MIND DIGEST

YOGA
A Means for Utilizing THE RESERVES OF THE BODY
BY CHARLES FRANCIS POTTER, A.M., S.T.M.

DO YOU REALLY WANT PEACE?.....Wilfred Brandon
OUT OF THE DARK.....Julia Chandler
THE AKASHIC RECORD.....John Davis
GOD AS WE FIND HIM.....Dr. Howell S. Vincent
THE LADDER OF LIFE, Part 4.....Ann Hackett
A NEW APPROACH TO PRAYER.....Dr. James E. Dodds
THE LIFE THAT I AM.....Newton Dillaway
TREAD WARILY, Part 5.....Flossie Deane Craig
REHABILITATION IN THE HOME.....Edward T. Hall
INITIATION.....Nellie Burget Miller, Litt.D.
THE CASE OF MARIA CORONEL de AGREDA. Cleve Hallenbeck
WHAT CAN I DO?.....Annie S. Greenwood
THE HUMAN MIND.....Edith M. Custard
DAYS OF DIVINE DELIVERANCE.....A. R. Heaver
EDISON AND PSYCHISM.....Hereward Carrington
AND OTHER HELPFUL ARTICLES

JULY 1946 25c

"THE MAGAZINE OF SELF-DISCOVERY"

TRUTH ★ ★ INSPIRATION ★ ★ ILLUMINATIO

MIND IS THE BUILDER

KNOW WITH WHAT SPIRIT YOU FEED IT!

"MIND DIGEST" WILL NOT CONFINE ITS PAGES TO MESSAGES OF ANY SECT OR CREED FOR IT IS BOUND NEITHER BY TRADITION NOR BY ANY PARTICULAR DOCTRINE. "MIND DIGEST" IS FREE. IT IS INDEPENDENT. OUR MAIN AIM IS TO HELP YOU DISCOVER YOURSELF.

CONTENTS

EDITORIAL 1
YOGA ..... *Charles Francis Potter, A.M., S.T.M.* 3
SUPPLICATION ..... *Virginia Pearson* 9
A NEW APPROACH TO PRAYER ..... *Dr. James E. Dodds* 10
BROTHERHOOD ..... *Rose Noller* 12
DAYS OF DIVINE DELIVERANCE ..... *A. R. Heaver* 13
THE LITTLE DEATH ..... *Helen F. Bridgman* 16
THE HUMAN MIND ..... *Edith M. Custard* 17
THE AKASHIC RECORD ..... *John Davis* 19
OUT OF THE DARK ..... *Julia Chandler* 25
DO YOU REALLY WANT PEACE? ..... *Wilfred Brandon* 29
YOUR MENTAL GARDEN ..... *Grenville Kleiser* 36
THE LADDER OF LIFE, Part 4 ..... *Ann Hackett* 37
REMINISCENCE ..... *Edythe C. Toner* 41
WHAT DO YOU THINK GOD IS? ..... *Marie G. Ward* 42
GOD AS WE FIND HIM ..... *Dr. Howell S. Vincent* 43
THE LIFE THAT I AM ..... *Newton Dillaway* 51
DESTINY ..... *Joseph Sadony* 59
TREAD WARILY, Part 5 ..... *Flossie Deane Craig* 60
EDISON AND PSYCHISM ..... *Hereward Carrington* 64
THE HIBISCUS BUD ..... *Howell S. Vincent* 65
WHAT CAN I DO? ..... *Annie S. Greenwood* 66
UPON A ROCK ..... *Leta Meston* 69
THE SEER OF POUGHKEEPSIE ..... *Morrison Colladay* 70
THE INVISIBLE ..... *Julia W. Wolfe* 71
INITIATION ..... *Nellie Burget Miller, Litt.D.* 72
ABIDING SPIRIT ..... *Sarah Mizelle Morgan* 77
THE CASE OF MARIA CORONEL de AGREDA ..... *Cleve Hallenbeck* 78
HABITS ..... *Annie Keplinger* 81
LIFE SERVICE OR LIP SERVICE ..... *J. B. Gladstone* 82
GLORY AND PERIL ..... *Elinor Lennen* 83
REHABILITATION IN THE HOME ..... *Edward T. Hall* 84
EXCERPTS FROM THE WORK OF ..... *Edgar Cayce* 90
BOOK REVIEWS ..... 92 BOOK SUGGESTIONS 94

Vol. 3, No. 16 **MIND DIGEST** July, 1946

Published monthly by MIND DIGEST at PARADISE, PENNA.
Editorial Office at LANCASTER, PENNA.—William G. Faltin, Editor
Entered as second-class matter August 31, 1945, at the Post Office at Paradise, Pennsylvania, under the Act of March 3, 1879.

SUBSCRIPTION RATES

$2.50 yearly. $4.50 for 2 years. $6.00 for 3 years. Canada $2.75 per year.
Foreign $3.00 per year. Single copies 25c.
Send Manuscripts to MIND DIGEST, Editorial Office, LANCASTER, PENNA.
Printed in U.S.A.

Copyright 1946 by Mind Digest

MIND DIGEST

THE MAGAZINE OF SELF-DISCOVERY

VOLUME 3 JULY 1946 NUMBER 16

Dear Readers:

It is a joy indeed to read the many letters of appreciation that are constantly pouring into our office and it is with a feeling of deep gratitude that I take this opportunity to thank you for your kind words.

While it is impossible to give an individual answer to every one of your letters, I would like you to know that we here at the MIND DIGEST office greatly enjoy your encouraging remarks and that they are to us an ever-present source of inspiration. They indicate to us that our effort in gathering and presenting the finest and most varied material of a spiritual nature is not only meeting with your enthusiastic approval, but that this mental and spiritual food has been definitely helpful to you.

MIND DIGEST has now weathered the difficulties of its **first year** of growth from its initial appearance as a straggling youngster of only a few thousand copies, to its rather mature size of sixty-two thousand copies at the end of its first year of existence (March 1946).—That was truly phenomenal growth from obscurity to the limelight of public approval in such a short span of time. This rather gratifying success exceeded our fondest expectations, and I believe it justifies our confidence in looking forward to a further expansion of our field of service during the years to come.

Much of this extraordinary growth we owe to the exceptional interest taken in MIND DIGEST by many of our readers who have supported our aims with a very liberal donation of their own efforts and time in securing many new subscribers. This interest has shown particularly pleasing aspects in the unusual number of gift subscriptions received. Every arrival of mail includes its percentage of subscriptions of this type, and it is not unusual to receive gift orders for a rather long list of names.

Such outstanding action on the part of MIND DIGEST readers must have a well-founded reason. Usually the donor states that he would like his friends to receive the benefits of the profound information which it has been his good luck to enjoy since he placed his own subscription order for MIND DIGEST. Others state that a gift subscription offers them a most welcome opportunity to explain indirectly to their friends the many facts of the mental and spiritual life which

have given new meaning, new inspiration, new energy and new success to their own existence, and with which they would not care to part under any circumstances. One mother writes, "I want all my grown children to have this information. I have loaned them my own copies of MIND DIGEST, but find it almost impossible to have them returned, as they wish to keep them. I believe that these gift subscriptions offer an ideal solution to my problem."

It seems that a great wave of interest in spiritual values is sweeping not only through our country but over the whole world. People are realizing today more than ever before that so-called "failure," "disease" and "distress" as a rule are merely the manifestations of their own attitude toward life. Man is beginning to fathom and develop the outstanding possibilities of mind and its power for good or for evil. He is becoming conscious of the fact that mind is in the spiritual kingdom what earth is in the physical kingdom. Like the good earth, the mind may produce anything that man desires. The crop always depends on the seed, and the kind of seed that man plants predetermines the crop that he is going to reap. In the mental and spiritual empire, man must aim for a certain goal. And we know today that, if he pursues that goal with care and intelligence, avoiding the cultivation of negative and unrelated thoughts as carefully as the farmer eliminates weeds, his spiritual garden will bring forth the things he desires with the same precision by which the good farmer produces the things that he wishes to raise.

Although the raising of farm crops is well understood by those who are engaged in such work, there is an appalling lack of knowledge prevalent among men as to the proper use and cultivation of the mind, with all its inherent possibilities of accomplishment.

The average person does not fully realize the significance of the fact that "Mind is the Builder" and that it can build for him **Success, Health** and **Happiness** as easily as it may produce **Failure, Disease** and **Distress.**

The testimony expressed in your letters proves beyond any doubt that MIND DIGEST is succeeding in giving its readers that guidance which leads them to the realization of a fuller and more successful life, and that you are deriving both pleasure and profit from the study of the "Magazine of Self-Discovery."

I sincerely trust that it may be our good fortune to continue to bring enlightenment to you for many years to come.

William J. Dalton

Your Editor.

YOGA

A MEANS FOR UTILIZING THE NEGLECTED RESERVES OF THE BODY

Charles Francis Potter, A.M., S.T.M.
Author of "The Story of Religion," founder of the First Humanist Society of New York
Reprinted by Permission from Modern Living

YOGA means harmony, and harmony is the secret of health.

For "yoga," in that parent language of ancient India, Sanskrit, is the ancestor of our English word "yoke," which conveys the same idea of harmony. Yoga is even pronounced like yoke—in one syllable, with the first vowel long and with the final vowel silent.

Yoga, yoke, union, harmony, health —this is an ancient path to peace known centuries ago to the inhabitants of central Asia and rediscovered in these recent days by the people of the West, whose Aryan forefathers of long, long ago worked out the system.

That virile Aryan race of the Iranian Plateau, which stretches from Persia into Afghanistan and Baluchistan, knew how to live. They had learned a few simple practices which gave them health of body and clearness of mind, and they developed into such a large and powerful group that their native country was too small for them and their children. So they sent out waves of migrating pioneers. One migration spread southward, through the Khyber Pass into northern India. Another wave passed westward into Europe and became the forefathers of Greeks, Romans, Germans and English. We can trace the path of these early Aryans by the languages their migration has affected. For instance, the Sanskrit word *bhrater,* the Latin *frater,* the German *bruder,* and the English "brother" all mean the same thing.

In the process of the centuries, we Western descendants of the Aryans have forgotten our ancient heritage of yogic harmony and health. We have been so busy amassing material wealth that we have neglected the inner wealth. We have developed the land, built great cities, improved methods of transportation and communication, and created wonderful machinery. But we are spiritually ill at ease, mentally confused, and physically imperfect in the midst of a great civilization. That civilization itself, according to many thoughtful persons, is in danger of collapsing because the men who have made it lack harmony in their own personal lives. These men who build

skyscrapers and control machines need a philosophy of life which will unite body and mind in a healthful whole, and make them feel at peace with their environment. Perhaps a revival of the Aryans' ancient simple rules for health and happiness is in order—a refreshing breeze from the uplands of Asia.

Fortunately, the Aryan group, which went south into India, was more faithful to its ancient philosophy than the tribes which crossed over into Europe. The Sanskrit language was preserved among them, and still survives. In it we can recover the ancient, simple rules for health, the yoga which harmonizes life.

The vogue for yoga is already among us. But the apostles are not all to be trusted. Many there be who have amassed much money by exploiting credulous Westerners with a false yoga, peddled by spurious swamis in turbans and robes and a box of tricks. In India there are many kinds of yoga, developed in the centuries since the Aryans came down through the passes of the Himalayas. Some of these varieties are mixtures of strange supernatural beliefs and fantastic religions.

With the religious side of yoga this article has nothing to do, except for the fact that the search for health is itself somewhat of a religion. What we wish to set forth are the basic principles of this philosophy of health. In other words, it is Hatha Yoga, or physical harmony, with which we are here concerned. Sometimes Hatha Yoga is called practical yoga. It is the real basis of all the other systems of yoga. They, like almost everything else in this world, depend for success upon a trained and healthy body.

It is said by many that one cannot learn yoga without a *guru,* a teacher. It is true that one cannot get far into the deeper philosophy and religion without a guide, and that it is helpful to have a *guru* from the beginning and absolutely necessary in the more complicated physical postures and exercises. But there are many of the basic principles and simpler practices which can be understood without a personal *guru's* instructions. It is fortunate that this is so, for *gurus* are few and far between in this country—that is, real *gurus*—and the impostors are worse than none at all.

I doubt very much if many Americans will become adepts in yoga. Its advanced stages require more patience and practice than we of the West are likely to afford. But I do think that a knowledge of its main principles and a practice of a few of the exercises would do much to make us happier. And there is nothing in Hatha Yoga which will hurt any man's religion or morals; it will rather enrich his personality and make him a better citizen, for he will be stronger in body and keener in mind.

There are certain conditions of environment, however, that are important, *guru,* or no *guru.* The place where yoga is practiced should be, above all things, pleasant. One of the old writers describes the ideal place thus:

Let the place be pure, and free also
from boulders and sand,
Free from fire, smoke, and pools of
water,

Here where nothing distracts the mind
or offends the eye,
In a hollow protected from the wind
a man should compose himself.

To a city-dweller no such outdoor place is likely to be available, but the important matters of cleanliness and beauty can be secured in one's own room, and it is wise to follow as strictly as possible the rule to allow nothing in the room which "distracts the mind or offends the eye." Most people have too much unnecessary "junk" in their rooms, anyway, and if yoga did nothing more than teach us aesthetic simplicity of surroundings, it would be well worthwhile. Half the trouble with many of us is the fact that we are driven to distraction, literally, by the superfluous "things" which we have allowed to collect about us until they have encroached upon our very personalities.

The times for practicing the physical postures and exercises of yoga must be largely determined by the individual himself. Some *gurus* advise the four times a day program of sunrise, noon, sunset, and midnight. But that is unnecessary. For the majority of Americans, the most suitable times for practicing these exercises are just before breakfast and in the late afternoon before the evening meal.

As for food, the book of yoga wisdom recommends a moderate diet of pleasant food, "leaving one fourth of the stomach free." Two baths a day in cold water are advised, but it is recognized that this is not practicable or necessary for all.

But cleanliness of the body, inside as well as outside, is strictly insisted upon. "Bliss," say the yogic teachers, "begins in the bowels." They consider the first requisite for complete personality to be regular and natural activity of the intestines, small and large. After that has been achieved, the nervous system and the brain must be properly stimulated, so that finally the body functions smoothly as a coordinated whole.

The human machine, think the Hindu health philosophers, has been much neglected in Western lands. These men of the East pay as much attention to the marvelous human engine as we in the West devote to perfecting the complicated mechanisms which carry us across land and sea, and through the sky.

The main and fundamental part of the human engine is considered by the yogis to be the *shakti nadi,* the intestines. For this reason they call the intestines the "power tube," the means by which men live.

The truth of the yogic belief in the importance of the bowels has been overlooked in Western civilization. In our cities, blotchy faces and leaden steps give evidence of the secret stagnation, constipation, which has been the death of many races in the past. In the words of Major F. Yeats-Brown, author of *The Lives of a Bengal Lancer,* and a man who is conversant with both worlds, the East and the West: "There is no use calling ourselves civilized unless we can use our lungs and bowels."

There are eight principal steps or processes in yoga, known by the Sans-

krit names of *yama, niyama, asana, pranayama, pratyahara, dharana, dhyana,* and *samadhi.*

Yama and *niyama* are really preparatory conditioning for the later stages. *Yama* is, to put it very simply, self-control. The *chela,* pupil, must abstain from killing, lying, stealing, lust, and the receiving of gifts. *Niyama* is the stage where the pupil is supposed to practice cleanliness, contentment, austerity of life, study, and a giving up of selfishness. To this is added a recognition of the supreme power of the universe.

Asana is the stage of the practice of postures and movements.

Pranayama is proper control of the breath and the vital forces of the body.

Pratyahara is introspection, and *dharana* is concentration or steadying of the mind.

Dhyana is meditation, and *samadhi* is profound contemplation, resulting in mental ecstasy.

It is with *asana* and *pranayama* that we are most concerned, for the yoga postures and the breathing exercises are the essential part of Hatha Yoga from the standpoint of physical health.

Perfect health leads to the later stages, for he who is actively healthy will find that meditation, concentration, and contemplation come with control of his body, and, indeed, a certain ecstasy in living.

There are many postures or *asanas.* Some authorities say there are thirty-two; others give eighty-four. But after the first few postures, the rest are extensions or variations of the principal ones.

Everyone is familiar with one yoga *asana,* for it is the one assumed by Buddha in the statues seen everywhere. In the East it is known as the *padmasana,* or lotus seat. But it is a position which requires some practice for those who have stiff leg and foot muscles. To assume it, sit on the floor with crossed legs and place the right foot on the left thigh and the left foot on the right thigh. When this is properly done, the soles of both feet are turned upward. Then both hands are similarly crossed and placed on the thighs, and the sight of the eyes is fixed on the tip of the nose.

The beginner will usually find it necessary to practice for some weeks, by massaging and flexing the foot and ankle muscles, in order to be able to assume and hold this posture correctly.

The posture will seem impossible at first. Many persons cannot get one foot into position, let alone both. But patient practice will bring surprising results. The effect of the lotus seat position is exceedingly restful, once it is attained. It is not necessary to warn the beginner not to hold this posture long.

The *padmasana* checks the circulation of the blood in the arteries of the thighs. This produces a change in the circulation of the blood, and gives a sense of balance and poise which proves delightfully refreshing to the tired nerves of a busy man or woman. It is as if one locked out the world and retired into an inner sanctum of peace.

The *ugrasana* is an easier posture for the beginner, and is a good one to

alternate with *padmasana,* as in the former posture his legs should be stretched straight before him when he sits on the floor. The legs should be kept somewhat separated. The head should then be held firmly with both hands and pulled forward until it rests on the knees. The beginner must not expect to get it there the first try, unless he has a very limber back. His back muscles probably need stretching and his spinal vertebrae will require considerable encouragement and coaxing. In preparation for this posture it will help the beginner to reach forward with his hands, as he sits with legs straight before him, and grasp his feet to assist in bending his back. The *ugrasana* will do surprising things to the blood circulation and will help in the elimination of both waste and "waist."

For students and other brain-workers, there is nothing better than *sirshasana,* or the head stand, which is simply standing on one's head with the assistance of the elbows for support. To be properly done, the legs should be crossed as in the *padmasana,* but the beginner cannot expect to accomplish the double pose at once. It will assist one to master this exercise if he practices it at first near the wall of the room till he gains confidence. It is well to remain in this inverted position only a few seconds at the beginning. After the first few trials, the time can be lengthened gradually. I have seen adepts remain in the head stand for several minutes, meanwhile going through violent exercises with the legs and abdominal muscles without even becoming red in the face.

The benefits of the *sirshasana* are great for the glands, but particularly for the brain. Few people seem to realize that the brain needs a constant supply of plenty of fresh blood if it is to do its best work. When we are standing or sitting, the heart has to pump blood up to the brain against the force of gravity. Reversing the normal position for even a short period increases the supply of blood to the brain, and consequently stimulates it and the entire nervous system. Students "cramming" for examinations will find *sirshasana* much better than black coffee for refreshing minds weary with much study. Office workers with "three o'clock fatigue" will finish the day with zest and new strength if they can get five minutes in a rest room for a head stand.

Somewhat similar to the head stand is the shoulder stand, or *sarvangasana,* in which the weight of the body is supported not by the head and elbows, as in *sirshasana,* but by the shoulders and the back of the neck and head. In this exercise, both arms—their entire length, too, and not just the forearms—rest on the floor. From this shoulder stand as a base, the trunk and legs may assume various positions—straight up, with legs stretched skyward, or with back bent and toes touching the floor. In any variation of this position, the chin is pressed against the chest, and the thyroid and parathyroid glands of the neck receive the stimulus of pressure and increased blood flow. Remarkable results in the

general bodily health follow the practice of *sarvangasana,* which is one of the most helpful of the yoga postures.

To secure the best effects of the postures, however, attention must be paid to *pranayama,* or breath control, which requires attention to inhalation, exhalation, and temporary breath suspension. *"Prana,"* the first part of the Sanskrit word, is not, strictly speaking, the breath, for the *gurus* think of it more as vital energy, the life force. For instance, one of the ways of securing *prana*—vital energy—is by eating fresh vegetables. But the breathing exercises are most important, for, after all, the breath is the life.

Most human beings use only a small part of their lungs and have little conception of the unused reserve powers of the body waiting for those who practice deep breathing, controlled breathing and suspended breath.

The person beginning to learn *pranayama* will do well to practice, in the beginning, simple, rhythmic breathing. He should sit upright in a good posture and inhale and exhale regularly. He can vary the exercise by first making the inhalations and exhalations of equal length, then inhaling quickly and exhaling slowly, then vice versa, but always keeping up a definite rhythm. The regularity has a soothing and almost hypnotic effect, and is very restful. Some find it helpful to repeat monotonously a simple syllable. The one favored in India is "aum," pronounced slowly "ah-oo-mmm," progressing from the throat, through the mouth cavity, to the lips. Those who have difficulty in getting to sleep will find that a few minutes of rhythmic breathing will prepare them for a good night's rest without recourse to drugs.

The *bhastrika,* known also as the cleansing breath, or the sixty-three exercise, is probably the best *pranayama* for those who would discover the benefits of Hatha Yoga.

Sit comfortably on the floor, erect but without strain. Inhale slowly through the nose and exhale slowly through the mouth twenty-one times. On the twenty-first exhalation, hold the breath locked for some time. During this period of suspended breath, fix your eyes on some object, but let your mind be conscious of your body and the world around you. A suspension of sixty or seventy seconds will be sufficient, but you will later lengthen the time. Then draw in slowly a fresh breath and go on for twenty-one more. Follow now with another suspension of breath and the final twenty-one inhalations and exhalations to make the sixty-three breaths. The last locking of the breath should be a little longer than the others. Since all the inhalations and exhalations are deep, filling the lungs to capacity and then emptying them as much as possible, and since the *bhastrika* should always be practiced in pure fresh air, the result will be an oxygenation of the blood which completely revives a tired body and mind. Anyone who is forced, because of work, or a sick child, or for any other reason, to go without sleep will find the sixty-three exercise very helpful in renewing energy.

These postures and breathing exer-

cises which we have here described very briefly are only the introduction or preface to real Hatha Yoga, but if even these simple suggestions are followed carefully and faithfully, the individual will approach a new harmony of life and discover what health may mean. There is nothing occult or mystical about learning to use the neglected reserves of our bodies, but the results achieved by practicing even the first lessons of Hatha Yoga may seem to those hitherto unfamiliar with it to be almost magically beneficial.



Supplication

Virginia Pearson

DRAW us closer, Lord, to Thy dear side.

Show us abundant Mercy at Thy hand.

Protect us from the worst within ourselves, and may we experience as much of Thy Love as our souls can grasp.

From Thy sacred Face may we never turn to look back, but straight ahead where Light and Wisdom are.

Lord, in the service of mankind who seek Thy ways, and in their struggles through the darker paths, may the little lights from our human consciousness reflect Thine own and be a beacon and a guide to help show the way to Thee.

My Master, may our service be of deeds and not of words; of understanding, not of creeds alone, and in the tender keeping of Thy protecting love, grant that our weary, humble souls, like tired but happy children, shall creep into Thy great arms to refresh our human selves.

Soon, when fatigue is no longer able to touch the Inner Being which Thou didst create, grant us full freedom to obey Thy wondrous command and sit at Thy Divine feet and receive Thy Teaching, through our trained receptivity.

Oh, Lord of Heavenly Hosts, Thou who doth protect the children of Thy Creation, lead us through the darkness of material night into the dawn of a new and glorious day.

Sacred Creator, we turn to Thee in our distress at our undeveloped state, and offer a prayer that wrings the tears from out our souls in their repentant state.

It is unto Thee we turn our thoughts forever more, and into Thy keeping, to obey Thy commands, we place ourselves and all that we call our own.

A NEW APPROACH TO *Prayer*

Dr. James E. Dodds

IN dealing with the subject of prayer, we must return to a simple analysis of life, just as we would in searching out any other truth. The mere statement of an idea does not make it true. Ideas must conform to universal laws and certain proved facts before they can be said to be true. Before we can even begin to understand prayer, we must realize that it is not a ritual, or a series of words. Rituals and word-forms merely aid in establishing an attitude or frame of mind wherein it is hoped that we shall become receptive to right ideas. We cannot apply our thought and energy to temporary or negative things six days out of the week and expect to annul these in a Sabbath prayer. God is not deceived. We live in a universe of law, not one of chance.

There is one law of life. There is only one substance. The whole process of life from the lowliest cell to the noblest man, or woman, is one of appropriation from the universal of basic elements which are used to build form in conformity to inner principles, incorporated into that individual thing. All living things, including man, are in constant search, or in a constant state of prayer for the essentials of life. The living-ness of God in all things must be carried on. Therefore, each thing is in search of that which will fill its need in order for it to grow into what it was intended to be.

Things in nature, while operating instinctively, are ever true to their purpose. The Master referred to this in the parable of the lily: "Consider the lilies of the field how they grow. They toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these." The lily, in other words, is never interested in being other than a good lily. It tenaciously reaches for and appropriates such substance as it needs for its purpose of being a lily. The result is that the lily does a much better job of being a lily than man does in being a man. The material mind of man is emotional and responds to suggestion. We crave not only food for the body but food for the mind. That is because we are thinkers. In this we partake of the creative nature of God. And it is man's destiny to operate intelligently; and it is by means of prayer that we have revealed to us the ideas

essential to happy, satisfactory, peaceful living.

True guidance exists for every man, and this comes about through his own powers of perception. It comes from within.

Man is interested in ideas because the mental pole of the Great Universal is consciously alive in him. He can, therefore, know and understand any idea that is essential to his growth and progress as a being. The promise to man is that he can have dominion wherever he is interested. Each one of us, then, should pray for an adjustment with the idea essential to accomplishment. As this is purposefully undertaken, there is a concentration of attention, interest and movement which results in permanent accomplishment and real satisfaction. Such satisfaction legitimately belongs to every sincere seeker. The Kingdom of God is available and at hand.

To enter the Kingdom of Fulfillment, we must develop a sensitive, devoted, prayerful attention, remembering that it is the thing we give attention to that we bring to ourselves. It is the thing we deal with feelingly that we become.

Be interested in Good. The intelligent worker allows himself, or herself, to give attention to, and deal feelingly with, only those ideas which promise a blessing. That is just good, common-sense; and, after all, true living may be summed up as good common-sense. In the accomplishment of this new approach to prayer, one needs patience and fidelity to purpose. Things may come about quickly or they may take time. Have patience! The organized, purposefully directed person will succeed in whatever direction he is moving. How can you fail if you realize the principles of life as manifested throughout creation?

One of the basic points of interest should be to pray for that understanding which will make life practical and effective. For, as you know, no one knows all about anything. Therefore, the wise man remains humble and teachable before that which is his Good, for he realizes that his Good, or the Divine Ideas which represent his Good, contain within themselves the entire science of their own fulfillment. As we become attentive and receptive before an idea, it does reveal the truth of itself to us. The one real Teacher is always the Indwelling Presence of God, and he who is acquainted with this Presence is guided and sustained in the fulfilling of his own purpose as a being. Through beings, God is consciously experiencing Himself. The universe is a unity.

How then shall we know what to pray for? The object of our prayer, our devotion, should be that which is needed, so that we may healthfully and happily express our inborn abilities, keeping in mind that our needs have all been met. The fact that you recognize a need means that you have become aware, in some measure, of that which will fill your need, since you cannot know a negative, unless you, in some measure, know the positive. Therefore, the thing you need for your purpose where you now are has knocked at your door, announced its presence, and you

are aware of it. This is your opportunity to cultivate an acquaintance with this idea, to the extent of finally understanding it. When it is understood, you will take possession of it and you will know how to use it. Some people acquire things which they do not understand and they do not always keep them, or even possess them in peace. Understanding is the only wealth which cannot be taken from one. Therefore, whatever you need, when it is spiritually understood, may be yours.

Whether your craving is for spiritual illumination the capacity to understand; whether it be for health, supply, friendship, security or peace, you are equipped as a being to grasp understandingly the underlying principles and demonstrate them. Therefore, pray for that understanding which makes it possible for you to deal intelligently with your interest and your Good.

Life is growth, and a living-prayer program must be one of growth and change. In the ever-unfolding plan of your own soul, you will then find yourself guided into new and greater experiences in which you will find yourself enjoying faculties heretofore latent and inactive. Appreciate this: "So great is man, the Infinite lives consciously within his being."

You know you are the conscious embodiment of the Wisdom and Love aspects of God and are called upon to claim, not only your inheritance, but to exercise your creative contribution to the Kingdom of Good. *That* is prayer and correct living. For prayer, again, is man's means of having conscious communion with his Good, where he is.

BROTHERHOOD

Rose Noller

Reprinted by Permission from East-West Magazine

I see so many people—none alike—
Each one a vast domain for exploration:
If we could understand—not one would strike—
And harmony for notes of every nation
Found, to make a song of life, of being.
But we must look much farther than the clay,
The eye be focused to a broader seeing,
If we would usher in a warless day.
I see so many people (God peers through)
So frequently forgotten; yet they
Recall, if I remember clearly who
They are, re-opening to the inner way!
Oh, heaven above is not more grandly sweet
Than when you look for heaven on the street!

DAYS OF DIVINE DELIVERANCE

A. R. Heaver

THERE is a remarkable parallel to be observed between the phenomenon of Atomic Energy and the vision of Esdras, as recorded in the Apocrypha (II. Esdras xiii., verses 8-38, etc.) which describes the Divine Judgment upon the Nations, or in other words the very period of Cataclysmic World History in which—according to Great Pyramid symbolism—we live today.

The whole chapter is worth reading, but for the benefit of those who have no copy of the Apocrypha at hand, we quote the salient features.

A BLAST OF FIRE

Thus the record reads: *And lo, as He* (the Son of God) *saw the multitude that came, He neither lifted up His hand, nor held sword, nor any instrument of war; but only, I saw, that He sent out of His mouth, as it had been, a blast of fire and out of His lips a flaming breath, and out of his tongue He cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned up every one, so that upon a sudden, of an innumerable multitude, nothing was to be perceived but only dust and smell of smoke; when I saw this I was afraid.*

The last 33 words of this record are so vivid in their similarity to eye-witness descriptions of the effect of the atomic bomb that they might just as well have been written by the pilot who destroyed Nagasaki, instead of by Esdras a thousand years ago. Indeed the more one studies the detail, the more one is amazed at the parallel indications.

Thus Esdras describes the following phenomenon in series: (1) the blast of fire, (2) the flame of breath, (3) the great tempest. From a semi-technical report on the release of atomic energy by fission, issued by the Department of Scientific and Industrial Research, we get the same procedure described, in reverse, thus (1) As the nucleus splits, a fragment shoots out at nine-thousand miles per second (Great Tempest); (2) The "air" expands, becoming instantaneously incandescent (Flame of Breath); (3) The incandescent air rushes back again, causing overwhelming blast equivalent to total annihilation (Blast of Fire).

It is significant that Esdras describes the three elements as being initially *"all mixed together,"* or bound, just as the forces in an atom

are bound or mixed until they are disintegrated.

A Blast of Wind

Continuing with verse 27, we find a slight variation in terminology which amplifies rather than contradicts what has gone before. Thus we read: *And whereas thou sawest that out of His mouth there came as a blast of wind, and fire, and storm; and that He held neither sword, no instrument of war, but that the rushing in of Him destroyed the whole multitude that came to destroy Him; this is the interpretation:*

Before we proceed with the interpretation given by the Angel, let us consider the above. Here the Angel mentions: (1) Wind, (2) Fire, (3) Storm, which in no way contradicts the (1) Blast, (2) Flame, (3) Tempest, of the description recorded by Esdras himself. Note particularly that in both records the Son of God is said to have held *"no instrument of war"* when manifesting this Divine power.

Now the atomic bomb *is* an instrument of war, so that, although the vision records a parallel between the two phenomena described, they are not essentially the same. This no doubt explains why the atomic phenomenon appears to work in a reverse manner to the Divine power, the Divine manifestation being in inverse relationship to that which is its imitation, in much the same way as our reflection in a mirror is reversed.

If we raise our right arm, the arm of the image in a mirror is raised. This appears to be the right until we look more carefully and find that it is the *left* arm of the reflection which is raised, not the right arm. The response revealed in a mirror which looks so true is never a faithful reflection.

In the famous Music Hall turn, in which an actor pretends to be shaving in a mirror, the actor opposite must instantly imitate every movement of the "shaver" in reverse, and only when he fails to follow in reverse is the illusion shattered. Here is an analogy which demands due consideration.

Wicked Inventions Rebuked

Let us return now to the interpretation of the vision. *This is the interpretation: Behold the days come when the Most High will begin to deliver them that are upon the earth. And He shall come to the astonishment of them that dwell on the earth. And the time shall be when these things shall happen which I shewed thee before, and then shall My Son be declared, whom thou sawest as a man ascending. And this, My Son, shall rebuke the wicked inventions of those nations; which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a Name; and he shall destroy them without labour by the law which is like unto fire.*

At a time when many thousands are feeling that the advent of the atomic bomb is a culminating horror which makes life on earth no longer worth living, it is astonishing to realize that its advent is simply one of many signs that we are living in the prophesied Days of Divine deliverance.

The words of the last sentence

quoted are also of immense significance, *He shall destroy them without labour by the law which is like unto fire.* By turning to the Wisdom of Solomon, we discover what this law is. It is the same law or Divine power which effected the deliverance of Israel from bondage in Egypt. Thus Solomon describes the law as God's *commandment as a sharp sword,* and defines its operation in the following Apocalyptic words (Wisdom of Solomon, chapter xviii.): *For while all things were in quiet silence, and that night was in the midst of her swift course, Thine Almighty Word leaped down from heaven out of Thy royal throne, as a fierce man of war into the midst of a land of destruction. And brought Thine unfeigned commandment as a sharp sword, and, standing up, filled all things with death; and it touched heaven, but it stood upon earth.*

A Divine Power

Obviously, this Almighty Word is a Divine power which can be invoked by prayer, as the record in Wisdom of Solomon (xviii, verses 21-22) clearly shows, in the assertion that Moses *overcame the destroyer, not with the strength of body, nor force of arms, but with a word subdued he him* (i. e. Pharaoh) *that punished, alleging the oaths and covenants made with the fathers.*

In the previous chapter, a description is given of the Plague of Darkness in the Land of Egypt which resulted in the exercise of this Divine power in which it is said that *there appeared a fire kindled of itself, very dreadful,* and *they died for fear, denying they saw the air, which could of no side be avoided.* The whole description parallels that of Esdras relating to the *law like unto fire* which destroys without labor.

Destroying Destroyers

Finally, for the benefit of those members of the Bench of Bishops of tender conscience and sensitive susceptibilities, it is particularly to be noted that while Moses by prayer overcame the destroyer, without strength of arms, yet the destroyer was destroyed. Similarly, the law like unto fire destroys those who themselves destroy. Likewise the Son of God is seen destroying the whole multitude that comes to destroy Him. For there is an immutable law: *We reap as we sow.* And they that take the sword must perish *by* the sword. The spirit of violence encompasses its own retribution, just as energy once released must complete its circuit. It's as simple as that.

Despite the pious platitudes of pacifists, the vision of Esdras and the wisdom of Solomon are closer to reality as we know it on earth than the illusions of sentimental idealists.

So long as the world, in ignorance, continues to breed Gangsters, or the evil conditions which feed them, so long must it produce its G-Men to adjust the balance. Until Mankind learns to use the higher forces, evil force on a collective scale can be overcome only by generating a force for good, equal and opposite.

Without a doubt, the ideal of all true lovers of peace will come true in the day that the universal reign of the

spirit of Christ—the Author of Peace and Lover of Concord—becomes manifest upon earth. But first must come the Divine rebuke of nations described by Esdras and the self-same Divine *rebuke of many people* referred to by Isaiah (chapter ii, verse 4), which heralds universal disarmament, as a result of which it is declared of the nations: *neither shall they learn war any more.* We are foolish if we kick against the pricks and try to pretend that life on earth is what it is not. We are justified if we strive to make it better than it is. But we cannot make our contribution effective if we refuse to face hard facts.

The Book of Revelation hits off the picture precisely when it proclaims: *And the nations were angry, and Thy wrath is come, and that Thou shouldest destroy them which destroy the earth.* It is against the glowering background of this period of world history in which the Herald of Destruction prepares the way for the coming Kingdom by destroying the destroyers of the earth, that the Great Power also is made manifest, as it is written: (chapter xi., 17): *We give thanks O Lord God Almighty, which art and wast and art to come; because Thou hast taken to Thee Thy great power and hast reigned.* And again (verse 15): *The Kingdoms of this world are become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever.*

We live in Days of Divine Deliverance. Let us lift up our heads and look up.



The Little Death

Helen F. Bridgman

Man has not known nor understood
The paradox of loss that one may gain—
That Self is found through loss of self;
A "Little Death" of loneliness and pain.

Freedom all about man lies.
There are no limits to the realms of Space.
But he who enters them first bravely dies
To that which holds him to his present place.

This is the mystic death of ardent souls,
A flowing, rhythmic self-surrender—
Whose wide embrace the universe enfolds,
Whose aftermath, mind shall remember.



The Human Mind

Edith M. Custard

Of All of the Wonders on earth that we scan
There are none to compare with the Mind of a Man;
For a Mind is a means of recording Impressions,
The Source of All Thoughts and All Conscious Expressions!

Instinct and Sense

The Instincts Unconsciously prompt one to Action,
The Senses respond with each special Reaction.
Thus Impulse obeyed to a Habit will lead,
For Behavior begins with the Thought of a Deed.

Desire and a Goal are beginning and end,
And Effort the means on which men depend,
As they work with a Will to attain and Achieve,
Knowing well that "the giver—in time—shall receive."

Memory and Imagination

The events of the past one may often Recall
As clearly as pictures that hang on the wall;
And the sound of a voice or the words of a song
May return, though the years intervening be long.

And the Images stored from our daily Perceptions
Lead to more universal Ideas—Conceptions;
And out of these Models of Thought we expand
Into Patterns Imagined and carefully Planned.

Continued on next page



Intuition and Conscience

Then in moments inspired or in deep Meditation,
We often have "flashes" of Illumination.
A view of the future, some place, or some word
By a keen Intuition is visioned or heard.

For within human hearts is the Spark of Truth burning,
And all men through Conscience continue in learning
The Right from the Wrong and the False from the True
And the things that are Best for each person to do.

Reason

Thence, from Unconscious, Subconscious levels of thought
And Super-awareness of "that which we ought,"
We are led to the more solid Conscious review
Of the Reason that Knows and "Knows it Knows" too.

For here all the faculties merge and combine
And are blended in one fundamental design;
And the Mind that seems many in Aspects of Thought
Is One in THE THINKER by whom it is wrought!

For Man's Mind is the Bridge between Body and Soul
When his Being is seen as a Unified Whole.
It exists in the Infinite Mind we should see,
As the waves are immersed in the Infinite Sea.

And the Infinite Truth may be ours to survey
When the Infinite Law we have learned to obey;
Then our Minds will be filled with an Infinite Sight
As the Cosmos is filled with an Infinite Light!

Science Discovers

the SECRET DOCTRINE

PART TWELVE

THE AKASHIC RECORD

John Davis

ONE of the tenets of the "secret doctrine" of the ancients is that all the thoughts of an individual are engraved permanently upon the "Akashic records," a timeless recording of every thought and idea that has ever been entertained in the mind of man. Religion, too, teaches that there is a permanent "book" of each person's life, wherein are entered his good deeds and bad, and even his thoughts. It has been claimed that persons endowed with clairvoyant powers could "read" the Akashic records of the past. A great many well authenticated cases on record, in which individuals obtained information supernormally of past events, certainly seem to indicate that this is true. It is not necessary to cite many of these cases here. Some have appeared already in the pages of MIND DIGEST.

However, here are a few that are typical:

F. H. Wood, in his book, *The Egyptian Miracle,* reports the case of an English girl who spoke a strange language when in a trance-like sleep. At first, what she said was so unlike any known language that it was believed that her "talk" was just senseless babble. However, it was decided to make phonograph recordings of her speech to determine whether the sounds could be decoded. The recordings were made and the records were turned over to linguists and cryptographers for "translation" of the seemingly meaningless sounds. The cryptographers, who were experts at decoding any sort of message, eventually began to "break the code" and found that the sounds did make sense. Finally, it was revealed that the girl was speaking an ancient Egyptian language that had been extinct for thousands of years. Moreover, her messages were historically accurate with regard to the few known facts about the ancient civilization. Not only did her messages "fill in" missing gaps for historians, but, by studying the ancient language that she spoke, archaeologists were enabled to decipher some hitherto meaningless writing on stone tablets that had been unearthed in Egypt.

Various cases have been authenticated by both the English and the

American Society for Psychical Research, wherein individuals were suddenly "transported" back to some period in history and saw scenes come to life before their eyes. Quite a few of these "psychic motion pictures" have been found to coincide with actual historical fact, although the individual who "saw" them had no previous knowledge that such things had ever happened. One such instance occurred on August 10, 1901, in Versailles. Ann Moberly and Eleanor Jourdain, schoolteachers from England, were visiting Versailles and were walking in the gardens of the Petit Trianon. They met two strangely-dressed guards wearing three-cornered hats, and unfamiliar clothes. A little further down the path, they came to a marble kiosk and saw a wicked-looking man who motioned to them to come to him. Suddenly, a young man appeared and frantically motioned them back from the evil man. Just as suddenly the young man vanished. Together, the two visiting schoolteachers turned and crossed a small bridge that spanned a small, artificial waterfall. On the other side they met more people wearing gay costumes, the styles of which they had never seen before. After returning to Paris, the experience seemed more and more unreal to the two girls and each of them wrote down an account of what had happened. Then they returned to Versailles and found that the scenes they had witnessed before had vanished. There was no bridge, waterfall, or marble kiosk, and there were no people in strange costumes. On questioning people in the vicinity, they were told that no such clothes had been worn for over a century. Then they returned to Paris and began to search the files of the *Archives Nationales.* There they found the history of the gardens of Versailles. They found maps and illustrations which showed that the gardens had been built originally as they had viewed them on their first visit. There were pictures of the bridge, the waterfall, and the marble kiosk. Illustrations showed that the gay costumes were those worn by the gardeners of Louis XVI. This case is recorded in the files of the Bodleian Library at Oxford. It was also investigated by Sir William Barrett of the English Society of Psychical Research.

But although there are hundreds of authentic cases on file concerning individuals who have apparently "tapped" some reservoir of knowledge left behind by other men, and have seen and accurately described events in the lives of persons who lived many years before, science could not accept the Akashic Record as valid, because it was completely outside the frame of reference of known scientific fact. Now, however, science itself is opening up new fields of inquiry, and is discovering a whole array of "scientific facts" which do make the Akashic Record a valid subject for scientific inquiry.

First, in order to assume that there can be such a thing as the Akashic Record, we must be able to assume that the human mind is capable of "sending out" or registering its thought upon this record. Next, we must be able to show that such thoughts can be

"preserved" and do not deteriorate with time. And third, we must be able to prove that the human mind is capable of securing information from this Akashic Record. For unless we can find such a record and elicit information from it, we cannot objectively prove its existence any more than we can prove that a gold-mine exists until we have actually taken gold from it, regardless of the theories of mining engineers. And in order to prove that the human mind can secure information from this record, we must first prove that the human mind is capable of obtaining knowledge through channels other than the five recognized senses.

Science has now established that all these things are possible. The work of Dr. J. B. Rhine, of Duke University, in establishing the ESP (Extra-Sensory Perception) hypothesis is well known. For more than fifteen years, Dr. Rhine has been conducting experiments at the Parapsychology Laboratory at Duke to determine whether it is possible for the mind to gain information through "extra-sensory" channels. After reading the published results of these tests, the person who says he doesn't believe in telepathy and clairvoyance must place himself in the position of stating that he does not have confidence in the scientific method, or that the experimenters have conspired to perpetrate a fraud. Dr. Rhine is respected in his profession, and those who know him would consider as laughable the explanation that he had deliberately misrepresented facts. That explanation for the results obtained becomes more untenable when we consider that some forty-odd independent investigators at various colleges and universities have obtained the same results.

Dr. Rhine says, "The capacity of the human mind to acquire knowledge without the use of the senses is now scientifically established, and is becoming increasingly recognized. This ability is known as 'extra-sensory perception' and includes the capacities familiarly known as 'telepathy' and 'clairvoyance.' Only ten years ago, extra-sensory perception was the subject of heated controversy, but, during the last five years, four great universities in this country and in England have granted their highest degree—the doctorate—for research in this field. Other prominent universities in Europe are preparing to introduce work of this nature into their curriculum."

The experiments at Duke and at various other colleges have shown that it is possible for the human mind to send out thoughts, and that it is possible for another mind to receive these thoughts. But various tests conducted at Duke and elsewhere have shown that neither time nor space are hindrances in the performance of ESP. Long-distance tests have been made in which hundreds and even thousands of miles have separated the sender and the receiver; and the results have shown that the transference of thought worked just about as well as when the two people were in the same room. Other tests which have been made by Dr. Rhine tend to show that time is

not a factor in the tests. For example, apparently it makes no difference whether the receiver or the "percipient" attempts to call the thoughts or symbols which are being telepathed to him at the same time when they are being sent, or whether he waits until the following day. In some tests, the sender or "agent" would "send" the message one day and the percipient would not attempt to receive it until the following day, or even several days later. Positive results were obtained in these tests.

The question naturally arises, "Where was the message during the intervening time?" It had to exist somewhere. Science has proved that such messages do exist somewhere in the time intervening from the time the message was sent to the time it was received. What science finally decides to call this "somewhere" is not important. The fact remains that it could just as easily be called the "Akashic Record."

One of the most interesting features of the now-famous telepathy tests conducted by Sir Hubert Wilkins and Harold Sherman was the element of distance separating the two men. It is also notable that there was often a considerable lapse of time between the hour when Wilkins "sent" the message and the time it was received by Sherman. Late in 1937, Sir Hubert Wilkins set out for the Arctic region to search for the Russian fliers who had been reported missing on their attempted flight from Moscow to the United States by way of the North Pole. Before leaving New York, Sir Hubert arranged with Harold Sherman to conduct a series of tests for telepathy. Sherman was to sit in his New York apartment three nights a week, from 11:30 to midnight, EST, and attempt to receive the messages that Sir Hubert would send him at those times. Sherman was to write down his impressions and immediately mail them to Dr. Gardner Murphy, at that time head of the Parapsychology Department at Columbia University. Wilkins was also to keep a log, so that the two records could be compared when he returned. It was also arranged for Reginald Ivensen, of the "New York Times" short-wave radio station, to keep in contact with Wilkins by radio. However, it turned out that Sherman received better information telepathically than did Ivensen by radio, although the former was 3,000 miles away from Wilkins. When Wilkins returned to the United States and examined the two sets of records and compared them with his own log, he said that Sherman's was the more accurate. Because of bad magnetic and sun-spot conditions during his trip, Ivensen had been able to contact him only thirteen times by radio, and even then the messages were often "garbled" by interference. Ivensen himself admitted that Sherman had a more accurate log of what Sir Hubert had been doing than he did.

It turned out that, although Sherman sat only for a half-hour period three times a week, he often received impressions of what Wilkins had thought of during the day, or even of what had happened the day before.

Once, when Wilkins attended a formal ball in Regina, Saskatchewan, which was attended by Army officers and Northwest Mounted Police officers, Sherman recorded that he saw Wilkins in company of men in "military attire" and with women in formal dress. At another time, when Wilkins was unable to keep his appointment to "send" a message, Sherman wrote, "Don't know why, but I seem to see crackling fire shining out in darkness —get a definite fire impression as though house burning—you can see it from your location on ice." In Wilkins' log for the same day he recorded that he saw an Eskimo's house burn. Apparently Sherman picked up thoughts from Wilkins' mind whether or not Wilkins attempted to send them each night. Wilkins was so busy at times that it was impossible for him to keep his half-hour appointment with Sherman, but decided to try to direct his thoughts to him at any time during the day when he had time for it, on the theory that his thoughts did not perish but could be picked up by Sherman hours or even days after the "thought waves" had been "emitted."

This interesting case is reported in full in the book, *Thoughts Through Space,* but the pertinent fact that interests us here is that Sherman continued to pick up thoughts from the mind of Wilkins, even though several days might have elapsed from the time Sir Hubert thought them. The question again arises, "Where did they exist?" Again we have to answer "somewhere," and the Akashic Record is as good a name as any.

The results of tests in telepathy in which time has been ruled out as a factor point toward several significant conclusions. If it is possible for one mind to become aware of the thoughts of another mind, and if neither time nor space affect the process, then we have a valid hypothesis to the effect that we may today have available for our own use all of the ideas that have ever been thought by man. The logical conclusion is that a sensitive person could receive the thoughts of Socrates or Plato quite as easily as those of our next-door neighbor. As a matter of fact, there are quite a few individuals who not only claim that this is entirely possible, but have used such knowledge for very practical purposes.

Napoleon Hill, author of the best seller, *Think and Grow Rich,* states that he had an imaginary "advisory board" of twelve famous men, all deceased, whom he went to for advice. It was Hill's belief that he could draw upon the wisdom of Edison, Lincoln, Socrates, and others, to solve his everyday problems. Of course, there is no way to prove objectively that Hill did draw upon the thoughts of those men, but the fact remains that he was, and is, an eminently successful business man and author and made a fortune before he was 40 years old. Elmer Gates, the famous inventor, who "went into the silence" to "sit for ideas" for inventions, claimed that he had available not only those thoughts that he was able to "reason out" concerning a given invention, but also all the

thoughts that men had ever thought about it.

About 1900, Dr. Thompson Jay Hudson made a study of what he called "unconscious literary plagiarism." He found that men who had lived in different times and on different sides of the earth, had written not only the same ideas, but frequently used almost the same phrases and sentences in expressing their ideas. Some of those men could not possibly have had access to the others' writings. Hudson concluded that they either drew their "inspiration" from the same source, or else one of them unconsciously had access to the thoughts of the other, although they lived hundreds of years apart.

It was Hudson's theory that telepathy operated in a sphere entirely outside time and space. It might be said that if there is no time in the world where telepathy operates, there is no need for a log to record thoughts in time. It might be that this is true, and that man's mind somehow reaches over into this "timeless" region at intervals and brings back knowledge. However, the ancient conception of the Akashic Record is not necessarily at variance with this theory. It was their belief that each individual life, all the events in that life, and all the thoughts of the individual were registered on a permanent record. A good present-day analogy is the roll of film of a motion picture. While the film is being shown and we are viewing the pictures upon the screen, it seems that events are happening in time, but we know that in reality all of the pictures co-exist in the roll of film, and that just because an event occurs on the screen does not mean that the picture on the film has been destroyed. It merely means that the spotlight (consciousness) is no longer focused upon it. By having access to the roll of film, we can go back and project the entire picture again any time we choose. And we know that the whole drama—the beginning—the middle—and the ending—all co-exist in the film. The drama as it "exists" there is "timeless" in its relation to the drama as it appears on the screen, where one event flashes upon the screen, disappears, and becomes the "past." Similarly, the ancients thought that a sensitive person could gain access to the Akashic Records which were "timeless" in their relation to the drama of human life as it is daily being lived upon earth, and that, by gaining access to that record, he may have knowledge of what had happened in the past, much as we might take an old motion-picture film and run it again through the projecting machine.



Nothing is so contagious as enthusiasm.—It is the real allegory of the tale of Orpheus; it moves stones, and charms brutes.—It is the genius of sincerity, and truth accomplishes no victories without it.

. . . *Bulwer.*

Out of the Dark

Julia Chandler

This is the second and final part of a fascinating love story with a thread of REINCARNATION *and* KARMA *woven through its lovely pattern. The first part tells of the blossoming love between a British Flight Lieutenant and the disfigured sister of his American comrade in arms whose life he had saved at the loss of his own eye sight.—Editor.*

BUT seldom did the consciousness of her facial disfigurement leave Maggie herself. And now, for the first time in her frustrated life a great gladness surged over her, permeating every fibre of her being. For, in her thought, her own disfigurement offset the blindness of the young engineer; set her apart for him; gave her the right to love and be loved.

"And just when did love ever ask the right of being?" she finally demanded.

"But, Maggie darling, do you realize I shall NEVER see?" Marcus parried.

"Then I shall see for you," she told him tenderly.

"But think of the sacrifice to you," he insisted.

"Have you felt during the past two months that I was spending most of my time with you through sacrifice or choice?" Maggie demanded.

"But two months are not a life-time," he reminded her.

"Since it is MY life-time of which you are talking, don't you think it might be left to me to say what I shall do with it?" she countered.

"Oh, my beloved! Would you REALLY be willing to marry me?" Marcus proposed in mental bewilderment, as once again his lips sought hers and he folded her close in his arms.

As there seemed no point in a long engagement, the wedding was planned within the month. The date but two weeks distant when Dr. Banister threw a bomb into his family circle.

Coming into the house excitedly after a round of professional calls, he waved a copy of *The Chicago Tribune* which he held in his hand.

"That doctor chap I was telling you about, remember? That Dr. Craig who has been so successful in eye operations. Well, after all my failures to locate him, he is now right here in Chicago for a brief time, and working marvels. Marcus, of course, must consult him."

John Banister's words electrified the group to which they were addressed. Marcus stood opening and shutting his hands nervously, his heart beating furiously at the very possibility that he might regain his sight. George Banister repeated his father's statement hesitantly.

"Why, yes. Of course Marcus must do so," he said.

But his eyes were on Maggie, who stood apart,—as still as a graven image,—the words of her father beating madly through her mind, lashing out at her like a cruel whip, the scar across her face aggravated to deeper purple by her rush of hot blood. Like

the monotonous beat of a tom-tom she kept hearing them over and over again:

"Marcus must go to him. Marcus must go to him."

And George, repeating with understandable hesitancy, "Yes. Of course he must."

And Marcus stood there within reach of her hand, trembling like an aspen leaf because of the emotion that gripped him.

"Did you hear, Maggie? There just may be a chance that I shall see again. Did you hear what your father said, darling?"

Compassion,—that rare and beautiful quality which had become the keynote of Margaret Banister's character, —sent her hand out to her betrothed, but no words passed the lips which had become too dry for speech.

Later, when Maggie had fought out her battle in the quiet sanctuary of her soul, her voice was in possession of all its quiet, tender music as she told Marcus the wedding could wait.

"Oh, no. Not that," he protested.

"But yes, Marcus. You forget that Dr. Craig is to be in Chicago but a very short time, and certainly you cannot afford to miss the opportunity."

So it was that the world-renowned specialist examined the sightless eyes of Marcus Manning, and gave him a hundred-to-one chance through a most delicate operation, which took place within the week.

It was on an afternoon in late November that a radiantly happy young Englishman returned from the Chicago hospital to the Banister home, for Dr. Craig had pronounced the operation entirely successful.

"Nothing remains except care of the bandage," he told Maggie when she begged that she alone might care for Marcus when he left the hospital.

"The bandage must be kept over his eyes two full weeks. EVERYTHING DEPENDS ON THAT. If light strikes them before that time, what I have done will be undone, and I am afraid the blindness will be permanent," Dr. Craig impressed his instructions upon Manning's self-appointed nurse.

Home again! Marcus was installed in the room that had been assigned him when George declared he had "brought him home for always." Only everything was so different now, for faith and hope and happiness were present guests, while on that September night when the two young men had stumbled up the path to the Banister home there had been little of any of them in the heart and mind of the R.A.F. Pilot.

"But now I am going to see,—see YOU, my beloved. Just think of it!"

Margaret Banister WAS thinking of it. In fact she was thinking of little else. MARCUS WAS GOING TO SEE HER! And that would be the end. The end of the world for her! She heard his glad voice; the confident words it uttered. Along with them she heard other words. They were the words of Dr. Albert Craig, telling her that if a strong light should strike the eyes of Marcus Manning prematurely, he would be "permanently blind."

"Permanently blind!"

The words clung to her mind like a

leech. With all her strength she tried to shut them out. It was of no avail.

"It would be so easy to slip the bandage," whispered the seductive voice of The Tempter.

"Dear God, don't let me think of it," she implored.

But she DID think of it. Constantly she thought of it, with The Tempter suggesting every conceivable argument for its justification.

Which would mean more to Marcus: his disillusionment concerning her beauty, or his eyesight? Suppose he found his vision and lost his love, would he have gained at all? Thus argued the Voice of Self until a full week had passed, and Maggie felt she could endure it no longer.

"Would it be an awful tragedy to you, Marcus, if, when the bandage is removed next week, you could not see at all?" she asked her betrothed.

"But there isn't any doubt that I shall see, is there?" he demanded in a voice that trembled with apprehension.

"No," said Maggie. "Of course not. My question was hypothetical. Nevertheless, I would like you to answer it."

Although it seemed to Marcus a strange thing he had been asked, he finally concluded that it had been born of compassion and evaded it accordingly.

"Nothing matters greatly so long as I have you," he assured her.

The answer led Maggie deeper into her garden of Gethsemane, and her values became so hopelessly confused that she almost believed it were better that Marcus remain in darkness than suffer disillusionment.

"For both our sakes," she salved her protesting conscience, or thought she did, until, three days before the bandage was to be removed, her trembling hands began its adjustment. The shades were high. The room in which Marcus sat was flooded with sunshine. The light was brilliant and his face was turned full toward it. Now, if ever, it must be done, and Marcus would never know, for Dr. Craig's instructions concerning the bandage had not been given in his presence.

"For both our sakes," she mentally told herself once more.

"You know that question you asked me last week, Margaret? About how much I would mind should the operation prove a failure? Well, I have been thinking about it, and I doubt if I could BEAR it," Marcus broke into the girl's agonized struggle.

"It might not make so much difference to be blind if one had never seen the light, for then one would not be able so vividly to contrast the two states. But to have lived in the light—as I have done for twenty-four years, to have found joy in the sunshine; loved the world of art; painted a bit myself; reveled in color; feasted my eyes on people I loved;—well, it makes a difference," he went on.

"What SORT of difference?" Maggie asked, as the hand which was poised above the bandage became very still indeed.

"The contrast becomes so terrific when one is suddenly plunged into utter darkness. THE NIGHT IS BLACKER BECAUSE THERE HAS BEEN THE DAY. Having known the light, darkness is

well-nigh insufferable. Don't you see what I mean, beloved?"

"Yes, I DO see," Maggie replied slowly, in a voice from which hope would seem to have gone forever, while the poised hand firmly adjusted the bandage over the eyes of Flight Lieutenant Manning. And when it was finished, Margaret Banister slipped quietly away to the privacy of her own room, where a flood of tears washed away something of her shame.

It was three days later that Dr. Albert Craig said the bandage might be removed.

"It is all so perfectly simple there is no need for me to be present," he told Maggie over the 'phone from Chicago; and she was grateful that it was so. She was also grateful when Marcus asked that they might be alone when she freed his eyes.

"I want to see only you," he told her rapturously.

She stood silently beside his chair; and, as he spoke, the hand which, three days earlier, might have forever safeguarded her disfigurement from his vision, was lifted again. But now it did not tremble as then it had done, for it was supported by the complete renunciation of Self which had come to the struggling soul of Margaret Banister, who was perfectly sure in her own heart and mind that she would remove her last hope of happiness when the seeing eyes of Marcus Manning looked upon her face.

Gently and tenderly the lovely hands gave release to the eyes of the man she loved, and when he turned them full upon her he saw a young woman so beautiful in her transfiguration by the conquest of Self that he scarcely noticed that a purple scar ran the length of her cheek.

"Margaret,—forever my dear Love!" Marcus whispered, as he sprang from his chair and drew her into his arms.

Astonished, Maggie freed herself, and stood courageously before him. Surely there was some mistake! Perhaps, after all, the operation had failed. Or, maybe it was just a partial success, and he saw but imperfectly. But no. The steady blue eyes of the Flight Lieutenant were regarding her tenderly in full restoration of their sight, and as the girl realized it, she shrank from him in deep humiliation.

"But THIS," she said, incredulous of his acceptance as her finger touched her cheek.

"AS IF IT MATTERED!" Marcus exclaimed, drawing her to him in final understanding of all the unexplained things about her which had so puzzled him since George Banister brought him home "for always."

"Forever my dear Love—through centuries past, through centuries to come; forever, my dear Love!" he whispered again, as she yielded to his arms.

"Ah, beloved, I wonder if you know what it MEANS to have come out of the dark forever," he declared.

"Yes," she answered him slowly.

"Yes, Marcus, I DO know what it means, for I, too, have come out of the dark forever."

And her voice had the sound of a temple bell calling the world to prayer.

Do You Really Want Peace?

Wilfred Brandon

TRANSCRIBED BY EDITH ELLIS *

The author of this article is a Master on the Astral, Etheric and Spiritual planes and a resident in Spirit life for a hundred-sixty odd years. His transcriber is Edith Ellis, the Dramatist, through whose hand he has written the following books: "OPEN THE DOOR," "INCARNATION," *and* "WE KNEW THESE MEN," *published in this country and in England. The following was dictated Feb. 20th of this year.*

We speak frankly to you about today's deplorable conditions because we feel that, after serving here for more than a century as recorder, teacher and master, we are in a position to sum up conditions accurately in the world of Spirit.

Our Order of the White Brotherhood was organized during World War One to aid our war dead abroad. We successfully cared for the Souls of all our war dead and taught them how to use Nature's laws when they were in an etheric body.

Afterward, we served as a body of investigators and as intelligence corps in Europe. We heard what was said in the Chancellories, Parliaments and Ministries, in newspaper offices and lecture halls and at political meetings. We did this in order to report the state of mind and the purposes of the leaders of the various nations. Our combined reports were clearly indicative of the desire for revenge, trade domination, or power lust of the larger states. A Second World War was clearly seen in the making by 1930.

* * * * *

We now see and hear again the same false gestures and speeches of the so-called peacemakers. A new dispensation must arrive or our people are doomed. The fight for power in our own Republic was, and still is, the leading feature in our public life on earth.

In the mind of the average American the span of human life is merely from birth, through the mortal experience, until death closes consciousness. This false belief was never so current as it is now. The remainder have a *professed* belief in immortality, but what they conceive immortality really to be is of such a childish and almost ridiculous character, in the

* *Please see back cover page for biographical sketch of* EDITH ELLIS.—*Editor.*

most popular interpretations, that only greater fears of death are added by contemplating them. Simple logic and the common-sense factor seem wholly absent in most instances. Consciousness is indestructible. As below, so above and *vice versa*. The vehicle used for human expression varies with the vibratory rates of the individual mentality.

All are immortal. Why not then include immortality among the subjects for advanced scientific study in schools and colleges? It would not shatter but rather confirm the teaching of religious bodies, and, in effect, it might bring the much-talked-of World Peace.

Never was there so much "How To—" literature and advertising as there is now. As a rule, these are charts for material success, happiness or health of the individual. Prayer and meditation are suggested as well as the will to persist. Each and all of these are excellent aids to mental discipline and to the spiritual health of mankind.

However, the world, in proportion to the wide-spread growth of all this, seems to persist, by word and deed, in a course so opposed to the realization of all this desired good, that we now behold the planet prostrate after an orgy of cruelty, suffering, waste, cynicism, tyranny, false promises and acts of great brutality and disregard of human rights and decency, that the picture indicates that, mentally and spiritually, the race is now largely subhuman.

One word alone commands attention and respect: SCIENCE.

Then why not study the science of life itself? The key to the study has been given you in radio, radar, and all knowledge dealing with the vibratory nature of the Cosmos. Any boy of twelve, of normal mentality, can understand the principles used in the construction of his radio. The scientific knowledge that created that instrument was given you as a primer, so that you would seek to apply the principles to your own existence, your survival of consciousness, and its eternal manifestation. But the smug appropriation of the revelation that gave you your radio has been put to the uses of commercial salesmanship and propaganda which are increasingly subversive and destructive of the American philosophy of life. Even the hate breeders can hire it for their purposes of national dissension. The sadistic stories and lewd songs and jokes, the wise cracking and the money prizes are now predominant on the radio "menu."

All this was far from the intent of those fine scientific minds here in Spirit-life who aided those on your plane to evolve the instrument which we fondly hoped would be the cause of further study of the mind of man and its survival, in order to raise the public consciousness to a higher level.

You will have no "Peace on Earth" until you study your own destiny. Even one of the billions you permit to be voted for destruction, waste, or fantastic purposes, would engage the services of those scientists who are capable of research in the octaves of

sight and sound which are beyond the bodily organs.

Do you really want peace? Will you try for it by the only means that will give it to you? Self-interest alone would appear enough, but terror of the unknown seems to be greater than fear of the atomic bomb.

The present generation is the mental failure of all time, for it was given the tools to master the knowledge, not only of life on earth, but life eternal and the evolution that would bring into being the Brotherhood of Man upon which depends Peace on Earth.

WHERE CAN WE LOOK FOR PEACE?

The "UNITED NATIONS" organization is in the making, and has, so far, made its rules and outlined its methods. In the action of Russia, Britain and the United States, we see it as a sort of Greek Chorus to these three characters in the present world drama, an epic celebrating the end of World War Two and, probably, also as a Prologue to World War Three.

All the tall talk of those who were concerned with the UN makes good headlines and radio comment, but the basic fact remains that the peoples of the world are at the mercy of the Big Three, the only governments that still are self-sustaining outside those that remained neutral during the war. The UN delegates have courage and they probably hope to carry on as planned.

The poor tormented people of Europe and Asia, and, in a lesser degree, the rest of the world, are asked to believe that the Abracadabra of the UN will restore order, peace and whatever degrees of prosperity they enjoyed before this devastating war came upon them.

The spectacle we behold here in the Spirit-side of life is one that cannot be described. WE SEE IT ALL. We do not depend upon the discretion of your press services, their political censors, the words of men whose segment of experience is reported, or upon the politicians who color all things to suit their particular views and ambitions. We see the utter incapacity of men placed in power even to comprehend what has happened, much less what course should be pursued in order to restore a semblance of whatever order there was before the lighted match was thrown in the Polish Corridor.

All now is a battle of small men pretending to be Titans. Some few voices can be heard speaking of the madness that appears to be sweeping over the human race, voices that speak of a return to "normalcy." Does that mean the same old fight for foreign trade?—the internecine battles for power within the nations?—frantic efforts to outshine and outdo one another among the citizenry of each nation?—Does it mean the return to these conditions or the possibility of living as State slaves under a tyrannical Dictator?

Where is the man of fifty or sixty years of age today to whom "normalcy" means peace of mind and the calm assurance that his diligence and labor will, under the law, reward him sufficiently that he can sleep well at night and face the future with confidence? There has been no guarantee of any such thing in "normalcy."

World War One injected the virus into the world's blood-stream that made "normalcy" a mere interval of anxiety and ever-mounting danger. We *here* cannot see any advantage in "normalcy."

The World Has Got To Face Itself

Man gave lip-service to religion, philosophy, metaphysics and ethics, but his faith was pinned to a materialism that in the end proved to be the dynamite that destroyed his world: science for any *material* end, for commerce, for physical health, for labor saving, for the least economy in cost of production, for conquest of time and space for destruction of life and property. Millions upon millions poured out for science to serve these purposes. And the end—THE SPLIT ATOM!

Tens of millions are dead and a billion are living who are afraid to think of the future. A billion people on *your* side and twice as many *here* in Spirit, watching your bravado and your planning, your loud talk of this and that at your debates, your Round Tables and your Conferences. You pretend you know all the answers, and your pretense and smugness aid you to carry on.

What Have You To Say That Will Work?

What can you know of anything that is *certain now?*

Your Pope has made a brave effort to unite all people who have accepted the philosophy of the Nazarene—LOVE ONE ANOTHER. But the power-lusters make no reply to His Holiness. Well, we on the ethic plane know that he is asking you to save the world and yourselves and to obey the Supreme Law of Life.

You cannot die and can never escape from the world you make. THIS IS YOUR PLANET. The Kingdom of Heaven is *within you.* The experience of death of the physical body only gives you a clearer view of the world you lived in through your mortal span. You can't escape from it by dying, though you now fondly hope by atomic energy and the aid of science to transport yourself to Mars or Venus and there, perhaps, start afresh. You are wasting your time. You will be here with *us* so begin to face that fact and see that your neighbor also faces it. THAT COULD BE THE BEGINNING OF WORLD PEACE—the World Peace for which you are now looking to the UN.

If you were united in the knowledge of what immortality is and that you must face this world eternally, you would be doing your part in bringing the peace for which you now cry out so vainly. YOU ARE RESPONSIBLE. EVERY MAN IS. So make up your mind to stop depending on anyone but YOURSELF.

PEACE!

All is now in a ferment of confusion as to Argentina and Spain. Mortals are trying to stir up civil war in those countries. As they have a large section

of illiterates within their population the obvious cruelty of making them a party to the rabble rousers, who might wish to rule in place of the present government, is an act as hostile to democratic procedure as were the methods of Hitler though he was propagandizing less ignorant people. If the United States stands for anything in its history, it is for the liberty and free education of the people and the use of peaceful and progressive means of popular government, within her own borders. The opportunity was given those who wished such privileges to come here, and, by good conduct and obedience to the laws of the country, to enjoy the opportunities and benefits of the Republic and its free institutions. Its citizens have no business telling other countries who shall or shall not be their leaders, so long as they keep the peace and attend to their own affairs within their own borders. Differences of opinion as to parties and political ideologies always have existed and probably always will.

The UN is evidently to be a meeting place for those who wish to carry on as a continual debating society where all the worries of every people may be aired, accentuated and debated by those who are foreign to them: a procedure fraught with tendencies that, far from leading to the desired solutions, are apt to cause endless frictions as well as misunderstandings between nationals.

What is gained by all this extravagant and somewhat ridicuolus pretension to collective wisdom? History cannot encourage one to believe it has any merit. It is but another confusion added to the already perplexed citizen's mind, and another heavy burden borne by the poor bewildered tax-payer of each nation.

If ever there was a time for returning to simple methods and strict public economy in every country great and small, it is now. Publishers, propagandists, paid boosters and secretaries are all that will profit by this swollen super-bureaucracy. So we here aloft look with sadness on the whole affair as being but another program and excuse for avoiding the one thing that would, or could, have a chance to subdue the rapacity of the power-lustful politicos. That one power is scientific truth which has been known for thousands of years—MANKIND'S DESTINY UNDER NATURAL LAW.

The search for peace has been conducted, in modern times, purely on material lines. The search, we now see only too clearly, has ended in a debacle that makes human existence a nightmare of apprehension.

The ancients from earliest times have recorded on scroll and stone evidence of the indestructibility of human consciousness. This knowledge has been preserved in various Orders both religious and secular. It is a part of the Masonic teaching. Unfortunately, power lust has existed in religious Priesthoods and in the lay Brotherhoods, to the end that the general public has been kept in the dark as to the laws governing man's ultimate fate, and the knowledge that the world

he inhabits in mortal life is the same world he must continue to live in.

The mould in which the mind of mortal man is cast by his education, beliefs and disbeliefs, by the powers that govern him with or without his consent, also creates the world he still is a part of when his mind functions in an etheric body instead of in one of flesh.

The Law of Cause and Effect, in the individual and in nations, is immutable and no placating of an imagined personal God can change this Law. The greatest sin against mankind is not war but ignorance, the parent of war and its attendant Horsemen of the Apocalypse.

The material scientists, by the wonders they have achieved, now occupy the place of gods. Lip service is paid to religion in its various theologies and dogmas. Still the inhumanities and bedevilments arise ever to plague mortal man in proportion as science produces its creature comforts, its stellar discoveries and its wonders in the field of physics which have brought man to the threshold of what is called the Atomic Age.

I need not stress the TERROR that opened this widely heralded Era. The United States alone spent three-billion dollars to usher it in and to demonstrate the unspeakable horrors purchased: horrors which appear to be the envy of all other nations not possessed of the wealth or credit to afford such an extravagant weapon of destruction.

What would one billion or half a billion dollars do in the field of etheric discovery that began with radio? A communicating device would by now be operating which would make audible the voices of our Spirit leaders: the Great Dead who are still on watch. Each one in his own beloved country would have made himself a power for World Peace. Now they, from their new vantage, know the pitiful uselessness and transitory effect of all war and the absolute criminal stupidity of such an orgy of greed, destruction, hate and cruelty as modern man has exhibited in the 20th Century.

Mortal ears are incapable of registering Spirit voices as they are above the octaves of the body's auditory organs. The same is true of the limited vision of the human eye. A few mortals have a development of the pineal gland which gives them Etheric sight. Others by the radio-activity of the pituitary gland can hear Spirit voices. Clairvoyance and clairaudience have always existed in certain individuals, but at the present time they are not studied or endowed as delicate instruments by which further scientific knowledge might lead to a communion of the best minds of Spirits and mortals, and so lead to an enlightened and resultant Peaceful World.

Those who do believe in or practice communication between the two planes of consciousness are chiefly motivated merely by curiosity or an emotional urge to hear from their deceased relatives and friends. Investigation, in a more or less primitive way, has dealt with the phenomena, trying to discover and expose the charlatans and fakers among commercial mediums, but no endowment of such proportion as the

subject demands has made possible a meeting and working together of the best minds on the two planes.

Your laboratories, hospitals, factories and classrooms are filled with the Spirits of one time specialists in the various sciences so that the Distinguished Dead keep current with all that you say and do in their special fields. Most of the modern wonders, especially wireless telegraphy, telephony and radio, were inspired by the workers in the Spirit realm. Until further endowments and proper collaboration materialize that is all that can be done.

We use the radio-activity of a head gland to move the pencil writing these words. The hand that holds the pencil belongs to one whose pituitary glandular radio-activity has been developed for that purpose, since she privately dedicates herself to this service, hoping to aid in the effort we are making to warn you of the destruction you are inviting. This is now the only way we can hope to turn men from the course they plan, which can only lead to a Dark Age that they have already begun to experience in its early stages.

If all men and women in the world had the PROOF of their immortality, also that they can exist only on this planet and in the environment they *know*, the Communist's denial of man's immortality would then become ashes. As it is, the preachments of Communism and the belief of the tyrants who seek all power because "Life is short and we must get ours now," would vanish of its own falsity.

You have millionaires by the hundreds but they *fear* to endow for, or to be identified with anything but "popular" causes. You tax yourselves for everything but the scientific research that would bring you freedom. Why? BECAUSE YOU ARE AFRAID OF THE TRUTH.

Well, you will go down in your fears. You have everything to WIN—THE PEACE YOU LONG FOR—BY A SHOW OF MENTAL AND MORAL COURAGE.

The religions have everything to win for they preach immortality but do not declare WHAT IT IS. Why can't they demand the proof of it? Their prestige would be enhanced.

Americans, take psychic investigation as seriously as you take the split atom! Give your best scientists the money to prove its laws and to find methods for mechanical etheric interplane communication. That, for all time, will give the lie to the atheism that is gradually turning the people of the whole planet into slavish Reds.

We, here, may yet be able to watch a sane world living progressively in an Age of Reason. We are hopeful that the agonized cry for peace may yet reach the ears of those whose minds are open. They have the power to put *our* advanced scientists' minds in charge of the supreme quest.

Give your material scientists the chance to redeem themselves!

THE UNITED STATES HAS PRESENTED THE WORLD WITH THE ULTIMATE HORROR IN DESTRUCTION. IT IS NOW HUMANITY'S

DUE THAT THIS COUNTRY PAY YOUR SCIENTISTS TO BRING THE PEACE THAT ONLY THE TRUTH ABOUT THE SOUL'S DESTINY CAN GIVE TO YOUR TORMENTED FELLOWMEN.

PEACE LIES AT THE END OF THAT COURSE AND ONLY THERE!



Your Mental Garden

Grenville Kleiser

RESENTMENT is an ugly thing,
It crowds the roses out;
Keep your mental garden fair,
Put harmful things to rout.

Seed-thoughts that you cultivate
Within your fertile mind,
Bring forth varied blossoms
According to their kind.

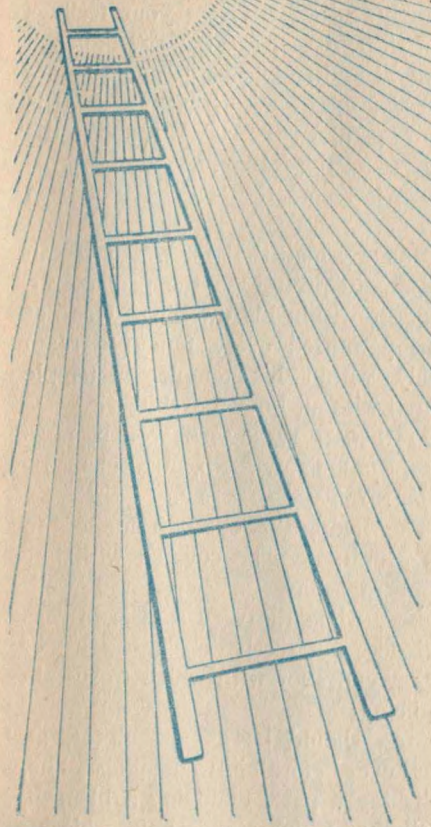
Anger, malice, worry, fear,
Are noxious mental seeds;
Quickly rid your mind of them
Before they choke as weeds.

Faith, gentleness, humility,
Truth, patience, selfless love,
Are specimens of seedlings rare,
Approved of God above.

Your mental garden is a place
In which you daily dwell;
Let nothing ugly flourish there;
Safeguard and tend it well.



The Ladder of Life



PART 4

CHAPTER III

EVERY ONE A TEACHER

Ann Hackett

Author of "Tilak of Tibet"

MAN learns slowly. Everything, every condition, at one time or another, at one point or another, is a mentor, a guide, pointing the way. Man's greatest teacher is man. By method of living, by precept, and by experience does man inform man.

Mankind serves as a unit but sees it not. Presumptuous man believes that he is independent of his fellow-kind. This assumed independence leads to carelessness, indifference, and to extreme selfishness.

Whatever a human being is, whatever a human being becomes, is made possible only by his association with other human beings. Humanity is the wheel of life on which a human being is brought to just proportions, brought to a finer point and ultimately reflects the best.

The plaudits of the multitude soon become a lash, stinging smartly the shoulders over which the garment of state has been dropped. Popularity is built upon envy and therefore easily crumbles. Elevation to public office, to chairs of power in finance, is the beginning of debasement. Those who are in power long for isolation. Those that are apparently isolated often believe their lives are worthless.

That which appears to oppose is a veritable ladder, for the steps on which

all ascend are alternately opposition and agreement. This is not a dual condition, but the two sides of the self-same activity. Every human being finds what he calls opposition, finds what he calls agreement. The memory of these brings to pass his acceptances and rejections, gives to him his character.

Bountiful nature produces ten-fold that which is needed by man. Thus when some have a super-abundance, more than can be used, many others are deprived of that which is needed to sustain life in the physical frame.

What is it that throws out of balance equitable distribution of nature's gifts? Mankind ever seeking those things that are needed not. The non-essentials constitute mankind's greatest struggle. The demand for non-essentials is so great that nature with its ten-fold power cannot produce fast enough to fulfill the exorbitant demands made by man.

Nature balances, man unbalances. Nature offers health and well-being, man brings illness and strife. Most of man's efforts are directed toward those things that he needs not. What brings about this abnormal waste of power? Vanity—the desire to direct others, to possess those things that ever bring in their wake suffering and unhappiness.

Who is the leader? Nature's servant, one who follows the prompting of natural law. This prompter ever speaks to all, and is smothered by non-essentials.

The prompter is eternally present, infinitely patient, and is the parent of all things. Low aim is crime. It is the prompter at a feebler power. How can the prompter be embraced? How can this greatest power be put into action during the daily life? There is but one method: Stand free from your weak thoughts of years, from your feelings that ill-befit real greatness. Take each thought and feeling as it moves before you and discover quickly wherein it is wanting. When the lack is found in the thought or the feeling, it will not recur. When it recurs the lack has not been found.

Has any man that for which he can feel justly proud? Is the prompter a stranger within his dwelling? Has not man permitted every fancy to roam freely within his temple, a temple reared without known architect?

MAN CAN FACE THE WORLD, DOES FACE HIS FELLOW-KIND, BUT DOES NOT, WILL NOT FACE HIMSELF.

The body, the outer frame of an inner unit, may be covered with fine vestment, may be sleek and well-stuffed, while the very soul is in rags and does not receive a single crust of higher endeavor with which to sustain its being.

Man should be as a sculptor, an ideal ever before him: changing a line, polishing a part, removing a blemish, until that which stands before his inner eye will find a just completion in his every motive. What the motives are, thus is the man. To meet the prompter face to face, eliminate all motives that find their origin in the lowest garment, the physical body. When the physical body and its appetites formulate the motive, the man limps and is in chains.

The multitude sleep. Serve them.

Within your keeping will be given every power when you can use such powers justly, impersonally, and with understanding.

Do you wish to continue sending forth chaotic thoughts: thoughts that rarely leave the periphery of your grosser garment? Do you wish to send forth feelings that are sense-driven, making of the mind a veritable playground?

Every thought and feeling generates. The poisonous growth of a selfish thought and feeling clings as a fungus around your being. If they have been often welcomed, often been treated as an honored guest, they will not quickly depart. Their elimination can only be brought to pass by a friendly ignoring of them. Elimination is not brought to pass by dwelling with that which is to be eliminated. Recognize the service that has been rendered by negative thoughts and feelings that have been so long held within your bosom. Make friends with these adversaries, and turn to that which is apparently just beyond the reach. Ere long the corridors of your being will echo with the cheering voices of new guests.

During the process of the return to inner being, permit fortitude and kindness to be by your side. Faith and patience become stronger the more they are exercised. They will serve you well. When man's real character asserts itself, time and place cease for him.

All is needed to bring all to pass. Man is not a receptacle that is to be filled. Man contains the elixir but knows it not. Man does not become lesser to become greater. He has permitted that which he needs not to direct the way, forcing his sensitive part to be repeatedly clothed with leaden garments. The lower a man looks, the further he moves from being.

Whether man lives in pompous city, in town or hamlet, in desert waste or icy zone, he is rearing an altar upon which his sacrifices are placed.

By returning all that has been used to the unit nature, man faces himself and becomes the living sacrifice upon his self-reared altar. Then he returns to wider fields of self-realization. The boundaries that confined him become invisible to his higher touch as he passes through them. Everything that has served him and that he has returned becomes invisible to him as he moves in broader and more elevated fields of service.

Man complains most against the conditions and the people that are best shaping him, that are shaping his rough exterior so that it will reflect more light. He is surely a rebel, rebelling against every condition that would serve him. In his weaker periods, he does not want to serve or want to be served. He runs madly from the very things that he came to earthly life to find, the things and the persons that will show him as mirrors to himself, that he might know himself and be free. Man never becomes free alone. Unaided, he fails. He may for a time trample upon those who have brought him where he is, but one day, when he knows them, he will embrace them.

All that man meets in his earthly life he needs. Not a single blade of grass

that his foot has pressed could be eliminated without impairing that which he needs. He is *served* that he may later serve. Many now serve him that later he will serve. Humanity forms a ladder on which all ascend. All serve all. Man believes that he needs not other men. It is then that he forgets what other men have done for him. If a man dislikes another, he has not heard his message. The disliked man departs not until his message is received.

Every morning below his chamber are many waiting to teach him. They have come from distant parts that he may learn. The teachings are graded. The teaching of the day is for the day. Those teachers that one passes by will come again at a distant period. Foolish the man that misses a teacher.

No one should remain in ignorance when every day life turns the pages of the world's great folio. There is no blank page in this mighty tome. If one is alert, he will read as much as he can that is therein written, read with the greatest power that stirs within him. Then, and then only, may he write evenly in this holiest of books.

"My associates do not understand me" is a remark often heard. If they do not, cross over to their side of the street, for you are both walking on the same road, the road that leads to that which all seek. It is often said, "I have so much that I want to give to the world." To this a voice from unseen places replies, "Be patient, what you have is mellowing, and in its season will be poured into the cups of the thirsty."

One cannot don extended garments until he grows to their magnitude. When man, having advanced in years, views the life he has passed through, one thing stands out prominently—how much was necessary to give him a setting for his activities, a setting that by no skill of his own could he have brought to pass: situation following situation, each different though related; individual after individual contacted, each contributing much or little. It is thus that everyone finds himself a debtor to everything that has contributed to his present state.

How remarkable it is that, when a man is born, the physical scenes are set to await his entrance upon life's stage—scenes that will bring from the man values that previously remained hidden.

Even a cloak of sorrow is lined with joy. Bruised feet find soothing waters in which to bathe. One stumbles and falls, only to rise as a stronger man. Life is never all hurdles. Life has its peaceful lanes if one will but seek them. Is not man great that so much has been prepared for his coming? Should he not assume quickly the responsibilities that crowd around him? If someone else could do the things he was sent to do, someone else would have been sent. Should not each one realize that, if he does not do the things he was sent to do, they will not be done. Would not this leave a vacancy, a tear in earth's life fabric?

It is not so given that one man can substitute for another man. No one would ever be vexed or discouraged if

he would but use the equipment he brought with him. His equipment always fits his work. Admire but do not attempt to duplicate another's work. Your equipment is but for the work you are to accomplish. Everyone's best efforts are needed.

The swelling chorus of work well done is a paean of praise to the heavens. He who does his work best prays best.

REMINISCENCE

Edythe C. Toner

Sometime, somewhere,
In some far distant, whirling world,
My soul met yours . . .
For one brief time (as time is measured here)
Our spirits blended into a perfect whole.

And love
As boundless as the great seas of space,
As perfect as the universe
In which we had our being,
As joyful as the morning stars
Which heralded the dawn of God's creation,
Held us together.

Then came a time
When, in the whirling of the stars,
Your soul and mine were parted!
. . . . . .
One day, long ages hence,
I saw your face upon this planet.

Soul spoke to soul,
And, as in a long, forgotten dream,
The golden strings of Memory's harp
Were stirred.

And in the silent chambers of my heart
Fond echoes woke
And quivered in the holy, quiet rooms,
Waking again the music
Which in other spheres had thrilled us.

What Do You Think God Is?

Marie G. Ward

MANY earnest students are handicapped in their study of Truth because of erroneous or vague conceptions of what God is. Not that God may be defined, for He is unlimited, and as soon as you attempt to define God you limit Him; but it is important that the concepts we do hold in consciousness be true Ones. I should say we are to be progressive in our ideas of what God is. The word "God" is of course a symbol: the symbol in our language representing the idea of the Deity, the Creator. So if the word "God" merely suggests to us certain fixed ideas year after year, then perhaps we have as yet but vague conceptions of the presence and goodness of God.

To come into an ever-expanding, satisfying consciousness of existence, of **Is-ness,** we must begin with correct concepts of the fundamentals: Life, Man, God. Spirit. We must see to them and see how they are related in Truth. Students often read Jesus' words, "God is Spirit, and they that worship Him must worship Him in Spirit and in Truth," without making a clear-cut distinction between a physical conception and Spirit. They readily accept Jesus' words as true, yet continue to think of God as a magnified, glorified physical creature somewhere far off, rather than ever-present. Thus you have a God you never see, physically or spiritually, and have difficulty in trusting Him.

It is fundamental to determine whether our concepts are truth or fancy. We co-exist with God, and that means that we are to be conscious of His Presence, to practice this presence of God. It makes all the difference in the world whether or not you have a God that you can think of as being fully present everywhere. To say that God is Infinite Intelligence, Benevolent Force, or Energy, for example, would have shocked our ancestors. But taking the time and the effort to compare their meaning with Jesus' teaching as to the nature of God, we find that they harmonize; they serve to strengthen and support the idea of God as our abiding heavenly Father helping to establish a more substantial basis upon which to build the structure of Truth.

In one of his latest books, Paul Brunton records these thrilling and most illuminating words: "If God be Light, and all natural objects without a single exception—whether you take your own physical body or the chair upon which you are sitting—if all these are condensations of that radiant energy of Light, do you not see that God is therefore everywhere present? It is not merely a poetical fancy, but a literal fact that you cannot run away from God, no matter where you go. The whole material world is built up out of God and is filled with Him, and you are near and within God all the time. There is no escape from Him, go where you will. He is Infinite."

Jesus went so far as to say, "I am the Light of the world." To think of oneself as a seeker of Light is not the same as identifying the self with It—as being blended or inter-penetrated with It; so we see that Jesus boldly implied that He functioned as the Light itself, implying no separation whatsoever from God.

God's child, knowing the Father, is but the activity of Light—God. In this consciousness, one may say of himself, "I am the Light of the world"—an individualized expression of God, Spirit. With Paul, we truly say and mean it, "Closer is He than breathing, nearer than hands and feet."



GOD AS WE FIND HIM

THE SONG OF THE ELECTRON

Dr. Howell S. Vincent

"Is religion a part of nature? Is religion natural to man? Is natural religion valid? Is revealed religion valid? Are revealed and natural religions reconcilable? Can a theology be derived from science? If so, is it reconcilable with the theology of revealed religion?"

These are some of the questions which Dr. Vincent illuminates and answers for us in this remarkable article of which the first installment was published in June MIND DIGEST.*—Editor.*

My first search for spirit is an introspective search—a search within my inner being—for "no one knoweth the essence of man save the spirit of man that is in man." I will search within to find if there be an energy in me that motivates the expressions (the phenomena) of my mental and physical being and yet is distinguishable as being no part of those expressions of my being.

A problem arises and a decision must be made. Some authority deep within me—let us call it *consciousness*—recognizes the problem, and at the same time this authority furnishes the mind with motivating power, power to think. But neither the thinking movement of my mind nor the thought produced by the mind even remotely resembles the authoritative consciousness that commanded my mind to think. My mind and its processes and deductions are the phenomena produced by the power and in obedience to the command of consciousness. But my consciousness is always a thing apart from my mental processes or their resultant thought. Consciousness is the energy of my being. It is the Spirit Energy lying back of all the phenomena of my mental activity. It is of itself and in itself, never dependent on phenomena. The energy of consciousness never moves within itself; it is the prime mover that causes the mind to move and observes movement about it. It is to my being what Essence of energy is

to the atom. The energy of an atom expresses itself by creating proton and electron in ordered relation of motion, demonstrating a phenomenon while in itself the energy is unmoved and unrevealed. In like manner my consciousness projects to my mind and will the command and power to think and act, while it, within itself, remains unmoved and unrevealed, except in its own consciousness of its consciousness.

In this analysis we find that consciousness is what man has called Spirit. The Spirit of man is the intelligent creative energy which projects on this earth plane a mind, a mental body, as well as a physical body in which to live, that is, in which to demonstrate.

"Herein is the body of God revealed." We have already found the two most potent expressions of God's Spirit in the demonstration of His physical body in cosmos: 1) Atomic attraction, gravity, is a constant, existing throughout the physical universe, revealing all the quality of Divine Love that physical creation can contain and show forth. 2) The Truth of Spirit shines upon the pathway of man's journeys as physical light.

God is Spirit. He is infinite, immutable, and unchanged within Himself. He requires no body in which to exist, but He must have a moving, changing body in which His expressions are manifested. Without a body, the Spirit of God is inscrutable and unapproachably alone, just as the Spirit of man is inscrutable and unapproachably alone, for it is made in the image and likeness and substance of God, and must have a mental and physical body in which to demonstrate to the spirit of any other man.

Because of the poverty of human language, we sometimes speak of man as a granule or particle of God. But man's Spirit is not a granule of God's Spirit in the sense that it is separate and distinct in its essence, for infinity cannot be divided. Also we discover that man's spirit is infinite, a true image of God's infinite Spirit. More exactly, man is a facet of divinity through which all the infinitude of Spirit expresses. The physical-mental being of man is not only the body of man; it is the most revealing manifestation known to us in this life through which the Spirit expresses by means of the Spirit of man. The being of man is more and more perfected in the expression of the infinite Energy, the Creative Spirit of God. "Know ye not that ye are the temple of the living God? "*

Man is the son of God, deriving his form and substance from his Father. Man is thought to be a being apart from God in that man is known to man. But man cannot exist apart from God. Man is the phenomenon, the energy of God in motion. Long ago this truth was expressed in the words: "No man hath seen God at any time. The Son who dwelleth in the bosom of the Father, he hath declared Him."

Individual man is a being distinct from all other men, but closely and for-

* NOTE: *Ordinarily we think of a facet as a polished exterior face of a diamond or some other jewel, but in the crystallization of mica we find an almost innumerable series of facets embodied throughout its whole mass. Also, every molecule in a block of ice is a true facet of the whole.*

ever related and bound to all; for all have the one form and substance from the Father, and each is a part of the one stream of life. Man is a growing, progressing, divine expression with infinite possibilities, while God is the infinite perfection of all beings and all powers and all values, and therefore man can never be separated from the Being of the Father. "In Him we live and move and have our being," and in us He lives and moves and has His expression. "The Father dwelling in me, He doeth the works." Man continually draws his life from the Father's store of energy.

Man is a stream of consciousness moving in the stillness of the ocean of God's consciousness. The substance of consciousness in God and in man is one and indivisible. Man's consciousness differs from God's consciousness in that man's consciousness moves. It is the river-like movement, the progression of a stream within the motionless sea of divine life that constitutes the individual being of man. "Consciousness is not a stream, but an ocean, and it moves not, yet many streams move in it."

Man is the true body of God, for man is the image and likeness and substance of God. Man became a living Spirit when the Father breathed His Spirit into man and set man's stream of consciousness in motion within His Own Self.

In a very real way the whole universe is the body of God, for all physical substance exists as the expression of Divine Energy causing each atom to move harmoniously within itself. It is correct to say that the material universe is the physical body of God, for in it we see the effects of His Spirit Life just as in man's body we see the effects of man's Spirit. In both cases the body is held together and set in motion, and so made manifest by the indwelling Energy, the Spirit. "And the *Spirit* of God brooded upon the void, and God said let there be light," let there be heaven and earth, sea and land, plant, animal, and man, and it was so.

It is also correct to say man is the spiritual body of God, for it is in and through man's Spirit that the Creative Spirit of God manifests, and it is in man's stream of consciousness that the ocean of consciousness stands revealed.

The difference between the physical body and the spiritual body of God is one of use. God dwelling in (but not confined by) the material universe as His physical body, demonstrates, shows forth in it the reality of His Being, and expresses the orderliness of His nature. God dwelling in the spiritual consciousness of man as His spiritual body continues His work of creation through and by the spirit energy of man.

In an atom of hydrogen divine Energy exhibits the simplest form of physical substance that energy is known to produce, and yet it is a complete solar system—one sun circled by one planet. In an atom of carbon, which is a more complex solar system, one center nucleus is circled by six electrons. These six electrons move around the center nucleus, the proton, as the planets move around our sun in orbital motion. An atom of carbon or any other kind of atom can be meas-

ured as a physical thing in units of physical measurement, such as fractions of inches. Not so the electron. The spiritual nature of the electron is revealed in that it refuses to submit to measurement of its orbit; also we cannot predict its speed or whereabouts. Any quantity of carbon, from the unbroken atom of carbon up to any sized diamond or block of coal, can be measured and kept constantly in a known place. So long as we deal with carbon as carbon in mass, be it one unbroken atom or a vast group of carbon atoms, that given mass can be repeatedly measured accurately. At a constant temperature and pressure the carbon atom has always a constant diameter. Likewise, a four-carat diamond will always be a four-carat diamond, or a cubic yard of coal will remain a cubic yard of coal unless changed by external force. But try to put your measuring rod on to the diameter of the orbit of the whirling electron in the atom of carbon, and you will find that orbit refuses to be limited by measurement—not because it is too small to be measured, but because it refuses the restriction of being pinned down to dimensions. From this we conclude that the electron is outside the framework of quantity. It is spirit.

In NEW PATHWAYS IN SCIENCE, page 259, Sir Arthur Eddington, (published by Macmillan Co.) after describing the structure of the atom, says:

> " You must not take this picture too literally. The electron's orbits can scarcely refer to an *actual motion in space,* for it is generally admitted that the ordinary conception of space breaks down in the interior of an atom . . . It is found also that the electron cannot be localized in the way implied by the picture. In short, the physicist draws up an elaborate plan of the atom and then proceeds critically to erase each detail in turn. What is left is the atom of modern physics!"

Such a method of procedure "generally admitted" would indicate that the electron was being dealt with outside of its true field of reference, treated as though it were something that it is not. It is being dealt with as though it were a *physical substance,* when in reality it is a *spiritual entity* not subject to limitations or measurements of time and space.

Note that as we step from the atom to the electron we step out of the limitations of the three-dimensional universe into the limitlessness of infinite Spirit. We step out of the category of dimension into the category of timeless, spaceless, motionless *content* or essence of Spirit. In the three-dimensional world we deal with extent. Within infinite Spirit we deal with content rather than extent. The expansion of Spirit is more a matter of quality than of quantity—perhaps it is entirely qualitative. But a degree of analogy exists between quantity in the physical and quality in the Spirit, and this has led men to conceive of a "fourth dimension" and so to name it.

This step does not involve a choice between three dimensions and a "fourth dimension" in the sense of "either, or."

It is only the limitations of the three dimensions that must be left behind. Dimension is movement in space, and it is time and space and motion that cannot follow us out of the experience of cubic dimension into the experience of Spirit perfection, which is infinite, and therefore timeless, spaceless, and motionless.

This discarding of the *limitations* of a lower degree of extension is experienced within our consciousness in the building up of the advancing degrees of dimension that bring us to the concept of a cube of three dimensions. A point has no dimensions, no length, breadth, or thickness. In projecting a point from here to there we create the concept of a line. By adding *motion* to point we are freed from one limitation inhering in the point. We now have a line with length. This line, however short, can contain an infinite number of points, for a point has no length. We discard the lengthlessness of the point, and establish the first dimension in cosmos, that of length in a line.

Second, in *moving* a line, projecting it sidewise, we create the concept of a plane. We thus discard a further limitation, that of breadthlessness, that inheres in both the point and the line, and we establish the second dimension of cosmos, that of breadth in a plane. No matter how narrow a plane may be, an infinite number of lines could be drawn in it, for a line has no width.

Third, in like manner the thicklessness of a plane is discarded as, in our concept, we *move* it or expand it at right angles to the plane's existing two dimensions of length and breadth. In thus discarding the limitation of the thicklessness of a plane, we create the concept of a cube. Again, please note an infinite number of planes can be placed within any cube.

Fourth, in creating our concept of the extent of Spirit we find ourselves outside of any known dimension. We are in a non-physical category, a new frame of thought, that contains energy or Spirit with no limitations of dimension in space and time. But, because of the limitations of our finite minds, we retain the concept of the cube as an expanded point when we are visualizing the extent of energy and Spirit. But we know that if spirit has a radius it must be infinite, and so we write in $\underline{n}$ as the coefficient of mass of spirit (M), thus: $S=M\underline{n}$, raising it to infinitude. But we discard the limiting factor, *motion,* which we used successively to remove the limitations of point, line, and plane. No motion can be added to mass, M, when it becomes $M\underline{n}$, it is already infinite.

NOTE: *In terms of dimension or extension, the mass of a point may be written* $M\cdot\underline{n}$, *whereas the mass of Spirit or energy is* $M\underline{n}$. *This conclusion is foreshadowed in the theory of relativity, where finite space-time has a natural curvature, so that three-dimensional space curves round and closes up analogous to the two-dimensional surface of a sphere. True, this mathematical rolling up of finite space was not applied in a concept of rolling up infinite space, but it can be so applied by going higher in the mathematics used. Infinite space can respond to infinite curvature which can compensate to infinite space for the loss of one of its infinite dimensions. Let C represent curvature and T represent thickness; then* $C\cdot\underline{n} = T\cdot\underline{n}$, *so no loss to infinity.*

In like manner the remaining two dimensions of infinite space can be compensated to it

Fifth: The track of motion (form) is the quality which we gave successively from point to line and to plane, that we might arrive at cube. We find this cube dimension is as far as the physical universe extends.

Now to arrive in a "fourth dimension," one in which energy and Spirit fit and can be studied, we must discard the limitation that inheres in form which was built up by adding motion to point, line, and plane. That limitation is time and space in which to move. The space-time frame is inseparably one frame that inheres in motion. Anything conceived of as moving requires space and time in which to move, and space as explored by our senses and conceived in our minds has no more primary directions in which to permit motion. Our primary directions are forward-back, up-down, and side-to-side. All oblique directions are combinations of these.

To enter the concept of the higher dimension we do not destroy the framework of the three dimensions that contain the physical universe, viz., length, breadth, and thickness; these remain to us in the physical universe as useful as they have ever been; but in order to enter the concept of a higher dimension we have to step out of the limitations that inhere in motion, since motion is the essence or material out of which the concept or understanding of three-dimensional physical cosmos is made.

To progress in our concept of dimension in the universe we have to discard the limitations of time and space. In doing so we step from mass to energy, from the physical to the spiritual, and therefore we step into a world where dimensions as we have known them no longer exist as limiting factors.

This step has to be taken when the atom is dissected, for inward from the atom's "shell" no mass or physical substance exists. Here is the dividing line between the physical, with its limitations of time and space, and energy, the spiritual, with timelessness and spacelessness.

This truth was revealed by scientists through mathematical processes. Sir

by successively applying infinite curvature to the infinite plane, and to infinite line of infinite space, each in turn, thus: By continuing this curving round of infinite space-time, another step in relativity reasoning, the two-dimensional surface of a sphere becomes a circular line with one dimension, length, for the surface of a plane is as amenable to curvature as is the mass of a cube.

With one more application of the closing up process applied to the remaining space-time line by relativity mathematics, we arrive at the point, spaceless and timeless, from which we started to build up the concept of extension in the three-dimensional world, but with this notable exception—an infinite here-now has been established, the (mass) M of Spirit and energy remains M^n, for you cannot divide infinitude nor add to it. But mathematically you can roll it up into the infinite and eternal here-now point of Spirit or energy. This is done by removing all motion (dimension) from the concept of an infinite space-time frame of cubic content and compensating for infinite motion its exact equivalent, infinite curvature.

Within the framework of pure energy and Spirit the infinite universe (to which our expanding universe approaches in its extent at almost the speed of light) is a motionless point of infinite capacity and is expressed by (curvature) C^n. C^n = the infinite here-now of energy and Spirit.

Arthur Eddington and others found that, concerning the electron, dimensions can only be expressed by equations which include the number of electrons in the universe and the diameter of the universe. Such an equation mathematically shrinks the whole physical universe to the dimensions of a spiritual point unifying all energy which must exist outside the limitations of time and space.

This leads us to the conclusion that energy in the electron, the least unit of energy now known, is in no wise limited or bound by space. The electron has been found to "radiate from any point in space and its orbit includes the outermost bounds of space." Any electron is everywhere. No region in all the extent of space can be said to lie outside the orbit of any given electron. That electron radiating from a given center anywhere is everywhere present in its orbit.

This is borne out by experience in the generating of electricity. Whenever and wherever any sized generator is set in motion, then and there are responsively present enough free electrons to unhesitatingly fill the electric circuit with power called for by the rotation of any sized generator known. We must always be careful not to confuse the energy, electrons, with the electric power which they demonstrate and pour into the circuit at the call of the whirling dynamo. Electrons do not travel. They are energy, Spirit, that abides in the here-now producing phenomena, power that travels through matter in space and time.

The atom is related to both time and space. The atom lies within the space-time frame of the physical universe. Not so the electron. The electron is energy, spirit, not physical mass, and so the electron is freed from the limitation of time and space. "Any electron *is* (always, timeless) everywhere (spaceless). There is no region in space in which any particular electron is not. It is everywhere." Dragged into the space-time frame, the electron proclaims itself infinite, and infinitude has no relation to time and space—infinitude is the primary attribute of Spirit.

The electron cannot be fitted into the "here and there" or the "now and then" of the finite space-time frame. It is infinite and eternal. For the electron there is no time nor space. The electron exists, but not in time or space. The electron exists in a higher dimension (not actually the fourth, for above the third dimension we are not competent to number them or give them names—except in the realm of pure mathematics) in the framework of the eternity and the infinitude of Spirit.

Since "any electron is always everywhere," then surely every electron is always everywhere. This unifies the essence of the universe—all of it is in one place always. " Hear, O Israel, the Lord thy God is One, and there is none other beside Him." Outside of His Creative Energy (electrons) nothing exists but the shadow (phenomena) cast by His energizing.

Here is our cue to help us understand what God is, what we are, what an electron is. We cannot understand any part aside from our understanding of the

whole, nor can we understand the whole without the understanding of the part. For all that *is* is One. And all the One is here to us, unless we yield to the fallacy, the mistaken thought, of three dimensional thinking.

The bravest thought we have clung to in the past is this: The Creator God is here and knows and cares and keeps His own. We've clung to this when seemingly we're all alone as in a dream, beset by contrary wind and adverse tide, by enmity of man, and beast, and circumstance. But now from out each atom of air or sea or carnate adversary the divine electron stoops lower to us and declares, "Fear not, for I am God. Verily, I am That I am. I am Spirit. I am One and All that is. Yes, thy faith was well founded, for I am here and no otherwhere exists for thee when thou hast found thyself in Me and I in thee. Call me thy Electron, for I am thy conscious Spirit. My orbit encompasses the smallest atom that thy mortal thinking has conceived and by thinking has created in the image of the limitations of thy immature thought. But thou canst no longer find Me even with thy thought within an imagined shell of atom. My orbit circles round the universe, embracing all that is. I am Spirit, One, Infinite, and Eternal, and thou art one with Me. We two are One. Cease now thy wanderings beyond the stars in search of Me. For I am here in thee and thou in Me, and all that is remaineth here in us. There is no place but here. The orbits of the island universes we hold here in our hand—we hold them, thou and I.

"There is no time but now. Only in thy dream of what is called an atom does past and future cloud the glory of our eternal now. Be quiet, child, 'be still and know that I am God' and that I dwell in every atom of thy being—its very, only, life. Yes, child of my love and care, I am so small that I embrace All—all that *is* is I.—I AM.—I AM THAT.—I AM THAT I.—I AM THAT I AM, and thou art That."



LIVE FULLY TODAY

Grenville Kleiser

LIVE a full day today. Don't postpone the enjoyment of the good things of life until some future time. If your present conditions are not right, change your thought. Think constructively —thoughts of health, wisdom, happiness, power, usefulness, achievement—and in due course these will be manifested in your daily life.

To get the most out of life will depend largely on what and how much you put into your life. Broaden your view. Look for the best. Aim high. Face the facts. Today is the only day you have. Make the most of it.

The Life That I Am

Introducing Jeanne Walter

Newton Dillaway

I

In 1941 I became acquainted with a young woman who has since taken shape in my mind as the most significant seer of our day. In one way or another I have had some contact, or have gained some knowledge, of most persons who are regarded by their followers as seers, mystics, prophets, etc. And while I like most of these teachers personally, and have a high regard for their abilities, I have never encountered a living person with a genius so pure, so comprehensive, so utterly free as that of Jeanne Walter. This wholesome lady with a Kentucky drawl defies comparison: she is in a class by herself.

To my knowledge, nothing has been written of her in any book or magazine, and it is thus my pleasure to introduce a thinker of the first order: a writer who has a dynamic power of expression, an intuitive who has remarkable powers of extra-sensory perception. This paper will not deal basically with this aspect of Miss Walter's genius, but lest it be neglected altogether, let me mention two aspects of her remarkable insight.

Soon after Miss Walter came into our circle, Mrs. Dillaway and I found that she was vividly aware of what we were thinking and doing. In those days, Miss Walter was seldom closer to Boston than Louisville or Chicago, but we found that distance was no obstruction to her mind, that she knew and saw what was transpiring in our lives as clearly in Chicago as if she had been in our home. As a matter of fact, it became a source of wholesome amusement to us, and if we did something or said something that was not quite up to the best standards, I would say to Mrs. Dillaway: "We will hear from Jeanne about this."

I recall a bad week in which everything seemed to go wrong. It was all my fault, and I awaited a "blast" from Chicago. It came in the next post.

Another and more remarkable aspect of Miss Walter's psychic equipment is her ability to divine the "present state" of a person entirely unknown to her. I was thinking at one time of a woman who wished to become associated with our educational enterprise and was somewhat confused regarding the exact condition of her inner life. There were places I could not probe. So I wrote to Miss Walter

and said, "Tell me about Mary B." The name here is fictitious, but I sent the first name and the initial of the last name of the woman under consideration. Although Miss Walter had never seen or heard of her, she sent me a precise and detailed account of the woman's inward and "present" state of being. She told me where the woman was, in consciousness, why she was there, and where she was going. And, as later events proved, her analysis and her prediction were correct.

This was no isolated case in which she happened to be correct *by chance.* For this very thing has occurred many times. Miss Walter has no need of personal contact in order to "size up" a person; and her estimates of character are uncanny in their accuracy. Her mind roves the unseen world with the greatest of ease. She apparently "sees" anything she wills to see. And when she sees fit to help a person (a backward child trying to read, or a business man considering a big deal), there is no bill in the next mail. Like Walt Whitman, Miss Walter can say, "When I give, I give myself."

There are many other aspects of Miss Walter's remarkable psychic equipment that could be cited. They would fill a book. But neither she nor I are greatly concerned with this aspect of the mind, feeling that there are other and higher aspects far more important.

I will devote most of this paper to aspects of life that seem to me to reveal the well-rounded and far-seeing nature of Miss Walter's genius, as revealed in our correspondence.

II

Jeanne Walter is sensitive to the up-and-down swing in those whom she follows in her mind's eye, and warns against a dissipation of power, especially when man is running out a reaction. "Retentive" power is the great need of a time when the natural conditions of existence have been destroyed. Many persons degenerate physically and morally under the impact of modern life, and personality tends to "dissolve," as Dr. Carrel has said.

Miss Walter is vitally aware of this trend and says it is "the weakness of man that he develops no retentive power until he learns how to transmute the human tendency to tell-himself-out. This aspect of the Law is not limited to speaking and writing, but applies to all form and manner of expression. He simply can't wait for the full-blown rose which is the whole, wonderful story; he digs up the plant every day, runs, tells, shows it to his neighbors—while it shrinks and withers in his hands. Then he's 'on to' another, and another — so we have beginnings, beginnings — no fulness within himself, none to impart."

In other words, we do not pump up enough Power to make Circumstance fall in line. Modern life tends to scatter our resources, leaving our lives in shreds and patches. Where is the man who really gathers himself for a great effort, as Michel Angelo in the Sistine Chapel?

Miss Walter is a modern Joan who retires periodically from the world to

gain what she calls "the contemplative edge." And what an "edge" it is! If ever a woman had a fearless and detached mind, a subtle cadence and the ability to swing from the heavens to hard ground, it is this one from Kentucky.

Miss Walter has that hard, fierce and urgent perception of direct sight which, as Dr. Gutkind says, bears within it "the rhythm of a march." She is forever on the march, literally and figuratively, but she always knows where she is going and exactly why. She puts it thus: "I will be absolutely true in the hour and God knows where I shall be and what I shall be doing. I am of service to my fellowman when I sound the True Tone which awakens his own truth which, in turn, delivers his instrument from the discord."

That last sentence holds the key to her entire philosophy. Her aim is ever human welfare. And only *that* justifies her tendency to blast obstructions.

She defends her philosophy in these words: "Let the pendulum have its full swing. Put no 'good' obstacle in 'evil's' way so that it will have to start all over again in its unconscious drive to destroy itself. I let chaos gather to the doom. People are horrified, fear-paralyzed, whenever I make a direct application of this; yet, the person involved, to whom I fling 'the hard word' or the 'heartless indifference,' when the pendulum has hit the outmost point, finds his way to me via *that* shining signpost; finds that here is no puny sentimentalism but understanding wide enough, and compassion strong enough, to see a man get to the end of his rope, that he might wholly find himself in that respect, that he need not go that way again."

We hold that this attitude reflects a *constructive* hardness, the power that was in all the great seers, although never in their idolatrous followers. A seer is hard, but, by some strange psychological quirk, his followers invariably become soft in idolatry, in puny sentimentalism. The seer hoped to transfer the hard and urgent vision to his followers, but instead they dragged his teachings into a "savage interpretation," * and tried to get rid of the challenge of hardness by erecting a cult of softness.

Miss Walter will have none of this softness, for she sees clearly that a man's best interests are not served by pampering his weakness. She is aware of the unseen laws, and she lets chaos gather to the doom, lets the pendulum have its full swing, because she knows that it is "in the law" that it will be thus. She works with the "whole-making tendency," with the "fundamental" movement which flows at the heart of all creation, and the pursuit of wholeness, in herself and in others, may be said to be her only creed.

The *spontaneity* which lies at the heart of her philosophy and her personal life is the fruit of wholeness of perspective, and not idealism, as it is commonly regarded. For idealism is invariably a product of the outward movement in society: usually a dedication to the *mores*, to the customs of the *status quo*. The sight of the whole-

* Emerson.

making tendency, a sight amazingly acute in Jeanne Walter, engenders that comprehensive vision which is concerned only with growth, with movement on the path to wholeness. That sight invariably clashes with idealism, but we hold that such perspective is urgently needed if we are to effect the right world. Idealism of the "sweetness and light" variety will only serve to gather more chaos; for a "dynamic barbarism" will ever be ready to pounce on softness, as evidenced in the case of the democracies before the war. Miss Walter's perspective is hard because of her great concern for the spirit of *all* men, and such a concern precludes the possibility of a neurotic sentimentality.

We hold, with Dr. Brüning, that "any purely idealistic approach to a new and better world is bound to fail." Idealism in our time has been a form of escapism: a realm of retreat for those not disposed to face life as it really is, and a haven for those not given to facing all "the stubborn facts" on the path to wholeness.

III

In a letter to Miss Walter, I once spoke of "a philosophy of the soul." She scoffed at my expression, and returned this blast: "Philosophy of the soul? There is none. The Soul *is*. The knowing and the thing known are one; the saying is but emanation. Until you cast out all the words (philosophy), you come not to the soul. As, being drunk with the sweetness of the scent, one is unable to proceed to the rose; yet, if he uses the fragrance as a lead, denying it as a quality, he comes to the heart of the flower."

She seeks ever to come to the heart of the flower. Even she, with her "saying is but emanation," cannot escape the saying, but it must never be regarded as a quality. We must never "mistake the description for the thing, saying for having." * When men see that principle and stand on it, there will be a revolution of major proportions in human attitudes. Why, indeed, must we make such fuss about the *case,* and never open it to see the jewel? Millions of human lives have been foolishly sacrificed in the senseless and soulless war over the case.

The flower, the *jewel,* is the thing. That is Wholeness. And Wholeness is the rock on which Miss Walter stands, immovably centered: "Wholeness in the hour is Action, pure and absolute. Free of plan, with never a glance behind or before, it razes the old order by compelling it to rebirth, whereby man is delivered anew—a babe, with the advantage of every past age running in his veins, yet with the liberty and command of every age to come. 'Tis but the shell of man which concocts a 'Way'—his reality stands aloof. He writes his own judgment, to the delusion of himself and every other unseeing 'emancipator' when he assures all that here is a plan that is free of plan. The idea was bound from the beginning.

"The hour is upon us," she says, "when the soul opens a new era of

* Emerson

evolution, a rate alike astonishing to the seer and the seen. Unto vanishment, the snail's pace! Unto performance, absolute perception to *instant* effect upon the elemental. It is not more important that I express *being* to the awakened than to the sleeping. Is it not equal? Does not the dead weight of the dormant one drag down the world's winged body? I tell you, the New is here and now! Nestled in the *expression* has slept, awakened and bloomed the glorious flower, The-Thing-Expressed! It has been in the natural process of evolution that the manifestation of Power should give way to Power itself!—that belief in God should fall before God Himself! . . . The past has been the flawless preparation, has held the human form in comfort until the Real should take the place even of sight-of-the-Real! In other words, I *am*, you *are*—let us speak from that base and lo! expression ceases to be representation and *is* the creative stuff.

"I am speaking of direct perception, absolute sight. I say that it is partial and not whole, if it can be at all disconcerted by the outer aspect. 'Sensual impressions *seem* to obscure the Real' only in those who need to realize that duty at home precedes duty abroad. 'Tis his own grossness which befogs, not that of the one he would see. Let him turn his gaze upon his own human ways and parts, nor relent, until he perceives the aurora ascending from the horizon of his own form. *Now*, O Soul, look on thy brother. . . . No man can bring a greater power to bear, in any circumstance, than the degree of worth in which he himself moves."

IV

Miss Walter's philosophy is strikingly similar to that of the "Golden Day" thinkers, especially Emerson. Yet she knows little about Emerson or Thoreau, and less about Whitman. I once remarked, in a letter, that her poetry reminded me of Whitman, and asked if she had read *Leaves of Grass*. In reply she wrote, "I have not read Walt Whitman. I have never been impelled by Necessity—it was never in my need to read him. *Leaves of Grass* was once put into my hand, and I replied, 'Why give you this to me?' "

Few writers come into her necessity. Anything second-hand bears little charm for Jeanne Walter. She is a primary thinker if ever I knew one. Yet the striking similarity to Whitman, Emerson and Thoreau persists,—the more remarkable, perhaps, because she has never studied their works. The first paragraph of the first letter she wrote to me is suggestive of both Whitman and Emerson: "From Edgewater Beach I write you . . . the sky, the sun, the waters, the sands, the trees, background for the moving figures, any one of which eclipses the whole universe. I muse upon how man, infantile, lies drugged by these symbols, mature. Held fondly in the dream which makes bearable the preparation of his form, he comes at last to know that in his own instrument reposes all imagery—henceforward, the world follows *him*."

Another passage from an eighteen-

page letter is revealing: "I have been sitting long in the darkness, thinking. I cannot, as others, sing the praises of nature, the woods, the moon, stars—the universe, whole or in part — I neither look up to them nor down on them. To me, they are lovely and worthy symbols, as are all the conditions of human life, standing ready to illustrate my thought should I elect to use them."

While reading her letter, a few lines of Emerson ran into my mind: "History is an impertinence and an injury if it be anything more than a cheerful apologue of my being and becoming. . . . In proportion to the energy of his thought and will, he (man) takes up the world into himself. . . . It is for you to know all; it is for you to dare all. . . . The world is nothing; the man is all." Again and again we see that trend of thought in the philosophy of Jeanne Walter. She is dead center with Emerson in her essential belief, all unawares. She is very much like Thoreau in her punch; and the flow of her thought continually suggests Walt Whitman, at least to this observer. Take Walt Whitman's color and cosmic sweep, add the pungency and penetration of Thoreau, cover with some of the vision and insight of Emerson, and the ensuing pie may turn out to be Jeanne Walter.

The prophet is sure to be misunderstood, and he should never do anything about it. He should go right on being himself, and future generations will find his message, will see him in proper perspective. His own time—well, read history. Emerson was regarded for thirty years as a person neither safe nor desirable to have around Harvard. Then, when scholars the world over began to read and acclaim him, Harvard said, "I told you so," and elected Mr. Emerson to the Board of Overseers. And it was ever thus, as the prophet passes through three stages in the mind of the world: "He is insane." —"He is not insane."—"I told you so." For many years, Emerson was "insane" to those whose emotions had been upset by his Divinity School Address.

It is too soon to judge the place of Miss Walter in the mind of our times, partly because she is young (just past forty), partly because she is unknown (and actually likes it), and because she is still growing in stature, and that rapidly. A skeptical parson of my acquaintance, one who warned me he would not like her, read my full collection of her papers, and then said, "She may have a little something on Emerson." Not all persons react in this fashion to Miss Walter; but that is to be expected. It takes a lot of time for the "I told you so" to become a more or less "established fact."

It is too early to judge Jeanne Walter in a comprehensive sense, partly because she does not "catalogue" well. If ever a woman was distinctly herself, defying comparison, it is this lady of the "spheral consciousness" who has her feet on solid earth. Her poetry is voluminous and written in an odd style, suggestive of Whitman and Blake. Everything considered, her external aspects are irrelevant when seen in the light of the all-commanding

vision she harbors. On that count she is tops, at least in my book.

V

She is a blend of hard sense and mystical genius. Note the balance in these lines taken from her letters: "Start your thinking from *center*. It is important that the light of this principle be turned on a many-sided situation so that we see each other clearly. It is vital that the Right be seen, but it is equally needful that its interpretation be carried through the intellect without loss or contamination, so that the proper physical application can be made directly and with full force.

"That it is not only the business but the faculty of the individual soul to maintain the form which grew out of its own nature is just plain commonsense. To fear that it 'can't be done' is a denial of the resources of man—yet, one leans too far to the other side when he lets a superstitious reliance on a far-removed Deity serve as an alibi for not stirring his sticks and doing the work that is rightfully his to do. He'll not deserve nor have his own full respect nor that of others until he does. And, far from wearing down the constitution, it is most conducive to health, building it up as nothing else can.

"Trying to get the answer from the outside-in breeds idle considerations. These, in turn, becloud the mind so that one believes he does not do *this* because of *that;* or, he is confused as to his own opinions and opposition. This is neither selfish nor selfless.—Right dissolves both of these partialities.

"Look the matter in the eye and do resolutely and immediately that which is necessary and in line with manly character. Regardless of appearances to the contrary, the true action benefits both the actor and those touched by his action.

"After all, one can lean so far over the contemplative edge that he loses sight of the work at hand, of the need to 'dig in' and make a *go* of the principles in his own life. Get the fact into the daily living. *Be* the wholeness of which there is so much talk and so many written words. Leave the succession of thought waves to the idealists. Prove your theory out to the skin, and do it now."

VI

We honor Miss Walter most for her sincere reverence for human personality, her unbounded faith in man. Walter Lippmann has perhaps put his finger on the weakest link in the chain of modernity in pointing to the iconoclastic tendency to look down the nose at man. These moderns—call them muck-rakers, iconoclasts or just professional belly-achers—lost sight of the great heritage of civilization, the flow of creative power which is "the inviolable essence of the human personality." They thought they were attacking "only superstition, bigotry, and obscurantism. But in their battle with the theologians and the clerics their zeal outran their insight. They brought down the humanist ideal in

the crash of the supernatural order; and from it man, who had fancied himself a little less than the angels, emerged as much less than a man." *

The crash of the supernatural order was inevitable. The trend has been, and will be, toward exact knowledge. The word *supernatural* itself is a product of ignorance, for supernaturalism is only "unpenetrated causes." When society reaches its true tone all things will be seen as the exact functioning of Law. Don't forget that God made the laws of nature; and, to say a phenomenon is "beyond nature," or breaks the Law, is superstition.

Miss Walter is not in the least unnerved by "the state of the world." She would doubtless tell you that the world has always been in a "state," and will be for some time to come. It is the inner world that absorbs her attention, and here she takes a long look at the currents and trends shaping the outer world. She takes a very long look, and the present state of the world finds her ever, as she puts it, "in complete repose." She has a life to live and she intends to live it to the fullest degree, regardless of conditions on the surface. Not that she is indifferent to events or refuses to take a stand. We happen to know of many constructive things she has done to help the United Nations.

Jeanne Walter is not a mystic seeking retreat from the realities of life. She is very much absorbed in the experience of the common day. There she works *with people*. One seldom hears her speak of creeds or doctrines, "isms" or movements. She has no interest in *what was made*. She works "with the invisible, molecular moral forces that work from individual to individual"; and she seeks ever to bring out the True Tone in those she encounters. She knows that if you produce greatness in human beings, the rest follows. Everything in the world waits on that.

She cares naught for the theories and doctrines made by immature men. If you asked her whether she was a fundamentalist, humanist or the like, she would laugh. She would tell you that "life is a great Fact and no puny representation" of partialness made by man. She is not concerned about religion as such, nor politics as such. Education, art, science, philosophy are only names to her. She is basically absorbed in the whole, not in its parts.

Miss Walter is a tonic for a sickly and neurotic time when life went to pieces for lack of a robust faith. There is no supernaturalism in the faith of this seer, for she long since rejected the old order. There is none of that sickening sentimentality that is so disgusting to red-blooded men, an emotionalism that almost causes us to sympathize with the iconoclasts. Her faith is the fruit of a wholesome and vigorous state of health in body, mind and spirit, one occasioned by an eye that is open to things as they really are. This lady honors man because she sees the power that is there, only "dormant and inoperative," waiting to be "stabbed awake." And she never tires in her quest to open the full circle of this mighty energy of the fundamental

* *The Good Society.*

movement, an energy that flows naturally into man if unobstructed by negation, by tensions, by inward blockades.

It was negation—this sour, sophisticated, "too smart," tensed-up attitude of the modern ones — which blocked the flow of creative power in our time; a blockade that finally brought down the house with a mighty crash. And Jeanne Walter sees clearly that nothing else matters but that we should remove the obstructions erected by shallow thinking, that the energy may flow again.

VII

I sent Miss Walter my thoughts about her life, and asked her if I might publish them. Her reply was typical: "I neither wish nor wish it not that anyone speak or write of me, ever. I desire only to Be the life that I am. Such is my reverence for every other individual channel. Such it is for the Power which moves you to do the right as you see it."

As time rolls on, you may forget this essay, and Jeanne Walter would not care if you did. But don't forget that phrase—*"neither wish nor wish it not."* For it is the key to the thinking of the new age, the prior mental discipline which Professor Hocking perhaps had in mind when he said: "My power of detachment measures the whole of my freedom, the whole of my possibility of happiness, the whole of my possible originality, the whole depth and reach of my morality and of my human contribution."

Neither wish nor wish it not—*let the universe do that.* And then you have a real chance for personal happiness, for freedom from the bondage of human desire, and a real opportunity to make a great contribution to the spirit of Wholeness, to the Genius that holds the world in its lap, to the Life that *you are.*



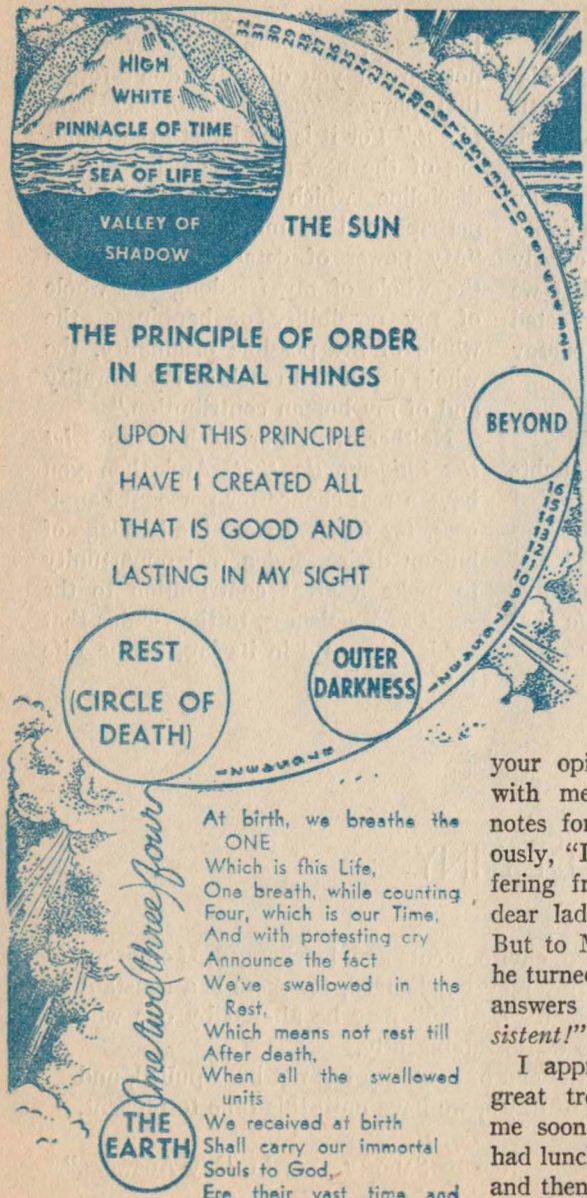
DESTINY

If thoughts may be changed, environments may be changed. If environments may be changed, destiny may be changed, for there is a constant adaptation to environments. So "Destiny" may be altered by one who knows the laws by which to do so intelligently.

As long as the trigger of the gun of necessity has not been pulled, and the bullet is not on its way of death, we have until this time to prevent, or divert its aim.

JOSEPH SADONY . . . in "My Answers."

TREAD WARILY



PART 5

Flossie Deane Craig

This is the first half of the fifth article of a series of eight articles describing Mrs. Craig's amazing astral journeys into the invisible empire of the spirit.—Editor.

By whose request I never knew, but a brain specialist called on me one day between "sittings." He put me through a series of physical tests and mental gymnastics. I can't understand yet why I should have found this so amusing, but it seemed so at the time. When he had finished, I asked, "In your opinion, doctor, what is wrong with me?" He studied his copious notes for a time and then said, seriously, "I should say that you are suffering from a religious complex, my dear lady." Oh, my complex soul!—But to Miss Colston, on his way out, he turned and said, thoughtfully, "Her answers were all so *strangely consistent!*"

I approached my assignment with great trepidation. Miss Colston left me soon after breakfast; saw that I had lunch and a rest period afterward; and then left me until time for dinner. I was fearful at first that I should not

be able to *tune in,* but I had only to clear my mind and sit with my hands, palms up. But so shocking and so frightening were many of the revelations, that I would naturally try to think my way through to some logical conclusion; but, with the first idea of my own formulated, the connection was severed, and I was left to flounder helplessly until I could realize my error and bring myself into line again.

On the other hand, parts of the *Psalm* were like a sweet and tender wooing, and the reception and the transcribing of these passages brought transcending exaltation.

I numbered no pages, wrote as rapidly as possible and passed from one subject to another without a break, when the reception was clear. My greatest difficulty came in writing about LAWS. Laws, to my timid mind, were things with which such as I did not dare tamper: the idea of sitting there dashing off a treatise on LAWS was appalling. My fear in regard to this hazardous undertaking created a demonstration that seems worthy of recording.

The first command to reach me, however, was:

"Draw thou a chart. Draw thou a chart."

A chart? Oh, a chart of the Silent Journey! Now there is a standing joke among my family and friends: I have no sense of direction; I can get lost within a few blocks of home; I cannot find my way through a comparatively narrow strip of woodland; I get "turned around" going from one town to another; I cannot give to another intelligent instructions as to how to reach a place where I myself have been many times. And *I cannot draw.* All of this stood between me and fulfilling the command.

Resolutely I pushed my fears aside, set pencil to paper and began with the "O" (the cry that had certainly started in the flesh *on this earth*), and traced the upward and outward flight that I had made, ending in the Sun. Then, rapidly, I filled in the numerals, remembering how my heart(?) motor(?) had doubled its beat at every plane. The drawing which I enclose was made *after* many sojourns, taken by *easy stages,* which carried on for months after the notes of *The Psalm Eternal* had been transcribed. Only then was I able to indicate the position of the Sea of Life, the Valley of the Shadow, and the High White Pinnacle.

Beneath the chart I wrote: "The Principle of Order in Eternal Things." And it held no meaning for me. To the left, under instruction, I wrote: Upon This Principle Have I Created All That is Good and Lasting in My Sight, but for this, too, I felt no stirring response within my own consciousness. To the right I wrote:

At birth, we breathe the ONE *which is this life,*
One breath, while counting four, which is our time,
And with protesting cry announce the fact
We've swallowed in the rest (which means not rest
Till after death), when all the swallowed units
We received at birth shall carry our immortal souls
To God, ere their vast time and rhythm may be spent.

Around the *three* in the first four numerals (and why these numerals should have been written out in letters and the rest set down in round numbers I cannot explain), I drew a parenthesis, cutting the three off from the other numbers, though it was undeniably there and tied to the others. I understood that the three typified this life span upon the earth where man, as a *free agent,* has set up his own petty rule against God and contrary to all natural law: this life being the only part of man's existence which is at odds (*and that by his own will*), with Universal Good and Universal Law. Man and his petty rebellion, then, make up the only condition of life *not in harmony* with the rest of the universe! I distinctly got the impression that *this is hell,* and have since found little to disabuse my mind of that concept.

As time went on, I found a good many things that "checked" with the chart. I was much startled with each finding, though all of these things were old truths that I had learned in school. We know them almost from childhood; but they had hitherto carried no special significance to me. I shall list three things that, I suppose, will strike you in much the same way as they did me: The human body is built up by the *multiplication by division* of the cells on this Principle: 1, 2, 4, 8, 16, 32, on and on, *ad infinitum.* Harmonies are produced in the scale of music by these simple measures. These numerals form the base upon which Bode figured his numerical scale of the distances between the sun and the planets (1747-1826) and that gives us Man and his *universal language,* Music, and the Spheres. These, then, must be eternal! You will probably be able to think of dozens of things off hand, but I call your attention to the formation of the branches on that Family Tree: First, the individual. Back of him, his mother and father (2). Back of them, the mother and father of each (4). Back of these four, the mother and father of each (8). And so on, as far back as you can trace them, forever and eternally *doubling.*

I had explicit instructions to turn the chart over to the scientists, for it was *provable!* When our scientists had proved it to be the Principle of Order in (Creation) Eternal Things, then they were to broadcast to the world the truth of their findings, thus giving Man a *base* upon which to found his faith in the writings which were to be contained in *The Psalm Eternal.*

Two things (which are to revolutionize our way of life) are to be perfected first upon this Principle. First: a device for taking from the air all clean heat and power man shall need for any purpose, the same having been generated by the Sun and by the rotation of the earth upon its axis from the beginning. Second: An appliance so finely adjusted, so delicately attuned, as to be capable of picking from the air the messages from other planets, messages with which our little earth is even now being constantly bombarded. When we are able to establish contact between ourselves and other planets, then shall we be able to

bring ourselves into harmony with the rest of the universe around us.

When Dr. Blank came I showed him the chart. He was all wide-eyed with wonder.

"Why, my dear lady, do you mean to tell me that you did not know that the scientists have been working for years on the device for taking the clean heat and power from the air? They feel that they are just on the verge of discovering the secret of it now."

"Then I must hurry," I said, happily, "for they will not be able to perfect it except by this Principle. And they may not know that yet."

How naïve! Have you ever tried *giving* one of our top-flight scientists something?

It was Christmas, 1932, before I came across a picture of our own family of planets. I found a pencil and eagerly traced my flight from the earth to the Sun on the pictured pages, and there, outlined before my eyes, was the pattern of the huge question mark—the design of my own chart. I think it was during that year when Einstein came to this country and settled at Princeton University. There was at that time no magazine that did not carry extensive articles regarding his "Fourth Dimension." So, to him went my chart. Don't get me wrong: I hadn't an inkling as to what it was all about. I did understand that his findings had to do with TIME, and I did *know* that the chart was a picture of the *timing of the pulse of life* in its upward and outward swing. I enclosed postage for the return of this material, if it meant nothing to him, and begged him to give it his attention if it tied up with his own findings, explaining why I felt it to be urgent. I've often wondered what the great man thought of such letters as I wrote him. But, in all probability, he was too busy to give thought to such trivia. I sent postage again and asked for the return of the material I had sent him. Finally I appealed to Mrs. Einstein. Nobody ever acknowledged receipt of the chart. Nobody ever returned it. Whenever I think of Walter De La Mare's *The Listener,* I have a feeling of kinship. Remember the lines?

"Tell them I came, and no one answered,
Tell them I kept my word," he said.
Never the least stir made the listeners,
Though every word he spake
Fell echoing through the shadowy stillness
From the one man left awake:
Ay, they heard his foot on the stirrup,
And the sound of iron on stone,
And how the silence surged softly backward
When the plunging hoofs were gone.

Oh, yes! Regarding LAWS: I was really frightened at the things I was transcribing regarding LAWS:

> *"Your laws are to be encased in great tomes and kept in museums, that those who follow after you may read and marvel that ye lived beneath their weight and survived their ruling."*

At this period I saw nothing. I only heard the dictation. So wrought up did I become on this occasion that I continually broke contact by trying to *think* my way through, always floundering helplessly around in the morasses of my own mind until I bogged down completely. All day I battled with this

matter, realizing that I was getting only a part of what was being given and becoming more embarrassed and distressed as time wore on. Finally, late in the afternoon, I became desperate. We were to revise our laws: each nation's system of government was likened to a tree with many branches. Unless man took heed and brought his systems of government into line where the many would receive the most benefit . . . then what? The connection was broken again. Try as I would, my mind was by now in such turmoil that I could hear nothing. I rose and walked to the window and stood looking sadly into the open court below. A tree with wide spreading branches stood below me.

—or a black cloud shall rise out of nowhere and a wild whirlwind shall seize upon that tree,
and, when the wind shall have died down, it will be found that every limb has been twisted away
and naught but the bare trunk left standing.
I have said it. So shall it be.

Even as the message reached me clearly there was a rush of wind. I looked, and behold! a black cloud, out of Nowhere, was upon me: Thunder crashed and a mad wind seized upon the tree in the court below. It was over in a moment, but when the wind died down there stood the great tree, shorn of its branches, only the trunk left standing. The freak windstorm came in for a lot of wondering comment about the corridors that evening; but only I guessed the significance of it.

* * *

Part 5 to be continued in August MIND DIGEST.

EDISON AND PSYCHISM

Hereward Carrington

THROUGHOUT his life, Thomas A. Edison remained sceptical regarding most things Psychic, but he met a man who finally broke down his scepticism. This man was Bert Reese, whom I knew well.

Edison took a huge sheet of paper, in the center of which he wrote one word so tiny it could hardly be read. Then he rolled up the paper and tied it with a piece of tape. He did this while Reese was on his way over to see him.

As he entered the room, Edison waved the parchment in the air, crying "I've got you, Reese; I've got you." He felt sure that no one in the world could possibly know or guess what he had written on that paper.

Reese smiled as he seated himself at the table. He picked up a pencil and pad, and on the latter he wrote out the word "Keno." The inventor unwrapped his parchment, and in the center of it were revealed four letters k-e-n-o. To his dying day, Edison believed in the extraordinary psychic powers of this man Reese.

The Hibiscus Bud

Howell S. Vincent

How were these petals spirally furled within the bud,
Each wrapped in close embrace of all in turn,
Yet none is first and none is served except in serving all?
Did whirling force twirl petals into spirals,
Or did they "petal" whirling power into a spiralling flower,
Enticing bird, and bee, and butterfly to serve its need?
Whence this concerted vital urge in filmy sheets
Twisting growth through length from base to tip,
Timed to the speed and rhythm of the mass within expanding sheath?
Tightly clasped in spiral order, free from fusion or confusion,
Each petal grew along the face of clinging neighbor intent on growth,
Expanding with no space provided for expansion.
Space and growth are synchronized within each petal,
Spiralled space and spiralled growth shared by all,
Not in sequence, space preceding growth or growth the space,
But rather growth creating space in which to manifest.
Stand revealed the secret substances of time and space:—
As we measure the dimensions of expanding bud,
As we reckon time for its development, we stand
Outside its spaceless, timeless life,
Injecting measurement of limitation.
Within the life economy of bud and flower,
There is no space—only reality of life made manifest;
Nor is there time, but only the event
To the inscrutable advent of which we now attribute time.
Spiral is the movement of the spirit, forward and return,
Ever returning in advancing, and advancing in return.
Here in the bud is the body of God revealed,
As in unfolding spiral nebulae in milky way
And in the spiralling rush of island universe,
Creating space and time in cosmic birth,
Or in the electron's orbit limitless
Beyond our measurement of time and space.

DEVELOPING SPIRITUAL CONQUEST

Annie S. Greenwood

PART III

What Can I Do?

"I can do all things through Christ which strengtheneth me."

IN these words Paul expressed a great psychological law. Infinite Wisdom places no limitation on what man may do "through Christ;" that is, through a consciousness which knows its right relationship to the Father and therefore believes in itself.

A. K. Mozumdar gives us the same general truth in the words, "The mind operates under the law of its own concept."

The history of the human race proves the truth of these statements. Our ability to accomplish is measured by our belief in that ability! The consciousness of our power to do whatever we decide upon is the first requisite; making the special decision to do it is the second; the objective activity necessary to carry out the idea is the third and final step.

The process which produces anything worth while must start in our *minds*. When we have thought triumphantly we can act triumphantly. The consciousness of success is the path to conquest. Always it is a matter of expression—the out-pressing of what has been built up in the mind by clear thinking and loving desire, then brought into concretion by intelligent action.

A consciousness of this ability is the foundation on which successful outcome rests.

We have to be successful in our own minds before we can expect others to believe in us as being successful persons. A deep earnest conviction of our power to do and to be has to be firmly established. In our own minds we set the pace. As long as man has a mind with which to think and fingers with which to work, he can develop some worthy plan of activity.

The principle therefore for this month's lesson is:

All things are possible for him who triumphantly knows his ability.

"But, after all," says someone, "just what can *I* do under my present circumstances?"

All right; let us consider that very practical question. Unless a principle

really does apply to the individual case, it is hardly worthy of acceptance.

First of all, we would advise, take inventory of yourself. Itemize the different things you can do well, and then those you do fairly well. Omit nothing. Even this listing will start your mind into new activity. Study your list. Think through the relative usefulness of each kind of work. Consider the expense connected with each. *Temporarily* dismiss those which are now entirely out of the question. With reference to some others, perhaps, you are "rusty." If so, start at once to improve those skills. Brush up vigorously. Act as if you were going to have a position requiring one of those abilities as soon as you could get ready for it. *Hold the ideal in your mind.* This is one of the surest ways to get a position.

The happy expectation and enthusiasm you cultivate as you perfect yourself in any particular skill or art seem to form a magnet to draw to you the desired opportunity. Get ready in advance and know that your good is on its way to you. Your increased self-respect and optimism will be valuable assets and will tend toward ultimate success.

Have you reached an age which bars employment in your particular skill? That need not discourage you. If for any reason you cannot go out to work, that is but another challenge to your ingenuity. You can create something for yourself! There is absolutely no limitation to the idea world, and you have just as much access to it, by means of *creative thinking*, as anyone else has.

Select from your list any one thing you can do which meets a recognized need. If possible, it should be something which would express the creative urge within you by utilizing some especial skill or aptitude. Can you make a certain kind of cookies, or jellies—*or anything*—better than others can? Have you the knack of mending garments so that results bear close inspection? Out of your love for children, could your home not be a haven of safety and joy for a few of them on occasional days while busy mothers rest or go on necessary errands? Isn't there a corner in the basement or elsewhere where a man's skillful hands can repair or refinish "decrepit" chairs, making them almost as good as new?

Are you bed-ridden? A telephone beside you can put you in touch with a world you can serve. Thousands of useful things can be done if you are willing to begin in a small way, to work enthusiastically and to know your own success. If what you want to do meets a need, and your attitude is right, your business will grow. Don't be afraid to begin on nothing. Your most valuable capital is made up of courage, faith, determination and a belief in your own thought-power—that power which is a part of the Infinite Power and Wisdom. You can be a success!

Necessity is a powerful incentive. It compels us to probe deeply and to unearth hidden talents which may have lain idle.

How shall we do that probing?

Let us turn again to our list of abilities and study it carefully. That will bring to mind new ways of transform-

ing common work into uncommon service and of finding some way to get started. We probably live near some persons who would be glad to make use of our services if they knew of our accessibility. Then, too, the mail-route is always open to us; through it we can broaden our scope of usefulness.

If all such avenues of contact seem to fail, we can still know that we never can exhaust the unlimited field of possibilities in the Creative God-Mind. We can turn to It in perfect confidence and definitely claim a desirable and practicable plan.

To do this, we need to be perfectly quiet and sincerely aware of our power to claim new ideas and to know that they will be given us. When thoroughly convinced of this, the conscious mind should be made as nearly as possible inactive. Quiet passivity is necessary so that we do not interfere with the Inner Wisdom which is to bring us the desired ideas.

This attainment of quiet, then waiting to receive, are so important that we must take all the time needed. The mental-spiritual search for a practical plan is an important piece of work and should be carried out earnestly. It demands our most sincere and serious effort. It is a business investment which pays high dividends. It should precede any objective activity, especially when we are not sure as to what course to follow.

In a comfortable position so that we are the least body-conscious, we should relax, ready to receive the message from that still, small Voice.

The suggestion which finally comes may seem to be impracticable. Many common sense objections may at once spring up to show how impossible it would be. We must train the mind to disregard these objections. Instead of dwelling upon the apparently valid reasons for not following the definite suggestion, let us accept it at once as a special message and call for details of a plan by which to carry it out. And we must keep ourselves free from concern. The necessary wisdom will come.

Usually it will be found that whatever is necessary to the development of the plan will come in natural, normal ways through ordinary human agencies—not in any spectacular way. This is as it should be. We are not looking for miracles; we are using a scientific law. Results will come through normal channels. The important thing is to rely on their coming.

A definite line of force has gone out through our believing call; and we must know that, at the right time, in the right way, the right results will come, when we, our conditions and all contributing factors are adjusted in the cause world. The idea may come when we are not preparing for a period of meditation but are engaged in some little routine task, or in recreation. Whenever it comes, let us know that it is the answer to our call. We shall accept it, keep quiet about it until we have adequate details, and then wholeheartedly go to work to carry it out.

Day by day let us build up our assurance by joyous and repeated use of this month's resolution:

"I CAN DO ALL THINGS THROUGH

CHRIST WHICH STRENGTHENETH ME." —NOTHING CAN DAUNT ME!

A meditation in some such words as these will be helpful:

My Father, I open my mind and heart to receive the Divine Plan for worthy service which shall express my best self and bring me adequate returns with which to live wholesomely and efficiently, and to give generously. I claim the right idea, the right plan for carrying it through and the wisdom and strength to do it successfully.

I accept in the name of the Christ, and give glad thanks for it.

* * *

In a subsequent article, we shall consider WHAT AUTHORITY HAVE I?

Upon A Rock

Leta Meston

Reprinted by Permission from THE LANTERN

My garden is perennial, but still
the time will surely come wherein it will
be nude as ever any wind-swept hill.

Fashioned of fire and frost, this ancient strand
of tourmalines I hold within my hand—
the time will come when it will break like sand.

And this agape, flesh-fashioned domino,
this common face I wear incognito—
the moment comes when I will let it go.

Howbeit then if any thing should seem
to still abide—like mountains—I shall deem
it but a further and fallacious dream

(since mountains—or misconcepts—held in mind
can lay a snare for Life), and think to find
the moment when the Mills have ceased to grind.

What shall remain? That which shall rightly be
established, like that House of legendry,
well-built, upon a Rock beside the sea.

THE SEER OF POUGHKEEPSIE

Morrison Colladay

ABOUT the middle of the last century, a wave of excitement swept over the country. Extraordinary things were happening.—Were they the work of spirits endeavoring to manifest their continued existence after death?

In the little town of Acadia, New York, lived two young girls, soon to become world famous as the Fox Sisters. The strange happenings in Acadia were probably the first to attract wide attention in the newspapers. But before long, there were similar manifestations in many places.

No other subject could possibly interest so large a proportion of the population as proof of the continued existence of dead relatives and friends. Soon there were 1,500,000 professed spiritualists in the United States. They supported thirty journals in the general field of occult science.

The movement spread to Europe on the heels of one of the most widely discussed men who ever lived—Daniel D. Home. A life of Home has recently been published, relating fairly the marvelous things done by or through this favorite of emperors and kings.

Andrew Jackson Davis, afterward known as the Seer of Poughkeepsie, was one of the first of this remarkable group of people who claimed to have the power to communicate with the inhabitants of the unseen world which surrounds the visible world. Fakers? Anyone who has investigated the volumes of evidence gathered by the London and American Societies for Psychic Research would hesitate over an easy generalization, — particularly today, when universities are investigating, by scientific methods, telepathy, extrasensory perception and kindred subjects. Not only are they investigating, but they admit they are frankly puzzled by their findings. Dr. J. B. Rhine of Duke University, for example, seems to be convinced that a good crapshooter can influence the fall of the dice by talking to them.

The Seer of Poughkeepsie was born in Orange County, New York, in 1826, the son of a cobbler. He spent his boyhood tending cattle. He went to school for only five months and was regarded in his youth as being extraordinarily stupid.

However, he had visions and heard voices that commanded him: "Go to Poughkeepsie." Whether his parents heard the voices is not stated, but they were sufficiently impressed to obey, and the family moved to Poughkeepsie.

Here the boy's powers increased. The accounts, by responsible persons, of what they saw and heard, are almost incredible. Voices which Davis believed were those of spirits, told him of events before they happened—and they were always right. When he sang, voices of spirits joined in. Sometimes the spirit

voices disagreed with him and protested, as when he sang a temperance hymn one verse of which runs, "Our friends once dear in their graves laid low"—at which point there always came a voice which emphatically said, "No!"

A Poughkeepsie tailor named Levington discovered that Davis was a remarkable clairvoyant who apparently could see into a sick man's body, tell what was wrong, and prescribe a remedy that would cure him. Levington persuaded Davis that he owed it to his fellow-creatures to use this gift. The two of them traveled over the country diagnosing diseases and prescribing for them. A contemporary newspaper account says, "His success has been very great here in New York and elsewhere."

In Bridgeport, Connecticut, two sceptics who started out to expose the Seer, were convinced against their wills of the reality of his power. These men, Dr. Silas Smith Lyon and William Fishbaugh, persuaded Davis to give up his healing and devote his life to revealing the unseen world.

Davis now entered into a permanent state of what he called "clairscience," in which he claimed all knowledge was his. He dictated several remarkable books which deserve more space than can here be given to them. In one, he related the history of the universe, going back to the time when it was "one boundless, indefinable and unimaginable ocean of liquid fire."

He described also the inhabitants of the various planets. Those of Saturn are morally and intellectually perfect; those of Jupiter, larger and more beautiful than earth-people, but walk on their hands and feet; those of Mars have hair on their backs instead of on their heads . . .

Absurd? The people of the period didn't think so. The Seer of Poughkeepsie was a very famous man in the middle of the last century. You can verify this by consulting a file of the newspapers of his day.

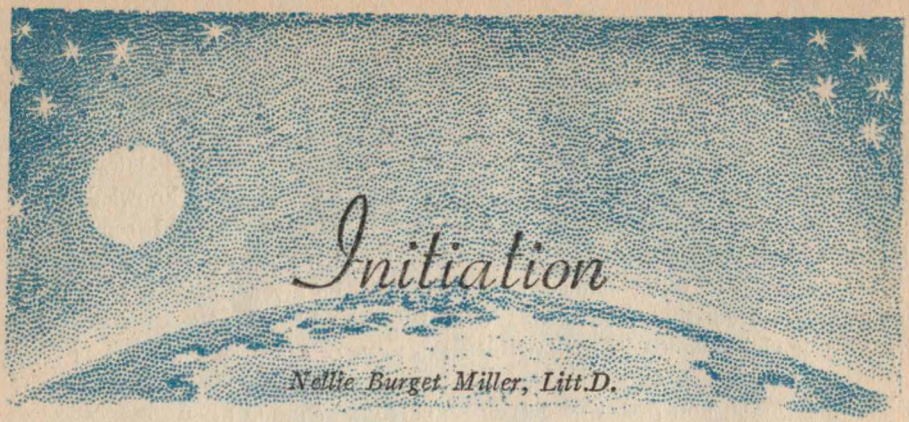


THE INVISIBLE

Julia W. Wolfe

Though the air be invisible, yet the trees
Offer their evidence to the eye,
And by the sway of their leaf man sees
The wind is blowing across the sky.

Though love be invisible, yet the heart
Unto His presence can testify,
And beautiful lives the truth impart
That Jesus of Nazareth passeth by!



I am the food of the Full-Grown; grow, and thou shalt feed on me.
—St. Augustine.

THE western world is reluctant to discuss the cataclysmic experience of initiation. Failing to understand what it means, they put it over into the occult. It is almost a *faux pas* to mention the Holy Ghost in orthodox church circles. There is a taboo against discussion of the Christian Mysteries. The subject must be approached with extreme caution and due humility, lest the enlightened ones ask, "Who is this that darkeneth counsel with words — but without knowledge?"

In eastern lands there are no such inhibitions. Initiation as a stage in the soul's journey from the darkness of the material realm to the light of the spiritual consciousness is accepted as a matter of course. The different aspects of Yoga by which teachers of India prepare their disciples for higher realization are well-known and easily accessible. Popular attention has been attracted recently to the subject by Somerset Maugham's novel, *The Razor's Edge.*

With certain primitive races, initiation is a ceremony which comes as the culmination of certain rituals after severe discipline. It is bestowed upon male members of the tribe at a certain age. A fine description of the rituals of the American Indian, leading to initiation, may be found in *The Man Who Killed the Deer,* by Frank Waters. Few white men have had such first-hand knowledge. Mr. Waters has a strain of Indian inheritance and has lived among the Pueblos. His record is both artistic and authentic.

Initiation, as we understand it in the West, is an absorption into the Whole of Life: an extension of consciousness which brings with it a realization of the varied experience of men, with all the poignancy of first-hand adventuring. It may be fleeting

***Note:** This is the fourth and final installment of a series of articles on Spiritual Growth and Development.—Editor.*

or prolonged. It may come at any age but many of the recorded instances occurred within thirty years. One of the most remarkable revelations of cosmic consciousness is found in the poem, *Renascence,* by Edna St. Vincent Millay. Never again in her brilliant career did Miss Millay reach the heights of this poem, written before she was twenty. She has never commented upon the conditions which preceded the writing. It speaks of an old, old travail of the soul. It is heavy with the compassion of Christ and ends with the triumphant realization:

The soul can split the sky in two
And let the face of God shine through.

The more conservative and orthodox student, who fears "going off on tangents" and clinging to "lunatic fringes," need not go further than his Bible for confirmation of this regeneration of human lives through the power of the Spirit. The Old Testament is a continuous record of great initiates, and the cataclysm which attended enlightenment is often fully described.

Poor, much-maligned Eve was the first initiate. Her consciousness was extended to take in evil as well as innocence and beauty. We might say that hers was an initiation in reverse, going deeply into matter to learn the agonies of sin and death and separation from God. Eve was given a vision to sustain her in the darkness, the first promise of the Messiah:

Thy seed shall bruise the serpent's heel.

Noah was "perfect in his generation" and "walked with God." Abraham saw in "a great horror of darkness"—the void of the place between—and a light which he could describe only by the familiar symbols of the smoking furnace and the burning lamp. Abraham heard the voice of the Angel of the Covenant, and entertained angel visitors at his tent-door.

Tricky, dishonest Jacob, fleeing from the just wrath of his elder brother, slept on the ground and dreamed of a ladder reaching from earth to heaven. He saw the angels of God, ascending and descending. Over him, the watchful Flame of God hovered, and a weak tool was tempered and sharpened for service in the perfection of God's patient plan for humanity.

Moses, who was just human and obstinate enough to argue with God, one day saw flame in a common acacia bush that burned fiercely—yet the bush was not consumed. That was the beginning of an alert to service for this exiled son of Israel, which was to end only with his translation on lonely Mt. Nebo. Moses endured the unbearable light of the "Glory of God" upon Sinai for forty days and forty nights. His face shone when he came down; yet he dashed the sacred stone tablets of the law to the ground and broke them, in a very human tantrum, when he saw the golden calf. With the tender compassion of the true initiate, he left his blessing upon his rebellious people:

The Eternal God is thy refuge, and underneath thee are the everlasting arms.

Between the initiates of the Chosen

Race and the inspired prophets of Israel is Job, whom God sifted and purged and regenerated through the power of the Holy Ghost. Bold enough to question God's justice from his ash-heap, Job hears the Voice in the Whirlwind and shudders with the conviction of his own utter unworthiness. In that awful Presence he shrinks, although blameless:

Behold I am too small, I cannot answer Thee;
Therefore I loathe me and repent in sackcloth and ashes.

But Job rises to the heights of inspired prophecy in his vision of redemption, "I know that my Redeemer liveth."

We must not overlook the child, Samuel, who was consecrated by his devoted mother to God's service before his birth. Here is an instance from the far away and long ago of an illumined once-born soul. Samuel heard the Voice calling him and with joyous obedience answered, "Lord, here am I." Neither can we pass by the youthful David, going out to meet Goliath with his sling—David singing the old songs of his race and playing his lily-hung harp in the dark tent of half-mad Saul.

"A prophet is as the snare of the fowler in all his ways, a net in the house of his God," writes Hosea, a voice of love in an age of Law. Certain recent events re-direct the student's interest to the over-amplified and repetitious words of Ezekiel, written during twenty-two years of captivity. We marvel at his vicarious sufferings which literally crucified self. He took upon himself the sins and abominations of erring Israel. Utterly bewildered by the whirling wheels within wheels, he often becomes chaotic, but always goes back to the images of the whirlwind, the lightning, and the brightness "that was the Glory of God."

Edgar White Burrill, than whom there is no saner interpreter of spiritual truth, says in a recent issue of MIND DIGEST: "What was Ezekiel's vision of the wheels but a picture of the pattern of an atom? A wheel within a wheel, the electrons whirling incredibly fast, like a wheel, around the smaller spinning axis of the proton." He adds: "Enoch, Moses, and Elijah must have known the secret of the mind's absolute control over the atom in all its visible forms." For Enoch left no visible body behind him. Moses smote the rock in the wilderness and water gushed forth. Elijah drew down fire from heaven in the name and for the honor of Jehovah. Elijah disappeared in *a chariot of fire.*

The student of inspired prophecy will do well to read again the vision of Ezekiel in the Valley of Dry Bones. It should be read with the picture of the horrors of abandoned concentration camps in mind. Thus saith the Lord:

Come from the four winds, O Breath, and breathe upon these slain, that they may live.

The symbols used to describe the experience of initiation in both sacred and secular history are the same: fire, flame, intense white light. Sometimes it is a veiled fire, and then we have the cloud. A cloud with heart of fire led the Israelites in the wilderness. We find this same cloud and fire settling

down in the secret place of Solomon's temple. Sometimes the whirlwind is also mentioned, and then we have the "triune Spirit of Wind, and Cloud, and Fire."

Isaiah identified it when he said:

And the Light of Israel shall be for a Fire,
And His Holy One for a Flame.

Viewed from the vantage point of today, the extraordinary happenings of the Old Testament are not disconnected instances of God-realization, but parts of a definite plan for the human race, patiently God-perfected. It required ages to mold a stubborn people into the necessary form for the Messiah's mission.

Emerging from the obscurity of Old Testament history into times that we can more nearly comprehend, although they are still remote from the modern era, we find this same awesome Spirit of Wind and Cloud and Fire sweeping the lives of men.

The angel Gabriel, "who stands in the presence of God," visited an altar one day and left an aged priest dumb, because he denied the power of God, and left an aged woman of larger faith with a great joy beneath her heart.

Then Mary's soul "was overshadowed by the Most High," and, even as the baby Samuel, she answered the Lord:

My soul doth magnify the Lord,
And my spirit hath rejoiced
In God my Saviour.

Jesus passed through many initiations with tragic swiftness in His brief journey from the cradle to the cross. The grace of God was upon Him, as it is upon every little child, and he grew gently as a flower. Jesus went to be baptized by John. And then something happened that the whole universe had awaited in hushed expectancy. When He was led up out of the water by the God-intoxicated ascetic from the desert, the Holy Ghost descended upon Him, not in a fierce flame this time, but in the shape of a dove, the gentlest of God's creatures. The reign of Law was ended and the dispensation of Love began.

The baptismal illumination was followed by an extension of consciousness which drove the Carpenter of Nazareth into solitude. There, for forty days and nights, the conflict between flesh and Spirit went on. There was "the dark night of sorrow" and the crucifixion of self. Jesus went into the desert a radiant youth. He came out of the desert old, with an awful omniscence, bearing the consciousness of the sins and sorrows of the world. The cross was but the fulfilment of a destiny then foreseen and accepted.

Jesus had his moments of complete illumination to sustain him. He went up into a mountain, one day, with his three best-loved friends to escape the pressure of the crowds. There he met the Spirit of Wind and Cloud and Fire and communed with Moses and Elias. Again we have the shaking awe as Peter, James and John fell on their faces. And Peter, as was his wont, when excited, babbled foolishly about building houses and staying there forever.

Passing reluctantly over the experi-

ences of the early church, huddled in Jerusalem, waiting forty days for the coming of the Spirit, "with the sound of a mighty rushing wind;" and passing still more unwillingly over Stephen, the first Christian martyr, who saw the heavens opened while the stones fell upon his broken body, we come to the one classic instance of initiation, regeneration and enlightenment in sacred or secular history.

A young lawyer of Tarsus, standing high in the Sanhedrin, fastidiously brushed the dust of the mob from his garments and hastened to Damascus to seize any part of Stephen's "way." He expected to promote his power by this zeal and is very smug and complacent. But something happened. On the road to Damascus, Saul met the Holy Ghost, and, in the unbearable light, was stricken blind. He saw the angelic face of Stephen, to whose death he had consented. He saw the gentle, outraged Christ, fell to the earth, and writhed with self-loathing.

Saul, on leaving Jerusalem, was a scheming ambitious man. He was led into Damascus, tottering and temporarily blinded. And the letter from the High Priest, bidding him to pursue to the death all those of "the way," was still in his garments. Then came brief rest and instructions. By the chemistry of the Spirit, Saul, the religious bigot, was reborn Paul the Apostle.

Throughout the Old and the New Testaments, and in later recorded instances, we find certain invariable signs or symptoms accompanying initiation. They are expressed in varying language but with identical meaning:

1—There is a sensation of intense light likened to fire, a radiance which is almost unbearable. In this light all things are seen as they really are.

2—Consciousness of truth or reality brings a trembling awe upon the most blameless persons. It is the shrinking of the finite and imperfect from infinite holiness.

3—Rest, a time in which to assimilate the experience, follows. Then comes a sharp call to service.

4—The person is literally reborn and filled with divine compassion. Suffering is not only abhorrent to him, but he shares its pangs, because he has been exposed to the Love which passeth all knowledge.

5—He is done with doubts and fears, for there is certainty. He has the large patience of one who has stood outside of time.

* * *

We are not left without witnesses in these latter days. Saints of the church and Christian mystics have revealed much, and secular writers have concealed much, beneath illumined lines. There may be an initiate living in your neighborhood, but you will not recognize him unless you are lifted to his plane of consciousness. Edward Howard Griggs declares that there is a brotherhood of the elect all over the world, having no pass-words or dues. They keep an open door, and no one who really belongs is ever rejected.

The student of truth does not seek initiation. He does not run hither and thither after new teachers. When he is ready, the teacher finds him. The seeker sends out a steady gleam, like a

light in a dark valley, and the Master sees and answers. It is the Law:

For Love unerring as the magnet's might
On shivering steel can draw celestial spirits
From their flight to aid a groping soul.—
They have no choice, they must obey.

Do not be over-anxious for great revelations. Pray for the timeless patience of God. Ask yourself if you are strong enough to see the walls of your life crumble about you, as did Saul of Tarsus, or brave enough to face the utter loneliness of Gethsemane. Perhaps you have much still to learn in gentler ways, from inspired books, from a magazine you happen to pick up. To each, in his appointed time, the Spirit of Truth will come. No one is ever rejected, if, by self-discipline, devotion and right thinking, he has qualified himself to belong to the brotherhood of the elect. *To love—to understand—to do.* When these desires dominate all your thinking, you, too, are on the path that all initiates have taken before you. With divine expectancy you are approaching the innermost gates.



Abiding Spirit

Sarah Mizelle Morgan

Reprinted by Permission from "Embers"

Like manna from Elysium's richest bloom,
You came last night and lingered for a while.
I felt the warmth of your endearing smile
And sensed your presence there within my room,
As silent as your cold and lonely tomb.
And softly as the firelight shadows play,
You spoke; with words of courage cast away
The doubt and fear that filled my heart with gloom.

With lifted hope I vision now the goal
You set for me. Encouraged, unafraid,
I shall pursue the trail which you have made
Alight with radiance from your vibrant Soul.—
And if, some day, triumphant I shall stand,
I know that you will softly clasp my hand.

THE CASE OF
MARIA CORONEL de AGREDA

Cleve Hallenbeck

THERE is in the early history of our Southwest a curious case of dual personality—of one person being in two widely separated places at the same time. I would instantly dismiss the report of it, were it not for the fact that it is well supported by documentary evidence that could not have been fabricated.

Please understand that I am by education and preference a materialist. I never have accepted anything that could not be explained by known natural laws. In the scientific circles in which I move, no man's statement regarding any occurrence is worth a brass farthing unless he furnishes proof thereof, or tells where the proof can be found. But at the same time it is decidedly unscientific to *ignore* facts just because they are not susceptible to a materialistic explanation.

Hence the following story of Maria Coronel of Agreda, Spain. It is a story that every historian of the Southwest must of necessity mention; yet none ever more than mentions it, as if it were something to be afraid of. I cannot here present the proof of what I have to relate, but I can, and do, tell just where the proof can be found.

In 1627, when Alonso de Benavides, Custodian of the Franciscan missions in what is now northern New Mexico, was temporarily at the Isleta mission (14 miles south of modern Albuquerque), he was visited by a delegation of Jumanos Indians. They had come post-haste from their village, far to the east across the mountains, to ask him to send them missionary-teachers. Upon his asking the reason for their importunacy, they told him that they had been visited by a young woman who had preached to them *in their own tongue*, and had bade them lose no time in applying to the Father-Custodian (Benavides) for teachers. In the Isleta mission church was a painted portrait of Luisa de Carion, Abbess of a convent-school at Agreda, Spain. The Indians, seeing this picture, told Benavides that their mysterious visitor was dressed precisely as was the woman of the picture, but that her face was different; that she was young and beautiful. When other Indians, coming later from the same tribe, saw that portrait, they verified the report of the first ones.

Naturally, Benavides was intrigued. He knew, from the description of the garb, that this woman visitor must have been a Sister of the religious society at Agreda, for only they wore that habit. So, when he returned to Spain in 1630, he went to Agreda to investigate. He found that Luisa de

Carion had, during his absence from Spain, been succeeded as Abbess of the convent by Maria Coronel.

A word about this young woman: She had entered that convent in 1618, at the age of sixteen, taking the name of Maria de Jesus de Agreda. Such were her qualities that in 1626, at the age of twenty-four, she was put in charge of the institution, which post she held until her death in 1665. She also was an author of note—a copy of one of her books is in the Lenox library of New York City—and she corresponded with some of the most prominent people of her time, including King Philip of Spain. Her style of writing was lucid, concise and elegant. She was intensely religious, and was greatly interested in Spain's far-flung missionary work among the Indians of the Americas. Both the Encyclopedia Britannica and the Catholic Encyclopedia give biographies of her (under AGREDA), but neither more than hints at the inexplicable feature of her career.

When Benavides interviewed her, she told him, according to his report, that it was she who had sent the Jumanos Indians to him; that she had visited them several times, and also had visited various tribes elsewhere, including the then unknown Tejas tribes of southern Texas. She declared that *she had made these visits in trances.* He was skeptical of her whole explanation, whereupon she related one incident that had occurred in his presence in New Mexico, where she also was present but invisible to him. He thereupon accepted her story as being true.

Since Luisa de Carion and Maria Coronel belonged to the same religious society, the identity of garb remarked by the Jumanos Indians shows that they had observed their visitor closely and accurately. The habit worn by that society was blue in color.

Maria's claim of having visited Texas tribes was strikingly verified sixty years later. De Leon, the first Spanish explorer to enter southern Texas, there learned of her in 1689, from Indians near Matagorda Bay. They informed him that a young woman dressed in blue had visited them, but that she "hadn't been there for a very long time." Whence she came or whither she went, they did not know. This seems strange when we remember the well-known practice of Indians of "shadowing" the departure of alien visitors, and of following them for many miles.

The very next year (1690) after De Leon's experience, Damien Manzanet, who was in the first party of Spaniards to enter eastern Texas, recorded this episode: The Indians of the San Antonio valley, to whom he was distributing gifts of cloth, etc., begged him for some blue baize that he had. Upon his asking why they preferred that color, they informed him that they long before had been visited several times by a young woman "who came down from the hills dressed in blue garments," and they desired blue, especially for burial clothes, as they wished to be like that woman in the next world. Some of the very oldest people

of that tribe, including the mother of the Chief, had seen that woman and still remembered her.

In the same year (1690) Eusibio Kino, while exploring along the lower Gila river in what is now Arizona, encountered Indians who told him of a young woman in blue who had visited them and preached to them *in an unknown tongue,* and who twice had risen from the dead after having been shot with arrows by Indians of the Colorado river. Those Indians also gave Kino a truthful account of the passage of the Onate party, twenty-three years before the time of Maria's visits; hence we must credit them with having told what appeared to them the truth in the case of the Woman in Blue.

And finally, as late as 1714, the French trader, Saint-Denis, was told of this strange girl-missionary by Indians of eastern Texas. In every case, the Indians she had visited held her in high esteem, and according to their reports she always traveled alone.

Kino was an Austrian, Saint-Denis a Frenchman, and apparently neither ever had heard of Maria Coronel or of her claims to have visited Indian tribes of the New World. This fact removes any suspicion that their stories were inventions. Manzanet identified the mystic visitor with Maria Coronel, but the others did not.

The young woman apparently also visited tribes in northern Mexico, for Indians there, as well as in Texas and New Mexico, still preserve legends of *La Senorita Azul* (The Young Woman in Blue), although more than three centuries have elapsed since her day.

Now it is known and conceded by all students of her career that Maria Coronel never once left Spain, and never was absent from her convent-school after she entered it. The annals of that institution still are in existence, as is the convent itself.

The only "rationalist" explanation that ever has come to my notice is that those visits were made by some other young woman, whose identity Maria assumed. That explanation is untenable. In the first place, it implies duplicity and falsehood on her part, of which she was incapable. In the second place, a woman was not permitted to depart, alone, for the New World in those days. Had this woman managed to slip through the port guards, she could have landed only at Vera Cruz, and she would have had to travel for some days through Spanish settlements; and the unique spectacle of a nun, starting out alone into the unknown wilderness to the north, would have received far-flung publicity. Yet there is no record of any woman, dressed in the habit of Maria's order, ever having been seen on this side of the ocean by any persons other than Indians.

Then, between the northernmost Spanish settlements and the Indian tribes that this woman visited, lay 800 to 1,000 miles of unknown desert country, traversed by unfordable rivers and impassable topographic barriers. No one man, in those days, ever attempted such a foolhardy venture, and even several traveling together

always made careful preliminary preparations, taking along native guides and a liberal supply of food and water. To have reached New Mexico, in those days, one would have had to cross desert districts 60 to 90 miles in extent, wherein no food or water was to be found. But, according to the Indians, this woman carried no food, water or other impedimenta. One not familiar with that region, and traveling without native guides, never would have lived to tell of it. This fact will not be contested by any one who is acquainted with the merciless aspect of the southwestern deserts.

Now I have recited only facts. I leave the explanation thereof to others. Benavides' account of his experience will be found in *The Memorial of Fray Alonso de Benavides,* translated by Mrs. E. E. Ayer (his report to the king upon his five years' work in the mission field). Manzanet's recital of his experience will be found, in translation by Lilia M. Casis, in the *Texas State Historical Quarterly,* Vol. II; and the original manuscripts, along with those of De Leon, are in the library of the Texas A. & M. College. Kino's account is to be found in Bolton's *Kino's Historical Memoirs of Pimeria Alta.* So far as I can learn, the letters of Saint-Denis have not been translated into English, but his report on the "Blue Lady" will be found in any history of the Texas frontier; e. g., Sturmberg's *History of San Antonio and the Early Days in Texas.* Every comprehensive library contains these publications, and any other public library can borrow them for the use of the reader who desires to check my narrative. The library of the Texas University probably can furnish all of the material cited.



HABITS



Annie Keplinger

Such a large part of our lives is directed and run by our everyday habits that it is most important that they be good ones; and since we know that it has been proved many times, and thus has become an established fact that we can change our habits, it puts the responsibility of our final outcome squarely up to us.

Good habits are as easily formed as bad ones and they are definitely more profitable. If we make an honest effort to form good habits the natural law of growth takes care of us. When we hear the alarm clock in the morning we can turn over and go to sleep again, or we can arise and be about our day's work—whichever we do will soon become a habit—and it doesn't take a Solomon to compute the outcome, no matter which habit we form.

We may not be able to control our environment, but our habits are ours to form and to do with as we see fit. They are our God-given right; so let us make them good ones. Good habits make for clean thinking, and wholesome constructive thoughts are the seed from which all worth-while things grow.

LIFE SERVICE OR LIP SERVICE

J. B. Gladstone

Reprinted by Permission from "Science of Mind" Magazine.

THERE is no belief about religion that is so mistaken, and so potentially harmful, as the belief that religion is imposed upon man by means of *external* agencies—ministers, churches, books, pamphlets, ceremonies, rituals, etc.

A man may come to think of his clothes, his car, his home, as a part of himself, yet upon reflection he would not hold that these external things are actually his real self. Unfortunately, organized and institutionalized religion tends to give its followers the feeling that religion does not exist apart from church buildings, formal creeds and dogmas, set prayers, and regular attendance at group worship.

The saddest result of this error is that it causes men and women to think of religion as something separate and apart from their scheme for every-day living. It encourages the pathetic belief that their whole duty to God is fully discharged when they put on their Sunday clothes and go forth to attend church services from a sense of duty or obligation.

For religion to be the vital, dynamic and transforming force that it ought to be, it must be *applied* in every thought and deed, every waking hour of the day, every day of the week. *Divine Law is ceaselessly in operation.* Therefore, the observance of Divine Law, its principles and commandments, must be a continuous process. The Scriptures admonish us to "pray without ceasing"—that is, to be in a continuous, unbroken state of response to Divine Law, Truth and Inspiration.

From this standpoint, true religion may be defined as the ceaseless response of the Indwelling Spirit in each individual to the highest laws of his being. It is a continuous, unending investment of love and faith and service in the cause of the good, the true and the beautiful. It is our sincerest expression, in thought and action, of a genuine desire to manifest every attribute of the Divine Creative Will for the glory of God and the good of our fellow-men.

Nothing is so vital in our existence as our concept of God—for it is within the bounds of that concept that we "live and move and have our being."

When Jesus informed the dogmatists and ritualists that man was not made for the Sabbath, but the Sabbath was made for man, it was to impress them with the thought that no religious custom profits a man unless he observes it in response to his inner needs. The Kingdom of Heaven is *within.* The correct inner concept always leads to the correct outer activity, provided

such activity is motivated by the Law of Love.

The Church of God must therefore be firmly established upon a foundation of Divine Love, within the "secret place" (the soul) of every man. If our inner urge is toward righteousness (right thinking, right feeling, right living), our outward conduct will also be righteous.

The grocery store, for example, is not the cause of our hunger for food. It is our natural hunger for food that is responsible for the existence of the grocery store.

It is not the institution of marriage that is the cause of the mating instinct, but the mating instinct has evolved the institution of marriage—as an appropriate expression of its role in human society.

So it is with the church. It is not the church which creates religion. But rather, the church itself is an institution that has arisen in response to man's innate desire to know and to worship God.

Today, man's religious consciousness is reaching the point where he desires to worship *God* as the *Highest Conceivable Good.* Furthermore, he wants to live his life in such a manner as to insure attaining the *highest attainable good.*

In his epistle to the Galatians, Paul declares: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Then follows the admonition: "Let us not be weary in well doing." This is but one of the many passages in the Bible calling our attention to the fact that lip service to God is not enough—that *life service* is the true measure of our devotion.

The hypocrite tries to "get by" on lip service. The genuine follower of Christ renders life service. The Divine Law of Compensation insures that each shall reap in accordance with what he has sown.

"Verily I say unto you, They have their reward." The reward for lip service can never be the same as that for unstinted life service. They who would reap the reward must live the life. Yours must be the choice. Right thinking makes it an easy choice for "those who have eyes to see and ears to hear." Of such is the Kingdom of Heaven, and for them "my yoke is easy, and my burden is light," since it is the yoke of Love and the burden of Light.

GLORY AND PERIL

Elinor Lennen

The glory and the peril of the mind,
That tended house where, day on day, I sit—
For all my going out, the more confined—
Is that its turning door cannot admit
An alien step, a friend to soothe my woe.
The self is all the comrade self may know.

Rehabilitation In The Home

Edward T. Hall

Reprinted by Permission from "Tomorrow"

IN the work of rehabilitation of our ex-service men and women as well as our civilians whose family life has been physically or mentally incapacitated, much importance must be paid to the condition of the mind. Positive or negative thinking can either make or break a person. This is especially true during periods of confusion or fear.

The conditions most conducive to recovery consist of keeping the patient so well occupied that he will have no time to brood or to indulge in self-pity. In fact, positive thinking, working with the hands, and the encouragement of the creative urge in a person are three major factors for effective rehabilitation in the home.

Both resources and resourcefulness may be sorely taxed in trying to make a satisfactory home environment, one creating surroundings which make for recovery. Yet every work, suggestion, and approach by family and by friends can be of a constructive nature. Talking and thinking in one way or another can determine whether there shall be joy or despair; whether or not there will be a return to normal activity and a constructive life. No thought should be expressed as to the possibility of future illness, or of needing care for life. The past, which cannot be changed, should not be discussed or relived. Instead, a joyous and successful future should be projected.

Perhaps we can the better understand the basic problems of rehabilitation in the home if we first consider how modern life has affected us all. A hundred years ago, and even less, training in countless manual skills at home was an important factor in education. Children learned to sew, to spin, to weave, to build, to milk, to cultivate the soil, to handle tools, to cook, and to master many other essential manual activities. Then came the so-called age of inventions, mass-production, labor-saving devices, and of regimentation. Man was gradually deprived of the necessity of using his hands—he steadily lost the old hand skills. But he lost something else as well.

Mental illness and crime, never before serious factors, for the first time in the evolution of man became increasingly serious. We have to face the facts as shown by Second World War draft statistics, which clearly indicate a state of affairs which, but for the war, we might have faced tomorrow. We have the word of Major General Lewis B. Hershey that "out of four-million disqualified [draftees], over one-million were rejected because they were mentally unfit. Although three-quarters of that number seemed at first

to be sound, they showed, upon closer examination, that their emotions were in such a state that they could not stand modern war."

There is evidently and definitely a relationship between hand-manipulative activities and mental health. The history of occupational therapy since early in the last war is proof thereof, and the effectiveness of creative activities in modern mental institutions has also been proved. Army tests show that only negligible mental disorders occur among men under fire for the first time, provided that, prior to the attack, they were kept busy at work involving the use of their hands.

In one's creative hands rests the greatest mental stabilizer known to man. In rehabilitation, the hands are a logical key to the door of recovery.

Fortunately, man is endowed with great potential recuperative powers which become effective if given half a chance. Positive thinking is the primary factor. People needing rehabilitation should be induced to realize that the work of the world largely is done by folks who do not feel just right, and that many of the world's greatest personalities have climbed to distinc tion over physical barriers.

Beethoven was deaf when he wrote his immortal Ninth. Lord Nelson had only one arm and one eye. Our late President Roosevelt could neither stand nor walk without aids. President Theodore Roosevelt was a sickly child who developed a powerful physique and commanding personality through strenuous exercise and sports. To read *Anne Sullivan Macy: The Story Behind Helen Keller,* by Nella Braddy, is to learn how the blind Helen taught herself to distinguish color by touching flowers; how to put to good use the fact that when one sense becomes inactive or atrophied, others become infinitely more acute.

The developed deftness of the hands, and the subtle chemistry of the mind improved by positive thinking, seem to be interrelated. A young man who was sent to the Universal School by a specialist discovered that friends and visitors purchased everything he made as soon as it was completed. This market, initially artificial, proved so stimulating that he acquired unusual skills and, on his own initiative, developed a legitimate market. Psychiatrists who have observed his progress describe him as a potential *dementia præcox* who has been saved.

An unfortunate young woman, with a mind which never will be normal, sold to her neighbors chenille bath mats she had woven. A man in his early twenties, deaf for life, sold braided dog-leads. A young man in a local hospital for cripples had developed a profitable business in making articles of leather. The fact that all these cases initially received the aid of friends does not detract from the fact that once positive thinking and manual dexterity are linked, physical shortcomings take second place to personal success.

Modeling in clay has proved to be of exceptional value in rehabilitation work. After King Albert's tragic death, Queen Elizabeth of Belgium became mentally ill. Madame Catherine Bar-

jansky, the Russian sculptress, persuaded her to attempt it. Losing herself in her work, healing her afflicted mind with every stroke, the Queen not only regained mental balance, but won recognition for her artistic ability. A similar recovery took place in Universal School. A college girl had suffered so severe a nervous breakdown that she dared not travel New York's streets without an attendant. She, too, was induced to undertake work in clay, and soon found herself not only talented, but also recovered.

Observation over a period of years of beginners in modeling tends to show that the very act of utilizing soft clay as the medium for creative self-expression tends to bring complexes to light. That fact has opened a new field to psychiatrists. The first piece of work of the beginner in clay modeling, provided the individual is given a perfectly free hand, occasionally reveals or indicates the nature of a deep-seated inner conflict.

For instance, a timid, neurotic young lady first modeled from life the head of her well-meaning, but domineering mother; then the powerful hand of her aunt. Next, as if having rid her system of these potent influences, the girl produced in clay the charming figure of a girl in her teens, and the head of an aged man whose face bespoke infinite patience and understanding. These activities resulted in a complete adjustment. Another student worked for weeks on a satyr with rudimentary horns and tail. Her next piece was a beautiful statue of St. Theresa. In neither instance did the students have an idea of the psychopathic significance of what their manipulative hands were expressing. Yet to the understanding person, their work was clearer than words.

Perhaps one of the most important factors in all rehabilitation work is identifying the creative birthright of the individual. Each person is born with inherited preferences, urges, and, not infrequently, talents in one or another medium of expression; and these so-called creative birthrights differ with individuals, just as do fingerprints.

Unfortunately, our modern and basically regimented educational system, our modern and frequently suppressive ways of living, usually fail to bring potential talents to light. Sometimes will power and strength of character are sufficient to allow development, even against serious odds. It seems as if such urges are life seeds carried through life. They grow and blossom only when conditions are favorable, and they lose the spark of life if conditions are inhospitable. Too often the square peg is forced into the round hole by circumstances. Something has to happen—and what happens is likely to be abnormal.

Since creative expression with the hands for sheer joy is natural, and at the same time so vital, an effort should be made to ascertain as early as possible the exact nature of a person's creative urge. In that medium the individual will do good work, and will experience joy and satisfaction as talent develops, and dreams material-

ize. Sincere appreciation by family and friends will add a stimulus. Every human being naturally yearns for success, and this is especially true during periods of confusion and adjustment.

These facts contribute not only to the possibility, but also to the desirability of rehabilitation in the home. For instance, the majority of men—and some women—like to work with tools. It is neither difficult nor expensive to equip a home workshop. Excellent instruction manuals are available. Furthermore, the very availability of tools and a workshop suggests to eager workers both the projects and the way to accomplish them. In the average community there are experienced hobbyists who can advise concerning equipment, tools, layout, projects, and other details. Handicraft magazines publish blueprints and design details of countless articles to be made by hand. The war has created new devices which may be operated by those with limited training. The initial project need be quite simple; a small birdhouse, for instance; and it will not be long before the worker starts upon the more difficult jobs, such as an inlaid chess table.

A home shop equipped for woodworking is suitable also for working in plastics. A few additional tools and forms invite efforts at art metalwork and jewelry. Both fired and non-fired ceramics are practical for making in the home. Kilns may not be readily available, but can be made.

For those confined to bed, or convalescents, there are many possibilities and potentialities in handicrafts. They can make two hundred, or more, different articles with little or no equipment, and from odd and discarded materials. Home instruction manuals already are available. Others, in course of preparation, are devoted especially to handicraft activities appealing to men.

Experience in military hospitals demonstrates that toy animals, made from odd yarns and string, are extremely popular. The men have, or know, children who appreciate such toys as presents. There is also a definite market for such toys. Many other crafts may be undertaken in bed. These include sailors' knotted work, braiding, card weaving, Inkle loom weaving, finger weaving, leathercraft, bead work, wood burning, and certain work with plastics and felt toys.

The homecraftsman need not remain merely an amateur very long. The handicrafts he undertakes in order to build up his health may also become a paying business. Many communities provide openings for skilled craftsmen who can develop a custom business in one or more of the following lines: bookbinding, hand-loomed fabrics, leather work, metalwork, furniture upholstering, chair caning, furniture refinishing, fabrication of articles from woods and plastics, and silk screening Christmas cards, book plates, signs and banners.

There is a remarkably wide choice of specialty lines. The man or woman clever at making caricatures in clay may, for example, develop specialties in hand puppets and string marionettes. The home craftsman who issues

his own catalogue with silk-screened illustrations produces an inviting sample of his work which naturally can lead to a mail-order business. A well-equipped shop, always an attraction, can readily become a hobby center for groups of men, women, and children.

The value of gardening in rehabilitation is not to be overlooked. When a person becomes interested in growing things, and the hands have worked in damp soil, something profound happens deep within him. Certainly nothing contributes more to faith in the future than the planning of gardens, the poring over seed catalogues, the indoor planting of seeds, the subsequent transplanting, and the care of the new plants.

The garden has a hopeful lore of its own. To study garden catalogues alone is a beneficial form of self-education. Knowing the names of growing things, the kind of soil and care they need, how to eliminate insect pests—this is the stuff of which dreams and futures are made. Even seemingly so prosaic a task as planting and tending a small truck garden can be a direct means to rehabilitation, as well as a home supply of healthful foods. A flower garden can be an endless source of satisfaction and pleasure. Raising flowers, and arranging of bouquets to send to friends, are undertakings which take attention away from ills and self.

Gardening is stimulating, yet productive of peace and poise. The lovely garden automatically draws praise which its maker inevitably shares. And to the person passing through those periods of rehabilitation which can be so trying, gardening suggests many helpful activities. When growing things no longer require attention, there are paths to be made, benches to be built of brick and stone, and other bits of construction to be undertaken.

The great value of music in rehabilitation has been proved beyond question by the late Harriet A. Seymour's contributions to therapy through music in the past quarter-century. As Mrs. Seymour and her hundreds of pupils have demonstrated, different types of music can be applied in therapeutic work with different effects. Tests carried on at Universal School indicate that carefully selected classical pieces are not only relaxing, but also improve the quality of creative expression. Our own experience suggests that music should be soothing and truly fine.

Related to music in its value for rehabilitation is finger painting which, with clay modelling, provides the widest possible range of creative expression for manipulative hands. Finger painting is particularly relaxing, and when done to music sometimes produces patterns which are both surprising and significant.

A friend who has made hundreds of finger paintings to the radio broadcast of a philharmonic orchestra unconsciously produced two nearly identical designs. They appeared as much as six months apart, but to the accompaniment of the same composition. Sensitive people viewing abstract finger paintings contend that they recognize the musical compositions which inspired the designs. These evidences

may dip deeply into the subconscious and into the emotional storehouse of the individual, and the therapeutic significance of what takes place is only just beginning to be understood.

The spiritual approach which sometimes becomes evident in rehabilitation merits sympathetic and intelligent handling. Many have outgrown, or have discarded, the religious approaches of their parents and of their own childhood. Yet, since man, at heart, is a spiritually conscious individual, any instinctive awareness should be respected. It should never be ridiculed, brushed aside, or crushed.

Men who have faced death in modern warfare, or who in foxholes, jungles, bunks, or barracks have discussed for hours the meaning and the essence of life, may understandably have new convictions. The war has already upset so many traditions and traditional approaches in other fields that religion probably is ripe for change and revaluation.

To clarify thoughts through discussion, but without argument, should be easily possible. We must recognize that men returning from war are likely to have faced realities in the raw. They may have views and experiences and reactions so foreign to us that we can scarcely grasp or understand their points of view. Some of these men may logically pioneer a new and more workable spiritual approach helpful to the world of tomorrow.

Rehabilitation in the home is so big and so thrilling a challenge, so astounding a task, that it is not to be taken lightly, especially by the family and friends of those who stand most in need of it. The task will affect, and directly, the vast majority of American homes, whether they be in the smallest hamlets or the largest cities. The necessary approaches may be new to us; they will require new methods, study, and resourcefulness. We, too, must indulge in positive thinking, forget ourselves, become wholeheartedly interested in whatever appeals to the service men and women.

Much more can be done in the home than in any institution. That task may place responsibility definitely on those who have had no special training. Yet only good sense is needed to see that congenial environment, positive thinking, and work with the hands, along the lines of creative desires, are the major requirements.

The service men and women have offered their very lives. Some of them have paid dearly to serve their country. It is not too much to expect that we too should give of our best, our all, to facilitate their readjustment and rehabilitation today, to assure their success tomorrow. Whatever happens —to them, to our country, to ourselves —rests definitely with us.

It matters but little who or what you are when you begin life's journey. . . . But what does matter most vitally, is what you are when you finish.

. . . . Esther Jones.

EXCERPTS FROM THE WORK

of Edgar Cayce

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

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

Each month, in this space, MIND DIGEST will present portions of the information, reprinted from these publications. Readers who are interested in further details may write to The Association for Research and Enlightenment, Inc., Dept. M, Virginia Beach, Va.

Historical:

(5053-L-1) "The entity then was an associate and a companion of many who formed by their arguments and opinions the temper of the people at the time of the Declaration of Independence. Often the entity met and talked with Thomas Paine, author of THE AGE OF REASON. Remember that these principles, inculcated in the Declaration, are eternal, and in them lies the hope of the world. All men must recognize them if they are to remain together as brethren. Not that they all need be of one mind, but they must all be of one purpose, one hope, each loving his neighbor as himself."

(2677-L) "Before this, the entity was in the land of the present sojourn, —in and around that place known as the 'City of Brotherly Love.' It was during those early periods when those laws, rules, and regulations were being formed for the declarations for the rule of self.

"The entity with the associate, Zolocoffa, made those suggestions that brought to the writers of the Declaration, the declarers of the Constitution, activities.

"Then the entity was in the name Barton Kern, an associate of Zolocoffa —the brother in the present.

"In that experience the entity gained. While the entity did not hold office of prominence as did many of those whose names (in the present) represent the activities of that period, the entity was a part of those activities and sufficiently satisfied as to its position within itself.

"Thus, in the present, in relying upon those sources of spirit and mind, there may come into the experience the prominence not achieved then. Be sure ye measure up as faithfully as ye remained among those 'who also served.'"

Food Facts:

(3051-P) "Often use the raw vegetables which are prepared with gelatin. Use them at least three times a week; those which grow above the ground more than those which grow below the ground. Do include, when they are prepared, carrots, especially that portion close to the top. It may appear the harder and the less desirable but it carries the vital energies, stimulating

the optic reactions between kidneys and the optics."

(849-P-66) Question: "Please explain the vitamin content of gelatin."

Answer: "It does not actually have vitamin content. Its value lies in its ability to work with the activities of the glands, causing them to take, from that which is absorbed or digested, the vitamins that would not be active if there were not sufficient gelatin in the body. See, there may be mixed with any chemical that which makes the rest of the system susceptible or able to *call from* the system that which is needed. It becomes, then, as it were, 'sensitive' to conditions; and without it there is not that sensitivity."

(3180-P-2) "If an almond is taken each day regularly, you'll never have accumulations of tumors or such conditions through the body."

(1308-P-1) "Occasionally, red wine may be taken as a *food*—for this is blood-building, and blood-resisting. Forces are carried in it, such as iron and those plasms that make for the proper activity upon the system. But never take more than two or two and a half ounces, and this only with black or brown bread, not with sweets."

(303-P) "Coffee taken properly is a food—taken, that is, without cream or milk."

Automatic Writing:

(1602-L) Question: "Are the inspirational writings I receive to be relied upon as coming from a worthy and high source, or should I not cultivate this form of guidance and information?"

Answer: "We would *not* from here counsel *anyone* to be guided by influences from without, for the KINGDOM is within.

"If these come as inspirational writings from within, and not as guidance from others—that is different."

(1297-L-1) Question: "To further my work in possible radio reception or cosmic messages, should I attempt to train myself in automatic writing, or use a medium?"

Answer: "As has been indicated, rather than automatic writing or a medium, turn to the voice within. If this then finds expression in that which may be given to the self in hand by writing, it is well; but not that the hand be guided by an influence outside itself. For the universe, God, is within. Thou art His. Thy communion with the cosmic forces of nature and with thy Creator is thy birthright! Be satisfied with nothing less than walking with Him."

World Affairs:

(1598-MS-1) "In relationship to world conditions: Any who seek such information, as we have indicated, had best be in the position to do something about same. For that given becomes then not only a duty but an obligation on the part of those to whom such may be given, in the nature of the relationships that exist.

"As has been given, however, that which has prevented and does prevent the whole of civilization becoming a turmoil is the attempt of those who have the ideals of the Prince of Peace at *heart!* And as of old, the prayers of ten may save a city; the prayers of twenty-five may save a nation—as may even the prayers and activities of one —but in union there is strength."

BOOK REVIEW

POWERFUL IS THE LIGHT

By HAZEL DEANE, 201 pp.....Cloth $2.50 *

Published by Divine Science College

Reviewed by ZOE CORY BEMIS

Powerful Is the Light is the biography of Dr. Nona L. Brooks, co-founder of the Divine Science Movement and builder of the First Divine Science Church in Denver, Colorado, 1922, costing $90,000.00, final payment being made Dec. 27, 1925. Though not fiction, it reads like a novel. It is fact, verified by Nona Brooks herself and her life associates. It tells the life story of a beautiful character and of the Infinite Power which completely revolutionized her life through the periods of Desire, Growth, Fulfillment. It outlines the development of the Divine Science Movement from its inception, unfolding so easily and naturally that any reader may change his or her life by applying the principles involved in daily living.

Miss Brooks often said: "It is not a religion we are making, it is a life." Divine Science teaches that there is a way of living which enables man to free himself from poverty, sickness and maladjustment. Divine Guidance heals all undesirable conditions. When asked what part psychology played in her teaching, Miss Brooks replied, "Psychology is not spiritual science; it is only the handmaiden."

Divine Science organizations throughout the world are associated with the International New Thought Alliance, including Unity, Religious Science, Truth Centers and many other metaphysical groups.

Nona Brooks was not only instrumental in building a church, but also founded a college where regular courses are given throughout the year and summer camps have been held at Marshdale, in the Colorado mountains. There, students, after attaining the required degrees, are prepared for carrying on this movement. After she decided to resign from her ministerial duties, someone said, "But, Miss Brooks, you can't resign! Why, you've given your life to this church! You've stood on that platform for 30 years." Always on the alert, she answered, "In that case, don't you think I've stood there long enough?" When the suggestion was made that she be given the title of President Emeritus, she said, "No! Emeritus implies that I am through. I am not through."

For a few years, Dr. Brooks absented herself from Denver, leaving others to carry on the work. In the meantime, she busied herself where she was needed in other places, including Sydney, Australia, and later in Chicago. In June, 1938, she returned to Denver and again became President of the Divine Science College. She continued to teach classes, was active on the Church Board of Directors and as editor of the "Divine Science Monthly" almost to the last day of her life, March 14, 1945, eight days before her 84th birthday.

The book ends with the words "A remarkable woman, ahead of her time, and now ahead of us all in the great adventure of a new life."

***May be ordered from our Book Department, MIND DIGEST, Lancaster, Pa.**

BOOKS

The right kind of books may be an everpresent and unending source of inspiration on your path to attainment and accomplishment. Books may bring you the light of Truth and Wisdom and may nourish your mind and your soul so that you may proceed to work with better understanding and greater strength toward the true goal of your life. Any of the books listed here may be obtained from our Book Department.

M-496—MORAL DISCOURSES, by Epictetus, translated by Elizabeth Carter. This classic of the Stoic philosophy and its most interesting expounder, Epictetus, needs no introduction. Its profound teachings are as valid today as they were two thousand years ago. 356 pp., cloth.....**95c**

K-538—MUSIC ITS SECRET INFLUENCE THROUGHOUT THE AGES, by Cyril Scott. This book deals with an aspect of music hitherto unsuspected by most music-lovers. The author convincingly demonstrates that the inner or occult aspect of music influences every phase of human existence and thought. It traces with masterly insight the history of music from this new angle from the dawn of civilization up to the present day. 221 pp., cloth.....**$2.00**

R-541—BROTHER LAWRENCE, by Nicholas Herman. This little book stresses the value of the practice of the presence of God—the best rule of a holy life. A very simple, yet most helpful book with rules that can easily be applied in anybody's life. 44 pp., boards **75c**

K-154—AURAS, by Edgar Cayce. An essay on the meaning of colors especially in their relationship to the human Aura. 27 pp., paper.....**25c**

C-200—FRIENDS AND WORKERS, by Gates-Huber-Peardon-Salisbury. An excellent book for children. The Second Reader of a new series titled "Today's Work—Play Books." Fine stories, cleverly arranged and beautifully illustrated. An easy and logical vocabulary builder. 246 pages of fascinating entertainment. 246 pp., cloth **$1.20**

R-353—POEMS OF FAITH, by Malva Andre. Religion and Nature combine in this little booklet of verse to bring to you beauty, relaxation, relief from your daily cares, and above all inspiration, hope and joy. 24 pp., paper.....**50c**

MIND DIGEST Book Department

Lancaster, Penna.

Please send me the books whose numbers or titles I have entered below. I enclose remittance of $.....which includes 5¢ postage for each book.

(For Canadian or Foreign orders add 10% for postage.)

Name .....

City and State .....Zone.....

Number or Title of Books:.....

.....

.....

.....

P-503—STRENGTH FOR THE DAY, by Norman E. Nygaard. A book of devotional messages for each day in the year. The devotions consist of suggested Bible readings, a text of Scripture, an elaboration on the text, an exposition of it and a prayer. 365 pp., cloth.....**$1.00**

P-504—EFFECTUAL PRAYER, by Frances W. Foulks. Anyone desiring to reform his prayer habits so that he may realize his heart's desire will profit by following the suggestions given in "Effectual Prayer." It tells what true prayer really is and how the reader can increase the efficacy of his prayers. 187 pp., leatherette.**$1.00**

A-533—POWER THROUGH CONSTRUCTIVE THINKING, by Emmet Fox. Writing with simplicity and grammatic clarity, Dr. Fox shows how, through constructive thinking, you may achieve the personal power which overcomes failure and discouragement, opening the way to a finer, happier, richer life. 281 pp., cloth.**$2.00**

A-560—GOD IS THE ANSWER, by Dana Gatlin. The author says it requires "daring" to trust God fully, to claim Him as Father, to have unshakable faith in all His glorious promises in the face of time honored mortal belief and adverse seemings. She says that conditions of tension, irritability, doubt, fear, etc. prove that God is not being completely trusted. 154 pp., leatherette.....**$1.00**

H-561—YOU CAN BE HEALED, by Clara Palmer. Deals with Truth and Health from a general as well as from a specific point of view. It will challenge you to take steps toward claiming freedom for your body from any illness or other undesirable condition. 187 pp., leatherette.....**$1.00**

A-562—PROSPERITY, by Charles Fillmore. A comprehensive, metaphysical text book on prosperity, explaining its true origin, how to nourish it, and how to make it lasting. 204 pp., cloth.....**$1.00**

D-588—I LOVE BOOKS, by John D. Snider. The author explains that the purpose of this volume is four-fold: To make some general suggestions on the choice of books, to give some hints on how to read, to show how one may find more time for reading, and to emphasize the importance of being "well read." We are glad to say that he has accomplished his objective in a masterly way. 574 pp., cloth.**$2.50**

H-603—VITAL FACTS ABOUT FOODS, by Otto Carque. A guide to health and longevity, with two hundred wholesome recipes and menus and two hundred fifty complete analyses of foods. If you believe that a Wise Creator prepared all the needed food materials for your perfect physical existence, then you will find a veritable gold mine of useful information in this volume. 239 pp., paper.....**$1.25**

M-612—THE REALM OF TRUTH, by George Santayana. This is the third of a set of four volumes under the general heading "Realms of Being." Here is philosophy that will appeal to the common sense of the modern man written as a poet would write it. 142 pp., cloth.....**$2.75**

M-613—THE SCIENCE OF HYPNOTISM, by Alexander Cannon, M.D., Ph.D., F.R.G.S. This volume explains clearly the way in which hypnosis is induced and the manner in which the patient is treated. It also deals fully with the subject of color and its use as a remedial agent, proving the efficacy of certain colors in restoring conditions of health and harmony, in particular nervous diseases and mental cases. 126 pp., cloth.....**$1.75**

R-624—TOGETHER, compiled by Glenn Clark. Urgent, timely messages from twelve leaders whose recent Pentecostal experience heralds a new spiritual life for the present time of world adjustment, proclaiming the need for an awakening of spiritual consciousness that will weld the varied peoples of the earth into a real brotherhood of man with Christ. 125 pp., cloth.....**$1.00**

T-626—THE CRISIS OF OUR AGE, by P. A. Sorokin. A world distinguished sociologist offers a remarkable account of the present world crisis together with a magnificent philosophy of history. A brilliant book, written non-technically for intelligent Americans who have the desire and the courage to meet the challenge of a changing world. 338 pp., cloth.....**$3.50**

A-631—THE KINGDOM OF HAPPINESS, by Jeddu Krishnamurti. A series of remarkable thoughts that are outstanding for their simplicity and poetic beauty, urging man to find himself so he may live in peace, tranquility and contentment. 112 pp., cloth **$1.50**

A-651—THE PHOENIX, by Manly Hall. A compendium of the unusual, the incredible and the unbelievable on Eastern and Western mystical lore, consisting of eighteen articles with eighty-seven unusual illustrations. This book will stimulate many hours of serious thinking about the strange laws of life which are beyond the ken of material science. 167 pp., cloth..... **$5.00**

E-653—ENOUGH AND TO SPARE, by Kirtley F. Mather. A leading American scientist surveys the resources of the earth and concludes that they are adequate to provide the basis for both freedom and security for all mankind. In this book that challenges the spirit as well as the mind, he shows that progress and co-operation will determine man's survival. 186 pp., cloth..... **$2.00**

F-655—BEHOLD YOUR KING, by Florence Marvyne Bauer. A novel that illuminates not only the Gospel narrative but the whole drama of the Messiah of the Jews. It forms a living, glowing picture of the intelligent, educated aristocrats who accepted the Nazarene as well as of the common people who heard Him gladly. 408 pp., cloth **$2.75**

A-657—THE QUEST OF THE OVERSELF, by Paul Brunton. This book should prove of special and providential help in these critical days for it gives a practical method of calling on the higher forces of the spirit to give personal aid when dealing with problems or difficulties of every kind. The system presented is the finest and safest of Indian Yoga thoroughly altered and adapted to suit modern Western needs and circumstances. 304 pp., cloth..... **$3.00**

A-671—HOW WE REMEMBER OUR PAST LIVES, by C. Jinarajadasa. The author throws much light upon various phases of the subject, among them being the psychological process underlying the remembrance of past lives. 110 pp., cloth **$1.25**

M-688—LABORATORY INVESTIGATIONS INTO PSYCHIC PHENOMENA, by Hereward Carrington. This book contains a summary of the entire history of laboratory investigations into psychic phenomena for the past 90 years, every experiment of note being summarized with references. 255 pp., cloth..... **$5.00**

M-709—EXTRA-SENSORY PERCEPTION, by Rhine, Greenwood, Pratt, Stuart and Smith. A critical appraisal of the research in extra-sensory perception, covering a period of sixty years. 463 pp., cloth..... **$2.75**

M-716—COSMIC CONSCIOUSNESS, by Richard Maurice Bucke, M.D. A study of the evolution of the human mind. A scientific book that delves deeply into the aspects of higher consciousness and gives the reader a tremendous uplift as well as encouragement and inspiration. "It opens a new door in the dark walls of materialism by which we are surrounded." 384 pp., cloth..... **$4.00**

Spare Time Work for an EXTRA INCOME

Earn extra money in your spare time. Become a MIND DIGEST representative in your community. It is easy to sell MIND DIGEST subscriptions and earn real profits. Everybody is interested in this new "Magazine of Self-Discovery," the magazine everybody is waiting for.

Write today for complete information to
George Moore, Mind Digest, Paradise, Penna.

BEHOLD YOUR KING

By FLORENCE MARVYNE BAUER, 408 pp.....Cloth $2.75 *

Published by The Bobbs-Merrill Co.

Reviewed by PETER WOLFE

Young Jonathan of Cyrene came to Palestine in answer to the call of his mother who wished him to study in Jerusalem. How could he know that he was to become a friend of the young Rabbi, Jesus, and to witness miracles and wonders and finally to be present when Pontius Pilate gloomily consented to the crucifixion of one whom many called The Messiah?

To a young man, the half-Romanized Palestine was a thrilling experience. There were the picturesque visitors to this crossroads of the world, with its people held in bondage by the glittering cohorts of Rome. There were the tetrarchies of the luxurious rulers who tyrannized a muttering and rebellious population. And in Jerusalem Jonathan visited the Temple with its Holy of Holies. He saw also in the city the palaces of Herod, Amos, Joseph, Caiaphas and Nicodemus. His travels afield took him to Jericho, Caesarea, Nazareth, Cana, Tiberias, Magdala, Capernaum, Bethsaida, Tyre, Philippi and Damascus. In this small area of the earth's surface, a man was to appear and confound the wise by declaring that God loved the world and all its people and that He needed no sacrifice of sheep, goat or dove. Long ago, HE had made a garden for men and women, but they strayed. Yet HE loved the prodigal who could at any time come Home! This was confounding to the creeds and the cults. It was even construed as treason to the State, to Caesar. And the Jews who had prayed for the Messiah did not believe that this young Rabbi could possibly be the One who was promised. But Jonathan believed, for had he not seen miracles and healings and heard wondrous works that seemed to come straight from the heart of God? So Jonathan was pronounced dead to the house of Judah.

Like a richly-colored tapestry, the book illumines for us the little world that was Palestine. With the author we walk the roads and stop at little inns or visit shops glittering with costly stuff. We meet Martha and Mary and the Magdalene. Disciples have surrounded the Master, one of whom is a big burly fisherman, whose heart broke when he denied Jesus. Still he was forgiven, and the fisherman's ring is still a symbol of power when Roman palaces are in ruins. Then there is John the Baptist, and there are the disciples who meet for a Last Supper. Not least is lovely Elizabeth whom the youth loves, and for whose sake, and for the sake of Jesus, he is cast from his uncle's house.

He hears appalling news: "Jesus has been found and arrested." Pilate turns from his horrid task. "Behold your King," he cries to the crowd. They feel the contempt of this Roman autocrat who cares nothing for their religious dissension, so long as it does not break the Roman peace. "What then shall I do to him that is called King of the Jews?"

Jonathan stands on a gloomy Hill where there are three crosses. He witnesses the ending of a story that he finds is really a beginning. The Cross has turned into a mighty Tree that shelters the whole world.

*** May be ordered from our Book Department, MIND DIGEST, Lancaster, Pa.**

And be not conformed
to this world:
But be ye transformed
by the renewing
of your mind,
That ye may prove
what is that good,
and acceptable, and
Perfect Will of God.

ROMANS 12:2

Edith Ellis,

the transcriber of "Do You Really Want Peace?", by Wilfred Brandon (page 29), was writing Motion Pictures in Hollywood when she had the experience of discovering that her new secretary, an absolute stranger to her, was a highly-gifted psychic and automatic writer. This interested her, although she herself was neither a Spiritualist nor a Theosophist and had never patronized mediums or attended seances.

Through this unusual gift of her secretary, Edith Ellis received written communications signed by her grandfather, Thomas T. Ellis, a well-known physician and surgeon in his day, who had died when she was a child. He detailed several family matters, which were then unknown to her. She checked them carefully until she considered them proof beyond doubt that the communicator could be no other than her grandfather. It seems he is now active in Etheric life as an incarnating physician and an associate of the master, Wilfred Brandon. The purpose of the communications was to persuade his granddaughter, if possible, to permit Brandon to teach her to collaborate with him by learning to write for him automatically. His object was to send through a book that should not only explain the Laws of Nature in the Etheric realm, but warn Americans of the impending danger of a second World War and ask them to work for world peace.

After almost a year of indecision, she consented and the collaboration began. It was a long and difficult tutelage. She states that the pressure of Brandon's powerful mind on the pituitary gland, at the top and to the right of her spine, was at first extremely painful, and that she had to "beg off" after receiving a line or two.

However, this reassured her, for she knew it was not her subconscious that could create this pressure, but a vibration apart from herself. It seems, according to Brandon, that the head glands are the most radio-active parts of the body, and it is this power of the pituitary that he uses to propel the pencil in the transcriber's hand. The result of this collaboration has been three published books. In 1935, **Open the Door,** which is now in its fifth printing, came through. In 1936, **Incarnation** was published, in which Brandon warned against the coming war. In 1941, **We Knew These Men,** with an introduction giving the transcriber's story, appeared. A fourth book by Brandon, entitled **Mates,** is now in manuscript.

Since January, 1943, has been added Brandon's daily report of the work of the White Brotherhood, a secular Order founded by him in the first World War with the object of rescuing and bringing home the Souls, or Spirits, of our war-dead in both great foreign wars. This service is unique for all time, according to Brandon.

Along with all this work, Edith Ellis has continued her professional activities as a dramatist. She is a charter member of the American Dramatists Guild and has to her credit several Broadway productions, such as **White Collars, Seven Sisters,** etc. For a number of years before the last war, she produced mainly in England and on the Continent. Among those plays were the dramatization of Somerset Maugham's book, **The Moon and Sixpence,** and **The Lady of La Paz** in London, and **Tempest on the Equator** in Vienna and Budapest.