered, guarded and confined to the healing masters and adepts of those ancient times.

In the Divine plan, no knowledge which is imparted to the human family ever remains occulted or hidden for an indefinite period, and we discover in the Egyptian compilation called "The Book of the Dead," reference is made to the practical usage of this knowledge in the healing of the sick.

In the National Library at Paris may be seen a monumental tablet of stone, which depicts in beautiful hieroglyphics the story of the healing of one "Bentrosch," sister-in-law of Rameses XII, through the ministrations of one of these masters, possessing the gift and the knowledge of Sarcognomy. The translation of the tablet reveals that this Egyptian Royalty, having

been taken very ill at a place called Buchtan, and the local physician being unable to relieve her, Rameses ordered his own physician to send for a healer reputed to be "Master of his hands and fingers." One was resident at the Temple of Chonso Naper Hotef in Egypt, who subsequently attended the afflicted lady and whose ministrations were accompanied by what was then called "The healing passes." We also discover that in the reign of Rameses III it was customary for the healing priests to make certain passes over the head and body of the patient, starting from what we call the pineal gland and completing the circuit at a point of one of the cervical vertebrae, called the "Luz," to which the Hebrew cabalists attached great importance, as it was calculated to wake up and stimulate the interior life forces.

The word "Sarcognomy" was coined by a Professor J. R. Buchanan, M.D., in about the year 1842, and is derived from "Sarcos" (flesh) and "Gnoma" (an opinion) and actually means a knowledge of the physiological and psychological powers which belong to every part of the mind and body in health, excitement or disease. It is consequently an understanding of the correlation of soul, brain and body

functioning as one whole, but all acting and reacting upon each other. The day is dawning when the parson, the psychologist and the physician will all gradually realize the wisdom of harmonious working together with God's laws, each in his own specialized field of service, for suffering humanity as a whole, thus forming a new Ministry of Healing.

"Sarcognomy" postulates that all human faculties are inherent in the soul and are manifested through the co-operation of the brain, every portion of the brain having a distinct function to perform. The relation of the brain to the body, through the spinal cord and other nervous centers, establishes an exact sympathy between each part of the surface of the brain and the corresponding localities on the surface of the body. It has been further discovered that the whole surface of the brain and body are in sympathetic conscious activity and that the map of the brain corresponds exactly with the plan of the body. For example, at the top of the cranium we find the locality of the benevolent emotions called the "parietal," amply demonstrated by the phrenological laws, and correspondingly Professor Buchanan discovered that the upper anterior surface of the body, namely, the chest or thoracic region, was the locality of the bodily consciousness of the very same emotional attributes. The same principle pervades the whole surface of the head and body and incorporates every attribute of human consciousness. Thus we have regions of beneficence, virtue, patience, fortitude, energy, somnolence,

sensibility, sanity, respiration, locomotion, animality, ambition, etc., etc., distributed in conscious locations all over the surface of the brain and body.

If in the main this hypothesis is accepted, we are in a scientific position to understand the nature and basis of "The Laying-on-of-hands," which has been assumed to be the special prerogative of the orthodox Church and yet grievously neglected for centuries by that body as an integral part of their ministrations. The great humanitarian work of healing all manner of diseases has very largely been left to the laymen in all countries whose consciousness, both psychically and psychologically, was capable of intuitively receiving knowledge and wisdom from the unseen and bringing it into practical manifestation as instruments of the Spirit, guided and directed by what have been called the ministering angels. Thus we have a spiral descent of the love, wisdom and power made manifest in the flesh.

The use of the hands in the ministry of healing is based upon those principles of "Sarcognomy" about which, in this article, I can only just touch the hem of the knowledge and data available. The existence of an electro-magnetic fluid which passes through the organism of a healer is a psychic-auric emanation analogous to the all-creative "life-force" which sustains and permeates the whole universe, and this life-force requires a medium for its manifestation, which is believed to be the ether itself. That is one reason why an enlightened healer treats the etheric body of the patient through

contact with the physical counterpart.

The writer has practised this knowledge for a number of years. He has called it "Nervauric healing" in contradistinction to the many empirical and haphazard methods in vogue all over the world. Nervauric healing through the laying-on-of-hands is a scientific stimulation, repression and correction of the various regions of consciousness, both physical and mental, the hands being laid upon the patient in such a manner as to transmute the negative vibrations and subsequently to energize the whole "make-up" of the patient with new life-force at such localities as are calculated under the science of Sarcognomy to convey and re-establish an equilibrium of the health consciousness throughout the whole being. In my opinion, Jesus Christ knew these laws and administered them through His own person in His ministry of healing. He did not claim the power as His own, but ascribed it to the All-Father, to whom belongeth all power. This is a clear indication of the unseen life forces manifesting in and through the human organism.

Nervauric emanations are no new discovery and are common to all humanity, and it will be remembered that painters and sculptors the world over have always depicted Jesus and His disciples as having these radiations flowing outwards from the body. Further, clairvoyants and psychics of all times have been quite familiar with these auras, which they have frequently described in their various forms and colors; and it is well known

that a very delicate instrument invented by a great French physician is able to register these auric radiations. In the case of the healer, they are more pronounced through the "gift of grace" and the mystics of all ages had this philosophy in mind when they said, "We lay on hands, but Almighty God heals." I thoroughly endorse this view, but would add that the Deity not only continues to heal, but does so in His own way and through His own laws, for He is the same "yesterday, today and forever"—the unchanging law.

Nervauric healing is a natural application of the cosmic laws, about which the finite mind knows but little. Seeing, however, that its manifestation as a curative agent so frequently succeeds when all other methods have failed, the logical inference is that by contacting these laws, a direct appeal is made to the fountain of all life and the healing takes place through the Divine beneficence, which is manifested throughout the entire universe, known and unknown, seen and unseen, and is best expressed as the one vast creative law which we call God. "Faith without works is of no avail," but faith with understanding becomes a worker together with the law wherein is no Divine favor, but a positive co-operation with Omnipresent Good. "Seek, and ye shall find, knock, and it shall be opened unto you."

In conclusion, it should be understood that the subject matter is not the prerogative of the few, but for the man in the street, the ordinary layman, whose consciousness has for some time

past been seeking a demonstrable manifestation of Spiritual verities which his inner consciousness knows do exist, but which has hitherto been cramped and hindered by his emotional attributes fostered by a superstructure of orthodoxy. In these days of world suffering and tribulation, it is gradually dawning upon the professional and lay mind that the mental and consequent reactions require treatment based upon psychological and Spiritual principles, not usually to be found in orthodox medical practice nor in the teaching of institutional religion.

It is now the considered opinion of many eminent physicians that something more is required to augment the average skill and knowledge of the general practitioner to combat and overcome many diseases consequent upon war conditions and experiences,

which in so many cases are proved to have their origin in psychological causes through fears, inhibitions, shocks and the general impairment of the nervous, mental and moral equilibrium. At this critical stage of the world's evolution, when the dawn of more peaceful conditions is at hand, it is most encouraging to discover that youth is becoming more and more deeply interested in the verities of the unseen universe, which they rightly insist upon being taught and explained in terms of common sense and demonstrable manifestation, devoid of more ecclesiastical platitudes.

Amongst the youth of the world, there are many potential new-age teachers and healers, and it is our bounden duty to afford them every opportunity for the guidance and development of their latent Spiritual powers.

IS THIS YOUR PROBLEM?

QUESTION: Is there something wrong with one's method of meditating in the silence, if an answer or solution is not received immediately from the subconscious?

No . . . man is not Omniscient. When we meditate in the silence for the purpose of receiving enlightenment, we enter into spiritual husbandry, and make use of the Cosmic Law of attraction. Through the processes of concentration and imagination we have sown the SEED (desire) in spiritual soil. According to the law of growth there is a period of TIME between the SOWING and the HARVESTING of our desires (seeds). It is ignorance of the LAW that would cause one to believe that an immediate answer should be forthcoming.

Many times our answers are given to us and we know them not as the answers to our problems. We sometimes err by looking for the answer that we expect rather than the solution that is given.

M. E.

Do you have a personal problem? Would our solution be of interest to you? Send your inquiry to

Question Box, Mind Digest, York, Pa.

The "Prologue," offering a general explanation and introduction and "Part I," giving an interpretation of "The Pale Horse: Symbol of Lust" were published in our August issue. Part II, interpreting "The Red Horse: Symbol of Avarice" appeared in September MIND DIGEST.

The Four Horsemen

Starr Daily

PART 3

THE BLACK HORSE: SYMBOL OF PRIDE

"And I beheld, and lo a black horse: and he that sat on him had a pair of balances in his hand . . . a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine" (Rev. 6:56).

THE world has never been without its Devil. As society changes its outer garments and its manners, the Devil keeps abreast of the times. Expediency being his long suit, he changes his appearance in each generation. At heart, society remains pretty much the same. Human nature is advanced slowly at its center. The Devil doesn't advance at all. He remains the same old wolf in sheep's clothing.

And so we have the Devil with us today. He does not display a menacing pair of horns. He is more apt to wear a well-groomed pompadour or a shiny side part in his hair. We no longer see him with cloven hoofs. Today he sports a pair of polished shoes. He no longer inhales and exhales the gaseous smoke of brimstone. He puffs out the fragrant smoke of a standard brand cigarette. He

no longer roars and stalks and slinks through the earth, scaring people half to death before he devours them. He has more finesse. He stalks his prey with more aplomb, and devours with a more delicate touch. He wears an air of super-sophistication and super-civilization on his countenance and person. He goes about destroying faith by means of a bored expression, an agnostic smile of sweet contempt. He may sit in an editor's chair, or in the chair of a secular college. He may even be found in certain theological seminaries. He writes many books, and contributes articles to the slick paper magazines. He has changed his tactics and his manners, but he is still the same old Devil.

The Devil has passed from brawn to brain. He is now an intellectual.

There is evidence to show that doubt is a mark of intellectual integrity. The doubting man is the cultured man. Faith to our modern Devil is a sure sign of intellectual decay. He is now the black horse of the Apocalypse. He is the living symbol of pride, or intellectual love.

This kind of love has a sneer for everything that is simple and true and faithful. It has a cheer for nothing that is born of unquestioning faith in God.

It is true that intellectual love is superior to lust and avarice. But only in degree. It is still in the nature of the beast. It is the beast rendered more subtle and efficient by education and refinement. A beast or a demon that is all brawn can easily be overcome: but a beast with a polished brain is well-nigh impossible to conquer with any except spiritual weapons.

Pride is a high-class perversion of the Divine Love. It is the opposite of humility, which is man's passport to the spiritual world. Pride is the last and highest wall man has to scale on his climb to liberation. It is the final barrier between a man and the release of his immortal soul. It is his last enemy and his most difficult one. Where pride exists, the soul waits in darkness and God delays.

Our modern intellectual Devil has the power of rationalization. "Sin is lovely," he says, and then proceeds to prove it. The idea of a Fatherhood of God and a Brotherhood of man is so much nonsense to the Devil of our times. All we need is an education and our problems will be solved. Man is to

build his own heaven, after his own image. For fifty years, modern man has been building his world after the manner of the intellect. He has figured it all out without benefit of simple faith in God, and it has been a Devil's holiday of misery, violence, disease, debauchery, and hell on earth.

For a half-century, the black horse has been in wide-open country, and his rider has been almost unchallenged. That rider has had full charge of the growing, impressionable minds of youth. He has had his way. He has made the kind of world he wanted to make. And we are living in the world of his creation. What a world! It is a world in which we discover nature's laws and forces, and discover no one character by which these forces can be controlled. It is a world in which every new discovery is another instrument with which to commit social and collective suicide.

Intellectual love has been enthroned, and it has let us down.

The intellect as the servant of the soul is a glorious agent. The intellect as the master of the soul is an inglorious blight. Intellectual love is good as a servant. As a master, it is a curse.

The rider of this black horse of Pride holds a pair of balances in his hand. This is a perfect description of intellectual love. A pair of balances are scales by which things are weighed or measured. The intellect measures out its love. If loved fifty percent, it will love in return fifty percent. If loved ten percent, it will return only ten percent.

One measure of wheat is worth a

penny, and that is all intellectual love pays. It will give a penny for three measures of barley. And you must not disturb or appropriate anything else. "See thou hurt not the oil or the wine."

If asked to go a mile, intellectual love will go a mile. Pride prevents it from going two. If you ask intellectual love to do more than is required, its pride is hurt and you are said to be an ingrate, an intruder upon the oil and wine. It will not give the top coat when the vest is requested. It will not pray for its enemy, nor will it love him. It will return good for good. For evil it will return what it calls justice. Intellectual love claims justice for itself, but it is not just; it claims wisdom, but it is not wise; it claims goodness, but it is not good.

Intellectual love is forever trying to balance itself between opposites in the world. It has no Absolute. Between good and evil, it would like to remain neutral; but if forced to choose between the two, it will be guided by expediency and self-interest. If the choice is evil, it will bring reason and logic to its defense and rationalize its position.

The religion of intellectual love is the religion of clever compromise. Intellectual religion is like fool's gold. It looks like religion, it glitters, it shines on the surface, but it has no value within. It is the religion of lofty but bloodless speculation. Its gifts of religious analysis lead to spiritual paralysis. That religion which will not meet the Love Commandments of Christ is a religion for the irreligious.

Deep down in the hearts of men there is a desire for reality, for genuine spiritual experience, for release and freedom. Even those who ride upon the pale horse of lust are in search of release. But the pale horse gallops toward bondage, hell, and death. The pale horse is the illusion of the reality sought. Those who ride upon the red horse of avarice are in search of release. But the accumulation of things, of power and worldly position, gives no peace, no freedom, and the possessions enslave the possessors. The red horse is the illusion of the reality sought. Those who ride upon the black horse of pride are in search of release, and pride serves only to tighten the bondage of defeat. The black horse is the illusion of the reality sought.

"A family moved in next door," said a woman. "I love them so long as they stay in their places. They are uncouth and ignorant. I love them, but I don't care to associate with them, or subject my children to the influences of theirs."

She was a Christian, but not a follower of Christ. Intellectual love is not willing to cross class barriers. Therefore, intellectual love, good as it is, is not good enough for the Master of Love who could also fraternize with publicans and sinners, as well as with saints and intellectuals.

Intellectual love leads to snobbery, and snobbery has no throne in the Kingdom of God.

Intellectual love has respect to persons. Hence it is a high-class perversion of the Divine Love. "I love the negroes," said a man of standing in his community and church, "but I

wouldn't want them in my community nor in my church." In his community, the negroes would depreciate property values; in his church, they would depreciate spiritual values.

He was a Christian, but not a follower of Christ who was willing to cross over race barriers. Therefore, intellectual love, good as it is, is not good enough for the universal Christ who is bankrupt in race snobbery and rich in brotherly love.

Here, then, we have three horses and three riders. They symbolize Lust, Avarice, and Pride. They represent the three major aspects of love which are destructive. They are paths of love which must be conquered before an adequate life can be had and a real religion attained. Lust must be conquered if Death and Hell are to be defeated. Avarice must be conquered if peace is to be restored and conflict

banished from the earth, individually and collectively. Pride must be conquered if the soul is to be emancipated, if a decent society is ever to be established.

The writer of the Apocalypse makes this very clear. If these three aspects of destructive love are to be conquered, then what can conquer them? The inspired poet on the Isle of Patmos has given each man the answer. One real thing has power to conquer three false things, as one real affirmation of faith has power to conquer a thousand denials of faith.

Let us turn, then, to the last word, the final answer, to the white horse and his all-conquering rider.

* * *

Part 4: The White Horse, "Symbol of Spiritual Affection" is scheduled for next month's Mind Digest.



SUBCONSCIOUS IMPRESSION

ONE day last summer I cut a fine stalk of tuberose and placed it in a vase over my desk at home. The tuberose, as most people know, emits a very strong perfume and in water the flower lasts a week.

Every evening for several days I sat there working at my desk, immersed in the aroma of those flowers. Then came an evening when I had some work requiring concentration, and the perfume was so strong as to be a trifle annoying. So after a while I reached

up to remove the vase—and *it wasn't there!*

I called my wife. She informed me that the maid, finding the blossoms wilting, had thrown them out in the forenoon of that day, or about eight hours before I missed them.

It might be argued that the perfume of those tuberoses had somehow clung to my desk furnishings; but from the moment I discovered that the flowers were missing, the odor was completely missing, too.

. . . Cleve Hallenbeck.

DON'T FENCE ME IN

Ralph E. Michaud

“**D**ON'T FENCE ME IN” is more than just the title of a popular song. It is the yearning of every human being against anything that tends to confine or in any way restrict him from doing the things he thinks will promote his happiness and well being. That is in part the reason for the tremendous popularity of the song, though we may not recognize it as such.

Let's not fool ourselves. All “fences” or restraints are not undesirable. In early life they are a protection. We place a fence between the tiny tot and the heavy traffic of the city street to guard him from injury and possible death. We supervise his friendships and companionships during the formative years to shield him from the influence of bad companions who may give him false ideals and encourage vicious habits that will handicap him later on.

We find as we reach the years of responsibility that society places certain “fences” around us in the form of laws and conventions. Good sportsmanship prevents our resenting them, for we recognize their necessity for our own protection as well as our neighbor's.

However, it is not the purpose of this article to discuss the things with which OTHERS try to fence us in. Strange to say, the “fences” which are

the most confining, and prevent our enjoyment of life to its fullest, are the ones we build around OURSELVES. Unaware perhaps of what we are doing, we build them board by board, stone on stone, until we have erected an almost insurmountable barrier between ourselves and the good things of life that are rightfully ours: love, friendship, prosperity, good health, a keen sense of appreciation that make for true happiness and the joy of living.

One of the highest walls with which we surround ourselves is that of SELFISHNESS. We get the foolish notion that in order to be happy we must come first in everything. We insist on having the first and largest “helping” and are unhappy unless we can have our own way, thus building a barrier of our own making that shuts out the really lasting joys of life rather than keeping them close to us.

HATE is also a fence we erect by the idea that we can “get even” with someone who has done us a real or fancied wrong. We are not really “getting even,” but ARE fencing ourselves in with an emotion that will eventually unbalance our mental, physical and spiritual life.

POVERTY, the fence which circumstances and environment sometimes help us construct, will effectively shut us out from many of the pleasures of

life as will ILL HEALTH. LAZINESS and IGNORANCE are great "fence" builders, if we permit them to be. GREED will not even leave an opening through which we can behold the good world about us.

All this may sound a bit fanciful to you, but stop for a moment and think it over. That ugly look and cross word you may have used this morning, built a barrier between you and the recipient just as surely as if you had used lumber and masonry to shut out his friendship and good will.

No matter how "tough" or self-suf-

ficient you may feel yourself to be, you cannot afford to shut yourself in with these kinds of "fences," if you would get the most of joy out of your life.

If perchance some of these or other things are shutting you in and narrowing your life, do not be discouraged. Here is a list of the greatest "fence busters" in the universe. They are LOVE, SERVICE for others, KNOWLEDGE gained by study, HARD WORK, EXERCISE and a good healthy FAITH in God, in yourself and in your fellow man. Use them liberally and you need never say, "Don't Fence Me In."

ATTITUDE DOES IT

Doris Sellar Mac Gowan

HAVE you as a parent ever stopped to analyze your attitude toward your youngster? So many of us think of children as grave responsibilities, emotionally intricate and complex, difficult to handle and understand. As year after year passes, this wrong idea often becomes an obsession, and gradually strangles a relationship that should be harmonious and creative for both child and parent. A youth grows to adulthood, blind to his possibilities, while a parent slips into middle age, tired and worn, lacking the joyousness of feeling that a job has been well done.

How differently these lives could have been spent with a change of attitude on the part of the parent. Could people see parenthood in its true relationship, their entire outlook would be more reasonable. They would know that the care of a soul is entrusted to them for a short space of time, so that all might grow and spiritually evolve together. The three members of the triangle are equally blessed with the opportunity to learn. A particular child enter-

ing a particular home arrives not by accident. Careful study will enlighten us and convince us there must be a Divine Plan for all. When Mother and Daddy gain spiritual perspective, their attitude toward the child will be right.

How quickly children respond. They are so fresh and receptive, so eager to be understood and to help. They have not been dulled by years of negative mental tussling, as their parents have been. Little ones seem to be innately aware that life has a purpose and an expression for them.

When you change your attitude and truly feel grateful and humble for the privilege and opportunity afforded you through parenthood, you will attract a powerful response from your child. An intangible bond strengthens and grows through love and understanding. When the intangible relationship is appreciated by a family, no matter what happens to their tangible world, they regard all as a passing experience, with possibilities for learning for all members of the family.

What is My Ideal?



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"A Search for God."*



INTRODUCTION

WHAT is an ideal? We are told that a mental concept, or that conceived as a standard of perfection is an ideal. Mind is the builder. We are ever striving toward something to worship, or something to love, be it physical, mental, or spiritual. From our experiences we form ideas; then through the action of imagination we sometimes confuse these ideas with ideals. An ideal is something beyond and above us toward which we build. To bind ourselves by calling our ideas "ideals" means the beginning of decay in the soul structure which we have built. Our ideals are ever present. They are either consciously or unconsciously the bases for the motivating forces in our lives.

IDEALS GROW WITH DEVELOPMENT

In childhood the height which we hoped to reach was lower, by far, than the one that we placed as a goal in youth. We recall that the God we worshiped in our childhood has grown to the Spirit we now call "Abba Father."

* "A Search for God" (Copyright, 1942, by The Association for Research and Enlightenment, Inc.). 134 pp. Cloth \$1.50, Book Dept., Mind Digest, York, Pa.

So, as we build onward and upward, our ideals enlarge until they reach the height of perfection, the Source of all Good, the Creative Energy of which we are manifestations.

From the physical, mental, and spiritual viewpoint, our ideals are patterns by which we endeavor to shape our lives. We must understand the meaning of "The Oneness" and merge our physical and mental ideals with the spiritual ideal of the soul. Our spiritual pattern should not be trimmed to fit us, but we should grow to fit the pattern, whose Maker and Finisher is God.

THE TRUE IDEAL

The True Ideal is the highest spiritual attainment to be reached on this material plane; hence, it follows that our ideal must be found in Christ, who is the Way. He that climbs up some other way is a thief and a robber to himself. All real seekers after truth recognize this, although they may have different ways of expressing it. The following quotations will illustrate this:

"To think, to speak, to act from the consciousness of my divine self that I may be like Him, that I may do the things He said I could do, and help

those who have not heard His voice—this is my ideal.”

“Thou glorious One, radiant beyond finite mind, I would manifest Thee more fully. Thou tender and loving Father, for Thy Son’s sake, give me the testimony of the Spirit to bear witness with my spirit that I am a son of God, and likewise help me fully to realize that my brother is one with Thee. Awaken me to the newness of life, peace, love, knowledge, and understanding—then, I shall be reaching my true ideal.”

“My ideal is spiritual in essence, regardless of where it leads. Christ is the Guide, Christ the Leader, and Christ the Way. His ways are my ways, and His ambitions are my ambitions. To be Christlike is my ideal. We are the sons of God and should act as such.”

“My ideal is to be a perfect channel through which the will of the Father may be done, whether in the physical, the mental, or the spiritual plane, and to return to the Father from whence I came. My hopes and desires are in the One by whom all were created.”

In Jesus we have the way, in Him we have the example, and in Him we have all the attributes of the Ideal manifested. His teachings and life of service to His fellow-man show us the way we too must tread in attaining the height He reached. When in our relationship to our fellow-man we are so perfected in the Christ Consciousness, that each word, thought, and deed bring blessings to those we contact, then we may be sure that our ideal is the true one.

ATTAINING THE IDEAL

The ideal cannot be man-made, but must be of the spiritual nature that has its foundation in Truth, in God. Know the first principle:

The gift of God to man is an individual soul, which may be one with Him, and that may know itself to be one with Him and yet individual in itself, with attributes of the Whole, but yet not the Whole.

Such must be the concept, or the ideal, whether of the imaginative, the mental, the physical, or the spiritual body of man. All may attain to such an ideal, yet never become the Ideal, but one with the Ideal.

With this ideal once set, there will be no fear. There will come to each of us that grace to dare to be a Daniel, to dare to stand alone. We attain our ideal by seeing the Father in others. Let our prayer be,

God, be merciful to me! Help Thou my unbelief! Let me see in Him that Thou would have me see in my fellow man. Let me see in my brother that I see in Him whom I worship.

This vision we reach through Christ. It takes the penetrating light of His Spirit to discern the Divine spark in fallen humanity. It takes the mind of Christ to bless and not condemn, to love and not censure. The fields are now ripe unto harvest, but the laborers are few. We must work, work for the night of unbelief and doubt comes.

It is our heritage to catch the true concept of the Divine in all and to be, in truth, co-workers with God. As there is raised in self more and more of the

Christ Consciousness, we become free indeed, and with freedom comes the awakening—the awakening to the realization of the Ideal.

As we see others as the Christ sees them, and strive to consecrate ourselves to Him, then our daily acts, our words, and our thoughts will bring that understanding and realization of the Ideal manifested in us as well as in others. Let us look for good in everyone. Speak neither evil, harsh, nor unkind words to anyone at any time.

Do all that we know to do in love, and leave the results with God. Hold fast to that which we have purposed in our inner selves. Know that no emergency in a material way or manner may arise that cannot find its solution in spiritual inspiration, for His promises are sure. Offenses may arise, yet with each and every fear there is that from within which will quiet our troubled minds, even as He quelled the tempest on the sea. As we seek we find, as we knock we are heard. If we

are timid, fearful, or overcautious in giving out the hope which has sustained us, then we grow more weak and fearful ourselves.

CONCLUSION

Have we chosen the spiritual Ideal? Are the things in our own lives measured by that Ideal? When we sincerely examine ourselves and know that our standard is what we see in the other fellow, and come to realize that our God is manifesting in and through him, we know that the Ideal we are setting for ourselves is one that will lift us up and will cause us to be merciful, even as our heavenly Father is merciful. Then, we may be assured of the peace that passes understanding.

What is our Ideal? The Christ-Way. Let us not be anxious, but wait on the Lord, knowing that He is faithful who promised, ¹ "If any man hear My voice and open the door, I will come in and sup with him and he with Me."

¹ Rev. 3.20.

KEEP GOING

Annie Keplinger

When the world has used you rough',
And you feel you've had enough,

Keep going.

Get right still down deep inside,
Raise your head and use your pride,

Keep going.

If you should fall, get up again,
Forgetting self will ease your pain,

Keep going.

You'll be surprised at what you'll do
After you think that you are through,

If you keep going.

Subconscious Reactions

To Prayer

F. Sims Pounds, M.D.

HOW PRAYER PRODUCES PEACE, POISE AND POWER

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WHAT ARE the actions and reactions of the conscious and subconscious minds under the influence of prayer? Is prayer merely a hit or miss method of expressing desire? Or might prayer be subject to a definite technique and governed by an infallible metaphysical law?

At the beginning, it may be conceded that the ideal state of the psychic self is one of peace and poise, and that this ideal state implies complete union with all-pervading Spirit. It would seem that anyone with sincere and earnest purposes in life, to say nothing of an exalted aspiration to spiritual perfection, surely must be desirous of attaining these attributes, because from peace and poise proceeds a third important asset of man's whole being—namely, *power*. If peace and poise and power denote complete union with all-prevailing Spirit, and if the aspiring self deeply desires to attain this worthy end, can anyone suggest a more certain method than by the *modus operandi* of prayer?

*How the Answer to Your Prayer
May Be Hindered*

Persistent prayer would enable one to reach this worthy end were it not for certain undesirable states of mind and emotion. These undesirable states distract the psychic self from a condition of peace and poise and shut down the flow of power. What are these states of mind and emotion?—anxiety, fear, worry, doubt, self-pity, grief, indecision, resistance, despair, or any one of the whole train of negative and destructive thoughts and feelings consequent upon a violation of spiritual law.

These states disturb the conscious mind—the medium of the cerebro-spinal nervous system—and lay a load on the subconscious mind—the center of the sympathetic nervous system located in the abdominal plexus. In any of these states, where a negative thought is held in suspension, the conscious mind sends down to the subconscious center a message of discomfort or disharmony. In many

persons this cycle is unattended by any physical sensation whatever; yet in finely attuned natures the effect is so pronounced as to produce what is described by the sufferer as "a sinking sensation" in the abdominal region—a clear enough proof that conscious and subconscious reactions are intimately related processes.

Such discomfort and disharmony, inasmuch as it affects the subconscious center, creates either a merely temporary or else a long-lasting state of unbalance in the whole state of consciousness. Since peace and poise and power are conceded to be qualities of the psychic self when it is at union with Spirit, any state of consciousness which is characterized by discomfort or disharmony is plainly *not* at union with ever-prevailing Spirit.

*How Prayer Lifts the Load from
the Subconscious*

With the psychic self bound to such a negative state, what is the redeeming function of prayer? The force of sincere prayer, by raising the conscious mind to a Power outside and beyond itself, releases for the time being, or altogether, the existing state of inharmony and permits the registering of a harmonious thought (implied in positive prayer) to fill the place of an inharmonic one. In a word, the effect of prayer is to lift the load from the subconscious mind and thus to create a state of peace and poise in the whole consciousness. In this sense, prayer may be said to initiate a direct contact with Supreme Harmony. If the call on Spirit is moved by sincerity and acti-

vated by faith, supreme love and supreme forgiveness are ever ready and willing to flood the distressed psychic self with Spirit's own attributes—yet only when the inner self is in a harmonious state to receive them. When the psyche has been corrupted by a long season of maltreatment by the conscious mind, it may be sensitive only in a limited degree to the reception of Spirit's available attributes.

Many Kinds of Prayer

The prayer may be one of petition, for instance; or it may be a prayer of faith or hope or love; or of thanksgiving and praise; or any one of several aspirations dictated by desire. All prayer in essence exercises an ablutionary function. It washes out the dregs of negative thought from the consciousness, and leaves a clean sheet on which may be inscribed new and positive thoughts and emotions—those emotions harmonious with the psychic self's true nature. With the sheet made clean, Spirit is given the opportunity to do its own will for the psychic self's desired welfare.

Should the specific prayer be one of love, for instance, the conscious mind temporarily suspends its functioning on the material plane, while all thought is lifted to a spiritual plane, where the presence of Spirit prevails. Spirit is the sum and substance of all of man's attributes magnified to an infinite degree. Spirit is as well the source and supply of all possible bounty. During this interval of prayer, therefore, the subconscious mind is moved intensely for some particular attribute inherent in

Spirit's beneficent being. This impulse of aspiration in demand for a need leaves its impress or pattern on the delicate structure of the subconscious mind. This prayer registers *desire*, and desire joined to implicit faith is a call on Spirit for *action*. In the particular instance here mentioned, where love is the attribute desired and called for, Spirit in return to the call floods the psychic self with an additional bounty of its own love.

What About Unanswered Prayers?

The apparently unanswered prayer need not be the necessarily unheard prayer. The appeal, the call, may have been registered by a psychic self unprepared to receive Spirit's entire beneficence; or appeal may have been made out of season, not possible of realization at the moment of call. Should the desire be held to and made in faith, the prayer eventually will be answered, provided the particular benefit desired is for the psyche's ultimate welfare.

Spirit in no instance whatever wills us the negative states of mind and emotion which constitute a hindrance to complete union with Spirit itself. They are entirely of our own making. If we were rooted wholly in a perfect consciousness of omnipresent Spirit, we never could be subject to negative states, nor governed in the least by their limiting power. We then simply would cast them aside as mere figments of a perverted imagination and attributes of our lower selves. Those of us who remain unpracticed in prayer, or who have not arrived at a prayerful habit, or who have entered half-heart-

edly the presence of Spirit, and hence have failed to establish a perfect union, plainly do need to observe Paul's injunction to "pray without ceasing." Or, in other words, to pray until such time as consciousness has become habituated to a harmonious attunement with Spirit. This has been the objective of the holy men of the ages, the savants, the sages and saviors, the prophets and the seers from the beginning—to abolish all negative states and assert all positive values, eventually to remain ever attuned to a serenity approaching that of Spirit itself. Neither need any of us fail to approach their example, nor to deny the power ever available to us, if we but call and wait for an answer.

As we draw nearer to the perfect attunement, we shall find that set forms of prayer are less a factor than when we prayed as a novice. For the adept arrives at a height of perfection where he may dispense at will with the means by which he achieved an end; that end being an almost constant state of consciousness in Spirit. Once in that state, it is not only his lips which are given in prayer, nor even his conscious thought entirely, since his every thought, word and act, through long and faithful training, are uplifted spontaneously in an unhampered and unceasing prayer which is nothing less than perfect union with omnipotent Spirit. Can "the peace of God which passeth understanding" be attained by any other method? Can man by any other means raise himself to that height of power destined for him by the beneficence of all-powerful Spirit?

LAMPS OF TRADITION

Dana Howard

IN these days of human travail, those of us who have studied life in its broader dimension know that somewhere in the past we have failed. Both our sins and our virtues are buried in the subconscious domain of tradition. With all our vainglorious hopes there is still a law of karma to be met.

Today the minute hand of destiny is working desperately toward a solution of our national and international problems. Trends and tendencies, plans and promises are everywhere in evidence. But we cannot escape tradition. We cannot elude the tag-ends of the past.

One of these tag-ends we inherited from our Puritan forefathers. It has been a blot on our national consciousness from that day to this. If we are to enter the promised land of a post-war Shangri-La, we must erase that black mark on the page of our histories. It is the least we can do for those intrepid pioneers who made it possible for us to inherit this wonderful land of ours.

What is this karmic debt we must pay? It is our treatment of the American Indian.

When the White Man first landed on these shores, he was met by the be-

feathered, garishly painted Red Man. Where had these strange beings come from? Nobody knew then. Nobody really knows today.

The Indian was hospitable. He was friendly. He made it possible for the settlers to survive their first hard winters. We paid him with our infamous conduct. We took his lands. We stole and murdered. We shot his buffalo and left him to starve and freeze. Then to top it all, after crucifying him, we put him in slavery in concentration camps we call—The Reservation.

If there is a law of cause and effect—if there is truth in the Hindu doctrine of karma, then the life of this great nation of ours can only be fully consummated when the Indian is set free; when we have social satisfaction within our own borders.

This being true, today we Americans stand squarely at the bar of justice. It is our solemn duty to offer up sacrifices for the sins of our forefathers. The remnants of this master race must be heard and judged, for the Indian is asking now for full citizenship rights in the country he brought into being.

He doesn't want a whitewash job this time. Neither should we want that. Perhaps the righting of that great wrong will lift a weight from our national conscience. Perhaps we will then know the greatness for which we are destined.

Cosmic science teaches that society is not something thrown together,

EDITOR'S NOTE:—We hesitated to publish this article for we are acquainted, of course, with the fact that in 1923 the American Indian was admitted to United States Citizenship.—Upon investigation we found, however, that apparently these citizenship rights have never been put into full effect.

willy-nilly. Society is a psychological entity. Every man is "his brother's keeper."

Let us look at the cosmic chart. Who is this Indian? Where did he come from? What part did he play in preparing this great continent for its epic place in history?

The Indians were sons of Nature. They were on friendly terms with the heavenly bodies. Each tribe has its Manito (holy man) who walked the earth after the shades of night had fallen, attired in robes of gold. The Indians tell us stories of a time when there was only ice and cold and moonless nights. They tell how the Manitos pierced the sky with arrows, then stole away the warmth that lay behind, bringing it down to earth that their people might be warm.

Aboriginal literature teems with stories of a once great land that was destroyed by flood. The science of primitive tradition is preserved in its myths and legends. We cannot pass over these Indian mythologies lightly. That which lives through the centuries must inevitably have some basis in fact. To cite one example—Arizona's Superstition Mountain. To this very day a Pima Indian will not go near this mountain after dark. He will gladly show you the high water marks in the rocks. Atop of the mountain are rows of petrified rocks strangely resembling the human form. These, the Indians contend, are the remains of their noble ancestors. Men who were turned to stone when the last of the flood waters flowed over them.

Myth and legend is an evolutionary

alphabet. Traced out letter by letter it tells a complete story. The Indian denies emphatically the findings of modern anthropologists—that he came from far-off shores. He believes his forebears lived on this land long before the floods came. That it was a wonderful land of harmony and peace. A land of fabulous wealth and culture. That its arts and its sciences have never been duplicated any place in the world.

But after a time, wickedness came. Then conflict and despair. Men became so wicked the gods were forced to destroy them. When the flood waters were turned loose, the few who had remained virtuous and steadfast were allowed to take refuge in the high places. And to this day the Indian believes it was from the seed of these stragglers that he came into being.

There is very little variance in the symbolism of the myths. Some tribes teach that their people came up out of a primeval abyss. Others that supernatural beings were materialized into men. Occult antropologies bear out this theory in the various "ages" of mankind. Nor is it a greater miracle than some of the recordings of the New Testament. Perhaps this was God's way of preserving His choicest seed. Certainly nothing human, as we know it, could have survived those awful days. Think of a few devout souls trapped on the mountain top—the low lands flooded with raging waters. Think of them watching their land crumbling in violent cataclysm. Then followed the Ice Age when everything was dead. That is, everything that had not been cached away in divine safety vaults.

What does all of this mean? Occult tradition tells us of the Atlanteans, a race that had reached a culture totally unknown in our present civilization. Their land was submerged in cataclysm. It is a further occult belief that these Atlanteans are now resident upon the planet Venus. The reincarnationists go further in saying that there are still stragglers of this master race living upon the earth.

In the case of the American Indians there are many strange coincidences. The Indian worships the Morning Star. Some of the myths tell how their people descended from this planet of love. That it is to be their heavenly home when they pass out of their fleshly body.

Copper, according to the ancients, is Venus' gift to us. The American Indian is copper-colored. For many, many years we decorated our copper penny with the Indian head. The Indian genius in the processing of copper has never been revealed to the White Man.

How does all of this tie in with our own destiny pattern? According to astrological belief, Venus is the planet of subjective sustainment. Venus is the planet of love. It has to do with the giving and gaining of freedom.

Perhaps when we find the true identity of the Indian, we will find the source of our own Democracy. The Indian has universal perception. His soul is in rapport with cosmic agencies. That he is the source of our own supporting influence, we dare not deny. Whether we admit it or not, the Indian has made a permanent contribution to our civilization. Perhaps he has un-

wittingly made a noble contribution toward world peace, for it was in the celebrated "Great Five" that the first draft of the League of Nations appeared. This document bound together in friendship, fellowship, and peace—the Mohawks, the Oneidas, the Onondagas, the Cayugas and the Senecas. The Confederation of the Iroquois Tribe furnished the roots for our own great Constitution.

Today we are on the threshold of a new dawn. We are fighting, not only to win a war, but to establish a regenerate peace. We are fighting for the liberation of the human soul.

When we go back to tradition, a review of cycles shows us the social linking of one group with another. We see that isolation is splendid up to a point, then it degenerates. That this has been true of the American Indian, goes without saying. We have alibied ourselves, calling him shiftless and lazy—a weak and sickly child that must be cared for by its parent.

The Indian thinks differently. He feels quite capable of flowing with the mainstream of American growth. This is all that he asks.

The Red Man saw the first shimmer of humanistic dawn at the close of the last war. Then he was promised full citizenship in repayment for his valor and his soldiership. But that gleam of light soon faded.

In this war the Indian brave is placed among our best fighting men, yet on his home front, the reservation, he is without a vote. In some states he is denied Social Security benefits. He is not permitted to enter a bar and

take a friendly drink with his black, white and yellow brothers. In fact there are many taboos over which he dare not cross. Privileges that even the most ignorant foreigner enjoys.

Since all real values must start from roots—since we must continually go back to source for our strength—why not re-light the lamps of tradition? Get out our universal check book, and pay with a smile—the debt of our forefathers!

ANCIENT EGYPT SPEAKS

THERE is now living in England a young woman who is known to the psychic world as "Rosemary." She passes into a light trance, and in that condition receives "messages" from one who claims to be an Egyptian who lived some five thousand years ago. This is a young girl who gives her name as "Nona."

Rosemary herself is a healthy, athletic, normal young woman, fond of tennis and outdoor sports; not at all interested in ancient Egypt, knowing nothing of it, except the vague traditions we all know. Yet through her have come the most puzzling and astounding revelations.

Hieroglyphics have been accurately drawn; conversations are carried on with experts in this forgotten language; questions are answered; unknown historic facts have been given, later verified. Most astounding of all, the pronunciation of words has been given—which hitherto have been unknown even to expert Egyptologists.

It must be remembered that, while a great deal is known today regarding the *written* language of the ancient Egyptians, almost nothing is known as to their pronunciation, since it is a dead language. Many suggestions have been made, but no one is sure. Nona has given precise information; and, so far as we can discover, this information is quite correct. Where does this extraordinary knowledge come from, if not from someone who knew and spoke the language?

This case has been made the subject of prolonged study by Dr. Frederic H. Wood, assisted by Mr. Howard Hulme, Egyptologist, of Oxford University. Mr. Hulme prepared a number of questions, before the sittings, in Egyptian, and asked them in turn, receiving prompt and correct replies in all cases. No living expert could have replied with such facility. Phonograph records were taken of this ancient speech.

This is one of the most amazing cases ever encountered, and has puzzled psychic students the world over for more than a decade.

H. C.



Ever seek to promote the good of others, for the best riches are universal benevolence.

. . . Hindu.

What Should be America's PEACE AIMS?

Rose Noller

As I listened to the Town Hall program on war and peace, I was impressed by the intelligence and ideals of the speakers. They unquestionably sounded the keynote for the post-war world. But it also occurred to me that we shall fail again unless the *people* understand what their contribution to both war and peace is. Neither organization nor ideals alone will accomplish our ends. We must understand the obstacles facing us in the purely *human* element, face them honestly, and achieve the knowledge to conquer these obstacles. The danger lies in the fact that the *root* of the problem is in ourselves, the people; and an obvious truth is always missed because it is so simple.

Humanity is a unit. What we gain or lose we gain or lose together. A majority must understand and co-operate, for no nation is better than the aggregate of its individual citizens.

The general tendency is to substitute a scapegoat for clear thinking; emotional resentment for compassions. We relay responsibility to a few leaders without our active participation; blame the wrong causes; suggest plausibility for truth; resort to the age-old habits of retaliation; and show indifference to our social creators, etc.

In short, we ignore the fact that *the real war is against evil*: the identical evils which exist in our so-called peacetime society. The *people* of every nation must understand their own weaknesses; must know that no evil has the power to attack what is sound

within either the *social* body or the *human* body.

Women, in particular, have a great responsibility. Men may have the best of motives, but accomplishment will come only where their intentions are supported by techniques of good psychology, tact, sincere diplomacy, love, humanity, and patience with details. These are *feminine virtues*. It is not the preponderance of either masculine or feminine qualities which is desired, but *balance*. The subordination of women—the battle between the sexes—is also one of the causes of war which exist in a peacetime society. Women must take the initiative in order to achieve balance.

In other words, each person must get rid of war within himself. Then social wars will also cease. The motives of vanity, pride and the resultant greed, fear, intolerance, destructive criticism; and the hosts of plausible illusions, wherein virtue in conduct is mere imitation—these are the true enemies, the roots of war. They have always existed as causes of war. War will exist until we, as the people—all the people—root them out of ourselves and supplant them with positive virtues. Not the scapegoat in an enemy; nor the relegation of blame upon our leaders! Ideals and organization will accomplish nothing unless the people realize their *individual* responsibility.

If we, the people, will learn our lesson honestly, then both economic rehabilitation and world organization are possible and can be successful.

ARE YOU A HEALER?

You are a Spiritual Being endowed with great psychic power. You came into this world with a particular gift. Do you know what it is?

Remember there is no short cut to spiritual development. You must proceed step by step; cultivate, nurture and bring out into visibility what is now latent within you. Caution should be used not to overdo, so as to avoid strain.

Nothing can be of real value or use before it is naturally ripened. This is well to remember.

What is your spiritual gift? Do you heal? Do you make others happier with your presence? Do people confide in you easily? Are you willing to help when you are called upon? They know you are a conscious healer, and higher illumination will come to you as you open yourself to the Divine inflow.

Healing of mind, body and mundane affairs is the most important phase of mediumship. The person so gifted has cosmic consciousness plus psychic power developed, or else he would not have the urge to do this work. All psychic and mystical work is a blessing to the human family, but this high calling—this *ministry*—is a special dispensation to the chosen few.

Everyone living has some problem to solve. There are many perplexities that confront us. You cannot always unravel them yourself. You may be gifted in a particular way but you do not always know what to do next for your best interests.

Some spiritual teachers claim that within you lies the answer to all your problems. At the first glance you may think so, but study this more deeply and you will find that the person who is impartial to your needs, who is not too close to your problem, can help you adjust yourself.

You may not know or value yourself in your particular activity or whatever occupation you pursue. Consequently you may not fit in where you actually belong in the scheme of things. This *mis-adjustment* can keep you guessing what to do next.

Another person with clear-seeing ability may place you just where you will fit in perfectly, beautifully, and beneficially.

When you are properly placed, you can express yourself quite freely. You let tension go, you become naturally poised, you become receptive to higher, clearer and finer vibrations. People feel any change taking place in others. They sense it somehow. Whether or not they can express what they feel about you, does not matter visibly. You *yourself* will become aware that you are being healed, directed and guided. The more you rely on this guidance, the more you look for it, expect and cherish it.

Know then that healing can take place in all the departments of your being. Each problem can be healed with patience and persistence. Persistence is the golden key to all greater development.

. . . Rose Breitfeld in "Your Psychic Self."

PERSONALITY and POST-WAR PEACE

Annie S. Greenwood

PART 7

PERSONAL CONQUEST MADE EASY

A Slogan for Each Week of the Month

1. I triumph over my fears.
2. I face conditions and conquer them.
3. I make my defeat a step toward progress.
4. No one can harm me but myself.

(Clip this card and carry it with you.)

WE may talk bravely about the post-war world, with its hoped-for peace and mutual understanding; but, if we are not so developed personally that we take our rightful place in it, we are hindrances instead of helpers. The individual with skill, poise, courage and serenity will be an asset of prime importance. Millions of us have at least one highly specialized skill; but we may be sadly lacking in the other qualifications.

Fear is usually the demon at the threshold which impairs our efficiency, lowers our vitality and destroys our

happiness. For this week, let us consider some of the commonplace fears which dog our footsteps, doing untold damage. We can learn a technique to banish them.

There are five general classes: 1. Fear of physical pain; 2. Fear of doing what is embarrassing; 3. Fear of what others may think; 4. Fear of failure; and 5. Fear of the unknown.

We need to remember: First, made in the image and likeness of God, we are potential with His qualities and powers. Second, by assuming a virtue, and acting accordingly, we can attain

it. In addition, let us take specific, concrete steps to overcome our fears, and cultivate the needed courage:

1. *Fear of Pain.* (Of going to the dentist, for instance.) We should relax. Tenseness increases both the fear and the pain. Then let us get it over promptly, thankful that we can have it cared for. We can fix our attention on the ultimate good result, compel our thoughts to stay there, loosen up the bodily tensions and laugh at our childish fears. They will slink away.

2. *Fear of Embarrassment.* (Of apologizing, for instance.) With quiet self-respect, we can explain and apologize

to the person involved. Really, it is not nearly so difficult as feared and it brings a feeling of rich satisfaction.

3. *Fear of Adverse Opinion.* If we are doing something worthy which represents our finest self-expression, what does it matter what others think? We should recall our late President's words, "We have nothing to fear but fear." There is much more reason for concern if we are *not doing* what brings forth our highest innate ability, whether or not others approve. True to our best selves, let us adequately express that "best."

SECOND WEEK

FURTHER CONQUEST OF FEAR

Walking right up to the dreaded thing or condition and facing it bravely will overcome almost any fear. In every possible concrete way, this should be done.

4. *Fear of Failure.* This comes from inadequate preparation or from lack of faith in ourselves. Both of these can be remedied by continuing our preparation for the success we seek, and by persisting regardless of that which looks like failure. To him who will not recognize failure, it does not exist. It may be necessary to find a different process in order to reach our goal. Let us be practical, applying all the knowledge we can get, never wavering in our firm determination. We, ourselves, decide our failure or our success. The responsibility is ours.

5. *Fear of the Unknown.* It is largely

because *it is unknown* that we fear it. We are at liberty to go on thinking about it, fearing and worrying—and bring it to pass; or to use rational caution, observing the laws of common sense, and daily declare our safety, secure in a deep conviction of the infinite care above, underneath and around us. The choice is ours. We have the power, through our mind processes, to think and speak into the cause realm and plant the good we wish to see brought out into the world of conditions and effects. We lack good common sense and prudence if we do not take advantage of that power and use it to safeguard ourselves from adverse circumstances. It is only when we lose our firm conviction of safety that we lose this invisible protection.

Why waste time, energy and our

inner resources by contemplating something fearful, and, consequently, suffer it in advance?—"The valiant only suffer death but once."—Almost always the thing feared, if it really does come, is not nearly so bad as imagined. It is foolish in the extreme to undergo the tragic suffering of fear of something

that will probably never come to pass.

We should resolutely turn the mind to something requiring vigorous physical activity, particularly that which will cheer and help someone else. That is one of the best remedies. Such personality training helps fit us for our post-war citizenship.

THIRD WEEK

TRANSMUTING FAILURE INTO SUCCESS

In whatever degree we have rooted out fear and instated a consciousness of conquest, to that same extent have we developed a personality which makes us more comfortable and more likable to others. "Personality is what a man *is*," and it is this "isness" which we must constantly try to bring forth. We can cultivate desirable qualities so fully as to command success and happiness. Such happiness is a natural by-product of adequate self-expression; and self-expression is but the bringing out into visibility and action those qualities and powers we already possess.

A "failure" is not necessarily a failure! It is usually only a detour, which, though temporarily postponing our arrival, brings us valuable experiences or further training or new viewpoints or greater wisdom. These are of incomparable value in that they get us ready for the happier and more successful fulfillment of the desired goal when we finally reach it. That which turns us aside and appears to frustrate our plans is very likely ultimately to prove a blessing; provided, of course, that our *attitude* toward it has been right, so

that we learn from the experience and profit by it.

That's what a failure is if we have the adaptability, faith and courage to make new plans and *go on*. We should be, as Emerson puts it, "Noble clay, plastic under the Almighty effort."

A whole series of apparent failures may become foundation stones for the super-structure of our ultimate success. Of course, a stone is of no value if we do not use it, so again the responsibility lies with us. It is foolish to grieve over the detour. Instead, let us analyze the situation carefully and cheerfully, actually give thanks for the frustration and adapt ourselves to the new conditions and go on.

For this week, no matter how small the occasion, let us transmute some delay or disappointment into a foundation stone, doing it so graciously and happily that our personality becomes even more lovely. We belong in the post-war world and have definite responsibilities. What we *are* determines our influence in the oncoming age of peace. We dare not neglect our development.

CONQUERING AN INJUSTICE

We do not yet live in Utopia. Often we find ourselves surrounded by events and conditions which are definitely unjust. Even the most loving thoughts cannot blind our eyes to what is so flagrant an injustice as that which sometimes comes. We must learn to face such events.

Let us look at it this way: Two evils are worse than one. This injustice has descended upon us, probably without warning, and is apparently a definite injury from, let us say, the financial standpoint. That is bad. Shall we add to that an injury to our emotional nature as well? It is much easier to recover a money loss than to overcome the deep-seated emotional injury brought about by an accepted registration of a sense of hurt, of injustice, of being deeply wronged. They are what must be avoided. The material injury comes from what the other person has done; the emotional injury is of our own doing. It is foolish to inflict it upon ourselves and thus more than double the original harm done.

"Yes, but I can't help feeling wronged and hurt when something so uncalled-for has come upon me!" we are likely to exclaim. The truth, however, is that we really can help it.

How? This way: *Immediately*, be-

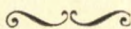
fore the hurt has settled itself deep in the feeling nature, let us say, deep within ourselves, "I will not let this take possession of me. I am master of my emotional life. I refuse to let this injure me in such ways."

If we can control our thinking and feeling processes *at once*, we can *keep* the emotional disaster entirely out of our life. Sometimes we can, right then, say something so kind and conciliatory to the other person involved as to bring about an immediate readjustment. Under other circumstances, however, there may be no opportunity to say or do any outward thing. But we are masters of our own mind and can conquer self. That is the real triumph. The situation is probably only another detour which shall bring great values later on. Experience and observation prove that it often is just that. Anyway, let us not grieve over it. It challenges the best within us; and, as we measure up to it, the well-developed personality will again be the conqueror.

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Part 8, another interesting and helpful article of this series, entitled "In the Driver's Seat," will be published in next month's "Mind Digest."

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FOR within you is the light of the world—the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere.

. . . . *Light On the Path.*

The Healing Effect OF POETRY

Winthrop Steele

Now, when the whole world needs healing, we frequently hear the word "rehabilitation," especially in connection with members of our armed forces. Most of us suffer in one way or another from fear or anxiety, from pain, nerves, or restlessness, from loneliness, sleeplessness or fatigue, and any plan that will help us to help ourselves is worth serious consideration.

There are many special techniques to aid exhausted nerves and depressed minds. Aside from psychiatry, there are occupational therapy, art work, music, dramatics, the increasing use of color, and, of course, the healing qualities of Nature. But, so far, very little has been said about the therapeutic value of poetry.

Certain types of poetry provide what no other form of therapy can contribute. One *can* go right on thinking and re-living one's troubles and not really improve during the most soul-stirring music, or while apparently concentrating on carpentry, weaving, etc., or while out in the loveliest country. And here is where poetry is frequently extraordinarily helpful. I am thinking especially of poetry which has a certain rhythm or flow, which is, in-

deed, a kind of music. Such rhythm can "get inside a person" and be truly mood-changing. If in addition to this rhythm, the words suggest some setting in Nature—a season, or time of day—they can also suggest the mood of such places or times: serenity, joyfulness, refreshment, *re-creation*, the very qualities which may have seemed to be far away.

You see it *re-creates* a desired state of mind which, in turn, reacts on one's nerves and body. Unconsciously at first, one feels, dramatizes that mood of Nature which has seemed so hopelessly missing from his life. Re-reading, memorizing, repeating at an hour of need—all aid him to identify himself with this mood, the very opposite of what he has been either struggling against or has apathetically accepted. Thus, in the appreciation and enjoyment of such verses one is, so to speak, "indoctrinated" with their positive and living thoughts. That process is neither a panacea nor a crutch nor an opiate, but it *is* a thoroughly interesting and constructive way to restore a state of well-being by means of completely and constructively occupying one's mind.

Let me close with a few examples

from a long and varied "menu" which I have seen used effectively by the chaplain of a large hospital, a clergyman who corresponds with many service men, a man in a high-pressure war job: a friend in the midst of an apparently endless search for employment, a number of children, and many others who are sick, shut-in, confused, discouraged, "weary or heavy laden."

Especially those who seemed to have reached their limit of stress and strain find sustenance in

He that Believeth

*After a heavy fall of snow,
Some trees seem beaten . . . bending low,
Their branches cannot stand the strain
And break; resisting is in vain.
Though forced, as if upon their knees,
To bear the load, a few brave trees
Accept it all and . . . wait in peace
Knowing the Sun will bring release!*

Others who felt a deep need for peace have regained it by putting themselves in the atmosphere of

Charged with Serenity

*I sat in the Wind 'neath a spreading
beech tree,—
Serenity flowed all around;
It filled me with Power and Peace, so deep,
That I seemed to have roots in the ground.
As if I were under a Great Waterfall
Of Life-giving Light as it poured
Its Presence through "me" until "I" was free
From "me,"—reminded . . . restored!*

And many persons, in the midst of turmoil, war, or what appeared to be an impassé, have gained encouragement and invincibility from reading and making real

The Unquenchable Light

*The Sun still shines behind it all,—It will
come forth! In spite of storm,
Tornado, earthquake,—come what may,—
It still maintains Its golden norm!
It radiates untouched, serene,—although
obscured,—Its Life and Light!
O man! The Real in "you" thus shines,
through bitterest trial and darkest night!*

These few selections will, I hope, give some idea of the quality which I have touched on. No doubt they could be set to music or combined with pictures, but it is best to find one's way without such aids for they might well keep one from doing his own re-creative work. Very often it seems that one has to grow, to re-cover alone, although others can point the way. It has been said, "Nothing matters but one's own attitude," and unquestionably poetry with this flavor has the therapeutic value—even if one is not particularly imaginative—of raising one's spirits, freeing him from self-pity, or lethargy, re-minding him of That Which Is Good and True and Beautiful, of his Real Self. Even though actual conditions may not have improved, his first step toward re-orientation, wholeness and well-being is to refuse to "let his heart be troubled." He begins to look upon his vicissitudes as

Soul's Rodeo

*"I" may be "traveling" any day . . .
Who knows? (Swing low, sweet chariot!)
Ranging the stars instead of the plains,
Swinging a Cosmic lariat!
So! While I'm here, I want to learn
To ride . . . and always stay astraddle
On all that balks or bucks or rears,—
Calmly and joyfully sitting my saddle!*



The Case of the Blighted Rose

Millicent X. Horton

THE following true dream experience, I believe, indicates the operation of some supernormal faculty. . . . Wouldn't you agree?

Gail dropped into my office for some information, and as she talked she toyed with a tightly-closed rosebud. I knew nothing about her except that she was a widow with a young son. When she left I had luncheon, and as I was recuperating from an illness, took a half-hour *siesta*. Dropping to sleep, I dreamed I saw an American Beauty rosebud, and as I was enjoying its rich color, there was a sudden, blinding flash of light which enveloped the flower, and now before me was a blackened mass—a shrivelled, mummified thing!

I awoke with a cry, but with eyes wide open I *still* could see that blighted rose. It seemed desperately trying to convey some message. I was overpowered by an urgent need for haste. My groping mind then linked the destruction of the rose with Gail's son. Somehow, I knew he was the "bud"—young and just opening to life, which was in danger of being snuffed out.

Returning to my office, I sat trying to think how I could contact the girl, when her voice startled me, "Did you call me?"

Not realizing it was strange for her to *know* I wanted her, I blurted out, "Is Wheeler ill?"

"His ear hurt him and our family doctor put some drops in it."

"No, no!" I heard myself protesting vehemently. "Take him to a specialist. Go! Go quickly. It is imperative!"

She left without a word and I sank back exhausted, as if released from terrific strain. The girl must have thought me crazy, but I could not have stopped the words which tumbled from my lips.

Two weeks later Gail returned, dressed in black, her face worn and haggard, showing deeply-etched lines of suffering. I forced myself to ask, "How is Wheeler?"

Instead of answering immediately, she studied my face. "Why did you tell me to take him to a specialist?"

"I could not help myself," I said, lamely. "Please tell me what happened."

"When I left your office at noon that day, I went home and prepared Wheeler's lunch; then started downtown. Half way down the subway stairs, I thought you called me, and turning around, was puzzled to find no one. A few more steps and I heard your voice again. Your tone was so urgent that I came back. When I saw you at the desk you looked so odd—illuminated somehow—and then the way you spoke frightened me. I left because I could not talk. I ran home and rushed Wheeler to the hospital. It was an emergency double-mastoid operation. The surgeon told me today that an hour more would have been too late."

THE BLIND SHALL "SEE"

Otis Adelbert Kline

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DURING THE LAST WORLD WAR, and for a period of some five years thereafter, M. Jules Romaines (Louis Farigoule) conducted in France a series of unique experiments in which he demonstrated to his own satisfaction, and to that of many eminent observers, among them M. Anatole France, that there is such a thing as eyeless sight.

During the same period, I also was conducting a series of experiments in which I achieved strikingly similar results, but with a different system of control, after the desired state of the percipient (the subject of the experiment) had been induced, and with a different working hypothesis.

M. Romaines' theory was that the remarkable powers exhibited by his subjects and which he later induced in himself, as well, were due to a group of microscopic organs found in the epidermis of all human beings, which he called *ocelli*. The existence of these organs is, in fact, readily conceded by histologists, who conceive

them to be sensory or tactile organs. However, the remarkable powers ascribed to them by M. Romaines are not so readily admitted. He believed that they were microscopic eyes, and that a person, once his normal vision was completely blanked out by blind-folding or blinding, could see with any part of the periphery of his body after the proper mental state had been induced, and the attention fixed on the object to be perceived; that some parts of the body had this power to a greater degree than others; and that some parts, for example the nasal mucosa, were better adapted to the perception of colors than other areas, while, in right-handed people, the right hand was best adapted to the perception of forms.

In *all* of my experiments, I excluded the possibility of ocellic vision, not intentionally, as I had not even heard of M. Romaines' theory at the time, but because I desired to make doubly sure that retinal vision was excluded. Although I was, and still am, ready and willing to admit the veridity of M. Romaines' ocellic theory, provided it can be conclusively demonstrated, I see no reason for adopting it in view of the fact that I repeatedly produced similar phenomena with all forms of physical perception by the subject excluded.

Also, at that time, neither M. Romaines nor I took any cognizance whatever of the clairvoyance theory. I was then fully as skeptical of the possibility of clairvoyance, as was M. Romaines of the possibility of telepathy. Neither of us could exclude it from experiments

which involved the description of forms and colors of physical objects, as it can only be ruled out in experiments where thoughts and ideas rather than pictures of existing objects, are transferred from mind to mind without the employment of physical means.

I propose to set forth the net results of these experiments, regardless of conflicting theories, both of which conclusively demonstrated that eyeless sight was possible when certain conditions are observed.

M. Romains first taped the eyes of his subjects, then covered them with absorbent cotton bound in place with bandages which were opaque to all visible light. He took these elaborate precautions because his subjects frequently *faced* the object to be described. I bandaged the eyes of my subjects, but, without using tape or cotton. Since they not only were kept seated with their *backs* to the objects to be described, these objects, being turned away from them, would not have been visible to them if they had, as M. Romains believed, literally had eyes in the backs of their heads and bodies.

In both series, the subjects were then induced to enter a semi-subjective state approaching that reached by trance mediums, clairvoyants, Hindu adepts, Christian and other religious ecstasies, and hypnotized persons, and differing from it in degree rather than in kind. Bandaging the eyes helped to initiate this state, which Romains calls the "Beta" regime of consciousness as distinguished from the ordinary or "Alpha" regime of complete wakeful-

ness. It was further induced by spoken suggestions, by striking the forehead, and by telling them to relax and to try to go half-asleep.

When the desired state was reached, Romains told his subjects what was expected of them. He told them they could see with the skin, and bared various parts of their bodies so that they might do so, obtaining, after numerous experiments and a "training period" which usually consisted of from half a dozen to a dozen sittings, positive results which seemed to him to prove conclusively the veridity of his theory

Because of his complete contempt for the telepathic theory, the possibility of telepathy was not excluded from the vast majority of his experiments. Thus, while the subject was "looking" at the object with his ocelli, the operator was also looking at it with his eyes.

When positive results began to appear, M. Romains noticed a number of peculiarities, which also manifested themselves in the series of experiments I conducted.

One of these was that the subjects only discovered objects one by one, or even bit by bit, during the early period of training. For example, a figure 8 might be taken for a 3, the subject seeing only one side of the 8. Or a B might be taken for an R, part of the B apparently remaining invisible. Also, in a number of several digits, one digit at a time was named, usually the central digit first. The subject might then, in attempting to name the number, reverse or change the order of the digits;

for example, 249 might be called 492 or 924. With most subjects this tendency was corrected after further sittings.

I observed these tendencies repeatedly in my own investigations, where the possibility of ocellic vision was excluded. I shall give one example which took place in Chicago: at the time, my brother Allen was living in Boston, and came to visit us. My wife, who had previously acted as percipient on many occasions, demonstrated for Allen in a manner that convinced him. Then he wanted to try.

Blindfolded, he sat in a chair with his back to us. We sat about four feet behind him, and I drew the ace of Spades from a deck of cards, then asked him to describe what he saw, while my wife and I stared at the card and endeavored to "broadcast" the picture to him. As he was not only blindfolded, but the face of the card was turned away from him and we were behind him, he could not have "seen" it through the medium of light with any part of his body.

"I see a little pine tree," he said.

"Describe it," I told him.

He described, and with his finger traced in the air a pine tree shaped like the ace of Spades. (We were looking at the ace with the point up.)

He then described some more cards, but imperfectly. Sometimes he would only describe one side of a figure, as if half had been cut away. And he described the clothing worn by the figure on the jack of Hearts, but couldn't see the face or name the card.

I decided to try something different,

and wrote a large black figure 8 on a piece of white paper with a soft pencil.

Allen said that he saw a crescent moon. Then he said he saw two crescent moons, one above the other, with the cusps joined. Obviously, he was seeing *one side* of my figure 8. As he didn't take it for a 3, he evidently saw the left side, whereas, some of M. Romains' subjects saw only the right side and so took it for a 3.

I made a 4. After some hesitation, he named it. Then I wrote 12.

Here he amazed me. He began to do some tricks in arithmetic—not consciously, of course. He named a two and a six in conjunction. Twice six are twelve. He named a three and a four. Three fours are twelve. He named three numbers which, added together, make twelve. He named two numbers, and I found that by subtracting the lesser from the greater, the remainder was twelve. But he never did name the twelve.

As it is well known to experimenters that telepathic messages are often interpreted symbolically, I believe we had, here, clear evidence of telepathy while not only duplicating, but exceeding in diversity at this single sitting, the phenomena produced by the experiments of M. Romains, with all possibility of ocellic perception excluded.

Another peculiar phenomenon which M. Romains noted with many of his subjects, particularly in the early stages of their training, was a *plurality of images*. Instead of seeing one object, as in normal vision, the subject might, at first, see dozens of pictures of the object, which would finally re-

solve themselves into one object of normal size, and approximately in its proper place. I say "approximately" because of another peculiarity observed in the early training period which I shall mention later.

My experiments in which the possibility of ocellic vision was excluded developed identical phenomena.

In the first positive manifestations obtained with my wife, she sat relaxed in a chair in my study, her back to me and a bandage over her eyes. I asked her to try to go half-asleep and yet remain conscious, then tell me anything she might seem to see or hear. I said "see or hear" because some percipients believe they *see* telepathic messages while others seem to *hear* them.

Seated about four feet behind her, I drew the ace of Spades from a pack of cards, and stared at it fixedly.

She began to see a great number of things, and described them, but nothing which appeared to bear any relation to the picture I was trying to project to her. Feeling that *rapport* had not been fully established, and that her visions were due to auto-suggestion, I laid the cards down and stroked my wife's forehead with my hands. Then I returned to my seat, picked up the ace of Spades, and began staring at it once more.

Suddenly she said: "I see a number of black arrows coming down a hill. They are fusing together, making one big arrow. No, it's not an arrow. It's the ace of Spades."

Here was one of the many instances in which the multiplicity of images

noted by M. Romaines, occurred in my own experiments. Yet he believed that this phenomenon supported his ocellic theory because of the large number of ocelli in the skin areas exposed.

M. Romaines found that it was necessary for his subjects to learn first to perceive, and then to *interpret* the extra-retinal images. This, also, found a parallel in my experiments. It has, as a matter of fact, a parallel in retinal perception. Actually, looking with two eyes, we see *two* images. But we have learned to fuse them together and interpret them as one. In normal vision we must be trained to interpretation as well as observation. An X-ray photograph of an impacted tooth tells nothing to the inexperienced layman; much to the trained interpreter.

There is another peculiarity about the phenomena observed in the experiments of M. Romaines which did not occur in my own; which could not, in fact, because I made no tests for it. This is the phenomenon of angular deviation. In normal vision the right hand points naturally toward the object seen. When M. Romaines asked his subjects to point out the objects they saw, they pointed a little to the right or to the left of the object, usually thirty to forty-five degrees to the right. In describing these experiments, M. Romaines neglected to say whether he was standing to the right or to the left of the subject when each deviation took place. In consequence, one can't say for sure that when he stood to the left, the deviation was to the right, and when he stood to the right, the deviation was to the left; however, if

this were the case, it seems to bear out the theory that the percipient was seeing through the eyes of the agent or operator, telepathically. The percipient was sitting directly in front of the object. The operator standing, say, to the left, would observe the object at any angle which could easily deviate from thirty to forty-five degrees to the right, depending on his distance from the percipient. If he stood to the right of the percipient, there would be a similar deviation to the left, both of his normal vision and of the telepathic image seen by the percipient. This seems to indicate that the percipient was seeing telepathically through the eyes of the operator, rather than with his own skin.

This deviation incidentally, was corrected by training, which would be perfectly understandable under the telepathic hypothesis, just as a man who spears fish under water learns, by practice, to cast or thrust his spear where the fish really is, and not where it appears to be. The ocellic hypothesis does not account for this deviation. This telepathic hypothesis does.

However, it is not the purpose of this article to prove the telepathic or the ESP hypothesis as opposed to the ocellic hypothesis, but rather to make clear that *all* experiments which have revealed the power of extra-retinal vision, or eyeless sight, do point the way toward a method whereby the totally blind can be made to see.

After he had experimented for years with blindfolded persons, M. Romaines did experiment for a short time with

blind subjects. He had difficulty in obtaining the subjects and in retaining them for any length of time. In spite of encouraging positive results they were difficult to hold to training routine. Some of them did not have the patience to go on with the training. Some, it seems, felt that they were doing M. Romaines a favor and should be paid for it, when actually he was trying to help them. Others were influenced to give it up by skeptical relatives or friends. Those who obtained a certain amount of paroptic vision quickly, were instantly convinced that their blindness had been conquered, and refused to submit to the long period of training which M. Romaines told them would be necessary. Those who did not obtain positive results readily said they were too fatigued to go with the sittings.

In October, 1920, M. Romaines was "ambushed," as he puts it, at the Sorbonne. On a certain Thursday evening at seven o'clock, he was directed to appear with a test demonstration at the Sorbonne on the next day at two o'clock. His apparatus and his trained subjects were hundreds of miles away. However, he did succeed in finding a person who had had only two sittings, and these some two years before, who agreed to take part in the test. In spite of this handicap, he had some positive manifestations. No notes were taken, however, and the scientists appeared skeptical, in spite of what they had seen. One of them presented a parody of the experiments, which M. Romaines describes as grotesque, and which cast

ridicule on the results of his many years of research.

It is human nature, it seems, to receive every new or little-known fact with skepticism, with ridicule, or even with open hostility, as the late Charles Forte has so ably brought out in his *The Book of the Damned* and his three subsequent volumes.

Like M. Romaines, I also saw the possibilities of conquering darkness for the blind in the results I had obtained. I was not acquainted with any blind person, and so told several physicians of my acquaintance of my experiments, urging each to try to obtain for me as a subject, one of his blind patients. They listened politely, agreed to try, and I heard nothing more of the matter.

Extra-retinal vision or extra-sensory perception has limitless possibilities. When exercised to its full extent, it is more inclusive than ordinary eyesight, but it is not, as M. Romaines thought, dependent on light as a medium of transmission. He found that many of his blindfolded subjects could make out forms and especially colors in a darkened room better than he could with normal eyesight, and that they could "see" through thin materials such as lightly woven cloth close to the skin, or cardboard or paper, used as a screen between the percipient and the object. That is more than most people with good eyesight can do.

It has been demonstrated over and over in these experiments, and in hundreds of others made by reliable, trained investigators, that we have within us, tremendous, unplumbed

powers of paroptic perception which, with training and practice, can be made to function when the power of ordinary retinal vision is absent.

How can this be accomplished? What are the possibilities of the future?

First, we must have the cooperation of doctors and teachers who are working with the blind. They must be convinced of the reality of paroptic vision. Suitable demonstrations carried out under conditions of rigid scientific control will help toward this end. Such experiments are now being made in some of our leading universities. Positive results under such conditions should in time convince the most skeptical doctor or teacher.

It would then be their task to interest and to train the blind. Some of these will undoubtedly be skeptical. But others will not. Many blind people are customarily in that condition of semi-subjective mental alertness which keeps the powers of the subjective mind at the threshold of objective consciousness. It should, therefore, be easier to train the blind than blindfolded persons who tend to be more thoroughly objective when awake, and therefore more difficult to put in the proper mental state.

Faith, if not absolutely essential, is certainly helpful in putting the subject in the right frame of mind for training. If but one blind subject succeeds at first in demonstrating extra-retinal visions, others are sure to be convinced of its veridity, and to seek the same boon for themselves. As the

movement grows, skepticism will vanish, and new and greater demonstrations of this remarkable power may be expected.

Thus, a physically blind percipient *en rapport* with a seeing agent, instead of being led by a canine "seeing eye," could find his way about without physical assistance, could enjoy visually as well as through the medium of sound, a motion picture show, a stage play or a café entertainment, by seeing through the eyes of his companion.

As the powers of the subject were developed, the human "seeing eye" could gradually be done away with and released for other duties, the subject then being able to establish *rapport* with strangers around him, or to see clairvoyantly.

During the telepathic interval of training, the subject, in telepathic *rap-*

port with a person reading a book, could read the book with him. It would not be necessary for him to have someone read to him aloud, or to use raised letters. Later, when he had fully developed the clairvoyant phase of extra-retinal perception, he could read the book himself as well as a person with normal vision could read it.

The many possibilities, indeed, are so vast and so varied that there is not space even to list them in an article as brief as this.

But first of all, we must overcome the unfounded suspicions of those who are afraid of being duped; the narrow, dogmatic skepticism of those fearful of testing anything that is new or incomprehensible to them, in order to begin a new and happier era for the totally blind, which will give them complete power over darkness.

PSYCHO-THERAPY

ONE of the first times I utilized my knowledge of PSYCHO-THERAPY was in behalf of a four-year-old child who was suffering horribly from croup.

I had just returned from the movies when his mother came to the door and asked me if I'd try to do something for Rolly since he was very fond of me. They had him wrapped in blankets, sitting upright in a straight chair with a large bucket beside him, in the living room. It was midnight. He was gasping spasmodically, scarcely able to breathe. His grandfather had gotten some medicine from the doctor, but Rolly refused to take it. I seemed to know that if I could distract his attention from himself long enough, his croup would pass away.

I asked them to leave me alone with him, and kneeling before him, I grasped his hands firmly in mine and started to tell him the story of the THREE LITTLE PIGS. He immediately became interested, and in a little while was breathing more easily. His grandfather tiptoed into the room and gave me the cup of medicine, which I gave him a few sips at a time, without asking him to take it. The medicine was all swallowed by the time I reached the end of the story and the child was completely cured of the disease.

. . . . Mary Eames.

Breaking The Bonds

Leon Rains

One of the most intriguing occupations of the human mind since time immemorial and especially since the so-called miracle days of Jesus, has been the speculation on the possibility of restoring life to the dead—the raising of the dead.—While this article is, of course, fiction, we believe that Mr. Rains' thought provoking essay will strike a chord of interest in many of our readers.—Editor.

"Hear my prayer, O Lord, and let my cry come unto Thee."—Psalm 102:1.

THE stars were slowly setting. The last sweet perfume of a warm summer's night was wafted away by the chill of morning. Dawn was breaking: a cold, grey dawn.

The man at the window passed his hand slowly over his aching eyes. He rose, stiff in every muscle, utterly weary from his night's vigil, and walked slowly toward a door at the left, which stood ajar, and gazed for many minutes into the darkness beyond. Then he said in a voice vibrant with feeling: "I am leaving you now, dearest. You will not be lonely; King shall stay with you."

At the sound of his name, an Irish setter, who had been sleeping near the empty fireplace, got up and slunk halfway across the room.

"King! Come here!" The master's voice had a sharp ring in it, as if he expected disobedience, while the dog showed every sign of reluctance to obey. He whined. Then his hair bristled, and only after the command had been sharply repeated did the dog cautiously advance, and, at the master's "Down," tremblingly assumed a position of watchfulness on the threshold of the half-open door.

The man turned and walked heavily from the room, across the hall and into the dining room where a Negro boy was waiting.

"Breakfast at eight sharp," the master

said. "And don't make a noise. Madame is still sleeping."

He then left the house, saddled his horse and that of his wife, and rode out into the stillness of the morning, his wife's horse next to his own.

On a knoll, several miles from the house, the man drew rein. The chill of the morning had passed and the first warm sun rays cast a golden glow over the sands of the rolling country. The man descended from his horse and stood looking into the sun with outstretched arms as if he were trying to draw its warmth and glow toward him. He murmured strange words to himself; then fell upon his knees and bowed his head in fervent prayer.

His prayer at an end, he remounted his horse and turned homeward. The look of pain and tiredness had passed from his face; his bearing showed reassurance and peace; and he spurred the horses to a brisk canter. With his head erect, he drank in the beauty of a new-born day.

Returning home, alone he partook of a light breakfast, although the table was set for two. Then, after giving his boy orders for the day, he re-entered the room in which he had spent the night, let out the dog, shut the door and locked himself in.

Hours passed in silence; a silence broken only by the shuffling tread of the boy's feet as he went about his work. The sun slowly ascended the heavens in ever-increasing

glory, beating mercilessly down on the lonely house and the sands of the plain. Inside, the house was shrouded in semi-darkness: the darkness of curtained, shuttered windows. No ray of light was permitted to enter; no sun to illumine the rooms. Toward noon, even the noise made by the boy shuffling about ceased as he flung himself down to sleep, and the stillness that pervaded the house was that of death.

At nightfall, the boy stood expectantly in the hall waiting for the master to come forth and give his orders, but no sound came from the room. The boy moved closer to the door. He could hear no movement; nothing, utter silence. He put his eye to the keyhole. He could see nothing. He dared not knock; his master had forbidden it. What should he do? He waited, waited. After a time he tiptoed away and made the round of the house, drawing back the curtains and throwing open the windows and shutters. Then he returned to the hall, squatted down before the door to the room to wait. The dog scratched and whined outside. The boy arose and let it in, and dog and boy curled up, and, gradually, as the hours dragged by and utter darkness pervaded everything, side by side they fell asleep.

The night passed, the stars had risen and set, and another dawn came with its accustomed chill. The boy shivered and awoke. He looked around, dazed; and then, remembering, he arose and listened again at the door. Silence: the same oppressive silence. He did not know what to do! Fear was beginning to grip him: a nameless, overpowering fear. He let his thoughts wander backwards over the past three weeks. There was so much that he could not understand! His mistress had been taken ill and he had not seen her since. He had prepared no food for her, nor had he heard her voice. His master had come out of the room every morning; had given him orders and ridden away until breakfast time; then returned to the room to remain there all day long. At nightfall he came out again, let in the dog,

had a few words to say to the boy; but partook of no food, and again returned into the room until morning.

The boy stood bewildered. Why had the master not come out of the room the night before? Why did he not come out now? What was he to do? Of a sudden he felt that he could stand the silence no longer. A panic seized him and he rushed from the house. He ran and ran as if fiends were after him; ran on and on until he fell down from sheer exhaustion and lay panting on the ground, until he had somewhat recovered, and then ran on again.

* * *

I was sitting at breakfast, my wife had just remarked that we had heard nothing from the Stanhopes for ever so long, when we were startled by the sound of running feet. The next moment the door was flung open and a young Negro stumbled and fell across my threshold.

With the help of one of my boys, who came rushing in at the noise, I lifted the exhausted body and laid it on the couch. Hurriedly my boy brought water and a towel, and when he had washed the dust stained face, we recognized Stanhope's boy. I had never seen anyone so completely fagged and frightened, for, when he regained consciousness, he wildly stared about him. To our anxious questions he could but move his lips while not a sound came forth; and even when he had somewhat regained his power of speech, at first he made but incoherent sounds. Thus, a long time elapsed before he gained control of himself, and eventually we learned that Stanhope's wife was sick and had been sick for weeks; that Stanhope ate scarcely anything; that his wife did not eat at all; that the house was still as death; and that the devil had spirited Stanhope away over night.

Although the distance between our two places was considerable, I could not understand how twenty-four hours had elapsed since the boy had left Stanhope's home, and was convinced that he must have been near our house when darkness overcame him, and that he had hidden somewhere

all night. This act seemed to heighten his fears that the "white man's devil," as he put it, was trying to grab him too. Little as we believed all of the boy's story, we were convinced that something serious had happened, and I decided to ride at once to Stanhope to see whether I could be of any help. I little relished the hot ride under the tropical sun; yet I set out at once.

We were Stanhope's nearest neighbors and closest friends. That is, we were on very friendly terms with Mrs. Stanhope, who was an old school chum of my wife's. Stanhope himself never appealed to us. He was too serious, too—well, there was something about him that we did not understand, that I cannot explain; something that almost antagonized me when I was long in his company.

As I rode on in the blinding sun, cursing the circumstance that had led me away from my comfortable home, the feeling that the Stanhopes must be in distress gradually wore off. After all it had only been inspired by that fool boy's fear! I actually laughed when I thought that I had for a minute believed his silly story. These boys are all so superstitious, so prone to exaggerate. Probably both Stanhope and his wife would greet me with surprise and laugh heartily when I told them what had brought me to them. Laugh? Sylvia Stanhope and I would laugh, but Stanhope—he was not given to laughter.

How had Sylvia ever come to marry him anyway? She was so different, always full of laughter and fun: a big school girl, and she would be the same all her life. True, she had recently altered somewhat; had become more quiet, paler, yes; and more frail and delicate too. Perhaps she was ill after all! Poor girl, and no women near her. Why had I not taken my wife along?

It was just beginning to grow dusk when I sighted Stanhope's house. It was quite small and somehow lost in the vastness of the plain. No smoke was rising from the chimney, and, as I drew nearer, a feeling that something was not as it should

be came over me. I recalled the incoherent babbling of the boy, and, despite myself, fear assailed me. "I suppose that the devil is trying to get hold of me, too!" I muttered, as I spurred my horse on to greater speed.

Absolute silence greeted me as I reached the house. I hesitated to open the door, and decided first to put my horse in the stable and care for it. In the stable, I found Stanhope's horses thoroughly neglected. I became disquieted, frightened. Hastily I threw some feed into the mangers and hurried to the house. Taking a shorter path on my return, I had to pass the Stanhopes' bedroom. The windows were open and I saw Sylvia lying motionless on the bed. My fear was intensified as I stood rooted to the spot. "My God!" I cried. "She is dead!"

I now rushed to the house, threw open the door, crossed the hall and without further reflection turned the knob to Stanhope's room. The door was locked. Then I recalled that the boy had told me Stanhope had always locked himself in during the day and had not come out the morning before nor the evening before that. I became frantic with fright, and, throwing caution to the winds, insanely pounded and hammered against the door. The physical action helped somewhat to calm me and I stopped to listen.

Someone was stirring. My heart beat furiously. I heard a step, the door was flung open and Stanhope stood before me.

"Good God!" I cried, recoiling at the sight of him. He looked like a sleepwalker who had been awakened through some shock. His eyes were sunk deep in his head and had an unearthly stare in them. He was haggard, gaunt and pale, while his unshaven face accentuated his pallor.

"Stanhope! Stanhope! What has happened? Sylvia! Is she ill? Is she— Speak to me, man! Wake up; tell me—tell me—she's not dead?" I fairly shrieked the words. I was completely unnerved.

Stanhope remained staring at me and passed his hands over his eyes several times before he quite calmly said: "Sylvia is

asleep. Her spirit has gone on a journey and will return tonight. Come, see how sweetly she smiles." He turned, opened wide the door and walked across the room to Sylvia's bed.

Apparently drawn by some unseen force, I obeyed. An incense lamp was burning at the foot of the bed, while a perfume, unknown to me, pervaded the room. Sylvia seemed more beautiful than ever, her hair tangled like a mass of gold on her pillow, and her hands calmly folded on her breasts. I gazed long and intensely. Was she really asleep, or was this the quiet of death? I turned and looked inquiringly at Stanhope, whose eyes were fixed on his motionless wife. He advanced still closer to the bed and again beckoned me to follow. Slowly and noiselessly I too drew nearer, watching for the slightest sign that might dispel my horrible suspense. Her eyes were closed, her mouth faintly smiling, but I could detect no sign of breathing; and I was convinced that dear, sweet, laughing Sylvia had passed to life eternal. Slowly I turned and walked into the other room and fell into a chair. Stanhope followed, stood in front of me and at my unspoken question shook his head. Then said:

"I know that you and your wife love her. Do not grieve. She is not dead. She was tired and she is now resting. We who know do not die so soon. She has sent her spirit forth to rest and gain strength in infinite space. She will come back to us tonight. I have watched and waited. I have guarded her body well and kept the snooping worm away while I followed her spirit and have seen it gain strength and beauty. Rest assured, Sylvia will greet you tonight."

I must confess that I thought Stanhope had gone mad, and much time elapsed before I dared ask: "How long has she been—asleep?"

"Three weeks. Three weeks of loneliness and agony for me; agony because I feared my strength would weaken. I feared my mind might fall asleep; and if I slept——" A shiver passed through his body. "I dared not take my mind from her. I have been

waking with her three long weeks. But she is hurrying back now and tonight all will be well."

I could find nothing to say. Thoughts failed me. I silently sat and waited with Stanhope.

The moon had risen. We were still sitting as we had been for nearly two hours. Stanhope was staring into space and seemed to have forgotten my existence. From where we sat, we could see into Sylvia's room. Suddenly his whole body became tense, he arose and slowly started toward her. Again that unseen force drew me to him, and together we walked toward the room. On the threshold, I paused while Stanhope continued advancing. I waited, trembling at—I knew not what!

The moon shone full on Sylvia's face. Stanhope gently took both her hands in his and riveted his gaze on her.

"Sylvia!" he called, in a voice of love and sweetness that I had not thought him capable of. "Sylvia, Sylvia; you are mine, my very own! Come, dearest, your sleep has passed now."

At his words, shiver after shiver passed through her body. My eyes were fastened on her face and I could scarcely repress a cry when I saw, or thought I saw—yes, there was no mistake! Her eyelids quivered, her breast heaved, her eyes opened, her lips moved, and, as Stanhope bent down to take her in his arms, she whispered his name:

"Ralph!"

Tears blinded my eyes as I murmured: "My God! Thy ways are wonderful!" And I sank to my knees in prayer.

Suddenly a piercing shriek made my blood curdle! I sprang to my feet. Sylvia sat upright in her bed wringing her hands and staring wide-eyed at Stanhope who had fallen beside her, his head in her lap.

I took Sylvia home with me. Poor Sylvia, she was frantic with grief. She did not understand; she could not understand what had happened. None of us could.

All she knew was that she had slept a dreamless sleep and awakened to find Stanhope dead in her arms.

EXCERPTS FROM THE WORK

of Edgar Cayce

Edgar Cayce was one of America's great psychics. He gave more than 40,000 psychic readings for people in all parts of the world; the sick, the confused, the curious, the studious. He discovered his psychic powers at the age of twenty-one. For his readings he went into a deep state of hypnosis in which the intelligence and knowledge of his subconscious mind became available. He answered any question on any subject. The power explained itself by saying that all subconscious minds are related and able to reach each other once the barrier of the conscious mind is removed. In this respect, Cayce was one of the few psychics who had no "control." He was in no sense a spiritualist. No spirit entities spoke through him. His subconscious obtained and delivered the information.

Edgar Cayce was born March 18, 1877, on a farm in Christian County, Kentucky. Virginia Beach in 1925 and in 1931 the Association for Research and Enlightenment, Inc., was formed, under a state charter, to study his work. From the 30,000 Cayce readings in their possession, the information of general interest and use is extracted and published.

Each month, in this space, MIND DIGEST will present portions of the information, reprinted from these publications. The publications are obtainable by subscription from the Association for Research and Enlightenment, Inc., Dept. M, Virginia Beach, Va.

LIFE AND DEATH:

(3590-L-1) "And what is *life*? God manifested in the material plane. For it is still in Him that we live and move and have our being. Thus *life* as a material manifestation is the expression of that universal force or energy we call God."

(No. 1824-P) "Too late (for this entity) is the application of those things for material benefits in this present experience.

"These, then, would be rather for those who are mindful of the associations and relations:

"Know that *life* is a continuous experience, and as there is a consciousness in sleep that is not physical—in the same manner, when the physical is entirely laid aside.

"He indeed is 'the resurrection and the *life*.' In Him do we put our trust.

"Then there should not be sorrow and sadness in those periods when the physical turmoils and strifes of the body are laid aside, for the moment, for the closer walk with Him.

"For indeed, to be absent from the material body is to be present with the Lord.

"Let those admonitions and those promises, then, fill thy life—and so determine within selves that ye will walk the closer with Him day by day. And then, when the shadows, as here, begin to close about, and there is the meeting at the river, there will be indeed no sorrow when this barque sets out to sea."

(No. 6055-L-1) "There is no *death*. *Death* was overcome by Him who overcame all things. It is our promise that, when we abide in Him and become one with Him, we, too, may overcome *death* in a material sense."

REDUCING:

(No. 3113-P-2) "Take grape juice regularly four times each day, about half an hour before each meal and before retiring. Use three ounces of pure grape juice with one ounce of plain water, *not* carbonated water. This, with the sweats or the baths, will keep down the weight as well as remove poisons."

(No. 7082-P-1) Question: "What is a good way to reduce arms and calves of legs?"

Answer: "For these, as we find, there would be used a regular exercise, with

feet against the wall, on hands (face down to be sure), circle the abdominal area, stretching the limbs. Do this about three times, first to the right and then to the left. Do this morning and night, but don't begin it and then leave it off after a day or two, but be consistent. For there are tendencies for accumulations because of lack of activity, and with these activities we will bring much better conditions."

THOUGHTS FOR TODAY:

(No. 816-L-4) "For these are trying times. Yet it is well to remember that there is no one in authority today who has not been raised to the position by the grace of creative forces. Each leader is being given an opportunity to express the purposes of the creative forces in his relationships and dealings with his fellowman. That is the reason for his ability as a leader. You, then, do what you know to be constructive in *your* field, and do not trouble your mind or your heart about the others. For the very thought that turmoil will arise in the land, opens the way for that turmoil."

(No. 3072-JR-1) "Those who build animosity, who hold grudges, are preparing for themselves a counterblast which they must meet in confusion, in abuse of self, in abuse of others, in abuse of groups. Remember the right of an individual to be an individual. It is not strange that we have many nations made up of many types of people. There must be these many types, else where would the opportunities

arise for those who wish to manifest God in the earth? It is not strange that there are many Christian churches: Methodist, Baptist, Congregational, etc. This is to meet the needs of those who progress toward the same goal, but approach it from different directions. What is God, after all? He is all things to all men, and all men are His. Remember that."

(No. 2376-P-3) "Keep the correct mental attitude—that is, not holding grudges, being kind, being affectionate, long-suffering, manifesting patience—which is required at times with those conditions about the body. But keep *creative* ever in the activities. Be GLAD you have the opportunity to be alive at this time, and to be a part of that preparation for the coming influence of a spiritual nature that **MUST** rule the world."

POST WAR SUGGESTIONS:

(No. 3651-L-1) "Thus the entity's activities should be with the granaries, as it were, of the world. Learn to deal, then, with those in portions of Saskatchewan as well as in the Pampas area of the Argentine, as well as in portions of South Africa. For these rich areas, with some portions of Montana and Nevada, must feed the world."

(No. 3420-L-1) "Should there be changes, then, change to England, France, Africa. For these places are yet to mean much in the rehabilitation of man for the coming events in the re-organizing of man's purposes in the earth."

The complete story of Edgar Cayce is contained in "THERE IS A RIVER" by Thomas Sugrue, published 1944, 453 pages, cloth \$3.00. As a convenience to our readers "There is a River" may be ordered from MIND DIGEST Book Department, YORK, Pa.

BOOK REVIEW

CONSCIOUS IMMORTALITY

By JAMES E. DODDS, 100 pp.....Cloth \$2.00 *

Published by J. F. Rowny Press

Reviewed by MARY EAMES

Dr. Dodds has added a sparkling gem to the literature of psycho-religion and metaphysics in giving to the world **Conscious Immortality, A New Approach to Creative Thinking**. He has found the way for himself, and as an able way shower, leads those who read with an open mind to find the way also.

His book is of interest to both beginner and advanced student on the path of attainment. The beginner may find his language new and confusing, but there is a complete glossary that explains all unusual words and expressions.

Conscious Immortality is most stimulating, mentally. It casts a brilliant ray of light upon the murky, dark waters of intellectual stagnation and spiritual blindness, and arouses in the reader a desire to put forth greater effort toward constructive progress and self-improvement. It is also an invitation to learning: an incentive to awaken one's lethargic mental processes, and to prepare oneself to meet the change when one knows and understands the new world that opens before the **spiritually awakened and enlightened** one.

Psychologically, this little gem of wisdom pleads to be given an opportunity, because it knows how much it has to offer. Within its one hundred pages are the following subjects: An "Introduction to Thinking"; "Concepts of Man About Himself and God"; "The Nature of Man's Becoming . . . or Creation"; "The Ego, The Real Thinker, Consciousness"; "The Thinker Changes Things . . . The Art of Thinking"; "How Man May Know the Love of God"; and "A New Approach to Prayer." Every chapter has a tendency to explode within the mind as an atomic bomb, destroying antiquated conceptions and leaving only the real and the true, after the dust and smoke have cleared away.

He explains that: "Real thinking is a creative function. . . . Unconcerned with what always has been, the thinker seeks to express a new aspect of truth, infinitely valuable offspring of intuition and reason, a little above the temporary 'wheel of things.'" This I am pleased to call **real thinking**.

"It is the understanding Self that is the shaper of destinies, and to which we must harken . . . the silent voice of the Knower within, occasionally heard as conscience or as inspiration above the din and confusion of world-mind. It is this Real Thinker who is the builder and whose wisdom is divine. He alone is at home in the great universe. He alone can cognize the truth back of this drama of changing forms. He alone can introduce order and truth and beauty where now are confusion and chance. . . . So it is not natural to the vision of untutored mortal-mind to grasp the Universal order other than by some process of illumination . . . some earned unity with True Self.

"The Egos are the units of creative intelligence which comprise the power of the Holy Ghost, the Christ or Master consciousness, which the historical Person, Jesus, personified. Such are the Sons of The Body of God. . . . The destiny of man on earth is in the hands of those who will think. Life and religion cannot be separated, for a man's religion is his process of interpreting life. Those truly live who have a true religion. . . .

* May be ordered from our Book Department, MIND DIGEST, YORK, PA.

"There are a great number of human souls who find abstract thought, particularly religious thought, too bewildering to cope with, but who would prefer a God of order and goodness: one Who, having created them in one way or another, might be willing to help along a little with His Wisdom and Love. They expect to be helped from **without**. They are constantly looking to political powers, social procedures, educators, or religious leaders to find for them the good life. They yearn for security and stability. . . . Perhaps if these were aware of the **power of thought**, they would be willing to give it a little more attention; but in the meantime, they pursue many formulae for easy living, hoping to hit on the one that will 'work' for them. . . .

"There can be no lasting unity among men, no successful society, until there is a unity of allegiance to some basic principle or ideal of life. **Mankind is confused**. . . . Religious philosophy must take up its role as the great unifier of all systems of thought and teach an approach to living from a standpoint of unity and harmony. The sole justification for thought is to create a better understanding of life with wisdom to proceed intelligently with the universe.

"All Things are an expression of the undifferentiated, universal root-substance. Each thing is because of something else, and that Something Else is an active force. This vital force, acting from within the invisible primordial substance, is the source of all creations and forms. These forms are possible because of a natural affinity which exists between the plus and minus of atomic substance. . . .

"The **ego** is the spiritual man. It is a unit of consciousness or pure intelligence. It is not a mind with a body, nor a body with a mind, but is a homogeneous **whole** consisting of the pure essence of the mental pole of the Universal. Each **ego** is a being of **light**. . . . Egos in their world are drawn together into groups, just as earthly men are, by a feeling-sense or consciousness of kind. In the realms of pure thought, there is no inharmony, because the Beings there do not think a **part** of truth as mortal man does. They do not adopt ideas which must later be discarded. They do not think 'about' things; rather, they think 'things,' or the truth or essence of things.

"An Ego is the seed of Divinity experiencing self-realization. The Spiritual Ego, moving and growing in Universal substance, by means of its own will, attains new experiences through its yearning for the completion of the God Aspects within himself. . . .

"The instinctive, emotional, relative man is because of soul. Soul, the garment of understanding, is because of Ego. Ego is because of the Seed of Divinity. The Seed of Divinity is because of a special function of the Universal Infinite Divine, the Force which activates Primordial Substance. . . ."

In closing, Dr. James Dodds gives us a **new approach to prayer**. He writes, "Only the true can know the true. The unseeing eyes of unregenerated mortal mind cannot penetrate the veil of matter which separates him from his truth. . . ." He explains the **technique of prayer**, and tells us: **What one should pray for**.

We have quoted a few potent thoughts from the abundant source of enlightenment contained within the pages of this little gem of wisdom. We feel that he who reads with an open mind shall find not only nourishing food for thought, but an understanding of truth that, heretofore, may have evaded him. We implore all of you who seek the truth to read **Conscious Immortality**.

TUNE IN ON YOUR OWN STATION

BY OZELIA RACH-WOLSKI. 161 pp. Cloth \$2.00 *

Reviewed by ZOE CORY BEMIS

"Tune In On Your Own Station" contains fifty-five uplifting chapters labeled with alluring titles in which the author has presented that many helpful hints for successful living.

Madame Rach-Wolski became especially keyed to the laws of nature during her eight years' experience in living with the Pueblo Indians. Added years of travel, study and teaching have particularly fitted her for giving encouragement to disgruntled individuals in search of correct adjustment to life.

The writer declares that a person's own consciousness is his sole asset—the one thing that no one can take away from him. Happiness and peace are the results of right thinking. Life teaches two great lessons. First, that there is a living presence in nature which we call God. Second, thought can bring any deep desire into manifestation. Everyone has the privilege of being the "Captain of his Soul, the Master of his Fate."

When one tunes in on his own station, he looks within himself and discovers why he is a "square peg in a round hole." He also learns why he has failed to adapt himself to his world order; and he gets to KNOW HIMSELF.

The author states that some lessons to be learned are:

An understanding faith in the seen and the unseen.

That you do not regret the possessions that slip by.

The lesson of unlimited patience.

The joy of simple living.

The unity of all living things with the Absolute Center of Being—God.

Her decalogue of "Don'ts" is entirely imperative. Note her remedies:

1. Don't be afraid—face the situation.
2. Don't worry—find contentment.
3. Don't rush—have faith.
4. Don't be resentful—forgiveness is curative.
5. Don't complain—praise.
6. Don't condemn—"judge not" still holds good.
7. Don't sit and wait—be active.
8. Don't look back—look ahead.
9. Don't talk about yourself—be interested in others.
10. Don't blame others—be charitable.

"Tune In On Your Own Station" is a challenge to people of any creed, sect or religion. The power of mind can conquer any condition or problem. In order to rise above an unwanted situation, a thinking individual may demonstrate his desire by adopting the following formula: First, become calm and still and tune in with the Universe. Second, think about God and the abundance He has created for you (drop the problem). Third, ask for and decree that which will meet your need, fully assured that you are entitled to it. Fourth, express your thanks to the Giver of all Good. This is the process.

A mental house-cleaning of your station will clear away all static thoughts such as grudges, laziness, pride, animosity, jealousy, selfishness and remorse. Replace these unwanted qualities with thoughts of love, activity, humility, benevolence, sympathy, thoughtfulness and happiness. Demand these attributes; work for them; expect them; claim them.

* May be ordered from our Book Department, MIND DIGEST, YORK, PA.

BOOKS

The right kind of books may be an everpresent and unending source of inspiration on your path to attainment and accomplishment. Books may bring you the light of Truth and Wisdom and may nourish your mind and your soul so that you may

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A very interesting and enlightening volume furnishing an unusual amount of convincing material in favor of "Astral Projection." Mr. Muldoon, who himself is a master of this method, reports on a wide variety of experiences including many practical applications in everyday life.

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Thou shalt love
the Lord thy God
with all thy heart,
with all thy soul,
with all thy mind.

This is the first and
great commandment.

And the second is like unto it,

Thou shalt love
thy neighbor as thyself.

On these two commandments
hang all the law and the prophets.

MATTHEW 23:37-40

Why one husband kissed his wife four times!



"Here's a kiss for the money you're saving...while it's coming in faster through the the war years. I know in my bones jobs like mine may not last forever. Who can tell what's going to happen day-after-tomorrow? Thank God you've got sense enough to see that today's the time to get a little money tucked away.

"Here's a kiss for the War Bonds you're making me hold on to! I'd never do it without you, honey; it's too easy to find reasons for cashing 'em in—but when it comes time to put the children through school or pay for an emergency operation, we'll be thankful.

"Here's a kiss for the insurance you talked me into buying. I've felt a lot easier ever since I've known our future is protected—you and the kids would be safe if anything happened to me—you and I won't have to spend our old age living on someone's charity. And every cent we put in insurance or War Bonds or other savings helps keep prices down.

and



Here's a kiss for being you—a woman with brains enough in your pretty head to make sure we don't buy a single thing we *don't* need in times like these—because you know a crazy wave of spending in war-time would march America straight into inflation. Baby, I sure knew how to pick 'em the day I married you!

ONE PERSON CAN START IT!

You give inflation a boost!

- when you buy anything you can do without
- when you buy above ceiling or without giving up stamps (Black Market!)
- when you ask more money for your services or the goods you sell.

Save your money. Buy and hold all the War Bonds you can afford—to pay for the war and protect your own future. Keep up your insurance.

**HELP
US
KEEP**

PRICES DOWN

A United States War message prepared by the War Advertising Council; approved by the Office of War Information; and contributed by this magazine in cooperation with the Magazine Publishers of America.