



FEBRUARY Valley of the Pines, Montague, Michigan, U. S. A. 1933

## GIVE IT A THOUGHT

## February Birthdays

THE WHISPER --- February, 1932

ABRAHAM LINCOLN

February 12th

The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, And we must rise with the occasion. As our case is new, so must we think anew And act anew.

—Abraham Lincoln.

GEORGE WASHINGTON

February 22nd

If the Prevenient principles clearly outlined by George Washington in his farewell address of September 17th, 1796, had been adhered to by the American people, we would have saved ourselves a Century of blindness in learning the lesson without which we cannot assume our destined place as a Great though a Young Nation, setting a great example before the other nations of the world.

JOSEPH SADONY --- February 22nd

## The Great American "Hunch"

The American has a characteristic, but not a disrespectful "familiarity" with the Divinity that is in every man, and which speaks with boyish language, familiarly, to him in all his affairs, whether or not he is definitely aware of the fact. He calls it a "Hunch." It is that which later matures into the Intuition of

the Philosopher. America takes God without knowing it into her scientific laboratories, schoolrooms, playgrounds, and in planning what her sons and daughters shall be and do when they grow up. Insofar as she has done this to a reasonable percentage, she has succeeded in achieving her ideals. Insofar as she has

If a man would but choose his own road,  
He would get somewhere.  
Instead of following the road chosen by others,  
Which becomes choked by idle men, hopeless and unhappy,  
While the newly built mansion remains empty,  
Full of cobwebs because man did not dare  
To challenge his competitors as to his own choice and convictions.  
Abraham Lincoln and George Washington are examples  
Of men who followed their self-chosen path of dependability, fraternity and human progress,  
Whose Spring of Ideals still bubbles up, pure and refreshing,  
Which can never be usurped, mortgaged or stolen,  
Because it is the property of every man for the profit of the human family.

You may judge your achievements by how quickly you cannot accomplish them:  
The time spent sincerely measures the value of what you do.

# The Whisper

VANCOURIER TO THE VOICE

An Independent, International Journallette  
of Prevenient Thought

Published Monthly

By

JOSEPH A. SADONY

and

WILLIAM ALVIS GUTHRIE, M. D.

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By Joseph A. Sadony

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lation into foreign languages

## POLICY

*Prevenient Education.*

*International and Inter-organiza-  
tional Understanding and Intellectual  
Cooperation.*

*Ethical, Educational, Non-political,  
Non-commercial, Non-sectarian Union  
of Science and Religion.*

"Give Tomorrow a Voice Today."

"Prevent Rather than Cure."

"Let us shape Tomorrow's Genera-  
tion rather than patch up Yesterday's  
mistakes."

—Give It A Thought—

If you cannot take care of your  
message, you will lose it  
Unto your neighbor, or your chil-  
dren — for the message will go  
on.

failed to do so, she has become en-  
tangled with conflicting forces which  
involved her in the World war and  
the recent depression.

Since Washington Platt of the Bor-  
den company, Syracuse, and Ross A.  
Baker of the College of the City of  
New York sent out their question-  
naire concerning "the scientific rev-  
elation or hunch," considerable dif-  
ference of opinion has been ex-  
pressed by the scientists receiving it.  
The immediate subject of their inves-  
tigation was "The Relation of the  
Scientific 'Hunch' to Research," a re-  
port of which was printed in the  
Journal of Chemical Education, Oc-  
tober, 1932.

The questionnaire above mentioned  
has been submitted to me, (not,  
however, by Mr. Baker or Mr. Platt)  
in the thought that a comparison of  
my findings with those of scientific  
men might have some value, as they  
are approaching inductively, what I  
have investigated deductively, and  
by a third, hitherto unused method  
which I shall later explain.

Therefore, in comparing my ex-  
perience and findings with those of  
scientific men, I will quote from  
their experiments, and their con-  
clusions, but it must be born in mind  
that I do not attribute to them any  
direct support to the conclusions  
that I have reached, and which I  
have verified by different methods.  
I respect the instinct of "profession-  
al self-preservation" as entirely in  
accord with their methods, and also  
responsible for the limitation of their  
territory.

My field of investigation, outside  
of the territory of my personal ex-  
perience, has been not among a par-  
ticular class of men doing a particu-  
lar kind of work, but among men,  
women and children throughout the  
land, acting upon what they con-  
sider "Hunches," motivated by con-  
victions which they are unable to  
justify by logic and reason, appear-  
ing to "know" things without know-  
ing how they know them, "feeling"  
what they cannot see, BELIEVING  
what they are unable to prove. All  
of which would amount to nothing  
if they were wrong; but far too great  
a percentage of them are right, so  
Science must take a hand.

As for myself, I have followed my  
"Hunches" for forty years, with curi-  
ous results which I shall tell as we

go along. When a boy I discovered  
that if I "Imagined" how a thing  
would be, 95 percent of the time it  
turned out to be so. Then I started  
out to investigate the matter. What  
was the answer? What is the rela-  
tion between fact and fancy? Where  
is the line between Superstition and  
Truth? What are the limitations  
and possibilities of these synthetic  
and prophetic susceptibilities of the  
human mind? These are the sub-  
jects which I have investigated, in  
the light of new discoveries to which  
these thoughts have led me, discard-  
ing all precedence and prejudice, all  
mystical and occult vocabularies as  
well as past mere "philosophies" and  
opinions of men.

I am not infallible, but I have, I  
do, and I can see the unborn Future;  
and if only in part, the rest may be  
seen by others to come, with such a  
foundation to build upon. If God  
has given me a gift of prophecy,  
which means sitting upon the high-  
est mountain of the future to observe  
that to which those in the valley are  
blind, then the future shall reveal  
me as an imposter, or genuine. But  
no scientist, no teacher of prehistoric  
religion can be forced to give evi-  
dence that will prove itself, because  
the proof is dead, and we as human  
beings, must depend upon truths that  
always prove themselves without the  
opinion of men.

(To be continued)

Joseph A. Sadony



## GIVE IT A THOUGHT

*As long as man possesses the human  
earthly faculties,*

*He can conceive a God only accord-  
ing to what those faculties can  
shape;*

*And as they can shape only in their  
own likeness,*

*Man must accept his best opinion.  
His moral code is the link between  
the animal and the spiritual,*

*The seed and law of this God of life  
itself.*

*When a boy, you wish as a boy;*

*When a man, you think as man;*

*But when a Master, you act like one.*

## PREVENIENT EDUCATION



Where are the Educators, where are the men, who are properly educating our children in accordance with the scientifically demonstrable laws which govern the evolution and proper use of the human mechanism?

Where are the Teachers who know exactly what they are doing and why they are doing it; who know whether they are assisting or retarding the individual unfoldment of a child's brain by teaching it "what" to think before it knows "how"?

Where are the men who are willing to work for humanity without personal profit, and for the sake of Mankind if not a God?

Where are the men who are not afraid to tell the truth? Who, in this era of freedom and enlightenment, controls them? Who shackles them? And why?

If such men exist they will now step forth. The hour has struck for Intelligence to exercise control by foresight in an Educational Revolution of peaceful prevenience that will prevent the future shedding of tears and blood.



### THE JACOB'S LADDER TO MAN'S GOAL

The most effective "Prevenient Education" is a matter of personal association over a period of time with one whose intuition has been awakened, whose taper has been lit. It is a dispensation of Wisdom through channels of human kindliness: a lighting of the way for those behind by those who have gone before. It is an endless and infinite series of Jacob's ladders all leading upward, toward man's Goal. Such, alone, can be the foundation of a Universal Religion of God, and a Brotherhood of Mankind.

If, then, there is an individual, an institution, a group or an organization in the land, which is not amenable to cooperation resulting from the infusion or reawakening of these principles, then shall the cancer of selfish interests and destructive purposes be laid open before us, not for the knife, but for the application of Nature's own methods in her own good way and time.

Inspiration of truth bears its own evidence. "Truth-waves" are more effective and more contagious by far than "crime-waves." Inspired men are in touch with that which is spiritual — with the "growth of Creation." Even a genius of science has but received an "inspiration," though he be inclined at times to use it in "dis-

### At The Fulcrum



### A PERSONAL EDITORIAL



Surely it is essential that we have faith during misfortune and in calamities: otherwise there is no faith in prosperity. The real faith is faith when there appears no chance of being saved. It is easy to have faith in one's self while going through a questionable district with an army around us. . . .

The test has been going on, and is still going on. We will find that those who had the faith are the only ones to survive. Those who depend upon money more than upon principle, succumb. We need only wait and see, if we are not already convinced.

Nature places us where we are better fitted through activity, gravity and shape; and thus our environments become concrete, until there come volcanoes to alter the face of circumstances, as was — is — and again will be altered.

In forced idleness one is apt to feel impatient, not realizing that we are wasting no more in our daily growth than a broken propeller on a steamer floating down a swift river. It is bound to reach the mouth, regardless; just as this depression

which has been but a storm of compensation adjusting the neglected mistakes of humankind, giving new space for new seeds, breaking off dead limbs, just as it has done for thousands of years.

One need but analyze from the fulcrum of things to be convinced of this fact; not too absorbed by economists or spendthrifts, but just moderately grow, not judging by the speed of competitors, but the absolute speed of progress alone.

Many organizations have attempted to take advantage of this depression, but truth will conquer as it always has. Business picks up first among the so-called "lower classes." It is the rich, with overhead, who suffer more for awhile, as a lesson in extravagance. After a depression, we are all forced back to earth in closer communion, charity and mercy.

Depressions are like prairie fires. The more quickly they burn, the less harm they will do. It is the smouldering embers of large structures that destroy the fertility of the ground's possibilities, leaving it a dead white ash for years. . . .

When mountains overbalance, are there not landslides of destruction that destroy men unwise enough to live in the valley beneath them? And if too much snow, likewise. If men congregate too close together, an avalanche or epidemic of destruction follows. If too ingrown, mental revolution releases fanaticism; if too prosperous, poverty to those who are still blind, but success to those who can see through these landslides of material frailty.

All these things to a wise man are nature's methods of plowing, burying the dead and false pride; but never God's geniuses who live through it all to glorify Him for the experience, to change the cruel face of the earth made by blind man into the face of Mammon, sensuous nothings, just a boiling over of false emotional gratification, just because there is something one thinks he wants, only to tire of it if he has it. . . .

I can see it, for I am on that mountain, beholding all the dust after the avalanche. Some rise above it. Many perish because there was not much there to die, not even worth living, or they would have enough reserve left to bear a few

proving" the source of his own ideas.

The Prophets are sufficient proof of that which they convey. The proof of Electricity is in the Light, in the operation of industrial machinery, in the hearing and seeing of that which is taking place a thousand miles away. Its proof may also be found in the destruction of those who tamper with its laws, in the injury and unbalance of they who do not obey the Ethics which amount to instructions as to the proper use and best efficiency of any delicate apparatus, whether it be a mechanical radio, or the human nervous system and the confederation of six billion or more cells in a man's brain. The prophet and the false prophet, sage and lunatic, saint and sinner, are all living evidence of one and the same "Thing."

There is only one God, though He flow into the earth's Granaries and Reservoirs through the well-spring of a thousand prophets; and though wise men of every tribe and nation dip into reservoirs each with the shape of the cup of his own scull.

The true Prophets of every nation and of each era have risen to proclaim or substantiate the conception of a Living God. Modern Science has approached the Threshold and is trying to explain it by drinking, tasting, hearing, seeing, smelling and feeling. Unless this permeating, living God of Yesterday, Today and Tomorrow is infused into the churches, temples, synagogues and shrines to replace the God of Yesterday (in memory only), the power to resuscitate the people will fade even as an echo after the voice has ceased; and individuals will in ever increasing numbers seek, and find, God outside the Church.

#### SIMPLICITY, THE SOUL ITSELF

How can we preach "Home, Sweet Home," if we have none? Shall we sell goods manufactured by others who are offered daily bread and refuse it for cake? Shall we force people to believe in methods that have never been tried and found infallible, and which require a life-time to verify, only to die unconvinced, as in the case of various modern cults and isms that fit everyone, as they will, but prove nothing? Why do supposedly great but false prophets and teachers flourish for a day and then die in obscurity, leaving no flourishing field to prove the fertility of their teachings? The shell of the wheat was there; the words and phrases — all borrowed to feed to people who do not think for themselves: and even when planted, gave up no fruit because the spirit of God was lacking, and because they who professed, denied the Simplicity which was the Soul itself.

Is not a child's mind the purest because it is the simplest, the most innocent? And when innocence is destroyed, it is because we have incorporated lies, deceit, denial: and of what? — if not of life itself, which in the beginning is a unit separated by mortal materialism, but generated by the immortal spirit, in the ever-changing of life. Therein is Simplicity which may be utilized practically to make life happy and long.

We do not need endless technical lessons or teaching. Each man is wise enough to know right from wrong. He does not need fractions. He knows where he has slipped. It does not need to be analyzed. He possesses a conscience. Just tell him that he has committed a "sin," and he knows better than we, wherein and how. And if he wants to be a good man, we do not have to choke twenty-

four lessons down his throat: he will follow us for days, looking for crumbs from the table, which will prove him worthy to receive a meal in full.

Hunger is but the appetite making itself manifest. And when we do muse, it is but the arms of love about us. The world cannot live without it — be it the saint who beholds the crown of thorns and tears of the Master, in all love and adoration: be it the child that beholds the calloused fingers and gnarled hands of faithful parents, or the man who worships the form of a beautiful woman. Each a book within itself, with the covers opaque or transparent. It all depends upon which story we read. But the contents of each must be known, for within our blood run many paragraphs of our forefathers, and every cell contributes its record of inheritance to the subjective memory.

### THE THREE ROADS OF LIFE

There are three roads of life in this world. The first is broad, easy to travel, plenty of room — the physical, animal, passionate, gluttonous — which narrows down just beyond our sight, and ends in a sharp point.

The second is human — mental — companionable — more narrow — but with room to pass freely — the width of three bodies — from finger tip to finger tip — an arm around a wife and a child — walking side by side — which also comes to an end, but leads to the third and last path: so narrow that one must crawl on hands and knees alone, in humility, subjection, love, faith, endurance: And this is the path that has no end, that broadens out the further we go, until there is room for all Angels to travel back and forth — like a funnel pouring all of heaven into this world through one tiny opening, which is the one and only Door through which to enter Heaven from this world . . . And that tiny Door is inside the skull of Man . . .



reverses, which can only be as we make them.

Periodically a storm of depression does its house-cleaning, driving parasites and imitations out of the city of opportunity. Is it not evident that nature breathes in a lungfull of air, and exhales poisons periodically in our wars and pestilence, mentally and physically? This is nature's way of bringing back real art, waltzes, long skirts, modesty, simplicity and virtue. If America is adaptable to the process, she will by 1936 have reached her greatest peak.

The world is learning its lesson. It will eliminate the racketeer, the hard-boiled politicians; and even the poker-faced gambler by profession has seen his days. The ship of commerce lists at intervals, when top-heavy, to let a little more of its cargo slide into the sea. Then when balanced once more, again it rides an even keel. . .

Also there are many cults, isms and charlatans which are like rats at the sinking of a vessel; and the moment they dash overboard, the ship of truth will ride an even keel, once more water-tight and safe.

Man reaches the top and falls to the depths by vanity and flattery, forgetting why he climbed to the top. But there are men, and groups of men, already waiting with new systems, in the fields of industry, government, science, education, religion and the arts, which will bring wonderful results when they are put into effect.

It will then be seen, and understood, that a practical Theocracy is attainable only by the leadership of inspired men, actuated by common principles of simplicity and attuned to well-tested, and divinely inspired ideals.



—Give It A Thought—

Where an educated man will criticise, argue and dispute,  
A wise man will be silent, admonish or suggest;  
While the middle class will listen  
And judge who might be right or wrong.

## The School of Balance for the Extremist



### Moderation: The Law of Balance (Concluded)

Stability and moderation are the center-points of gravitation. If a man be religiously abnormal, without reason as a guard, he becomes fanatical and superstitious. If scientifically abnormal, and depending entirely upon logic, he is apt to

### PATHFINDER GUIDE POSTS

By JAMES F. WRIGHT, D. C. S.

Founder and Chief Executive  
Pathfinders of America  
"Human Engineers"

When we have learned to determine material values by hours of honest labor, instead of dollars, and realize that spiritual power is developed more through service and appreciation, than prayer and supplication, we will have solved life's greatest problem: How to live a life. God needs our co-operation more than our adoration.

Can any one know right from wrong—sufficiently to make an intelligent choice—until he fully understands the inevitable consequences that follow his every good or bad act, and appreciates that the consequences are as distinctively his own as is his shadow?

In the same ratio that we educate and train children in the law of life, will they understand and respect life in others, and realize that "there is no mystery or harm in life or death." ONLY THE MAN WHO UNDERSTANDS LIFE IS PREPARED TO LIVE, AND NOT AFRAID TO DIE.

become cynical and agnostic. But if modified, at the center of his territory: philosophical, level-headed, considerate, tolerant, and susceptible to the evolution of the superman.

Man, in idleness, makes food his master, losing sight of its mission which, far from being ornamental, is to be a necessity in his activity. Of what he eats, does he consist. A selfish man, living only for the material, subsisting upon wine, fats, and rich meats, can give forth only that which he eats. Of that which nourishes him will his body and thoughts be constituted.

A Philosopher, fasting in the wilderness, is nourished only with spiritual food. The sun gives us food without which we could not exist. It feeds our soul, gives light that we may see, gives life to flowers and all things of beauty, and lends warmth to all the earth.

There are many kinds of food. Let those who will learn, eat of the food they are receiving mentally, physically or spiritually. If they feel that it tastes good, let them eat thereof. If it does not agree, they will have learned caution, and the sooner will they find true health of soul and body. He who has dealt out his food knows whether it be good or not. If he is a false prophet, and it be not good, he will have more confidence in committing a greater sin, coming sooner to realize its futility; and this will lead him the sooner to eat of the bread of Truth. So let us eat of all the food that looks pleasing and good: but ever keeping in mind that the human conscience cannot lie; neither can it be bribed.

If we are not what we think we

are, but continue thinking what we long to be, we are bound to become what we were not, but aspired to be. For a man who is big enough to create an ideal, is the architect of what circumstance will create.

It would appear that more things are taken away than given. But has our life really been given by birth? If so, then death can deprive us. And still we are given a little body of seven and one half pounds in weight. We are given food. And when we pass away we may weigh two hundred.

But it is said "Give and ye shall receive"—which is true, for if you give, you create a vacuum which will absorb from a new angle. If you have a rubber band an inch wide and an eighth of an inch thick, you may be able to stretch it to the thinness of paper: but it has become four or five feet long, and still is the same amount of rubber, only in a different form. And thus is life, death and man's activities.

The center of Gravity is what we call "God." Every excess causes a defect, every defect an excess. Excess destroys itself. One child too many is born. A war occurs to destroy that child. It is the law of Balance.



*Give it a thought what induced and inspired man to build those massive, beautiful specimen of architecture in the name of a God,*

*Regardless in what form.*

*The thought alone gave birth to simplicity, (hope); strength, (faith); beauty, (love or charity).*

*Has any other thought ever existed that covered so great an effort?*

*If you think so, produce it:*

*Then compare it with all the churches or temples of God,*

*The replica of which is the body of a good, strong, clean man or*

woman.

You may chisel out of granite perfect models of human beings,

As many unbelievers have done since the time of Moses,

But can you give it a soul, love, character, and the power of self-creation?

If not, then try to build an abode for worship,

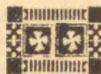
And see the unseen helping hands of the dead rise up to inspire you as to what they have seen.

Try it before you challenge again that truth

That has lifted up the sorrowing eyes of men to find whence came the light!

## THE HUMAN RADIO

(From a series of articles which have been running in The Whitehall Forum, Whitehall, Michigan. The underlying theme of all these articles has been the susceptibility of the human mind as a "human radio.")



(Continued)

Man has for ages reflected and theorized upon the no less than miraculous performances and cooperation of swarms of bees and ants. The cooperative duality of Nature and the utilization of waste is perhaps more easily understood than the response to a certain cause on the part

of apparently free and capricious, "unrooted" specs of life in the insect world. That there is involved some specie of "Insect Radio" can hardly be denied. That is to say, there are certainly no "wires," or external compulsions. Even the emanation of an odor is "radio." The philosophy of means and purposes in Nature is not a subject to tackle lightly, if at all.

A turtle on a log has justified its existence if it has but aroused a permanent thought in the mind of man, to be incorporated in that "knapsack" of memory, as an undistorted translation of that chapter of the Book that Nature has written in living letters and words to be so carried back into the world of Thought as the message and understanding of this particular "Earth" and its constituents.

Man, the fruition of this "creation" is the first to acquire the flexibility to understand, the first to achieve the unlocking of that mental vernier that allows him to "tune in" to whatever Broadcasting Station he will.

Flexibility of motion is life—the motion of the mind is thought. With the fruition of those tentacles when first flung out all tender in his brain he goes through another evolution, which is his education—a brief review of all creation, even from inception.

The inherent knowledge of instinct protects and produces that which is a new reflex, the spiritual reflex of intuition, which requires a new level of education that has not yet been recognized in the world. For the first time an antenna consciously flung out into the world of Thought to receive and be molded into the final likeness of that of which he is the seed.

No longer necessary now to feel

## "Lest We Forget"



"Give a child the habit of sacredly regarding the truth, of carefully respecting the property of others, of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely think of rushing into an element in which he cannot breath as of lying or cheating or stealing." — BROUGHAM.



Are you aware that it becomes natural to lie when too closely confined? Give your children more territory in which to experiment, and they will have no place or time to misrepresent or lie. Truth will be too plentiful, and attractive by its reality.

J. A. S.



### ARE YOU A THOUGHTLESS MOTHER?

Have you ever given it a thought that the moment you gave life to your child, you also gave birth to death? And without the child's will? Would it not have been better to have been thoughtful of this fact, so that the child would have been more welcome, and convinced you that there is no death by teaching the great antidote, Love and Reason?

and smell, to taste, hear or see. Man can lose his eyes and think. Dimly at first, in simple forms, creeping in his thoughts, even as when a child he crept through the tall grasses before he could stand erect, and see clearly what he soon learned to interpret insofar as it concerned him in being either necessary, useful or dangerous.

Only later, in the relaxation of warmth, safety and a full stomach his mind having earned the respite to extend its territory to other things, assuming as part of his equipage that which for reasons of his own make-up, attracted him as curious or ornamental, being his conception of beauty, the language, (or instinct to crystalize through any available plasticity,) of his Soul.

There are two ways of looking at a thing—from the bottom up, and from the top down, (from outside in, or from inside out)—as you prefer: from Science, or from Faith. If we do not look at it one way, we must look at it from the other. Our only other choice is to accept them both. For the only indifference or neutrality possible in such a case is in a degree of ignorance akin to non-existence as a human being.

Science will claim the Medulla Oblongata the seat of the Soul, yet it can tell you nothing of that soul. Its knowledge ends, just as it does at the grave: but with the philosopher it begins, as in birth.

"Miracles" are miracles of intuition—not in themselves. The mind of man is the miracle in taking advantage of existing or future facts, perhaps even without awareness of the fact.

Let us take an historic sample. There was a large religious assembly in the open air. Among the enemies to this assembly there spoke one who said, "Let us pray for rain, that their purposes may be impeded."

So they prayed. It rained. What is the answer? Surely the one who so spoke merely sensed that it WOULD RAIN; otherwise he would not have spoken. The "miracle" was one of intuition—a simple "Hunch." But that is not all of the story.

Among those who were getting wet, there arose one who said, "We have assembled in the name of God. I have prayed that the rain shall cease." Then when the rain actually

did cease, the same voice spake, "Behold, a Sign! Miracles are not dead yet. God has blessed our assemblage with His presence."

This was spoken as if God had not been there or anywhere all the time—as if He had arrived suddenly from somewhere on high, and thus had announced His presence in a miraculous fashion. Which, as a matter of fact He did!—though not in the manner imagined. Let us consider.

A thousand souls were gathered together in the name of their conception of Deity, with their objective minds united in a single thought. In this manner their subjective minds were all attuned, and amplified "a thousand-strong." This highly amplified, subjective mass-mind KNEW THAT IT WOULD STOP RAINING, and found voice through the most passive individual objective mind to say "Let us pray" (for that which was going to happen anyway.) The act attuned them to Nature's laws, so they were all benefited, in addition to experiencing an elevation and fortification of Faith.

This faith, however, in the instance mentioned, happened to be less in God than in the power and

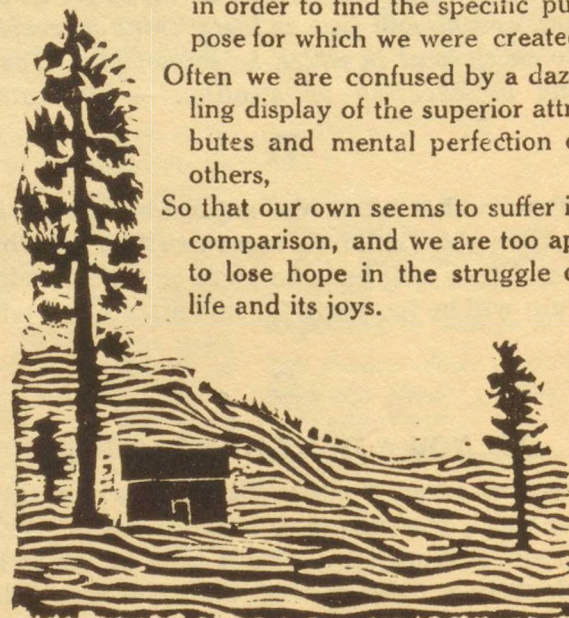
authority of the human representative who had given voice to the prayer so "miraculously" answered. This invests many individual human beings with a greater power for either good or evil, among those who cannot or will not think for themselves. This intuitive susceptibility does not remain long, however, with those who use it for personally selfish ends, or "evil." Either their positiveness of ambition closes the safety-valve to ternal things, or its combined influx leads them to their own destruction.

Far from destroying Faith, to understand these facts will increase it beyond calculation by freeing it from bonds that prevent its evolution. A thousand hearts would thank God with greater fervency and intimacy, could that faith be transferred, as it would be, into an humble receptivity of prayerful self-confidence such as would result from returning stolen credit from self-assumed individual authority to the God within each human heart and spine Who did perform a miracle by whispering a Hunch—after having created sons and daughters in the minds of men and women to hear it.

(To be Continued)

—GIVE IT A THOUGHT—

WE MUST SECLUDE ourselves in order to find the specific purpose for which we were created. Often we are confused by a dazzling display of the superior attributes and mental perfection of others, So that our own seems to suffer in comparison, and we are too apt to lose hope in the struggle of life and its joys.



## Is Science "Retreating" into the Unknown?



To judge by the conduct of certain individual scientists, it would seem that Science, rather than advancing into the Unknown, is retreating into it, backing up inch by inch, being forced in spite of itself. This type of scientist appears to be unable to investigate the realm of Causes save as he is led there by the supposedly "accidental" discovery of an Effect. He is engaged rather in explaining that which has happened, rather than in investigating and experimenting with the unborn possibilities of Tomorrow. There are scientists with open mind, to be sure. But it is a mind incapable, apparently, of investigating itself. It investigates all that is exterior to itself. And if one passes a certain boundary line he is apt to be discredited by his colleagues as a "scientist."

### Specification in Seed

It is evident that the specifications of a future growth are contained within the small compass of a single seed; and that the specifications or seeds of any man-made structure, or alteration of natural growth and products, are contained within the human mind. It seems strange, therefore, that some identity or relationship was not earlier noted between the crystalization of minerals, the fibrous growth of plants, the instinctive perpetuation of animal species, and the intuitive determination of character in man, with its outward display of arranging, building, governing; and creations of Art, Use and Beauty.

But Science has apparently been unable to fathom either the seed or the human mind. Yet it was surely observable that the seed by selective absorption took unto itself the elements for its future predestined form, of which the human brain also by selective absorption contained the counterpart, the seed of recogni-

tion, as to its identity and use.

### Motion of the Mind

It was surely observable also that the meeting of these two, (the fruit of the seed, and the human counterpart of recognition) started a motion in the human mind, which we call a "thought"; which motion agitated a form or plan according to the laws of the imagination, which harnesses or clothes this motion with form according to that which experience and the constituents of external environments have equipped it with: this motion inducing the secondary muscular motion to duplicate that mental form as nearly as possible in the physical world.

This mode of reasoning leaves us with no doubt that the material and spiritual laws are parallel—much as the nerves and the sympathetic nerves, in such way that movement or achievement in the material world may be induced as a secondary current by mental or spiritual influence which is primary. Conversely the vitality of thought may be generated as a secondary current of which muscular energy and flow of the blood streams is primary.

### Sympathetic Diagnosis of Pain

It is thus that the human organism as a "radio" may either broadcast, or atune its sympathetic system to external broadcasting even to the extent of producing apparent physical shock or pain in the sensory nerves as an effect induced or secondary to sympathetic reaction to an external fact. This may be produced by the immediate sight of an inflicted wound, by a telepathic transfer of thought of anguish from a distant wounded friend or son, or it may be produced by a religious fervor of contemplation in remembering or imagining an event, such as the crucifixion two thousand

years ago.

However produced, or however explained, the fact remains that diagnosis of physical pain in another may be achieved in this way. And as pain leaves no vivid individual memory such that the pain itself may be recalled by one who suffered it, it would seem that an unsolicited thought of another, accompanied by a particular pain in the one sensitive enough to receive it, would indicate that this thought was "external" and "received," rather than inborn.

This is precisely what has been demonstrated in many instances. But these things may not be "invoked" at will for scientific demonstration. They must be accepted where they can be found, for they are usually the result of a moment of passivity, whereas the attitude of exact science is positive and induces positiveness to the extent of destroying the possibility of the very thing they are seeking to observe.

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*Do you expect God to give you proof  
of His power by a miracle,  
When there have been Princes, Potentates,  
Leaders and Great Minds  
Whom He has apparently neglected  
to convince by so-called miracles,  
And when He has given us the power  
to do miracles, but to which we  
are blind?  
Now don't you really feel ashamed  
to ask Him to give you back your arm  
Which you have neglected to appreciate,  
and yet expect Him  
By a miracle to correct neglect or mistakes?  
Nature only obeyed its master, Man;  
For what could Nature do or prevent  
If man would set fire to a forest  
which required Nature three thousand  
years to build?  
Would it not gather together all the  
carbon  
And start all over again, in hopes  
that it might again rebuild?  
How about man when he allows his  
whims to cut him down,  
And then calls on God to make him  
whole, only to forget again,  
As he has done since the world was  
young. . . .*

## GIVE IT A THOUGHT



*If you appreciate life and its blessings,*

*You will better learn how to prevent than to cure*

*That which really was a neglect on your part.*

*Why burn out your brain in learning how to mend every kind of break in your crystal goblet*

*Which you do not yet possess —*

*Instead of giving more value to it, to avoid breaking it.*

*If you acquire to mend for others, you make them careless by your assurance of repair.*

*Which, therefore, is best: to mend the careless mistakes of others?*

*Or a total loss to them by their neglect, when they must pay any way for damaged goods, under the law.*

J. A. S.



## Moses and the Dervish



"Mysterious are the ways of God", and they have baffled the minds of all ages and of all nations, especially in periods of confusion, trials and tribulations; and yet the truth is simplicity itself, when it is known. There is scarcely a philosopher or a religion that has not a legend or a parable to tell interpreting one or another of the conceptions of this great theme.

One of the stories told in Palestine when Reverend Hanauer made his collection of anecdotes and folklore, was that Moses himself was greatly confused and troubled by the ways of Providence. He could

not understand why the wicked prospered, and the righteous suffered in this world. He could not understand the manifest contradictions and apparently obscure motives of Divine Will in the destined interweavings of human life. So he prayed to Allah to reveal to him the truth of these things.

Allah granted this request, so runs one version of the story, thru the instrumentality of one of His servants, a venerable dervish, who consented that Moses accompany him upon condition that he refrain from criticising anything that might

take place.

The first night they were directed to the dwelling of the shaykh in a little village they had reached after a long day's march. He received them cordially and had a sheep killed for supper in their honor. They were led to a luxurious room in which even the hand-basin was of silver plate set with jewels. Moses, being very tired, slept heavily and objected to being awakened long before daylight. Furthermore he felt it would be ungrateful to wake their host so early or to leave without thanking him for his courtesy and hospitality.

The dervish reminded him sternly of the agreement not to criticise anything that might be done, slipped the silver basin under his robe, and quietly left the house, with Moses following and greatly perplexed. That evening they arrived, equally tired out at another village where the shaykh was not so hospitable; complaining gruffly about

## "LIGHTED FROM ABOVE"

(An extract from "God First")

By William Alvis Guthrie, M.D.



Jesus who knew the supreme need of mankind said: "Seek ye first the kingdom of God."

It is not necessary for me to prove to you that the world is "off the track." I might as well stand at the foot of an embankment amid the wreck of a capsized train, proving by elaborate argument that something is out of order.

\* \* \* \* \*

Not long ago I visited a beautiful building. There was one strange thing about it. Some of the rooms had no windows. Perhaps you have already guessed the name of the building — it is an art museum.

Why are there no windows in those fine rooms? One reason is, that all the wall-space is wanted for pictures. But the chief reason is that paintings must be lighted from above to bring out their beauty. The windows are, therefore, in the roof, and the light comes through the ceiling. Sometimes the paintings are lighted by electricity. The lights are then put at the top of the frame, never at the side. This world of ours is lighted from above, and artists try to show things as they are. If we will see their work truly, we must light it from above.

Your life is like a painting. If you will see it truly it must be "lighted from above."

the duties of his position to furnish food and shelter to passing tramps. he ordered his servants to take the travellers to a cave behind the stable to sleep on straw, and to be furnished with scraps for supper, which Moses, hungry as he was, could hardly bring himself to eat, whereas the dervish ate heartily and went to sleep.

Moses was cold and hungry, unable to sleep in his misery. Long before daybreak it was this time Moses who waked the dervish and suggested that it was time to be on their way in search of food.

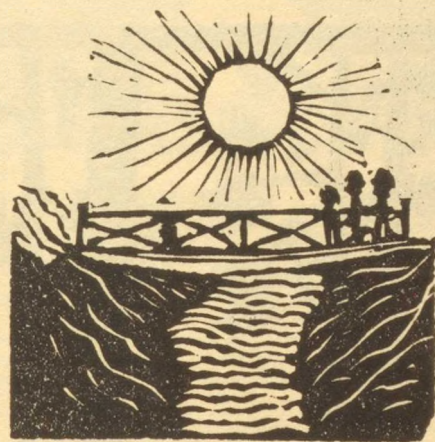
"O no", the dervish replied, "it will never do for us to steal away as if we were thieves. Besides, I want to sleep another hour or two, and I hope you will not disturb me."

Moses was further perplexed when the dervish made a great show of thanks to the shaykh for his courtesy and generosity, begging him to accept a slight token of their appreciation and gratitude. The shaykh and Moses were both astonished when the dervish produced the silver basin and laid it at the shaykh's feet.

The third night they came to a wretched hut of mud and reeds not far from a stream which they dared not attempt to cross that night. It was occupied by the aged widow of a ferryman and her nephew of thirteen years of age. The old woman invited them to stay the night, and placed before them the best that she

could prepare. The next morning she insisted upon preparing another meal for them, and had her nephew guide them to a dilapidated bridge over which she instructed him to lead them safely before returning.

When they had reached the middle of the bridge, the dervish sud-



denly threw the boy in the water, where he sank never to be seen again. Moses could no longer contain his indignation, calling the dervish a Monster and a murderer, demanding why he had killed the child.

The dervish reprimanded Moses for breaking the terms of their agreement, in consequence of which they could no longer travel together. "Know, however," he said "that I was sent by the Almighty in answer to your prayer, to give you some light on His hitherto mysterious dealings with mankind. All my actions, strange as they may have seemed to you, were predestined by Allah and performed for the benefit of those whom they affected. Our first host was a man of good impulses and honest intentions, but too trustful and too ostentatious. The loss of the silver basin will tend to cure him of these faults. Our second host was a churlish niggard. He will now begin to exercise hospitality with the hope of reward but the habit of generosity will grow on him, and before his days are ended he will have become a changed man. As for the child whose sudden death has angered you, he is now in Paradise, safe from all temptation; but, had he lived two years longer, he would have become so depraved that he would have killed his benefactress,

and in the year following he would have murdered you."

The Prophets of the Ages unite in declaring apparent misfortunes to be not alone the operation of an intricate and inflexible Justice known as the "Law of Compensation", but also the functioning of a power which we may call, "Divine Providence", in which greater misfortunes are prevented by lesser tribulations which are therefore truly "Blessings in Disguise", even if not stepping-stones to better things. One further step is offered to man: that by the awakening of Intuition, and human cooperation with spiritual and natural laws, these minor tribulations may be harnessed into an educational process which will complete the enlightenment of mankind.

This has been the message of prophets since the days of Moses and Aaron, but until the present age, vocabulary and proper symbols have been lacking, Science and psychology have been unweaned from the five Senses of their birth, and it remained for the mechanical demonstration of radio to face the stubborn mind of scientific ignorance and material bigotry with that which it can hardly deny: and thus has the way been paved for the inevitable scientific acceptance of the prophetic and revelatory susceptibility of the human mind.

x



x

—Just A Whisper—

**THE SOUND** you hear is not The Thing . . . . .

That is but the knuckle that raps on the ear

To admit the soul's message of Melody.

**PRAYER** is not less useless  
Than trying to tune in your radio,  
not knowing  
From whence comes the intelligence or music,  
Nor what return for your efforts.

Prayer is to prevent, not to cure.  
If you fail to pray, your children  
will be forced to do so,  
To eliminate your sins of neglect.

—Give It A Thought—

Have you ever noticed  
That most of your reasoning is not  
based on logic,  
But only environments, governed by  
others?  
You but dance to the music of noise,  
No single rhythm, but a conglomeration  
Of one hundred orchestras not playing  
two tunes alike?  
Why not be entirely alone,  
Then you will know  
Whether to dance a waltz or a two-step,  
Or at all . . .

# \*G\*I\*V\*E\*\*I\*T\*\*A\*\*T\*H\*O\*U\*G\*H\*T\*

THE LAW OF NATURE does not hide behind pen and ink, as man-made laws.



IF YOU OBEY the true and natural impulse of Nature's laws, your mind and ambition cannot separate, but will work hand in hand to attain harmoniously, perfecting both the ambition and the form.

DO NOT BE IN HASTE to accept the truth as you interpret it. It requires years of toil to understand the workings of the mind, or of mental influences, be they of disembodied minds or through mental telepathy.

WHOSE FAULT is it if you don't give your thoughts a good dwelling place; if the seeds of your mind do not flourish? Does not a mother fight for her child, to give it sustenance; and if properly done, will not that child fight for its country and assume the personal responsibility of a law which exists within its environments?  
Then what's wrong with the world?

Valley of The Pines

By Joseph A. Sadony