

SPIRITUAL SCIENCE

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SPIRITUAL SCIENCE

THE NEW PHILOSOPHY

MAGAZINE

"Let There Be Light"

Vol. VI

Los Angeles, California, November, 1939

No. 9

Spiritual Science

By FRANK MICKLEY

(Continued)



WHAT is man? All through the years that question has followed you. It has led you through many hours of deep thought, through mazes of argument, jungles of imagination; but each effort to analyze the question, or to answer it, has raised you higher up the scale. That question has been your guiding star through many a dark forest of doubt. You have inwardly realized that the answer to that question would be wisdom and achievement for you; would enable you to solve your life problems, and give you the joy of the promised land of your heart's desire, the wisdom of perfect understanding. What is man? Who can answer; who dares answer? The answer is the aim, the fulfillment, the realization, the culmination of your journey through the physical realms. The answer must be somewhere. The answer must be available. For mark you, if man is, he can be known. That is encouraging, is it not?

Let us begin to analyze the question. We want the answer. In fact we must have the answer before we are through with the earth environment. One reason why man is placed on the earth is that he may know himself. The ancients knew this and gave use the axiom: "Man, know thyself."

Many of the ancients knew what man is. They are now the master teachers who come and go at will. They are free to visit the higher realms or the lower levels. They go in their own light, assuming a body to suit the environment in which they wish to manifest to others.

When you learn what man is you know who and what you are yourself; and when you know that, you are ready to attain mastership, real mastership, that means more than a mere title, more than a simple achievement. Real mastership means the mastering of understanding, the mastery of wisdom. Now, then, what is man? The world is calling for an answer. Scholars, preachers, teachers, saints,

and sinners have asked that question. None but a master knows the answer. You say: "Why then do we trouble ourselves about it? We are not masters, we are just students; we are even sinners; we are ignorant. If one must be a master to know what man is, the majority of us are helpless, lost in a sea of childish irresponsibility."

Yet it is true, none but a master can know what man is. This is not a paradox, it is simple logic. Any truth that cannot be used both ways is not a truth; it is supposition. It is true that in mathematics, in addition and multiplication, by reversing the numbers you get the same result. With all absolute statements of truth you can be sure they will prove themselves either way. As this: Life is infinite. Now if life is infinite, then Infinity is Life. That is an absolute statement. It deals with absolute. Therefore, to know what man is makes you a master, because to know what man is you must be a master of that question and master of what the question involves.

As Spiritual Scientists we will analyze this question by Article VIII of our Declaration of Faith, which states: "Man is a Creation of God and an inheritor of all His Divine Attributes, and destined to eternal progression and ultimate happiness."

Really we boast of knowledge, our knowledge. We delve into chemistry; we study and describe geological structures and tell how strata are formed, what they are composed of; we make a chemical analysis of the body from which the soul has flown and say it is composed of certain salts, minerals, gases, water, etc. But what have we gained when we have found this out? We established a fact that the physical body, the house of clay, is composed of dead matter and the life it manifested must be in the other form which left at the time of death of the body. All religions teach the immortality of the soul, but it is to us as Spiritual Scientists to delve deeper in our search for what man really is. Our soul designates us as an individual entity. Within the soul dwells the Spirit, the substance of the Infinite Creator, which is fire and gives us the Life Force and makes us the representatives of God the Creator and Sustainer on this planet earth and throughout eternity. When we study this question of man and compare him to the rest of creation, we must realize that man, as the highest creation of God, must be an emanation, as the rest of creation. He must have emanated from the same general source. Man manifests life. Could there ever have been a time when all was nothing, or unconsciousness, or when there was no space, no Cosmos, no anything? Then this something, this Cosmos—God, as we call it, must have been manifested always. God always was because God or Cosmos has no beginning.

Man is a manifestation of God, consequently cannot end. Therefore man is immortal; the instrument through which God manifests in

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Of The Art Magical

ARTICLE III

By MEADE LANE, M.A.



MAGIC is the scientific knowledge of the invocation and evocation of the Superior Powers, and one of the first steps in the training of the magician is the development of the power of visualizing imagination. So much has been said in previous articles, along with some description of the preliminary exercises. Let us begin this article by discussing the last point a little further.

As all students of esoteric subjects know, a thought form or mental image is a real existence on its own plane, in astral or mental matter. If we grant what the occultist steadfastly asserts, that it is possible to create and maintain powerful thought forms which are effective agents on their own level of existence, it is evident that he has means at his disposal for a great variety of purposes. The will of a trained occultist is a very powerful weapon, and may be a very dangerous one. But I wish to speak here only of the way in which this visualizing power can lead to occult knowledge and mental and spiritual development.

One of the visualizing exercises to which we have referred is as follows: the magician, sitting in complete darkness, imagines a duplicate of his own form seated opposite him, clothed in the same way and in exactly the same attitude, like the image in a mirror. After building up this image as strongly and clearly as possible, he moves his head a little, and imagines that the image moves likewise, as a mirror reflection would. Then he lifts a hand or otherwise extends the movements; then tries to make the image move while remaining motionless himself; then bids the image rise, walk about the room, perform simple actions, and all the time tries to act, move and feel in the image, not in his own dense body. Sooner or later the time comes when all at once he has a sudden flashing consciousness of really being identified with the image, and can see his dense body sitting apart from him, in a momentary state of trance. This is, of course, the first step in what is called astral projection, according to one method of attaining it, though the body which is entered is really composed of matter of the mental plane, and is called the Body of Light. It should not be necessary, in addressing students of Spiritual Science, to argue for the possibility of such a feat, but to those who question it the only possible reply is, "Experiment and see for yourself."

Astral projection, so-called, is a regular part of the training of the magician, and is attained by various methods, of which this is

one. If the single flash of conscious transference into the mental form can be achieved, then it can be repeated and maintained for a longer time, until eventually the magician passes easily and quickly into the form he has created, and can move about in it, and can remember what he sees when he re-enters his dense body. When this power and freedom are attained, limitless possibilities are open to him. He can travel where he wishes, within certain limits, and can study the astral and mental levels of existence, and it is from such study that the great mass of occult knowledge is derived. It is natural that such knowledge should be discredited by those who do not believe in the means of its attainment, and the only proof, once again, is in personal experiment. The full control of the Body of Light is of course an achievement for the very advanced student or adept, but even the novice can often obtain experiences which will satisfy him of the possibility of such attainment.

This is one great end to which the power of imagination or visualization is directed; there is another of equal importance, though I can do little more than hint at it in an article of this kind. Having in mind what has been said about the formation of thought forms, let us consider their relation to religious ideas and symbols. The gods of the ancients, such as Apollo, Athene, Ares, Hathor, or Isis, Astarte, Freya and a thousand others, were and are more than mere names or empty inventions of the poets; they represent, in one way or another, certain natural powers, or aspects of Nature. They symbolize such energies as love and hate, destructiveness and productivity, and many other forces. All religions recognize these forces, and all have found symbols for them and have personalized and personified them. Thus the armed and helmeted figure of Ares or Mars, and the symbol of the sword, the spear, the scourge, the chain, the pentagon, the five-petalled rose, and the 4 fives of the Tarot cards, all symbolize destructive energy, cruelty, fear and the terrors of war. Now when a certain meaning is attached to a symbol, and when this is strengthened by religious beliefs and ceremonies for centuries or thousands of years, a very strong and permanent thought-form is built up. Such a thought form is not a mere empty image in the astral or mental world; it becomes ensouled, as the expression goes, by the great sea of cosmic life and energy; it gives form and identity to this life, as a vessel gives form to the liquid dipped up in it.

The worshiper who adores the God, who worships His symbols, comes into rapport or sympathetic contact with Him, or—what is the same thing—with the type of cosmic force which is symbolized. And so we come to the role of visualization or imagination in this connection. The more fully the worshiper visualizes his God, or even the symbols representing the latter, the more full and real is his contact with the forces represented. The power of the God, that is of the

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“Has Man Always Viewed Death as an Enemy”

By REV. VINCENT M. WILSON



THE greatest question, I suppose, that ever fell from mortal lips is the one that was propounded by Job, the old Chaldean Philosopher, sixty centuries ago, “If a man dies, shall he live again?” Though ages of human growth and development have passed since then the question he raised is still a burning issue in the thoughts of men, and still continues to challenge the wisdom of the theologian and philosopher.

Man clings to life and does not give it up without a sense of loss, and without the feeling that he is parting with something very precious and of infinite value. Man has always viewed death as an enemy, and neither the sage reflection of the philosopher nor the pious platitudes of the preacher served to change this stern aspect of the tragedy that marks the close of a human life. In fact we all feel at times, I suppose, as did Colonel Ingersol when he said in one of his funeral addresses, “Whether in mid-sea or among the breakers of the farther shore, a wreck must mark a loss, the end of every life.” No matter whether we face death with the reasoned conviction of the stoic, or with the exalted faith of the Christian, when the hour of desolation comes is a time of grief and tragedy.

We see a rosebush grow and out of the fertile soil clothe itself with leaves of vivid green and at last burst into gorgeous bloom that charms the eye of every beholder, and that is life; and we see it beautiful; then a little later after the breath of winter has seared its petals with the icy fingers of the frost king, which has torn its summer raiment from the slender stem, we look upon the blackened wreck of the bud in bloom and say, “This is death and it is ugly.”

We see a human being, strong and active, radiating health and energy; doing good, creating a wealth of happiness in the world, exclaiming in pure delight, “This is life and it is exceedingly precious and beautiful.” Then the scenes change; we stand before a casket looking upon the marble cheek from which the crimson life blood has receded forever, and upon poor folded hands that shall thrill and serve no more, and as we shudder away from the fallen clay we murmur in anguish, “So this is death, and it robs us of all we love.”

We all must come to this, the time when the mortal body must die; such is the fact of nature. But is death the end of our conscious being and existence? That is the living, vital question. There are three great questions to this great subject that are given by the teachers of three different thoughts: MATERIALISM, which holds out no

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The Importance of the Beautiful

By LOIS W. KELLY



THOMAS CARLYLE truthfully said, "A deep sense of religion is possible with the entire absence of theology." But no one can say that a deep sense of living is possible with the least absence of Beauty. The Beautiful is a living, vital force in life which nourishes the soul, clothes the mind in radiance, and lifts the senses to refinement when appraised either objectively or subjectively.

The urge to contact the Beautiful arises from the deep-seated harmony of the soul which hungrily cries out for similar octaves in the correspondences of the physical world. The contemplation of the Beautiful releases a meditative acquiescence, promotes a sequence of attunement by means of which the soul can endure its sojourn here and yet retain the spirit of hope and promise which leads it on to fulfillment.

He who denies the necessity of certain elements of the Beautiful amid the commonplaceness of every day is depriving not only his outer senses of rapture and enjoyment, but is also dessicating his soul to extremes which foster psychological impediments. These in turn react psychopathically and often a very ill person is ill for no other reason than the utter absence of the Beautiful, be it through the avenue of music, art, perfect order in surroundings, drama, poetry, literature, or the grandeur of Nature at large.

Science continues to surmount many barriers in endocrinology, physiology, psychotherapy, and other allied research to alleviate human ills. Its progress is admirable in the discovery of enzymes, vitamins, and subtle proteins, but beyond all this lies the infinite field of light, color, and sound whose harmonies make up the realm of the Beautiful, and to which the psychic mechanism of man invariably responds. These wonders impinge themselves delicately upon the focusing centers of man. They set into motion infinite variations of vibration which ultimately are felt and recognized in the behavior of man, but their consequences are not often granted true significance or analysis. Conversely, light, color, and sound can be resolved into such a jargon as to release a criminal fury against the emotional and psychic nature of man, resulting in his unbalance, mental torment, disease, and undoing.

It is futile, we know, to bleed patients as was done in the days of Queen Elizabeth. In our future wisdom we shall look upon some

of our modern treatments of disease as being equally futile, especially the rampant prevalence of operations which mutilate helpless bodies and the avid use of hypodermic injections. It is of no permanent avail to harass the disordered body with all manner of localized treatment. The body in the first place is only an effect of a great Cause, and all disorders attending the body are likewise effects. To treat effects only multiplies them and their complexities, but to treat the underlying cause removes their nurture and supply, leaving them to wither away. This great cause lies in the invisible but potent sphere of one or more of the faculties of the higher man, through which his soul must live and by whose disorders his soul must abide in restlessness and unhappiness if habitually clouded. Correction of this disarrangement must involve a therapeutic correspondence upon the plane harmonizing with that of the faculty. This lies almost entirely in the subjective spheres of man's responsive intelligence and is particularly expressed by the field of the Beautiful.

Every prescription for material remedy should be supplemented by a prescription for Beauty. Genuine effort must be made to contemplate something Beautiful, to listen to something Beautiful, to meditate upon something Beautiful, and to speak something Beautiful. Life has become such a devastating whirl of duty, necessity, and demand that leisurely personal commitment to the Beautiful has been blotted out. If we are to reach any spiritual pinnacle which will command at least a partial view of the Purpose and Plan of life, it is necessary to retard the pace of the body, to allay the feverish activities of the mind in the pursuit of illusions and reach deep, deep to the real fundamentals which will immediately bring us face to face with some startling points of Truth which previously escaped us.

Every man someday shall be his own practitioner. He shall see the loveliness of the universe in its eternal reality. He shall see himself a miniature reflection of its grandeur, a living replica of its perfection, a presiding potentate of Natural Law in full command over circumstances of subnormality. He shall live up to the standards of the Beautiful, and in so doing, will blend himself with the light, the sound, and the color of the highest arcs of the firmament. In so doing, his dominion shall be at peace, and even death, the last enemy, shall be overcome.

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Lecture at Twelfth Annual Conference

Subject: Psychism, and Spiritual Unfoldment or What Is Usually Called Psychic Development, In Its Relation to Spiritual Growth and Development

By REV. ROSE M. LEE



HERE is a good deal of confusion about the meaning of these expressions, and about the relation between the two things indicated by them—or even as to whether they are different things, or only one. Quite important to clarify one's point of view—there is a great deal of what is called “fuzzy thinking” everywhere in human affairs, and especially in religion, and especially in the various forms of spiritualism—and Spiritual Science is not free from it, by any means.

To begin with—if by psychic development we mean only the development of certain supernormal powers such as clairaudience and clairvoyance, or the various forms of mediumship—let us get clearly in mind that this does not NECESSARILY have anything to do with religion, or with the moral life. Some famous mediums have been very undesirable citizens from a moral standpoint, and the most holy life in itself does not necessarily lead to psychism or mediumship.

The powers used by occultists and magicians are not always either good or bad in themselves. One can become a psychic or occultist in just the same way as one becomes a chemist or mathematician—by special studies and the help of specially trained teachers. The chemist can turn his knowledge to ends of destruction, or to ends of good—and so can the psychic or medium. It is not the power which is good or bad, but the use made of it. There are spirits and other invisible beings both good and bad, and we can make contact with either kind, and there are great powers and forces all about us which are as impersonal as electricity or light. They have no moral character in themselves; electricity can serve us, or can kill; the white and the black magician may both invoke the same impersonal forces—but use them for different and opposite purposes.

The point about all this is, that there are people who think that they are growing in grace and becoming better morally, simply by developing psychic powers, and that Spiritual Science is NOT interested in psychic development which is simply psychology—simply doing tricks with the mind, even if those “tricks” lead to spirit communication. The person who attains them simply has them—and that is all. They may not advance his personal evolution at all; may be no

real use to him or to others, and may even be harmful and highly dangerous.

Spiritual Science is more than mind-training; it is a religious teaching as well. The powers acquired in the development class are means to an end—not an end in themselves. We do not want people to acquire new powers unless their moral development keeps step with them. It has been said many times over, that that is the trouble with the world of our time; men have acquired immense power over Nature, and have invented a thousand devices (explosives, engines, ships, planes, guns, machines of every kind), but their moral development has not kept pace. The result is much like that of giving a child an automatic to play with, and turning him loose on a crowded street. He has power to deal death in his hands, and only a child mind to guide him. This is a complete parallel to the development of psychic powers. If we do not use them rightly, it is better not to have them. Spiritual Science, being a religion, or a form of religion, is concerned with power only as a means to GOOD—to SERVICE. Spiritual Science, in short, thinks of psychic development in terms of spiritual unfoldment, growth, service, evolution.

Let us put it this way: Suppose you sit in a class and finally attain certain psychic powers or become mediumistic. If you are already pure and unselfish in character, and well-informed and intelligent to such a degree that you do not need to improve, perhaps you are to be trusted with new powers. But suppose you are like most of us, and far from perfection. Well, you must use these powers, or you will lose them; if you use them ignorantly, selfishly, to impress other people, to satisfy curiosity, or only to make money—you are taking the first step on the Left Hand Path. Short as that step may seem, it is downward, not upward. There is really no middle course. Either lose the powers, or enter on the wrong road, or learn to use them rightly; but this last means that there must be moral growth and improvement; means selflessness, harmlessness, service. You cannot be neutral, passive, indifferent. Even if you were doing scientific research work on psychic phenomena, there is an end of service in view. Spiritual Science cannot recognize mere psychism or mediumship as an end in itself—no such idea is possible.

Any special power or knowledge has a moral character and a moral obligation as soon as it touches other people. If you only learn to twiddle your thumbs in opposite directions at the same time, it becomes a moral act if you keep thrusting it on other people, and bore them with it, and become proud of the accomplishment, or waste time on it. The person who learns how to communicate with the Unseen Worlds has an unusual power laden with immense responsibilities, which may affect the lives and thoughts and character of many others. The real objective of Spiritual Science is to serve the world and to lift the individual and humanity Godward.

When does psychic development become spiritual development? The sign of this is its reflection in life and conduct and character and daily habits of thought and action.

To repeat, psychic development does not necessarily mean spiritual growth—but unless it does, Spiritual Science will have nothing to do with it. But now to look at the other side of the matter. Does spiritual growth lead to what are called psychic powers? Nothing is more important than to get this idea clearly in mind: that spiritual growth should precede and accompany psychic work, always. It is the condition and foundation of all psychism and mediumship of the right sort—the kind that means service and individual evolution. All the genuine Orders of occultism teach this. The most rigid moral training in the world today is found in the Occult Orders. Sacrifice, service, devotion, aspiration are insisted upon in every phase of genuine occult studies. To neglect these is to enter on the path of the Black Brotherhoods, and it is true, though it is almost impossible to get people to understand it, that spiritual development is the first step and the only right preparation for psychic development.

It is a fact that it is NOT necessary to sit in development classes, or practice yoga breathings, or go on a diet, or practice vegetarianism, or withdraw from society and active life, or perform any special stunts or adopt any peculiar mode of life, in order to lay the foundation for psychic powers. It is a great help, at a certain point, to associate with a circle or group of the RIGHT KIND, and to have the help of the RIGHT teacher. There is great help to be had from the Guides, and from the psychic energies available in a group. There are also great dangers involved, if these conditions are not as they should be. These helps are NOT indispensable—and the basic work, on one's own character, cannot come from any outside source.

People are reluctant to believe this—partly because we all know very virtuous and Christian people who do not possess any psychic powers at all. How then, does moral development pave the way for psychism, and lead into it and make it possible. Something evidently has to be done, in order to give the psychic "slant" to the moral life. The answer is simple. Let us suppose that one possesses, not only the good life, but along with it Aspiration and Desire—for right knowledge and insight and power, and for psychic powers as well. This is the foundation: without Aspiration and Desire, and patience, courage, good judgment and right will, nothing worth while can be done.

Suppose we possess all this—then let us add two things, which are really one—or perhaps we should say three things, which are all one—MEDITATION, PRAYER, MENTAL CONTROL.

Take the last first. Control of the mind does not mean any special system of mental gymnastics—at least in the beginning. Who-

ever wishes this can begin with the first moment of fear, worry, selfish desire, impatience, anger. Let him tune out of these; suppress the hasty and selfish word and thought. If he does this once or twice a day it will actually do more toward a true psychic development than sitting in the dark and visualizing a red triangle on a blue background—or any similar stunt of the various occult schools. It may not be more rapid in its purely psychic effects, but it is something which works on character, and calls for moral control, and is far more basic to genuine occult development than mere mental gymnastics. Incidentally, anyone who cannot establish this much mental control has no business seeking for psychic or occult powers.

Get control of the thoughts and emotions of daily life, **FIRST**, and cultivate good will, aspiration, right conduct. Extend this mental control little by little into every phase of life. It is the first great step, without which psychism is only a menace. What can your Guides and spirit friends do for you, if you cannot control your own mind? Or any teacher? And what use would new powers be to you? The greatest aid in obtaining this control is **MEDITATION**, and meditation and prayer and self control are all one thing in the end. When it comes to meditation—there are hundreds of books on the subject, and many teachers and methods and schools. But the meditation I speak of now needs no teacher and no special knowledge.

Spiritualists, of course, recognize the value of meditation, but in practice it usually resolves itself to "entering the Silence"—which may not be meditation at all. Most spiritualists simply try to make the mind as nearly blank and passive as possible, and then wait to see what happens to them. Fortunately, they are often protected from the Other Side by Guides or other spirit beings. If they were not, some of the things happening might be very unpleasant; but it should be obvious that any real "development" cannot come from being passive and receptive only. The center of the human being is the spiritual will—is aspiration and desire and right action—and this cannot grow through passivity; it requires action.

Once again—if "development" means allowing spirit beings to effect certain changes in the body and mind, then sitting in the silence and being passive will produce it, in some fashion. But if development means growth, mental and spiritual enlightenment and power, personal evolution, power to serve humanity—then something more than passivity is necessary.

For one thing, when you go into the Silence, and when your mind is somewhat quiet and composed, try this: think of a number of your friends and acquaintances, each one separately in turn. Do this briefly, and visualize each one for a moment; send out to each one a good thought and a blessing, and try to make it sincere. It is not necessary to spend time on each—but unless the thought is gen-

uine in its good intent, it has little value. If you will do this simple thing regularly, its effect on your own mind will be quite remarkable—and it also goes a long way toward the development of psychic powers, though it is hard to get people to believe this. It will be still more effective if you do NOT exclude your enemies, or people you dislike.

Another very simple and very effective thing to do, is to make a mental review, in reverse order, of the happenings of the day and of your own actions and feelings. This has an excellent effect in strengthening the memory—but its true value goes deeper than that. For you must not only review your acts, but you must PASS JUDGMENT on them, in as honest and dispassionate a way as you can. The effect of this is (1) to clear the mind. You must take the acts of the day, call them by their right names for good or bad, consider what is to be learned from them—and then dismiss them as past and done with. You can remember the lessons learned, and the resolve not to repeat the bad act—but apart from that, forget them. Every psychologist would recognize the value of this practice. (2) The second effect is to form the HABIT of passing moral judgment on yourself—and until this habit is formed, you have no business trying to attain powers beyond those possessed by the average person. Nearly all occult Orders insist that their students practice this review of the day, with rigid moral judgment of their acts. Of course, on entering the Silence you will not fail to make use of prayer in some form, and invoke the Powers of Good, and ask for the aid of “wise spirits of good will” only.

Another useful and beautiful thing to do, is to invoke compassion of God upon all creatures in all worlds. It is often done in words somewhat like these: “May thy blessing and compassion descend upon all beings in all worlds. Upon all who are in the East I send forth compassion—upon all who are in the South—upon all who are in West—upon all who are in the North—upon all who are above—upon all who are below, I send forth compassion, in the Name of the Master of Compassion, Jesus the Christ.” The effect of this is to widen and exalt consciousness, and to purify the whole sphere of the personality. And that effect is the true end and meaning of real spiritual development.

So far, so good. Go into the Silence daily, and use these very simple exercises, and, if you wish, a little deep breathing will help to quiet your mind and stabilize your astral body. But let us assume you are still greatly interested in developing psychic powers, such as clairvoyance and clairaudience. You must not think that what I have suggested so far is of no value for those purposes. On the contrary it is very valuable and necessary, for powers of the right sort. But now, what more can you do?

Your mind has become quieted, and attuned to the Forces of

Good. Now take some subject and think about it—not with extreme concentration, and not with too much effort, or for too long a time. But the choice of the subject is important. (1) It should be, if possible, something which appeals to your natural interest and your imagination. (2) It should not be anything which worries or excites you. (3) It should not be an intellectual puzzle to be worked at. (4) It ought to be a subject a little ABOVE and outside your common daily thinking. It can be a verse of scripture, a line of poetry, the idea of God, an ideal of service. Better still, for “psychic” purposes, if it is some occult or spiritual teaching which appeals to you, and seems to have great depth of meaning.

If you will read some simple book about the various bodies of man, physical, etheric, astral, mental—and how they are related to each other—this teaching will give you a very fine and productive subject for meditation. You can meditate on a flower or a star, or the earth spinning in space, or any one of a thousand similar subjects, but I do NOT mean simply to make an image and hold it. I mean to think about the meaning and mystery of it. The idea is to get the mind off of the body, and out of the body, and so exalt the consciousness. At the end of your Silence period, make your mind passive a little while. Nothing but good influences can come to you then—and they WILL come.

If you will persist in this, and will mentally ask your Guides to help you develop the kind of psychic powers best suited to you—and affirm, in so many words, that you want them for ends of service and right use, the powers will come to you.

Too many people think they have only to go to development classes once or twice a week—and all the rest of the time lead selfish lives, and abuse their bodies, and be as irritable and vicious as they like—and still will achieve “psychic development.” And sometimes they do develop certain powers—and it is likely to be a misfortune for themselves and everyone associated with them.

This “method” I have outlined—if one can call it a method—seems much too simple, and also too dull and in a way too “hard” for most people. It doesn’t require any trick methods, or any inspired teachers, and has nothing sensational about it—but if you want a psychic unfoldment which is also a spiritual growth, that is the simplest road to it. Simply begin with the ordinary Christian virtues, and supplement right conduct by systematic meditation along the lines I have described.

Powell, in his book on *THE MENTAL BODY*, says in effect: “It is true beyond question, that anyone, by meditating on God and on his own higher self, can learn to function on the astral and mental planes. How long the process will take, depends entirely on the individual case.” This is certainly a fact of the most profound importance. It means that the door is closed to NO ONE.

If you can find the right teacher and the right group to work with, your development may be made easier and more rapid. But it is far better to work alone, than to expose yourself to the influence of anyone where there is the least doubt about the character of the forces. Nearly all the work we try to do along these lines is retarded and hindered by SELF INTEREST.

Most people admit that self-interest is not desirable from the standpoint of Christian life and character. But they hardly ever think of unselfishness, or selflessness, as having any relation to the unfoldment of psychic powers.

Nevertheless this relation exists, and we might express the philosophy of it in this way: Self-interest means separateness—and hence means weakness. One who stands alone is weaker than when his will is reinforced by that of other people. Selfishness is NOT the road of Power—and hence cannot be the road of attainment.

Or again; everything in the universe is bound together, in space and time, and by cause and effect. Everything is caught up in the vast processes of evolution, snared in the same great web of the cosmos. It is said that no man liveth or dieth to himself—and it is equally true of the bird and the animal and the gnat dancing in the sun.

Even a sand grain on the shore of the sea does not exist independently. If you tried to explain how it came to be just where it is, at just this moment, you would find the answer in the tides of the sea that moved it, in the pull of the sun and moon that drew the tides, in the kind of rock from which the sand grain came, in the forces that crumbled the rock—in short, in the whole history of the earth and even of the solar system. Both modern science and philosophy, as well as religion, recognize that everything that exists is related to everything else, and if this is true—as it certainly is—then separateness is contrary to universal law, and selfishness is separateness. The selfish man thinks he is working for his own best interests. But he is not doing so, really. He merely lacks insight. He does not yet understand that he is setting his face against the most profound law of the universe—which is the thought of God Himself.

How then can he attain spiritual development. It is true he can learn to see and hear spirits, and still be as selfish as he likes. But what good will that do him—or anyone else, unless he turns this power to the ends of Service?

A true psychic unfoldment means personal evolution—and to grow and evolve, one must conform to the laws of God and of the universe. These laws are those of unity and harmony—and the spirit of selfishness is self-isolation, and in the end must mean self-destruction. God is not mocked—nor are His laws lightly to be put aside.

One's True Friend

By LEIGHTON H. MOFFATT



ONE'S TRUE FRIEND is the right idea about himself. This major premise compels one to note that those who do not attract true friends unto themselves do not have the correct knowledge and appreciation of themselves. One may also note that those who do not value their friends, even those who seem the most lowly and insignificant, politically, socially, or personally, do not, in reality, have the right value and appreciation of themselves.

Whenever one makes a so-called "slip" or "mis-step" in regard to his True Nature, his very own knowledge about himself, he will find this seen outwardly as a "slip" in his mind, body, or affairs. It therefore behooves each and every one of us to take heed lest we let these "slips" become a habit and this habit result in an out-picturing of losses, namely personal, fraternal, social, and financial.

Perhaps the question arises "what shall we do with the friend who is not in harmony with us?" Think on this answer: If you say that your friend is the Right Idea about yourself, and then admit you have a friend with whom you are not in harmony, you are acknowledging a negative condition in your own consciousness. The True Way of working out of this seeming picture of unhappiness is to contemplate the Nature of God, Mind, Spirit, or whatever term you wish to use in recognizing Divinity, functioning the quality of Love. The Scriptures say "Love is the fulfilling of the law," (Romans 13:10) and "perfect love casteth out fear." (1 John 4:18.)

That towards which we direct our attention with true sincerity we become and express. "As he thinketh in his heart so is he." (Proverbs 23:7.) Therefore, by contemplating the Nature of God as Love, friendship, trust, confidence, joy and happiness we soon find ourselves expressing these qualities and the former things shall pass away and be no more remembered. "There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after." (Ecclesiastes 1:11.)

What about our friends of whom we do not approve? We solve this apparent difficulty by turning our attention to those Ideas, those Right Ideas, about which we do approve. That which we do not let into our consciousness will not manifest in our lives. It takes diligence, it takes fortitude, persistence and enduring faith to keep one's life in a continual state of harmony and wholeness.

Sometimes it seems that those to whom we are most attached go out of their way to annoy us. At times like this we have to take a firm stand on our principle and declare the harmonious activity

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of the Presence of God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isaiah 26:3.) This declaration will be pictured outwardly as firm, staunch, and loyal friends, because the Law of Right Declaration is the Law of Right Fulfillment.

Declare your friends, and your friends will declare you.

THE ATHEIST

By KENNETH NORMAN RHODES

He stood before us with his chest outthrust
And said, to shock us, "I'm an atheist!
Truth is the only thing that I acclaim!"
Describing thee, O Lord, what better name?

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LESSON AND SUNDAY SCHOOL DEPARTMENT

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LESSON No. A-10

NOVEMBER 5, 1939

JESUS CRUCIFIED ON THE CROSS, LATER APPEARS UNTO HIS DISCIPLES

BIBLE LESSON: John 19:23-30; John 20:19-20.

GOLDEN THOUGHT: Therefore doth the Father love me, because I lay down my life that I may take it up again.—John 10:17.

Question: Why were the soldiers permitted to take the garments of Jesus?

Answer: When a man was crucified his garments became the property of the four soldiers who were the executioners. And the four cast lots to see which one of them would win the coat. (See Psa. 22:18-19.)

Question: Regardless of what we do, in our hour of sorrow or trouble who is it that always stands by to comfort?

Answer: Mother. (See verse 25.) In that hour of need the Mother of Jesus stood by and Jesus in all of His agony and suffering did not forget His Mother as He spoke to John. (See verses 26-27.)

Question: What is hyssop? (See verse 29.)

Answer: Hyssop is believed to have been a stalk of caper, a small bush growing about 3 or 4 feet in height. It is still found near Jerusalem. The vinegar was a sour wine. A very common drink of the Roman soldiers.

Question: In verse 30 we read, Jesus said: "It is finished." What is your interpretation of those words? Read also Matt. 27:45-46.

Answer: It is finished. His earthly suffering was over—and He had finished or completed His mission which He had come here to perform.

Question: What important lesson should we gain from John 20:19-20 of the lesson?

Answer: The doors were closed. No hand opened the door and none heard Him knock, but there He stood in the midst of them, with His benediction of "Peace be unto you." We should at all times remember that Jesus can come in even though the doors are closed if we will only call Him, believe in Him with love and have faith.

MEMORY VERSE: We should ever be thoughtful of others.

LESSON No. A-11

NOVEMBER 12, 1939

THE DISCIPLES RECEIVE NEW POWER

BIBLE LESSON: Acts 1:6-9; Acts 2:1-8.

GOLDEN THOUGHT: Ye shall receive power, when the Holy Spirit is come upon you. Acts 1:8.

Question: What does the question asked in verse 6 of the lesson signify to you?

Answer: The question shows plainly that the disciples did not yet understand that Jesus was speaking of the spiritual nature of His kingdom. Instead they had interpreted His words as relating to an earthly dominion. (Read 1:4, 5.)

Question: How would you explain verse 7 of the lesson?

Answer: If we knew just what was in the future for us, or in other words if we were permitted to see all that each day would bring forth; we would pay little heed to our present duties which is very necessary for us to do in order for us to make progression. The words time and seasons used here may be understood to mean the course and periods of time. (See Matt. 24:36, also John 21:22.)

Question: Why were the disciples promised this New Power? (Verse 8.)

Answer: That they might be witness or to carry on the work started by Jesus. Each individual would have his or her work to do in order to continue the teachings of the Master Teacher.

Question: Was the promise of power fulfilled?

Answer: Yes. (Read Acts 2:1 to 4.)

Question: What lesson or thought do we gain from Acts 2:1 to 4?

Answer: The disciples showed their FAITH in the promise of Jesus. They were expecting the blessing or the fulfillment of the promise for they were a United Group. We read they were ALL with one accord in one place.

MEMORY VERSE: Every day will I bless Thee;
And I will praise Thy name forever and ever.—Psa.
145:2.

LESSON No. A-12

NOVEMBER 19, 1939

REPENT AND HAVE FAITH

BIBLE LESSON: Acts 2:14-26; 37-38.

GOLDEN THOUGHT: Repent ye and believe the gospel.—Mark 1:15.

Question: In verses 14 to 21, who is Peter addressing?

Answer: Peter is speaking to the Jews. He is trying to make them understand that Jesus has fulfilled Old Testament prophecies in regards to the Messiah. (See also Joel 2:28-32.)

Question: What method did Peter use to convince the Jews that Jesus was the Messiah?

Answer: Peter gave three reasons or proofs. First he called attention to the miracles which they themselves had witnessed. (Verse 22.)

Question: What was the second reason or proof?

Answer: There was the resurrection which many of them had also witnessed. (Verses 23, 24 also Acts 1:9.)

Question: What was the third reason or proof?

Answer: The pouring forth of the Holy Spirit at Pentecost, which they had also witnessed. (See verse 26.)

Question: What effect did Peter's address have upon those Jews to whom he was speaking?

Answer: Peter's words and proofs were so convincing and the thrusts of whom ye crucified, made them conscience stricken; and they said: "What shall we do?" (See verses 37, 38.)

MEMORY VERSE: Repentance is regret made manifest in reformation.—
W. G. Jordan.

LESSON No. A-13**NOVEMBER 26, 1939****PETER UNMASKS FALSEHOOD**

BIBLE LESSON: Acts 5:1-11.

GOLDEN THOUGHT: Wherefore putting away falsehood, speak ye truth each one with his neighbor for we are members one of another.—Ephesians 4:25.

Question: In what manner did Ananias and his wife Sapphira tell a falsehood in verses 1, 2, 3?

Answer: They had agreed to sell a possession or some land and give as a gift to the church or common fund, that which they had received. Instead they told a falsehood, giving only a portion to the fund. The lesson we learn is this. God looks into the heart of man and his acts are judged accordingly. (2nd Cor. 8:12; also 2nd Cor. 9:7.)

Question: What lesson do we find in verse 3?

Answer: Our very actions are often a lie, or we may say our actions are often deceiving. So a lie may be acted as well as spoken.

Question: How would you explain verse 4 of the lesson?

Answer: The gift was voluntarily given as all true service should be, but Ananias and his wife Sapphira planned or yielded to temptation; thereby he had lied unto God; for he had made a promise of his own free will and then deliberately lied about it.

Question: What effect do you feel the death of Ananias would have upon those present? (Verse 5.)

Answer: It would certainly cause those present to be more careful of their actions, for it reads a great fear came upon all who heard these things. (See also Acts 2:43.)

Question: Do you feel that Peter spoke to Sapphira as a judge? (Verse 9.) Also in verse 11 what word is used for the first time?

Answer: Peter spoke more as a Prophet for he is not giving her a sentence, but he tells her what will take place. In verse 11 the word church is used for the first time to designate the Christian Community.

MEMORY VERSE: The only safety for a man who desires to appear good is to be good.—Gage.

It is with deep sorrow that we announce the passing to higher life of Rev. Charles Miller, Pastor of Spiritual Science Church No. 6, last October 21. Funeral services were conducted by Rev. Sophia Norton, October 25.

EDITOR.

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IN MEMORY

Of REV. LULU H. SPENCE, Pastor of Spiritual Science Church No. 100,
Sister and true co-worker, who passed to the Great Beyond

September 8th, 1939

Lo, and behold a voice, I hear a soft whisper;
Look upward and onward, as life belong to you.
Many a cry has been heard, bitter with sorrow,
The lessons we learn of the coming tomorrow.

Oceans of tears and sunbeams to brighten
Knowledge of life in this mundane sphere.
Veils will be parted, Blessed, you are guarded
With visions of light so bright and so clear.

Many have come to this earth plane revealing
Love, Truth, and Knowledge, by Masters of yore.
Blessed are the souls who's efforts strive onward,
Angels to guide with symbols, reveal, and explore.

Move through life's lessons, the forces will guide you,
Will see you through divine sunshine or dark storm.
Have courage, be faithful, love mankind, be grateful,
And those who do evil can nay do you harm.

They who will trample your love of life's meaning,
They who will strive to injure your soul or your arm,
Oh! Merciful Divine Father, be lenient in dealing
The fruits of your harvest from our great farm.

—Dr. A. B. Thomas.

(Continued from Page 2.)

this universe. God is perfect and man in his eternal progression will ultimately be perfect. The question is deep—it is endless. Eternity alone can fully answer the question, What is man?

But take joy in this: There is a law governing the individualized souls we call men and women. That law we call the law of their being. We call it the law of cause and effect. The cause is never seen, only the effect. Man is the effect and God the cause. If we are manifesting God on this plane of expression, we must have all the powers within our soul to fully represent God.

Spiritual Science, in its mission to spread knowledge to mankind, realizes that we have all the creative principles of life within ourselves and will gradually contact the force of God within. To contact it we must follow the teaching and instruction of the greatest Teacher, Jesus the Christ, when He said, "When you pray go into your closet, close the door, and commune with God."

Church News

On Sunday, Sept. 17th, the Annual Conference of the Washington State Commission of Spiritual Science Church was held at Church No. 171, Seattle, Wash.

The business session was held at 10 o'clock Sunday forenoon, at which time officers were elected for the coming year. All of the former officers were re-elected, and each one responded with a few words. We then listened to an inspiring talk by President Mickley in which he expounded the great truths of Spiritual Science and its need in the world today.

The afternoon meeting was also held at Church No. 171, The Church of which Rev. Florence Fairfield is pastor. After an address by President Mickley we listened to messages by visiting workers from Aberdeen, Everett, and Tacoma.

The evening service was held at Church No. 160, the Church of which Rev. Ruth Huffman is pastor, and which meets every Sunday evening in Room 200, Hotel Gowman. This service was featured by a lecture by President Mickley, with visiting mediums and workers also taking part.

We were honored in having with us as our guests on this day President and Mrs. Mickley. We shall all remember this day and shall go on with our work during the coming year with renewed hope and faith.

DOROTHY NELSON, Secretary, Washington State Commission.

(Continued from Page 4.)

thought-form and the power ensouling it, flows into the mind of the worshiper. And it is by the choice of symbols that the magician can make his mind the channel for selected forces: in this sentence is a clue to volumes of magical and occult teachings. The symbol is chosen carefully, visualized and meditated upon, and to this end the power of imaging and of meditation must be brought to as high a pitch as possible.

Every person of psychic sensitiveness knows that he can establish rapport, to some degree, with other people, and with their emotion and with conditions around him; and also that he can insulate himself, or "tune out" on such forces. And he knows that an object can symbolize pleasant or unpleasant things to him, and establish a rapport in that way. As is nearly always the case, reflection on the facts of ordinary life goes far toward making the occult teachings referred to seem rational and intelligible. And let us remember that the channel of magical forces is always the conscious or unconscious mind, or the body energies of the magician himself. The training of the magician therefore is primarily in the subjection of his own mind and body to the dictates of his will.

Desire and the Fruits of Action

By LEITZA TAUS VE

(Continued from October Issue.)

Second, there is wisdom whose quality is desire and passion. This is the wisdom through which man believes and understands that in nature manifold principles prevail instead of the ONE, and the act which is performed with great care for reward, inspired by selfish desire and egotism, emanates from desire and passion.

Third, there is wisdom which is of the quality of ignorance and stupidity, by which man believes and understands nothing of Principle whatever, and which does not look beyond the form, nor beneath the surface of things, seeing each object or thing, regardless of its relation to others. Such acts which proceed without considering the question of right or wrong, or the effect upon others, proceed from the quality of ignorance, stupidity and folly, and its wisdom is very questionable.

So my friends, if you are free from selfishness and personal pride, and have fortitude, and do not do things for the sake of what your acts will bring to you, you are moved by the wisdom which has the quality of Truth, but if you are filled with desire and passion, and do things for the mere sake of gain or reward, you are moved by wisdom which has only the quality of desire and passion. And, if you are stupid, stubborn, avaricious, lacking in sympathy, indiscreet, careless, or inactive, you are moved by the questionable Wisdom of Ignorance.

Then there are the three phases of influence which intelligence has upon action. If you know how and when to enter an undertaking, what is necessary to be done and what avoided, and if you have no fear, and know what prudent caution is, you are using intelligence which has the quality of Truth. You are master of yourself because you exercise self-control, and when self-controlled you have entered into the understanding of your Sonship with God, and know that all RIGHT INTELLIGENCE is yours. On the other hand, if you know what is proper and improper, and are regardless of these, and act through personal desire only, you are using Intelligence which has the quality of passion and desire. Again, if you do not know right from wrong, justice from injustice, you are using intelligence of a negative nature which arises from ignorance.

Finally there is will. If you have mastered yourself, your body and mind, and exercise firmness of purpose and devotion, your will is governed by the quality of Truth; but if you are firm and persistent from selfish desires and hope of reward, and use your will to gratify your lust, your will is under the control of passion and desire; and if you are stubborn, superstitious, vain, lazy, full of fear, you are spending your will in the quality of ignorance and stupidity.

All actions are of course performed with the hope of receiving pleasure or satisfaction in some form. The sort of satisfaction you receive from the quality of Truth is often bitter in the beginning, but is as honey in the end, for it is pleasure arising from RIGHT ATTAINMENT, as a result of action well performed. The satisfaction which flows from the quality of desire or passion is sweet to the taste at first but bitter in the end. But the pleasure which comes from the quality of ignorance and stupidity, is poison both in the beginning and at the end.

TRUTH does not bring us from darkness INTO light, it enables us to SEE THE LIGHT.

Oh, God! Almighty in the midst of all
 Why must we suffer so from things in thought?
 If only we could see the false for naught,
 And know that petty things in life are small,
 If we could catch ourselves before we fall
 Into the dark despair of one wrong thought,
 We'd know that we had in some small way caught
 A glimmering of the Truth for which we call.

But, wait! If we but quietly sit and think
 Of all the blessings we have now received,
 We will in truth be grateful to our Lord.
 The chain of thought which thus has linked
 Us to the black despair, we will perceive
 Has vanished, and lift us now the
 SONS OF GOD.

—Willard Conrow, aged 19.

All things are working together for my good; and I am working with them in the wisdom and power of God.

Mr. Thomas Legan, of Spiritual Science Church No. 1, passed to higher life on the 20th of August, 1939. Rev. Sophia Norton officiated at the services.

Mrs. Johanna Shardi, Minister of Psychic Communion, Spiritual Science Church No. 1, passed to higher life September 19, 1939. Rev. George W. Evans conducted the funeral services. EDITOR.



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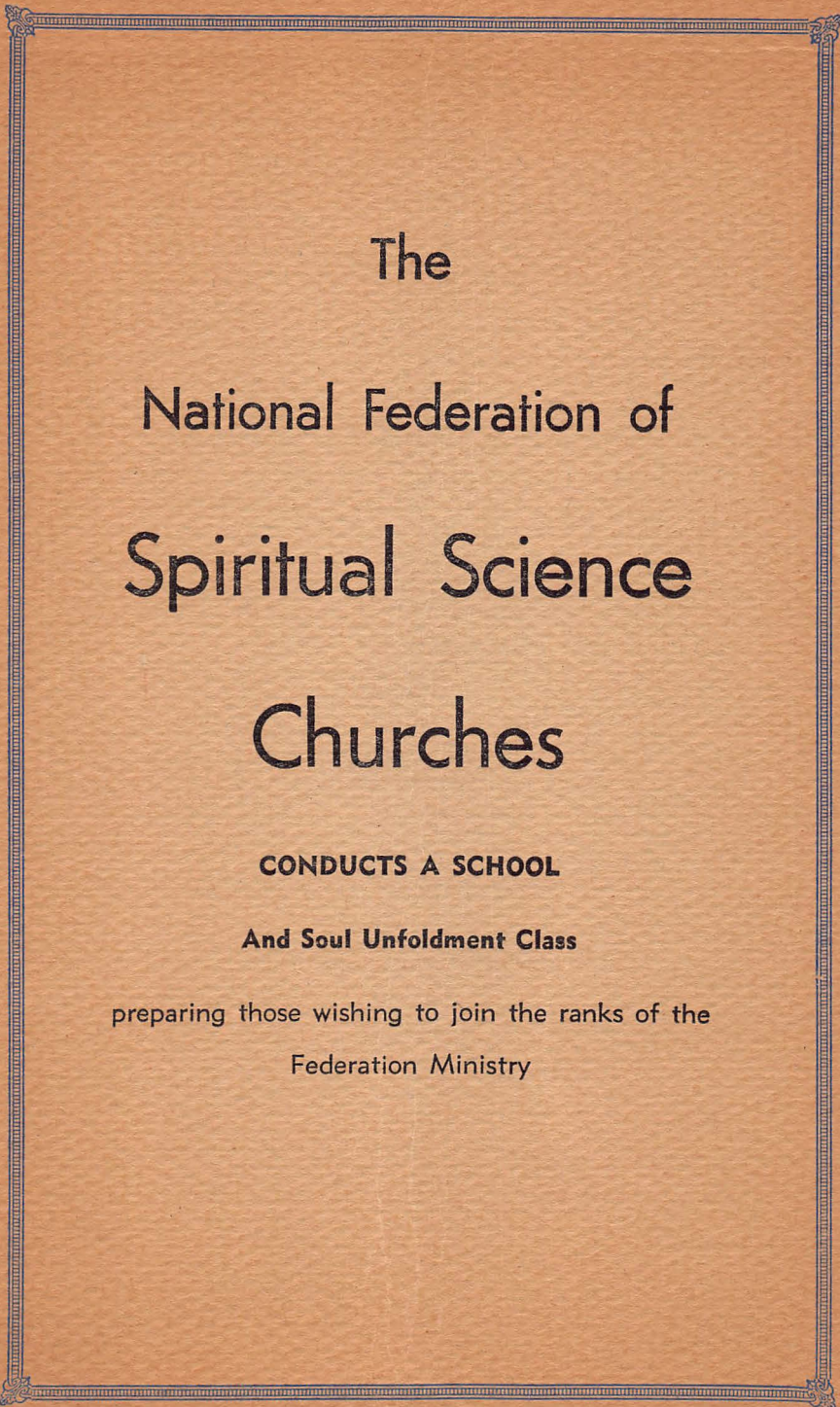
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(Continued from Page 5.)

comfort or hope; ORTHODOXY, which tells us to have faith and we shall meet beyond the river somewhere, some time, and then SPIRITUAL SCIENCE comes along and brings us the great knowledge that the real man never dies, only vacates the house that has held him while here on this earth plane, and we do not have to wait until some great day to meet, but that they come to us while we stay yet a little while and take our hands, giving us words of wisdom and encouragement, telling us not to be afraid as the step is only a short one to the free life of the spirit.

My friends, which of these three can one accept to be the more reasonable and comforting in the hour of graduation when we stand by the side of the grave of the one whom we have loved so dearly, knowing they do live and breathe, guard and guide the destiny of man and the world's affairs. My twenty-seven years of psychic experiences has settled the question with me and then with all I have been privileged to learn I find how little I know after all. Spiritual Science is an endless study, a most interesting study and truly a most comforting one. Will you, my friend, be my guest on this most wonderful adventure called death, which means real life?



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DECLARATION OF FAITH

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ARTICLE I.

We believe in GOD ALMIGHTY, whose existence, power and wisdom Nature proclaims; and the human soul recognizes His Love and Goodness.

ARTICLE II.

We declare that the foundation of our Science and Philosophy is based on the teachings of the Master, JESUS the Christ.

ARTICLE III.

The Bible contains inspirational truths, worthy of careful study, all of which are to be tested by reason and the Laws of God, which are in the human soul.

ARTICLE IV.

JESUS announced the great truth about human salvation when He said: "Ye shall know the truth and the truth shall make you free." Salvation is not a gift, but a reward of living in accord with truth and Divine Law.

ARTICLE V.

We declare that the Spiritual and Divine Healing practiced in churches of the Federation is accomplished with prayer and faith in the power and love of GOD.

ARTICLE VI

History proves that religion is inherent in the human soul, is normal and beneficial, when practiced in harmony with reason and natural law.

ARTICLE VII.

Spiritual Science teaches the immortality of the soul, and that the spiritual life is abundantly demonstrated by the reappearance of the Departed in their communication with Mortals.

ARTICLE VIII.

Man is a Creation of GOD and an inheritor of all His Divine Attributes; and is destined to eternal progression and ultimate happiness.

ARTICLE IX.

The great purpose of Spiritual Science is to demonstrate that Life's manifestations are continuous, and to teach man the Harmonical Philosophy; and help him to spiritualize his human character.