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NOVEMBER DECEMBER

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

1934

It is the Thought for Tomorrow that Shapes Great Nations: not Brute Force.

"Give Tomorrow a Voice Today."

"Prevent Rather than Cure."

"Let us shape Tomorrow's Generation rather than patch up Yesterday's mistakes."

GIVE IT A THOUGHT

MISFORTUNES are stepping stones of mental evolution. Periods of misfortune are the very times in which man is accomplishing the most.

CHRIST'S TEACHINGS gave the world a new conception of God. Modern science is trying to explain it by drinking, tasting, hearing, seeing, smelling and feeling.

WHAT picture shall we set in the frame of the mind today? It is for each one to choose. Shall it be the picture of yesterday's mistake unfinished, Or just a new background of tomorrow's masterpiece?

Christmas Greetings

The Kindergarten of Love

A CHRISTMAS LETTER

From Joseph Sadony



Dear Friends,

Again the year rolls around and the entire Christian world celebrates the birth of a Babe in Bethlehem, nineteen hundred and thirty-four years ago. It is perhaps a fitting time to answer a question that has been placed before me.

It appears that a few of you find it difficult to diagnose my religious convictions from views you have heard me express. I am reticent in this matter, for I recognize the use and fitness of every system of belief that has echoed its history in the minds and hearts of men constituted as to reflect it. I have expressed myself rather fully as to religion in general and the reason for my belief in God and Immortality. The question now raised concerns my conception of Christianity, and its relationship to the philosophy of "Prevenience."

About Christianity I have also

said much, but it appears that more is required. Someone quoted to me the other day the conclusion of a nineteenth century student of the subject that "There is as much difference between the Christian religion and the religion of Jesus Christ as there is between a horse chestnut and a chestnut horse." Presumably I was expected to agree with this rather crude equation of Relativity. Perhaps I do, but the twentieth century is not the nineteenth century, and there are many types and phases of religion all using the name of Christianity. It is for each to judge for himself according

The Whisper

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of Prevenient Thought

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By
JOSEPH A. SADONY

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By Joseph A. Sadony

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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 IT A THOUGHT—

TOO MUCH of anything is as
bad as not enough.
The kinship of under and overfed.
Both intellectually sterile.
It is but in the sharing of posses-
sions where the light and joy
may be scattered and absorbed.

✱

APPRECIATION is the first step
To Prevenience.

to the type of Christianity he repre-
sents and his own conception of the
factors involved.

The word "Christianity" as well
as "religion" has been used to cover
a multitude of sins as well as vir-
tues. I certainly have found and
put to the acid test of living proof
certain fundamentals of the religion
of Jesus Christ as we find it recorded
in the New Testament—with results
that are rejected and suppressed, if
not denied, by many a leader of what
is commonly considered as Christian
communities. Yet there are others
like myself, a sufficient number to
justify the hopeful thought that a
new and re-vitalized Christianity is
being born upon the ashes, if not in
the cocoon of the old: a Christianity
which is not such a departure from
the most evident intentions of the
Man whose name is the origin of its
own, though it be an elementary
grade, as indeed this world itself, in
the school of spiritual evolution.

The message of Jesus can be sum-
med up in the one word, "Love";
and the Christianity to which I refer
serves its purpose as the Kinder-
garten of Love: for Christ spoke in
parables only, to arouse thought.
In all His sayings, He left a ques-
tion in order to start that wonderful
machine, the soul, in action. There
is no place in its curriculum for the
type of adult mentality which hard-
ens into the concrete of "Intellect-
without-God." Jesus himself draws
this line: "Except ye become as
little children, ye cannot enter the
Kingdom of Heaven." And "Suffer
little children to come unto me."

The reason for this is as scientific
as the laws governing electrical
phenomena and gravity. The result
of the intrusion of hardened adult in-
tellect of acquired knowledge into
the sacred precincts of inspired wis-
dom and spiritual tenderness is ap-
parent throughout the blood-stained
pages of history, and in the theo-
logical theory and heat that hardens
the heart and divides a house against
itself even to this day. Such is not
even a Kindergarten of Love.

The Christianity that has survived
and will survive the ages as a living
thing, (and not a dead shell, the
chaff from which the soul of the
wheat has flown,) is a school of
Simplicity as well as a Kindergarten
of Love. These two and these two

alone, as the root and vine, give
birth to that fruit of Intuition which
needs not the academic acquirement
of knowledge, being itself that in-
fant omniscience, (the eyes and ears
of the soul,) which is a child of
God, the seed of all inspiration, the
source of all genius, the channel of
all revelation, the human counter-
part of all spiritual gifts.

"By their works shall ye know
them." Wherever the above be
found, there will be found the spirit
of truth and the seed of prophecy
which is the essence of all religion,
by whatever name it be called; and
as such, whether or not it be now
or in the future known as the
Christian religion, nevertheless it
was and remains the religion of
Jesus Christ as expressly and most
simply implied in His every word
and act. And to what end? An end
which we today may sum up in the
word "Prevenience," as the phenom-
enal and prophetic fruit of that
which He whom they called Christ
summed up in the word "Love" as
the seed and root of that simple
mode of life which gives birth to
the Intuition by which we may "give
tomorrow a voice today," the wis-
dom by which we may "prevent
rather than cure," and the farsight-
ed tolerance and patience of faith
by which we seek to "shape tomor-
row's generation rather than patch
up yesterday's mistakes."

For those who are not convinced
of the historicity of the man, Jesus;
who regard the gospel story in the
light of myth or legend, with or
without some foundation in fact and
character, there is this to say:
Reality is not in the flesh which is
only the shadow, but in the Thought.
Even if Jesus never existed, He has
been created in the minds of mil-
lions. If He is not an historic fact,
then He is a prophecy, casting His
shadow before in the minds and
hearts of men who are susceptible
to that principle of perfection as
conceived by that great Sculptor of
human destiny who still seeks to
mould us into the form and trans-
mute us into the substance of that
vision of spiritual beauty by Nature's
own electrolysis in the warm, red
blood of human flesh.

Who is to say that this picture
did not find sensitive surface as a
spiritual photograph in the mind

and human features of that Baby born in Bethlehem, wherein it was said that "the Word was made flesh?" So whether or not we grant Him past or future existence, He is an ever-present reality, be He named or nameless, in the hearts of all men, past or present, who by their works reveal that mastership of wisdom which graduates not from the universities of men, but from the school of experience in Simplicity, and from the "Kindergarten of Love."

Let us this Christmas celebrate the gift to man of this seed of thot, as well as the birth of that child in whose heart and mind it took root so firmly that two thousand years have served only to strengthen it till the whole civilized world pauses annually in its memory though it has not as yet succeeded as a whole in embodying its spirit of "Peace on earth, good will toward all men."

Joseph Sadony



A PERSONAL EDITORIAL

LIFE

Is not our life like the roots of an oak tree? We are imprisoned in total darkness, struggling to obtain a firm hold on life and to absorb all the chemicals as food. We do not believe in the subjective part of ourself, (the tree above ground and in the sunlight), which our bodies support. Here we can think only earthly things, among the roots of reason, the passive pole. Still, if we think deeply enough subjectively, are we not carried upward, through the trunk of faith, from hope (the roots) to the fruits of the tree, (which is charity)? The fruit, called Immortality, reproduces itself in seeds that fall to the ground, the roots to live over again another day (or lifetime.)

Is it not a symbol of life, and life like the caterpillar; the roots of growth, the cocoon; the trunk of transformation into the butterfly of freedom and seeds, once more the duality of life, and the divine Triad of Eternity.

In the buying of gifts or Christmas trees is there not an exchange of gifts, (charity,) that leads to God? Is not money put into circulation to create ambition to possess and to give, to create and produce, to evolve into strength of mansion and walls of protection, and into beauty and justice; and as with the activity of the running brook, into purity, life and song, doing away with the selfish deep pool that becomes stagnant for want of activity, circulation and a purpose to reach the great ocean instead of giving birth to parasites, mosquitoes, slime and waste?

So before you condemn the sacrifice of the past, just try a little sacrifice of today, and see its beneficial results. Do we not use "wicked" means to destroy vice? We kill men for having stolen goods. We imprison men for having stolen goods. We inoculate our bodies with the same disease to immunize it by vaccination. We give to get, and take in order to give: the ever-circulating Life . . .

If you are lazy of mind, throw away or lose your greatest possession, which has made you inactive,

and see how active you will be to regain your loss, or pass into oblivion, unworthy to live.

As far as man is concerned, he blossoms in love, developing unto fruition, then transplanted into the abstract intended. He but furthers the momentum of that birth and the forces given him at the birth of his forefathers, which can end only at the welding of the first man with the last.

If there be no God of Justice to adjust all things for the good of all, who or what is it that sets or limits the time of incubation. How and why if we are not His creation, but half-born at our best, are we able to ask, to question the problems of life, which no other living creature can do? Still, we cannot answer these questions as yet, nor solve the problems, save slowly, one at a time as centuries pass by.

To ask is to admit the Daybreak of Immortality. The answer lies at the dawn of mortality. Youth is an awakening of the spirit of life; old age, the message delivered, as the power that sleeps in the main spring of the town clock until it has been spent by time and no one remains to look up to its hands that fail to move because its soul has flown unto the landmarks of man's historic monuments.

Each tick of the clock relieves the power charged within the main-spring by its keeper. Each act we do releases the hidden qualifications and records it in the memory of others. Some are wound up to give the hour of execution; others the birth of a King or the crowning of a Christ at the dawn of Immortality.

* * *

The Clock of Life is wound by the Hand of God. The energy passes into the "hands" to the brain of man whose time it governs; thence into the product of the hands of Man.

* * *

Beyond a certain limit man can only reason according to the quality of memory he retains, and how far back it reaches. Therefore, if he represents but four hours of the day, what can he say of the twenty others?

Likewise in his trying to grasp Eternity or Immortality. And if all

his senses have their short limitations, how can he understand a cycle without end?

* * *

If one or two letters of the alphabet are useless, one figure out of nine can solve no problem. And if one fact, though proven, be of no value, then we may understand why the judgment of one man, (he being one unit, figure or fact), cannot be expected to solve the riddle of the ages as to Why we exist. But take the entire human alphabet of nine digits of reason, then we can safely believe, objectively at least, the Why, How and When of life.

But as it has been, one master expresses one fact, as Leonardo expressing in color, Goethe in poetry, Balzac in prose, Edison in Science, another in an engineering achievement, and so on; but little record is preserved of the past ages to enable us to weld the chain of truth into one complete alphabet. For such men are either starved to death, robbed of their rights, crucified, poisoned, or banished to exile by those who fear truth might rob them of their possessions.

How much are you able to see with your eyes, to recognize the truth of things. How much can you smell and taste, to recognize what it is? How much do you hear besides what animals and insects hear (which you cannot?)

Turn on your radio and see how much more there is to hear. Read books and see how much more there is that has been heard, tasted, seen, by those now dead. Then realize that as much as you hear, there is much to which you are deaf, dumb and blind.

You do not see in the darkest night of six to eight hours, one third of the day. You do not hear curses and blessings in the minds of friends. You do not see the sins committed by those whom you think are saints, nor sense the poison brew in preparation for your end. So do not be too arrogant, or justify yourself in condemning others.

You know all this to be true because you yourself have had and do have your dark deeds in dark hours, unseen; even if only your thoughts, coveting, envying, condemning or

desiring those things you think are hidden from others as they think theirs are hidden from you.

So do know what there is more in the unseen than your senses can know. What kind of a world do you think this would be if everything we did would be known? Do you think it would be worthwhile? Or is it just as well. To steal things we hold in secret is sort of dangerous, don't you think. Give it a thought.

How, then, can you deny facts you don't see or hear, but that others do? Or how can they deny what you believe you see? Do you think your opinion is so infallible, just because you think so only? If so, it is but the penalty of disillusionment when you THINK yourself deserted, ignored, for a foundation to your opinion that may have wings but no feet to light anywhere long enough to rest while flying so long among the clouds of language and drifting visions.

We are in the habit of having too many doors and covers to all things; creating ignorance, selfishness, neglect and shame.

We cover natural deformities by silks and jewels, which do not eliminate the defect; while if we accept the inevitable we soon would forget it and discover its opposite in us, a new virtue just why we possess that deformity, and the sacrifice or debt made.

If we had not so strong a door to our safe, we would be apt to make use of our memory, instead of forgetting our surplus, to waste it by leaving it to our children who fail to earn it as we did. We are apt to put too many diamonds around our watches and forget the small hands and the accuracy of time covered by a covering—asking for the time from someone with a dollar watch.

The man with physical defect often covers with it a more perfect mentality than the handsome, perfect-bodied man. The poor boy, perfect in body, wears an ill-fitting second-hand suit, while the rich boy who may be ill-shaped is patched and adorned so as not to exhibit his form.

Would it not be far better for

us to accept what we have and strive to identify reasons and their use; the works of the clock for what they were intended, or they would not exist. Still, we cover them, like roses covered with rancid butter which may be more agreeable to the ole-factory nerves of an African native; while we use ottar of roses to destroy our bodily odors which but try to tell us to give them freedom to escape.

Even our energy longs for freedom to exercise, like the pent-up lake longs to break the dam and be on its way to the sea. But instead, we become lazy, ill and bitter for want of opening the cover to our home, with more social, normal freedom of thought and action, exercise, and efforts to do, to please and be pleased. But instead, we have walls, distinction, larger keys, secretive and selfish; and still the old clock of Nature, covered up, ticks away the seconds into centuries—and we alone are the losers. Who is to blame?

If we had not such a strong door to our evil deeds, would we be apt to do them? He with wealth only purchases that which the poor man would like to buy if he had the money; but would not buy it if he had it, because it would destroy his happiness to possess that longer for in a poor environments of desire. A starving man would eat three times as much as he could eat. Had he his wish, would it not kill him?

Symbolically: once when man was in the garden of Eden he represented all knowledge. He left; and his children represented that castle of knowledge in which each was a white stone, with his individuality written thereon.

Since that time, each man holds tightly to his own opinion: until once again he will return to that Garden of Eden, placing himself and his individual knowledge in its proper place in that Building belonging to God Himself.

Men, as in the building of the tower of Babylon, create confusion while action, disputes, experience hew the correct stones out of the solid rocks of humanity—each a church, a school, a prison of his own; one of many conceptions, until

at last one City remains, one Truth, one Belief, one Family, and One God—back to that Hand which guides through Masters the servants unto Himself. For he who disbelieves does but strengthen the belief of him who defends his own. For he who will admit his belief will fight for his own opinion. And where there be filth, there will be water to cleanse, or death to transform. It is all but relativity to the spirit in its expression. We are unaware of its power. If we imprison

it, it will tear the bars unto freedom. If free, it will smoulder slowly and long.

In war, we implore God fearlessly, without shame or false pride. But in times of peace we only smoulder in indifference through idle contentment. It is that law of reflex enthusiasm, according to the light of understanding to realize the flight of time. Cruelties we create ourselves, blindly, by neglect of our personal responsibility, whether we murder or save.

have heard all that I have to say.



II

The following question still holds the floor: "What happens to man's soul after reviving a dead body?" What new light, if any, can the twentieth century and its most capable minds throw on this and other problems of the ages regarding life, death and immortality as they concern the soul of every man? Briefly let us consider a few opinions coming from Denver and Chicago clergymen in the recent discussion as reported by the press.

Rev. Thomas Murray (Denver) cited biblical instances of raising the dead. Rev. Hobert Meyer thought these instances should be excepted, as they were miracles performed by divine power. No ordinary mortal, he believed, would be able to bring back the soul. Msgr. Wm. F. O'Ryan considers the soul as the source of life, and that it would be impossible to bring back even mechanical life if one really were dead. Rabbi W. S. Friedman and others agreed that what seems death may be only "suspended animation."

Several opinions before me, including that of Dr. John Thompson (Chicago) agree that the soul lingers about the body for a few hours after physical death has taken place, and that if science restores physical life to the corpse within that time the soul reinhabits the body. After the soul has once departed, however, there is no possibility of the restoration of life.

It has yet to be demonstrated to the satisfaction of modern medicine that life can be restored to the drowned or otherwise deceased person whose body has become cold. Bodies apparently dead, yet still possessed of the essential warmth have been reinvested with life. What relationship there may be between this bodily heat and the soul has yet to be agreed upon by modern science and theology. In other words it is open to doubt whether the soul has departed so long as warmth remain. In which case, then the soul has not returned to the body that has been revived, for it has never "been away."

Dr. G. George Fox, rabbi of South

Human-Radio Review

CAN THE TWENTIETH CENTURY SOLVE THE RIDDLE OF MAN'S SOUL?

When God created the soul and body
He cemented them by uncertainty.

I

When Dr. Robert E. Cornish of Berkley, California, experimented with the reviving of "dead" dogs, and proposed to attempt to restore life to a convict executed in Colorado's lethal gas chamber, a controversy arose among Denver ministers as to what would happen to the man's soul.

This controversy has spread eastward, gathering questions in its wake, despite the opinion of some that it is fantastic to ask them. Is a revived man without a soul? If he possesses a soul, is it necessarily the same soul?

Nearly a hundred years ago similar experiments were tried on executed criminals, (by "galvanizing" them to life again after they were pronounced dead.) Debate ensued then, as it does now, and it is a legitimate question to ask if with all our advance in scientific fields and methods, and in view of the supposed evolution rather than degeneration of the human mind, we are any nearer the answer today than we were one hundred, or even two thousand years ago.

If you read the Chicago papers you are no doubt familiar with the

opinions of Denver and Chicago clergymen on this subject. The question of man's soul can no longer remain a purely theological one, as a few of the divines appear to agree. Science is today upon the verge of a position in which it can hardly avoid contributing spokesmen to the discussions hitherto indulged in mainly by clergymen, spiritualists, students of psychic research and general philosophers.

My reason for dealing with this subject at this time, is that the questions involved have been definitely put before me by those who realize that for thirty-five years and more I have studied the simplicities and complexities of the human mechanism, and investigated the modus operandi of Man, call him what you will: mind, body, spirit or soul. I have done this from the practical, scientific, electro-chemical, biological and psychological points of view, as well as the intuitive approach of man's inherent religious faith justified by "logic, reason and common sense." It is presumed that I have something to say which will bear weight and hold water, regarding man's soul and the probabilities of its immortality. Of that you must each judge for yourself when you

Shore Temple, (Chicago), voiced the modern psychological viewpoint that the soul and body merge in a psycho-physical organization, and therefore when death takes place there is no such thing as separation. In cases of amnesia he finds evidence in support of his view that probably the so-called dead who are restored to consciousness have suffered only from suspended animation.

Attorney Clarence Darrow, as we know from previous publicity, holds that the idea of a soul is a delusion and therefore there is nothing to separate from the body at death, and nothing to return if it is revived.

At this point I will only say that if any or all of the world's so-called atheists could produce one tenth as much evidence that there is no soul, no God, no Hereafter, as I have found to convince me that there is, I would feel concerned that perhaps atheism was a fertile seed that might take root. Truth is, however, that it is a seed that has been boiled in Intellect-without-God, hence cannot perpetuate itself. Each specimen is boiled anew, another mind in which the intuition has been destroyed.



III

For the sake of the discussion let us for the moment grant the supposition that science may restore life to a body pronounced medically dead, and consider the questions raised in the controversy that followed the partially successful expediments of a western scientist upon dogs. If a man be revived, will he possess a soul, and will it necessarily be the same soul?

Also, instead of confusing the layman either by abstract terms of metaphysics or technical terms of scientific thought, let us use the toys that we all possess, so that by experimenting with them we may the better understand that which is understandable, to the extent of our present capacity which should certainly exceed that of the past unless we are to admit the decline of our race.

All problems must be reconsidered and all truths retranslated for each generation, else recorded thought remains static and re-interpretation

continues to lead us all astray as past history abundantly illustrates. Let us today not always take the results of the dead genius, but also of the living fool at play. Much more may be revealed to the searching mind of logic and reason, with implements that fit our hands today, so we may see, feel and taste the better to interpret our own solution.

If a one-pound magnet should be deadened, (as a human body), so that no more magnetic force be left; then revived by a current; would it not be the same magnetism when nothing else can be magnetism but its own identity? And if all souls are one, as in the case of magnetic power, then each must have regained the original soul out of the same generator. Is one generator any different than another to produce electricity, though there be millions as in the case of the soul, which means Intelligence, Understanding and Truth?

Should the dead body be brought to life, will not the same memory be brought into play, the same mechanism with all its functions, as the storage battery with its identical capacity? Does it make any difference what generator be used in the re-magnetizing of a magnet, or recharging of the battery? The soul is the same, but the identity or capacity is what memory or the manufacturer made to display its power; or what the soul has to use for expression.

If a musician plays "Home, Sweet Home" a thousand times, is it not the same song, (soul)? But if he has a flute instead of a violin or piano, is it not the same tune, only differently expressed because of the individuality of the instrument plus its capacity? And when the song has been played, and the violin is "dead", then taken up again, is it not still the same soul, (song) "Home, Sweet Home"? In this is embodied an expression of the way it seems to be with a child who takes after its grandparent. We might call it, not the reincarnation of the grandparent, but merely the "reincarnation of thought."

As for evidence of the survival of personal consciousness, the preservation of Identity from the immortality of Individuality, from the viewpoint

of science as well as religion, psychology as well as philosophy, these are themes for other articles providing you are interested.



IV

I was asked (by one who could not at first comprehend the conception of "soul" I have been trying to convey) whether a glass of water poured out into a basin of water, and then scooped full again, would contain the same water. The answer, to him, was obviously "no" because the glass would not contain the identical set of "drops." But I maintained that "water is water": H₂O. All that distinguishes one drop from another is the dirt it might carry. The soul is pure.

If you wish to illustrate this principle, drop a thimble full of mercury on a clean glass. Take one of the clean drops and roll it across a dirty floor. Is it not different than the rest of the drops? Roll another over the flour on the bread board, and it is still different. Soul is symbolized by the mercury. Our individual personality of experience and memory of body or mind is the cloak or film of "dust." Return these drops to the thimble full of mercury and you will see upon the surface a ring of dirt that was not allowed to enter the Whole. There is no difference now between one drop and another in the "Over-soul" or body of mercury. And let's see you find that identical drop. Is it not all one?

Setting aside for the time the purely spiritualistic beliefs as well as the viewpoints of psychic research and the oriental philosophies, we find that among the more widely accepted theories there is the materialistic monism of science and modern psychology which interprets life as being but a single entity; and there is the dualism of theology which interprets life in terms of body and soul, the material and spiritual, Nature and God, substance and consciousness.

Many of the world's ablest intellects have so defined the term as to render it incorrect to speak of man as HAVING a soul. Man, from their viewpoint, IS soul, but he may HAVE a body. His body, however, may be

destroyed without interrupting his existence. In all schools of thought we find expressions both of intelligent ignorance, and ignorant intelligence. The one is the result of intuition and wisdom, the other of acquired education that has not been substantiated by personal experience or independent thought. The riddles of man's soul must in the last analysis be solved by each for himself. It is a rare thing when intuition and intellect join hands in the same mind. Intuition alone produces blind, unreasoning faith, and

intellect without intuition produces a materialism that sometimes imagines itself to be atheism.

The record will show, however, among our greatest men in history, that the older and wiser they become, the more firmly did they believe in Deity and the immortality of the human soul as a spark of that Deity, finding evidence and grounds to further the ambition of their youth through hope, faith and trust in the unseen power that was, is and shall be.

(To be continued.)

HAPPINESS



Wherever Nature, has placed a wound, knowledge has placed a healing salve, so that when we do wrong or break the law of Nature, the scar will remain as evidence of our short-coming.

Therefore, no matter what we may think we suffer, it is but Nature, through God's law, trying to read-just and bring us to happiness.

The greatest foundation to success, health and happiness, is faith and hope; for herein is the strongest foundation to the mansion called Love. If you have faith, you have patience. If you have hope, you have confidence. And those two will swallow up time, which will bring to you all those things meant to be.

In other words, do not be in haste to force any issue. There is more power in the force of attraction, in a negative way, than a force in a positive way to make anyone love you or obey. A horse that has been trained to race without a whip uses every faculty with possession to win. The horse that has been trained by whip uses only the faculty of fear. And that faculty of fear is destructive in every way.

The fear that you might lose something you possess, darkens an hour in which the loss may occur. Often in longing to possess, we become so intoxicated at the point of possession that the thing has lost its beauty. But when we have pa-

tience, and become hungry, we strengthen our appetite, and appreciate any humble meal. And numble meals are everywhere (just for the taking.

Greater and wealthier is he who can make big things out of little things which lie all around us, than he who possesses untold wealth to make little things out of big things.

I realize all that any of you do in regard to disappointments. For I too have gone through them in years gone by, and mine was in poverty as well as disillusionments. But I did have faith, which made my hope stronger. I did pray to God for Light, strength and confidence. He did take the order, enter it in the Book of Fate, and His agents delivered the goods far beyond my expectancy.

If men and women would only give God time to get their order and fulfill it, they would marvel at the speed with which it is done. Sometimes we want just those things which will destroy us, in fear that if we make no effort to attain them, we might lose them—and often we do lose them because of our efforts to hasten. While if we are patient, they will be forced upon us, for the law of compensation never errs.

It is represented by the symbol of that Eternal Triangle: Faith, Hope and Charity; Memory, Will and Understanding; Father, Mother

and Child; Birth, Life and Death; Father, Son and Holy Ghost. So let us dip the finger of our soul into the indellible ink of Eternity, and write in the depth of our heart. "Faith, Hope and Love" as a symbol that God knows best what should be ours, or He would not have taken the time to send us sorrow to test our integrity, our patience and faith, if He did not intend that we should, in later years, realize that there was such a thing as Confidence, Love and a happy home for us all.

It is only poverty, sorrow and wars that evolve man unto greater peace and happiness. It is only the dark valley of Oblivion which can make us realize the light and purity of the mountain-tops.

If you believe what I say, then you will realize that by your present environments you are growing broader and better, and more able to absorb every good thing that will be yours.

Perhaps you may think it was foolish for you to have been born into this life, and that there is always someone to fill the place of each of us. Still, if it were not for our having been born, how could someone else be able to fill that place; and for what purpose?—if it were not meant in the great scheme of God that our place should be filled, but could not be filled unless we had been born!

The world is as we look at it, through blue, yellow or red glasses, So let us examine the glasses before we judge the world. The glasses are what we eat, how we digest it, and how we think. Our blood may be tainted yellow, and we will judge from jealousy. It may be red, and we judge from the human standpoint of love. So let us be cautious how we mutilate unborn love-to-be, by past failures. And let us be patient in the thought that if we are able to pluck one flower, we need but reach out until we find that one most suited to our ideals—then draw it to our lips and heart.

It can be done, for it is within my experience to have realized it, and to assist many others in realizing it.

**WE ARE but the reflection
Of our own will.**

G|*V*E*|*I*T*|*A*|*T*|*H*O*U*G*H*T*|*

Spiritual Obligations

Why is it that a spiritual obligation carried out seems so sanctified? Why does it seem to pacify, to subdue fear, to create confidence, to awaken hope into faith, if there be not that mental rejuvenation which created man? For if the body be tired and you feed it, it must have given it life to awaken life.

How like the soul, with its sudden clear vision: it must have been fed that spiritual food of which the Master spoke, and which He promises.

If you seek testimonials as to these facts, make a record of the last seven years of a non-believer, and the last seven years of a true Christian. The result will be apparent, which needs no further evidence as to the only method to obtain and attain.

For as ye live, so shall ye die. And as ye sow, that alone can you reap. So do not condemn the Dreamer, who may have played with

the toys that you will gladly play with after you have passed on.

Do not judge the food that you are masticating for the moment; but judge its value tomorrow. Likewise with all things on earth. Give them a chance to grow, to flourish, to identify themselves; and when they have given up their spirit, then you will know whether nutritious or poison. Likewise with all the religions which constitute Christianity. For it is but natural to believe that after the pure spring from the mountainside has crossed around the entire world, and many others like arteries and capillaries have absorbed the various earths to combine into a large river of misunderstanding, disbelief and doubt—the truth is that strong current which later will be carried up again to wash and cleanse, until there be no more dirt, but only the pure white, fleecy clouds up in the sky, seeking elsewhere to cleanse and enlighten the children of men.

