

MIND DIGEST

YOUR PASS-KEY TO POWER

BY HERBERT POPENOE, Ph.D.

PARAPSYCHOLOGY AND RELIGION . . .	Joseph B. Rhine
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DYNAMIC RELIGION . . .	Walter Brown Murray

NOVEMBER 1945

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"THE MAGAZINE OF SELF-DISCOVERY"

A NEW STAR ON THE HORIZON OF
TRUTH * * INSPIRATION * * ILLUMINATION

MIND IS THE BUILDER

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THE MAGAZINE OF SELF-DISCOVERY

VOLUME 2

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Dear Reader:

The events of the last few months have awakened man to the importance of the basic unit of all material substance: the atom. Suddenly, in the minds of men, this infinitesimal unit of nature has grown into a giant of immense size and its hidden, inherent power into a problem of titanic proportion.

While the atom is the foundation on which all material things are built, we should remember that, in its elementary state alone, it is of no direct benefit to life, for the atomic elements of nature do not form a basis on which life can be created or on which it can be maintained. And without life, material existence would be purposeless and meaningless.

Unfortunately, men have adopted the policy of looking upon all existence principally from a materialistic point-of-view, disregarding to a large extent those attributes of matter which cannot be experienced through the senses and which consequently are hidden beyond the veil of materialism.—However, the atom is more than a material substance. It is endowed with a subtle attribute that is forever in search of a mate or a complement that will give it an opportunity to become a unit, a molecule, which in the universal scheme of existence forms the foundation on which life can be built. This craving of the atom to unite with other sympathetic atoms, this "attraction," "affinity," or "love" is really the inherent power of the universe that is so all-important to mankind. It is the important quality of the atom which makes it possible to form those compounds or blended combinations of material substances, the molecules, which form the true basis for our life.

In their simple state, the vast majority of the elements are completely detrimental to or destructive of life. If, for instance, all the chlorine that (through the laws of a wise Creator) is now combined with the element sodium, forming the substance of sodium-chloride, or common salt, would be liberated into its elemental atomic gaseous form, it would cover the whole world with a layer of poisonous gas that would quickly destroy all forms of life.

It cannot be too strongly emphasized, therefore, that the really important quality of the atom is its affinity, its spiritual quality of love for other atoms, for this spiritual quality is the basic manifestation which makes material existence possible.

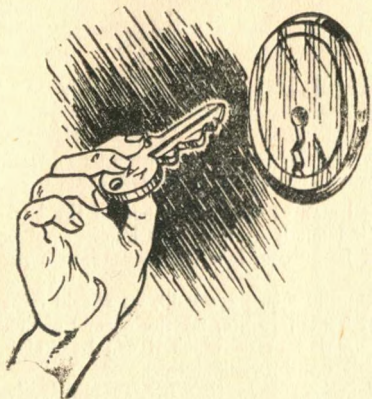
However, it must further be realized that this spiritual principle of affinity or love works not only OUTSIDE the atom, forming the bond in the molecule, but also WITHIN the atom itself, and that its power WITHIN the atom is so tremendous that until recently it has defied all human efforts at releasing its energy.—So strong is this inner power of the atom that in overcoming it man has discovered the most powerful agent of destruction. It imperils his own existence.

Love is the basis of all spirituality. There cannot be true spirituality without love. In fact, love and spirituality are identical, for, as Jesus told us, "God is Love." Hence, the manifestation of this great, strange power that permeates every particle of matter is an evidence of the presence of the power of God.

With the discovery of the power within the atom, and the method of its release, man has arrived at the phase of human history wherein he must either learn to apply the principle of true love in personal, national and international relationships, or his selfishness and greed, his quest for personal and national advantages, will lead him to Armageddon.

If it is handled wisely, this great atomic power may bring to mankind the hour of liberation from all limitation.—Will man have the wisdom to accept the principle of the great commandment, "Love Thy Neighbor As Thyself"? Will he be wise enough to choose leaders who have the moral and spiritual strength to put it into effect?—Facing the new crossroads of destiny, will mankind choose the highway of constructive atomic power and the principle of love toward divine glory, or the road of destructive atomic energy toward oblivion?

YOUR EDITOR,
William G. Faltin.



Your
Pass-Key
TO
POWER

Herbert Popenoe, Ph.D.

WHEN was the last time you used your personal pass-key to power? Are you conscious of possessing it, of having it always with you, ready for use when difficulties beset you? Do you know, and use, the power of meditation? Each of us has this key; every master of power uses it constantly.

Confronted daily with the gravest of problems, Franklin Delano Roosevelt found his solution to these problems through the use of the key which he found always unlocked the door—a duplicate key each one of us possesses likewise. Too often, as we grope and fumble for the proper means of meeting our difficulties successfully, we forget that we have this key.

"I wish to remain by myself in the car for some time," remarked the late President Roosevelt to his staff, as he sat in his car overlooking the beautiful valley of the Hudson. "Please with-

draw, and do not disturb my meditation until I call for you to return."

Did he have some premonition at that time of the final Great Experience into which he would so soon enter? What were his thoughts at this time, so near his final hour?

We do not know the answers to these questions. But we do know that President Roosevelt was making use of a pass-key to power within himself which was greater than himself. We can rest assured, furthermore, that when he called his men back to the car he was ready to meet courageously and successfully the difficulties both of world leadership and of personal existence, come what might.

As he descended the winding roadway which carried him down the hill and back to the life situations on which he had been meditating, he appeared to those with him to have gained in

fortitude and strength. He again had used his pass-key to power.

Throughout the ages, great leaders of divine truth and knowledge have known and used this key. They have written down for us the way to use this key, which is the divine power within us that is unlocked through meditation, by looking within ourselves.

This power is available to us and is within our control. However, we often look to others for our strength, rather than contact this divine power. This failure is like having modern electrical equipment and failing to make use of it because we do not know how to contact the source of power. Such equipment is useless unless we know how to turn on the electrical current.

In using our equipment for personal power, we need only to withdraw within ourselves, to close out the mundane, the carnal, all that encumbers us, and to regain the strength possessed by every child of God. Some reach communion with God by one road, and others contact divine power through other routes. All, however, join in, declaring that the essence of power is found in that withdrawal into self which we call meditation. God is within us; this we know; yet this we too infrequently practice.

Let us foregather with some of those great souls who stand out like high mountain peaks across the centuries. Through the mists of intervening feeble thinking, their message of the immanence of God still comes strong and clear.

Confucius, in the sixth century before Christ, remarked that:

“ . . . the illustrious ancients, when they wished to make clear and to propagate the highest virtues in the world . . . before regulating their families, they cultivated their own selves. Before cultivating their own selves, they perfected their souls. Before perfecting their souls, they tried to be sincere in their thoughts.”

How simply Confucius reduced a profound philosophical problem to a pattern building from the first step upwards! We must face fact; we must indulge in no wish-thinking; we must take the first step. We should not worry about attaining perfection at the end of our journey; it is with us now, and we shall realize it as we proceed along the road.

Socrates expressed the same philosophy in other words. “Know thyself” is a phrase closely associated with Socrates, and usually ascribed to his authorship. Actually, Socrates adopted this saying as an abbreviation of the dictum of his predecessor, Agapetus, “Know thyself, and thou shalt know God.”

“And surely the soul then reasons best,” stated Socrates, “when none of these things disturbs it, neither hearing, nor sight, nor pain, nor pleasure of any kind; but it retires as much as possible within itself, taking leave of the body, and, as far as it can, not communicating or being in contact with it.”

To retire as much as possible within ourselves, to shut out disturbing elements through the physical senses, and so to know God and to share God's power—this is what we should do.

Others closely acquainted with divine power joined in the knowledge and practice with Agapetus and Socrates. They are joined in testimony by Epictetus, a Greek slave who possessed little in worldly goods, but whose divine character shines still through his every word and act:

"For as Zeus converses with himself, acquiesces in himself, contemplates his own administration, and is employed in thoughts worthy of himself; so should we too be able to talk with ourselves. . . . Shall not he who enjoys this peace, proclaimed not by Cæsar but by God, be contented when he is alone, reflecting and considering . . . all is full of peace, all is full of tranquillity; everything is powerless to hurt me."

These words came from a slave. When we see how he could grasp and use this key of meditation, we, who have no chains to bind us, should make use of our greater opportunities to approach divine truth and power. We say that we have no time? Slave Epictetus had no time of his own. Those who study his life and writings find a pattern to follow in this unworldly man who walked and talked with God. Through him they have learned that the key of meditation is within the hand of each of us; we need merely to use it.

From Greek slave to Roman Emperor is not a far step for those who recognize the immanence of God. Just as the lack of worldly goods in no way bars the Greek slave from the possession and use of the divine power within him, neither does the fact of being the

occupant of an imperial palace prevent Marcus Aurelius from being a true traveler along the road he eagerly takes toward contact with Divinity.

Listen to him, as he says:

"For it is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire than into his own soul, particularly when he has within him such thoughts that, by looking at them, he is immediately in perfect tranquillity; and I affirm that tranquillity is nothing else than the good ordering of the mind. Constantly, then, give to thyself this retreat, and renew thyself; and let thy principles be brief and fundamental, which, as soon as thou shalt recur to them, will be sufficient to cleanse thy soul completely, and to send thee back free from all discontent with the things to which thou returnest."

The Emperor had many demands on his time, he had many decisions of state policy to make. We have the power to decide what we will do in this life. We, like Aurelius, can make use of meditation. He points out the first steps we should take, and the sign posts which show us that we are on the right road. He outlines the pattern of other great thinkers that these ideals are achieved through meditation, and that this power is available to us as we choose to make use of it.

Surely it is no small achievement to cleanse the soul completely, and to be immediately in perfect tranquillity! We must note carefully, however, that Aurelius has made a significant addi-

tion to the metaphysics of meditation, one which is not expressed so clearly by those whom we have just been studying. We must cleanse our minds before we can cleanse our souls. We must assure that our thoughts are the proper kind of thoughts to which we can retire for successful meditation. Divine power is infinite, but we must prepare ourselves to be worthy to receive.

The Psalmist David meditated often in the long, silent watches of the night. "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord;" and again, "The meditation of my heart shall be of understanding." So also, Solomon spoke from his own practice and experience in one of his proverbs: "The preparation of the heart in man and the answer of the tongue, is from the Lord." Far across the world, the Buddha sat under the sacred Bo tree, and meditated. Contemplation and meditation are so closely associated with the teachings of this great Leader as to be considered synonymous.

Later religious leaders, with diverse backgrounds but so unified in the objective of their efforts that they came to be known as the Scholasts, add their testimony. Abelard of France, Duns Scotus of Scotland, Anselm of England, Thomas Aquinas of Italy; all these men unified knowledge and focused attention upon the great problems of life. These men are known today for their accomplishments, but we would do well to study their method. Meditation, contemplation, prayer, turning the thoughts within,

communing with divine power and drawing from that power always within themselves—this is the method that we find, and the method that we ourselves can use today. Jesus, the Master, withdrew from His disciples in the Garden of Gethsemane to be by Himself during His most trying hour.

Like ancient Antaeus, who regained and redoubled his strength each time he touched Mother Earth, we will find our power redoubled and our tranquillity regained each time we return our thoughts within ourselves in meditation. As we study these great teachers, we find them all using this same master-key.

The desire for divine power which gives tranquillity and freedom from worry, is the critical need of today. We all wish the richest and fullest life possible. What we need to know is how to use the pass-key. Let us examine this pattern. These things we must do:

First, start out simply; don't try to do too much. Examine your thoughts when you find yourself worried. Ask yourself, "What am I worried about?" Remember Aurelius' instruction to be brief and fundamental.

Second, when you have found one clear thought which identifies the source of your difficulty, dismiss the whole matter temporarily from your conscious mind. Let your subconscious mind get to work on the solution of the difficulty.

Third, after a lapse of time, come back to that one central idea, and re-examine it. You will find that you now have a much clearer concept of what your problem is. This is the be-

ginning of fitting the key into the lock.

Fourth, as you again and again turn your thoughts within, instead of searching outside of yourself for the solution to your problems, you will find the process becoming continually easier and more successful. You are removing the rust from your key; you will find that it slips into the lock easily, automatically. Soon, the process will be always an open door to the solution of your difficulties.

Perhaps a very concrete reminder to each of you, to help you make use of this pass-key to power, would be to add one extra key to those you ordinarily carry with you. Every time you reach for your keys, this master pass-key will remind you to make use of the divine power which is closer to you than is the key itself.

When you take out your keys to open the door of your house, remind yourself to retire within yourself for a

few moments and make use of your pass-key to power. Then you will be ready to meet the problems which just previously you were wondering how to meet. Or when you use the key to your safe-deposit box, your pass-key will remind you that you have imperishable treasure within yourself that is of greater value than all you may have in your strong box.

Perhaps you can practice only a little of the use of this key at first. If you seem to get confused, stop the practice for that day, and then return to it. Remember to be brief and fundamental.

Tested by those who have known God through the centuries, used by thousands of successful people today, this pass-key to power is yours. It is in your possession now. Don't let another day go by without trying your key in the lock. The power is within you; make use of it!

Pathways

H. Lee Jones

P oint out that pathway, Lord, where every turning
 R eveals anew the wonder of Thy ways;
 O pen my heart to Truth, and let my learning
 G uide me to share Thy treasures. Make my days
 R ich with rewards that come alone from giving;
 E ver remind me, Lord, that I shall find
 S ome way to fill each hour with joyous living,
 S omeone whose need—and mine—Thou hast divined!

PARAPSYCHOLOGY AND RELIGION

Joseph B. Rhine

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THE science of psychology bears a relation to the field of religion like that of physiology to medicine, and physics to engineering. But this is apparent only when we consider within the scope of psychology its newest acquisition, the psychology of paranormal (i. e., at present unexplainable) manifestations, which is called *parapsychology*.

The aim of religion is to provide, through its doctrine, answers to the most fundamental questions about the nature of man and what he can do to control his destiny. It does not alter this fact to recognize that religion offers, as yet, no answers that have been acquired by the methods of science. (There was a time when the same could be said of medicine; the rise of

physiology has changed all that.) The objective of parapsychology is to discover the nature of human personality by taking into account all reliable evidences of exceptional psychical phenomena that can be studied. There is no reason why, if parapsychology finds answers to the questions for which religious doctrines have been developed in the past, these should not replace the earlier conceptions in much the same way that chemistry has replaced alchemy and scientific medicine has taken the place of the practices of pre-scientific days.

It is reasonable to hope, therefore, that the attitude of the true student of religion will more and more approximate that of the scientific inquirer. We can all appreciate the very great service religion has rendered in keeping these fundamental problems of man's nature alive through the ages, even though we question the finality of the solutions that have been offered. For, as we all know, it is the *questions*, and not any

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given set of doctrinal answers to them, that make religion so important.

The basic question for any religion, as I believe all will agree, is whether there is a spiritual factor in man. It is a first question, and without a positive answer there would probably be nothing that could rightly be called a religion. The term "spiritual" is, of course, a religious rather than a scientific one, but its meaning is relatively clear and can be converted to scientific terminology. It means, first of all, *extraphysical*—something subject to principles that lie beyond the physical system of nature. Originally it may have denoted simply the "immaterial," but, as the term "physical" has itself expanded beyond the range of simple matter and its motion, the concept of the spiritual has become adjusted to mean "beyond the mechanistic or physical systems as we know them."

The findings of parapsychology have a bearing on this basic question of religion that is, I think, unmistakable. They have yielded varied and extensive experimental evidence of extraphysical processes in human subjects; and this, if my translation is correct, means that they have confirmed the occurrence of a spiritual factor in human personality. A brief review of this evidence may be of interest, though it cannot be extensive enough to establish the point for anyone without recourse to the original parapsychological studies themselves.

The first, though I would not say the best, evidence of this nonphysical type of process in man came out of the experiments in *extrasensory perception*,

or *ESP*. (This means the acquisition of knowledge without the use of the recognized sense organs.) Long years before the term "extrasensory perception" came into common use, investigators of telepathy—or the extrasensory transfer of thought from person to person—had concluded that, since distance was not a limiting condition in their experiments, since the mind seemed to transcend the physical barrier of distance in its telepathic function, some explanation other than a physical one must be sought in dealing with such thought transference. When, in the middle thirties, experimentation in ESP was begun on a wider scale than ever before and spread particularly into the psychology departments of academic institutions, these earlier conclusions were confirmed again and again. Distances up to thousands of miles entered into some of the test conditions, and various kinds of physical barriers were interposed; yet the mind, attempting to gain knowledge of distant events in extrasensory fashion, appeared not to be inhibited by the physical aspects of the situation. A number of variations to the ESP experiments helped further to establish the fact that spatial conditions have no influence on the process.

From the common viewpoint, based upon sensory and mechanical analogies, this extraphysicality appears incredible, partakes of the nature of the miraculous, the unexplainable, and that is why so extensive an accumulation of evidence is demanded before acceptance. But to those who are familiar with the astonishing array of inde-

pendent confirmation that now exists, the point is made and the occurrence of ESP is an established fact. At the same time and by much of the same evidence, the exclusion of a physical explanation of the ESP process has been accomplished and the supposition of a nonphysical order of causation been made necessary.

Another type of evidence, more conclusive in its way, though less extensive as yet because of its novelty, derives from the experiments on the hypothesis of *precognition*. This precognition is the prophecy of the ancients revived and subjected to modern experimental tests. It is nothing more nor less than a test of ESP of future, instead of present, events. The results of the precognition experiments have been interpreted in a considerable number of independent reports as confirming the hypothesis that the mind is capable of some degree of prophetic insight, or precognition. Fragmentary and, on the whole, impractical though this precognitive ability is from what we know of it thus far, the evidence that it does exist to a demonstrable degree is now good enough to establish the phenomenon as a reality. It may be very difficult to incorporate precognition in our body of organized knowledge, but for the student of religion it is another confirmation of the existence of a spiritual factor in man. For perhaps no more striking evidence of the extraphysical character of the mind could be furnished than the discovery that time (at least what physicists call time) is no more a boundary or limitation to the mental world than, in the

earlier ESP experiments, space had proved to be. After all, this is as it should be, for the world of physics is a space-time world, and a process free of space limitations should be expected to be in the same degree free from the boundaries of time.

Perhaps the best convergence of parapsychological discovery upon the question of religion which we are discussing comes from recently published reports of experiments on what is called the *psychokinetic* or *PK effect*, an effect of the dominance of mind over matter. These experiments are mostly based on tests of direct mental influence on falling dice, and detailed descriptions of them are appearing in the *Journal of Parapsychology*.¹ They even surpass the ESP studies in the degree to which they focus the issue as to whether the mind operates on the basis of physical, or extraphysical, principles. The purposive influence exerted on the dice is so obviously non-physical as to leave no further debate. In one type of experiment after another the question is raised as to whether the laws of mechanics could explain the results obtained, and, repeatedly, the rejection of a physical explanation is required in favor of an extraphysical one. There is not space here to elaborate, but the experiments are now becoming a matter of public record for those to whom they are of interest.

When we think of the great problems of religion that yet remain untouched, the advances I have men-

¹Durham, N. C.: Duke University Press.

tioned seem very modest indeed. We do not even know as yet how far we can generalize from the special capacities studied to the total realm of mental life. We cannot safely argue that, because certain capacities of the mind are not limited by the space-time relationship of the physical world, that the mind is therefore a separable and independent system which may have an existence of its own. This and other major research questions to be answered still lie ahead. But what has been done has had to come first in order to provide an approach to the remaining questions.

This last sentence needs amplification. It has not yet been possible to come to grips definitely with the question of "immortality," or personal survival of bodily death, without some clearing up of the problems of extrasensory perception and the PK effect. Much of the "evidence" for the survival hypothesis could be explained more conservatively by extrasensory perception and by the psychokinetic effect than by supposing the survival of personal agencies. The question was, *how much?* To answer this required more knowledge of extrasensory per-

ception and PK than was available, and may require still more than we have as yet.

But now that we have tasted gains, however small, there is real encouragement to get on with the job, and especially to attack the larger problems that have been looming in the background as we have gone about these preliminary studies. We know there *has* to be much more yet to discover, if only to explain the findings already established. It will require a grand extension of understanding indeed to include and account for things we have already found out. To complete the task remaining will take a long series of more extensive inquiries, possibly extending through generations to come.

And these newer areas to be filled in on the map of human personality will be interesting whether or not they coincide with current religious views of man! They will be more valid and reassuring than all past charts have been, and their net guidance value to human conduct and happiness will reach new levels of effectiveness, such as the older and more familiar sciences have already brought in their application to the problems of human life.

AILMENTS

"It's hard for me to get my mind off my ailment. I find myself thinking of it and talking about it all the time . . ."

Don't you realize that to speak of an ailment strengthens its existence not only in yourself, but through the thoughts of others which tend to hold you to it? Think long enough of an

ailment, (which incidentally must be a part of itself to cause you to think it) and it can make you predisposed to it by the path of least resistance. Let another kind of thought in your make-up take the wheel, and your destiny will be changed.

JOSEPH SADONY . . . in *My Answers*.

IS PERCEPTION OF A SOUL ABNORMAL?

Brown Landone, F.R.E.S.

CERTAINLY the soul is *not* physical; and the soul of a person who passes on is not physical. It is but the *continuation* of that soul's radiation from God.

As radiation, the soul is energy—the highest mode of energy—ininitely higher than the energies we know on earth, such as sound or light or electricity.

Is it normal then for a soul here on earth to perceive and recognize anything of the consciousness of a soul that has passed on?

All science is agreed—in physics, chemistry, and in spiritual science—*that NO energy is ever destroyed!* There is no such thing as destruction of the energies we know on earth. We are also certain that there is no destruction of spiritual energies.

Energy continues forever, can never be destroyed, and continues its radiation eternally.

Hence, the soul of a person passing on must continue and continue the radiation of all its powers, probably with increased power of radiation.

Is it abnormal for us here to perceive and recognize the consciousness of another soul? Is such recognition not just as normal as hearing music, or seeing light?

There is a piano at the other end of my study. It is at least twenty-five feet away from me. I may be turned away from it, yet if a friend is playing at the piano, I hear the music!

What is the mode of my perception of that music? It is the vibration of sound energy. I hear it because my ear is attuned to its vibrations. It is only by perception of energy that my soul hears the melodies and harmonies of that music.

But NO physical CHUNK of that piano needs to detach itself, fly through the air, and hit me on the head or in the ear, to make me recognize that music.

EVERYTHING that I perceive and recognize of that music is perception of vibrating ENERGY.

And another illustration: It is night in my study and it is dark. A servant turns on only one electric bulb in the

other end of the room. I perceive its light, I recognize it.

How *do I perceive it?* By perceiving energy and nothing but energy. The bulb of that lamp does not jump across the room as a physical object and hit me in the eye so that I may perceive it.

ALL that I perceive of that light are the vibrations of its energy, to which my soul as well as my physical body is responsive.

So my soul is also responsive to spiritual energies. The soul of my friend is spiritual energy from God!

I cannot help but be responsive to its energies, so long as the soul continues its radiation. His soul exists forever—for energy cannot be destroyed!

And so the soul of any person who has passed on *is alive, forever radiating its energy.*

There is no need for any chunk of my friend's material body—or of any so-called astral body or any other kind of a body—to detach itself from the soul of my friend, and hit me over the head, to make me perceive and recognize the consciousness of his continuing soul.

I can perceive it by the radiations that come to me, just as I perceive everything else in life by the radiations of energies that come to me.

It is just as normal, for one soul to perceive another soul, as it is for you to perceive music or light or any other vibration that comes to you.

Do not be confused by the question of whether or not there is a material body, for matter itself is nothing but energy! Even if you are thinking of something which to you seems to be solid matter, you still perceive nothing of it *except* that which comes to you by vibration of energy. ALL you perceive is vibration of energy—whether of things called material or things called spiritual. And to perceive anything you must be awakened and *responsive* to the consciousness of the vibration of that which you perceive. You cannot perceive light if you are so blind that your means of perception is not responsive to light. You cannot perceive music if you are so deaf that your means of perception is not tuned up to and responsive to vibrations of musical sound.

So also spiritual perception is normal as soon as the quality of your soul is lifted up to respond to and perceive and recognize the spiritual vibrations that come to it. In the realm of spiritual energy, the perception and recognition of another soul is just as normal as perception of heat is in the realm of heat energy.

All that is normal in perception is perception of energy. Since the soul is the supreme energy of the universe, it is normal for a soul of supreme energy to perceive and recognize another soul of supreme energy.

❧

The philosopher is Nature's pilot. And there you have our difference: to be in hell is to drift: to be in heaven is to steer.

. . . Bernard Shaw.

Now

IS THE TIME

Katharine Adams



GOETHE, who believed in a fair way between this world and the next, wrote, "People resist with all their might"

We in America have resisted with a persistency which is only just beginning to break. It might have been half a century more before we would have awakened to the fact that the interaction of this consciousness with the one beyond is as much a part of natural law as the rising of the sun and the turn of the tides.

Our boys who have left this dimension are trying to get through to us with all their old-time affection and humor. Their effort is dynamic. They want us to know that although their material bodies may have been blown in ashes to the winds, they are alive in their vibrant, efficient, etheric bodies, and that there is no real dis-connection between us and them.

Their world is a definite habitation governed by explicit laws. They are being taught to understand it, to adjust themselves to its conditions. They have before them the opportunities for great development spiritually and mentally. Part of their instruction is to understand that there is in reality no separation between us and them.

Spinoza said, "Not tears, laughter, but understanding." Let us draw together to try to understand this fact of nature. Let us no longer be a part of the psychologic *de la foule*. We can grow up. We are giving up our genius, our heart's blood, our money to feed the people of far-flung nations so that they may live to propagate a race of freedom-loving men. This race will be taught to understand the etheric body. They will learn that the two worlds are one. They will "bear to know" this open secret in our midst and the way will grow clearer for them. They will learn that Christ Jesus was the greatest psychic who has ever lived on this planet and

that he took his two most sensitized disciples with him up to the mountain when he talked with Moses and Elias of all that was to happen to him in Jerusalem.

All the time now there are incidents demonstrating psychic law on land and sea and in the air. The other day an aviator saw a sailor on the wing of his plane, pointing down. He went down and found a raft with three live soldiers and a dead sailor. The boy had been able to manifest at once and help his comrades.

How?

Words are dangerous. It is difficult to coin them so that they may convey some faint idea of this law about which Ridut, the French savant and erstwhile skeptic, exclaimed in exasperation, "Impossible—but true!"

Let us take the homely simile of the simplest experiment in chemistry. A cup of salt, poured into a bowl of hot water, mingles with it and is a part of it, but occupies no space. It is so that the spirit, or as advanced students term it, the etheric world, interpenetrates ours. The etheric or as St. Paul calls it, the "spiritual body" is a part of the physical during earth life and is connected with it by a silver cord which is disconnected automatically at so-called death. It is mentioned in Ecclesiastes: "Or ever the silver cord be loosed, . . ." This lighter body, a replica of the physical, holds our individuality after we leave this consciousness; and through its vehicle we work out our future salvation.

Time cannot change truth. Law was the same when a hand wrote on the

walls of Belshazzar's palace as it is today. Now, as then, warnings are given; the sick are healed. Honor is indicated.

The writer used to dance with Desmond Arthur, a British Ace, years ago at the Horse Show balls in Dublin, Ireland. He was killed in an accident to his plane. The British war office announced the accident as due to his carelessness. He appeared at Montrose Airfield in Scotland several times and was both seen and heard by his brother officers. He told them there had been a defect in his plane and described it. This was proved to be correct. The British war office published a report acknowledging their mistake, thereby restoring his honor. The British Aero Club also admitted their error of judgment.

Many of the most brilliant people who have lived on earth have risked their reputations, their lives, in order to prove the truth of communication between the two worlds. They have suffered imprisonment, even the stake, to uphold their certainty of a fact which has withstood persecution, charlatanry, misrepresentation and the "laughter of fools," throughout the ages. They were for the most part confirmed agnostics and skeptics who had entered into their meticulous investigations in order to prove its nothingness. Instead they proved it irrefutably to be "the grim logic of fact."

The church has fought against the acceptance of the truth of the interaction of the two planes of consciousness with amazing inconsistency, since the Bible from Genesis to Revelations is

full of psychic happenings. A messenger all through the scriptures is called "the spirit who was a man." One such came to St. Paul on the boat, on the way to Antioch. These helpers were practical then as they are today. The entity who appeared to Peter in prison said, "Gird thyself. Put on thy sandals. Cast thy garments about thee." The spirit who directed Cornelius gave him instructions regarding the town to which he was to travel and the house he was to enter. Gabriel calmed St. John's confusion at Patmos with, "I am of thy brethren. I am of thy fellow-servants."

There are many who quibble over the authenticity of the scriptures. The parchments were re-edited and revised and finally arranged according to the agreement of the Council of Niicea. Much valuable psychic material must have been lost in the burning of the *Index Expurgatorius*, but there is breathless truth all through the Bible. St. Augustine said, "Miracles are not a contradiction of matter, but of what we know matter to be."

Many of the Church of England clergy are standing for the truth of communication. A committee of ten was arranged for the purpose of investigation in 1936. Seven out of ten, including the late Bishop of Bath and Wells, Dr. Matthews, dean of St. Paul's, Canon Anson, Master of the Temple, were in favor of the truth of communication. The report was suppressed by the late Archbishop of Canterbury and is hidden in the archives of Lambeth Palace, in London.

The work with the spirit world goes steadily forward in England. There are many centers in London where for years people have worked with healing and with spirit guidance to help the outcast, the poor and those in prison.

Scientists such as Spencer, Tyndale and Faraday denied survival and communication on *a priori grounds*. The negative side is counterbalanced by nearly all of the brilliant men of the time. F. W. H. Myers, classic student who has since come through with his subtle proof of a Greek classic in cross-section fragments with three mediums in different parts of the world, worked to prove not only the idea of the intermingling of the spheres, but the very fact of survival, for he had been a bitter agnostic. William James brought all the force of his buoyant personality to the study; and he and W. T. Stead, who went down in the *Titanic*, both left much that is of great help to us now.

Sir William Barrett, professor of experimental science in Ireland, wrote, "I am convinced that those who once lived on earth can and do communicate with us." Raoul Pictel of the University of Genoa declared, "I am constrained to believe (this) by invincible logic of facts." Sir William Crooks, discoverer of thallium, said, regarding his experiments, "They demonstrate the possibility in certain circumstances of connection between this world and the next." Dr. Geley, late laureate of the French Medical Faculty, insisted, "The facts necessitate the complete overthrow of material philosophy." Dr. Hodgeson, former

professor of Cambridge University, an erstwhile bitter skeptic, affirmed, "The truth has been given to me in such a way as to remove the possibility of doubt."

Dr. Hyslop, former professor of ethics and logic at Columbia University, said he gave "short shrift" to anyone who did not believe. He gave his time, his strength, almost his life for this vital truth. Those who are trying to replace him here in America will find that their task now will be easier than his.

Times are changing. The vibration between the two worlds is quickening. There is coming to us the greatest spiritual and mental revolution of all time. We are a matter-of-fact people but we have denied the one fact that now is of desperate importance to us: the scientist of today who denies *à priori* is outdated.

There have come forward in this country men who realize the desperate importance of the testing, investigation and study of psychic law. They are working with what knowledge they now have and with the certainty that more will be shown them. They are experimenting with lights, colored photography and in ways difficult as yet to describe. They will help to find that which is beyond our measurable rate of vibration. Scientists and extremely sensitive and talented engineers, sympathetic to the idea, will be needed to assist.

Sir Adrian Fisk, head of Amalgamated Broadcasting in Australia, a famous engineer, and at one time a co-worker with Marconi, thinks it possible

that there may be developed some instrument with enough sensitivity to reach beyond the wave lengths we now understand; and that then we shall be enabled to have a clearer co-operation with the spheres.

This may sound mechanistic, but there are as yet no words to convey this delicate operation to the human thought. It is not material because of the fact that, back of the whole plan of the interpretation of the sphere is "the love that passeth all understanding."

We pioneers expect to be misunderstood. Galvani was sneered at and called the "frogs' dancing master" when he first experimented with that which developed into electricity. The scientists denounced Galileo's telescope long ago in Padua, but the earth still revolves on its axis. Some years ago, people laughed at Sir Adrian Fisk when he said at a luncheon in Australia that one day they, there, would hear voices speaking in London.

This article is too brief to touch more than the edge of the wonders that already have come to us and those we shall know. We, ourselves, must co-operate. How? We can sit where "two or three are gathered together," we can study and pray and work to clear away the units of greed, materialism, racial prejudice, and the bleak apathy which separate us from those beyond who have so much to give.

Those instructed to help with the countless thousands who have entered the next sphere from the concentration camps, the ghettos, the battlefields, on

sea and in the air, assure us that all are safe.

A few names of those who believed make an interesting *mixum-gatherum*: Plato, Benjamin Franklin, Joey Grimaldi (England's famous clown), Harriet Beecher Stowe and her brother Henry, Pythagoras, Abraham Lincoln, Gladstone (who said it would finally strengthen religion), Socrates, both the Curiés, and Elizabeth Barrett Browning.

The incident of the sailor on the wing of the plane is only one of many happenings during the war. A major killed the day before the battle, saved his men at El Alamein. Countless cases of people rescued by the discarnate in England during the bomb raids, are narrated by most unimaginative people. Soldiers killed in battle are often able, just at first, to assist their comrades.

Our boys who are still here on this earth are changing over night. They are beginning to see life as they stay so close to so-called death. They gather together in jeeps and trucks, on the very edge of battle. Many of them have made contact with their comrades who have gone on; and many of these boys in the next world are getting through with messages to Air Chief Marshal Lord Dowding who headed the Battle of Britain during the Blitz. "Never in the field of conflict was so much owed by so many to so few."

Lord Dowding, gives the authentic messages at great meetings in London, and voices in the audience call out, "God bless you." He is working to help those who have passed over and those

of us who are here, in their supreme need and ours. He is giving the eager outbursts of love from our American boys to their families. He has consecrated his life to aid us in our loneliness and bewilderment.

Youth in the midst of the confusion of this planet, will demand a different world and education. Many of them realize now that orthodoxy and ignorance have hindered their knowledge of the vital life beyond, that love which holds the worlds together is literally stronger than death, and that the interpenetration of the two worlds is part of a divine as well as a natural plan and pattern.

They will rebel against a prejudiced press which sneers at that which will be accepted a half century from now, as surely as radio has been accepted. They will rebel against editors who, admittedly ignorant of the subject, allow writers to abuse it; and against clergy who haven't the courage to stand for it: modern religious leaders who half acknowledge it, but give out naive fantastic interpretations of it and warn their followers against it.

Our youth will teach us. We must learn to understand and co-operate with them.

This article will close with a statement by Sir Oliver Lodge:

"If it became a question of the persistence of individual existence with power to manifest assistance across the gulf, then I trust, if called upon, I would be willing to face the stake rather than to be unfaithful to so pregnant a truth."

Creating Harmony

In a city of ten thousand inhabitants, there are exactly that many worlds. Every person is a world unto himself, and no two are alike. Every one of those worlds is the sum total of the given individual's past thoughts and mental experiences; further, every world has its own objective, a plan in life—every world has its own peculiar, individual desires, aspirations, needs and requirements. Now a most certain way of creating discord would be, if we, in our contacts with these worlds would hinder, obstruct, or criticize them. By examining any individual separately, we will find that he knows, or at least believes that he knows what he is about; and thus, in his belief, he will continue on his way in perfect harmony. It is only when we come upon the scene to impress our points of view that there could be any friction.

In music, the same identical notes will produce either harmony or discord, it is the sequence in which they are played that makes the difference. The great composers, the Wagners and the

Beethovens, had only the fundamental thirteen notes to work with. It was their understanding of what sequences and combinations of notes are harmonious that made them great composers; it was that understanding which gave them the means whereby they wrote those fine, agreeable blendings of tones, their immortal symphonies.

Here, in the realm of sound, as well as in other realms, nature has established certain well defined laws of affinity. Every student of a stringed instrument makes what is to him at the moment, a remarkable discovery; he observes that the strings of his own instrument vibrate in accord, in sympathy, so to speak, with the counterpart notes as they are given out by the piano. If nature demands such a fine sympathy in the strings of instruments and other physical objects, we can well reason that we also must needs be, through love, in an equally fine attunement with our fellow men.

— — *From Creating Harmony by
John George Hartwig.*

DO YOU THINK?

Leta Meston

Do you think that heaven's outside you and afar?
Have you thought what really makes you what you are?
Whence the fragrance of the rose? Or whence the low
Liquid-sweet legato of the vireo?

One, Who knew, located happiness within!
Have you missed the simple secret of your sin?

Science Discovers

the SECRET DOCTRINE

PART FIVE

THE SEVEN SOUL CENTERS

John Davis

IN the preceding installment, brief mention was made of the fact that the Yōgi and other Oriental philosophers claimed that the human body had seven "power centers" or soul centers, and that by concentrating upon these different centers certain psychic powers could be developed, the strength of the body increased, or the mental faculties stimulated and quickened.

The Yogi taught that Prana of the breath could be used to awaken these power centers by engaging in certain breathing exercises and by intense concentration of the mind. Moreover, they believed that a mysterious power was entrapped in the lowest of these soul centers, located in the lower abdomen. This power was called Kudalini and was represented by the symbol of a coiled snake. Some critics, with only a

superficial knowledge of the Yoga philosophy, have ridiculed them for believing that a snake lay coiled in the groins. However, the Yogi never thought of its being a real snake, any more than we think that the United States is an eagle. The mysterious energy was symbolized by the figure of a snake, and so referred to in their literature, not without good reason, as we shall see later.

Although these exercises for awakening Kudalini were many in number, and taken in different body positions, or Asanas, the general idea of the program for awakening this force can be briefly described as follows:

The Yogi assumed one of the Asanas most suitable for working upon a certain soul center. The most common position was to sit cross-legged on the floor in the well-known "Yoga position," with the palms of the hands turned upward and placed one upon the other on the upper thighs.

While maintaining this position the Yogi inhales deeply and concentrates upon the Prana that is being drawn into the body. You will remember that this Prana is distinctly different from mere air, which only acts as an agent for the Prana. Then after inhaling a few times, he exhales and thinks of himself as exhaling the Prana down the spine. On the next breath, the Prana is inhaled through the spine to the head.

According to the different exercises, the Prana is stopped at the different soul centers. Breathing is sometimes done through one nostril, sometimes through the other. After becoming proficient at these breathing exercises, until he can actually feel the mysterious Prana descending the two "spiritual canals" on either side of the spine, the Yogi begins the real work of arousing Kudalini. This is done by sending the Prana with great force to the lowest soul center. After "tapping" this center several times, Kudalini becomes aroused. The Yogi then has the subtle task of coaxing Kudalini upward to the next highest soul center. The work is continued, sometimes for years, until finally Kudalini is brought to the highest soul center which is in the center of the head. Although certain psychic powers manifest themselves as Kudalini occupies the other lower centers, it is only when he reaches the highest, that the Yogi has attained his goal. The mysterious power is then used to enlighten the mind so that the student is enabled to "know all things."

Before continuing, let me warn any reader who is inexperienced with Yoga exercises not to attempt to experiment along the lines outlined above, until he has procured a book on Yoga, studied the subject thoroughly, and conditioned his body by a system of physical exercise. It may seem harmless enough, as though it were merely a game of the imagination, which, in a certain sense, it is; but to experiment prematurely with these Yoga exercises may bring unwanted results. Yogi train themselves in a system of physical exercise

called Hatha Yoga, before attempting the exercises as described herein.

The seven soul centers of the Yogi are located in the groin, the base of the spine, the solar plexus, the heart, the throat, the forehead at the root of the nose, and in the center of the head.

It will be remembered that these seven centers were known in Oriental philosophy thousands of years ago. Our own scientists did not discover them until within the last fifty years. They do not, of course, call them the soul centers. They call them the endocrine glands. But let us see whether or not those glands and the soul centers are identical.

First of all, their position is exactly the same: The gonads are located in the lower groin, the adrenals in the small of the back, the pancreas in the solar plexus, the thymus in the region of the heart, the thyroid in the throat, the pituitary in the fore part of the head, and the pineal in the center of the brain.

A careful comparison of Yoga literature and Endocrinology reveals that the functions of the soul centers are the same functions that medical science now ascribes to the endocrines.

The science of artificially stimulating the endocrine glands is now being widely acclaimed and promises to become the most widespread form of therapy known in the near future. It has been definitely established that these glands have a distinct bearing upon the health, mood, physical build, and mentality. By stimulating certain of these ductless glands, the physical appearance can be considerably

changed, and new personalities brought forth. It has been found that all the glands have a subtle relationship with each other, and the functional disturbance of any of them has a deleterious effect on the others. The very obvious relationship between the gonads and the throat center, for example, is seen in the fact that the voice changes at the age of puberty when the gonads begin to produce the reproductive hormone. Normal functioning of these ductless glands is absolutely necessary for both physical and mental health. But what of the myth of the strange power, Kudalini, that inhabits the lowest soul center? Has the study of these glands shed any new light on this superstition? It would seem so.

The gonads, or sex glands, correspond to the soul center where Kudalini is supposed to stay. It is these glands that manufacture the mysterious hormone that makes reproduction of the species possible. But scientists have found in recent years that this sex hormone has various functions other than the reproductive. The sex force is creative. It is *the* creative energy or force in man. In some of the ancient religions, symbols were used which represented the sex organs as symbolic of the creative power of God. In ancient scriptures, our own Bible included, this sex force is sometimes represented by the symbol of a snake with its tail in its mouth. In the Garden of Eden, Adam and Eve did not "know" each other; that is, they did not really know that they were male and female until after the encounter with the snake. So firmly embedded

in the human consciousness has the symbol of the snake become, that even today, when a patient tells a psychoanalyst that she dreamed of a snake, it is a safe bet that the snake appeared in her dream as a symbol of the male sex. The patient herself may not know this, but her unconscious mind knows it and remembers it from the ancient past.

The sex energy, being creative, is the energy that man uses to create things in his world. He may use it only to create offspring, and this is certainly as high and noble a use as can be found for it. It may, however, be used to create sculpture, paintings, novels, other works of art, or any product requiring creative work. A study of the world's greatest writers, painters, and other creative workers will show one thing in common: They were either men and women who were very highly sexed, or they conserved and transmuted their sex energy into their work. Psychology has a word for this transmutation. It is called sublimation. When the sex energy is not used to create offspring it may be sublimated to create other things. A great many present-day writers have testified that they find that sexual abstinence, while they are engaged in writing, reflects itself in better and more fluent work and an easier flow of ideas. One popular writer frankly confessed in a book on how to write that his "secret" was to abstain from sexual relations while engaged in writing. This extra supply of creative force was used up in creating best-selling novels. In a certain sense, then, this is certain to bring the mysterious

power lying dormant in the lowest soul center up to another soul center where it is used for a different purpose. Some psychologists have even stated that genius is nothing more than the ability to utilize the sexual energy for other than reproductive purposes.

These creative workers, sometimes unknowingly, do, to a certain extent, tap the mysterious power latent in the sex glands and "bring it up" to en-vigorate a higher center (the brain). They utilize the sex energy on a level other than the purely physical. In their case, it is used on the mental plane to stimulate the brain and stimulate the flow of ideas. However, the Yogi developed this ability to a fine art, and were able consciously to utilize this power to its utmost. They, too, used it in the mental realm but also used it on the psychic and spiritual planes. Can we dispute their claims when they say that by doing this they were enabled to see behind the veil and perceive the true nature of reality—the truth of all things?

Time was when scientists would say that the Yoga exercises were nothing but "mere imagination." Present-day scientific information does not justify the word "mere" in speaking of the imagination. The imagination is a real force, quite as real as physical matter, perhaps more so. Even from the strictly materialistic point of view, we now know enough to be able to see how "imagination exercises" could accomplish astounding results. Doctors and psychologists have found that merely thinking about a certain part of the body causes the blood supply to

increase to that part. The more intense the concentration, of course, the more the increase. Also, it has been found with laboratory instruments, that it is literally impossible to think of any part of the body, without some motion or action occurring in that part. Often, a nervous person causes his heart to beat faster merely by paying attention to it and fearing that he has heart trouble. It has been found, as indicated in earlier articles in this series, that even to think of striking a blow with the arm causes the muscles of that arm to contract ever so slightly; and that even to think of speaking, or repeating mentally a poem, causes the muscles of the throat, jaw, tongue, and lips to contract very slightly.

These facts prove that mind is capable of exerting an influence over the entire organic system of the body. This is true to a slight degree even among people who have never practiced mind control. Now consider the power of thought of an adept who has consciously cultivated and developed the art for years. He is able to concentrate to such an extent that all opposing ideas are shut out from the mind. Such adepts have demonstrated that they have the ability voluntarily to increase or decrease the heart beat, to control the flow of blood to the different parts of the body, and to make their bodies immune to pain at will.

Now let us consider the powerful effect that the concentrated thoughts of such a person would have in the Yoga exercises. He imagines that he can feel the Prana descending the canals on either side of the spine and

his concentration is such that he actually has the sensation of feeling this phenomenon take place. He then imagines that he feels the Prana invigorating and activating a certain soul center, and again his imaging faculties are so well developed that he actually does experience the physical sensation of this taking place. Such concentrated thought is bound to have a powerfully stimulating effect upon the different endocrine glands, if the mere passing thought of an unpracticed person's big toe is powerful enough to bring a slight increase of blood to that toe.

It is meaningless to argue as to whether there is actually any "real" canals on either side of the spine and whether any actual physical substance descends and ascends through these canals in obedience to the Yoga's will. It all depends upon the viewpoint of the person arguing. If you are speaking from the physical standpoint and consider nothing "real" that is not phys-

ical substance, you might be correct in stating that no actual substance flows back and forth. On the other hand, "things" in the mental and spiritual realm are just as "real" as physical substance and have just as much claim to reality. An analysis of the "reality" of physical substance will show that it is after all mental, and is also a product of the imagination. How do you test the reality of a pencil, for example? It is real because you can feel and see it; but both of these sensations are mental.

If sensation is the only test of "reality" then the Prana is "real" to the Yogi because he experiences the sensation of it quite as much as you experience the sensation of the pencil. Whether or not the phenomenon is real, then, is but a play upon words. In any case it is not important, since the end result is the same. The exercises do work, which is the important thing.

IT'S UP TO US

Annie Keplinger



HAVE learned through years of experience and observation that life usually gives us what we expect. Some people expect the best out of life and get it, while a surprisingly large number seem to expect the worst, if we may judge by the way they talk and act; and life doesn't disappoint them.

Some people work with life; others work against it. Much of what we call "good luck" or "bad luck" comes from our own attitude toward life. In Maeterlinck's essay on *Luck*, he shows how some people make magnets of themselves. They draw good fortune to themselves because they expect good fortune and are on the alert for it. They work *with* life and life gives them of its abundance.

But other people miss that abundance because they do not expect it; they exert no expectancy of good luck. Rather, they always seem to expect bad luck; they meet life with suspicion, envy, discouragement and resentment. They are never filled with positive fighting hope.

No man can change the mysterious tide of fate, or fully determine the circumstances of his life; but he can react to them in a positive way and find the good, for in everything there is some good and a lesson to be learned from our experience in contacting it.

The whole philosophy of life can be summed up in the quotation we have so often heard, "As a man thinketh in his heart, so is he."

Tune in with the Infinite

Esther McLoughlin Jones

IN tuning a program in or out on your radio, you turn your dial until you find the correct wave length. You know you will receive a certain program by attuning your receiving apparatus to the station from which that particular program is being broadcast. And so it is when "tuning in" with God.

Nothing in your life came without a pattern of thought. And thought is the dial on life's radio with which you can reach God's "broadcasting station." Thoughts of love, of charity, of kindness, bring to you God's beautiful program of peace, harmony and happiness.

"Tuning in," if one is to expect results, must be a definite part of each day's schedule, just as you sit down by your radio at certain times and tune in to the station that brings the program to which you wish to listen. You know what you want and you turn the dial until you get it. . . .

Nor do you tune in today and hope the program will continue to come to you indefinitely. You know that if you want to listen to it again tomorrow you must again turn your dial to the right station. For although the program is on the air, as it was today and yesterday, unless you consciously make the effort to bring it into your vibration area, you will not hear it tomorrow.

Prayer is one turn of the dial; affirmation another; visualizing still an-

other. Any or all may be used to find your spiritual station.

Some few advanced souls have learned to keep their thoughts constantly attuned to Divine love, wisdom and supply; as you might leave your radio on hour after hour, set to the station you desire. This Divine pattern of living is greatly to be envied, and is one that all may learn. But let it not be forgotten that perfection comes only through practice, and striving to "tune in" to God daily and hourly, until it becomes your good habit instinctively to affirm the good, and think the uplifting thought, and see only the perfect picture. . . .

To be in perfect attunement with the Infinite is to live richly and beautifully. But you must, if you would "tune in" to God, have the definite feeling or knowledge within your heart of His power to reach you—just as you know that from the broadcasting station you choose will come the program you are set to receive.

God is not only the source, but your supply and your desire as well. Whatsoever of good you desire is waiting for you to claim it as your own! But like the broadcast you wish to hear; unless your dial is set to the right vibration, you may be greatly disappointed in the type of program you receive. . . .

So "tune in" with the Infinite and choose your program of life.



God MANIFESTS AS BEAUTY

Edgar White Burrill

GOD is ever-present in all parts of His beautiful and harmonious creation, but we have to look closely to observe how wonderful are the patterns of even the tiniest fragments. In just one biological family, the Foraminifera, there is an infinite number of symmetrical little creatures, one of the most astounding being the tiny whirling wheels or rotary submarines called Rotifers. It has been estimated that in one grain of ocean ooze there are 187 million beautiful objects, which only a high-powered microscope can reveal. If we look beyond the form anywhere, we shall find the same principle of infinite diversity manifesting as a perfect and patterned order, which is so beautiful that it takes one's breath away.

Most of us are so concerned with the world of outer form or appearance that we miss the inner beauty of the ageless pattern. Let us revert to our mathematics a moment. The first dimension is position. If we move any point in

one direction in space, we "draw" an infinite, straight line, which theoretically can proceed forever, without beginning or end. This is everlastingness, and there is a mathematical term for it, "infinity." Then if we move the "drawn" straight line at right-angles to itself, we have a surface, or area. This signifies the world of appearances, with which most people are satisfied. If you put a sphere before a dog, and a circle of the same size and color beside it, he cannot tell the difference, for the animal can apprehend only surfaces, and the two look alike to him. But we can comprehend three dimensions, for we know that when we move an area at right-angles to itself, we have cubic space. What we do not yet fully conceive, however, is that when we move the cube at right-angles to itself, we have stepped from three dimensions into four, and higher mathematics represents this fourth dimensional object as just as real as the third dimensional

cube, though now it has moved into the time dimension of duration, and the cube has disappeared into invisibility, timeless and limitless now.

In other words, the square area has the same relation to the cubed space, as the cube does to its fourth-dimensional extension. Or put it simply this way: a photograph has the same relation to a man, as the man's body does to his spiritual self. The body is only a limited representation, very imperfect, of the real invisible You. But your photograph is no more like the three-dimensional bodily You than that bodily You is like your true self, which is invisible consciousness. The joke is on us when we think, as we do most of the time, that this physical habitation of the moment is a true photograph of our soul self: no more is that true than to say a map represents truly a landscape, with all its multiplicity of forms, colors, motions, rivers, trees, houses, and winds. It can be only an approximate symbol of the reality at best. It is too obviously limited by its own lesser dimensions.

Your body is not you at all. You are something vastly greater than your body, your clothes, your house, or your motor-car. These are extensions of your human personality; but even your consciousness does not center in your body anywhere: the body is but the momentary center of your consciousness. Your thoughts sweep out and away from your body house into infinite space and into eternities yesterdays and tomorrows. You can range the whole of history or speculate about the ages to come, for your body can keep you

limited neither in space nor time. Your consciousness, which is the real You, can reach in all directions while your body stays in the *now* and *here*.

The analogy of water is good: its three phases of ice and fluid and steam parallel the body as flesh, its resurrection, and its ascension; or, to use another trinity, infinite mind, its perfect idea, and the idea's manifestation as man. Back of the form, is spirit; back of the printed page, thoughts; back of the painted fabric that which we call a flag, an immortal national symbol. And it is the spirit, the thought, the country that are the realities; not the body, the print, or the colored cloth. Behind the body is God watching over His own. And the real You is veiled in a great mystery. It is not strange that your body is motivated by consciousness, but that your consciousness should be clothed for a while with a body at all.

The things that count even in this world are not the visible objects so much as the intangibles, the priceless things which are of most value. When our forefathers celebrated their first Thanksgiving in 1621, with only half their original number still alive, they were not rejoicing for houses, vehicles, clothes, money or things, but for faith, hope, courage, love, friendships, liberty, truth, freedom to worship God, harmony of communal endeavor, their church, understanding, co-operation. These are always the invaluable things. Any engineer will tell you that he can make up time when his train is late if he can only get his cars to "rolling," that is, all of them swaying the same way at the same time. Then the train

is perfectly co-ordinated in its frictional rhythms, and moves as a single unit, all cars as one. The same is true in man's life. In God's creation, this harmony of movement and beauty of patterned order has never been lost.

What we call matter, or the world of form, is only spirit slowed down in vibration. It is like a whirling wheel that has almost come to rest, so that we can now see the individual spokes. The atoms which compose all forms of matter are made of sparks of electricity called electrons, and are nothing but tiny fields of force, pure electrical energy confined to a particular orbit, like our solar system. The number of particles in an atom determine the kind of matter that it is. But it is all electrical energy, and as such it is indestructible. It may take other forms, through fire, decay, or other phenomena, but it can never die. It is like Shelley's great poem, "The Cloud," which portrays the cycle unending of water, from cloud to rain to river to sea to cloud again: "I change, but I cannot die." So, too, man extends his personality by means of wheel, tube, flume, wire, motor, spectroscope, telescope, microscope, dynamo, propeller, canal, car, and ship, but these things do not necessarily enlarge his spiritual energy, unless his heart keeps pace with his hands and feet and head. His material power is greater, for tools reach farther than fingers; planes give him wings; radio gives him world-wide ears; ships provide fins; and lenses project his eyes 600 trillion more miles. But he himself is just the same unless his conscious-

ness expands in humility and wonder at the glories revealed.

It is the constructive dream that is most important: what we think and plan for the common good. This is the way God created His universe: first the divine idea; then the manifestation; finally the form: the trinity of Father, Son, and Holy Incarnation. It is the causative thought that is primary and most important, not the effect. God speaks in color, because He is love *expressing* as beauty. God's motion is music, because He can express only as harmony, and every tree and grass-blade is a harp for His winds. He is unceasing activity, and activity is vibration, manifesting as celestial harmonies, if we have ears to hear and eyes that see. When we tune in to the infinite, life is one sweet song. His activity is forever a thing of beauty and a joy forever, for it is truth clothed with love. Look deep in the heart of any flower: He is the same there, something so far beyond the reach of words that tears come to the eyes. Look up at the starry sky: there is something behind the form, some nameless, eternal presence. Even the spider's web has an ordered precision and symmetry: the same wisdom and power that drives the stars, instills part of its universal intelligence in the spider's plan. Back of the infinite diversity of forms is the one cause, spirit, reality; something greater than them, all-inclusive. Back of all creeds and doctrines is the one spirit in all humanity.

Polytheism only gave names to nature's various aspects, as poets personify them still. Duality differentiated

between good and evil, but we see evil as Browning and Jesus did, the long way round to reach the one goal. Monism always insisted on oneness, whether it was the American Indian's version of the Great Spirit, or the jungle negro with Our Father Witch (art) in heaven. In the eyes of a loyal dog is the same shining love that shines in a martyr's eyes. All forms of life point to the eternal, but the forms are not the reality; they change and pass. The body, the brain and the visible object cease functioning; but the spirit, the mind, the invisible persist: infinite variety, but the same spirit.

There are 120,000 species of beetles, 60,000 of moths and butterflies, 45,000 of bees, ants, and wasps; there are 289,000 tabulated species of insects, but 600,000 known, and probably 10 million more. There are 790,000 known animals, from protozoa to mammalia; and 47,000 photographed types of snowflakes alone. All these indicate a harmony of expression, an ordered pattern of eternal life, each one striving toward perfection. Sunset and evening star are part of the same symphony. New-moon and rosy clouds of dawn, pumpkins and grapes, trees, grass and wood-smoke, fragrance of a garden after rain, bird songs and petals and bees are all parts of the Oneness (God) manifested in form. But under the shapes, the spirit; behind the forms, a fellowship with all things, divine and imperishable. And You, never a slave, always Master: are the beloved child Christ-consciousness, a cosmic con- of your Heavenly Father. This is the sciousness; and this purpose and im-

portance is behind and beyond all matter, in all experience, because it is God the Creator saying to you, "Let there be Light." Even the hard problems, difficulties, pain and distress of life refine the dross out of our pure gold. Drink the cup of your Gethsemane in the limited body, for by it comes the cross, and then the crown of everlasting spiritual life. Experience of matter is the cross, spirit is the crown. No cross, no crown. Accept your trials humbly, worthily, gladly; for by them ye shall be exalted; and blessed are ye also when ye have endured bravely.

From complexity we proceed to simplicity, from confusion to wholeness, from chaos to order, from diversity to oneness, from storm and stress to peace and calm. Jesus knew this when He slept serenely in the midst of the storm which so terrified His disciples. He knew that twenty fathoms down all was quiet below the turbulent surface, as all was at peace within His heart; and when He had quieted the panic in His followers' hearts, the boat safely reached the shore.

The body is your cathedral of the spirit, the temple of your invisible consciousness; but the body itself is the most beautiful and most intricately coordinated of all evolved forms of God the Artist. In cosmic consciousness, we see everything transfigured; and our true spiritual self, the invisible You, is then recognized as one with that which changes not, that which supports the worlds and gives life to all things. We are part of that eternal Life (God) itself, not merely a manifestation of it.

We are the inwardness of flowers, trees, birds, one with the same substance that they are. But to experience this, we have to seek God and put Him first, and then to serve mankind. To love God we must express it as love to our fellowmen and fellow creations.

I salute the Christ in you. His divinity is our divinity. As we go

through life, it then becomes more beautiful, more revealing, more dignified and understandable. One leans less and less on people, things, forms, and finds in oneself all the strength and wisdom necessary. That wisdom is now in our consciousness to lighten our way constantly, for we are the children of infinite love and beauty and wisdom.

AN INSTRUMENTAL LABORATORY TEST

SOME years ago Mr. Harry Price, of England, came across an amateur Psychic, who has since been known to investigators as Stella C. She was a nurse, an amateur, hitherto uninterested in the subject. She was persuaded to give a series of sittings—rather against her will. In her presence extraordinary physical phenomena occurred. (Mr. Harry Price, I may say, is a most cautious and competent investigator, thoroughly well posted in trick methods, and who possesses an even larger collection of books on magic and kindred topics than the late Harry Houdini.)

Among other experiments the following was tried: An electric telegraph key was placed in a metal bowl. This was then connected, by means of insulated wires, to a small red electric light bulb. If the key was depressed, the electric circuit was completed and the lamp lighted. The lamp was placed on a stand and covered with a glass shade.

The top of the bowl in which the telegraph key was placed was now sealed over with a blown soap bubble. A glass cover was placed over this. The whole apparatus was then placed in a netting cage, and this again placed in a lattice-work cage.

In the sitting which followed, the key was depressed and the lamp lighted a number of times. Seemingly some invisible psychic force had depressed the instrument. At the end of the séance the apparatus was subjected to a careful examination. It was found that both cages were intact, both glass covers in place, and *the soap bubble unbroken.*

This, to my mind, is one of the prettiest and most conclusive experiments ever undertaken. For, even if the medium had somehow succeeded in eluding her controllers, penetrating the cages and removing the glass shade, she still could not have depressed the key without breaking the soap bubble; and there was no means of replacing this during the séance.

The presence and activity of some hitherto unknown energy seemed demonstrated by this laboratory experiment. *Herewood Carrington*

“About Agreement”

Rev. K. V. Marion, Ms.D.

TO agree with anything is to offer it no resistance, no opposing thought. It is absolutely necessary to agree with God, or Good, in order to express or manifest the Good that He alone is. God is the Spirit that permeates every atom of your being, and if you will give your attention to this Spirit of life within you, you will find the Source of ever-increasing good.

The disagreement is in your consciousness, and is made manifest by the belief that outer conditions are real, when in fact they are merely the reflections from within which can be changed by uniting or agreeing with the Power within, and allowing it to create a new reflection for us.

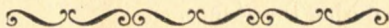
If there is a feeling of frustration in any direction, it is caused by giving as much or more power to that which is formed than you give to God, the unformed. Identify yourself with God, the Power within, and then there will be agreement between you and God, and He will create the “New heaven and the new earth for you.”

Visible things change, but God remains the same yesterday, today and forever. To identify yourself with the changeless verities, gives you constant peace and satisfaction in your daily living. Acknowledgment of the fact

that we lack anything is in itself an acknowledgment that we believe ourselves to be separated from God, or Good, which is the “Substance of things hoped for.” As soon as you stop clamoring for outer things, and center your attention on God within, you will find that all you really lacked was the agreement in your consciousness that God is All-Good, and that He is your REAL SOURCE of supply. To unite with the Power within you, is to unite with the “Substance of things hoped for,” which stands back of all visibility and holds everything together.

YOU yourself are *power made manifest*, and it is necessary that you become conscious of this power, in order really to have the freedom that is rightfully yours. Freedom is yours in the consciousness of this Power within. Your spiritual dominion depends upon your perfect agreement with the power within.

There is only ONE GOOD and that is God, and when we agree with God, we agree with All-Good. This agreement is a state of mind, a mental acceptance, and we *always demonstrate what we have in mind*. This agreement makes you, in deed and in truth, “The Captain of your soul.”



Art, as far as it is able, follows nature, as a pupil imitates his master; thus your art must be, as it were, God's grandchild.

. . . Dante.

CONTINUITY OF LIFE

Katharine Hillwood Poor

“Since first appearing here, you have seemed to live many lives but truly you have lived only one. In each rebirth you looked upon that one from a certain angle. Some day you will know your total of lives as bright deeds made permanent, and dark ones erased by Karmic action. You will see these many lives, not as an extended chain, nor as a great circle of links, but as countless iridescent spheres all interpenetrating, and enclosed in one large and radiant sphere which is yourself and your one life.” M.

THE Sacred Arcane Science of the Ages (Divine Wisdom) bases its outer teaching upon the fundamental truth concept of the Divine Fatherhood of the One Supreme God, the Source of Life. He sends forth from His own Being, myriads of “sparks” of His own essence, each one of which, in human form, through the processes of evolutionary growth must find its way back to union with and absorption in its Great Source. Further extension of the Teaching deals with the methods used by Divine Law to accomplish these purposes. Thus all manifestation in form is a presentation of the evolutionary processes in one way or another. We here narrow our consideration of universal evolution down to one small point in our solar system: our own man-bearing planet, Earth, with its evolving humanity.

Therefore, the Great Science solves the problem of man: his origin, what

he was, what he is and what he shall be, during his entire life cycle on this planet—interminable in its duration—of countless successive incarnations or rebirths of the soul-ego or individual identity in enhousing vehicles of flesh-bodies, and its final absorption into the One Source from which it started the journey from spirit, through matter, back to spirit. Do not think that “absorption” indicates loss of conscious identity, or extinction, or the end of anything save form. For Life exists eternally through its multitude of changing forms, and every atom of consciousness lives through expansion and extension, and the soul-thread of conscious identity inhabits and ensouls each separate and changing form, as it comes into existence from age to age, and in race after race.

We learn that a fundamental identity of all souls exists with the Universal or Cosmic Oversoul: the

"Unknown Root" from which springs the human-life wave. Cosmic Law decrees the obligatory pilgrimage of every individual soul—a spark of the Divine Oversoul, through the Cycle of Incarnation or Necessity for Experience, during the entire course of its life-term in human form.

The expression "Universal Cosmic Law" suggests to some minds, perhaps, a wider application of Divine Law than does the term "Karmic Law." There is none; they are identical. Karma (destiny) manifests and operates in all fields of life, from the Cosmic down to the human, in some manner. Rebirth, or reincarnation, is the method used by the Great Law to work out its human evolutionary processes; these two terms, KARMA and REINCARNATION are so closely interwoven as to be considered interchangeable.

Karma is the one great law which governs the world of human life and its affairs. But remember that our consideration of this subject in these pages extends only to our planetary human-life system. Karma is the effect-producing cause, thus furnishing the often-used designation, "The Law of Cause and Effect." Karma neither rewards nor punishes the acts of men and nations, but directs unerringly in perfect justice the effects produced by causes in all its manifestations of planetary, international, national and individual relationships. Man sets up the causes himself; he weaves his own life and destiny; makes his own Karma, spins it thread by thread through countless life periods and expressions, even as the spider spins its

web. Man is "the Wayfarer who crosses millions of years," and is indubitably the absolute arbiter of his own destiny.

The three-fold course of evolution through which the human-soul identity passes: body-form, soul, spirit, may be considered separately. Together, however, they form that entity, the individual being, the soul-self manifesting through its etheric, astral, mental and spiritual sheaths, building, throughout its long course of life periods, the deathless solar vehicle which will enhouse it when it has evolved to a high state of being where it is no longer hampered by certain material limitations which now impede its functioning.

Reincarnation of the soul is the oldest and most universally accepted belief known regarding the human soul, and comes down from immemorial antiquity. This most noble and rational "doctrine" has been sadly obscured in the Occident since man's deep immersion into materialism, his greatest threat—self-made—of downfall and destruction. It is a source of satisfaction to note that, as the cycle opens for a wider knowledge and acceptance of spiritual science, slowly through a multitude of channels, experience upon all planes of life, and notably as the human psychic (soul) faculties are evolved to greater development and functioning, this great and universal concept of truth is coming into its own, and humanity will thereby be lifted to an increasingly higher rate of vibration and a far

higher status of being. When universally accepted by the mass mind, which it will be as man works out his divine destiny, and as he gradually merges his own personal will with "Thy will be done," human progress will be immeasurably accelerated and advanced.

In its presentation to those to whom it is a new idea or theory, reincarnation offers a balanced explanation (not found elsewhere) of the seemingly strange and inexplicable phenomena of material life manifestation, of all its apparent injustices, inequalities, and incomprehensible human relationships: of peculiar planetary, racial and individual conditions, and of evolutionary life existence in all fields which satisfies—or should satisfy if its ramifications are correctly grasped—both reason and intuition. Reason works out the detail system as set forth in the Sacred Science. Intuition bears witness to its truth. And additional weight is given by possible (and probable) diversified individual experience, all proving to the seeking and questioning mind the presence and power of an all-seeing, all-knowing, all-doing, immutable and beneficent law guiding the groping human mind through its maze of ignorance into the light of final knowledge and victory over its enemies of the flesh: not in reality *enemies*, but merely problems and steps to be surmounted in the climb to the heights.

The whole secret of life may be found in the continuity of its manifestations, whether in or out of the physical body, evolving through constant change of form and the inde-

structibility of the inner principle,—the conscious human identity: it is itself inseparable from and a constituent part of the Eternal Life, whose elements are continuity of principle, continual change of form, and non-destruction of the divine spark of individual consciousness which persists through all outer expressions and experiences upon all planes.

Many and sundry objections to the idea of reincarnation are offered, nearly always without any serious study or understanding of the subject by those who are still tied to the partitive and separative creeds of "churchianity." These creeds and dogmas have played their part in the evolution of the human soul and should now be merged in the higher aspects of truth: "One Temple for all, for all one God" (M).

We have heard more than one worthy soul or spiritual investigator make this statement, or a similar one: "I never did like the idea of reincarnation; do not like it even now, but am forced to accept it as the only rational and valid explanation of what I see and observe in this world." Thanks be to the One Great and Supreme One that such as these have come thus far on the Divine Path. They are now open to the influx of true spiritual wisdom. That an increasing number of the closed minds now existing may open to wider and more profound truth as the above example indicates, is our sincere prayer.

There is the old objection so often used: "Why cannot we remember our past lives, if indeed we have lived

them?" The answer to this is obvious: "When your mind and will are developed sufficiently in their capacity of moral control and the understanding of the principles involved, and your psychic faculties are opened and trained to enable your inner sight to function, nothing can prevent your recalling these lives if you so desire."

Books have been written and words without end have been spoken on these subjects, and they contain material for infinite discussion and study. Herein we have space only to touch upon certain salient points, but enough to reach any ear that is receptive to an indication of comprehensive truth. Karmic relationships formed through the inter-working and out-working of human lines of destiny, and guided always by the Great Law of Justice, comprise a most fascinating study. That study is productive of much knowledge of truth, but it must be based upon the initial concept of Reincarnation—or rebirth if that term is preferred—as a foundational means

and method through which the law of life works to bring about perfection of Being upon all planes of substance matter, and in all worlds of manifestation. Then in very truth may the truly enlightened ones echo the words of the great Initiate Paul, "O death, where is thy sting? O grave, where is thy victory?" for it is learned that there is no death—only Life Immortal in Oneness with the all-loving and Eternal Christ, Brother of mankind:

"Before beginning, and without an end,
As space eternal and as surety
sure,
Is fixed a Power divine which moves
to good;
Only its laws endure."

"Such is the Law which moves to
righteousness,
Which none at last can turn aside
or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet.
Obey!"
... Edwin Arnold in "Light of Asia."

MULTIPLY YOUR TALENTS

A SERIOUS responsibility rests upon you not only to use the talents you have, but to multiply them into more talents. Service to God implies a life of daily progression. It is your paramount business to grow daily in good works, strong through prayer, wise through reading, and tender through love. The right use of your talents and opportunities is a form of divine service, since right is good, and all good is of God. The abilities you possess are a priceless gift, and your gratitude will best be shown by the way you use these great powers. Take a definite stand today for a larger and more useful life. Resolve to put your superior talents to the best use, and be assured that reward and recognition await you.

... Grenville Kleiser.

Today's Challenge

THERAPY—STABILITY—CRAFTS

Edward T. Hall

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"Everyday Art."*

As educators, our challenge today is the mental, physical, and social health of the young people of our communities. To meet this challenge we must, without sentiment, face facts, understand long cycle trends, and, while there is still time, put preventive measures into effect.

Authorities on behavior are cognizant of the adverse effect upon man of the conditions under which he now lives. They are generally agreed that some satisfactory outlet for the creative urge is essential to bring about the mental poise so necessary in facing the realities of the day.

Serious thinkers see the need for providing outlets for man's creative urge. Among the qualified experts who have made observations, Dr. Lawrence Kolb, Assistant Surgeon General, Division of Mental Hygiene, U. S. Public Health Service, states:

"Monotony, frustration, and tension are the basis of much unhappiness and mental ill-health. A large number of the people turn in upon themselves and suffer from such conditions because they do not know how to make proper use of the native impulses and energies

that they have. Rousing latent faculties for the appreciation of art, and promoting a wider indulgence in hobbies . . . will help these frustrated, tense people by giving them ease through activities that relieve tension and dispel monotony."

Dr. Winifred Overholser of St. Elizabeth's Hospital, Washington, D. C., states:

". . . I have come to appreciate more and more the value of the arts and crafts in the preservation of mental health and of national morale. In these times of stress, particularly, handicrafts furnish an extremely useful outlet for emotional tension . . ."

Today we are also faced with the problem of juvenile delinquency which has become critically serious. Courts, reform schools, and prisons do not solve such problems. Each community must correct the situation at its source.

The danger period in each day is during the hours of leisure. That is when the human mechanism runs off the road or cracks up mentally or physically.

Creative expression is one of the most effective antidotes to counteract conditions that are causing so much sickness, insanity, and juvenile delinquency. A broader perspective is needed. Today's problem, in the light of current and past history, cannot be taken lightly. We must face facts and meet changing conditions with a practical, workable program. This is especially true when we realize the effects that war, fear, and confusion have on people.

The human being is a creative ani-

mal by his very nature. Early in man's evolution, necessity dictated that he fashion with his own hands the articles essential to his comfort and convenience. Later, his intuitive sense of beauty led him to add decorative motifs, frequently the tangible expression of his emotions. Still later, the persisting desire to create moved man to fabricate articles for which he had no real need, but which in their making contributed to his satisfaction and personal pride.

Today, the business of living still occupies the major portion of man's time, but now he *earns* a living rather than makes it. Life in a town or city home affords little opportunity for the old crafts. Creative man, however, has not changed. He is still just as creative at heart as before.

In the Universal School of Handicrafts, it is interesting to watch the effect of creative expression on countless people who are not thoroughly adjusted to their environment.

A sixteen-year-old boy who was a problem at school, at home, and on the streets could, but would not talk. He was an extreme introvert, partly due to the fact that he was born with a defect in his legs and was undersized. He is one of eleven children in an underprivileged home and could not hold his own against the rough neighborhood boys. He proved to be an excellent craftsman and immediately began to sell most of the articles he made. He went to church last Easter in a suit entirely paid for through the income of his craft work. He happened

to be the first child who brought money home to his mother. This changed his status in the home. In school he was recognized for his cleverness. He is now entirely adjusted.

Various important principles are involved in creative expression. The *ego* wants recognition. If we do with our hands what appeals most to us, we usually do fine work. This automatically brings comments from others and gives the individual the praise he craves. It also takes attention away from self and focuses it on what is being made. The enthusiastic creator, therefore, turns from the occupation of the day to his chosen field of creative expression. He has no time to worry about himself. We educators should be aware of the enormous power of creative programs during times such as these.

Every community should provide facilities for creative expression. Our school buildings are seldom used during the hours when young people have leisure and get into trouble. When our leading citizens appreciate the situation and become aware of the therapeutic value of creative expression, they should make centers available. Authorities would agree that there would then be a definite decrease in new cases of insanity and in juvenile delinquency. Perhaps then, judges, instead of sending a wayward boy to a reformatory school or prison, would give him a parole sentence in a creative center. There he could discover within himself the joy and satisfaction of being a normal human being.

Practical World

Ed Bodin

PERHAPS Tim Slaveery was a moron as many folks of his home town had said. But after all, what is a moron other than a person with a child mind? Maybe morons live in a happier world. Maybe they are better off than other folks. Who was I to judge? And what was it Saint Paul wrote to the Corinthians? "God chose the foolish things of this world that He might put to shame them that are wise."

So when my city editor on a certain New Jersey newspaper ordered me to get the story about Tim's bringing a "dead" pigeon back to life, I was willing to interview this local nit-wit. But the editor had added: "Get the facts—none of your psychic fairy tales—for there are enough 'nuts' now. This is a practical newspaper in a practical world."

It seemed that Councilman Bill Martin that morning, while dressing, had noticed a dead pigeon on his lawn. A half hour later when he left the house, he approached the bird just as Tim Slaveery was passing by. Martin was examining the pigeon, convinced

that it was dead, when Tim took it from him: "Let me have it, Mr. Martin, please!"

Tim squatted on the grass, held the pigeon tenderly and started stroking it and blowing into the bird's mouth. Martin watched sympathetically, sorry for the distracted twenty-year-old nit-wit.

"Don't feel so bad about it, Tim. Pigeons have to die the same as people. It wasn't your fault. Nobody can bring a dead pigeon back to life."

"Oh, yes, they can, Mr. Martin, when they ain't too dead."



And then in front of Martin's astounded eyes, the pigeon began to move. It twitched a moment, then straightened up, and finally flew from Tim's extended hands.

"See, Mr. Martin.—I told you!"

That afternoon, I found Tim standing in front of his weather-beaten cabin in the outskirts of town. His widowed mother was hanging up clothes in the back yard. Tim was her delivery boy, for Mrs. Slaveery washed for many families of the better residential section.

Tim turned and looked at me. It was not an intelligent look, but childish and wistful. His big, blue eyes above a broad smile, radiated friendliness and trust. He was a big fellow,

taller than I, and very heavy, though not flabby. With a normal brain, what a fighter he could have made!

He spoke first. "You came to ask me about the pigeon, didn't you?"

"Why, yes, Tim, I did. How did you guess?" I *was* a bit taken back.

But Tim pointed above him. "There's the pigeon up there now."

I looked up and saw a bird circling the cabin. Then it flew down and perched on the roof of the barn.

"Oh, so it's *your* pigeon," I said.

"No—I never had no pigeon before—but he wants to stay here. He follows me everywhere I go. He comes down beside me when I am by myself. He flew up when he saw *you* coming."

"Mr. Martin tells me you brought that bird back to life, Tim. Is that true?"

"He wasn't all dead."

"Mr. Martin thought so."

Tim smiled boyishly. "I can tell when they're dead. They ain't got no light around them."

"Light?"

"Yes—a little light, and it goes out when they die."

Humoring the lad, I asked: "Does everything have a light—people too?"

"Yes."

"Always the same?"

"No. It's different when you feel bad."

"Is there a light around me, now?"

"Yes."

"What color?"

"I don't know. It's like the sky."

I looked at the pigeon still on the barn. "Is there a light around that pigeon too—like mine?"

"No; it's a little light."

"Maybe you can get the pigeon to come down here so I can take a picture of it."

Tim shook his head. "No; he's afraid."

"But I won't hurt him."

"He don't know that. You came in a car—and it was a car that hit the pigeon."

I had to smile. Tim seemed to have a fanciful answer for everything. He still lived in a child's world despite his years. But newspaper readers were not interested in fairy tales. I saw no practical story here: just a coincidence of a bird's being stunned and believed dead by Martin. So what? Tim must have gotten his idea about the light from fairy-tale books he was always reading. His mother had told neighbors he loved them more than anything else. So at least he had a good imagination to make up for his lack of intelligence.

I went back to the office and joked about the instance with the city editor. He laughed too. "That's a good one on Bill Martin," he said. "He thinks everything's a dead pigeon—just like he miscalculated on that airport site—thought it was a useless swamp. I'll hold this for an editorial some day when Bill gets out of line."

Two days later I ran into Jack Belvidere, a printer. We were in the City Hall bar. Jack seemed happier than usual, and he bought me a drink, something out of the ordinary for him. Conversation drifted until I mentioned Bill Martin and Tim Slavery's pigeon.

"That nit-wit had *me* puzzled for

a while," said Jack, ordering another round. "But the kid did me a good turn."

"Did he bring a dead pigeon back to life for you?"

Jack hesitated saying something he was about to say, as he glanced at me with a frown. He took another swallow; set his glass on the bar, then looked at me keenly. "This is off the 'record,'" he said seriously; "but in justice to Tim, I'm going to tell you."

Then he began slowly: "You know I haven't been getting along well with my wife for the past few months. Oh, it was my fault as well as hers! But last Tuesday morning, as I left the house after a battle, I had decided to bring up the matter of a divorce which I felt she wanted. I was figuring on telling her that night when I got back from work. Walking down Grove Lane, I bumped into Tim Slaveery. He looked at me strangely, his mouth half open, and I actually turned around to see if anybody was back of me. He seemed to be looking right through me. But you can expect crazy looks from a nit-wit.—So I just wished him good morning and went on. He didn't say anything to me; just stood there like a dumb ox.

"Tuesday was a miserable day for me. Everything went wrong. But my mind was made up. As soon as I got home I'd tell Mary that a divorce was the best thing for both of us. We always had tried to be practical about everything, and face facts.

"I turned the key in the lock, opened the front door slowly, ready for another battle, when I noticed Mary

standing in the middle of the living-room, smiling at me. There were tears in her eyes. I hadn't seen her looking so sweet, for years. And then she rushed to me and kissed me. 'Oh, Jack,' she said, 'I've been so cruel. But I thought you didn't love me any more.—But the flowers, Jack! The first time in years. You always used to say that when you sent flowers, your heart and love came with them!'

"'Flowers?'

"'Yes! Here they are, Jack.—Aren't they beautiful? Tim Slaveery brought them at eleven o'clock. He said you told him to bring them, and that I would understand. And I *do* understand! We'll begin all over again, won't we, darling?'"

I looked at Jack's eyes. He was almost crying, and I knew it wasn't the beer. He had had only two glasses. For a moment I seemed to sense a light around him. At least it was a light of happiness.

I waited for Jack to say more. And then he smiled and shook his head. "How that nit-wit. knew what was troubling me, I couldn't figure, at first."

"More than likely," I said, "he told his mother how sad you looked, and she being a woman and up on gossip—well, you ought to send her a gift in appreciation."

"I did," said Jack. "I figured it out the same way, and realized how sad she must be with a nit-wit son.—But the kid did me a good turn in his own dumb way. If only he could have gone

to war. Wouldn't his mother be proud of him? Nature is so cruel to some people."

A week later I happened to be talking to Mrs. Slavey. Casually I mentioned Jack Belvidere.

"He's such a nice man," she said. "The other day, he sent me a gift. I didn't know what it was for, until I

asked Tim. Then I found out that Tim had merely taken some wild flowers to Mrs. Belvidere one day. He must have thought she was ill. He's such a wonderful boy. In many ways I am proud of him. He says the strangest things sometimes, just as though he were reading my mind. He doesn't seem to be living in our practical world at all."

A HOUSE SPEAKS

LIGHT has fallen and quietness reigns within my walls. Before I rest on this starlit night, I must make my nocturnal visit with a benediction to all who are asleep and still within.

First, I view the playroom with its tired dolls, trains and blocks. Today has been a day well-lived in this room. Laughter of happy children rang to my rooftop. Harmony and happiness prevailed.

Next, the little room called the music room. Here little girls with golden curls worked creatively. My walls swelled with their music and I thrilled to their songs.

The dining room, too, rang with children's talk and chatter. There was good food, served for children's lusty appetites. Contentment and a feeling of well being existed here today—but best of all children's voices reverently blended in Table Blessing.

In my large living-room the cheery fire still burns. Here my loved ones sat at story-hour before bedtime, their little, intent faces shining with a day well-lived, as the hour concluded with:

"He that dwelleth in the secret place of the Most High, abides under the shadow of the Almighty." I will say of the Lord, "He is my refuge and my fortress; my God, in whom I trust." As my walls thrilled to the lines of the Ninety-first Psalm, I felt grateful that I could be a material fortress for precious children.

My last and most impressive stop is in the wing where the children sleep. Silently I peek into each tiny room. There I see two children's beds with a tired sleeping tot in each bed. Some call them children, but I call them "angels." Peaceful slumber rules here—all is well.

I return to the night and my friends and sentinels, the fir and the pine trees. They eagerly await our nightly visit, as I share with them the joys and happenings of the day under my roof.

Darkness deepens, insects and night-noises are still, as we settle down and become one with the beauty of the night. . . . *Doris Sellar Mac Gowan*

AN ANSWER TO A PRAYER

H. Linden Tolar

IHAD hesitated at the fork of the road. One route was the smooth, paved thoroughfare home, and the other was over an ungraded trail through the tall trees to old Lake Jackson.

I didn't have any special business at the old place that day. But when I looked up to "shoot the sun," some indefinable urge prompted me to turn into the rough, rutted trail-road leading to the Negro settlement that still clung to the edges of cleared land that once had been one of the prize cotton and cane plantations of the Brazos-Oyster Creek section in Texas.

When I passed the first bend in the trail, opening the long, straight stretch through the timber, I was attracted by a not far distant pedestrian making his decrepit way with seeming effort over the cloddy road. The lonely figure stopped from time to time, carefully setting his handbag on the ground. He would then remove his battered hat, mop his brow with a bright colored handkerchief, and bow his head as if in deep thought.

As I drew nearer, I could better distinguish the worn, papier-mache suitcase, the characteristic celluloid collar, frock coat, and, altogether, the ministerial, if seedy attire, of an itinerant colored Man of God from the bottom lands.

"Howdy, Parson! Hop in and I'll give you a lift to the settlement," I

said, coming to a stop and at the same time throwing open the door of my automobile.

"Oh, yas, suh. Thankee, suh." The old man's face was wreathed in an animated, childlike smile, as he climbed into the seat beside me, firmly grasping his suitcase on his lap.

Then I thought I heard a muttering, as if he were abstractedly speaking into space: "Thankee, Lawd. Thankee. I knowed yo' sen' 'im along to hep yo' po' ol' wore out sarvant." The muttering trailed off and his chin dropped on his chest in utter weariness.

"I judge from what you said that you were expecting someone, Parson?" I spoke in a manner to promote a little friendly conversation.

"Oh, yas, suh," he answered in the enjoyment of his more comfortable surroundings. "De Lawd He always sen' a leetle hep to His weak an' po'ly sarvants when dey needs hit. Yas, suh! At de ben' ob de road, I drap down on my knees in de face ob de A'mighty and say: 'Lawd, please kin yo' lif' yo' po' ol' sarvant obber dis rocky road so he kin carry yo' message to de sin-nahs what ain' yit seed de light ob yo' glory?'"

The automobile bumped along. The old parson was silent for a time, and then his words came in a tone of resignation. "De ol' man ain' got many mo' days in dis worl' ob tribulation, bless God. But when he gits up to de big

white throne an' sits on de right han' ob de Lawd, 'long wid Abraham, Isaac and Jacob and de yuther prophets, he gwine to recommen' yo' mighty high, mistah, when yo' drives up to de jergment. Yas, suh. De ol' preachah gwine to take yo' by de han' an' recommen' yo' mighty high."

"Thank you, Parson. At least, it was an interesting case of mental telepathy, or coincidence, for me to happen along at this time," I said. "But remember," I added, "I haven't 'joined up' with any of the hosts of the Lord yet." And then my thoughts turned to the words of the great poet: "There are stranger things in Heaven and earth than we are aware of in our philosophy," or words to that effect.

But the old man was quick to answer: "Oh, no, suh! Hit ain' in dem sinful words which yo' says." His demeanor became bolder, changing into pious seriousness. "De Lawd, He move in a mysterious way, He's wondahs to puffom. Sometimes He use de wick-edes' man. Sometimes He use de gamblin' man. Sometimes he use de ballroom lady. Hit doan make no diffuns who He use to carry on He's wuk, unbeknownst to dem. Yas, suh."

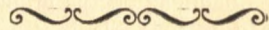
I did not argue the question, and when we had reached the first cabin in the settlement I let him out. I felt that I should do a little something for the old preacher. It was the custom, and I regretted the absence of any loose change in my pocket. Then the indefinable urge I had felt at the crossroad came over me again.

"Well, Parson," I said, starting the car engine to be on my way, "maybe

we will meet again, over the river, under the shade of the trees." And with an airy and worldly gesture I handed him the only dollar bill that was left in my hip-pocket billfold.

"Praise de Lawd! I knowed hit!" Again I saw the childlike smile wreath his wrinkled features, and his voice became heavy with emotion. "I knowed hit," he continued, "when I drapped on my knees in de middle ob de road an' say: 'Lawd, please kin yo' lif' me obber dis rocky road to Jurdon; an', Lawd, de crops is po' an' yo' chillun hongry in de lan' ob Goshen. Please kin yo' sen' yo' po' ol' sarvant jes' a little pocket change to make de worl' mo' bright agin? Amen.'

"Mistah!" It was at this point the old man raised his hand and slightly bowed his head to impress me with the gravity of what he was about to say. "De angels sing low when dey heerd my mizzable voice cryin' in de wil'iness; and den de good Lawd He up an' sont yo' obber de lonesome road to be de answer to dat prayer. Yes, sah."



Notice to our Subscribers

We have prepared an index for the first 6 issues (Volume One) of *Mind Digest* and shall be glad to send a copy, free of charge, to any subscriber. Please send your request to MIND DIGEST, Editorial Department, York, Pa.

Those Worlds Beyond The Sun

Virginia Pearson

We stumble o'er the lost chords of life
Seeking tinsel shadows in the dusk
While night lies in mating.
A fragrance from the mists like musk
Guides us to deeper solitudes,
To quiet places farther than the stars;
Into Those Worlds Beyond the Sun.

— — From *Jewels of Wisdom*, by the author.

SINCE earliest childhood, I have experienced definite psychic phenomena. My mother and maternal grandmother were gifted along these lines, but were uninformed in the scientific use of the power. The immeasurable cosmic world was comparatively unknown to them. I am obliged throughout this treatise and narrative to make frequent use of the personal pronoun, for that is the only way I can proclaim these tremendous truths.

Many years of sincere study of the various phases of occult interpretation have given me the right to present facts as I have found them. Then, too, there are many persons who will attest to the validity of my statements, peo-

ple whose word bears the imprint of undeniable veracity.

It is my firm belief that only persons who have seriously investigated this thought, or who have unusual gifts of a psychic nature, should be privileged to attempt to enlighten others who are desirous of learning the fundamental facts upholding the structure of Psychic-Science. There are countless persons of high intelligence, who, while possessing a desire personally to experience astral materialization, have been unable to do so. Their talents may belong to another branch of spiritual endeavor. Perhaps their abilities find an outlet in Inspirational Writing, Art, Science, Philosophy, Philanthropy, Ed-

ucation and numerous other constructive avenues of escape for the astral urges and communication centers of the mental and emotional world in which such kindred souls have a special center.

A certain intellectual actor-friend of mine, while admitting the inspirational urges which he experienced while studying a great role for the stage, and being aware of these at all times while performing before an audience, was, nevertheless, unable to explain this feeling of definite aid from the close personal radius encompassing him. I endeavored to explain briefly that experienced souls operating upon his artistic line of communication were able to supply additional power to the electrical force of energy which his own strength had set into motion. His desire had been the electrical button which connected him with other more advanced artists, and his own soul had pressed the button on the wall of his desire. His spiritual home within his aura had become illuminated instantly. Years of honest study in the art of acting had prepared him for this moment. Another friend asked: "Why cannot we all experience such inspirational moments?" I answered: "Perhaps you do every day of your life while engaged in the task of rearing your children and imbuing them with your own courage and faith in the face of every emergency. You are an inspired soul. It isn't essential to see and hear spirits from the astral side of life in order to function perfectly and in accord with truly great home-makers

who are vibrating upon your *plane* of desire."

A statesman may not be concerned with what goes on in the seance room or even in the mind of an inspirational genius. He would more than likely become exceedingly intolerant of such a dreamer. "Abstract theoretical nonsense" expresses the viewpoint of materialists in reference to those things unseen and unheard by them. Their own "greatness" in the physical sphere in which they live and move and have their being, precludes the necessity for the intervention of that which they term idle dreaming; and yet the substantial bridges, skyscrapers, trains and flying planes, and all physical wonders which we are privileged to see in this modern world, were conceived by inspirational dreamers.

When another close friend asked me: "Why does God withhold psychic truths from the material world?" my replies were questions which I in turn asked her: "Why does a material scientist withhold his laboratory secrets?"

"Why is it that a professor in an advanced class in a noteworthy college, refuses to discuss the ethics of his profession and the wisdom which experience alone could give him, with a member of the first grade in the school?" That pupil is gradually learning to travel, step by step, the distance which intervenes between his own limited knowledge and the wisdom of the brilliant professor so many classes above him. A freshman does not become a sophomore merely by requesting an outline of education. One does not graduate from a college by

walking through its grounds, or rooms. Study and application of certain principles governing the person's chosen profession give him the right to expect definite constructive results. Mastery of technique in any chosen field of endeavor, from the most humble occupation, to the highest on earth, requires more than casual inquiry into the transitory phases of a given subject. *Fundamental Training in Basic Principles* and their relative position to everyday life is definitely essential to progress.

Our actor-friend desired to know what so many people have asked: "What possible benefit can a person derive from understanding psychicscience? Can those who have passed through to 'The other side of life' help the ones whom they have left here on earth?"

I was inspired to answer: "When you read a book which you love, or see a play that uplifts; when you stand before a beautiful painting or see a stage play or motion picture which impresses by its sincerity and heart appeal, you see and read the messages the artists and authors have thought out for you long before you knew of the existence of these dramas which proved to be incentives for worthy life in its finest form."

Your loved ones who have passed on have left many mental pictures for you to see and exquisite expressions of friendship and love for you to decipher. These comprise the "communication wire" which unites you to them. The frequent use of that spiritual telephone connection sets up a vibration of

Psychic Power. Every soul who enters this world flesh-clad is a "Radio Broadcasting" and "Receiving Station." There is a continuous etheric vibratory force everywhere in the world. High-frequency waves are penetrating our auras at all times. It is up to us to utilize them correctly and convey messages of love and friendship to a sorrowing world. It is the wrong use of this power which has precipitated all wars within ourselves, and in the world.

There is a substance of which we are aware, but to untold millions of persons, it is nameless. It is a *radiation* belonging to the spiritual world and its healing power and life-giving force is the ultimate in *perfection in vibration*. Electricity which is used by the earth-people and the lower astral worlds, is both constructive and destructive depending upon the use of it. This other *radiation*, which is electricity on a divine radiation, combines all the power of our earth product; but is definitely more healing and life-giving, and there is no destruction in it. It is the radiation emanating from the *Heart of Eternal Perfection-God*. Many persons while deploring their lack of psychic insight are guided by that inner force. The greatest electrical wizard and the humblest servant of mankind are inspired by that unknown quantity—that power which we shall some day understand more fully.

There is no individual who has an option on truth. We all own it whether we are aware of it or not. Truth is not captured between the pages of any one book. It is found in the lowliest and

most infinitesimal creature which creeps, and in the most exalted places of the Most High. Truth is indeed where your soul finds it. We have an eternal road ahead.

Seeds planted in the ground are un-hurried. There is haste in the humming bird's wings. There is silence in the spiritual state and noise in the earth condition. There is truth in every constructive religion or philosophy. Who is there among us wise enough to say which is essential and which is not? Life is made up of contrasts. Persons are the outgrowth of conditions and vice-versa. There is a capacity within each human soul capable of discernment and constructive analysis. That quality must develop with human contacts, if it is to become constructive personal power. Then and only then shall we learn to respect the other persons' findings in subjects foreign to our own training. It is a noticeable fact that the ones who are quick to form "snap judgments" and make condemnatory statements concerning any subject-matter which they hear discussed, are not to be relied upon as final authority. We should express our viewpoints, but in a manner which commands respect, thereby evincing our knowledge of the topic. Those who speak in derogatory terms of psychiscience do so from lack of knowledge of the intricate mechanism of cosmic and nature creative-force sustaining our urges and materializing our inmost desires.

We should never spurn the intermediaries at our command, either spiritual, mental, psychic or physical, for

each is a link in the "Chain of Life." Each individual soul has a perfect right to find genuine constructive happiness in his own way, if that way makes for progress. There must be intelligent manipulation of any power, especially the so-called unknown quantity demonstrating our secret wishes. Idle curiosity has no magic word or thought to unlock the door of wisdom. The formula for making the key which fits this universal structure, is earned through constructive study and research. The *nature-laboratory* of our Creator holds the secrets of eternal ages in its archives. There is danger in this power. Tragedy lurks there. It is found in the physical world around us; on land, sea and in the air. These same elements also give enlightenment and pleasure when properly used. Fire is both a destroyer and a healer. Psychic power is both constructive and destructive as many people will testify. Serious, most reverential investigation and respect should govern our entry into that realm of thought. Cursory explanations merely touch lightly upon the subject, and produce like results. The law of cause and effect is immutable and indestructible. The essence of eternal reality—the God-Realm—is untouched by divisions of mortal opinion.

Messengers of God in every guise imaginable inhabit our earth. Persons bearing not the slightest resemblance to a world-teacher may confront us in the lowest strata of life. A seed of truth can be carried in a soiled hand; a drink of pure water can flow through an unclean channel. A drop of water from

the ocean contains all the ingredients of that huge body of water. Alone, the tiny drop can perform small service; united with other drops of the same quality, it becomes a formidable force for good or evil. It is the unity of purposes which gives us power. The supreme perfect God-Power remains untouched by our misuse of nature-power. We eternally draw upon the sustaining force of spiritual sustenance emanating from the nameless center of creation. It protects us. Our devotional soul maintains our unbroken communication with Perfect-Being-God.

A sparrow has little respect for a mustard seed before it is planted in the earth. Time, however, brings forth a tree from this tiny seed which has been succored by nature, and the descendants of the sparrow joyously sing among its branches. Strong souls grow from little deeds of kindness. The infinitesimal mustard seed while reposing in the dark, cool ground beneath the surface of our thought, doesn't hurry. It never concerns itself with the result of its burial. It is at peace and rests in God's garden of pleasure. It eventually grows into beneficial expression and mankind partakes of its bounty.

The acorn doesn't fret and worry. It houses within itself the great oak tree, and when we plant it in the earth, we too partake of its greatness. We have put forth an effort, knowing tremendous results will be obtained. In our language, the acorn is not cognizant of its potentialities, and its slow growth from the bosom of mother nature up into the sunlight above the soil

is not accomplished in a day and a night. These seeds have a consciousness of their own power which is communicable to the kingdom of nature sprites, for each sphere in life has a special service to accomplish for the Maker. The privilege of serving elevates its own realm and brings it nearer to the highest heaven.

Most of us are so busy destroying ourselves, we do not find time to investigate the humble urges which lead to the kingdom of divine power. We rush about like ants and then impatiently deplore the rudeness of humanity when it steps harshly upon our cherished ant-heaps. Then we start building again in the same old way with frail substances and squirrel-cage thoughts. Habit repeats itself. Some of us prefer our ant-heaps and our mole-hills of thought, and bitterly resent any interference from free thinkers. It is a tragedy that we are actually willing to remain in our cramped and musty self-created worlds. We live within ourselves. We must decide whether we shall be shut in with constructive or destructive thoughts. They are our most *intimate* companions. We build from our own center outward. The silver cord of Life is united to our inmost being. Let us beautify it with the jewels of God-like thoughts. The sparkle of such glory will be far-reaching. Even the conflagration of war will be unable to dim its splendor.

Upon the cosmic screen of creation is projected everything which transpires in the creative world. Our past projected thought has materialized our present sphere of Life. Our future

will be moulded by the materialized conception of our present soul desires. God's perfect kingdom knows no division of time. That lies within the realm of mortal consciousness. Our recognition of that fact gives us the privilege of claiming the ever-present *now* as our rightful heritage, for in that present reality we contact the past, present and future. The sacred records are replete with prophecies and seership in various phases. The cosmic archives contain all that ever was, all that is, and all that ever will be. This record is for all to read who have learned to decipher its message.

I shall relate an experience which I had shortly after the First World War. This event had no relation whatsoever to my personal knowledge of that which I witnessed psychically. I learned from this materialized cosmic record of a happening which had not yet transpired upon the earth plane, that coming events, assuredly, cast their shadows (realities) before. My arduous duties in stage and screen work necessitated my taking time out for a well-deserved rest. Instead of going to one of the fashionable seaside or country resorts, I chose a spiritual healing center in Cleveland, Ohio. I desired to re-enforce my energy. One early morning, as I lay in my bed and the first rays of dawn streaked in through my open window, a vision unfolded before my eyes.

It was a scene so exquisitely beautiful, it defies description. I secretly hoped it would not vanish until I had fully captured its every detail. I saw a glistening white temple with a round

golden dome. Green trees surrounded it. There were flowers and vegetation everywhere. The blue of the sky was so rare and divine in color-essence, it looked as though the Creator Himself had devoted special attention to its wondrous architectural harmony. The scene continued to unfold before my eyes like a magnificent motion picture panorama. There were buildings near the lovely domed structure, institutions of learning and centers of healing, dedicated to the needs of humanity. A rosy hue suffused them. I saw that the estate was situated upon a water front. A symbolical flag of many colors floated gracefully in the breeze. I looked closely at a certain marble or stone slab on one of the buildings and saw an inscription cut deeply into it. I was unable to decipher it and prayed for spiritual guidance. Immediately, a gentle hand holding a cold object was placed upon my forehead and the meaning of the inscription was made clear. This was a sacred temple, dedicated to God and erected for the benefit of all humanity. I suddenly became aware of the substance pressed against my forehead. It was a piece of *pure white jade*, bearing a sacred inscription. After I had read the inscription on the stone tablet, another gentle pressure on my forehead revealed a personal message to me. It, too, was engraved in ancient type, but it dissolved into English words: "Good night —Abdul Baha."

While witnessing all these things I was not asleep. At intervals throughout this experience I heard the familiar

voices of friends outside my door. While I listened to them the vision gradually disappeared. As it faded from view, I experienced sacred peace such as I had never known before.

When I related this manifestation to my friends who were students and teachers of the occult, they informed me that I had just seen the materialized conception of the cosmic plan for the Bahai Temple to be erected at Wilmette, Illinois. They said that this design was the one chosen by a committee designated to select an appropriate edifice for such a universal plan to promote tolerance on earth. My friends explained that many hundreds of architectural designs had been submitted by eminent architects. The committee, after much deep and serious deliberation and reflection, had selected this one which I had seen psychically. They further stated that no publicity had been issued concerning their plans and final decision in reference to the buildings.

The site had been chosen but certain business technicalities had delayed the public announcement of their future plans. I considered the materialized presentation of the cosmic plan a sacred promise of its eventual success. I have learned since then that the salient points laid down by the founders of the Bahai Creed were discussed by the World Security Congress in San Francisco. Whether they were aware of it or not, the fact remains that every important issue which has dealt with universal brotherhood cooperation is contained in the *Twelve Rules for Uni-*

versal Peace laid down by The Babs, Baha O'Allah and Abdul Baha.

The cosmic government, influencing constructive world affairs, is headed by the greatest minds of all ages working in behalf of humanity. We contribute to the universal good by our own constructive thoughts and deeds. Those high in authority know that these world cycles are governed by the hierarchy of wise ones, for this service deals with a definite, practical, material principle.

Ideas for international peace are promulgated by the highest earth authorities. They definitely deal with the tangible realities. World progression depends upon our capacity to tune in on the *invisible* world parliament. The wisest statesmen and humanitarian souls comprise "The Invisible Empire" which is set in the very midst of earth-life. Our close affinity with them will make our paths brighter, our hearts lighter and our minds more understanding. They act as our intermediaries between the known and the unknown worlds. Not abstract theories, but a definite knowledge of their presence, or a deep-rooted faith in their God-like integrity, will iron out these muddled world problems. There are souls on earth and across life's borderline who yearn for a divine solution to life's perplexing conditions, and our Heavenly Father utilizes the souls of people, who, living or "dead," cooperate in the task of restoring humanity to its original likeness and image of God.

That an occult teacher like Abdul Baha, the Persian philosopher, should

have come to me astrally is not unusual from the universal brotherhood viewpoint, for I have always vibrated with that plane of thought, but the fact that I was *thoroughly unfamiliar* with the Bahaii Creed and its founders and teachers, made it of most significant importance to those interested in the varied expressions of cosmic mind.

This experience was different from my usual personal psychic explorations into the astral realms. This manifestation which I have related was essentially universal in its import, and definitely cosmic in its final analysis.

Such visions give us a vague idea of the meaning of God-life. It is then that we realize that words or any physical expression are inadequate to express the glories we have glimpsed of those worlds beyond the sun.

TRANSCENDENT THINKING

Evelyn F. Hamilton

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"How Do U Think?"*

IT is transcendent thinking that makes man a rational being, and elevates his nature above that of the animal. Ascension of thought into the higher levels of mind lifts the entire being spiritually, producing an inner peace, poise and confidence which recharges the nerve batteries and generates power to meet the challenges of mortal life. The more thought is spiritualized, the more productive it becomes, expanding the personality and releasing the soul.

Altitude changes perspective. In viewing the landscape from a great height, all things are leveled off. The huge skyscraper appears as flat as the meadow. The higher we lift our thoughts, the less important are the things of mundane life, and the more significant are things eternal.

World War II airmen tell us that when they are overtaken by a storm while flying they ascend to the 11,000-foot level, in the stratosphere, if their gas will hold out. Here they find a clear blue sky and a deep calm, while the storm still rages below them. So it is with the human mind. When it ascends above the mundane plane of thought, into spiritual heights, it finds a deep calm and peace that dissolves all anxieties. Spiritualizing of thought not only increases the tranquillity of the mind, but its efficiency as well. It enables us to tap the inner spiritual reservoir that empowers life. During periods of mental quiet and ascent, the finite mind becomes receptive to the Infinite, and so receives illumination of thought for self-knowledge, self-betterment and self-fulfillment.

Transcendent thinking encourages psychic adventure. Mystics, sages, prophets, saints and contemplatives all become so through transcendent thinking. When our minds are wearied with the cares that infest the day, and confusion of thought dims right perspective and conceals the rift in the clouds, let us direct our thoughts upward. In their ascent into the higher realms they will become de-personalized, and recharged with a new vision and a new power for the trek of life ahead.

The Cup of Beauty

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Nellie Burget Miller, Litt.D

*"Who takes of Beauty wine and daily
bread,
Will know no lack when bitter years
are lean."*

—DAVID MORTON.

THE triumph of nature, art, and life is perfect adjustment, a harmonious fitting together; and harmony of relation always makes for beauty whether it is manifested in a life or in the stars. The positive life-forces are forever opposing disintegration, forever approaching unity or wholeness. It is a very significant thing that the root-word, for *wholeness* and *holiness* is identical, for *wholeness is holiness*. Wherever we have wholeness, there the good, the true and the beautiful are inseparably mingled.

Some of us find in nature our surest approach to wholeness of life; others find their "daysman" in the medium of the fine arts.

Probably most of us realize more fully the extension of the self into the whole of consciousness which music brings, because music is truly the "pentecostal speech which every listener thinks his own." While listening to music our emotions are consciously

involved. We realize that we are being carried out and beyond our conscious self into some mystical fourth dimension of intuitive perception. Music is the symbol of a spiritual ideal toward which we are striving and which we never attain—nor can attain. "Music," declares Overstreet, "*is the way we should like life to be.*" While we listen to the blended tones of instruments in a great symphony, or the mingled human voices in a magnificent oratorio, we are satisfied, for the moment, with the significance of our existence. We are hovering on the verge of grasping that faint and elusive "whispering hope" which forever haunts our commonplace days. The last notes die away and we come back with a sigh to *reality*—or *unreality*—who shall say which is the more real state?

Music lifts us out of the self and into the whole stream of life. It brings into conscious being, momentarily, those intense emotions that lie too deep for words, too deep for tears. It touches and reveals the joy that lies behind all sorrow.

Each of the fine arts does this service for us, in greater or lesser degree, depending upon the measure of our personal response.

In sculpture we have a fine example

of ordered purpose and rhythmic unity. We find in it an ordered integration—that same order which we long to achieve in our own lives. But fewer persons are carried out of themselves by the contemplation of cold marble purpose. Our senses respond more readily to warmth, color, and sound. Occasionally, a Melvina Hoffman shows us the possibilities of this particular form of creative expression.

Painting captures an emotion and makes it eternal—and we may recapture it at will. When the symphony is over and the conductor puts down his baton, we may never hear that particular number in just the same way again—but a great picture is a shrine to which we may return and share again and again one of life's supreme moments.

Some years ago I cut out a colored reproduction of a painting which hangs in the Macbeth Galleries. It was just a magazine print. The subject is not particularly beautiful and the artist's name unknown to me. It is called "A Wet Day"—and it is just that—a gray, cold, drizzly day in late autumn on the flat prairie of the middle west. It has rained for days, for the water lies in puddles in the narrow road. A little house shivers behind gaunt trees. Down the road, carefully picking her way, goes a plodding figure under an umbrella. That is all. Yet I turn again and again to this small colored print for inspiration. It wakens in me a certain secret and stoic exultation, a sense of close communion with primeval elements. It awakens memories: memories

of rain on childish cheeks and the suck, suck of wet clay on childish feet. I feel the joy of sturdy resistance, the peace of patient acceptance of life—even a wild and secret satisfaction in life's bitterness and stark loneliness.

Inner fortitude is built up by the contemplation of such pictures or their counterpart in nature: a walk in the winter twilight, or a struggle with the high wind on the mesa. An infinitely lonely human being is comforted by some sort of tying-up with nature and her orderly processes. He then realizes himself as a part of some dimly guessed Whole—which, because of its wholeness, is also good, and true, and beautiful. Pictures show us how to meet life.

The supreme service of literature to life is interpretation of experience. Whether books do this by holding before us some high ideal, as the books of yesterday did, or whether they hold us up to facetious scorn as many modern books do, it is all interpretation. The creative writer assembles the jumbled pieces of the ordinary life before we can see its significance. How many of us, if we had lived next door to Anne Ellis in some mining-camp, would have seen the restless adventurous soul, hungry for beauty? We can all see it now since her creative mind gave us "The Life of an Ordinary Woman."

The profoundest gift that poetry offers its votaries is the gift of peace. Poetry is both a challenge and an escape. It offers its lovers' release from sordid circumstance into the blue heaven of their hearts' desire. It offers

shelter from the bleak winds of mischance.

But books—poetry, drama, biography or novel—are merely guide-posts to adventure. One will learn very little from watching the parade go by—one must also know what it is like to march in the dust and the heat. Unless we transmute our emotions of pity into action they are worth very little. We may let our hearts be ploughed and broken by poignant poetry and plays but unless we replant them with love and helpfulness to others they will be a fallow or even a weed-grown field. Art's great affirmations must be activated, or else we shall not go very far along the path of true culture by our knowledge of music, pictures, and books. *Culture*, after all, is not an emotional response, but a way of life. It gives wholeness, or holiness, to the experience of living.

Beauty quickens the divine spark within us. One of our women poets says this so surely:

"Something immortal within me leaps forth to mate with Beauty." The most baffling question of the ages has been, since the days of Job, "If a man die shall he live again?" And Beauty has her gentle answer: In a very real sense a thing of beauty is a joy forever. There is something in all beautiful things, although they may be as transient as the gold of October that is fundamentally enduring. When we whisper Bonaro Wilkinson's lovely poem, "The Unlost",* we are comforted and assured beyond the power

of wordy arguments to assure and comfort:

"Candle flame buffeted by darkness,
The slow curve of a purple iris petal,
Rainbow arch above the waterfall.
These have I seen—and these have
passed away.
Have passed away—but whither?
Into the great Nothing?"

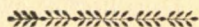
"Then fearless shall I face the baffling
void—
For how shall Nothing take unto it-
self
All lovely things,
All fragile things that fade,
And not itself become
Majestic,
Clothed in wonder?"

Beauty is the strongest intimation of immortality. It leads us toward realization of the Ultimate Beauty which is God.

For Beauty is but Divinity made manifest to human eye,
The radiant garment of God that we may see Him by.

Life is often a bewildering maze and the significance of the lost self escapes us. Let us hold fast to the azure thread of beauty—It will lead us to Wholeness of Life,

To Wonder of Love
To the Way of Life—
Eternal, everlasting.



A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion.

. . . Bacon.

* Published 1931 by W. W. Norton & Co. in Professor Overstreet's "Enduring Quest."

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 and Part III "The Black Horse: Symbol of Pride" was published in October.

The Four Horsemen

Starr Daily

PART 4

THE WHITE HORSE: SYMBOL OF SPIRITUAL AFFECTION

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer" (Rev. 6:2).

MR. GLENN CLARK has often pointed out, especially in his lectures, the peculiar fact that Jesus was conscious of doing things in pairs. His Beatitudes fall easily into related pairs. His parables are given in pairs, one appealing to women and another to men. Someone else has drawn attention to the fact that Jesus likewise called his disciples in pairs.

There were twelve of these original disciples. In Bible arithmetic the number twelve is significant as a symbol of completeness. It was at the age of twelve that Jesus became aware of his mission and announced that he must be about his Father's business.

Twelve disciples, twelve pillars, twelve foundation stones of the temple,

and the temple is the body; twelve sons of Jacob—the man on the physical plane of life; twelve tribes of Israel—the man on the spiritual plane of life, the physical man being the frame in which the real man is set.

Man has twelve faculties, which he is destined to redeem and spiritualize, before he can know himself or other men. I should like to point out in this connection that in selecting his disciples Jesus did, either by design or accident, choose each disciple as representing one of man's twelve faculties. The twelve faculties of man are: Faith, Discernment, Strength, Order, Loyalty, Imagination, Reason, Will, Simplicity, Zeal, Ambition, Love.

These faculties represent the pre-

dominant character traits in the disciples of Jesus. Simon Peter symbolizes Faith, the first faculty by which God is recognized. It is a great faculty. But in Peter, as in the rest of us, it was an uncertain, wavering, inadequate character trait, strong today and weak tomorrow, declaring its Lord in one breath and denying Him in the next. Paul said that even Faith must fail until it has been gathered up in and reinforced by something greater than itself.

Peter, the symbol of Faith, was crucified with his head down.

James, son of Zebedee, symbolizes Discernment. This faculty is his predominant character trait. Discernment is that faculty of the intuition which perceives with an inner eye. It shows us what to do, what we ought to be. It directs and guides us. It needs no deductions or outer observations in order to arrive at truth. Analysis is unnecessary to Discernment, as are logic and reason. It is a great faculty. But the senses impede and kill it, causing it to fail us in the end. Not until it has been gathered up in something greater and redeemed can it be relied upon.

James, the symbol of Discernment, had his head cut off.

Andrew is the symbol of Strength. This is not physical strength; but rather a strength of character. It is that kind of poise which keeps its head when others are losing theirs. It has an even mind in the midst of confusion. Strength of character is the ripe fruit of human effort; it is the sweet profit of the disciplined life; the armour against error and failure. It is a won-

derful faculty. But unless it is gathered up and fortified by something greater than itself it will prove insufficient.

Andrew, the symbol of Strength, gave up his life on a cross.

James, son of Alphaeus, is the symbol of Order. His predominant character trait is orderliness. His chief faculty is elimination—the elimination of all that is superfluous, unnecessary, not usable. Order gets rid of that which causes clutter and confusion, blocks the highway and diverts attention from the main issue. It is a noble faculty. But until it has been gathered up and redeemed by something still greater, it will let its possessor down.

This James, symbol of Order, was beaten to death.

Philip is the symbol of Loyalty. His predominant character trait is the capacity for friendship. We know how beautiful is this faculty, especially if we have been so fortunate as to possess a loyal friend. But lovely as Loyalty is, unless it is gathered up and redeemed by something greater it will fail.

Philip, the symbol of Loyalty, was hanged.

Bartholomew is the symbol of Imagination. This is the imaging faculty. It is that faculty by which we can see the image of God in our fellowmen, and in the natural world around us. Alone, as a predominant character trait, it is not enough.

Bartholomew, symbol of Imagination, was beaten to death.

Thomas is the symbol of Reason. His predominant character trait is in-

tellectual doubt, a leaning toward analysis, and he has a passion for external proofs of internal realities. Reason is a noble faculty, but unless it is redeemed by and associated with something greater, it will fail.

Thomas, symbol of Reason, was run through with a lance.

Matthew is the symbol of Will. His predominant character trait is determination. A strong will always desires to collect facts, press bargains, and assemble details. Read his rather tedious Gospel in this connection. Will is a wonderful faculty if it is surrendered to a higher will. Left to itself it will fail.

Matthew, symbol of Will, died by the sword.

Thaddeus is the symbol of Simplicity. His principal character trait is to reduce all things to their simplest terms. This is a great faculty. But it is not great enough. Unless it is gathered up and redeemed by something higher it will end in defeat.

Thaddeus, symbol of Simplicity, was killed with arrows.

Simon, the Canaanite, is the symbol of Zeal. Zealousness is his predominant character trait. It is a good trait, providing it is guided by something greater than itself. Otherwise this faculty will fail its possessor.

Simon, the symbol of Zeal, was crucified.

Judas is the symbol of Ambition. This faculty drives forward toward worldly success. It is a very good trait of character, if it belongs to something higher—something redemptive. If not, it, too, will end in failure.

Judas, the symbol of Ambition, killed himself.

Thus did eleven of Jesus' disciples, each representing a predominant faculty or character trait, come to their end. Out of the twelve only one was spared from an unnatural death.

John is the symbol of Love. He is called "the beloved." He it was who rested his head on the Master's breast. His predominant character trait is love. His chief faculty is love. "God is Love," says he. Read the Gospel of John. Note the emphasis on love in the first general epistle of John. John escapes the fate of all his fellow disciples. He is permitted to live; he is sent to Patmos, there to receive his vision and write his Revelation, of which the four horses and their riders are a part.

What conclusion are we to draw from these facts? There is only one conclusion. It is the obvious one. Love and love alone makes life safe from harm and violence. With love as our shield, we shall go to the end of our pilgrimage and leave this world by natural means.

If you are in a Thomas mood, you may declare: "But Jesus, too, was love incarnate, and he was crucified. How about this?" And the answer is that Jesus could not be harmed by his enemies, until he was ready for them to harm him. With the mantle of love around him, he walked in their midst, unseen, untouched. His death was by consent. It was voluntary, and not the involuntary martyrdom of the eleven.

Faith alone will fail. So will the other ten faculties, Discernment,

Strength, Order, Loyalty, Reason, Will, Imagination, Zeal, Simplicity, Ambition. "But love," says Paul, "never faileth. For love is the bond of perfectness."

The white horse of the Apocalypse, then, is a symbol of all-conquering love. His rider carries a bow. The bow is the symbol of victory and glory and support. The arch supports the greatest bridges. The glorious rainbow follows the storm. It has the final victory, no matter how violent the mood of nature. And this rider is crowned. Love is the King of Kings. And the rider and the white horse go forth conquering, and to conquer. Love conquers all. Nothing can defeat love. It is the last word, the final reply, the ultimate solution to all human problems.

But this white horse represents the redemptive love; that same love which Paul sets forth in his famous 13th chapter of 1st Corinthians. This is the love Peter refers to when he declares, "For love covereth the multitude of sins." This is the love that John is talking about when he says, "For this is the message that ye heard from the beginning, that we should love one another." This is the love Jesus is declaring in his commandments of love.

It is not the faulty love of the pale horse, or the red horse, or the black horse. It is the redeeming, transforming love of the all-conquering white horse.

"In the beginning, God (Love) created the heavens and the earth." This is the lead sentence in our Bible. Let us pause here and then return after

the following quotation: "And God said, 'Let us make man in our image, after our likeness (after Love), and let them have dominion.'"

Now if God created, He had to do so by the use of a creative principle; and He Himself had to be the medium and the substance in which and through which this creative principle operated. What, then, is that medium and that substance? John proclaims it to be love. "God is Love." And that is eternally and unalterably true.

You and I, therefore, are co-creators with God. His universal creative mind is individualized in us. He pronounced His Creation good. Being co-creators with Him, we too can create that which is good, if we so elect; or that which is bad, if we so *will*, for we have been endowed with the gift of selection and consent.

Two sublime things here stand out: (1) there is a creative principle, which we also possess; (2) there is a field of love in which and through which this creative principle operates. The creative principle resides in our minds; it is set in motion by the love in our hearts. If we love iniquity our minds will create iniquity; if we love good our minds will create good. If we are not content with the sort of lives our minds have created, we can begin now to use the creative principle differently, and it will begin to create for us a correspondingly different kind of life.

All things are created out of love and by means of a creative principle. The tragedy is, said Jesus, that men loved darkness more than light, and

they created for themselves a hell on earth.

When I first caught this vision, the effect upon me was appalling. "My God," I thought, "how could I ever have missed a thing so perfectly apparent?" I was approaching mid-stream in years; but this did not discourage me. I began immediately, and right where I was, in a prison cell, to reverse the poles of my love life from evil to good, and when I did this, the creative principle in my mind began to create the good life of natural and spiritual increase, and I began to be a true co-creator with God. I could not begin to set down the blessings here that have piled up between that day and this.

We were given dominion over the earth. We have failed because we have turned our dominion over the earth to dominion over our fellowmen. We have perverted dominion into exploitation of our brothers. We have sold our souls and lost the way of brotherly love. The price has been beyond description. We have perverted cooperation into competition and self-gain. We can have true dominion only if we are willing to use God's Creative Principle for good, for regeneration rather than degeneration, for self-giving rather than self-seeking. We must recover God's love and recapture the ability to think His thoughts.

When we have regained these gifts we can pray without ceasing. Love is God's total personality and character, and prayer is His language. He prays without ceasing within us. He makes intercession every second within us.

We need only listen and accept. In His holy atmosphere, all our pretense at piety will vanish, our lives will become normal, vital and creative. We shall have dominion over our environment and all its problems, instead of allowing our environment and problems to have dominion over us.

He who loves good will do good. He who loves justice will be just. He who loves wisdom will be wise. He who loves truth will be truthful. He who loves Christ will be Christ-like. Such a man's mind will create good things and good thoughts. It will promote good actions. The terminals of love are the things loved. "Let us make man after our image, and after our likeness, and let them have dominion."

To quote again from "The Rise of a Soul":

"Love is the only medium in which God and the sinner can unite. Power is not; what community is there between omnipotence and human frailty? Knowledge is not; what community is there between omniscience and human ignorance? Holiness is not; what community is there between divine perfection and human guilt? Love is the only bridge on which man and his Maker can meet. Because Christ is love, He is the bridge.

"He shows a man how to love God and shows man how God loves."

If we want the best love, then, we have an example in Christ. If we love as He loves, we become His extension and His expansion. As such, He will employ our members for redemptive work in the world. He will put love in our eyes, a benediction in our glance.

He will put love in our voice, a sacrament in our tones. He will put love in our hands, a blessing in our touch. And He will put love in our ears, and we shall hear petitions of those in need. He will put love in our feet, and we shall go to those whose petitions we hear.

The answer to the riddle of life is, "Let all that ye do be done in love" (1 Cor. 16:14, E. R. V.). How well Paul understood the Great Answer. What he says here constitutes the most effective and the highest possible way to practice the presence of God. It means: put love in everything large and small; to do all the little tasks in love, as well as the big tasks.

"Love ye therefore the stranger; for ye were strangers in the land of

Egypt." Let love flow across all barriers of race, of class, of color, of creed. Love all these strangers, for we too are strangers in many a land, *and* in the Kingdom of God.

"But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." When love enters, strangers become friends, the walls fall, and all are one.

The white horse of the Apocalypse: The symbol of the Great White Love! His White Rider, with bow and crown, ever rides forth conquering, and to conquer. These two, horse and rider, as one, vividly and gloriously represent

ALL-CONQUERING LOVE.



Achievement

"I have never done anything worthwhile . . ."

But don't you know that you still have the entire future to try it? Why even the saving of a life is worth glory. Or to die for some great cause gives you stimulus to try, so you will find glory long before you do pass on. It is your belief that lays the trail you have made. Whether you are right or wrong, it means your signature.

The greatest man never intended to be great—never thought of it—never imitated—just was, that's all; and became a plant: Flesh and blood true to Nature and his belief, climbing that great mountain by the additional energy that others wasted in imitation, copying those who copied themselves.

If you wish to achieve, then you must fight for it, a struggle every inch of the way. Ideals are the lock; the struggle the key. If you do not achieve, then you have false desires, or covet your neighbor's fruits. But bear in mind that when the glitter of your achievements has worn off, then only do they become achievements.

JOSEPH SADONY . . . in My Answers.

You Don't Have To Be Unhappy

Janet Newton Batchler

PART I

YOU don't have to be unhappy. No matter how sick or lonely or poverty-stricken you may be, you don't have to be unhappy. No matter how miserable the past has been, no matter how blank the future may seem, you don't *have* to be unhappy. The past can be wiped out and the future transformed! In whatever depths of degradation and despair you may be, however great your regrets or your fears, you can begin to be happy right now, today, this minute, *if you will*.

By happiness I do not mean merely a condition of temporary personal joy—much less a condition of “contentment with one's lot.” I mean rather: *a state of permanent spiritual satisfaction*, which is the result of living fully and successfully in every department of existence. I mean a state of positive achievement and inner completion . . . the realization of your highest and most unselfish ideals, the attainment of your greatest good.

The power to be happy, the power to take from life and enjoy all that you most truly desire, lies within every human being.

Grasp this idea and hold to it: If you are unhappy, it is because you have not actively chosen to be happy. You can choose to be happy just as surely as you can choose what clothes to wear or what food to eat or what words to speak. And you can choose happiness much more easily than you can choose unhappiness. It takes ef-

fort to make yourself and everyone around you miserable, but all you have to do to be happy is to open up the doors of your innermost being and say, “I WILL!”

Do you doubt this? Hear me a little further.

Happiness is a state of mind. It has nothing to do with external circumstances, with your physical or financial condition, or with what other people think about you or do to you.

On every side we see individuals who have every material comfort and advantage—friends, position, honor—yet they are wretchedly unhappy. Clearly their happiness is not dependent upon external conditions, but upon mental and emotional conditions—what they themselves think, feel, and do. Just as it is possible to be unhappy in the midst of very *favorable* circumstances, it is equally possible to be happy in the midst of very *unfavorable* circumstances.

The plain fact of the matter is, circumstances themselves are never good or bad: it is how we feel about them that counts.

“But,” you say, “if I am suffering from a painful and incurable disease, or someone I love has turned against me, or my life savings are lost, or my greatest ambitions hopelessly sacrificed, surely I cannot help being unhappy.”

Ah, but you can!

The first thing to recognize in situations which seem to be wholly evil is

this: *No one, and nothing outside yourself, can hurt you.* What hurts you is your own anger or resentment or despair—your own destructive and upsetting emotions.

The outward event is not the *cause* of your unhappiness. It is merely the spark which sets off within you certain mental and emotional reactions. These reactions may be pleasant or unpleasant. Indeed, the same outward event may call forth exactly opposite reactions at different times, or in different persons. It is not the nature of the event, but the nature of your personal reaction to the event, which determines whether you are happy or unhappy.

The second thing to recognize is this: *You are not wholly at the mercy of your mental and emotional reactions.* You do not *have* to be angry or sorrowful or upset. You can learn to control and direct your thoughts and feelings, so that an event which would ordinarily call forth an unpleasant and destructive reaction will call forth a pleasant and constructive one instead.

This does not mean that you are to become cold, mechanical, and unfeeling. It means instead that you are to become more vitally and triumphantly alive by harnessing your inner powers for constructive instead of destructive ends.

And here is where the real miracle of being happy begins:

ONCE YOU ASSUME THE ATTITUDE OF HAPPINESS, ONCE YOU REFUSE TO ALLOW EXTERNAL CIRCUMSTANCES TO MAKE YOU UNHAPPY, THE CIRCUMSTANCES THEMSELVES WILL CHANGE.

For the cultivation of happiness within yourself is no mere trick of self-delusion. Happiness is a real and dynamic force in your life, as you will discover when once you begin to employ it.

The reason for this is not hard to see.

The condition of being miserable blocks your mental faculties to the point where they can no longer be utilized to deal intelligently with the problems which confront you. The more you complain, the more you dwell on your troubles, the more worried and upset and overwrought you become, the less chance you have of escaping from the ills that beset you.

Negative attitudes not only make you unhappy—they take up so much of your time and energy that you simply have none left with which to deal constructively with the conditions around you.

The state of feeling joyful and optimistic within yourself, on the other hand—whether there is any apparent reason for joy or not—tones up your “mental muscles” and makes it possible for you to solve problems and deal with situations which formerly seemed hopeless.

Of course, it is much easier to be happy when things are going just as you want them to. Nevertheless, happiness is a *feeling*—something inside yourself—and hence something over which you have absolute control. You can always turn on the light of joy within yourself, however dark the world may look outside!

If everything in your life seems to

be going wrong, stop struggling to change the externals. You will never find happiness that way. Instead, cultivate happiness within your own mind first, and the externals will then adjust themselves to your greatest ultimate benefit.

Most people put the cart before the horse. They seek the external by-products of happiness first, instead of going directly after happiness itself. Consequently, they spend their lives in a futile scramble for material possessions, health, position, power, freedom—or whatever else they mistakenly believe will make them happy—when all the time happiness itself, permanent and unassailable, dwells within their own hearts, to be had for the asking.

I do not mean by this that you should endeavor to be happy in spite of sickness, poverty, failure, or inharmony. You are entitled to all the good things life has to offer! What I do want you to understand, though, is that

GOOD CONDITIONS ARE NOT THE CAUSES OF HAPPINESS: HAPPINESS IS THE CAUSE OF GOOD CONDITIONS. HEALTH, PROSPERITY, HARMONY, AND ACHIEVEMENT ARE THE INEVITABLE RESULTS OF THE WILL-TO-BE-HAPPY.

Is it hard for you to accept this statement?

Listen!

What happens to you is the result of what you yourself are.

It is inconceivable that you could become involved in experiences which were not the direct expression of your own inherent nature. When you are

positive, constructive, and optimistic, you build good conditions into your outer world. When you are negative, destructive, and pessimistic, your experiences fulfill your fears.

It cannot be otherwise, because this is a universe of law and order. It is a universe in which, *inevitably*, EFFECT follows CAUSE. If you want to bring good effects into your life, you must therefore start the right kind of causes—and the only place where you *can* start new causes is in your way of thinking.

You cannot so much as lift your finger without first forming the thought to do so. Thought always precedes action and determines its nature. You cannot act differently from the way you think, and how you act determines how, in turn, other people will act toward you, and hence what your life experiences will be.

It is therefore plain that if you are to get what you want out of life, you must first of all readjust your thinking. It is simply impossible to think one way and act another way. You cannot think negatively and act positively. You cannot think unhappily and live happily.

If you want to make your life positive, dynamic, successful, and harmonious, then you will have to start the job in the only place where it can be started—*within your own mind*.

But you cannot do this simply by deciding to, any more than you can raise a garden by deciding to. If you want to change your life by changing your thinking, you will have to choose

your mental seeds with care, plant them, cultivate them, water them, and give them time to grow and bear fruit.

In the lessons which follow, a definite process is outlined whereby you

can accomplish this all-important cultivation of your own mental "garden." Are you ready for the great adventure?

LET'S BEGIN!

* * * * *

ANSWER THESE QUESTIONS BEFORE UNDERTAKING THIS COURSE OF LESSONS

1. Do you really want to lead a happier, more successful life, or would you rather go on being miserable?
2. Is there anything that you want more than perfect peace and fulfillment? Anything that you are unwilling to give up in order to achieve complete happiness? If so, what is this thing that you would rather have than happiness, and why do you want it?
3. Are you willing, for the space of a week, to let go of your desire for the things you think you "must" have in order to be happy—and thus open your mind to the true potentialities of your own being?
4. Are you willing to experiment with the new method of thought presented in this course long enough to find out whether or not it works?
5. Are you prepared to devote 15 minutes a day for seven days to studying these lessons, without missing a single day?

* * * * *

HOW TO STUDY THESE LESSONS

1. Whatever your most pressing problems may seem to be at the moment, lay them aside for the space of a week while you study these lessons. This means that you are to stop wondering and worrying about your problems, and to postpone taking any action in connection with them if you can possibly avoid doing so.
2. Study one of the seven lessons each day for seven days. DO NOT READ AHEAD OF THE CURRENT DAY'S LESSON. Do not miss any days. These lessons are not planned merely to be read, but to be taken deeply into your consciousness, where they can make vital changes in your thinking, and hence in your life.
3. Answer as thoroughly and honestly as you can the "Auto-Analysis" questions at the beginning of each lesson. You will derive greater benefit through writing out your answers than by merely thinking about them. It would be a good idea to use a small loose-leaf notebook for this purpose, as you may later wish to go back and make additional comments.
4. Read the lesson-text slowly and attentively. After doing so, consider again the questions you have just answered. Will it be necessary to amplify or change your answers in any way in view of what you have just learned? Go back also and check answers you have made on preceding days, and revise these as your consciousness expands.
5. Memorize the key-thought given in quotation marks at or near the end of each lesson. Close your eyes and repeat this thought several times from memory, then put it into your own words and think about its application to yourself and your own reactions. THIS SILENT MEDITATION EACH DAY IS ABSOLUTELY ESSENTIAL TO YOUR PROGRESS AND MUST NOT BE NEGLECTED.
6. Carry the key-thought with you all day long, and concentrate upon it for a few seconds, whenever your specific problem, or any negative consideration, intrudes upon your attention. Repeat all the key-thoughts so far memorized every night after you go to bed, and every morning when you first wake up.
7. Go through the relaxation exercise described in the first day's lesson every day before commencing your study period, and every night just before you go to sleep.

(Continued on next page)

FIRST DAY

QUESTIONS FOR AUTO-ANALYSIS

1. Are you often rushed and short of time? Do you get tired easily? Do you suffer from insomnia? Indigestion and constipation? Headaches? Hay-fever, asthma, hives, or other allergies? Abnormally high or low blood pressure? Glandular troubles? Do you "fidget" when you have to sit still for any length of time? Do you hate to be kept waiting? Are you frequently nervous and "jittery"? Are you easily excited, irritated, and upset?
2. Do your answers to the above questions show that you are completely poised and at peace with yourself—or that you are nervous, tense, and high-strung?
3. What do you think is the cause of your tension? Isn't it probable that the basic cause is an attitude of struggle, strain, and striving?
4. For exactly what are you struggling so hard? (Analyze your motives very carefully before answering this question—they may be other than you supposed them to be.)
5. Do you think you can accomplish anything constructive toward solving your present problems, or getting what you want in life, so long as you remain nervous, upset, and not in complete control of your own moods?

* * * * *

FREEDOM FROM TENSION

The beginning of all personal unfolding lies in mental and physical relaxation. It is only when tension has been banished from the body and from the conscious mind that ideas can penetrate to your subconsciousness and there create transformations in your habitual reactions.

Relaxation is easy, once you learn the right method.

To relax, lie down, or seat yourself comfortably in an arm chair and let your head lie back. Close your eyes, but see that your eyelids rest ever so lightly on your eyeballs. Unclench your jaws. Let your tongue lie still. Are you holding any part of your body in a tense or awkward position? Let go! Sink deeper and deeper into your couch or chair and rest.

Do not let any thoughts or worries or anticipations intrude themselves upon your mind. Center your whole attention—your whole desire—upon physical relaxation and nothing else.

Regulate your breathing to a slow, even, effortless rhythm, and, with each outgoing breath, murmur silently to yourself: "Let go . . . be calm . . . let go . . ."

While you are doing this, picture waves of relaxation flowing downward and outward from your brain. *Feel* these waves

of relaxation soothing your body, muscle by muscle and part by part.

Begin with the muscles of your scalp, your forehead, your face, your throat, and the back of your neck. With every outgoing breath, see and feel these muscles growing more and more relaxed. Then let the waves of relaxation flow down your arms to your fingertips. Let them relax and soothe your breathing, the beating of your heart, and the functioning of all your inner organs. Feel them also flowing down your spine to your legs and feet, until every last ounce of tension is carried to the tips of your toes and so out of your body.

When you have thus achieved a sense of complete physical surrender, center your attention on the Solar Plexus—a nerve center located just above the stomach and between the tips of the lungs—and while continuing to breathe slowly and rhythmically, dwell silently upon this statement, repeating it over and over until it seems to become a part of you:

"Infinite calm descends upon my soul, and I am tranquil."

IMPORTANT: This exercise should be repeated daily before studying the current day's lesson, and every night after you go to bed. It will do wonders not only toward ensuring sound and restful slumber, but it will also work miracles in releasing you from mental and emotional tension.

The second (final) part of this article will be published in next month's MIND DIGEST.
—Editor.

"Look Up"

Gene Moore

AND when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28, King James Version).

The history of mankind's sojourn on earth is the history of blessings made manifest because some steadfast souls here and there among the trampled and care-encumbered millions had the courage to lift their heads and look up through storm and shadow, to the face of their Deliverer.

Here, then, is the signpost on our way. Confronted by disaster, surrounded by destruction, beyond the ability of voicing prayer, this one thing we can do: we can look up.

When we reach an impasse in life, and feel that we have tried everything and nothing works; when there is a wall in front of us, a pit behind us, and darkness on either side, we can remember this admonition with its definite, concluding promise: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

What vital, positive, reassuring words these are! All we need do is to look up and behold the light from above. Its radiance will shine back on our world of darkness and bring order

out of chaos, harmony out of strife, wholeness out of disease, and plenty for every threat of lack.

"My soul, wait thou only upon God; for my expectation is from him" (Psalm 62:5).

When we are ready to wait quietly for God, and expect help from Him, events have a way of moving so swiftly that the doubting Thomas in us expires in amazement.

Why are we so surprised at God's response, His reaching back when we reach out to Him for assistance? Surely, every man who lifts up his head and looks to God for help, is precious to the Creator, too precious to be turned adrift, unaided in a sea of darkness. God has need of His servants in their garments of flesh, walking the waste places of earth, holding fast in their hearts to visions of the inner eye. Thus, whenever we do God's work, we are evoking His power and blessing. If we but turn our gaze starward, we penetrate deceptive appearances, become aware of the eternal verities of this great universe, and are given the heart's high courage and the mind's elation.

At a round-table discussion on the radio some months ago, a certain professor by the name of Adler remarked that an idealist "is a man with his feet on the ground. A realist is a man with his head there also."

We might go further and say that the realist walks around, chin buried in chest, dreaming the materialist's dreams. The idealist obeys the Bible's many admonitions to "lift up your head" and "look up!"; and in so doing learns that the greatest dreams of all are in the sky.

MIND YOUR MIND

Hazel Pickett

DRAMATIZE AND DEMONSTRATE YOUR HEART'S DESIRE

EVERY great person of genius who has contributed to the good of humanity has held the completed picture of their ideal constantly in mind. Edison had a mental picture of the incandescent light and made literally thousands of experiments before he succeeded in his invention. The great captains of industry saw thousands of wheels turning, mentally, before the ore was brought from the iron mines to make them. Sikorsky saw multiple-engine aeroplanes and helicopters in his mind's eye, before he built them. So you, too, may create your own world from the things to which you give your attention.

You will find it to be an immutable law. You pay attention and your attention will pay you, dividends, large dividends. You have an ideal, a definite goal you wish to attain. You may think it is just a dream, maybe a "pipe dream," but if you hold it persistently enough and *start doing something about it*, it will start moving toward you, and you will be amazed at the speed and ease in which everything seems to fall into place. There is a definite technique to the process which people use, either consciously or unconsciously, but the results are the same: *success*.

You have witnessed motion pictures which were so real, so vivid, so perfectly acted that you literally sat on the edge of your seat and forgot that it was merely a picture. This is the attitude you must assume in attaining your desires.

Your attention must become so enthralled and interested in the picture of what you wish to be, do and have, that you will forget the conditions that surround you at the moment. Remember, there is no one to tell you that you cannot have your heart's desire, except yourself. But you must "mind" your mind and attend to your attention.

There are four key words for you to remember, Attention, Action, Faith and Visualization. By these you impress your subconscious mind with the desired picture. Desire greatly, desire earnestly, and keep each desire simple, clear and single. Use your will as a "blow-torch" in centering your attention on your desires.

If you are sincerely interested in something, you will have no trouble fixing your attention upon it. From the same root word, we get "tend" meaning to watch, and "tenure" meaning the act of holding, and "tenacity" meaning firmness (a bull-dog grip).

Since words are merely symbols of ideas, the subconscious mind accepts the full idea rather than the symbol. In fixing your attention on your mind picture, deliberately look at it at least twice a day, for ten or fifteen minutes, and as often as it presents itself to you. Do not strain to hold it long, but just let it go, and continue on your business.

Because your mind is more receptive at night, impress your picture gently on the subconscious, just before you go to sleep. Cleanse your mind of all worry, criticism, hatred and resentment. Quiet your mind until it is like a serene, tranquil lake at evening. Like a star, reflected on the still water, let your mental picture float in your mind. Or think of it as being impressed in soft wax. Again in the morning, just as you awaken, hold your attention on your desire again. Assume a serene, but happy and joyous attitude and greet the day with a smile. There may be (and is) a great deal going on in the outside world, and very little of it is in the area of your control, but it is not selfish of you to be working on your own advancement. For when an individual attains his ideal of betterment for himself, he automatically lifts all those around him. It is like picking up a knot in a fish net. You raise all the other knots a little higher. It is good, sound psychology.

My idea was to own a small home. I accumulated a very small sum of money for a down payment. Then I started looking for the house I could readily take care of. I found it, and little by little improved it. That gave

work to other people: the painter, the plumber, the carpenter, utility mechanics, property tax clerk, telephone company. I had become a property owner, but I had also lifted other workers along with myself. Owning a home boosted my morale and I now have a sense of stability and security such as I never had before. With my mind more at ease, I developed my hobby, writing for magazines, and added to my income and the improvements on my house.

The next two words are "visualization" and "action." They are closely related because your vision or picture should be an action picture, not a "still" picture. You should see yourself actually doing and being what you wish to do and be. If you want a pair of skis, see yourself using them, on the ski course with a merry group of ski enthusiasts. Make your picture a vivid dramatization of action! (Mine would probably be landing in a snowdrift.) Years ago I had a funny little experience illustrating how this works. It was hot and I was on my way home from work. I wanted a cold drink of ice-cream soda, but didn't have a cent of money. But as I walked past the drug store, I found a dime lying on the edge of the walk; so I went in and bought the soda. Coincidence? Possibly, but there have been many similar coincidences in my life.

If you desire a home, dramatize yourself living, working, cooking, eating, entertaining in that home. See yourself working in your flower-garden, picking the flowers and arranging them in a vase. Use your God-given gift of

imagination in seeing these things as if they were real, here and now. See yourself dressed in the good clothes you want. It is perfectly right for you to be well-dressed, for good clothes give one the feeling of success and the attitude of success will bring success. I had an amusing experience during the depression when I needed some new clothes. I saw my clothes-closet filled with nice garments. Then I sub-rented my apartment and took a room. The girl who moved into my apartment had that clothes-closet full of beautiful dresses. But they were her dresses, not mine. So I saw myself wearing new dresses, and, with the rent money from the apartment, bought a new suit and a couple of nice dresses. That is why I say, "Dramatize yourself in your ideal picture."

If you want a good position, as thousands of our boys will after the war, find out what you can do well, what you really love to do, because your aptitude and efficiency will follow what you really want to do, then picture yourself doing that work. "Sight and sound" work appealed to my son after he finished college, so he enrolled in a course of that kind. He secured a position with the telephone company, and a few years later when the war came on, enlisted in the Navy for radio technician work. He has received an excellent training in the Navy, and when he comes back to the telephone company, will be worth much more to them and to himself, for he is in the work he loves to do. If many of these boys returning to peace-time jobs would stop and calmly figure out what kind

of work they would really like to do, apply themselves to the necessary training along that line, we would not have the industrial misfits we do have.

You will find that as you impress your subconscious mind with your ideal, you will call forth new and rich ideas that will lead you to the right places, the right people, the right circumstances to bring your ideal into actuality. If you wish to improve your business, dramatize it as humming with activity, with orders, sales, production. Visualize other firms active and successful, as well as your own, for we are all so closely linked that, if we prosper, others will also. There is really enough good and enough prosperity for all of us.

Along with your mental picture, your dramatization of it, you must have faith. I do not mean an abstract, vague feeling that some far-off power will drop your heart's desire into your lap. I mean that you will develop self-confidence in your own ability to grant your desires and make your dreams come true. There is a power in this mental work, but it works in and through you. It does not do anything for you that it can't do through you. You can sit in a dark room all night with a light switch within reach, but unless you turn on the switch, you will not be able to see. Even the people healed by the Teacher of Nazareth, had to make a request for healing.

Faith or self-confidence brings about an attitude of expectancy. We not only expect, but we know that things are working together for our good. You can

assume this attitude even though your faith is weak. Assume an attitude of opulence towards the world. You will begin to attract opulence. Little things will happen which will bring added richness into your life. You will start watching for them and you will be amazed. This is the meaning of "to him who hath (a rich consciousness) it shall be given."

Let us sum up. Focus your atten-

tion, one-pointedly yet gently and firmly on the principal desire of your heart. Desire it greatly. Visualize that desire as an actual motion picture of its perfect and complete manifestation. Assume a positive attitude of success and act as though you already possessed the desire of your heart in the visible world. Maintain a sense of joyous gratitude for it. You will win if you "mind your mind."



Loss Is Gain

Don Hubbard

PEOPLE say Her passing does not mean loss, for loss is gain, and that She has achieved the immortality for which we earthly creatures strive.

Mother has found Her home and heavenly rest; though She is with me always. In me, in all I do, loving more for every hate and fear; guiding and watching from within the shadow of His mighty wing. And thus, His arm encircles Her and Hers; they are ever near.

Such happiness as life is capable of comes from within: from the full powers and participation to wring from each changing situation of living its individual meaning and impact.

She was one whose activities had never gone too far beyond the trivial details of home and family; yet, her influences could clearly be seen on the

faces of those comparatively poor mortals who came to pay their respects in a not-too-final gesture of parting. It strengthens the belief that EVERYTHING and EVERYONE is immortal.

Individually, or in a group, our every thought and gesture is the sum total of living: IMMORTAL living, definitely causing effect somewhere in this world; and that effect in turn will have its results in perhaps another far-reaching manner and place; and the immortal living goes on in infinite time and space.

A man is what he thinks he is in his heart; and all who have influenced him, from the Lord, our God, Mother, Father, Friends, down to his pastor and school-day chums and teachers, live in him.

A Tryst WITH DEATH

A TRUE EXPERIENCE

As told to Belle C. Ewing

WHEN men have the taste of death in their mouths, queer things often happen. In times of great need the door may be opened into what we call the supernatural, and the fingers of Infinity reach out and touch the hand of man. Such a privilege was granted to Captain Carey I. Crockett, of the Philippine Constabulary. Captain Crockett, a grand-nephew of Davey Crockett, of Alamo fame, was a tough, hard soldier. He had killed seventeen men in actual combat, and his body was covered with knife and bullet scars. There was no foolishness about Captain Carey Crockett.

Uncle Sam had had considerable trouble with his Little Brown Brothers, the Visayans, before his Little Brown Brothers, the Japs, took a lease on the Philippines. Captain Crockett garrisoned the town of San Ramon, on the east coast of the island of Samor. Lieutenant Stanley Hayt, of the Philippine

Scouts, garrisoned the town of Dolores, in the interior of the island.

In December, 1904, Lieutenant Hayt was attacked by an overwhelming force of blood-thirsty Visayans, and his entire force, with the exception of a sergeant, was massacred. Lieutenant Hayt had a pet fox terrier that was his constant companion. The little dog was with his master throughout the fight, but disappeared after Lieutenant Hayt's death.

Three months later, in February, 1905, Captain Crockett was on his way back to the stockade at San Ramon, after a scouting trip in the interior of the island. The captain and his company of sixty men were camped for the night. The tired officer was awakened from his sleep by his sergeant who reported that something white had been running up and down in front of the sentries for the past twenty minutes.

Captain Crockett arose, buckled on his revolver holster and stepped out into the night. Rain was falling, hissing like a serpent. The dank air of the jungle was heavy with the stench of dying things. As the captain approached the White Something, disbelief swept over him. *It was Lieutenant Hayt's little fox terrier!*—That a dog used to the comforts and protection of civilization could have survived the death-dealing jungle for three months, never having been seen by white man or Filipino, was amazing in itself.

Pity and affection for the little creature filled Captain Crockett's heart, as he stooped to pet the little dog. As the Captain's hand touched the terrier's

EDITOR'S NOTE:—An affidavit attesting to the authenticity and truth of the facts contained in this article is on file at the office of MIND DIGEST and may be inspected by any interested reader.

head, from someone—some place—somewhere, he was never able to explain it even to himself—this message was flashed to him:

“Go back to the stockade at San Ramon. . . . It is going to be attacked. . . . Go back to the stockade . . .”

San Ramon was a day's march away, down a tortuous mountain trail. It was nine o'clock at night, and a torrential rain was falling. The company had been marching all day. The men were exhausted. Yet, Captain Crockett was so deeply impressed by the message that he broke camp immediately. He and his men faced a ruthless night of wind and rain. Black clouds overhung the jungle in which rode the sky warriors. Thunder boomed and lightning flamed over the swaying tops of the trees, while the weary soldiers were

pelted with liquid bullets of rain.

The men slogged on through the night, reaching San Ramon at five o'clock in the morning. At five-fifteen, the stockade was attacked. Sixty-five Visayans were shot off the top of the fourteen-foot wall. One hundred were killed altogether. Had not Captain Crockett returned when he did with his sixty men to assist the sixty-five he had left at the stockade, the garrison at San Ramon would have been wiped out.

Captain Crockett adopted Lieutenant Hayt's fox terrier. He lived many years, but never again carried any supernatural messages. Did Captain Crockett, with the aid of the little dog, tune in on the Infinite? Did Lieutenant Hayt send his terrier to warn his friend of the impending disaster? Captain Crockett thought so.

My Church

Is the Christ Consciousness Within Me

My thoughts are my congregation. They sit in every cell of my body, for my body is the temple of the Most High God.

My eyes are the windows through which the light of God's most radiant love and understanding shines. To those without, they bear the picture of His image and likeness in sunny smiles of deep, reflected peace and joy.

My voice is my organ of the temple. It rolls forth in majestic cadences the powerful strains of peace on earth, good-will to men. These strains set the chimes ringing

in the spires of my noblest spiritual aspiration, causing it ever to point to higher and higher attainment.

My heart is the altar of love on which I sacrifice every animal propensity—all the dust of selfishness and personality and self seeking—rebuilding, remodeling, remaking according to the perfect plan.

With this concept of my church, I am free to worship at home or in the busiest streets, in the “little church in the vale,” or on the mountain top. Wherever I am is erected a temple to the God within.

. *Rebecca Ruth Backus*

PERSONALITY and POST-WAR PEACE

Annie S. Greenwood

PARS 8 TAKING EXECUTIVE CONTROL

A Slogan for Each Week of the Month

1. I heal my sensitivity.
2. I choose to think the good.
3. I change my attitudes.
4. I decide my own progress.

(Clip this card and carry it with you.)

As Americans, we pride ourselves on being free individuals, but we are not free if we allow ourselves to be dominated by upsurging negative emotions when things go wrong. It is only when our clear reasoning processes are in executive control that we are freed from the slavery which our feelings impose upon us. This month, let us emphasize the attainment of that poise and power which belong to calm reasoning, instead of being thrown off the track by adverse conditions. To guide ourselves through life smoothly and successfully, we will have to "sit in the driver's seat." We cannot afford

to let our jittery nerves take charge of the steering wheel.

"Things wouldn't hurt so much if I were not so extremely sensitive," someone says; and this is true, but it is not necessary. Such sensitivity is nothing of which to be proud. We may be so delicately attuned to beauty and harmony that we get more joy from them than others do. Surely, however, we do not need to over-capitalize that sensitivity, using it as an excuse for being hurt by little insignificant events that were never meant as offenses. The sensitive person's imagination easily runs riot and conjures up trouble, but it's a

silly thing to do. Why torture ourselves so foolishly?

Doing so manifests a certain form of selfishness. Any tendency to keep the mind and feelings centered on the self rather than on others is selfish. It is the result of an inner consciousness—probably not admitted even to ourselves—of personal inadequacy. Subtly influenced by our own limitations, we feel insecure, unappreciated, and lacking self-confidence. We need the bol-

stering of others to maintain our morale.

With the mind centered on ourselves and our feelings, our sensitivity construes almost anything into a slight or hurt, and still further nourishes that sensitivity and discomfort. The simple, practical remedy is to laugh *at* ourselves and *with* others. Serene and safe in our own selfhood, we can afford to laugh.

SECOND WEEK

GOOD PERSONALITY HARNESSSES THE EMOTIONS

This week we are ready to take the emotions in hand and declare ourselves masters. Emotions make up the great dynamo of our being. Because they are so powerful, we must keep them under control. If they are not subject to the will, and therefore under its management, they are likely to wreck us.

"Whoso keepeth his tongue keepeth his soul," says the Bible. Not only must the actual words be kept under control, but also the soul—the inmost feeling—nature. Feelings of any negative kind—anger, worry, fear, envy, jealousy, doubt—are emotions we cannot afford. Any one of them, allowed to remain, will encourage others and soon our whole feeling-nature will be in a state of discomfort. This will increase until the health is seriously impaired, the happiness gone and the personality ruined.

"It is not what happens to a man that counts; it is the attitude he takes toward what happens" that is impor-

tant. We can learn to change our thoughts and feelings from the negative to the positive so quickly and thoroughly that we are spared the unhappy consequences, *provided we do it immediately when the difficulty arises*. Then the ill feeling does not have opportunity to become registered in the emotional nature. The importance of this statement justifies its repetition.

For the sake of our happiness, success and that desired charm of personality, let us begin now to form a habit of *instantly* changing from the unpleasant to whatever is directly opposite: from *hate* or *anger* to thoughts and words of loving kindness; from *fear* to words of high courage; from *worry*, *anxiety* and *doubt* to statements of happy trust, joyous expectancy and belief in the good. We need to train ourselves to say the words aloud, repeatedly, feelingly and believably. In that way we shall keep not only the tongue but the soul as well. This is the

practical, wholesome, result-bringing way to harness the mighty emotional power within us and keep it on the right road.

Our brothers and sons have given

their lives that international peace may prevail. Aren't we willing to place ourselves under that discipline which shall fit us for the peace they died to create?

THIRD WEEK

TRANSFORMING OLD ATTITUDES

If reason instead of emotion is to sit in the driver's seat and steer our lives, we are going to have to do a good job of transforming ourselves. Last week's lesson had to do with sudden emergencies and we learned to handle them very well.

"That would be all right if I could start with a clean slate," someone objects, "but the negative feeling is already deeply embedded. What can I do?"

Here is a simple remedy that works: The plan of last week is designed to care for the acute ailment which has just descended upon us. This one is for the healing of the old chronic emotional trouble. In trying to develop a perfect personality, we have to attend to both classes.

How to do it: Let's think over what is causing the unhappiness and put it into one clearly worded sentence. An example might be: "I am uncomfortable and unhappy among the people with whom I work." Or, "I am imposed upon and mistreated." Or, "I am in the wrong place and cannot make any progress." These are merely examples. Whatever the difficulty may be, it should be put into exact wording.

Now we know what we have to overcome.

Secondly, we change to exactly the opposite. For instance, "I am joyous and at ease with the people among whom I work." "People treat me with kindly consideration." "This place is the right one from which to make the next logical and satisfactory advancement."

These are only words, of course. How fine if they were *true!*

Next, let's make a statement to fit our individual case, pretend it is true, and compel ourselves to feel the joy of that truth all day. In the evening we shall decide approximately what percentage of the day we have kept that attitude—40%, 60%, 75% perhaps. We write the statement on a little calendar pad to be carried daily in purse or pocket. Underneath this day of the month, we insert today's percentage of success in maintaining right thought and feeling. Faithfully for thirty days we keep this record. As we grow, our conditions will change.

Sounds silly? Well, let's try it honestly for a month. It is a simple little expedient, but it produces marvelous results. It brings to pass the transformation.

FOURTH WEEK

DECISION AS A PERSONALITY BUILDER

We have now reached the place where we should check up on ourselves and set a definite goal. Let us list several qualities which we most admire in others. These are suggestive: Kindly Thoughtfulness, Gentle Manners, Unfailing Courtesy, Graciousness, Pleasing Voice, Better Command of Language, Good Grooming, Optimism, Constant Good Cheer, Good Memory, Promptness, and at least three others of our own choice. Now we pick out the six we most need for the particular enterprise or skill in which we intend to succeed. To what grades on these six are we now entitled? With specific attention to them, grading ourselves once a week for three months, we can make great improvement. We shall list them on a card, with ten columns in which to record our progress, and carry the card with us in connection with the calendar pad of last week. Keeping our minds on it will guarantee improvement.

This is the personal price we pay for success in any chosen line. Let's get ourselves ready for what we intend to do or be. Back of all this, of course, lies that *power of decision* which proves that the intellect, not the emotions, is controlling our lives. Decision demands action. Let's pledge ourselves to a formula which gives us a third and

final card to carry—an incentive toward steady progress:

I Decide—— (Here we shall

I Can—— write exactly

I Ought—— what it is.)

I Must——

I Will——

I Do——AND I DO IT NOW!

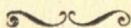
Date..... Name.....

To decide, definitely and earnestly, is an important factor in developing this personality to which we have given attention all these weeks. To carry out our decision, however, we need a definite plan. It should be outlined and followed, even though we see only one step at a time. Our minds must bar out any thought of defeat or discouragement. Perhaps we need the cooperation of others. If so, let us be careful to choose only those whose attitudes as well as their practical help shall contribute to our success. Above all, we shall keep our courage high and our faith serene.

Such personal growth prepares us for that better post-war world toward which we look.

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Part 9, another interesting and helpful article of this series, entitled "KEEP ON KEEPING ON," will be published in next month's "Mind Digest."



Plato divinely calls pleasure the bait of evil, inasmuch as men are caught by it as fish by a hook.

. . . Cicero.

Prayer

Anonymous

ONCE a year, like the Ancient Mariner, I have to button-hole someone, and tell about my experience with prayer.

I presume to talk of such things because I am just an average person—a mother with four children, a husband active in the affairs of the community, and with a background like so many other people in America devoid of any formal religious teaching. I went to Sunday school as a child, and said the simple childish prayer, “I lay me down to sleep,” and during adolescence I prayed parrot-like, “Our Father which art in Heaven,” and that was about the extent of my experience with prayer.

I was born at the turn of the century, and my generation seemed to be the one which debunked everything and everybody after the last World War. I was just as active in this pastime as all of my other acquaintances. I had taken part in the last war at nineteen; and after the peace during the twenties, I, too, became thoroughly disillusioned. Religion became for me, as it did for so many of my friends, a pattern of thought which some people followed to escape from reality.

In fact, I never paid much attention

to the subject at all until the day that my eldest daughter became desperately ill with meningitis, and then I—being a very spoiled and still far-from-adult human being—was simply overcome with anxiety and worry. I remember sitting by the side of my child, paralyzed with fear, and trying to pray. The prayer boiled down to a one-sided conversation such as this, “Dear Lord, if you will make my little girl well, I will look into this thing called religion and see if I can find anything in it.” Suffice to say my daughter recovered, and I went away afterwards to a very quiet community to wait for her to recuperate.

Here, I met a group of young people who were interested in one of the New Thought movements, and I took some of their literature. I read a pamphlet or two, but I was not greatly impressed. However, one night in a prolonged bout with insomnia, I remembered one of the verses, and began to concentrate on its words. It was something like this: “I seek to know *as a living reality* if there is a God.” I must have held the thought in my mind and repeated it inaudibly for a long time, when suddenly out of a perfectly clear sky, I felt the room filled with a living presence. I could see nothing, but I knew I was in the center of some tremendous force. I was so frightened, I was like a child who had asked for the moon and finds himself holding the great golden ball in his hands. I tried to call, but my voice was frozen, and then I remember distinctly a voice which said—oh, so compassionately, “You poor—poor child,” and that was all.

I would have discounted the whole experience as a form of hysteria or

some other psychological phenomenon, but I couldn't because of its effects on me.

Up until this moment, I had been a mere child in my outlook on everything, and a spoiled one at that, but after that night my horizon seemed to expand and widen. I became much more keenly aware of the world about me, and I grew stronger both physically and mentally.—And spiritually I seemed to mature almost overnight.

This all occurred over twelve years ago, and I have never had any other psychic experience, but have since led a very busy, practical every-day life, with a hundred demands on my time and energy. Always, though, a new strength and stability have upheld me.

I have read innumerable books on the subject of prayer since my own strange experience, and I find that at least one medical authority says, "Prayer is a force as real as terrestrial gravity." It is the only power in the world that seems to overcome the so-called "laws of nature." William James in "The Varieties of Religious Experience" expresses this thought: "The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that

exist, and that those other worlds must contain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies *filter in*."

Be that as it may, I found that the fruits of my strange experience filled me with a new energy, and a new joy, which twelve years have never ceased to dim.

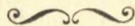
I find in my note book, scribbled in pencil, these words which I wrote the morning after I had the experience:

Morning Thought

I rub my sleepy eyes.
I stretch my stiffened limbs.
I creep—I crawl.

Slowly, a mist drops from my eyes, and I see a faint streak of light. First a pale pink—then a deeper rose. *Finally*, I see the white light broken up into its rainbow of color.

Deep flowing, a mighty current sweeps through me, and a rhythm beats in my heart. Like the growing seed that begins to realize the life force in itself,—I turn around and burst forth in the full glory of my being. I perceive the Universe, perfect in the beauty of Divine law.



If I am God's messenger, my chief business does not only consist in fulfilling the commandments but in living in such a way as to carry into the world with all means given me that truth which I know, the truth which is entrusted to me.

It may happen that I shall myself often be bad, that I shall be false to my mission; all this cannot for a moment destroy the meaning of my life: "To shine with that light which is in me, so long as I am able, so long as there is light in me." . . .

It seems to me a man can live in such a way as to sleep, or in such a way as with his whole soul, with delight, to serve Him who sent him.

. . . *Leo Tolstoy.*

Dynamic Religion

Walter Brown Murray

I MIGHT well entitle this article, "Victory for the Christian," for it is meant for all those who have taken upon themselves the name of "Christian" and have not been able to gain the complete victory over life; failed somehow to realize the spiritual power which we all know is available. It grows out of my own effort through many years to achieve the ideal. It is written in a humble spirit.

We all start out with high hopes, with brilliant dreams of accomplishment, with aspirations to make real the dimly-glimpsed possibilities of life as children of the Almighty. We are perplexed and baffled by the situations which daily confront us. We fall into states of discouragement. Our spirits grow pale with fears. We fall sick, or our loved ones become ill and their situation distresses us. We feel our helplessness in the presence of disease. Or we fear the lack of means to supply our needs: the ordinary ones, the unusual, and the unexpected. Sometimes our souls grow faint within us, and God seems far away. Have any of you ever felt this helplessness and the hopelessness of the promises of God to deliver us? It is a terrible paralysis, this Doubting Castle into which Giant Despair sometimes leads us and shuts

the door upon us, yes, locks it seemingly forever.

Is there no way out, no escape from the bondage of our fears, or of our sickness, of our evil state whatever it may be?

Yes, friends; and I have found the way. It is simple, and effective. It is not new. It is as simple and effective as the Key of Promise which Hopeful gave to the captives in Doubting Castle. It will make victorious the life of every Christian. Whenever gloom comes, or despondency, or hopelessness, or temptation seemingly too powerful to be overcome, or even sickness of ourselves or of our loved ones, we are for the moment in the hands of evil spirits and feel the hellishness of disease.

Many of you will not like my remedy. You may be offended by it for one reason or another. My secret is to become really a Christian by a thorough and *total* submission of one's self to the Lord; in this way ceasing to serve two masters, both God and the world; and in this way becoming a recipient of the divine blessings. It is "seeking first the kingdom of God, and His righteousness, forgetting all else"; and yet all else will be added of divine blessing. Not doing it for the

sake of the blessings, as many do; but seeking sincerely to become a child of God, and to inherit His nature of selfless love. That, after all, is all that matters: becoming *one* with Him.

How shall we do this? By *identifying* ourselves with our inner self as a child of God. By refusing to identify ourselves with the carnal nature which is not subject to the law of God. By repudiating its self-loving suggestions and becoming actually one with our Lord and Master, who is also our Heavenly Father.

John, the beloved disciple, tells us in his Gospel: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name—who are born of God." And he tells us in his first Epistle, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." Paul says: "The Spirit itself beareth witness with our spirit, that we are the children of God, heirs of God."

The daily program which I am going to outline did not come down from heaven on golden plates, so that it must be revered as wholly sacred, but nevertheless it is almost in the very words of Sacred Scripture. It is the expression of the new understanding of religion given us in this New Christian Dispensation through Swedenborg from the Lord; and it is confirmed by modern scientific study of the human mind and the way it operates to produce character; namely, by identifying ourselves with certain ideals to become what we think and love. Every Christian has his or her method of

practicing the presence of God. This is not to supplant what has proved useful already. For many it may prove a wonderful help in realizing victory over the ills of life, may lift one up into the realization of the kingdom of heaven on earth. My personal experience justifies this confidence in its efficacy.

MY DAILY PROGRAM

I AM A CHILD OF GOD

As a Child of God, I choose the Heavenly Mind. I reject the carnal mind mentioned by Paul, the mind of the selfish, self-centered life on the plane of the fleshly body. I repudiate all its self-loving suggestions.

As a Child of God, I am spirit, not matter. The fleshly, material body is my servant. It is created by spirit and is in obedience to spirit. I am its master. It is created to serve. I obey God's law for its usefulness.

As a Child of God, I live on the heavenly plane, in a new selfhood given me by the Lord which is animated wholly by His Divine Love, guided by His Divine Wisdom, endued with His Divine Power. "Old things have passed away."

As a Child of God, I seek only His purposes, never self-indulgent, self-loving, self-exalting goals. I obey His laws for spiritual preservation and growth.

As a Child of God, I desire His will only to be done in me.

As a Child of God, I pray in desire, in thought, in purpose, and by my deeds, to be filled with His Divine Love, the love that goes out in blessing

to all others, and to have all self-love removed from my heart.

As a Child of God, I seek to be guided only by His Wisdom, never by my own prudence apart from Him. I seek first the Rule of God in my life, and in the world.

As a Child of God, I seek to express His power in doing His will.

As a Child of God, I realize that "the power of evil is only a phantasy," for Jesus has all power in heaven and on earth; and Jesus is the only God. Thus in Him I fear no evil.

As a Child of God, I am divinely protected. He gives His angels charge over me to keep me in all my ways. The Lord preserves me from all evil. He goes with me every step of the way. He provides for every need.

As a Child of God, I have the physical strength to do the work He gives me to do. "The Lord is the strength of my life." In Him I live and move and have my being.

As a Child of God, I am young, strong, vigorous, because as a spiritual being I am eternally young, endowed with His strength to do His will.

As a Child of God, I identify myself with all the qualities that God expects. Thus I am reverent; I am obedient to Him; I am orderly according to the Divine Order of love; I am useful to all others; I am kind, patient, courteous, considerate, helpful, appreciative; I am pure, saying with Joseph of old, "How can I do this great wickedness and sin against God!" I am honest in thought, word and deed: sincere; I am truthful; I am just in my dealings with all others, showing

mercy; and I am co-operative to all good ends and purposes. I am unselfish; I am loving.

As a Child of God, I submit myself totally to Thee, for Thee to live in me, and through me. Heal others through me. Cast out devils through Thy power in me. I identify myself with all that is Thine. It is Thy will that I be strong and well and happy, preserved from all evil and kept in perfect peace. I go forth from Thee to share Thy good news with all others.

In explanation and confirmation of the foregoing program *for everyone to practice as a child of God*, it is useful to repeat that the true way, shown by modern investigation, to develop a character, is to concentrate upon an *ideal* and focus the attention upon it until it is achieved.

Swedenborg says: "A man *acquires a life* by all the things he is persuaded of, that is, which he acknowledges and believes" (A. 303).

A thousand quotations might be obtained from modern books on psychology to confirm that statement, but only one will be given, and that from William James in *The Varieties of Religious Experience*: "Mind cure has developed a living system of mental hygiene, wholly and exclusively compacted of optimism, which leads to power. With its gospel of healthy-mindedness, it has come as a revelation to many whose hearts church-Christianity had left hardened. It has let loose their springs of higher life. What is attained is an altogether new level of spiritual vitality, a relatively heroic level, in which impossible things have

become possible, and new energies and endurance are shown. The personality is changed, the man is born anew."

Here are some Bible confirmations to help us to realize that we are children of God and entitled to all the benefits of our Divine inheritance:

Paul says in Romans, viii: "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we also may be glorified together." "For as many as are led by the Spirit of God, they are the sons of God." In II Corinthians, iii, 18: "And all of us, with faces from which the veil is lifted, seeing, as if reflected in a mirror, the glory of the Lord"—His character—"are being transformed into his likeness, from glory to glory"—from character to character—"as by the Lord, the Spirit."

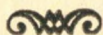
Revelation, xxi, 7: "He that *overcometh* shall inherit all things; and I will be his God, and *he shall be my son.*"

We are warned of two things; namely, that if we are not "born of God" and do not "overcome," we are not His children. "Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of God." To be born of God means to come consciously into the acknowledgment of Jesus as our Saviour, thus receiving Him, and keeping His commandments: "He that hath my commandments, and keepeth them, he it is that loveth me."

"Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." That means to "overcome."

It is not enough to know the Truth. We must also live it. For example, many quote the words of Jesus: "And ye shall know the truth, and the truth shall make you free," as if mere knowledge of it is sufficient. But Jesus prefaced this statement by saying to those Jews who believed on Him, "If ye *continue* in my word, then are ye my disciples indeed." Thus, if you hear my words, and live them, then you are my disciples, and, as such, because you have identified yourselves with me by living my life, "ye shall know the truth, and the truth shall make you free." It is imperative to live His kind of life to be a child of God.

The five laws of health, for the physical body, are: (1) Proper eating and drinking; (2) proper cleansing and elimination; (3) proper breathing; (4) proper exercise; and (5) proper relaxation and rest. These are imperative in order to inherit the promises of God to His children. The five laws for *spiritual preservation and growth* are: (1) Reading (eating) the Word of God and drinking in its truths; (2) self-examination and shunning evils—elimination; (3) prayer and communion with the Lord; (4) practicing the loving life; and (5) resting in the Lord.



ILION SPEAKING

RECOGNITION OF LAW

SPIRITUAL food must be forthcoming to the aspirant for spiritual knowledge, for Law—the Supreme Law of the Universe—declares that such demand, when made, must be met; but care must be taken by the one who answers that demand, that such demand be sincere. Waste of spiritual food is an infringement of Law, no less than physical or any other waste. Likewise this knowledge must be supplied in such form and in such quantity that it may be received and digested properly, whether this be through mental channels or avenues of feeling.

The voice of the spirit speaks in many ways: To some it comes as from a far distance; to others it seems close at hand. It may be clothed in simple speech or in more recondite terms; it may speak in symbol or in rhythm. But, nevertheless, its message is the same, and its function is to waken and stir into action the sleeping soul within the mortal sheath.

From time immemorial this has been, and as long as time shall last, so it shall be.

* * * * *

Adoration of the Supreme Law which guides the destiny of man and beast, of plant and rock, of superman and angel, is inherently possible in few persons. It must be acquired as the human entity travels along the path of attainment of that consciousness which unites it with the Divine Source of Being.

There must be some knowledge of a supreme law *first*; at least acknowledgment of its existence. Preparatory to the acquirement of that knowledge, there must be and is, experience through a long series of earth lives from which the soul-ego learns; and at some period during this series of lives, he becomes aware—sometimes suddenly, sometimes very slowly, according to his capacity of perception—of the exist-

ence of a *law* directing and covering all manifestation in form.

This awareness comes to men in countless ways and is called by many different names as the races and civilizations rise and fall. Primitive races realize a power greater than themselves and attribute it to wind and wave and earth and fire and—needing something the physical eye can see—they personalize it in form, in wood and stone. Through all of this, from the very first human manifestation on the earth-planet, may be found the idea of the SUN as the Supreme God, expressing itself in a variety of ways adapted to a primitive intelligence, gradually developing, and destined eventually to reach true knowledge and wisdom.

So—worship of the Sun-god persists

down through the ages through man, and resolves itself into worship of the Divine power which is personified by the physical sun. Today it is pushed back, ignored and denied by the materialism in which humanity submerges itself, and which, if not checked and transmuted into something purer and higher, will cause its eventual downfall. Thus does history repeat itself.

Many and various are the efforts made and methods used down through this black age to make man realize his suicidal folly and actual danger in the worship of false gods embodied in greed, selfishness, love of power and personal ambition. The success of the few who with opened vision come to realize true human status, marks certain steps in evolution taken, and opens a path for the many to follow. Clothed in primitive concept and voiced in primitive language, the worship of the Sun-god has come down, and slowly and gradually is its truth and beauty impressing the mind of man; that *mind* which provides the connecting link between higher and lower man, the spirit and the body, and partaking of both in its scope and quality.

The Sun-god, the son-force, has been embodied and does embody itself at certain intervals when needed for man's further progress. "Monarch" and guide of our earth civilization, It manifests as the Christ or Solar principle inherent in all humankind, and alas, as yet latent and sleeping in so great a number. A moment of awakening comes to all souls, from whence development

proceeds to that time marked by the definite "Dividing of the Way," when each man chooses for himself his future path, whether on and up to the Light of the Christ or to the darkness of final extinction as a human soul; electing good or evil for his path according to his self-made destiny.

As the physical sun gives to earth life its physical sustenance, so does the spiritual sun behind the physical sun give to earthly life its spiritual sustenance. For the SUN—the solar orb—is in very truth the expressing vehicle of a being which becomes an entity, a great Star-Angel working out its divine destiny through its various component parts and vehicles, "even as you and I," through the operation of Supreme and All-glorious Law guiding all manifestation in form from the lowest to the highest, and passing through all fields of experiential life expression.

Therefore, adore that which is before your eyes, if you will but see and sense it; hold the Christ, exemplar, before you as a model for attainment, and seek to make of the earth, given to you as your field of evolutionary experience, a place wherein man may transmute his material and sordid self into his higher and spiritual counterpart and attain to the Divine stature of his true destiny.

Adore the Son behind the Sun!
Adore and give thanks to the motivating and most wondrous Law of Love, and move on into the Light of the Living Christ.

THE LESSER JOYS OF LIFE

Ellis Burns Sherman



AFTER the so-called end of every war, whose evil results actually continue to the brink of eternity, millions of people must painfully readjust themselves to a life devoid of its former loves, hopes and dreams.

How to bridge the fearful chasm between gladness and content, and grief and baffling bewilderment is the problem now confronting millions of widows, sweethearts, fathers, mothers, sisters, brothers and half-starved orphans. Perhaps no motto for the first move in solving this problem could be better than the English slogan, "Carry On." To this heroic tempo, the British still continue, as they always have, to rebuild their shattered lives and homes. The same is true of the Spartan-like Russians and Chinese, nor less true of all the doughty lesser nations, down-trodden by the inhuman hordes of aggression.

America, too, has always restored her war-deranged balances by "marching on," which is her version of the English slogan. Nevertheless, few people can carry on, indefinitely, spurred by heroic impulses, alone. The Father of Lights so created man that his heart and soul demand their personal satis-

actions, or life loses its savor and withers, like a plant too long denied sun and rain.

Studying the problem further, however, we shall find that there has been a divine pre-vision and provision, not only for such great catastrophes as war, but for all the personal tragedies, which pull men and women up by the roots. Even as a good husband, with an insurance policy, provides—in-so-far as he may—for the welfare of his family after his death, so the Giver of all good gifts has issued to every human being a munificent "life-insurance policy," which, if properly presented, will be honored at the inexhaustible Bank of the Universe.

This does not mean that one may "Pollyanna" oneself into peace and happiness merely by singing: "The world is so full of a number of things,

I'm sure we should all be as happy as kings."

For everyone knows that, while *things*, by furnishing distraction, may offer a kind of first-aid, they can never cure heart-ache. In omniscient pre-vision of this fact, the same Divine Insurance Company has provided something

wholly different from thing-solace for grief.

For widows and widowers, who may learn that "Time is God's tenderness," there may be replacements in kind. Even for those who are irretrievably monogamous, either by instinct, or because they may have known the rare felicity of a five-dimension marriage, whose destruction is irreparable—there is always the opportunity to adopt one or more of the millions of orphans left in the cruel wake of war. To ease and comfort the heart of one of these most piteous victims of war is one of the surest ways of easing and comforting one's own heart.

Even from a most realistic point of view, to "put God in your debt" (as Emerson advises) by the adoption of a child, is one of the soundest investments for peace and happiness that a man or woman can make. Very strangely, too, it has often happened that when there was very scant financial basis for such a venture, the loaf divided with the destitute has been multiplied as miraculously as were the loaves and fishes under the touch of the Master's hand.

On this score, Emerson again bears witness that "compound interest on compound interest" is the rate returned to those who "put God in their debt." Yet, never for the sake of this compound interest must one lend a hand, else will there be no return made.

In the adoption of a child, moreover, one should remember that one may make a choice out of many hundreds, whereas the blood parent must take what is sent to him. Nor need such an

adoption be confined to children. It may happen that a father, who has lost his son in the war, may find an adult son, made fatherless by war, who needs him as much as he needs the son. A brother, also, whom war has deprived of a brother, to whom he was closely knit in kinship, may discover in a friend similarly bereaved such sympathetic understanding that the healing of each may come sooner than had each struggled on alone.

In every phase of kinship, there exists the same possibility of alleviation, if not complete replacement. Here I am reminded of a suggestion made by the poet, Sill, for the benefit of those to whom time and chance has dealt few or no friends. This poet could see no reason why the possession of a friend should be left wholly to the hazards of propinquity. Hence, it was his counsel that one should advertise for a friend of just the qualities of mind and heart most appealing to the advertiser. By this method of search, one might have almost the same wide option in his choice of a friend that might be enjoyed by those who adopt children.

For such cases as cannot be served by adoptions of any kind, the Creator has provided a wonderful heart's ease in the companionship of a dog. Only those who know—and how many do!—the tender understanding and deathless fidelity of a dog can measure the imponderable value of such a fellowship, in helping to dull the too-keen edge of sorrow. A dog never afflicts a grieving friend with words. A melting glance, a wagging tail, a sympathetic

chin, or paw, on your knee, tell you so clearly and so warmly that he knows all about it and will do everything in his power to make things easier, even to laying down his life for you, if need be. Greater love than this—on the assurance of Holy Writ—hath no man.

In the creation of these noble companions of man, the Maker of hearts again illustrated His usual lavish diversity of bounty. Among the thousands of varieties between a Great Dane or St. Bernard, and the tiny Chihuahua, what an amazing gamut of emotional appeal awaits the lover of dogs! Perhaps the man or woman who does not know a preference among these "best friends of man" might discover one by visiting any institution which takes in the waifs and strays of the dog-world. This method of selection would again serve a reciprocal need in giving a homesick dog his chance to comfort himself, while comforting the man or woman who adopts him.

I reluctantly remember that there are people who do not like dogs (a fact beyond my comprehension) but love cats. For such people the capillary outlets of affection may find much appeasement in the restful companionship of a gentle, motherly cat. These lesser friends of the human race have also been provided in such a bewildering variety of outward charm and inward grace, that one might scarcely have a feline fancy which could not be gratified from the captivating ranks of pussdom.

To some readers it may seem an oversight to omit the mention of all the other animal and bird pets, which so

delight their owners. But I happen to be quite of the poet Blake's mind, when he wrote:

*A robin red-breast in a cage
Puts all heaven in a rage.*

That rage is shared by all human hearts that would not purchase their own solace at the price of the God-given liberty of any living thing. Yet there are millions of other living things, which have brought untold comfort and consolation to those who mourn. In the inexhaustible realm of Nature, what balm and healing has been found for the whole world! No sorrow should be nursed indoors, but taken out into the Great Open, preferably where it may have as a background some noble mountain, or a sea, river or lake.

Even the Man of Nazareth felt the need of the strong companionship of mountains and hills. "He came out," St. Luke records, "and went *as was his wont*, to the Mount of Olives," a habit likewise chronicled by St. John. that He also "went up into a mountain to pray, and continued all night in prayer" gives further evidence of His perception of the uplifting comfort of a mountain. Incidentally, it also gives proof of His belief in the efficacy of fervent prayer to fortify the soul, when all its earthly supports fail.

That the Great Physician also found mental and spiritual clarification by His retirement to high places, we may rightly infer from the Sermon on the Mount. Not only did Jesus withdraw to a mountain to pray and to teach His disciples, but He "took them up into a high mountain," when He was transfigured before them. In all the great

experiences of His life, He obviously felt the need of withdrawing to the unroofed, unwall'd mansions of His Father:

*Whose dwelling is the light of setting
suns,
And the round ocean, and the living air,
And the blue sky.*

Sometimes it was the blue sea of Galilee which the Master chose as a background for His miracles, His teaching and His fellowship with His disciples. But all His life seemed a protest against a roof-bound existence, where sorrows may interbreed, but are rarely sublimated to heroic service for others.

Like the Man of Nazareth, all great poets have borne glad witness to the healing balm of Nature. "I will lift up mine eyes unto the hills, from whence cometh my help," sang David. In the same key was Wordsworth's confession in *Tintern Abbey*:

*Therefore am I still
A lover of the meadows and the woods,
And mountains; . . .
Well pleased to recognize
In nature and the language of the sense
The anchor of my purest thoughts, the
nurse
The guide, the guardian of my heart and
soul
Of all my moral being."*

With not less fervent gratitude for benefits received from the same source, our own Bryant, in *Thanatopsis*, acknowledged his debt to the Mother of Enchantment:

*To him who in the love of nature holds
Communion with her visible forms, she
speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile*

*And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware. . . .*

Among other apostles of the Great Open Spaces was Richard Jeffries, who seemed to experience in the presence of nature a rapt exaltation, which gave his prose *Story of My Heart* the rhythmic pulse of vital poetry. In varying degrees this is also true of much of Emerson, Thoreau, Lowell, John Burroughs and John Muir. Muir's *Steep Trails* at times seems little less than an apocalyptic rhapsody.

In addition to the peace and solace which may be found in the great cosmic garden of nature, planted by the Maker of the universe, and in books that may lure one into its paths of pleasantness, men and women may also reap all manner of delight in their own privately-planted gardens. There they may find a perennial source of restorative joy, from the first golden daffodil to the last spicy chrysanthemum which yields to flowering flakes of snow. Even a single flower, coming up through the crack of a prison floor, as the beautiful tale of Picciola records, may save one from utter despair.

In the presence of such miracles, one is taken into close partnership with One who knows no impossible—as man should not.

Even if all the chapters of joy, peace and consolation, written in the great classic tomes of Mother Nature could be exhausted, that would not end the healing bounties of the Cosmic Insurance Co. There would still remain millions of lesser joys in the world of

man's creation in art, drama and music that can rouse, inspire and soothe; and in literature, which reflects the entire gamut of human experience, since the dawn of history. Not only has man filled a multitude of books with healing prescriptions, but, in the boundless realm of radio, has turned the air-waves to Ariels that perpetually minister to the whole world, with song, sermon or play. Each of us may choose his prescription according to his needs.

The same option is offered in the vast realm of books that have given delight and comfort to millions who have trodden the *via dolorosa* of life, yet

. . . *marched breast forward,
Never doubted clouds would break.*

In tune with Browning's triumphant reveille, sang Stevenson, with his life as well as in his poem,

MAN SAILS THE DEEP AWHILE

*O wind that bravely blows!
O hope that sails with all
Where stars and voices call!
O ship undaunted that forever goes
Where God her admiral,
His battle signal shows!
What though the seas and wind
Far on the deep should 'whelm
Colors and sails and helm?
There too you touch the port that you
designed—
There in the mid-seas' realm,
Shall you that haven find.
And John Burroughs, too, may be*

trusted to render first-aid to all who are disconsolate or wan of hope. If one cannot get into direct contact with Nature, one of the next best substitutes would be the reading of almost any of the essays of Burroughs, for Nature so closely collaborated with him, that one can hear the birds sing and smell the clover, as one reads his pages. In his chapter on "The Secret of Happiness" in *Literary Values*—this blithe philosopher of the Fields gives one of the most practical Baedekers to happiness of which I know.

Inevitably, however, one must finally agree with the world's consensus on the one book which has given the greatest comfort and consolation to the greatest number of those who mourn. One does not need even to mention the name of this book, whose psalms and gospels have provided spiritual wine and manna to untold generations of men. While each one must discover between its covers his own fount of healing, to me there is one particular passage, in John 14:27, which seems surcharged with perennial balm. In that single verse is distilled all the loving tenderness of the tenderest heart that the world has ever known:

*Peace I leave with you, my peace I
give unto you: not as the world giveth,
give I unto you. Let not your heart be
troubled, neither let it be afraid.*

PAIN is one of the earthly body's greatest guardians. The varying degrees of pain or discomfort are but warnings of bodily impairment. If the sense of pain were absent entirely, the flesh would fall from the bone, and the bodily organs would cease to function.

Ann Hackett in . . . "Tilak of Tibet."

What is METAPHYSICS?

Sarah Flowers

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METAPHYSICS is a term frequently used and yet but little understood. The average person thinks of the word as a religion, whereas it is really a science. To all appearances, but one person in a hundred can give you a definition for the word, "metaphysics." The prefix "meta" means "above or beyond." Physics means The Science of Nature. Therefore, the entire word means *the cause behind certain manifestations*.

The principle of metaphysics is THINKING. Since we are thinking all the time, we are using this THINKING PRINCIPLE. To the person who will apply himself to practical metaphysics, the world will open to him infinite possibilities. Metaphysics is a Law of MIND and THOUGHT. And remember, a thought is the most powerful force in the universe.

Metaphysics explains away any problem by the application of the *right* thought. For example: a businessman said to me one day: "I have had heart trouble for many years." This man was so nervous he could not hold the receiver of the telephone. After listening to his story, I found out that he had *anxiety thoughts* for making a lot of money—the avaricious type of thoughts. He had *failure thoughts* also, about his business. He had a lawsuit pending. He was afraid of his partners

—*suspicious thoughts*. These and many more destructive ideas were harbored in his subconsciousness.

I explained the "Law" of these thoughts to him in this manner: that each thought, whether positive or negative, had its attractive power to bring to him the things he feared, or the things he desired. I told him to change his attitude toward things, people, and circumstances. I gave him positive words for neutralizing each negative thought from his mind. He was healed, and through that healing he gained prosperity. This is metaphysical treatment.

The advanced metaphysician is a teacher of right thinking and living. The metaphysician does not deny the existence of disease, poverty, and in-harmony, but seeks to find causes, and corrects the mistakes. You may ask, "How can I rid myself of these thoughts?" The answer is, "Talk to yourself about them just as you would talk to a child, calling yourself by name." Another method is to write the positive thought-word, and concentrate on your inner spiritual forces. The word has tremendous power to heal both mind and body.

There is no mystery to metaphysics:
JUST RIGHT THINKING AND COMMON
SENSE!

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. He settled in 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. Readers who are interested in further details may write to The Association for Research and Enlightenment, Inc., Dept. M, Virginia Beach, Va.

ACQUIRING PEACE:

(No. 622-L-1) "Peace is the longing of the soul. It casts out fear and welcomes faith. The desire to be one with the creative forces—the yearning itself—may bring peace to the consciousness of any person."

(No. 1901-L-1) "Think not that there is any short-cut to peace or harmony save in correct living. Ye *cannot* go against thine own conscience and be at peace with thyself, thy home, thy neighbor, thy God."

(No. 3509-L-1) "Turn about and pray a little oftener. Let a whole moon pass—28 days—and never fail to pray at two o'clock in the morning. Rise and pray, facing east. Ye will be surprised at how much peace and harmony will come into thy soul."

INTERPRETATION AND COUNSEL:

(No. 3578-L-1) "Know that there are those strengths, those assurances that may be found in the closer walk with the Christ consciousness. Ye can make this very real, very personal in thy experience. This doesn't imply that

you are to become a recluse, or that you are to become long-faced. It's the opposite! You must become cheerful!

"For what is the greater thing said of Him? He went about doing good. And they could find no fault in Him, save that He was zealous of good works.

"In thy searchings, then, begin with reading, each day, just a few verses of the 14th, 15th, 16th, and 17th chapters of John. First read in the 14th, 'In my father's house are many mansions.' Dwell on that. Not for an hour or a minute, but for a day—as you go about your work. Who is your Father? Whom does He mean in speaking to thee? And what does He mean by mansions in His house? What house?

"It is indeed thy body that is the temple. Many mansions are in that body, many temples. For the body has been again and again in experiences of the earth; and thus there are sometimes mansions, sometimes huts, sometimes homes, and again they may be places where we dislike to abide.

"Then—'If it were not so, I would have told you.' This means much. He has given you the pattern, His pattern. He has promised, 'I stand at the door

of thy heart—open, I will come in and abide,' and that loneliness, that disappointment which has so oft been thine will disappear; and you will come again to visions of hope. Hope—if the spiritual purposes and ideals are kept in accord with 'LORD, USE ME—MY BODY, MY MIND, MY WHOLE BEING—AS A CHANNEL OF BLESSING TO SOMEONE TODAY.'

"As ye look into the face of some child, see the smile of hope that ye have lost at times. Then bring to someone a smile again, where you have seen the tear start. The smile is as a look which the Master gave Peter—'. . . and he went out and wept'—for He found himself. So may ye bring, by looking into the faces of others, that conviction of the love of the Christ shown in Jesus the man."

DIETARY SUGGESTIONS:

(No. 2514-P) "Any wild game is preferable to other meats, if it is prepared properly.

"Rabbit—be sure the tendon in both left legs is removed, as it might cause a fever. It is what is called at times the wolf in the rabbit. While prepared in some ways this would be excellent for some disturbances in a body, it is never well for it to be eaten in a hare.

"Squirrel—of course it is not the same with this. Squirrel stewed, or well cooked, is really preferable for the body, but rabbit is well if that part indicated is removed."

(No. 3542-P-1) "Do not have large quantities of any fruits, vegetables, or meats that are not grown in or come

from the area where the body is at the time it partakes of such foods. This will be found to be a good rule to be followed by all. This prepares the system to acclimate itself to any given territory."

(No. 3525-P-1) "It will be much better if you will add a little lime with the orange juice, and a little lemon with the grapefruit juice—not too much, but a little. It will be much better, and act much better with the body. For many of these are hybrids, you see."

QUERIES WORTH PONDERING:

(No. 2870-L-1) "As has been indicated, when this period has been accomplished, then the new era, the new age is to begin. Will ye let it pass thee by and be merely a hanger-on, or will ye have a part in it, be one upon whom your brother—the Lord, thy Christ—may depend?"

(No. 3574-L-1) "That which the entity would require of others—is it not guilty of the same in its own self? Else how would it know to find the fault in the other fellow? The faults ye find in him are as in the looking-glass . . . and ye are already in fault when ye find them."

(No. 938-L-1) "For if thou dost conduct thyself, thy thoughts, thy acts, so that the Lord be on thy side, who can be against thee?"

"Act the more often, then, that though people make discourteous, unkind remarks, the Lord loveth, rather, him that can speak gently to those who would do thee harm."

BOOK REVIEW

ONE HUNDRED CASES FOR SURVIVAL AFTER DEATH

Edited by A. T. BAIRD, 1944, 219 pp. Cloth \$3.00

Published by Bernard Ackerman, Inc.

Reviewed by PETER WOLFE

This book "comes down to cases," in the matter of testimony for survival after death. Among those who testify are such distinguished investigators as Sir William Barrett of Ireland, Sir William Crookes, Sir Oliver Lodge and F. W. H. Myers, of England; also, Dr. Walter F. Prince from the United States, Charles Richet of France, Baron A. Schrenck-Notzing of Germany and Professor C. Lombroso of Italy. For a long time Prof. Lombroso ridiculed the claims of psychic research, but when induced to investigate, he offered this handsome apology: "I am ashamed and grieved at having opposed the psychic facts. Genuine psychical phenomena are produced by intelligences totally independent of the parties present."

Professor Ochorowicz, University of Warsaw, writes: "When I remember that I branded as a fool that fearless investigator, Crookes, because he had the courage to assert the reality of psychic phenomena, I am ashamed both of myself and others, and I cry from the very bottom of my heart, 'Father, forgive! I have sinned against the light.'"

Dr. Gustave Geley of the Metaphysical Institute, Paris, states: "The facts necessitate the complete overthrow of the materialistic physiology and conception of the universe." And famed Sir Oliver Lodge said: "I tell you we do persist. Communication is possible. I have proved that the people who communicate are who and what they say they are. The conclusion is that survival is scientifically proved by scientific investigation."

One of the most remarkable chapters in the book is devoted to materializations, notably that of the spirit Katie King, investigated under laboratory conditions by Sir William Crookes who first blazed the trail in the bigoted Victorian era. Katie appeared, talked, allowed the investigators to take her hand, to feel the fabric she wore and submitted to electrical and other tests. She talked intelligently and finally said, "Good-bye."

Besides Katie, there are ninety-nine other cases cited in the book, whose contents are classified as, Dreams, Haunted Houses, Apparitions, Death-Bed Visions, Automatic Writing, Trance Phenomena, Cross-Correspondence, Book-Tests, Proxy Sitting, Direct Voice Phenomena and Materialization.

Each case is cited by name and number. Under Automatic Writing, we find the famous **Patience Worth** books, written by Mrs. John H. Curran of St. Louis, Missouri. Patience Worth was introduced as a peasant girl who had lived her early life in Dorsetshire, England, and was later killed by Indians in America. The following works are to her credit: **The Sorry Tale**, **Hope True-Blood**, **Light from Beyond**, **The Pot Upon the Wheel**, and **Telka**, the latter a 70,000-word poem in

the Anglo-Saxon language of three centuries ago. Mrs. Curran, the medium, knew nothing of the Anglo-Saxon tongue; her education had been limited. This reviewer read all the **Patience Worth** books as they came out, and they are written in that lovely Old English, which is now only known to students of language. Professor Schiller of Oxford speaks of her books as a philological miracle. Dr. Usher, Professor of History in Washington University, considered **The Sorry Tale**, a work of 350,000 words, "the greatest story penned of the life and times since the Gospels were published."

Psychic researchers are always interested in **proof** which can be displayed after the seance is over. One of the most interesting and ingenious methods devised is to ask the materializing spirit to dip its hand or foot (up to wrist or ankle) in a bath of melted wax, and then to dematerialize the hand or foot after withdrawing it from the paraffin. An empty paraffin shell is left, which is afterward filled with plaster of paris, and kept as a record. Prof. Richet and Geley of the Metaphysic Institute, Paris, working with the Polish medium Kluski, secured a number of such molds. These could not be made by a living person, because in withdrawing the hands from the paraffin, the paraffin glove, which extended to the wrist, would be broken.

These are just a few treasures from **One Hundred Cases for Survival After Death**, a book recommended for serious students of the mystery of life and death.*

A SEARCH FOR GOD

Compiled by the Study Groups of The Association for Research and Enlightenment.....131 pp. \$1.50 *

Reviewed by THOMAS SUGRUE

There is something unique about **A Search for God**, something different from almost any other book on any other subject. It is the work of not one, not two, not even three writers, but a dozen. It was put together phrase by phrase, sentence by sentence, by Study Group Number One of the Association for Research and Enlightenment, Inc., Virginia Beach, Virginia. The Association for Research and Enlightenment is the organization which was founded years ago to study the work of the noted psychic, Edgar Cayce. Until his death in January, Mr. Cayce was tremendously interested in the study group division of the Association, which is attempting the rather large task of translating the detailed and complex metaphysical teachings revealed through the readings into a simple code for everyday living. When readings were obtained with this purpose in mind, the information given was specific in the matter of a method: unless each member of the group understood each point of the philosophy and could express it simply and clearly, passing it on to others would be meaningless for everybody. The members of the group were therefore put to the task of writing a book—a job for which they had not bargained.

They set out bravely, and month after month, year after year, stuck to the difficult labor. Frequently, they presented the result of long weeks of work to the judgment of a reading by Edgar Cayce, only to have the entire text turned down. When finally the paragraphs and pages began to be accepted they discovered that the power to be clear, concise, and coherent, was coming from the

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

fact that they had incorporated what they were studying into their own living. When this was accomplished the task of writing became less difficult, though they never reached the point where it was easy.

The result was the feeling of a common understanding and a common faith, reflected from every page. The book is used by study groups of the Association throughout the country, and is popular as a handbook of meditation. It is an excellent illustration of the simple mysticism which lay under the amazingly long and successful career of Edgar Cayce.

How to CHART YOUR OWN CAREER

By GRENVILLE KLEISER 183 pp. Cloth \$1.50 *

Published by Willing Publishing Co.

Revised by ZOE CORY BEMIS

Grenville Kleiser, Canadian by birth, former instructor in Public Speaking at Yale, writes many books, poems, editorials and letters of counsel. In **How to Chart Your Own Career**, he tells in simple language the experiences of successful business men and shows how any man can prepare himself for a bigger and better job.

A person's success is the result of careful decision followed by suitable action. The necessary qualities are integrity, pluck, character, perseverance, adaptability, patience, concentration and diligence.

English training under Mr. Kleiser has laid the foundation for the social, business or professional success of many persons. Under his instruction they learned to think constructively, talk hopefully, work cheerfully, read wisely, give liberally and play frequently. He says: "Good English is the best words in the best order—an order which emphasizes the thought and is rhythmic in itself."

Elbert Hubbard dedicated his last **Little Journey** to the author by saying: "Grenville Kleiser is distinctive, yet friendly and approachable. He will never be an old man if he lives to be a hundred, for he will carry with him the receptive mind, the hospitable heart; and with him forever there will be the perfume of the morning and the lavish heart of youth."

How to Chart Your Own Career is a Road to Riches. Its teaching is practical. It is a handbook "chock full" of inspiring ideas telling how to "Make More Money," "Chart Your Own Success," "Build Personality," "Develop Self-Confidence," "Capitalize Your Handicaps," "Get Profitable Results," "Sell Successfully," "Grasp Opportunity," "Plan Your Day," and "How to Reach Your Goal."

His chapter on the "Power of Endurance" advocates a "Do Nothing Day." A well-planned life includes leisure, play, vacation, travel and other diversions. Time should be budgeted, and some of it saved for creative hobbies. There is more to success than money and popularity. Success is the result of faith. Life brings opportunities for the use of all aptitudes and talents.

Physical fitness plays an important role. Worry is taboo. Pleasant, cheerful, optimistic, harmonious thinking is essential to physical well-being. Thoughts of health, strength, happiness, faith, patience, poise, and calmness, while working, are of vital importance. The author tells of a grouchy, chronic invalid who transformed his life by using the formula: "I am whole, perfect, strong, powerful, loving, harmonious and happy."

* 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

proceed to work with better understanding and greater strength toward the true goal of your life. Any of the books listed here may be obtained from our Book Department.

9—REALIZATION, by Rev. Ralph O'Day. 149 pp. Cloth \$1.50

Introducing "You" to yourself. An excellent book for the beginner in the metaphysical realm. It clarifies much confusion about the nature of reality and explains the relationships between the divine and the human, substance and matter, spirit and life.

23—YOUR ROAD TO HEALTH, HAPPINESS AND SUCCESS, by Charlotte Belnap. 68 pp. . . Paper \$1.00

Published by BOOKS OF MERIT, INC.

Based on metaphysical discoveries, this booklet states in clear, concise, understandable language the principles that will enable any intelligent person to live a fuller and better life . . . a life of spiritual serenity and peace.

97—VITAMIN THERAPY, by Prof. Edmond Bordeaux Szekely. 83 pp. Paper \$2.00

The role of vitamins in the basic biological functions of the human organism. Best sources of vitamins. Anatomy—physiology—biochemical correlations of the human organism and vitamin deficiency symptoms.

215—AWARENESS, by Eileen J. Garrett. 308 pp. Cloth \$2.50

Published by CREATIVE AGE PRESS, INC.

"Awareness is the strange and subtle bridge which leads consciousness from faith to knowledge and from intimation to understanding. Over this bridge we move toward all individual creativeness, through ever fuller identification of the parts with the whole." Eileen Garrett analyzes with careful objectivity the sub-conscious, the conscious and particularly the superconscious mind.

219—MY FATHER GOD, by Will J. Erwood. 100 pp. Cloth \$1.25

Published by THE LIFE SCIENCE PUBLISHING COMPANY

One of the greatest needs of the present age is to become vividly conscious of God as a definite reality;—to really know His Presence. This book will bring to its readers a greater sense of peace and security and will help them to increase the strength of their faith and to become more self-reliant.

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233—THE MASTER-KEY TO RICHES, by Napoleon Hill. 283 pp. Cloth \$3.00

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The Master-Key to Riches was designed for the purpose of aiding man in the mastery and control of the power of thought, provided he will take possession of his own mind and direct it to the attainment of some Definite Major Purpose in life.

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A modern story book on the life of Jesus, written with understanding and imagination. Especially adapted for young people who will find its contents with its historical background of absorbing interest.

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For God
hath not given us
the spirit of fear;
but of Power,
and of Love,
and
of a Sound Mind

II. TIMOTHY 1:7

MAKING YOUR WISHES COME TRUE . . .

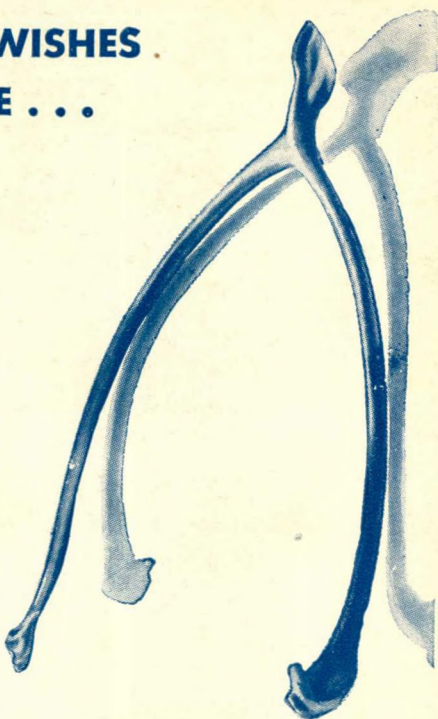
One wish has been fulfilled. Won by 3½ years of deadly struggle. With God's help, we have prevailed.

Now we have a chance to make another wish come true. For most of us, the outlook is a bright one. If we will simply use the brains, the will, the energy, the enterprise...the materials and resources...with which we won our war, we can't fail to win the peace and to make this the richest, happiest land the world has known.

Your wishes have been wrapped in that bright outlook. Your wish for a cottage by a lake. For your boy's college education. For a trip you long to take. For a "cushion" against emergencies and unforeseen needs.

You can make those wishes come true by buying bonds today...buying them regularly...and holding on to them in spite of all temptation.

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