MIND DIGEST

YOU CAN BE A NEW MAN TOMORROW!

BY JOHN DAVIS

TEN LAWS OF HUMAN RELATIONS ..... Wilfred A. Peterson
YOU CAN HELP OTHERS! ..... Herbert Popenoe, Ph.D.
WE ARE ALL IMPORTANT. Charlotte G. Frietsch Gunter, F.R.C.
CHARACTER AND FAITH ..... Grenville Kleiser
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HOW TO USE SLEEP TO SOLVE PROBLEMS ..... Glenn King
CREATE GREAT PEACE ..... Sheldon Shepard
LEGION STREET ..... Charles Henry Mackintosh
AND OTHER HELPFUL ARTICLES

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MIND DIGEST

THE MAGAZINE OF SELF-DISCOVERY

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Dear Reader:

It is natural for man to desire to live in freedom from want and trouble and to manifest harmony and ease in his life; yet it is apparent that this ideal state is enjoyed only by a limited number of people.

Most men have their share of troubles and difficulties which inject a good deal of discord into their lives.

Did it ever occur to you that if you have more than the average amount of difficulties in your life you may be a person that is endowed with superior powers?—That somehow fate has supplied you with a greater amount of mental and spiritual forces than some of your apparently more fortunate fellowmen?

Man's mind is creative, and a creative mind will produce whatever you ask it to produce. The subconscious life forces of your mind do not judge; they are neutral. They take the thought material which you furnish them and help you transform it into manifestations in your outer world. They furnish the energy and the creative element.—You furnish the directions as to what should be produced.

Of course, you say that you do not give directions for troubles and difficulties; you ask for the things that you really want. You pray for them and you think about them once in a while. That is very good. But of what do you think the rest of the time? Well, you very likely let your thoughts dwell on some of the disagreeable happenings of your life; you make your mind believe that your difficulties are real. You spend probably many hours of your day considering your failures from all angles. If you seem to be sick, you "believe" that you are sick. You discuss your disease with anybody who is willing to listen, or you do the same with respect to your lack of money. You constantly reiterate the so-called "facts," and quite naturally your subconscious mind accepts those "facts" as the truth. It

"believes." It has "faith" in your messages, and so it keeps on producing the situations in your life which are undesirable. Your disease and your troubles then stay with you. In fact, you build them more and more thoroughly into your life and your system.

You may not believe it when I say you are indeed a master-builder. Your difficulties are your proof. They are a direct indication of your **creative** ability, for it takes just as much, or probably even more, ability to create negative, troublesome conditions as it takes to build the desirable things and conditions in life.

Therefore, if you have an unusual amount of trouble in your life, rejoice, for it is proof of your ability to use your mental and spiritual powers with effect.

True—it is negative effect. But the difference between negative and positive effect is probably smaller than you think.

The important thing is the realization that you are a creator; that those thoughts which predominate in your mind will tend toward materialization in your life. When you are fully aware of this fact, it is not difficult to change your mode of thinking from the negative to the positive side. When you really know what kind of thinking is the cause of your trouble, you will have no difficulty in changing over to the opposite kind of thought. You will become enthusiastic over your power. You will learn to see the constructive, the positive side, the beauty that is inherent in every situation in your life. You will even see a ray of sunshine in your disease and a silver lining on the cloud of your difficulties and hardships.

If you will then center your thoughts on that ray of sunshine, or on the silver lining, your subconscious mind will soon absorb the newly-discovered truth and will start to rebuild the foundation of your life. The state of discord will gradually make room for desirable things and conditions, and before long the same powers that created distress and failure for you will lift you up to the pinnacle of joy and success. It is principally a matter of shifting the "gears" of your mind from reverse to forward, from negative to positive, from despair to hope.

William J. Dalton

Your Editor

YOU CAN BE
A New Man Tomorrow!

John Davis

ALONG time ago Jesus said, "Ye must be born again," when He was asked how one could enter the kingdom of eternal happiness. Much has been written about just what the words mean, mostly in regards to entering, after death, some far away place called heaven. Jesus might well have meant that we must be born again in order to enter heaven after this earth-life. But, at any rate, we know, if we study His sayings, that He considered heaven to be a state that exists right now, and apparently intended that man should find this place of happiness right here on earth as well as in the after life. He stated that "Heaven is within," and He said, "Whosoever believeth on me *hath* eternal life," signifying that it is not necessary to wait until death literally to "live in heaven." If we can accept this interpretation, the words, "Ye must be born again," take on new meaning.

They mean that if we would change ourselves for the better here on earth, so that we may inherit the "kingdom of happiness," we must right here and now "be born again." Strangely enough, modern psychologists have recently discovered the truth of this method and have proved its worth in actual experiments.

But suppose we are desirous of improving ourselves, of rising above some adverse circumstance, or of defeating some perverse trait of character? In order to conquer these, or any other obstacles that stand between us and what we would like to be, we must be born again. But just how does one go about being born again?

Let's see. Christ made it plain that He was not talking about anything pertaining to actual physical birth. He said we must be "born of the spirit." In present-day language, He might well have said that we must be "born again in our minds," for "mind" in its broadest sense means the same as the term "spirit" as used in Jesus' day.

Each of us, in his own mind, carries around with him a mental picture of himself. This mental picture is one's own conception of how he looks to others, the sort of person one is generally, how he reacts to certain circumstances, etc. Modern psychologists call this the "ego ideal." You may never have stopped to think about it in just this way, but if you will consider it a moment, you will find that you do have a very definite mental picture of yourself and that you never quite lose sight of this picture, except on rare occasions when you become "carried away" with something that makes you unconscious of the self for a short while.

It is almost as if this mental picture

of self, or the "ego ideal," were a little miniature man or woman inside one's head, an exact replica of the self. The interesting point is that this mental idea of self *is* an exact replica of the whole person. Or it might be more correct to state that the individual is a replica of this mental conception of self. Because, when the "ego ideal" changes, he changes into the sort of person which coincides with the new ideal. It is as if this "ego ideal" is a sort of mould or pattern which determines the "cut" of one's personality.

This does not mean that you can change this picture to a being with three arms and that you will grow another arm. That would be unnatural. God Himself evidently has an ideal pattern cut out for man, and this pattern does not provide for three arms. But it does provide for men and women who are poised, self-confident, intelligent beings, and these states can be attained by changing our own "ego ideals" so that they coincide with the "perfect ego ideals" of the sort of persons we would like to be.

This has been actually proved in widespread experiments with school children and college students. Students who were formerly known as "dull," "lazy," etc., very quickly became star pupils when they were inspired by a new technique calculated to change the ego ideal. Students who considered themselves as possessing "no mechanical aptitude," or "mathematical mind" found to their surprise that they could learn mechanics and mathematics, and that they could even become enthusiastic about the subjects. "Poor spellers," who wailed that they had always been "poor spellers" and nothing could change them, very quickly learned to become almost perfect spellers. A girl who had failed in physics three times and said that she just didn't have the ability to comprehend it, was treated by the new method and became one of the star pupils in the class.

These amazing c h a n g e s were brought about by explaining to the students the significance of the ego ideal. The ego ideal "types" us into certain categories. It forces a role upon us that we feel, either consciously or subconsciously, we must play. And each person plays the role forced upon him by the ego ideal. If it is the role of a "dull" person, he will play that role. If it is the role of a shy, retiring person, he will play that part. And he will not play any role *that is inconsistent* with the ego ideal, just as we would not expect a screen star to portray a role inconsistent with his "type." We should hardly expect Boris Karloff, for example, to stop suddenly in the middle of one of his horror pictures and act like a gentle, kindly, self-sacrificing man. T h i s would be inconsistent with the "type" of individual he is portraying. Similarly, one feels that he is obliged to stick to his own role cast for him by the ego ideal, and, if that role is one of a fearful person, he will feel almost guilty if he dares to act bravely. One college girl, who had been an inveterate stutterer, stated, after the principle had been explained to her, that she could look back and see that she had felt called

upon to stutter, and that she would have felt embarrassed, as if she were "putting on," had she talked without such impediment.

One student, whose ego ideal was that of a person "who just couldn't spell" was found to have misspelled, near the end of a thesis, a word that he spelled correctly on the first page. In testing other "poor spellers," this was found to be a more or less common trait. Even though they knew perfectly well how to spell each word used, they felt subconsciously that they simply must live up to the role of the poor speller and this caused them to misspell words they had formerly spelled correctly just to keep up their average.

Many a small boy will allow some other child, not any bigger and stronger than himself, to bully him about and will offer no resistance—not because he is necessarily afraid of the other child—but because somehow he has accepted the fact that the other child is superior to him. He simply has a mental concept of himself as the sort of child that must accept bullying by the other.

And many a mother has been surprised to see her son return from the armed services poised and confident, with a certain "maturity" about his bearing, when, only a few months before, he had left home as a shy, awkward, "baby-faced" boy. Any number of things might have acted as stimuli to bring about this change. But they were responsible only to the extent that they served to change his own "mental picture," or his "self-evaluation." Something happened to cause him to accept himself as a capable, mature being.

There is no better phrase to express just what happens when one changes this ego ideal or "mental man" than this: He "has been born again." The ego ideal has been born again. A new evaluation of self has been accepted. A new standard of attainment has been born in the mind. Once a person understands the principles involved he *can* change this ego ideal almost instantaneously. If he be fearful and shy, he can know how it "feels" to be a fearful and shy individual. Now he must simply imagine a new prototype —how it feels to be self-confident and assured in manner.

This is no difficult task. Everyone knows how a poised individual looks and acts. And it is easy to suppose how such a person must feel regarding himself. Then we simply *become* that sort of person. This "becoming" does not involve straining or striving to reach up to something we feel is above us. It consists rather in our "moving up bodily" to the new level. Then there is no striving or straining at all. We simply act from our new level, and the acts of a poised, self-confident individual will follow as a natural matter of course. This method is primarily a "shift in consciousness." If you are standing upon the bottom rung of a stepladder, you will find it very difficult to reach up and insert a light bulb in the ceiling. Instead of straining and stretching to attain a result that is inconsistent with your position, you would simply move higher up the

ladder to a position where it would be natural and consistent for you to reach the ceiling. In just the same way, you must shift your consciousness to a position which coincides with the sort of person you would like to be. Then, when you are acting from that position, it is easy and natural for your actions and behavior to be consistent with that type of person. This is really a process of "being" rather than "becoming." It may take a little courage to change your ego ideal at first. Like the girl who would have felt embarrassed to talk without stuttering, you may find yourself feeling a bit guilty or embarrassed about acting like a calm, self-confident, and intelligent person, if these attributes happen to be inconsistent with your present ego ideal. But you will feel embarrassed about it only so long as you stick to your old ego ideal. Once you change that, you will not feel embarrassed about it, because that's not the way a self-confident person feels when acting out his natural role.

It is a sad fact that the ego ideal of most individuals is far below their actual abilities. This is due to influences that have been brought to bear upon the individual over a period of years. Some school teacher might have told John that John was "dumb" and the boy accepted the fact as an accurate picture of himself. Parents often unwittingly cause a child to accept an inferior evaluation of himself by comparing him unfavorably with other children. It has been said, "Give a dog a bad name and he will live up to it," and it is the same with children. A child who has accepted a mental picture of himself as "bad," "naughty," "shy," "tongue-tied," etc., will feel called upon to live up to the role. On the other hand, if you can get him to accept the idea of himself as a "good, well-mannered little boy," you have gone a long way toward making him just that.

It has long been an idiom of the theater that really good actors and actresses do not attempt to "act like" the character they are attempting to portray. The really outstanding actors and actresses are said literally to "become the characters" for the time being. Then, of course, they are not "acting" —they simply behave as those characters would behave, and it seems easy and natural. This illustrates very well the correct method of improving ourselves by changing the ego ideal. According to Shakespeare, all of us are actors and "all the world's a stage." Psychologists have found that this is true. All of us, whether we know it or not, do "act out" certain roles, just as if we were actors portraying certain characters in a play. But if we don't like the roles we are now playing—whether that of a stuttering man, a fearful man, an unsuccessful man, a person who can't learn a certain subject—whatever the roles we are playing now, we do not have to go on playing them any longer. We can simply change our "billing" by changing the ego ideal to the type of person we should like to be; then not just "act" the part, but actually "become the character."

The Master's

Ten Laws of Human Relations

Wilferd A. Peterson

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FOR a long time it has seemed to me that someone should endeavor to set down briefly and consecutively the words of Jesus of Nazareth that apply most specifically to industrial relations. These words could then serve as a guide to labor and management in the practical application of Christian principles to what may be called human engineering.

With this objective in mind, I have read through my New Testament several times, marking the words of the Master that seem to me to have the most significance for industry. Reading the New Testament in this light, I discovered that it is the world's greatest manual on human relations. To present the teachings of Jesus in full, as they apply to industry, would require a sizable book, and sizable books on serious subjects are read by too few persons. So I have endeavored to select the ten statements that summarize, in my opinion, the application of the Christian principles to human relations in business and industry.

1. *Agree with thine adversary quickly.*

You must get in step with a man and start moving in his direction with him, to influence him to go your way willingly. The tugs that pull the giant steamships out of the harbors into the open sea do not crash head-on into the sides of the giant ships. They ease themselves alongside, heading in the same direction as the steamships, and soon the little tugs work the miracle of pulling the majestic ocean liners in the desired direction.

Head-on human collisions cause many wrecks in industry. Arguments are won at the cost of friendships. The wise foreman or executive knows the power of suggestion. He rubs the fur the right way. He gets results by indirection. He mentally disarms his adversary by first agreeing with him and then gradually swinging him in the direction he wishes him to go. He uses the soft answer to turn away wrath. Instead of throwing dynamite into the fire of ill-will, he uses the fire extinguisher of tact and understanding to put out the fire. He gets into the other fellow's shoes before he passes judgment. He knows that honey catches more flies than vinegar. Instead of driving men, he draws out the best in them. He makes them desire to

go his way by making his way their way also. When Jesus said, "Come ye after me, and I will make you fishers of men." He was talking the language of the men He wished to win to His cause. He was using the technique we are outlining here.

2. *And whosoever shall compel thee to go one mile, go with him two.*

Someone has defined a genius as a man with his heart harnessed to his task. The first mile that a Roman soldier could *compel* a Jew to carry his burden was drudgery for the Jew. It was something he was forced to do; his heart was not in it. But when a man goes the second mile of his own accord, because he wants to render the service, that is when he finds happiness. One of the big tasks of industry is to glorify work, to inspire workers, to put the thrill of heart interest into work.

In his famous sermon on "The Second Mile," Harry Emerson Fosdick said: "Underneath every other practical necessity is the elemental 'must' of the breadwinner. Now this compulsion may be faced in one of two ways. If he will, a man may accept it doggedly, skimpingly perform the bare requirements, and bitterly trudge that one scant mile.

"Thousands of men work that way, with their eyes on the clock. Or a man may welcome the necessity of work, recognize the dignity of honest toil, and in that way go the second mile, translating duty into privilege. Work, greeted like that, loses the frown of compulsion and begins to smile. When a man works that way, he feels that it is his meat and drink, wishes there were more hours in the day than twenty-four, and dreams of heaven as a place where a man can work all the time at his best and never be tired. All the slavery of work vanishes for such a man."

"Sweat" and "toil" and "labor" have been considered ugly words, concerning things to be evaded. These words must be given new and inspired meaning by industry. We must revise the definitions. Industry should go the "second mile" to make working conditions safer, easier, friendlier, cleaner, more enjoyable. Give the worker more than he expects and you will get more than you expect from the worker. "Give, and it shall be given unto you."

3. *Every tree . . . that bringeth not forth good fruit is hewn down, and cast into the fire.*

To succeed, men must be creators, not parasites. They must bear the fruits of energy, ideas, ideals, methods, plans, designs. They must produce, achieve, contribute! Thus only do they grow and serve. Success must be earned; it must be deserved. There are those who seem to "get by" without giving forth good fruit, but they are riding for a fall. Soon or later, they will be cast into the fire. To *get* from life we must *give* to life. The richer our gifts, the more we will receive in return. The law of compensation works for us or against us, depending on the kind of material we furnish it to work with.

A business organization may also be likened to a tree. It must serve the public. It must give forth good prod-

ucts, honest products, quality products if it is to grow and flourish. It must perform a useful function and give value "pressed down, shaken together, running over," if it is to survive. In the years ahead, business competition will be intense. The consumers will demand only "good fruit." The firms that fail to deliver will be cast into the fire of failure. Like individuals, a business must give or go! The only sound basis on which to build a life or a business is to bear good fruit.

4. *All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.*

I purposely did not put the Golden Rule first in my list of the Master's words, because that is where you would expect to find it. Everyone agrees that the Golden Rule expresses life's highest idealism. So much has been said about the Golden Rule that talking about it has become somewhat commonplace. But there is nothing commonplace about its application. Somehow I think we have come to think of the Golden Rule in its national and international applications to such an extent that we have missed applying it in the many little ways in which we could put it into daily use. There would be no wars if all nations practiced the Golden Rule, we say, forgetting that many little wars could be eliminated in the same way, little wars in our homes, in our offices, in our factories.

Here is how you can put the Golden Rule into action tomorrow. Make a list of the things you like to have people do to you, then do those things to them. Do you like praise? Then praise others. Praise your wife's dinner. Praise the men under you for the good work they are doing. Praise your children for the good marks they are getting in school. You like to have others greet you with a cheerful "Good morning!" don't you? Then greet them that way.

The Golden Rule is a long rule; it reaches from you here on earth to the highest peak of mankind's ideals. And as we use it today where we are, we best extend its use into all spheres of life.

5. *Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.*

The ranting, hysterical words of hatred and bitterness issuing forth from the mouth of Adolph Hitler plunged the world into the most terrible war in all history. And in those words and the ideas expressed were the seeds of his own doom. They set into motion mighty forces of retaliation to bring about his destruction.

Hitler is the world's number one example of the destructive power of negative thinking. He sought victory through hatred, he poisoned the thought life of his people, he created world-wide ill-will, and he reaped what he sowed. The law must work.

Almost all the trouble in the world is created by things people think, say, and write. Words of anger, malice, hatred, resentment, jealousy, like physical blows, cause people to hit back. Overbearing, demanding words

create determined resistance. And the attitudes back of them, even though we do not speak the words, are sensed by others. For the telepathic power of thought is no longer merely a theory. Thoughts are things.

Abraham Lincoln is a glowing example of one who, in thought, word, and deed, endeavored to express the goodness of God. The words came out of his mouth and his heart united men, created understanding, established teamwork and harmony. He expressed justice, calmness, quietness, tolerance, good will, love. What a contrast to the wild, excited angry words and attitudes that separate men and create wide seas of misunderstanding between them!

Hitler's attitudes and words have defiled him and made him one of the most hated men of all history. Lincoln's attitudes and words have made him one of the most beloved men of the ages.

That which comes out of your mouth, your expression of ideas and attitudes, the visible and audible expression of what goes on in your mind and heart—this paints your portrait for the world to see! This determines in a mighty measure your success in your contacts with others.

In Tibet, when the natives meet, they stick out their tongues at each other. This is to show that there are no evil words on their tongues! It should also mean that there are no evil thoughts in their heads. Labor and management should sit down at the conference table in the same spirit.

6. *And whosoever will be chief among you, let him be your servant.*

These twelve words express the ideal of leadership in a democracy. Not the great dictator, but the great servant, is the symbol of the leader. Such a philosophy of leadership involves not so much a sense of power as a sense of obligation. Such a leader does not hold people down; he lifts them up. He does not repress people; he endeavors to express their wishes, purposes, aims. He does not tear men down; he builds men up. He seeks out their undeveloped capacities and helps men and women to grow and expand their personalities.

A business builder today must also be a man builder. He duplicates himself in others. He serves his employees by helping them to succeed, and in doing this he also best serves his business, helping it to grow. He realizes that many big men in a business make a stronger business than a business with only one big man at the head of it. Employees are jewels to be polished.

The totalitarian concept of leadership considers the people the slaves of the State. The "great servant" concept considers the people as the ones to be served.

The top executive of a business should think of himself as a master servant of employees, customers, and stockholders. He is working for them. In the measure that he wins their loyalty and devotion, he will create a spirit of teamwork and harmony, and lead the business along the road to true prosperity and success.

Labor, too, should consider itself as a servant. From top executive to janitor, all who work are paid by cus-

tomers. The customer is the big boss of all of us. The amount of money in our pay envelope depends upon how well we serve the customer and how many customers we hold year after year.

Service is the key to true leadership of both men and institutions.

7. *Feed my sheep.*

The wise executive feeds the whole man. Much of our lack of harmony in industry has been due to the fact that we have thought in terms of physical hunger alone. We have concentrated on the monetary return to the worker. Men have many hungers to be satisfied. Men hunger for appreciation, praise, recognition, acceptance as worth-while personalities. Adler, one of the major figures in modern psychiatry, said that most of all a man wants to feel significant; he wants to feel that he counts. Another psychologist lists four things that men live by—work, play, love, and worship. When these four factors are balanced in a man's life, he attains happiness. The modern executive broadens the scope of his work to include all the factors that make for human happiness.

Leland Stowe, famous war correspondent, told a group of us one of the secrets of Russian morale. Almost every regiment has a newspaper where the names of men doing heroic deeds are listed. By satisfying this hunger for recognition, great soldiers are made. Medals and insignia of rank in all armed forces serve a similar purpose. Industry should adopt similar techniques.

A sales research organization checked the motives of salesmen. Monetary return was fourth in the list! Ahead of it came the desire to excel, the desire to be a leader, the desire to win a prize—often of little monetary value.

Many of us have been amazed at the "foolish" reasons for calling many strikes and walkouts in industry. Often the strikes have not involved wages or hours. Psychologically, the hidden factors have been pride, exhibitionism, loyalty to fellow-workers, desire to be recognized.

A new day will dawn in industry as executives heed the command of Jesus, "Feed my sheep." When men are given something more than bread to work for, when the pay is expanded beyond the satisfying of physical hunger alone, to include the hungers of mind, heart, and spirit, then we shall be drawing near to the goal of brotherhood in industry.

8. *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

I talked with an executive recently who is intensely bitter and resentful toward his employees. He feels that they have been traitors to the management, that they have let him down, that they have walked roughshod over him and taken advantage of the war situation to gain their ends. He is waiting eagerly for revenge. He intends to get that revenge as soon as unemployment looms on the horizon.

The future of industry depends in large measure upon executives being big enough, great enough, and noble enough to forgive and forget, to wipe

the slate clean of malice, intolerance, and bitterness. Now as never before in the history of industrial America, the times call for true greatness. It is my opinion that the great majority of industrial leaders will rise to the occasion. They will meet the challenge to be big enough and great enough to turn from the misunderstandings of yesterday and walk gallantly into the future.

Labor, too, must be big enough to forgive. At times it has been exploited, ignored, and taken advantage of. It must be great enough to forgive the sins of management, as management forgives the sins of labor. Each must humbly acknowledge its own shortcomings and not attempt to blame the other for all the discord and friction. Both have sinned and come short of the glory of God.

The only effective antidote for the poison of hatred and bitterness is forgiveness. Forgiveness is a mental sulfa-drug, a miracle medicine, which can do much to restore industry to spiritual health and vigor.

Hatred, bitterness, and resentment build barriers between men which can only be melted away by forgiveness. Forgiveness sweeps the way clear for a fresh start.

When Peter asked Jesus how many times he should forgive his enemies, the Master's reply was that he should forgive his enemies "until seventy times seven" times. That is four-hundred-ninety times! That is something to shoot at for both labor and management. Only if we are big enough to forgive shall we be saved.

9. *Every city or house divided against itself shall not stand.*

When labor and management sit down at the conference table, God should be on both sides of the table! With God on both sides of the table, only those decisions will be made which are for the mutual good of management and labor.

Labor and management live in the same house. Their interests are identical; they play on the same team. What hurts the business as a whole hurts both labor and management. What is good for business as a whole is good for both labor and management.

A professional union leader of the old school confided to me his working philosophy. He believes that it is his job to fight management constantly. He does not agree even when he knows management is in the right, for to agree would be to acknowledge weakness and lose face with his followers. He treats management as an enemy, not a friend. Off the record, he will admit that he is often just putting on an act, but he says that only by picking flaws and finding fault and waging constant war with management can he make a job for himself. This type of leader is unionism's greatest enemy. He divides the house and brings it down on all our heads!

The new union leader considers labor and management a partnership. He believes that, by fighting together for a common cause, labor and management will go much farther than by fighting each other. He recognizes that the earning power of a business depends

upon cutting costs and increasing production, and that only as a business earns more can it pay more. Therefore, he believes that it is to labor's advantage to help cut costs and increase production, and that to do anything else is to kill the goose that lays the golden egg. He sells labor on uniting with management, pulling in the same direction, working together. He is the creator of industrial harmony, not discord. The future of unionism depends upon the multiplication of this type of leadership.

The only way for a business firm to get its house in order for the future is to make it a house united! The "Men Working" sign should be changed to read "Men Working Together!"

10. *Stretch forth thy hand.*

When Jesus healed the withered hand of the man in the synagogue, He commanded, "Stretch forth thy hand!" And the hand was restored. It seems to me that the command of Jesus to this generation might well be summed up in those words. They radiate the spirit of Christianity, dynamic Christianity in action among men. "Stretch forth thy hand!" Stretch it forth in friendship, in sincerity, in good-will. Executives, stretch forth your hands to labor. Labor, stretch forth your hands to management. White men, stretch forth your hand to the Negro! The open, outstretched hand harbors no knife of treachery! It is the universal symbol of peace, harmony, co-operation.

Don't wait for the other person to step forward and stretch out his hand to you first. *You* start it! To make a friend, be a friend. To win good-will, give good-will. "Stretch forth thy hand!" The outstretched hands of men and women of all groups, classes, races, and colors can restore and heal all America and make us a strong and united nation.

"Stretch forth thy hand!"

Creating Harmony

The attainment of a serene and harmonious mental condition is like the attainment of other desirable qualities, a matter of mental growth and spiritual development. In our spiritual development we must be willing to do at least as much as we do concerning our physical well being; we must do our *spiritual exercises* and watch our *spiritual diet*. Having established and enthroned harmony within our consciousness, we must continue to be watchful, let no discordant note creep in. To attain this spiritual harmony is worth all that we can give, for it carries its own immediate rewards. In the degree that we are establishing love and peace and harmony in our hearts, in that same degree we are attaining the kingdom of Heaven.

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

You Can Help Others

Herbert Popenoe, Ph.D.

"So you think you would like to help others by advising them on their problems?"

"Yes, Doctor, I would. The advice you have given me has been such a help in solving my problems successfully, and I have seen that it really takes nothing more than common-sense; there is nothing mysterious or mystical about it. Many of my friends need help and ask my advice about things, and I wish you would tell me how to help them."

Many of those whom I have advised and helped regarding personality problems have wished, after improving their own adjustment to life, to extend similar help to others. It is a commendable idea. Helping others is often easy, and it is always based on the application of good common-sense. But Huxley's statement that "all science is nothing but common-sense — trained and organized" indicates that common-sense, without some special training, is not enough. It is the purpose of this article to give *your* common-sense such training for the purpose of helping others.

While psychologists, physicians, clergymen, and teachers are professionally called upon to help others, practically all of us have opportunities to help some other persons some of the time. Practically all people have problems of personality and emotional life for the solution of which they need some help. We are all either helping or hindering others in making their life adjustments, and it is to the benefit of all of us that we do as well as possible. Much aid can be given by a person who has sympathy for others, a moderate amount of intelligence, and who goes about the job in the right way, even though he may lack professional training and experience.

The basic requirement for helping others is simple: you must look at life's problems from *their* viewpoint! You must find out how *they* can and will solve their problems. The way you would solve these problems might be a better way, but the practical solution must be one which is natural to the person seeking help. Looking at a problem from the other person's point-of-view happens to be also the keynote of all successful selling—and helping others through giving them advice requires indeed the best of selling techniques. Your being right is of little value in solving the problems of others. Their being right in *their* way is the essential factor.

In helping others, four points require special emphasis. Like navigation markers, they will help you keep your

sights on the goal, and will enable you to check progress. They are:

1.—*There is always something wrong.* No one ever asks for help or advice until the situation is such that he is not solving the problem successfully by himself. He may lack either the ability or the willingness to solve the problem. In either instance, he needs help.

2.—*Any statement by a person seeking your help is not trustworthy!* Since he needs help, it would seem probable that he would be most careful to tell you the exact facts of his difficulty. But the cause of most of our emotional difficulties lies in the fact that we are unable really to see what the facts are, or that we fail to see them in their true relationships.

If you think back to the last time when someone asked your help because of inability to get along well with other people, you will see what I mean. Failure to get along with others usually springs from a two-fold source: unwillingness to do one's share, and misinterpretation of what others do and say. If we know the real reasons for our inability to get along with others, the problem is more than half solved; but this is by far the more difficult half of the solution.

3.—*You must have a real and sincere desire to help* the person who seeks your advice, and this person must be equally convinced of your sincerity. Superficial advice is no help at all. Unless you feel that the problem is a challenge which you must solve, you will fall short of doing your best. Many people give the appearance of seeking advice when their main interest is that of creating an opportunity to talk about their difficulties. Under such circumstances, they are careful to tell only what they wish to tell, and they regard you merely as a listener, not as a confidant or helper. Such conversations are no better than gossip. They lead nowhere.

4.—*A practicable solution to the problem must be developed* as the outcome of your talking things over. You have helped no one when, for example, your advice to a physically ill but financially poor individual is that "she should have an operation at once by the best surgeon in the city"; similarly, mother-in-law difficulty in adjustment cannot be solved by suggesting the availability of the county poor-house. To be practicable, your suggestion must meet two requirements: it must solve the problem successfully, and it must be within the ability and resources of the individual to act upon your suggestion.

As you proceed along such a systematic course in helping another person, you will find that you are really holding up a mirror in which he can see himself as he is, and can see the inter-relationships of the many problems with which he is concerned. This is a real help. All of us have the same difficulty in seeing the real factors in our own problems as that encountered by small boys in deciding when sufficient washing has been done behind their ears.

The measure of success in helping another is his decision to take action. Unless he makes a decision and acts

upon this decision, nothing has been gained and no actual help has resulted, no matter how much "advice" may have been distributed. When someone comes to you for help, the ultimate but immediate goal must be decision and action.

As you become an adviser and helper to others, you will find three conditions so frequent that you will soon learn to take them for granted. They are:

1.—*There is usually nothing seriously wrong.* The troubles which lead people to seek advice are, by and large, not immediate matters of life or death. Ordinarily, the person who asks for your help just hasn't been getting along as successfully as he would wish, and he generally has a multitude of small problems (of most of which he is ignorant) rather than just one serious problem.

2.—*Most of the difficulties go back to the individual himself.* They are *his* faults, and he probably recognizes that fact, but prefers to invent alibis which excuse him. Most troubles spring from poor emotional adjustment, lack of proper training earlier in life, mediocre intelligence, or from a combination of these factors. The fact that a person is asking your help is a good indication that he wants to see his own problems more clearly. He probably feels that others have given him more unkind treatment than he deserves, and he usually makes excuses for himself, but his request for your help is encouraging.

3.—*There is always a danger that the person asking your help has a strong belief that you will be able to solve his problem for him.* You can help others only by helping them to help *themselves!* Achievement and success must always be personal, and can result only from individual decision and action. Many people subscribe for correspondence courses with the vague idea that paying for the course in some way imbues their minds with the splendid contents of the course. They are astonished to find that paying for the course permits them only to do much hard work and study, and successive instalments of the course soon reach the waste basket. Too many people ask for *your* help in the same way, believing that you will not only chart the course for them, but then do all the work yourself. You must be sure that *they* make the improvement.

The foregoing suggestions will prove helpful when your own personality adjustment becomes so excellent that you are the envy of all your friends, so that they come to you for advice. Don't hesitate to help them achieve equally good adjustment. When someone asks for your help, be sure that he feels he is dealing with a friend, and that a way will be open for him to solve his problems.

Be sure to get all the facts. The things first said and most emphasized are frequently the things your friend finds it easy to talk about, but not the real issues at stake. A man may be unkind to his wife because he is occupationally misplaced, or because he has an employer who makes life miserable

for him. This kind of fact must be isolated and discussed.

Help your friend to see his problems squarely and fairly, and help him to make a decision upon which he will act. This must be a decision which, if acted upon, will result in solving the problem of adjustment. It must also be a decision which the individual can follow out, is willing to follow out, and *will* follow out. The decision must be within his possibilities. When these objectives are attained, your help to others will be as full, successful, and satisfying as is your own personality!

We Are All Important

I Am an Individual

Charlotte G. Frietsch Gunter, F.R.C.

IT is wonderful to reflect that no two individuals are alike! This thought makes one feel highly individualized. Indeed, one becomes at once a particularly specialized and privileged person. The SELF that lives within the body follows a specific chart within a world quite definitely its own. This all-important sphere is a world in miniature. On the other hand, it is a vast circle with vast potential possibilities. What shall I do with this great realm of inner wonders? Although my circle lies within the domain of the timeless and spaceless Cosmic Circle, I am privileged to rule within my own especial circle. This God-given privilege makes of each person a highly important factor in the scheme of things.

Here we are, each one a world within a world, each one moving as an isolated star, onward toward his heavenly goal. As each one steers his course among myriads of stars, other whirling worlds make the traffic heavy. There's no standing still. We may oscillate and vacillate and retard our progress. We may even seem to be moving backward; yet we move on in some direction. For each one has the right to be self-directed. When one reaches this conclusion and thereupon acts in the matter, the SELF becomes all-important in directing its own affairs. When this happens, the onward movement toward the destined goal is steadfast and unerring.

Where do you want to go? Which path do you intend to select? What you do with your SELF, your time, your thoughts and feelings is of the utmost importance to your own evolution. No one can make you im-

portant in life's scheme but *you* yourself. Each day that passes brings to the mind many a perplexing question. The answer that we find and the solution that we reach are decisive factors in the onward movement toward greater heights. And each solution by each individual is distinct in itself. It is highly individualized; hence self-important.

Anyone who takes stock of his world at regular intervals, will find fascinating discoveries; powerful forces which reveal themselves for the asking. In relating these inner powers to those of other worlds that float about us, the importance of outside patterns will possibly introduce complications into our lives. In such instances, life will seem to display odd quirks. As we pass each other in the vast Cosmic sphere of spacelessness, we are affected by the vibratory forces of other individuals. Strong reactions of likes and dislikes arise. We may even experience the *violence* of attraction and repulsion. There is no standing aloof until you have attained the all-important height of individual development which makes you the CAPTAIN OF YOUR SOUL.

We have then reached the condition of life which might be called true happiness. And we may say with BUDDHA,

"Happy is he who has seen the truth. Happy he who in all the wide world has no ill will; self-restrained and guided."



Clairaudience

Do you hear clearly within? It is not your physical ear that hears what takes place and informs you who the invisible beings are who whisper to you. You must sensitize your physical organism to catch the voice. When very still, listen—practise listening intently. An inner feeling will become a leading guide in your life.

A trance subject functioning on other planes can hear every word spoken audibly without strain or effort on the part of the sensitive.

Bear in mind that supernormal sensing is not accomplished with your senses. It requires patience, attention and cultivation to become the gifted possessor of these finer senses. It is not accomplished in a few days, a few weeks, or even a few months. Sitting for development may help, but only persistence opens the door to inner knowing.

Psychic functioning can be developed as any of the fine arts, and this is not done overnight. The finer the instrumentality, the better the results obtained.

. . . *Rose Breitfeld in "Your Psychic Self."*

A Journey Into The Oneness of Life

G. Ernest Hill

SOMETIMES a specific statement of an established truth, even though it be made more or less casually, will bore so deeply into the subconscious mind as to live forever after as a precept of Infinite Wisdom or a formula for living. Such has been my experience, although the statement that impressed me was by no means casually p r o j e c t e d. A well-loved teacher presented the affirmation to a group of students, of which I was one.

It has never ceased to occupy a number-one place in my thinking, and is more impelling today than when it first pierced my smug, egocentric mentality many years ago. Variously stated by almost every school of religious thought, it expresses what is probably the most fundamental principle of all philosophic teaching. Even today—this instant—as I attempt to relate the eventualities of life to the Infinite Source of all, I am more and more convinced of its basic verity. Here is the statement as I remember it:

"There is but ONE LIFE; *that* LIFE *is your life; that* LIFE *is my life—all of it—all of the time."*

I think Jesus meant just this when He said: "I and my Father are One."

Inclined as I am somewhat toward the scientific in my thought processes, and a novice in metaphysical speculation, I naturally sought in the world of fact confirmation of any new concept which came my way. It was with amazement, therefore, that I learned, at about that time, certain facts which afforded a degree of scientific substantiation to this ONENESS-OF-LIFE premise. I remembered from my school physics that light travels approximately 186,000 miles per second. A scientist discovered in the early stages of radio physics that a signal travels from the sending antennae to the receiving station at that identical rate of speed. Then, to top this revelation, came the assertion from a prominent anatomist, arrived at, no doubt, by very meticulous and extended calculations, that the motor impulse from a given brain center to the farthermost muscle which it controls travels along the nerve-conductor at the same speed. Here were three phenomena from totally different media of manifestation, all coinciding in this one physical aspect! An astoundingly convincing argument!

As these correlative facts made their imprint upon my brain, I began to

speculate on the probability that alleged telepathic communication, popular with psychologists of the period, covers intervening etheric space at the same rate. These factual evidences urged me to seek additional confirmation in the physical world of the eternal ONENESS of Life; and the intervening years have, indeed, been rich with most satisfying results in that direction.

Students along psycho-scientific lines, especially those who are cultured in academic psychology and science, are inclined to view the premise with askance, because it does not seem to correlate with certain academic conclusions. The most sceptical of scientific materialists agree, however, that the three aspects of physical matter—solid, liquid and gas—merely represent three vibratory frequencies of the same substance. Steam, water and ice, for instance, are each composed of two parts of hydrogen and one of oxygen, but differing in physical properties and utilitarian application. Ice will drive a locomotive, but only when sufficient heat is applied to transform its vibratory rate first into water and then into steam. It is, however, when we declare that gold and steel and air and uranium are one; that red, yellow, black and white races are one with the animal kingdom; that electricity, steam, water-power and atomic energy are one —that we encounter the real opposition of material scientists.

And yet they are all ONE! There is only ONE Origin of Life. *One* Source of energy. *One* Reservoir of Creation. God! the ONE CREATOR! Since everything that is knowable in the world of psychic and physical phenomena emanates from Supreme Infinity, how can there be any question about the basic ONENESS of ALL things?—But let us see.

Consider for a moment my assertion of the ONENESS of material substances —so-called inanimate matter. *Nothing is dead.* The word "dead" should be deleted from our vocabulary. The accepted hypothesis of the atomic structure of matter, so devastatingly demonstrated in current events, proves that all substances are *"Life-Stuff,"* vibrating at differing frequencies and, therefore, manifesting dissimilar atomic relativity and correspondingly varying physical properties. Alchemists of old dreamed of transforming baser metals into gold. It is probable that their unsuccessful attempts originated in this ancient truism of the Oneness of life. But were they mere dreamers, after all? Recent research and experimentation by master cehmists and metallurgical experts have very recently brought to public notice the unqualified assertion * that gold can be abundantly produced on an economic level with the baser metals by rearranging the electronic structure of lead, now practicable by means of new and entirely feasible discoveries in atomic science. If sceptical scientists are not more guarded in their investigations into the infinitesimal and invisible areas of the atom, they

* Wm. L. Horsey, U. P. Dispatch, August 21, 1945, quoting from Thos. C. Peddar, British Mining Engineer, and Paul Miller, U. S. Nitrate Expert.

stand in grave danger of irreparably refuting most of their dogmatic finalities pertaining to life and living and matter in general. The rapid development of electrical and technological possibilities, resulting from military compulsion, leads one to believe that these advancements in the transmutation of metals are but a kindergarten beginning of new and startling revelations which will inevitably prove that ALL material substance *is* ONE in essence, crystallized into objective forms by the mystic processes of nature from the basic-God-energy, the Alpha and Omega of all that is.

But what about the ONENESS of life in the human and animal spheres? The history of religion, whether we investigate the esoteric Father-Mother-God theory, the Biblical conception of Creation, or the evolutionary hypothesis of the origin of the species, points to the doctrinal conclusion that ALL members of the human family are one in Spirit, children of the One Father. On the material side, science states quite emphatically that protoplasm is the physical basis of life, from which is created all living organism, from the amoeba to the highest development of intellectual man. The chief difference between the human being and the lower animal forms seems to be that the one is afforded the power of choice and decision, while the other is controlled by group instinct. All ONE in essence, the same *Life-Stuff* animates every living creature.

As we approach the thesis of the Oneness of energy, however, we again come face to face with the fact-quoting, dogma-prating materialist. He insists that the many types of manifested power are vastly different; that electricity bears no relation to steam or gravitation or man-power or internal combustion. Whence, we should like to ask him, comes the electrical energy which the dynamo picks up from some source and delivers to its output terminals? Is it created or merely transformed? Benjamin Franklin caught from the atmosphere one type of electricity by flying a kite in a thunderstorm, and another from his (then) little-understood Leyden jar. The one was produced by the friction of cloud formations, the other by a chemical reaction between copper and lead plates in a concentrated acid. But, after all, even these were mere *generators,* not creators of electricity. Back of the objective phenomena, the energy must have pre-existed in unknown and unexpressed potential.

Admittedly, waterpower is the result of the force of gravitation. Again we should like to ask, what causes the attraction which pulls the water from its elevation to the turbine generators? Certainly there is nothing to prove that the pull of gravitation differs in *essence* from the attraction within the magnetic field which constitutes the basis of electro-motive force.

So far as the principle of internal combustion is concerned, engineers have merely accomplished by mechanical application what nature has done by means of the crystallization of cosmic energy into matter: i. e., compress a vaporized substance to a point where resident energy is so highly concen-

trated in its atomic structure as to be critically susceptible to sudden release. Similarly, the (as yet) unknown processes of nature have so concentrated energy in the atoms of radium, for instance, as to render that energy unstable, permitting it to expend itself incessantly. In the new element, "Uranium-235," this same atomic concentration of energy exists, the difference being that its resident energy is *reasonably* stable and self-contained, although scientists claim that, left to itself indefinitely, it will expend its energy and eventually become radium. A controllable means of releasing the energy of uranium has now been revealed to science, and atomic energy is the result.

With the vast accumulation of available evidence, which would require a tome to expound, indicating that the Source of all applied power is an unknown and immeasurable Cosmic Energy, one wonders how doubt of the ONENESS of energy can persist in certain schools of thought.

One philosopher has said that the purpose of life is the attainment of knowledge. Increasing knowledge means an ever-expanding human experience. All knowledge is potential. The fact that, bit-by-bit, it comes into human comprehension through eons of time, does not preclude the further fact that all knowledge is ever-extant. It is by uncovering more and more of it that man *approaches* a state of complete attunement with Infinite Wisdom which is the ultimate goal of the human journey. As we view the struggles of humanity down through the centuries, can we not observe a singleness of objective to become God-like, achieving a unity of effort to turn the ever-expanding facilities of human experience to the success of God's Eternal Plan?

"There is but One Life." I accept the premise irrevocably. For I have reached a state of spiritual conviction whereby I know with an inner recognition, without any of the abounding objective proof, that the statement is true. God can manifest Principle only through susceptible human instruments. The intellect is the aperture through which knowledge filters its way into objective manifestation. Intellect, therefore, becomes the articulating agency which gives form to the undefined lump-mass of knowledge. This places a tremendous responsibility upon human instruments to "definitize" the great storehouse of undifferentiated wisdom into forms that are constructive and wholly worthy of the Source from whence it comes. The history of the human race is replete with evidence of the terrific price men pay when they apply their God-given knowledge to effect destructive ends.

Let us live magnificently—joyously—in the ONENESS of Life, and recognize in it a bond of eternal fellowship with ALL LIFE. Let us accept the premise as an exalted opportunity, a divine obligation, to appropriate God's Infinite Verity and share it intelligently, to the glory of the Father and the service of all mankind.



The Human Body

EDITH M. CUSTARD

"The Crowning Creation" man's form is described;
"Body Beautiful" it has been called.
As one studies its systems of intricate parts,
One marvels, amazed and appalled.

From the tiniest Cell, it divides and combines
Into Structural Organs and Glands;
And each has some Function by which it contrives
To answer all needs and demands.

In a Framework of Vertebraes, Ligaments, Ribs,
The organic parts find support;
While the Bones of the Skull, and the Shoulders and Limbs,
Protect as they move or transport.

Digestive and Circulatory Systems

From the treasures of earth in the garden and field,
Comes nutrition for muscles and nerves;
Digestion prepares the right food for each cell;
Each tissue and organ it serves.

From the atmosphere's radiant sunshine and light,
The Blood is kept pure and revived;
As it circulates 'round in each vessel and vein,
Fresh air by the lungs is supplied.

Continued on next page



Nervous and Muscular Systems

From environment's vibrant and magnetic force
The currents of energy flow,
Supplying the nerves with the vital reserves
That give Life its power and glow.

By the Muscles of Legs, we're enabled to walk,
To run, or to jump, or to play;
By the Hands, we are able to carry and build,
To work and to labor each day.

Gland and Brain Centers

And throughout the domain of the organic whole
Each Gland has its own special place;
For they regulate all the minutest details
And even the smile on your face.

But the Head is Man's Glory that makes him complete,
The "Switchboard" directing his acts:
The Brain with its lobes and its organs of sense
Is a center and storehouse of facts.

Purpose

For the Body is Servant and Tool for the Mind
And the Agent of Thought and Control;
It serves as an Instrument here in Man's Life—
A Channel and Form for the Soul!



WHAT DISEASE TEACHES

Harvey S. Hardman

DISEASE, like a habit, is a subjective mental phenomenon, with objective features of expression. A habit is a subjectified state of mind; and the actions and attitudes which give expression to it indicate the stage of its development. The same is true of disease. A disease is a habit of thought or emotion which has reached a stage of influence on the body that manifests in a form of maladjustment within the organism. The disease itself is an objective symptom of subjective mental action of a discordant nature. For the cause of every disease is primarily mental, with emotional forces generated by the mind as contributing factors. In most cases, the mental and the emotional causes of disease have been developing over so long a period of time that the victim is not aware that he has been accumulating the cause until it reaches an objective state in the form of a weakened organ, or in the form of disordered physiological functions.

Disease never occurs except in living organisms. In short, it is a manifestation of life and intelligence acting in a certain way. Since the entire human body is permeated by subconscious mind, whatever takes place within the body is the action of subconscious mind, just as every physical action of the body in relation to environment is directed by the conscious mind. It is not possible to grasp the significance of that fact in relation to the mental cause of disease until recognition is given to the further fact that the entire body is a brain, in the sense that *intelligence* pervades every part of it.

There are, in each human body, various centers of highly specialized intelligence. The glands illustrate this point. The liver is the largest gland in the body, and its work is so enormous and complicated that only one versed in the mysteries of its physiological functions can have any idea of the intelligence required to perform its duties. But this principle of the distribution of labor throughout the magnificent body-structure is displayed in every part, from the microscopic cells that compose the tissues and humors, through the heart, stomach, lungs, kidneys, intestines, and up to the brain itself. Each is a specialized activity, involving the highest degree of intelligence in its performance. Under normal healthy conditions, all activities within the body are carried on with absolute perfection under the general supervision of the subconscious

mind, which maintains sleepless vigilance, night and day, throughout the whole span of life.

The only rational approach to the subject of disease is from the basis of the *mental reality* of the body as the supreme fact. Let us look at it simply and realistically: Every act of the body in its environment is directed by the conscious or self-knowing mind and every act within the body is directed by the subconscious or instinctive mind. Hence none of the internal functions requires attention or direction on the part of the conscious mind. Yet it is a fact known to every person that the internal activities and vital functions can be influenced by the conscious mind. Anger creates toxins within the body as certainly as does the introduction of tainted food or a chemical poison. Every form of destructive or discordant thought, when connected with emotions of a like nature, has a destructive effect on the vital, chemical, and organic functions. For example, digestion is interrupted or seriously disturbed by a fit of anger while one is eating. The entire body machinery is affected in such a case. The subconscious mind does not lack intelligence to carry on the digestive process under such conditions, but the relationship between the conscious and the subconscious minds is so close and intimate that any great disturbance in the former affects the latter.

Here is the peg upon which the entire philosophy of Mental Science with reference to both health and disease depends: All the creative action that takes place within the body, including the creation of disease, is mind action. Don't forget that. Nothing but mind, acting in connection with emotion, can create a cancer, a tumor, an ulcer, or any abnormal organization of substance within the body. That is why disease is a subjective mental phenomenon with objective features of expression. For disease is first a mental entity before it becomes a physical entity. When the physical form of a disease appears you may be absolutely certain that it has had an extensive mental history. It never "grew up" overnight. And, moreover, in the process of growing up, it exhibited certain symptoms of growth.

Those symptoms may have been of one sort or another, depending on the nature of the developing difficulty. Various warnings will be issued by the subconscious mind that trouble is brewing. An occasional headache transmits in no uncertain language a vigorous protest against some habit or emotional disturbance that has upset the internal economy. A dizzy spell now and then shouts to you that you are overloading the liver, so that it can no longer separate the waste material from the vital substance of the excess food you eat which forces impurities into the blood-stream. You may feel sluggish and below par physically, and that is the voice of disease warning you that there is danger ahead unless you change your mental and physical habits. Another voice that should never be ignored is the dismal sound of melancholy: that gloomy, sad, downhearted feeling. Not outward, but inward conditions produce that

state. Irritability is another symptom that all is not well in the body. Lowered vitality, lack of pep, insomnia, flabby muscles, excessive gas in the stomach and intestines, and various other signs that the physiological functions are not operating smoothly and efficiently, all inform you that more serious conditions will develop unless corrective measures are taken in time to head off a spell of sickness.

Every disease to which man is subject is caused, either directly or indirectly, by some form of mental action —a weak will; disordered imagination; misdirected thought; destructive emotions; habits that interfere with the healthy operation of the body mechanisms; and by other mental and emotional forces that act directly upon the subconscious mind and through it upon the physiological processes.

Everything in nature, including human nature, speaks a language to those who can understand what that language means. Chemistry is the language of the natural elements; botany is the language of flowers; and physiology and anatomy are the languages of the human body. Each of the physical sciences is the story of what men have learned about a specific field of nature. Psychology tells us what man has learned about the laws of the human mind; and, since the mind and body are interdependent and function as a unit, we cannot very well understand the mind without reference to the body.

If disease could speak to us in plain English instead of the language of pain, it would be a simple matter to listen to the messages and either follow or ignore instructions. For example, instead of a pain in the head being merely a distress signal, suppose that the subconscious mind, which flashes the signal, should tell you in words just what caused the pain, and give you plain instructions as to the way to proceed to remove the cause and thus prevent a recurrence of the pain. And then, assume also that you could ask questions as to what would happen later on if you should decide that you would prefer to go on doing the things that caused the pain. For instance, if over-indulgence in certain kinds of food or drink—a purely mental phenomenon with corresponding physical features of expression—were the cause, and you preferred to pander to your appetites rather than follow the rules of temperance and moderation, then the answer would be very definite and factual: "Go ahead if you will, but in five years from now you will have a bad case of stomach ulcers, or a fibroid tumor in your intestines, and later on this tumor will become malignant and bring about your untimely death." Such an answer would make you pause, and undoubtedly you would follow the advice.

I am absolutely certain that the subconscious mind does actually give common sense instruction to everyone who has symptoms of distress of one sort or another, such as those I have just mentioned. And, while the mind and the emotions generally *start* the trouble, after it is started the condition itself influences the mind and the emotions. When your body is "out of

kilter," you don't "feel right," and when you don't feel right, you find it difficult to think right. The result is conflict and distress of both body and mind which intensify and magnify the whole set-up of inner experience; and you move on to more serious trouble. Finally, you go to a doctor and he pronounces his verdict by saying, "If you continue the way you are now going, you will reach the end of the trail within a year, or two years at most; so my advice to you is that you curb your appetite, stop drinking and smoking, take more exercise in the open air, and give your body a chance to recuperate from the abuse to which you have subjected it." To him you may listen because of fear, but you may have utterly ignored that other monitor, your own subconscious mind, which, perhaps for years, had been shouting to you in terms of physical symptoms. But the subconscious mind does not stop with physical symptoms. Its voice is constantly trying to reach, through the maze of your objective mind, thoughts with wise counsel. The trouble with most of us is that we do not take time to "listen" to the Inner Voice.

I believe that if disease were looked upon as a disgrace in much the same way that we regard drunkenness, immorality, and dishonesty, there would be less sickness. Of course, venereal disease is considered a disgrace, but the difference between that type of disease and the more popular styles is very largely one of degree. A person who is constantly complaining about this or that physical ailment is not exactly a welcome visitor among those who are healthy and vigorous specimens of physical manhood and womanhood. There are people who exaggerate their ills in order to attract sympathy and attention; and there are others who seem to take a delight in describing the many operations they have had and the terrible suffering they have so heroically endured. But, to the spiritually enlightened, all that is an unconscious confession of what the old Bible calls "sin." Sin, when all is said, is friction, maladjustment, the result of ignorance of the laws of life. Instead of inviting sympathy for our sins against the body, we should keep mum and try to mend our ways. In silence and sincerity we should inwardly pray for light and help from the One "Who forgiveth all our iniquities and healeth all our diseases." That One is within us, for all healing is an inner process, and all forgiveness is expressed in terms of corrected life and right thinking. When a wrong habit is abandoned, and in its place there is established the truth of life, the wrong is forgiven and removed from us as "far as the east is from the west."

We do not have to experience disease in order to learn the lessons it can teach us. That is one way in which vicarious suffering is effective. When you young people look around you and see the lines of care and drawn faces of middle-aged people, you should take the lesson to heart. For there is the story, written in unmistakable language, of mental and emotional abuse of the body registered in the face.

Deep within the vitals of the body,

and in the emotional centers, is other unseen evidence, evidence that is accumulating and reaching toward a stage when disease will take its toll. Resolve to keep your mind on the positive side of thought and your emotions under sensible control and expressing joy in life. Avoid dissipation. It always demands a much higher price than its pleasures are worth. Let temperance and moderation be your watchwords. The spiritual life is not one of pious practices, self-denial, and sacrifices. The spiritual life is best exemplified in good health, a joyful heart, kindness, consideration for others, wholesome associations, good habits, and gratitude to the Universal God for life and its wonderful gifts and possibilities. If you live each day in the spirit of youth and gladness, you will never grow old, sick, decrepit, to be a walking example of failure, fatigue, futility, and frustration. And what is good for young people is good for older people who want to escape the ravages of disease and physical or mental disaster.



WILL WISHING MAKE IT SO?

Jane McFane

IF you wish long enough and hard enough, you may bring a thing to pass. This instance occurs to my mind: A woman revelled in her home magazines. She was endlessly intrigued by accounts and illustrations of the wonders that could be accomplished in the way of making a home gay and comfortable and attractive with such unheard of things as a few smooth boards, cheese boxes, nail kegs and bright chintzes.

But the ceilings in her own home were fourteen feet high, the walls were neutral in color, and her furniture was heavy, dark, and expensive. What could one do in rooms such as these but take care of them? She sighed. She'd not have a chance to do it, of course, but she kept watching for the next issues of her magazines. And picturing in her mind what she could do with this or that line-up of things and materials.

And then, unexpectedly, her chance came. Her grand, old house caught fire in the kitchen flue and was well on its way to destruction when the flames were discovered. There was no money to replace the many things she had treasured. Nor did she realize her material blessings and what they had meant to her until they were no longer hers.

She lives now in a tiny cottage and has good reason for searching her home-maker's magazines for ideas for making a home both comfortable and attractive out of "findings."

Are you willing to pay the price? If not, don't wish too hard, nor picture your wishes too clearly.—**They might come true.**

Choice

Verity Vail

A SOUL lifted to the stars finds little in material life to appease its inquiry and longing. With the dawning consciousness of a life beyond the material—the first impulsion from that greater, real life—comes the first touch of a loneliness indescribable in words and only to be apprehended by those who have experienced it.

It is a loneliness never to be dissipated until full conscious contact is made with its companion egos, a "coming home" unto its own. A soul reaches out for its true companions. It knows full well that such companionship is rarely found upon this earth, and so knowing, in the course of time develops and learns patience, endurance and steadfastness, in such wise that a foundation is laid whereon may be built a structure of substance indestructible, without which the mystic meets only disaster and failure.

It is wisdom to build slowly and safely and surely. Try to realize in every moment of waking consciousness that time as such counts naught in the mystical and occult life. When the first definite decision is made to attempt the straight path to the mountain top, mundane conception of time is to be absorbed into the truth of eternal duration; without beginning and without end; of conscious, continuous existence, with only change of aspect caused by the needs of the expanding consciousness of the evolving soul.

In the aggregate, human minds today are immature; incapable and inadequate to deal with conditions beyond their grasp; still adolescent and in process of development of true mental faculty. Those in advance who have evolved a more nearly balanced and a powerful mentality, must perforce wait for those of lesser ilk to develop their own powers, only seeking whenever possible to inject ideas that may operate to stir the latent thinking processes of the less evolved. This process is undoubtedly painful, is accompanied with misunderstandings and maladjustments, and is accountable for certain phenomena in human relationships not otherwise understandable, and, as a rule, it is quite inexplicable to those concerned.

Within the field of mind, human evolution, is carried on and a point most critical has now been reached where a choice has to be made. The conflict now raging is the result of this necessity of choice.

Self-conquest or self-indulgence: truth or error: light or darkness. We must choose between a world and a race redeemed, or one thrown back by its iniquity to round the spiral once again before it can stand upright in that image in which it was cast, and which it must build into the perfection of the archetype. Which shall it be?

Forceful thinking is the key that opens the door of desire.

* * * * Esther Jones.

WHAT ARE *Spiritual Gifts*

Flower A. Newhouse

PAUL wrote to his Roman friends, "For I long to see you, that I may impart unto you some *spiritual gift* to the end ye may be established" (Rom. 1:11). God's blessings are greatly varied in type and limitless in number. As a part of our spiritual inheritance from the Father of all, we have received enrichments from the earth's beauty, manual skills, and creative ideas and powers. But the least understood of all our blessings are the spiritual gifts to which Paul referred so frequently in his ministry.

What are spiritual gifts and how may we distinguish them? The enlightened Apostle gives us these clues in the twelfth chapter of Corinthians: "Now concerning spiritual gifts I would not have you ignorant. . . . There are diversities of gifts but the same Spirit. . . . For to one is given by the Spirit the word of wisdom, to another, the word of knowledge . . . to another faith . . . to another the gift of healing . . . to another the workings of miracles, to another prophecy, to another the discerning of spirits, . . . *but covet earnestly the best gifts.*"

Throughout the long march of the centuries, men and women of various civilizations and races have testified to the inherent activity of spiritual gifts. There have been wise men of India, China, Chaldea and Egypt who were possessors of great inner wisdom, conferred on them by the Spirit of Wisdom. Pythagoras, Socrates, Hypatia and Paracelsus were representative of the quickening of the faculty called reason. Early Christian Saints, as well as the true devotees of living religion, vibrated a force that empowered conviction and bestowed regeneration. In the New Testament are numerous instances of the gift of healing, not only through the Christ, but through the disciples and Pauline apostles. From the inception of Christianity to the present day, devout Christians have found within themselves the God-given springs of healing.

"The workings of miracles" were occasioned by the God-force which flowed through such men as Moses, St.

Francis of Assisi, and George Müller. Through the lengthy pageant of events have shone souls like Jacques de Molay, Nostrodamus and Mother Shipley, who predicted many happenings. The history of the ages is full of promising glimpses into the wider Dimensions of Experience because individuals like Joan D'Arc and Emmanuel Swedenborg have occasionally seen members of our own humanity who had passed beyond the boundaries of human senses.

Paul counsels us to "covet earnestly the best gifts," but he does not describe them. Yet by diligent research in an exhaustive Bible Concordance we discover that these "best gifts" are endowments of Grace. These gifts are called Life, Healing, Truth, Principle, Love, Beauty and Illumination.

A gift of grace is distinguished from a gift of merit as that which is conferred on man wholly as a blessing of God's regard. We earn certain talents, such as the gifts of dexterity, eloquence, and inventiveness, through patient cultivation. The gifts of grace, however, are not ours through development. Instead, they channel us as our universal legacy from the Limitless Love of the Father. These gifts of grace will fade and die within us if they are neglected. For that reason spiritual gifts must be kept polished and burnished in order that they may be our inner "Aladdin's Lamp"—always answering our highest needs and requests.

Regarding the first of the best gifts, the Bible reveals, "The gift of God is eternal life" (Rom. 6:23). Although the Supreme Spirit alone can give and extend life, ours is the responsibility for seeing that the vehicle through which the Life Current flows is refined and wholesome.

J. G. Holland has said, "Life is before you—not earthly life alone, but *life*—a thread running interminably through the warp of eternity." What a difference is made in our thinking when we regard life as a gift that shall be extended into eternal continuity! Our present need is now *to become worthy* of this noble destiny.

Only the Supreme Presence which gave us life possesses the Unfailing Intelligence that can repair and restore our physical vehicles. A Stradivarius violin can best be repaired by a Stradivarius maker. We, too, are most safely and capably recreated by our Maker and Renewer.

Jesus told the Samaritan woman to whom He spoke at Jacob's well that, had she wished it, He could have given her "Living Water." Peter promised that those who accepted the Christ as their Messiah would receive the gift of the Holy Spirit. Both Jesus and Peter were referring to eternal truth which sustains and illuminates its recipients.

When we accept truth within our inmost selves it becomes one with us and cultivates its graces in us. Whatever phase of truth we most admire, we will gradually serve with all our minds and beings. For that reason, a man who most enjoys reading and hearing about testimonials of spiritual healing, will find his interest guiding

him toward a preparation for that service.

Out of a study of infinite truth comes a discernment of spiritual principles which operate today, tomorrow and always. New confidence is ours when we learn to apply laws of truth to our many problems. "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:21). If we are depressed, we can be challenged to happier thoughts and endeavors by remembering, "As a man soweth, so shall he also reap." When confronted by the necessity of making a choice, we can be attuned to the right selection by recalling and obeying the guidance, "Acknowledge Him in all thy ways, and He shall direct thy paths."

"God is love," and "Love is the fulfilling of the law." Few persons remember to open themselves to the healing and purifying love of God. We would not be lonely or fearful if we attuned ourselves to God's love for us. It is helpful to use Peter's invocation when we need realization of our oneness with Eternal Spirit: "Lord, thou knowest all things; Thou knowest that I love Thee" (St. John 21:17).

Beauty is one of the vestments of the Eternal Presence—a vestment of which we never tire. True beauty never wearies or degrades. A beautiful character, scene, painting, or symphony brings one into an inner harmony. Natural beauty becomes a dispenser of healing, a stimulant toward perfection. Sincere adoration meets that Biblical requirement to "worship the Lord in the beauty of holiness."

Paul implied that gifts of grace come in relation to the spirituality we have developed. But "unto everyone of us is given grace according to the measure of the gift of Christ" (Eph. 4:7). The most blessed gift of grace is that of *illumination*. Man is like a waiting torch which inevitably is ignited by the flaming light of God. The torch has been especially prepared for that moment called enlightenment, but not until the Divine Fire kindles it, does it send forth a glowing light.

Our Lord Christ is the Initiator—the Igniter of our soul's torch. He said, "I am the light that lighteth every man." Jesus also said, "I have a way ye know not of." We find this Hidden Way when the innermost fires of spirituality illumine circumstances and spaces about us. Before the torch of Spiritual Insight was quickened, many truths and experiences dwelt in darkness about us, for we possessed no internal light by which to behold and understand them. In enlightenment we believe, "This is life's greatest moment, when the soul unfolds capacities which reach beyond earth's boundaries," says I. T. Hecker.

Humanity cradles a small but powerful number of individuals who possess either occasional or steadfast awareness of Higher Dimensional Consciousness. For them, spiritual illumination is a door opened upon the spacious light of the Great Forever.

Those who have not yet seen the eternal evidences shining through this temporal world take heart by know-

ing that their capacities, in some momentous hour, will be extended beyond their present limited spheres. They realize that musical tones are not bound by the eighty-eight notes of the piano, nor are electronic waves actually as meager in scope as those that our radios now select. Life, perception and experience will one day exceed, in range and enjoyment, our present three-dimensional senses. Then we shall behold the Kingdom of Light to which Christ was imminently and gloriously attuned!

In a recent issue of "Clear Horizons" magazine, Glenn Harding tells how a chance remark of his calculus professor opened a window in his mind. The professor said, "Now, of course, these principles and propositions which we declare true must be qualified by the phrase 'within our experience.' . . . Beyond our experience, we don't know what may happen." That writer's personal observations and spiritual researches have caused him to elaborate on his professor's idea. Mr. Harding concludes, "And if one listens with the door of his mind or heart open—even the slightest—to such person it is possible to be led out 'beyond' and to begin to enter into the experience of that unknown realm."

Jacob Boehme, Kahlil Gibran and Robert Norwood beheld the Eternal realm shining through the impermanent. They likewise glimpsed the Advanced Ones of our humanity, particularly the Lord Jesus.

The most sweeping realization which graces us at the instant of illumination is an awareness that "The Father and I are one." William Law wrote so understandingly of this experience of man's *union* with God that he must have known it himself. He advises us, "Begin to search and dig in thine own field for this Pearl of Eternity that lieth hidden in it; it cannot cost thee too much, nor canst thou buy it too dear, for it is all."

One of the faculties which awakens at enlightenment, if it has not already revealed itself, is that of extended perception. Under this gift comes intuition, prophecy, and clairvoyance.

Paul believed fervently in these extended faculties of our spiritual natures. He gave them the emphasis of approval and praise, though he did not rank them with the higher developments of character, virtue, and Christ-likeness. We glean his appraisal of these hidden senses in the well-known words, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and have not love, I am nothing." Yet in the chapter following that revelation, his estimation of the development of love and charity, we find this statement, "Follow after charity, and desire spiritual gifts, but rather that you may prophesy"—truly and helpfully.

The events of our lives are always pre-visioned by the soul-self. Every happening in outer affairs is preceded by a similar incident in the inner worlds. In the soul or casual world, past, present, and future are merged together. Intuition is simply our mental and emotional response to what is already clearly recognized on the soul level of existence

Jeremiah, Ezekiel, Samuel, Isaiah, and Elisha foresaw national and individual events and became known for their perceptions and warnings. It was this same faculty which enabled Kutusov, the Russian General, to know exactly what Napoleon was going to do after he reached Moscow. The Little Emperor did all the erratic things Kutusov had prophesied he would in the presence of the Czar and Austrian statesmen.

Eddie Rickenbacker saw in a dream the death of two of his flight members. When a messenger was sent to tell Capt. Rickenbacker the sad news, he interrupted the youth and told him instead the details of the accident he had seen in his vision. The messenger said, with wide-eyed astonishment, "That's exactly what happened!"

"Neglect not the gift that is in thee" (1 Tim. 4:14). God put a talisman into the spirit of every man. It is this mark of differentiation which distinguishes one person's spiritual unfoldment from another's. Each man's contribution to the world is an expression of this individual talent, way, or life, that is wholly his own. "A man's gift maketh room for him, and bringeth him before great men." Therefore, "Stir up the gift of God . . . that is in thee."

A valued keepsake from a loved one cannot inspire us if it is hidden, forgotten, or neglected. A conscious and reverent acceptance of God's best gifts is our finest tribute and appreciation of them. With the Supreme Presence leading us through treasure vaults of shining truth, we shall cherish every gem which such glimpses reveal. Our daily efforts shall always be pointed toward a refined and purified character that can witness an unveiling of mysteries with deepening humility and courage.

SEEN AND UNSEEN

Katharine Hillwood Poor

SEEK for the wisdom of Hermes. It pays dividends. There are books and there is experience. Both are invaluable. Book values are temporal, experience values are eternal. Experience manifests on all planes, not only upon the physical. Physical experience may well be the cause and forerunner of experience beyond the physical, and sometimes the case is vice versa. Through experience, man evolves to that being beyond man, of which man forms the physical outpost, a sentinel, a guard. "A charge to keep" he has.

Physical and material life is not so inexplicable as you sometimes deem it. Divine purpose is behind and within it, and to at least recognize Divine purpose as existent and operative, is about as far as the mind of present-day man can reach. Within that purpose is not only the seen but the unseen, and the unseen is of infinitely greater magnitude than the seen and offers a far larger field for exploration. All fear must be left behind when one steps forth to contact and explore the unseen (the trail of God), swallowed up in the knowledge that God IS; and the furthest stretch of man's mentality cannot extend beyond that. All is One, One is All; and as it is within, so it is without. Build this conception within your being with firmness, speed and intrepidity.

IT'S UP TO YOU

Walter T. McCloskey

SINCE the very first man found himself capable of creating an idea, human beings have wanted to believe in the actual existence of a magic key with which they might unlock the doors of opportunity.

That there is such a key is an absolute fact. It is not just another man-made mirage to lead on to disillusionment and disaster. And that key may be described by two modern words—*ambition* and *determination. Ambition to want some certain thing with such intensity of purpose that one's entire being is saturated with desire. Determination to get that certain thing in spite of every obstacle.*

Every great achievement is a monument to that formula. From Nero to Hannibal; from right-way Columbus to wrong-way Corrigan, it has turned the trick.

The science of psychology, which deals with man's inner life, his powers, his faculties, has established the fact that there are large strata of energy deep within every man which very few ever call into use.

The individual who digs deep into this reserve energy unloosens an irresistible power. By concentrating every force of his nature in one direction, toward one goal, he meets every obstacle with an impact that nothing can withstand.

You are equipped to do anything you want to do. You have all the tools admirably fashioned and ever ready for use. Every one of those tools must be directed by your mind—your *will.*

You, the individual, have within yourself a vast, inexhaustible reservoir of energy, an unlimited power to make even your grandest dream come true. And all that power and that energy is set into operation by the two keys—ambition and determination.

You have what it takes. But it's up to you. Corrigan is history's lone example of fame and fortune won by going the wrong way. You must go the right way if you hope to reach any worth-while goal.

Before you are one minute older, answer this question: *Shall I fight now for better things, or just sit tight with what Fate brings?*



THE most unhappy of all men is the man who cannot tell what he is going to do, that has got no work cut out for him in the world, and does not go into any. For work is the grand cure of all the maladies and miseries that ever beset mankind—honest work which you intend getting done.

* * * *Carlyle.*

The Ladder of Life

PART 5

CHAPTER IV

SIMILARITY
THE COLLECTOR OF ALL THINGS

Ann Hackett

Author of "Tilak of Tibet"



DURING the earthly life, an individual often wishes to make changes in his surroundings; often wishes a new field of activity. But he often finds this difficult to accomplish. —Many persons have set ideas of success.— It is often these ideas that cause an individual to change his earthly activities. This is particularly evident when other individuals with apparently no greater qualifications appear to be more successful.

One studies the methods he has been using to bring a desired success. During this study, he finds himself surrounded by others that are living and acting much the same as he is; that those around him are more alike than dissimilar. This fact ultimately leads the individual to realize that there must be some purpose in placing him near those that are so much like himself. He finds that his friends have many common interests. He also finds in those that he meets casually much that is subject to censure.

What is the basis for our likes and dislikes? It is easily seen that atrocities and definitely destructive actions are more or less controlled by society. The individual ultimately discovers that many members of society are seeking material success and do not

welcome competitors. When one has a definite goal in view, should he not first consider his qualifications, carefully review his abilities?

All human beings are born with definite tendencies which must be carefully analyzed. All individuals also have strong desires and recurring mental conceptions. Quickly to discard an unwise desire or an unpleasant mental concept is rarely possible. These desires and concepts are related to innate tendencies, as closely related as branches of trunk to tree. Should one expect suddenly to change his mode of living while still clinging to his weaker tendencies, bodily desires and selfish concepts? Should not such tendencies, desires and concepts be studied, and then eliminated, if the individual wishes to change or modify his earthly life? Many persons confuse demand with ability. Demands are many and ever-recurring, and ability is so often negligible.

All individuals are born heavily in debt: to fill a need for himself and for the community in which he is to move and have his being.

The first concern of any mortal should be the proper discharge of just obligations. These obligations may be physical, mental or moral. If the individual disregards such obligations, how can he hope at any time to attain a successful and happy life? Is not happiness found in discharging obligations? Will anything else bring such peace and contentment?

Our obligations are the accumulation of many physical lives. Physical death does not discharge any obligation. Where we are placed in earthly life indicates to whom we are obligated. A person is not arbitrarily born into a given race and family, into a given town or city. In taking birth, one but returns to the people and locations that which is the fulfillment of past obligations. Whoever these people are, whatever the location may be, it is with them that the newcomer should associate. The location is the place where he belongs. He may try to get away from these people and places; may struggle to get away from his responsibility; and, when he fails to do so, he calls himself a failure.

When he realizes that, wherever he is, whoever may be his associates, he is filling a need, and life begins to take on purpose. Without working with life's purpose, any physical life is a failure, and the individual dies more deeply in debt. If the life proves humble, humility is needed; if the life is exciting, poise is needed; whatever the life contains, it is that which is needed.

Should anyone be envied? Could any individual take your place and fill the need you have come to fill? An individual is great only in fulfilling the work set before him; elsewhere he would be useless and would soon be discarded. Every man is great that willingly discharges his obligations.

In discharging obligations there is an inner and outer process. The outer process is governed by definite laws, and is called the individual's earthly destiny. The inner process is his inner life. If within is cheerfulness, joy in

bringing happy moments to another, feeling that it is a privilege in being so placed that the individual can assist others, he is building with rarest tools, building a future that sparkles as golden sunlight on clearest water.

It is between the inner and the outer process in discharging an obligation that many persons trip into a well of dissatisfaction, believing that they are carrying a heavy load, an unjust load. It is here that so many falter and seek to run to gayer fields. Where on earth could an individual find a brighter field than the one in which he has planted seeds? Should a man expect to harvest in the wheat-field of his neighbor?

Do not let the outer process of the lives of others mislead you. Such outer lives may be glittering, but their inner lives cast but a short beam.

If you find within yourself opposition to the life you are living, to those things you may call responsibilities, pause and weigh this opposition. The outer process is often linked with drab duty, a duty that often is short-legged. It is only the inner process of love and compassion that goes all the way.

It is man's tendency to run from that which he does not know. Should he follow this tendency for long periods, he would "end up" by knowing little. To know a thing, one must associate with it as a friend. *Every so-called adversary is a friend still unknown.*

Fear haunts only those that seek refuge from themselves. The closer a man gets to himself the more he sees. When man seeks that *away from himself,* his world would fit into a walnut shell.

At birth, tendencies are related to characteristics. These characteristics reveal themselves during the earthly life. It is because of them that the individual is drawn to specific interests, some of which become paramount. These interests may be aesthetics, toward science or letters, or strictly the accumulation of earthly possessions. The characteristics shaping such interests may be cruel, kindly, or indifferent.

During an earthly life, the individual becomes similar to those things that interest him. The level of his interest determines the level of his thinking.

The emotional part of one's character is often a poor prompter. The emotions can steer a human being into dangerous waters—waters often beyond his power of control. As he becomes similar to the things that interest him, so likewise does he color them with his characteristics.

Reverie directed toward the outer life often wanders aimlessly. Daily reverie, more than anything else in life, needs direction. Reverie is ever a great seeker. It is the individual's attempt to raise the inner life to a higher level. But he discovers that a higher inner level is not quickly reached.

A directed inner life is the first step toward freedom. The inner life, when directed, weighs carefully everything that takes place in both the inner and outer life. It weighs not to pass judgment, but to establish the individual

on a firmer ground during his universal pilgrimage.

The physical senses drive a hard bargain. Man has for many lives granted the senses dictatorship, has accepted their findings as final. Whatever the senses condemned, he cast aside. The chains of this enslavement are not easily broken. Man is reluctant to give up that on which he has long depended. Wherever individual dependence is placed, there is the value for him. A child places dependence upon his parents, and, for the child, the parents have the value. The period arrives when he must change his place of dependence. In this change, the individual's values change. Nothing brings unhappiness and dissatisfaction *but a dependence on lower things*. As lower things are continually changing, their value is forever fluctuating. Hence, such dependence leads to confusion and chaos.

The physical body that man animates ultimately becomes similar to his paramount interests. Life sings but seldom through senses alone.

Time is the measure of earthly movement as expressed in the outer life. The inner life is timeless. Should one desert that which is timeless for that which depends upon movement to have life? The dial of a clock should not make up the entire earthly life of the human being. If it does, he is the slave of time and will discover that time is a cruel master. How often during the twenty-four hours of the day are you self-conscious? You may have frequent realizations of your earthly body and its requirements; may realize that thoughts and feelings are moving through you; but is any of this a full state of self-consciousness?

Self-consciousness is out of time. Self-consciousness flits from thought to feeling to act, and seldom during this process does self-consciousness perceive the continuity between these movements.

The Law of Continuity ever joins cause and effect. One's act may be either a cause or an effect. If it is a cause, an effect will surely follow. If it is an effect, it will give birth to a cause. It is this great Law of Continuity that is completely ignored. The ignoring of this law brings to pass all ignorance found in the world. When man believes that his thinking, his feeling and his acts pass by unrecorded, he knows not the Law of Continuity; and thus he saddles himself with debt.

Does anyone believe that he is enjoying his innate powers when his daily life is spent only with his physical body and its requirements? Must the physical body ever remain a wayward child, demanding constant care and attention? Should not the individual be capable of rearing this youngest dependent so that he can give some attention to his other offspring? If he does not, he will forever remain in the nursery. Remaining in the nursery, he will squeal at every little thing that does not please his passing mood.

The physical particles cover more than skeleton. The human being is more than stomach. Does that mind *think* which fritters away its days with petty concerns of the physical body?

When in such condition, a person is always and ever full of complaint—nothing can satisfy him. At a table laden with food, he plans the meals yet to come; worries over the cut of his coat and the slant of his hat; sleeps on a soft couch only to half-awaken to eat and dress again, filling the intervals between these events with lament. What do all these things represent? Debts unpaid. These compounded accumulations must be set aside. There is but one method—slowly rise above them; slowly arise and wake in the inner self. Then all perspectives and values change. And the events of the earthly life fall into their proper places. Then purpose is faintly discerned.

When purpose is discovered, the individual is only too eager to carry to a conclusion any earthly life, realizing that he is severing those things that were holding him. Then, after a series of lives, he becomes free from the lesser and turns to the greater. By becoming similar to the greater, he is greater. That which is greater is timeless and without known width.

It is so given that the less similarity the individual finds in earthly life, the more similarity will he find to his higher, inner existence. There is nothing joyful, beautiful or wise that he cannot reach and embrace. He has but to become similar to that which in the depth of his heart he seeks.

Not to be loved, but to love benefits the man. Love alone completes all things. Against an expanding inner life nothing can prevail. The inner life forms the wings that will carry the soul far from the pile of sand and rock that the soul now knows as the earthly life.

THE POWER OF SUGGESTION

Chapman McKay

WHEN will people realize the power of their words, spoken in earnest or in jest?

Twenty years ago James Broom was a young man in America. An acquaintance told him jokingly that he "was born to hang." It was spoken only in jest and at once forgotten by the jester.

But James Broom never forgot it. He was naturally of a morbid nature with an impressionable and not very bright mind. Hanging became an obsession. He could not go on a ship. The sight of ropes unnerved him. He couldn't watch his wife stretch up her clothes line Monday mornings without being on the verge of collapse.

At last he took to drink and always imagined he was near to the gallows.

His doctor and pastor tried to assure him there was no reason for permitting such a notion to torment him. It had been only a foolish statement by an irresponsible person, forgotten by him as soon as uttered, and meaning nothing.

But it couldn't be reasoned away. Some days ago a man was found dangling from a tree limb, by a boy in the outskirts of Stokes Croft, England. The coroner said it was James Broom's body. He had hanged himself while drunk.

"The Lord Left Us The Land"

H. Lee Jones

WHEAT is life in Western Kansas. I learned that as a boy. A dry-farming section, it is without irrigation. Moisture for wheat crops must come directly from "on high."

I took a job in the town of Hays. Not a drop of rain had fallen for five months. Wheat—thousands of acres—was withering. Farmers faced financial ruin. Banks closed. Store-owners saw their sales shrink to the vanishing point.

One farmer told me bitterly, "This is our third crop failure in a row. Western Kansas is doomed. We're all through."

Hail struck the next morning, scourging every struggling blade of wheat from Plainville south to Schoenchen: three hundred square miles were laid waste.

Stricken farmers gathered at the Citizen's State Bank of Hays to tell their troubles to C. G. Cochran, president.

"God sure has got it in for us," said one. "Instead of rain, He sends us chinch bugs, grasshoppers, rust, hot winds, hail. He sure don't leave us nothing. Ain't that right, Gus?"

The weather-scarred veteran he addressed had been farming wheat at Catherine, nine miles northeast, when the Kansas Pacific railroad was being built, half a century before. A poor Russian emigrant, he had broken virgin prairie sod and farmed his way to a fortune. Patriarch of the present Bissing clan, thirty-two of his grandchildren and thirty great-grandchildren still survive.

"Might look a little bad right now," he admitted. "But I'm not much of a hand to blame God for bad weather." Then he added quietly: "I've always figured I ought to give Him credit for the crops."

"We sure don't owe Him nothing this year," countered the first man.

"Well," the old man observed, "the Lord always leaves us the land."

Late rains revived the crop on the land the Lord had left him. Due to the crop shortage, the market price had more than doubled. The man of faith pocketed a princely profit.

Said practical-minded bank president Cochran to me shortly thereafter, "I'm financially interested in eleven Western Kansas banks. Owning wheat-land myself, I know conditions. If a farmer's faith won't stretch beyond a single year, he's whipped. But if it's firmly and permanently rooted, his land will lead him to prosperity."

. . . "Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it."

The wealth of man is the number of things which he loves and blesses, which he is loved and blessed by.

. . . *Carlyle.*

HOW TO USE SLEEP
To Solve Problems

Glenn King

SLEEP, if correctly used, can be a great means of solving problems through the natural workings of psychic forces. This is a fact that has been recognized by wise men for thousands of years. In Ancient Egypt, "Sleep Temples" were built where adepts could sleep unmolested and use their psychic powers.

In the scriptures of all religions, it will be found that sleep plays a prominent part. In the Bible, frequent reference to sleep may be found. That magical operation during which Eve was formed out of Adam's side took place while he slept. All the prophets in the Old Testament, without exception, received their inspirations, saw visions, and talked with God while in a state of sleep. Often visions were likened to dreams. The Psalmist wrote, "God giveth Truth to his beloved in sleep."

In more recent times, we still find sleep associated with inspiration, and the development of psychic or creative forces. Many great writers, composers and inventors have received their ideas while asleep. Robert Louis Stevenson wrote, in his *Travels and Essays*, that he frequently dreamed his stories while asleep, complete with characters, plot, and setting, and that all that remained for him to do upon awakening was to remember and set down what had appeared to him while asleep. It is said that Sir Walter Scott dictated *Ivanhoe* while in a coma, and that several of his other works were conceived in sleep-like states. The late Edgar Cayce, one of the world's greatest psychics, was able to diagnose disease by going to sleep, even when the patient was thousands of miles away. When he was awake he knew practically nothing about medicine or anatomy, but when asleep he talked in such technical terms that sometimes the doctors had to resort to a medical dictionary to learn what he was talking about. Cayce could do this *only when he was asleep.* The space of this whole article could be devoted to instances in which great writers, poets, inventors, and business men received inspiration and answers to problems in their sleep; but that is not the purpose of this article. We want to find, if we can, why sleep is

capable of solving our problems, and see if we can learn to utilize it for our own betterment. In addition to the few examples given above, the reader will probably remember occasions when he went to bed with some perplexing problems and awoke the next morning to have the answers "flash" into his mind. This is such a common occurrence that everyone often says, "Let me sleep on it first," when he is faced with making an important decision.

When we are awake we depend almost entirely upon our thinking, conscious mind. Impressions are continually being impinged upon the conscious areas of our minds. These impressions are impinged upon the mind from without, *via* the senses. The conscious mind is in charge of voluntary actions, and most of our thinking is taken up in registering and interpreting the impressions that enter the mind from without. We are so engrossed with this "passing show" that it is almost impossible sufficiently to quiet the mind, so that the subconscious can be consciously directed with any great degree of success.

Negative suggestions since earliest childhood have limited the scope of operation of the conscious mind. This conscious area of mind is hemmed in and limited by space and time, the obstruction of matter and various other physical laws. The conscious mind is not only limited, or self-hypnotized, by negative suggestions continually falling upon it from without, but is also limited by reason of its own mental content. The memory of all that we have experienced, heard, or had suggested to us since earliest childhood, remains in consciousness and conditions every new experience. For example, if someone tells us that it will not hurt us to go to the dentist, this new thought is immediately conditioned by our memory of past visits to the dentist and everything we have ever heard concerning dentistry's being painful. Though we may try to hold the thought that it will not hurt us, it is rarely possible to exclude all the counter thoughts associated with dentistry in our memory. On the other hand, under certain conditions, it is entirely possible to visit the dentist and experience no pain whatsoever, merely by thinking that it will be painless, as will be explained below.

The subconscious mind knows nothing of the limitations of space and time. Nor does it know about the other limitations with which we have circumscribed the conscious intellect. An idea implanted in the subconscious comes close to being all-powerful since it is not conditioned by counter-ideas resulting from past experiences, or the self-hypnosis of "what we have been taught" or of "common sense." I have on several occasions told a sleeping person that, upon going to the dentist the following day, he would experience no pain, but would find the experience a pleasant one, and found that the suggestions worked out perfectly, much to the surprise of the subject and the dentist.

The two minds work alternately, in general, seldom simultaneously. While we are awake, it is the conscious mind that is in the driver's seat, and the

subconscious is more or less asleep except for the carrying on of its job of taking care of the inner workings of the body, regulating the so-called involuntary processes, and directing the self-preservation of the body.

When we go to sleep, it is really only our conscious mind that "retires," or suspends operations; and the subconscious then "wakes up," so to speak. Each of these two minds comes into prominence in direct proportion to the degree of passivity of the other. Sometimes, in the wakeful state, the subconscious temporarily takes over the reins, as in the case of an emergency, where the life of the body is imperiled. It can think much faster, does not have to follow the laborious steps of a reasoning "process" to know what to do, and is better adapted to direct the body when quick action is necessary. In such cases, we often find that we are imbued with super-human strength and endurance and accomplish feats that we never dreamed were possible. Afterwards, we often remark that we didn't seem to be thinking at all—we just did the right thing automatically.

I once avoided a serious automobile accident by a series of actions that would take a full page of this magazine to set forth with the reasons for each action. And yet the whole thing happened in a fraction of a second. At the time, I didn't seem to know why I was acting as I did, but just acted automatically. Later, I was able to see why the course of action that I pursued was the correct one. In cases of this sort, the subconscious recognizes a threat to the safety of the body, suppresses the conscious mind, and temporarily "takes over." This is the reason why, at such times, you don't seem to be "thinking," and that it is often difficult to remember just what happened.

Ordinarily, however, the subconscious does not take over the driver's seat until the conscious mind relinquishes it. The only time the conscious mind completely relinquishes control is when it goes to sleep. Thus, in sleep the subconscious is able to "act on its own" without interference, and sleep becomes the ideal physical and mental state for subconscious mentation.

Actually, the subconscious never sleeps, and is really as much "awake" while the conscious mind is awake as when it is asleep. However, when the conscious mind is awake, the subconscious is inhibited, or partially paralyzed, so to speak, by the suggestions that it is continually receiving from the conscious area. When this conscious area goes to sleep and stops sending negative suggestions to the subconscious, it is freed and can utilize its full power.

The subconscious is constantly amenable to suggestion, and is as amenable to the thoughts that we think in our conscious minds as to any other form of suggestion. Because these thoughts are conditioned by other counter thoughts and memories it has the effect of limiting the power of the subconscious as long as the conscious mind is awake and functioning. Once the subconscious is freed from these negative suggestions, there is virtually

nothing that it cannot accomplish, if correctly directed to do so.

At this point, the question might arise in the reader's mind as to why we have a conscious mentality at all. Obviously, the subconscious is much more powerful, can perform tasks in a fraction of a second that the conscious mind must labor over for hours, and apparently already knows more than the conscious mind can ever learn. Also, the subconscious mentality is just as "conscious" or capable of perceiving and thinking as the objective mentality, as is demonstrated by the lucid mental state of somnambulism. However, the subconscious was never intended to sit in the driver's seat during our earthly life. The conscious mind is the directive force and the subconscious the accomplishing or creative force. The conscious mind might be compared to the man who holds the reins and the subconscious mind to the horses that pull the wagon. The horses are much more powerful than the man, but without the directive thinking of the man, they could never do any real work. This comparison is somewhat inadequate for the reason that the horse is generally regarded as an inferior creature to man, while the subconscious is not inferior to the conscious mind, but appears to be superior in every respect except one.

In its own realm, the subconscious is superior in every respect. But in functioning on the physical plane, it is inferior to the conscious mind in that it cannot reason inductively. It cannot start from a number of facts and experiences and reason to a conclusion from them. It *can* reason deductively. Given a premise, it can reason deductively back down the line and fill in all the facts that are necessary to that premise. In its own realm, this lack of inductive reason is no drawback, since the subconscious has access to all knowledge without having to employ reasoning of any kind. On the physical plane, however, man would be at a distinct disadvantage if he could not reason inductively. It appears that it is the very purpose of earth-life for man to educate himself by learning to think things out for himself. A person whose subconscious mind has gained complete control over the conscious mind is insane from our viewpoint. It would be impossible for him to reason, to think things out, or to see any significance in related facts. He would be at the mercy of whatever idea happened to be lodged in his mind at the time. This is the reason that it has often been said that genius is related to insanity. The genius must call upon his subconscious mind to produce for him that which his conscious mind is incapable of accomplishing. As long as he realizes what he is doing, and maintains the conscious mind in the driver's seat to decide what shall be done, or "to try the spirits whether they be good or evil," all is well. But if he ever completely turns the whole show over to the subconscious, his reasoning power will have been abandoned. The subconscious is 100% amenable to suggestion, and accepts as true whatever idea reaches it. On the physical plane of earth-life, such a person's subconscious would be amenable to all the

false notions and ideas that are so prevalent, and would be deluded into thinking them true. In its own realm, the Divine Plane of Universal Mind, the subconscious is still amenable to suggestion, but on this latter plane there exists no error; all is Truth, and this danger would not exist.

As long as we understand this, there is no danger that we shall become insane by utilizing the subconscious faculties. Knowing how they work, we shall not be deluded by them. The reader need have no fear of going insane by using his subconscious mind. Anyway, you do not have the choice of deciding whether you will use your subconscious or not, since all of us are constantly using it every day, but you have only the choice of deciding whether you will utilize it correctly and constructively, or wrongly and destructively. It is the purpose of this article to outline how to use the subconscious powers to best advantage.

The best plan to follow is first of all to decide with your thinking, conscious mind, what it is you want to accomplish. Here you should lay your plans and seek to reason out why such and such a course appears to be desirable. Once this has been decided, definite tasks should be assigned to the subconscious to carry out toward the furtherance of this plan. It is a good idea to write down the plan you have formulated, together with each of the steps in the plan that need to be carried out in order to bring it to fruition. When this has been done, you will want to know the best method for turning these tasks over to the subconscious.

Since the subconscious works best when the conscious mind is not functioning, obviously the best time to implant suggestions into the subconscious is during sleep. However, since the suggestions are implanted *by* the conscious mind, and the conscious mind is not functioning during sleep, the problem arises as to how suggestions can be given when one is asleep.

You will remember that the thoughts of the conscious mind act as suggestions to the subconscious. The last thought held by the conscious mind before going to sleep will be the last suggestion received by the subconscious. Before you go to bed you should have your suggestion worded in simple language and memorized, so that it will require no effort to repeat it. If too much effort is involved, it will tend to keep the conscious faculties awake. Lie in bed and assume a relaxed position. Take your conscious will out of your muscles and just let go of everything. There is always a sort of dreamy, half sleep, half awake, state of consciousness that is the transition from wakefulness into sleep. In this condition, the conscious mind is relinquishing control and the subconscious is taking over. When this dreamy state appears, begin to give yourself the suggestion, being careful not to put too much effort into it, or to arouse your conscious mind into too much activity. If you find that the giving of the suggestion tends to bring you out of the dreamy state, don't worry about it, but just go on with as

little effort as possible, and soon you will "drift off" to sleep. You may go to sleep before you give the suggestion, but with a little practice you will learn to keep the conscious mind awake just barely enough to repeat the words of your suggestion or affirmation.

By this method some people have learned to control their dreams and dream about anything they chose for their own amusement. However, controlled sleep can be used for far more advantageous purposes than mere amusement.

Bad habits can be broken by controlled sleep. Just suggest to yourself, in the manner outlined above, that on the morrow you will have no desire to indulge in the habit but will find it repulsive to you. Also picture to yourself some pleasure that you will derive from not indulging in the habit, such as increased health and strength, or more popularity, etc.

If you have a problem to solve, just quietly go over the *known* factors in your mind and suggest that your subconscious will work out the *unknown* factors while you sleep. You may be surprised to have the answer "pop into your head" upon arising, or while shaving, or maybe at some time when you least suspect it during the day. With a little practice, you can train your subconscious, by this controlled sleep, to awaken you at any time you may desire.

In the same manner, we can inculcate the work urge in ourselves so that we will find ourselves next day doing jobs naturally that we usually dread and put off. The best way to make the suggestion in this case is to simply "decide" while going to sleep, that you will do the job the following day. Don't make a resolution about it, or exercise any will power. Just quietly decide, or make up your mind, much the same as you might decide to go shopping the next day, and picture yourself doing the job. The next day you will feel yourself almost compelled to get at the usually troublesome task.

Control of the emotions is one of the easiest things to accomplish in this manner, and is a good starting point for anyone who is unpracticed in the art. Just quietly "decide," as you are going to sleep, that on the following day you will be cheerful and happy; that you will not allow circumstances to irritate or annoy you; and that you will maintain a mental calm and poise no matter what happens. Then repeat the suggestion over and over to yourself as you fall asleep.

This method of using controlled sleep will work for anyone. Some persons will find that they can use it to secure almost miraculous results the very first night. Others will need more practice to acquire the art, and shouldn't be discouraged if a miracle doesn't happen the first night. Just keep on night after night without worrying too much over whether it is going to work or not. Take my word for it—it will.

By using controlled sleep, you can direct your subconscious mind to heal any disease or illness while you sleep. It is the easiest method known to gain self-mastery in any direction, since there is no limit to the suggestions, or

the nature of the suggestions that you can give yourself. You can remake your personality simply by taking an inventory and deciding what traits you need to develop. Then each night, while you are going to sleep, suggest to yourself that you already possess these traits, and that on the morrow you are going to manifest them. If you are engaged in creative work, you can direct your subconscious to give you ideas and inspiration for your work. If you have important business decisions to make, you can direct your subconscious to lead you into the right course of action. After such treatments, you will often find that you have seemingly acted along a certain line for no apparent reason, only to find later that it was the best plan for you to follow to realize some goal. Your subconscious was at work, directing your actions, although you were not conscious of it at the time.

Once I became very interested in a new theory propounded by a certain psychologist and eagerly waited for him to publish his theory in book form. From time to time I would inquire at book stores, but apparently he had never written a book. About two years went by, and it was beginning to look as if he were not going to write a book. Then one day I was passing a book store and "just decided" to go in and browse around. I wasn't even thinking of the particular book. For some reason I walked straight to the rear of the store and picked up a book that was lying face down in a stock pile that was not offered for public sale. It was the book I had been looking for so long. The clerk told me it had just come in that morning and hadn't been put in stock at the time I found it among the incoming books. It further developed that it was the only copy the store had and that it had just been published. Although consciously I had no idea why I wanted to go into the book store, excepting that I just suddenly wanted to look around, my subconscious was on the job, and made me want to go in.

Next month I will describe another method of controlled sleep that has proven itself very helpful in child training, and in breaking up undesirable habit-patterns in adults.

HIDE AND SEEK

Helen Lee

A liar thought to hide the truth
'Neath words of honey sound
And hide it well.
He did.
When next he sought the truth,
'Twas nowhere to be found.

Create Great Peace

Sheldon Shepard

ONLY a "great peace" can suffice for the needs of such a time as this. For our own individual strength and for the nation's, we must have a resource extraordinary. No commonplace experience, no superficial use of words, no shallow interpretations, can steady the boat during this storm, and chart its way safely through dangerous waters ahead. Religion must be given a new content and a new depth.

The other day I read a report from a foreign missionary who said, "I have been laboring among people who once delighted in war, but since Christianity has prevailed there, war has ceased altogether." I wondered what those "people" think now if they happen, as is likely, to be people of the Pacific! What that teacher once thought he had found in Christianity for his converts, we must find for ourselves, for our nation, for all the world. Failure of past religious values to produce any kind of peace, demands our search for more daring exploits.

The psalmist reveals the way in a simple, short lesson—just one verse of the 119th psalm: "Great peace have they which love thy law." With regard to that declaration, I think of three ways in which we need great peace; three ways in which a satisfactory peace must be "great"; and three rich blessings it will hold.

One of the requirements is that peace be great enough to stand before all storms. It must have vitality within itself. It must be so real, so significant, so powerful that it will remain in the heart no matter what happens anywhere. It is great because it sinks its own roots into the Eternal and requires no other sustenance.

This thought reminds us of the exhibit in which two artists had painted pictures entitled, "Peace." One of them portrayed a still, blue and placid lake, with gentle green slopes rising beyond it into the inviting shade of a few quiet trees: a picture of calm indeed. But the other artist painted a roaring waterfall, splashing on projecting rocks all the way down. The spray was tossed by stormy winds which blew it across the face of the picture in driving sheets. But, nestled in a sheltered nook of the rocks, with the water roaring past, sat a tiny bird in undisturbed contentment. The second artist caught something of the spirit of the psalmist's "great peace," which does not depend upon the soothing colors of a quiet scene.

A great peace is one which also is wide and deep in the satisfaction it brings. It is a peace tremendously worth having. It puts a song into the heart, meaning into every day, value into life. Not only does it remain with us, under all circumstances, but it im-

pregnates life with its treasure. The psalmist writes of a peace which makes him sing, the source of a deep joy, a "pearl of great price," for within itself it is a supreme value. Its possession provides the sublime thrill of life!

There is still another quality of a great peace. It will be great because of its effectiveness. It will be constructive enough to affect one's affairs and to help others. Radiations of healing and blessing power will go forth from the heart. It will be the living germ of all that is desired. One in whose heart it dwells will know that he has that which all the world needs.

That which can erect in one's own spirit the temple of undisturbed serenity can bring the same experience to the hearts of all men, and can make of their institutions temples of understanding and joy. When one looks in the world for evidences of permanent peace and widespread justice, he turns away discouraged by growing bitterness and increasing complications. Hope depends upon his own great peace within to assure him of humanity's ultimate triumph. Confidence comes from a spirit carrying the banners of victory. He who sees them knows that some day they will wave over every land. Ah, yes! Of such construction is the great peace.

In a very simple declaration, the psalmist proclaims that such an experience shall come to those who "love thy law." Surely these are words our generation can easily understand. They are indeed our language. One of the characteristics of our time is its growing interpretation of events in terms of law. When we state that we live in a universe of law, we are on the verge of discovering the keys to secret doors of our palaces of dreams. But our generation, so proud of its thoroughness, fails to follow through on this, its nearest approach to the tactics of success.

Certain phases of the law of the universe we can be said now to love. We take delight in the laws of speed, of plastics, of high-altitude flying, of explosion, of many scientific inventions and processes. But now the smiles of accomplishment fade from our faces while we drink the bitter dregs of destruction, because we do not love *all* the laws of life. In no real sense do we "love thy law."

This sphere of existence is a UNIverse. One purpose: one law is in evidence everywhere. The Creative Process did not limit the areas ordained to be obedient to order. Social relationships, thoughts and dreams are as much a part of the sway of law as are gravitation, electricity and aerodynamics. God did not set up part of an orderly existence and then say, "Beyond this, chance and chaos shall rule." Man now loves only part of God's law, and that the lesser part. When he decides to give to the laws of his relations with his fellows and to the principles that govern the influence of his thoughts and inner life the same degree of attention he now gives to material processes, he will begin to enter his era of the *great peace*. Then his progress will be so rapid and his advancement so true, that soon he will put first things *first* and give prime

attention to the laws of inner creativeness.

Natural law and spiritual law are one. Every action we discover of thought or locomotion, of emotion or machine-gun, of imagination or electron, is a revelation of the wonder-working ways of the Universal Principle. The great peace will come to those who love *all* the laws of the Divine.

Sometimes it is easy to be caught in words and to substitute symbol for reality. To "love thy law" will require more than to hear, or even repeat the words. There are at least three characteristics of him who loves the Universal Principle; three fruitages of that love in his life.

First is a consuming desire to know the laws of his being, and an enthusiastic obedience to everything he learns. One who loves the law will not be willing to slur or slight its chances for perfect operation in all his affairs. He will know that to live in harmony with the intent shown in the laws of his nature is the best possible good that can come to him. He will "go and sell all he has" to buy this one pearl of great price. He will allow nothing to tempt, bribe or frighten him into neglect of the laws of life. He will be especially concerned about harmony with those principles which Jesus put first: the powers of thought, feeling, inner life, and one's attitude toward his fellows.

Besides this, one who gives his allegiance and devotion to the law will desire to see its sway everywhere. He will wish that all persons know and reap its benefits. He will hope and work for a state of society in which these are the guiding rules. He will be an evangel of this high order, doing all he can to extend the knowledge and the benefits of harmony with Universal Purpose. He will rejoice at every manifestation of its fruits, in his own life and everywhere else in the realm of human experience. He will regard as one of his highest values the spread of the good news of the reliability and the availability of the laws of life.

The third characteristic of those who "love thy law" is really a part of the promised great peace. One who loves the universal sway of the Infinite Plan will understand that the order of the universe is not disturbed. He will never fear that evil or the Devil has partly dethroned God and divided His kingdom. He will know that, however dark the glass through which we look and see dimly, the human order is divine and the eternal kingdom is being manifested.

He will understand that, in a genuine sense, there is nothing really evil, that such interpretations are only the guesses of our ignorance. The law is in charge and will eventually bring forth its full harmony. "Some time we'll understand" is a profound assurance of insight. One who loves the law of God will look for good everywhere and will believe in the good he cannot see.

The mysterious Infinite process and individual choice mingle in a vast adventure. Man cannot thwart the will of God. Nor can any force in the universe. The law is in charge, and its fruition is certain. We may work with it and hasten our own joy and under-

standing in it. But if we fail to grasp our opportunity, it will, in spite of us, eventually fill our lives with good.

So it is that love of the law does bring great peace. There is nothing anywhere to be afraid of, nothing over which to grieve. There is good unseen; there are joys not yet known. This "great peace" becomes then the sufficient strength and wealth of living.

This is the peace that is great enough to stand always, undisturbed, in all events. There can be no doubt of our tomorrow, for therein our peace will be, reigning, dominant, enriching.

This is the peace that is great enough to pervade every corner of experience and every second of living with its fragrance and blessing. A singing joy, it is there, unceasing, never deserting. It radiates a brightness which transforms the threatening night.

This is the peace that is great enough to change conditions and circumstances, and to bring the world to its haven of dreams. Mighty creative presence it is, healing and blessing, for the individual and the race. It is the present available satisfaction, the active creator of that we wish to be. Yes; that is GREAT PEACE. And it comes to those who LOVE THY LAW!

To A Health Educator

Rose Noller

She walks before, as do all pioneers,
To make the body's pain and grief more light.
Her work is not with moments, but with years,
And matter yields its secrets to the fight!
To keep the temple young and full of dreams,
With strength to spatialize and win our aims;
(For buoyancy responds to spirit-themes
And dormant possibility proclaims);
To overcome the density of flesh and be
What we intended—then we need not die
To taste the heaven of eternity
Nor wait to let the soul *personify!*
As autumn leaves in glory give their flame,
With beauty we should yield the human frame!

Legion Street

Charles Henry Mackintosh

Courtesy of HARBINGER HOUSE (*N. Y.*)

These are the common sounds of Legion Street:
A shout, a curse, a catch of drunken song,
The angry clamor of a distant gong,
A sound of sobbing in some dim retreat.
Ghosts of stale lusts and dead ambitions meet
As in a mirror here, and move along
Without contempt or envy. Neither wrong
Nor right is here, but darkness and defeat.

Death knows this street, and he is welcome here.
His scythe can sever knots none could untie;
And even those who know not what they fear
May fear to live more than they fear to die.
But life, too, comes to Legion Street, and clear
Above its clamor rises the birth-cry.

Hear now that cry. The day has not begun.
The street lies dreaming, babbling of desire.
Hear how the cry mounts over roof and spire,
Above the moon, the planets, and the sun,
Piercing the stellar spirals one by one,
Through nebulae and the galactic gyre
Of all the universes of faint fire
With which the web of time and space is spun.

No other sounds from Legion Street profane
The lofty silences of hyperspace.
No shout of anger, and no sob of pain,
No wail of weariness, or of disgrace.
Only the cry that *man is born again*
Rises triumphant to this timeless place.

In Legion Street, the loveliness of dawn
Remakes with magic all that men have made.
Old crumbling concrete walls are overlaid
With pastel tints of ivory and fawn.
Corroded metal, blackened and forlorn,
Becomes bright gold of a rich roseate shade.
Blind windows open eyes of jewel jade,
As, into Legion Street, a son is born.

The magic of the morning melts to gray,
For Legion Street is anything but fair.
Just for a moment, between dark and day,
A phantom loveliness has lingered there,
As if it were to decorate the way
For the triumphal entry of an heir.

There is no beauty in the attic room
Where an old midwife, cursing at the cold,
Fumbles to free the ingot from the mold.
The grimy window-glass sustains a gloom
Almost as deep as that within the womb.
Here are no angels, nor wise men and old
With gifts of myrrh and frankincense and gold.
Here is no glory, but a sense of doom.

Doom is indeed the donor of the gift
Caught in the casket of this crumpled bed.
No suns so distant, and no stars so swift,
But base their orbits on this tiny head,
Wherein the ends of evolution lift
A challenge to the future, from the dead.

Here is an heir apparent to the throne
Of conscious life.—How many million years
Of blind up-groping 'gainst the formless fears
And fearful forms of brutish blood and bone
Are concentrated in this form alone.
Here is the love and laughter, toil and tears,
The arts and crafts, the wisdom of the seers,
The science, of the Steel Age, and the Stone.

Continued on next page

How strangely, and how slowly, and how far,
The evolution of our human kind
On this third planet of a minor star
Has molded, modulated, and refined
An instrument to call this avatar
Out of the void of universal mind.

Out of the Night of God, silent and still,
Where never light was seen, nor sound was heard,
The need for self-awareness spoke the Word,
Sending a vast and vibratory thrill
Throughout the cosmos of non-conscious Will.
Then was the ocean of sensation stirred,
Senses emerged, and consciousness occurred,
And reason knew what wisdom shall fulfil.

Children of God, who walk with bleeding feet,
The living bridge lifting its rainbow span
Out of the dark of the divine retreat
Into the day of the perfected plan:
Know, *it is God who comes to Legion Street,*
To be reborn in every son of man.

"HELP YOURSELF TO HAPPINESS"

J. B. Gladstone

YOU will never know the highest type of happiness it is possible for man to experience—until you realize that happiness is a state of mind, a condition of the soul.

Good physical health, a comfortable home, an automobile, money in the bank—these contribute towards happiness. But, in themselves, they cannot produce it. True happiness finds its roots in self-understanding and self-expression.

Happiness is the supreme good man's heart is set upon achieving. No two persons may achieve it in exactly the same way, yet the same fundamental rules of happiness apply to all.

THE SOUNDEST FOUNDATION ON WHICH TO BUILD YOUR HAPPINESS IS SELF-KNOWLEDGE. Without self-knowledge, the self-fulfilment we call happiness cannot materialize.

Thank God For Work

Ralph E. Michaud

CHARLES KINGSLEY, the noted English cleric of the nineteenth century, once wrote these words: "Thank God every morning when you get up that you have something to do that must be done, whether you like it or not. Being forced to work, forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know."

The truth of these words is definitely known to every man whose mind and hands are occupied day in and day out with some program that keeps him busy. It pays in more ways than the wages he may earn, in a sense of worth-whileness and contentment, and a feeling of security that is foreign to the man whose time is not filled with some worthy occupation.

There is a satisfaction that comes when one can sit back and survey a job well done. It is apparent in no other phase of life. However, that satisfaction does not come from mere wishing. It cannot be counterfeited. It must be worked for and earned. The harder the work, the more intense the concentration of mind needed for the accomplishment, the greater is the joy on its fulfilment.

If you put your whole heart and soul into it, labor, either manual or mental, crowds out of your life the things that make for discontent and unhappiness. It leaves no room for the errant thoughts or the acts that are meaningless and tend to make for dissatisfaction. The man who is really busy seldom gets into trouble of any kind, because he just doesn't have the time for it.

Life has provided no vacuums in human experience. There is something going on all of the time, something constructive and worth while, something evil and destructive, or just plain idleness, during which one is not standing still, but drifting, and usually in the wrong direction. There is much of truth in the old saying, "The devil finds work for idle hands to do."

There is sometimes the tendency to confuse the term "idleness" with rest and recreation. Rest is not mere idleness, but is purposeful when it follows a period of earnest effort when muscles have been strained and tense, mind burdened and concentrated. The body and the brain alike need complete relaxation, that they may gather strength to carry on. Recreation (re-creation) which calls into play different muscles and sends the mind

along new paths of thought is also necessary.

With some persons, the process of complete relaxation is difficult, and it is only when some occupation is engaged in that takes the mind out of the usual channels and which uses sinews other than those that have been in action, that relaxation and recuperation will come to those parts of our beings which need rebuilding.

Thus, one whose occupation keeps his body busy during the day will find regeneration in a good book, a game of chess or a movie, while the man whose work is mental will find rest in some form of amusement that requires physical effort, such as baseball, golf or some other form of exercise that takes the strain off his brain and puts it on his muscles.

Either individual could accomplish the same results if he knew the secret of complete relaxation, to be able to lie down at ease, his mind free from all thoughts, a blank. Unfortunately, too few of us can accomplish that much-to-be-desired condition.

But mere idleness, aimless wandering through life, brings nothing to the idler but the desire for more idleness. It is headed nowhere in particular, because in the scheme of life there is no place for the idler, no niche into which he can fit and feel that he is being useful or wanted, where he can be completely happy.

The present-day world, with all of its glorious plans for the betterment of mankind, has no place for the one who is not willing to work, to produce.

There's work to be done no matter who or where you are, whether you are strong or weak, healthy or ill. There is some place where you can fit in, some work you can do to contribute your bit to make it a happier, better world.

If you would have life's rich rewards and enjoy them to the fullest degree; if you would have financial security, self-respect and the respect of your fellows; and if you would feel the infinite satisfaction that comes to the tired mind or body at the end of a good day's work, you must earn them. There is no other way to get those rewards.

Thank God for the blessing and opportunity of work!

COMPANIONSHIP

Katharine Hillwood Poor

WHEN mortal and earthly solitude seem to deepen, know that inner companionship strengthens and multiplies. Cultivate that knowledge, labor to become as conscious of this reality of inner companionship as you are of outer conditions. Only the inner life can satisfy the aspiring soul; and as the self becomes capable of sustaining interior impacts and life currents, so does the life widen and deepen and become enriched with that knowledge and power which is desirable beyond all which is finite.

CHARACTER AND FAITH
ESSENTIAL FOR BUILDING THE ABUNDANT LIFE

Grenville Kleiser

SAID Roger Babson, well-known economist: "The elimination of unemployment and the ultimate gaining of the abundant life depend upon the elimination of selfishness and the strengthening of CHARACTER. The only worthwhile security is COURAGE, the only worthwhile power is LOVE. CHARACTER and FAITH are the only things that count in the long run."

Scholastic achievements without corresponding advancement in MORAL and SPIRITUAL gains cannot yield gratifying results. CHARACTER-development is the basis of all true education.

It has been said that a master of English may not have acquired the ability to speak kindly and constructively, and an expert mathematician may be lacking the virtue of honesty.

CHARACTER-building—the task of a lifetime—demands the richest SPIRITUAL materials—faith, courage, humility, integrity, magnanimity, nobility, self-abnegation.

Wealth, influence, position, power—these are of little value without CHARACTER. Grandeur of CHARACTER is moral principle in practice.

A man of sterling CHARACTER does not capitulate to circumstances. It is what he is himself that determines what he is becoming.

Today, with the wide dissemination of news and information of all kinds, it is essential that the mind learn to select what it needs for good health and wisdom, and to reject the worthless or the questionable.

John R. Mott says:

"CHARACTER needs a time for repair each week. We need time to store the battery with SPIRITUAL energy. We need to gain reserve power. We need to augment our power of resistance. We need from time to time to take our SPIRITUAL bearings and find out where we are, whither we are going."

FAITH is a vital force in the conduct of human affairs. It plays an essential part in business, education, medicine, politics, science, and religion.

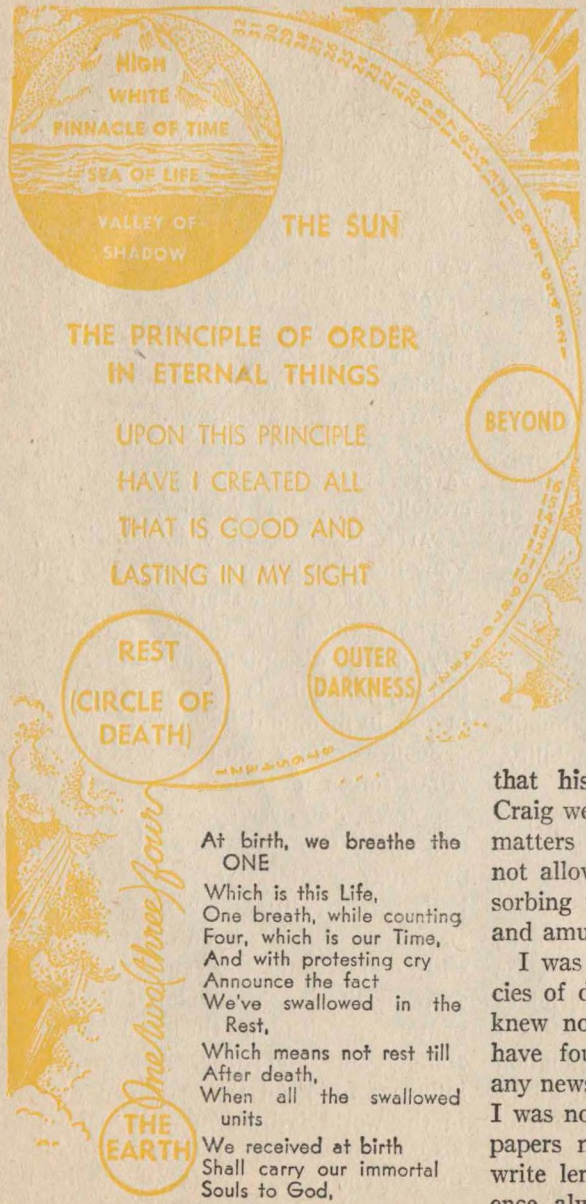
FAITH is the master-key to great discovery, invention, and achievement. FAITH is not blindness, supposition, credulity, or ordinary belief.

FAITH overlaps all visible horizons. Your life is built on FAITH. Daily you act by FAITH rather than by sight.

The antidote for worry, fear, anxiety, doubt, discontent, and other disturbing elements is a supreme FAITH in GOD, in men, and in yourself.

Sooner or later you must go to SPIRITUAL forces for real satisfaction and happiness. GOD ever speaks to a receptive mind. The only enduring power is SPIRITUAL.—SPIRITUAL HEALTH is the basis of PHYSICAL HEALTH. — True HAPPINESS depends upon close alliance with GOD.—Daily PRAYER and SPIRITUAL meditations are wonderful therapeutic agencies in the building of HEALTH and HAPPINESS.—The greatest influence for good that you can wield in the world is by your personal EXAMPLE.—GLADNESS is akin to GOODNESS.—The world needs all the help you can give by way of cheerful, inspiring thought and personal EXAMPLE.

TREAD WARILY



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.

PART 5
(Continued)

Flossie Deane Craig

This is the second 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.

WHEN I arrived home I found Marie in charge. She and Gordon remained with us for six weeks. Dr. Blank exacted my promise that I would make no attempt to straighten out my notes and write *The Psalm Eternal* until he gave me the word. I learned later that his instructions to Marie and Craig were that my time be filled with matters of no consequence; that I be not allowed to talk upon that all absorbing topic; that I stick to routine and amusements.

I was much perturbed over prophecies of dire things impending. Since I knew now what to look for, I could have found the forerunners of it in any newspaper I picked up. Therefore, I was not permitted to read the newspapers nor any serious book, nor to write lengthy letters. My correspondence, always heavy, dropped to almost nothing. The house was filled with

company. We played bridge and five-hundred and pinochle. We "radioed," danced and played golf. The children had their parties. And I chafed at the delay. But I soon refrained from mentioning *The Psalm* to Craig, seeing that it disturbed him so to find me still concerned about it.

Then began for me a series of "small journeyings." These came in cycles, and I was not long in finding that each trip out passed beyond the trip I had made before. I soon discovered that I was now making the same old journey; only this time I was doing it by *easy stages!* The *cycles* lasted usually three days and nights. Temporal matters took precedence over them. I mean that the routine of my days was not interrupted. But my hours of *rest* were filled completely; and the long nights through! I must have lain in a trance-like state, for if anything happened to waken me suddenly at these times, I would almost suffocate in my frantic effort to get back into my body and face the issue at hand, "clothed and in my right mind." It was as if my body lay inert, while *myself* went far afield.

Harriet Fish was a friend and neighbor living at the Standard Oil plant. This plant was located just beyond our own grounds and it was but a matter of moments until I could reach her. This was like a haven to me. She had been a school teacher for many years. She was an avid reader and had an alert and inquiring mind. She did not understand such things, she told me, but it was no different from the things we were asked to believe in holy writ, so far as she could see. I was acquiring my knowledge in much the same way as did the prophets of old. She was a great comfort and consolation to me.

That summer, Harriet invited me to go with her to visit her son and his family in Chicago. He was a steel worker, a poet, a collector of books. I ached to delve into his bookshelves with their array of intriguing titles. Writers are "funny" people, as are people who read everything they can lay their hands on. I found myself telling this young man my strange story. He listened attentively, his eyes narrowing to slits. Presently he laughed, delightedly, and turned to his shelves and selected a small grey volume and handed it to me.

"I take great pleasure in introducing you to one of your fellow travellers," he said. "I've never been on such a journey, but I recognize some of the things you mention after having read his description of them."

The book was *The City of Dreadful Night,* by James Thomson. I opened it and my eyes fell on these lines:

Yes, here and there some weary wanderer
In that same city of tremendous night
Will understand this speech, and feel a stir
Of fellowship in all that disastrous flight:
"I suffer mute and lonely; yet brother
Uplifts his voice to let me know another
Travels these same wild paths, though out of sight."

O sad Fraternity, do I unfold
Your dolorous mysteries shrouded from of yore?
Nay, be assured: no secret can be told
To any who divined it not before:
None uninitiate by many a pressage

Will comprehend the language of the message
Although proclaimed aloud forevermore.

At last! Here was a touchstone, a talisman, a *link* binding me to another who had gone questing in the same way that I had, though that some one was long since "dead." It was a long poem: "imaginative and sombre" the encyclopedia pronounces this man's writings; and I'm sure I should not have been able to keep up an interest in it in my earlier life. Now I hung on every word and did not lay the book aside until I had devoured it.

But I was immediately impressed by one great difference between James Thomson and myself: he followed his guide through that city of "tremendous night" and accepted whatever the guide told him at its face value, grieving sadly that it should be so. I followed the same guide, and I *listened* to what he had to say: *but I did not believe him.* Not when he told me that Hope and Faith and Love were dead; not when he showed me where these lay buried. No. . . . If Hope and Faith and Love were dead, then indeed was the end of man. And man was still very much alive and kicking, and these were the things which kept him going! So far as I can surmise, Thomson never got beyond the desert. He saw the Sea of Life, for he mentioned the "shipless sea," but he did not brave its waters. But I was *searching for something.* When I did not find it in the city, I dared on to the desert; when I did not find it in the desert, I wandered on to the sea.

Yes. I knew the two great vultures, Fear and Dread. One had walked on each side of me from the moment I entered the desert. They were with me when I came to the sea. They told me that "no phantom ship or real" would ever call for me. They whispered to me that they had *heard* that the River of Death emptied into the Sea of Life and that its bottom was strewn with the bleaching bones of the hapless ones who had braved its waters. Even so, I plunged in, for beyond the sea I could see the pristine heights of the far White Pinnacle! And, I now realized, it was to reach this Pinnacle that I had braved the city and the terrors of the desert since the sea lay between me and the Pinnacle. Then I must go forward. In no other way could I reach my objective.

The next cycle found me in the waters, though I could not swim. My heart became the channel through which the Sea of Life must flow! This was a time of trial for me. My heart must hold against those onrushing waters until the last drop had passed through. *My heart must hold.* I kept repeating it, not knowing whether or not it could hold. But it held till the waters passed through it. Then I was at rest.

I had been accompanied to that shore by Fear and Dread. They were no longer with me when next I took up my journey. My first realization this time was the shining crest of the Pinnacle. Fixing my eyes upon it, I set out to reach it. The bed of the Sea, over which I must travel, now held no water. It was as when the waters di-

vided till the armies passed over, in Bible times, for I walked now in a bed of white sand. But I kept stumbling over things and at last I looked down. *The bottom of the sea was covered with bleaching bones.* What Fear and Dread had told me was all too true. But I was now half way across. It was no farther on to the Pinnacle than it was back to the shore from which I started. But the ocean bed was concave. I was deep in the Valley of the Shadow (*Though you walk through the Valley of Shadow thou shalt fear no evil*); and, when I looked up, I could barely discern the shimmering top of the White Pinnacle. I now seemed much farther from it than when I set forth with such high hopes. And the journey now was all up hill to the farther shore. At the end of a three-day journey, I fell exhausted at the foot of the High White Pinnacle of *Time.*

In the next cycle *I went up into the Mountain,* as did Jesus; as did Moses and countless others before me. Eunice Tietjens declares, in her poem, *The Most Sacred Mount,* that there were steps up which I might have climbed —six thousand steps cut into the stone by those who had gone before me. But when I reached the Rock of Ages, I found no steps. I went up a way which, if it had been used before, had been so rarely used that it was grown over with scrub plant life that afforded me small and precarious support in my struggle toward the top. Tietjens says that when she reached the top she looked about and saw a great boulder bearing an inscription. She walked over to it and read, "Upon this Rock Confucius stood and marveled at the smallness of the world below." But I was torn and bleeding. Through those days and nights, I would examine my hands and knees and would not have been surprised to find the blood streaming from my cuts and bruises. When I reached the top at last, I fell exhausted and knew nothing more until the next cycle.

When next I awoke, I stood, triumphant, atop the Pinnacle: poised on the great toe of my right foot, left foot extended to the rear, arms flung wide, head thrown back, my hair streaming on the wind—for the Winds of Heaven blew, not round about, but *in and straight through me,* cleansing, purifying, filling me with the power of God's great love. This was the crowning instance of my whole existence, the moment of fulfillment, the goal toward which I had struggled for so long. The light, the freedom, the joyous, transcending gladness of that period of *realization* I cannot ever hope to make clear to you: each must experience it for himself, or never know it. I knew at last the meaning of the lines I had written so many years before:

Afraid the weight of my ill-chosen words,
The stroke of my revealing pen,
Will be too crude
To capture and convey to you
The gossamer things
Which mine own eyes have seen. . . .

As though a carpenter should take
The tools he had at hand
And with his adz hack out
A wooden butterfly,
And with his heavy pencil try to show
The intricate markings

And the gorgeous coloring
He once had seen on gauzy wings,
All brown and blue and black and gold.

All this while I was not permitted to assemble *The Psalm Eternal.* Between the cycles mentioned, and many unmentioned, the routine of my life went on, almost unbroken. I attended to my affairs as usual, though sometimes distraught and sometimes exalted, depending upon the experience through which I might be passing at the moment. Then I would spend intervals during which I saw and heard nothing with the inner eye and ear:

I lived my life for I could live no other,
Though poor enough I served as wife and mother,
Trying not God or family to offend.

The greatest trial of all came when I was being given final instructions and was shown that the *Psalm* was to be translated into every language; that every man, woman and child on the face of the earth was to have his own copy; that almost limitless wealth would accrue from the sale of it, but that *I was never to know the extent of this wealth, nor to touch one penny of it.* Rebellion seethed in me. Who had suffered the tortures of the damned to bring this message to light? *I had.* I would *divide* my royalties on the work, but I would not give it all! And then I faced the truth: I could not have written one word of it *of myself;* it was meant and intended to save the human race from absolute extinction, toward which it was even then rushing at headlong speed. Even so, I grudgingly conceded the point. I wish I could say that I gladly did it: I did most of it under compulsion, and at this point I sobbed mightily. I whined and begged and tried to get out of it. The money which would ordinarily come to me as royalties was to form a nucleus for an ever-replenished fund for the establishment and the maintenance of the Silent Schools throughout the world.

But suddenly my own inadequacy dawned on me. I felt that such a tremendous task should not be required of me: I wanted to turn my notes over to someone else; to let someone else assume the responsibility for having written *The Psalm Eternal.* But the pressure was put on until I was humbled to the ground. I was yielding, but reluctantly. It was the third night of this cycle, and at the dawn. I had wrapped myself in a robe and blanket and was in the long chair in the sunroom, so that my travail should not disturb Craig's rest. The Voice never lost patience, never yielded by so much as an inch. Finally, I said, "Well, I'm going to write this thing just as I have been commanded to do; but I want you to know that I don't think it's fair and I don't think it's right!"

And then I saw, for the first and only time, the owner of the Voice: the Teacher Who had coached me through these weary months was *Jesus.* He stood before me, shining as a great light, the rosy light of the breaking day encompassing Him about. His face was tender with compassion, yet His eyes shone with a quiet amusement as He said:

Whatever is is just and right,

Even though it take
Thee through quagmires
Of darkness and despair,
For thy soul's sake.

The light of His countenance seemed still to shine upon me after He was no longer there. And I was covered with shame. I was willing enough, now, to renounce all monies accruing from the sale of *The Psalm Eternal:* not only that, but I would write a poem as a sequel to James Thomson's *City of Dreadful Night,* and I would call it *The Silent Journey.* It would be the story of how *The Psalm* came to be written, and I would dedicate it to the same great cause.

The next day, I prevailed on Craig to take me to Dr. Blank, and prevailed on Dr. Blank to let me proceed with my writing. This was some *nine months* after I had taken the notes at Norton's. The whole experience had been like a pregnancy—but in the heart. Writing *The Psalm* was like giving birth; and, when it was finally written (and this was accomplished with great reverence and consecration), the feeling of weight and of burden was lifted.

And so came to a close this particular phase of the labor.

Part 6, another chapter in the amazing experiences of Mrs. Craig, will be published in September MIND DIGEST.

Your Mind

Lacey Evans McDowell

Your mind is like a separate world
Where things are carried through.
Thoughts are people living there;
Dreams are things they do.
Emotions are the storms that rise;
Memory is the valley.—
Cultured thoughts are works of art
Displayed in some art gallery.
Ambitions are the servants there—
Will-power is their master.
Carelessness, the enemy,
Can cause a great disaster!
Your thoughts, the people living there,
Are working just for you,—
And if you'll guide them safely,
They'll make your dreams come true.

DEVELOPING SPIRITUAL CONQUEST

Annie S. Greenwood

PART IV

What Authority Have I?

GLADSTONE wrote, "Man himself is the crowning wonder of creation." Jesus proclaimed that man is a son of God. This is the foundation for our belief in man's authority to speak forth his decrees.

The Parable of the Prodigal Son shows that as soon as man "comes to himself" and comes home to the Father, taking his rightful place, he is vested with power and the consequent right to speak with authority. Such authority is of no avail, if he will not recognize and exercise it, but that is for him to decide. God hands over to us this privilege of so ordering things that our lives shall be happy and resultful. The decisions must be made by us. "The Father judgeth no man but hath committed all judgment unto the son."—John 5:22.

Power and authority are the prerogatives of sonship. When we recognize them there is nothing to hinder our using them, because "the Father hath given all judgment unto the son."

The principle for this month is:

Man has the authority to speak into being that which is good for himself and others.

To become aware of this power and authority is one of the steps in our upward climb. If our authority is to be of any practical value, we must first of all recognize that it exists; that it is essential. To accept such a principle may require a "stretching" of the mind, but to do so and then to put it to work is our privilege and responsibility.

Jesus "spoke with authority," and because of this, "the common people heard him gladly." He is our example. He spoke with authority because he knew he possessed that authority. It was the natural expression of a man who knew his relationship to the Father and chose to demonstrate it.

That same relationship is ours potentially, and is ours in manifestation as soon as we recognize it, conform to its requirements and exercise it. We have the authority to speak into being whatever is good for ourselves and for others. That is the safeguard placed by the Infinite Law, the only reservation

hedging in the use of our authority: what we speak into being must be for the *good of all.*

The desire for power is inherent in all men. Its universality proves its Godlike origin. When rightly understood and applied, it brings its own rich fulfillment. There is nothing presumptuous about it. It is one of the natural privileges of sonship. We are not living up to our rights and opportunities unless we accept such authority and put it into practice. Let us, then, train ourselves to speak with authority.

We may call it prayer, though in the past we have too narrowly interpreted that word by restricting it to a matter of supplication. Prayer is an attitude through which man is attuned to the Infinite so that he is conscious of a relationship which guarantees his right and ability to determine his own good. It usually begins in devotion, then rises to a declaration of the desired good—a good that is already guaranteed and only awaits man's own inner acceptance and the outer manifestation. The entire process is clearly set forth in this assurance:

> "Thou shalt make thy prayer unto him and he shall hear thee and thou shalt pay thy vows. Thou shalt also decree a thing and it shall be established unto thee."—Job 22:27, 28.

And Isaiah declared:

> "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."—Isaiah 55:11.

These are ample verification of our assertion of authority. The important thing now is to know how to put it to work. How shall we do it? Any legitimate desire would be a suitable example, because law is law and applies to any specific case. Though it was previously mentioned, let us again consider inharmony, because thousands of earnest men and women find themselves in inharmonious conditions. How can this power to speak with authority apply in such cases? Remember, lack of harmony is a diseased environment, and is usually contributed to by everyone involved. It is contagious and likely to be "caught" by all. One can, however, keep himself immunized, or, if already afflicted, bring about a healing. This is what we want to know about—both prevention and cure.

Suppose you find yourself in a condition of inharmony and are earnestly desirous of remedying it, how will you do it? First, diagnose yourself to see if you have become infected by that to which you have been exposed. Entering the morning meditation, for instance, read some inspiring message until you find yourself on a high level of spiritual consciousness. Now turn your attention to this condition of inharmony and honestly examine your own emotional reaction toward every person involved. Be very sure that a sense of universal love so floods the whole situation that there is no resentment or ill-feeling on your part toward anyone. If your diagnosis is sincere, you will probably find that you do feel unkindly toward one or two persons in particular. This shows that you have

caught the disease, and it should immediately determine your course of action. Your first work is to eradicate from your mind and heart the last vestige of negative thought and emotion. Regardless of what others have done, the first and often the only treatment necessary is that of so cleansing yourself by the power of a great love that there remains no trace of any negation. Lack of love is what binds you, and, when you have freed yourself in that respect, the healing is practically complete.

Remember: you are a son of God, and you have a right to speak with authority. Say to yourself, quietly, until you have caught the deep significance of the words, "I turn the power of deep and consecrated love upon myself and all whom I contact, and I declare freedom, power and perfect harmony." Sense the full import of these words. Then, with deep emotion, conscious of mighty power, stand up, expand your chest, toss back your head and walk about the room, repeating with a voice vibrant with power and thrilling with emotion:

"I am fearless, powerful and free in the love of God, and I speak forth harmony!"

Repeat it until your whole being vibrates with the consciousness of it. Breathe deeply, knowing that you are inhaling peace and power and that you are surcharged with love and the power to give it forth. Do this long enough to get your whole self into a state of exalted awareness of peace, power and authority. Then sit down and quietly and earnestly declare, for all those who are in any way connected with the situation, that they too are perfect, free, powerful and loving, and that all persons concerned are cooperating to bring about harmony. Consider the different persons concerned and think out and audibly name at least one admirable quality which each has. Recognize him as a son of God, somewhere on the way home to the Father, and know that, by your appraisal of him, you can help him in the expression of all desirable qualities. Be conscious of your power to declare for him the development of his potential goodness. You are your brother's keeper to the extent that your seeing perfection in him shall help bring that perfection into manifestation. Accept the responsibility, issue the decree and know that your word shall not return to you void. By following this procedure persistently, you will soon be cleansed of the disease of inharmony.

Perhaps, instead of inharmonious associates, your difficulty is that plans have gone wrong and you do not know how to make the necessary adjustment. If met in the right attitude, this may prove a splendid challenge—just what you need to bring out your authority in a concrete way. When such a condition arises, suppose we cannot see our way out, or over, or around the state of our affairs. Very well—*it is not necessary that we should.* What we need is a clear vision of our authority to *speak* the right outcome and *know* that it shall come to pass. Later on, we shall probably look back and see that the unpleasant or apparently tragic condition was just what brought out

our finest unfoldment, not only spiritually, but physically and financially. Whatever the unhappy event may be, we can use our authority and decree that the circumstance shall become a stepping-stone to our continued progress.

Circumstances bring us what we make them bring through the significance we attach to them. We may call them troubles, calamities, even tragedies, and they will be; or we may assert our authority and pronounce them steps in the process of bringing us great good; then they will become such steps. This is the working of the law of cause and effect, because by attaching to any event a realization that it shall and must bring us good, it does so; and *vice versa*. That realization establishes itself in the cause world, and the effect has to be true to the nature of the cause.

Any condition in life may be handled competently when we *believe* in our power to exercise authority. To use the following resolution will help:

I RECOGNIZE MYSELF AS THE CROWNING WONDER OF CREATION, CLOTHED WITH AUTHORITY. I SHALL USE THAT AUTHORITY TO BUILD THE KINGDOM OF GOD ON EARTH.

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Next month we shall consider How Do I Use My Will?

ONE RELIGION

Mary Florence

We hear about this religion, that, and the other, as though religion were as changeable as a diet. We read of theology, old and new, without remembering that the Universal Laws were created in the beginning *for all time*. And we even discuss ideas developed now and then concerning the *next* religion!

The word religion is really very simple to define, since there is really only *one religion* signed and sealed by the Creator of *all that religion stands for.*

For religion is certainly not a synonym for creeds, formula, or ceremony. Neither can there be any next religion. Religion *is*. It always *has been,* and *will be* always, Living Faith shown in Active Service for *God and His Kingdom!* We cannot change *universal laws!*

We may change our mode of worship, obey rules for discipline, even vary our belief regarding a distortion of Bible statements and inexplicable history, but *religion* is to be *lived* and practiced for definite *application.*

Religion, to be really sincere according to the Blessed Master Teacher, JESUS, regardless of denominationalism, positively necessitates without doubt or hindrance, the *Christ spirit,* which is the Way, the *Truth,* and the Life proceeding from GOD, Ineffable and Everlasting LAW Supreme!

Religion becomes ready for *practical application* whenever desire or circumstances arise which naturally impel us to draw upon the *God power within us!*

And the Power derived will always be in proportion to our *quality of faith!*

There Is Medicine In Mud Pies

Elsi Parrish

THERE is medicine in mud pies and the world of nature is part of the child's bill of rights. Little ones who have not paddled in streams, sunned on rocks, watched for tiny creatures in the woods, or in some way spent much of their time on intimate terms with the great out-doors, have scarcely lived at all.

Nature never bores us. How well even the small child realizes this. There is no music sweeter than the wind in the pines or the sound of water sliding over rocks. There is nothing more intriguingly beautiful than a robin's egg and nothing more exciting than the sudden glimpse of a cottontail!

For flagging appetites, try the tonic of a day in the meadow or woods where there is a little stream to paddle in. Then watch the plainest of sandwich suppers devoured as if it were king's fare.

Children who know bricks better than they know rocks, who have lived always in sight of buildings instead of hills, who go to sleep to the sound of trolleys, instead of knee-deeps and katydids—these children are missing one of life's greatest gifts. One might almost say they are missing one of life's necessities. Indeed, it is well known that the human race can go on just so long without direct and frequent contact with nature, that every third generation must go back to the soil to thrive or, possibly, even to survive.

Day by day, to live close to nature —to grow up practically in the outdoors, is the ideal arrangement, but when this is impossible, simply make the most of all the opportunities available. Even dwellers in the hearts of large cities usually can manage more time in the parks and squares for their families than they do, and more holidays by the sea or in the nearby open country. And there is many an unused roof or back-yard that can be made to yield "acres of diamonds" in health and happiness.

Hobbies for children can be encouraged that deal directly with nature. Any knowledge of nature lore is sure to tend toward the love of the outdoors. Little shells collected at the seashore implant the wonder of the great ocean. The child who treasures small stones of odd shapes and coloring found in the woods will know and love a tree. One little girl collects loose dead roots that happen to be of a curious shape. Some of them suggest birds flying or strange deep-sea creatures. To become a small authority on birds, butterflies or even window-box flowers is also a worth-while achievement.

For greater prospects of a happy, healthy and well-adjusted life, give me the child who has been taught to live close to nature.

THE HEALER'S PRAYER

Elizabeth Gregg

OH, God, as I stand on the threshold of this New Age of Spiritual Rebirth, grant that an inner radiance may permeate my being and that its healing light may penetrate the depths of every soul needing Thy healing rays. In the midst of the world's suffering, sickness and dying, may I become a channel through which the currents of Thy healing love may flow into the minds and bodies of Thy children, so that they may feel the power of Thy Infinite Love: that the blind may see, the lame may walk, the sorrowing may know joy, and the hopeless may know hope. And, Father, as I am Thy servant in this vineyard of broken bodies and groping minds grant that new and greater understanding may come to me from the ripened fields of each year's experience, and that the golden grains of Truth may pass through me into the lives of these Thy children to strengthen and to bless them.

May Faith, Hope and Love so fill my life that I may learn to inject into the seemingly bitter the sweetness of human understanding, enabling me to pass on this priceless knowledge to those now seeking the Way of the Master.

Grant, I pray, the power to perceive, the courage to do, and the patience to carry through the work which Thou hast given me to do. Give me the light of Spirit to understand that without the shadows I cannot appreciate the sunshine, for only in overcoming the obstacles and climbing the hills can Thy children gain strength and soul character.

Give me the strength to go calmly and serenely through each hour of the day, extracting from each moment all the beauty, the sweetness and the peace of Thy Presence. Let me radiate this life of the Spirit into the lives of others as the rays of Thy sun radiate life throughout the universe.

Make me so strong that I can stand poised and confident against the buffetting thoughts of the world's hate, its greed, its intolerance. Make me to see that beneath and beyond this seeming evil there lieth the gem of purest light and truth. Make me to hear only the whisperings of peace and brotherly love. Make me to feel only the tie which binds all of Thy creatures into the one indissoluble chain of infinite goodness. Make me to know that, from out the chaos which now surrounds Thy children, there will come the order and the harmony of Thy inner kingdom upon earth.

And, Father, grant that I may never falter in this service of the Christ and that I may ever know that with Thee ALL things are possible; that, as the light of Thy Spirit descends deeper into the hearts of men, the Brotherhood of Man will come to usher in Thy kingdom upon earth. AMEN.

HE IS YOUR BROTHER!

Gina Cerminara, Ph.D.

IT has long been a source of wonder to this commentator how people who profess to being Christians can possibly show intolerance or condescension to members of other races. Of course, it must be borne charitably in mind that this scribe has the "misfortune" to have come from the North, and it is notorious how Northerners do not "understand" the racial situation of the South. On the other hand, there is the possibility—infinitesimal, to be sure, but still a possibility — that Northerners *do* understand the situation of the South very well indeed, and far better in fact than Southerners think they do. It must be remembered that spectators have a much more complete picture of a game than do the players. Others often see us far more clearly than we can see ourselves.

Racial condescension, of course, is not a monopoly of the South. It is found in all portions of the country and in all parts of the world. Intolerance is an ugly word, but it is a mere euphemism by comparison with what it actually represents; namely, arrogance, ignorance, egotism, envy, hate, malice and cruelty. All this thinly-disguised nastiness of the human ego breaks out here as discrimination against Negroes, there as condescension toward Italians and Greeks, somewhere else as contempt toward Mexicans and Chinese, and still somewhere else as hatred of the Jew.

There is told an excellent story of a distinguished Hindu speaker who was once introduced to an American audience as follows: 'It gives me great pleasure to present to you now Dr. ———, our colored friend." The learned doctor arose, and with the gentleness typical of his race began his speech: "I am happy to be able to speak to all of you colorless people."—*Colorlessness* is indeed a very apt designation for the spiritual poverty, the stinginess of soul of those who despise their brother because the color of his skin happens to be different from their own, or the spelling of his name unique. There is no earthly reason why a white man should consider himself superior to a colored man (whether that color be black, brown, yellow, or red), why a Nordic should consider himself superior to a Latin, or why a Westerner should consider himself superior to an Easterner—except that he is himself suffering from a bad case of provincialism and unconscious conceit.

Let us examine the problem of race and nationality from the point-of-view of reincarnation, especially in the light of the Cayce life-readings. Anyone familiar with the general outlines of the reincarnation theory knows in a general way that race and sex are not fixed but variable from incarnation to incarnation. But perhaps the theory becomes more convincing when seen specifically and in detail. The Cayce

readings offer us the very specific references that we need.

According to the Cayce readings, the spiritual race of beings called "man" appeared on earth at five different points at the same time. These five localities, differing as they did in climate, geographical conditions, and nature of food supply, gave rise in course of time to such pronounced differences of skin pigmentation and bodily structure as to result in what have come to be known as "races"—red, yellow, brown, black, and white.

There is, of course, much scientific dispute as to how "races" are to be classified; but the Cayce explanation does not conflict markedly with the most recent views of many anthropologists. The simultaneity and equality of origin of all races are very fundamental and incontrovertible arguments for the practice of brotherhood. That factors of origin agree not only with scientific studies in the psychic unity of mankind, but also with the spiritual instinct that a just and loving Creator could not have favored one group above another, any more than a just and loving parent could favor one child above another.

Creation, however, may seem a bit remote from the present. More convincing and immediate an argument for the necessity for tolerance is seen in the picture of successive incarnations that appears in the life-readings.

Let us look for a moment at a few of these cases. Case No. 1273-L-1, for example, is the interesting record of a wealthy New York and Miami Beach broker, whose long, poetic name includes half a dozen of the most melodious syllables of Portuguese. Our dark-skinned, black-eyed Portuguese friend was, in his last life (according to the Cayce readings), an American, at the time of the Revolution. He participated in the Boston Tea-Party. His name was Suther Seville. Previous to that he was in Persia at the time of Xerxes, when his name was Haman. Before that, he was an Atlantean whose name was Ahajah.

Members of our American aristocracy who find all "foreigners" repulsive, may look askance at any land so alien as Portugal, Persia, and Atlantis; but could anything be more respectable than to have participated in the Boston Tea-Party, especially under the name of Suthers, unless, of course, the surname of Seville might hint at some questionable Latin connection somewhere?

Or take the case of a young Italian G. I. from Livingston, Montana, who turned to Mr. Cayce for help because of despondency over the death of his mother. The young man was told he would have a brilliant future as a diplomat and linguist; but we are concerned here with his past and not his future. In the life previous to this one, he was, according to his reading (Case No. 3651-L-1), a Norseman, among those who journeyed to Minnesota at the time of Eric the Red. His name was Olsen Olsen. Before that he was in the Ukraine, in Russia, and had much to do with supplying people with foods. Earlier yet, he was in Persia, when his name was Tschu. Our Italian friend, then, belongs not only to the

race of Michelangelo, Marconi, and Toscanini; he belongs also to the race of the Norse, of the Russians, and of the Persians. This should at least bring him into brotherhood with the Norse, Russians, and Persians of today; though in the eyes of the British, he may still be outside the pale of respectability.

Let us consider, then, a person whose nationality at present is British of the British: Case No. 688-L-1. This is the record of a woman (now deceased) who practiced the profession of foot specialist in Washington, D. C. Her previous incarnations show her to have been: (1) an early American settler, in the name of Elsa Stroble (a name which suggests Germanic origin); (2) a Jewess in Palestine at the time of Jesus; and (3) a native of Abyssinia (hence *black*). German, Jew, and Negro—this was her spiritual racial ancestry. It would be interesting indeed to know this lady's attitude towards Germans, Jews, and Negroes in her recent earth sojourn.

Let us look next at the case of two Jews: One, a young girl of sixteen at the time of her reading—concerned about her future, what vocation to enter, what college courses to take. She was advised of a special gift for child training and psychology, and the advice was substantiated by the account of her past. In the life previous to the present, she had been Sister Superior in a Catholic orphanage near what is now Morristown, New Jersey. Her name, as chosen, was Sister Theresa; but her real name was Helen Trevelentorff (Case No. 2444-L-1).

Another case (No. 2733-L-1) is that of a Jewish woman whose previous incarnations line up as follows:

1—in the United States; came with soldiers of foreign lands; name: Margarette Poiant;

2—in Germany; among those who prepared for the Crusades; name: Haslaid;

3—in Persia; came from India as a teacher; name: Imena;

4—in Egypt; joined the rebellion against the High Priest; name: Aph-Ti; and

5—in Atlantis; name: Asimee-n.

Cases such as the foregoing could be cited indefinitely. Americans with Anglo-Saxon surnames have had past incarnations as Mongolians, Chinese, American Indians, Japanese, Abyssinians, Persians, Hindus, Spaniards, Italians, Frenchmen, Germans, and Norsemen. There is in the files the story of a distinguished Hindu lecturer whose previous incarnation was as an English settler in America (No. 866-L-1). One of the members of the Cayce family had a previous incarnation as a Chinese (No. 341). A member of the board of directors of the Association for Research and Enlightenment was once a Negro prince in Nubia (No. 416-L-1). Jewish people have been Gentiles in the past; Gentiles have been Jewish. Nordics have been Latins, Latins, Nordics; Occidentals have been Orientals, and Orientals have been Occidentals. How, then, can any man who believes in the truth of reincarnation reasonably despise a man of another race without at the same time (and justly!) despising himself?

It must constantly be remembered, in the study of race as in everything else, that man *is* a soul and *has* a body, which he uses as an instrument for self-expression. He is *not* a body which may or may not happen to possess a soul. A proper understanding of this relationship of soul to body is essential to the understanding of the Ancient Wisdom, and, what is equally important, essential to the practice of true spirituality. The recognition of this cardinal principle is the first intellectual step toward a tolerance that shall be thorough and scientific rather than superficial and sentimental. When one recognizes that the body is merely the vehicle that the soul is using, one must of necessity see that to despise a man for his race or nationality is as absurd and unreasonable as to despise an actor for the costume he is wearing.

Racial hatred and intolerance is usually born of envy and fear: two ugly emotions which arise from the belief that man is a *body,* rather than from the conviction that man is a *soul.* But the knowledge that life operates under universally just and beneficent law should dissipate all envy and all fear that members of other races can outstrip us, jeopardize our security, or harm us in any way.

If members of other races are obnoxious to us, we must remember that we are perhaps equally obnoxious to them. If we dislike one or another of their characteristic traits, we must remember that they are learning necessary lessons in the school of life, even as we are learning them. If we feel that they are detestable in one way or another, we must remember that karma will sooner or later teach them the lesson and repay them for the dereliction, whatever it may be.

But we must also remember that the law works for us as well as for them. If we use our membership in a racially dominant group to exploit or humiliate others who, by the accident of history or the working out of karmic law, are in a racial minority, the tables will be exactly turned on us some other day. The law is exact and precise in its working.

Consider, for example, the reading of an investment counselor of New York City, who was born in a town in southern France. No details are available on the circumstances of his present life; but the life-reading, if accurate, discloses a very interesting karmic situation in his life. It reads, in part, as follows:

No. 3063-L-1: "Before that, the entity was in the land . . . when the children of Promise passed through the lands that they were forbidden to pass through, save with permission. The entity was among the descendants of Esau. The name was Jared. The entity took advantage of a group. Hence expect a group to take advantage of you! For what you measure, it must be, it will be measured to you again. For you must pay every whit of what you measure to others. And this applies in the future as well as in the past. Do you wonder that your life is such a mess?"

It is not specifically indicated that there was any racial element in the

above situation; but it is instructive and highly relevant to the present discussion in that it shows how our every act and thought, be it toward our own body, toward individuals, groups, or institutions, is exactly repaid in its own coin and in its own realm. The lesson to be learned is clearly this: that if we discriminate against a man because his pigmentation is ten shades darker than our own; if we refuse to give him an equal wage or equal opportunities for education, travel, beauty, and mere decent living standards; if we refuse to sit next to him on a public vehicle; if we humiliate him in a thousand subtle and obvious ways, such that he comes to cringe before us in our presence and loathe us for our smug arrogance in our absence,—then we shall some day, in some future civilization, find ourselves to be members of some minority group, humiliated, rejected, ostracized, and despised. We shall bear the stigmata of our spiritual ugliness in some visible and unmistakable way, even as a black skin is today in certain places the badge of exile. The possibility that the Negroes of present-day America are paying some karmic debt for their intolerance or enslavement of others in the past does not excuse us from treating them on the basis of equality and love.

Consider also the case of a Jewish woman of Hungarian origin, aged 55, who was (at the time of her reading by Edgar Cayce) working in a shop in New York City. She was very unhappy in her job. The hours were long, the pay inadequate to her need, the work distasteful to her. Yet there seemed no escape from it. An interesting explanation for this relentless situation appears in the account of the incarnation immediately preceding the present one, in the early periods of American history:

No. 2900-L-1: "Then the entity was engaged in activities with groups who prepared and preserved furs, and was the companion of one in authority, in the name of Rachel Fould.

"In the experience, the entity used her position not wisely or too well. Though they brought material blessings, there was not any consideration shown those who labored long hours, nor as to their environment or surroundings. It brought material satisfaction. But did it bring contentment or joy?

"You are reaping in the present experience this phase of what was sown. Do not think that the Lord has brought it upon you, for what you sow, you reap."

Once again there would seem to be no element of race prejudice *per se* in this situation. We cite it here merely to illustrate the fact that, if an individual manifests grasping, callous, materialistic, and unscrupulous qualities with respect to his fellowmen, he will some day receive exactly the same treatment in return. By magnetic compulsion, he will be brought to just that situation—just the family, racial, or national group, with all its economic or social limitations—which can teach him through the discipline of harsh circumstances just what he needs to learn.

Why, then, become impatient and contemptuous of our fellowman? Why

poison our own emotions at his unrighteousness, warp our own thought processes at his supposed inferiority, and above all constrict our own future lives by intolerant and discriminatory attitudes and conduct towards him? Why not treat all living beings with simplicity, gentleness, and reverence for their inborn divinity? If other men of other races do wrong, the Law will some day take care of them. As for me, it is my sole responsibility to do right —which means to let all my conduct toward *all* my fellowmen to be inspired by love. The Buddhists understand this attitude very well indeed, and that is why they say, "I take my refuge in the Law." That is a very profound saying, perfectly expressive of the long-term patience and long-sighted wisdom of a people who have for centuries known of the working of the law of karma.

In a public reading taken in 1939, the question was asked of Mr. Cayce: "What should be our attitude toward the Negro, and how may we best work out the karma created in relation with him?"

This was the answer:

No. 1149-7½ A-7: "He is your brother! Those that produced servitude without thought or purpose have created that which they must meet within themselves."

It does not seem a very explicit answer; yet what could be more explicit and more all-inclusive than to say, simply, *"He is your brother"?*

Not long afterwards, a woman in New York asked the following questions in her life reading:

No. 2771-L-1 Q-1: "How can I most effectively serve in the movement to abolish discrimination against Jews and Negroes?"

A-1: "Live it! Talk it! Be it! This is the only way in which such truths grow in the consciousness of others. These are your principles. Live them in your own experience."

There could scarcely be a more convincing statement for the cause of brotherhood than these answers that came through the wise, beneficent, hypnotic clairvoyance of Edgar Cayce.

And yet,—however eloquent and unmistakable these words, however fulminating the evidence from the life-readings themselves — they may yet remain ineffectual to many people. As Walt Whitman put it, "Logic and sermons never convince. The damp of the night drives deeper into my soul."

If man cannot be convinced, intellectually, of the necessity for brotherhood—if the logic implicit in equal creation, and the sermons implicit in the laws of reincarnation cannot persuade him, he must one day be convinced by the damp and terror of night, by the pestilence of darkness, by the destruction that wasteth at noonday, by the loneliness of ostracism, by an uttermost desolation of soul and of body.

If tolerance and kindness to all mankind do not rise spontaneously in his heart, he must then suffer un-numbered anguishes and agonies, until the tallow of him is rendered and the coldness of him is thawed and the harsh inflexibility of his immaturity is mellowed into the radiance and beauty of impersonal love.

The Hand on the Wheel

By Dr. Henry George, III

IN the materialistic philosophy that man has created for himself, there is little room for the consideration of the guiding hand that occasionally shocks us out of our complacency with the realization that some very definite phenomenon has saved us from great peril. To many of us, such experiences hold only a transitory interest; on others they leave an indelible impression which serves as individual proof that there are guardian beings, call them what you will. I am inclined to believe that each of us at some time has acted without reason, on a sudden impulse, only to realize that a greater awareness than our own had warned and guided us. These extra-sensory warnings have been recorded from the earliest times, and are too well authenticated to permit of doubt. Science is prone to class all such experiences with telepathy and hypnosis, to brand them as fallacious, but science has always been prone to deny that which it cannot explain. A few illustrations will serve as examples.

Let us refer to the old Greeks and Romans. Socrates, who is falsely blamed as the founder of atheism, continually referred to the demon who warned him of perils that threatened; and history tells us that he assured his friends this demon never erred. Once when walking down a lane with Eutyphron and some of his other friends, he suddenly received a warning. He counseled his friends to leave that section at once, but they, being curious, persuaded him against his better judgment to continue, in order that they might witness and test the warning. Suddenly from a side lane a herd of swine broke loose, charging and trampling the group. They escaped with their lives.

Admitting that Cæsar was an epileptic of the most violent type, we yet encounter many references to his acting suddenly and entirely out of harmony with his planned procedure, only to be saved by the narrowest possible margin from disaster. Roman historians not only tell us that Cæsar was repeatedly warned of the Ides of March, but that many other Roman generals and leaders likewise were warned, guided, or notified of danger or destruction that awaited the prosecution of their planned acts. Brutus, one of Cæsar's assassins, was first warned and then visited by an apparition, the evening before the battle of Philippi, and told that on the morrow he would die. Space precludes the recounting of even a fraction of the well-authenticated cases of those who have been warned or guided. Recently, the Rev. Arthur S. Holmes, vice-president of the English College

in Lisbon, Portugal, was prevented from entering the airliner that carried Leslie Howard to his death by the appearance to him alone of a messenger, who delayed his departure so that he missed the doomed plane. But that the humble, quite as much as the mighty, may be so protected, the following carefully authenticated case will illustrate:

Wyatt Erp, United States Marshal and erstwhile sheriff of Tombstone, Arizona, was riding at the head of his small band of men in the open sweeps of the Southwest. As he approached a little knoll and started his mount up, he suddenly had a presentiment of peril. There was absolutely no sign or indication of danger. He relates that he frantically yanked out his double-barrelled, sawed-off shotgun loaded with buckshot. His men, unaware of the menace, had not noticed their leader's sudden movements, and were caught flat-footed by the sudden appearance of Curley Bill and his outlaws, who sprang up breast high from behind the knoll and opened fire at less than twenty feet. Erp killed Curley Bill with the first blast from his shotgun, and then found himself fighting single-handed, his men having been put to flight. Aware of the overwhelming odds, he beat a hasty retreat, without receiving a single scratch. Erp was not the only peace officer in those wild and turbulent days who owed his life to a super-sensitive awareness, to a nameless warning. Nor is this guiding hand reserved for humanity alone. Naturalists repeatedly tell of occasions when animals have been informed, through some mysterious manner, of danger to themselves, to their mates, or to their masters, and have reacted in such a manner that they escaped the menace that stalked them, although they could not have known of the danger through any of the known senses.

No doubt as you read of this experience of mine you can look back and find similar experiences in your own life. I cite it as an illustration of my point:

Several years ago, I was driving toward the Delaware Water Gap on a fine, clear afternoon. The road was steep and tortuous, but I had driven over it scores of times and could almost have told my position on it were I blindfolded. Accordingly, I hit the grade, moving fast, and gunned it up the mountain. I was taking the curves at forty and keeping well over on my side, when suddenly I felt that there was danger ahead. I at once put on my brakes and pulled the car almost off the road to the right as I came around a curve. Then I saw my danger. Coming down the mountain road directly toward me was a car that suddenly and without warning turned into a little grass-grown road that I had never noticed. His movement was so abrupt that the onrushing car behind had to swing way around on my side to avoid smashing him. Had that mysterious hand not taken my wheel at the exact second, I would have met him in a head-on crash. As it was, he lurched over toward me, skidding his tires, and then went back to his own side and vanished down the road with a screech

of brakes. I was not frightened; it was too sudden. The whole drama had probably consumed only five seconds; but I was impressed that there was a guiding hand on my wheel at that exact instant when I was unwittingly rushing into danger. I have since then often thought, with a greater understanding, of the psalm which says, "They shall bear thee up in their hands, lest thou dash thy foot against a stone." And so, for myself, while I cannot explain the how or why, I am sure there is a beneficent Being who, more often than we know, shields us, that we may yet do our part in this long drama beneath the stars.

O Lord, Deliver Me

Enid P. Donahue

O Lord, deliver me from greed—or, wait!
Is greed ambition in another dress?
Then, Lord, I need ambition. Otherwise,
How would my talent grow, expand and bear?

O Lord, deliver me from want—but hold!
If I had all I need and knew no want,
How stupid life would be and dull with rust!

O Lord, deliver me from pain—and yet,
If never did I feel a hurt myself,
Would I be kind, with sympathy for those
With less than I in health and strength and youth?

O Lord, deliver me from envious tongues—
Yet stay! If no one challenged me, might I
Not think myself supreme, and thinking thus
Grow lax and weak and old? Thus would I die
Unknown, unloved, unwept, uncriticized.

Dear Lord, at last I understand His prayer:
"Thy will be done." And so I ask, O Lord:
"Deliver me from evil"—for the rest,
"Thy will be done," O Lord. Thou knowest best.

Do You Dare to be Different?

Rolf Alexander, M.D.

Author of "The Doctor Alone Cannot Cure You."

THE present era will go down in medical history as "The Neurotic Age," and will be symbolized by the trembling hand meeting the twitching lips via the medium of an aspirin tablet.

Had our educators, sociologists and clergymen conspired together to send help in the form of patients to the young science of psychiatry, they could not have done a better job, for, unless civilization realizes a certain basic fact of creation, and quits the absurd practice of trying to transform human beings into standardized zombies by mass production methods, there will be no psychiatrists on the bread line for a long time to come.

This strange conceited insect called "man" has learned to blow the very building-blocks of creation apart. And he has subjugated all of nature to his desires—except his own—and his efforts to do that have driven him into wars and other forms of insanity which have filled the madhouses and the cemeteries of the world.

The most obvious lesson taught by nature is that life is proceeding inexorably *from* unity toward *diversity*, and not in the reverse direction. And all efforts either to hold it in homogeneity, or to drive it back into a unity that it has escaped from, is like trying to hold back the dawn. It is like trying to put the seeds back into the tree from which they developed.

Yes; man's normal evolutionary urge is forcing him irresistibly into individuality. Yet he chitters with fear at the very idea of being "different," and, like a newly-hatched chick, struggles frantically to get back into the egg, and all of our educators, sociologists and others, take these chitterings seriously and talk about "adjusting people to society," or "adjusting them to their jobs" or to "their families"—as if human beings were mechanical gadgets which existed for the express purpose of carrying out a fixed routine job in a fixed order of things. What nonsense!

People need to be adjusted to the idea that they are *individuals* and that society exists for them, not they for society. Just because society thinks in a certain way, or acts in a certain way, is no indication that it is the *right way*.

For many centuries, the homogeneous herd parroted the idea that the world was flat. Then along came the *individual* called Galileo, who had escaped from the herd, and they were forced to consider the world as being round.

Euclid (fl. 300 B. C.) wrote a book about geometry. He too was an individual; and the herd accepted his

mathematics. Then came another individual: the rotund, jovial Albert Einstein, with a different mathematical conception, which has been even more revolutionary in effect than Euclid's geometry. In fact, Einstein contradicts a number of Euclid's fundamental concepts and axioms.

The individual, Albert Einstein, with a stub of pencil and a scratch-pad, "changed" the shape of the universe and altered the destiny of mankind.

Or consider a few of the great individuals concerned with religion. Many centuries ago, Moses laid down a code of law based upon his idea of justice: "An eye for an eye, and a tooth for a tooth," and for fifteen-hundred years all human relations in the Near East were dominated by that conception. Then came the individual Jesus with a new and revolutionary conception: "If a man take your coat, give him also your cloak. . . . If he smiteth you on one cheek, turn the other." And, for over fifteen-hundred years, the entire Western World has at least paid lip-service to that conception; but, as it was grafted onto the gnarled old stump of the Mosaic law ("an eye for an eye"), each of us was furnished with an excuse, when expediency made it necessary, to "turn the *other* fellow's cheek" instead of one's own.

But the point is: every important conception that has influenced the human race has been conceived by *individuals* who were dissatisfied with things as they were. They were all great rebels, not persons who were "adjusted to society." And they were all comparatively unknown previously. Moses, a murderer who spent forty years in hiding as a sheep herder; Jesus, a carpenter in a remote village of Palestine; Mohammed, a camel driver; Einstein, a middle-class college professor; and so on. The only thing that these people had in common was *individuality*. They were not adjusted.

Sometimes the human race develops two or three great individuals contemporaneously, but usually they are born centuries apart, for the price exacted by society for individuality is a high one. Not to wear the same clothes, live in the same kind of a house, eat the same kind of food, enjoy the same forms of entertainment, sing the same hymns and echo the same platitudes as the herd, is to be deprived of respect and friendship, to be considered "queer," dangerous and psychopathic.

And yet, anyone who has had the privilege of living on the frontiers of civilization, among a group of hardy individualistic pioneers who are carving their homes out of the wilderness, can realize just what a paradise a whole civilization based upon indivduality might become. In these frontier posts, each individual respects himself, and respecting himself he respects all others. Instead of parroting the currently-popular platitudes and judging his fellows by the measure in which they have mastered Emily Post, he judges them as individuals according to their creative ability.

We have all beheld the horrible spectacle of eighty-million "perfectly adjusted" Germans acting together to the bark of their "Master's Voice." We

have beheld the same thing in the "perfectly adjusted" Japanese people. They were simply the logical products of that trend toward "adjustment" which is pre-occupying our educators, etc., today. Perhaps later, we, too, shall have the concentration camps to liquidate the ones who cannot be "adjusted."

Within all living forms, the great creative urge of life is pressing forward, ever forward, toward separation, individuality and freedom. That urge is archetypal and primal and cannot be thwarted. In certain basic ways, human nature—all human nature—shares certain great objectives, though many people may attempt to reach those objectives by different paths; and the greatest of these objectives is *individual liberty.*

Therefore, remember that, though each snowflake of a snowstorm is (under the microscope) a six-pointed star, no two are made in exactly the same pattern, and the same is true of man. Cultivate and develop your *differences* to other people as your most cherished possession, for they are your charter of individuality. Do not knock the corners off to try to make yourself like all others.

If your work does not allow enough scope in which to express your individuality, then take up some hobby and work at it.

Lastly, instead of feeling "inferior" to others because of your difference, you have every moral right to feel *superior.* You may have to bear loneliness for a while, but inevitably a few other individuals will gravitate toward you, or vice versa, and you will then know the meaning of *real* friendship.

THE MASTER FORMULA

Malcolm Schloss

IN Texas, not too many years ago, lived a company of Franciscan monks, whose unassuming ministry will long be gratefully recalled by the members of the community which they so simply served. One in particular, a happy fellow, came himself to be regarded as a saint, for, wherever he appeared, the sick were somehow healed, the lame walked, the blind recovered sight, although he, apparently, did nothing but to move among them.

The abbot of the monastery, hearing these reports, decided to investigate, and asked the friar to recount his daily practices. The monk described them in detail. The abbot knew that every brother in the monastery did exactly the same things. Why, then, should miracles attend this friar?

Puzzled, but persistent, he asked one final question.

"Recollect well, my son," he directed. "Is there not some one thing that you do which you may have forgotten to relate?"

The monk reflected.

"I think not, Father," he answered slowly, "unless—ah, yes!"—and his face shone with a lovely light as he remembered—"Whenever I have nothing else to do that claims my specific attention, I repeat, to myself, 'Thy will be done, in earth, as it is in heaven!' "

THIS EARTHLY FRAME

Ed. Bodin

(Friends of Ed. Bodin urged him to send to MIND DIGEST *the notes in his personal diary written the night his mother passed away. The following items have been taken verbatim from Mr. Bodin's diary for January 9, 1945. They were written at eleven o'clock that night.)*

AT six o'clock this evening my mother passed away peacefully in her seventy-sixth year. Her last words were, "Papa, Papa!"

I have attended to necessary arrangements and have dispatched telegrams to relatives. Now I am alone with my thoughts and memories.

Neighbors have telephoned sympathy. But do I need sympathy? Of course, I do. Sentiment is a powerful emotion and brings tears and depression one feels when a loved one embarks on a long journey. But "Bon voyage . . . I'll be seeing you, mother," is not an expression of grief, but rather one of joy in knowing that a loved one is facing a wonderful adventure.

My mother had a full life. Since my father died, over a year ago, she was more or less through with this world. Her thoughts centered around her illustrious father who had promised on his death-bed years ago that he would come to greet her when the time came. And I am sure he did . . . for that was why she exclaimed, as she breathed her last, "Papa, Papa!" Her tone was not one of calling in vain, but of seeing and greeting.

Am I kidding myself? No. Nothing can convince me that I am. The human mind does not intuitively accept the joy of tranquillity and assurance when there is any doubt. Science might say I shall never see my mother again. But faith says I will. And faith can remove mountains—while science finds it difficult to remove even a hill.

What is it that we love about a mother? Not the form of flesh—but of consciousness. Love is not of the flesh but of the harmony of minds. If it be thus, and the things we crave most in life demand the mind, how foolish to value them on the basis of flesh. Consciousness comes to the body when the body is able to receive it and hold it. Damage the physical mind, and the consciousness is short-circuited, not destroyed. For how can one destroy current by merely breaking the light bulb? And if mind be only the container of the consciousness, it indicates that the consciousness was never part of the mind, but only a contact. Therefore, the thing I loved about my mother was never really a part of her earthly frame, but merely a contact through her. And when I make another contact with her consciousness, then I

can commune with my mother once again. Death, where is thy sting? My mother still lives . . . the mother I love.

And now I smile with memories. I remember that, as a young child, I was afraid of the dark. Such fear would not allow me to fall into slumber easily when my mother put me to bed and turned out the lights.

So my mother bought a supply of two-inch candles molded in the form of a little man, the tassel of his hat being the wick. Each night my mother placed a little candle-man in a cup and lighted it. It gave sufficient visibility to remove my fear of the dark; and, before it burned out, I was asleep. Rarely would I awaken before morning.

One morning I asked my mother: "What happens to the little man when he burns out?"

My mother, then at the turn of the century, was not proficient in child psychology. Rather foolishly she answered: "Why, he is dead; but there is always another little candle-man to take his place."

Perhaps if she had realized how I loved each little candle-man, she would not have given such a "scientific" reply. For a certain hopelessness came over me, because the word "dead," even if applied to a candle-man, was to me the same as death to a human being. I grew to high-school age with that same philosophy. My Sunday-school teacher could not change my belief that death was the end of man's light.

But one summer evening, my father had a guest for dinner. The man was a professor of astronomy at Rutgers University, as I recall. My father knew my beliefs in the finality of death. Perhaps that is the reason he thought I was going to be a scientist some day. But as I look back at it now, I believe my father and my mother had discussed the matter with the professor, and that what happened that evening was a put-up job, because my father was a great believer in immortality. And I know now why my mother used to "side" with him against my adolescent cocksureness that physics could explain everything and that scientists were the only intelligent people in the world.

After dinner that night, the professor, my father, my mother, my young sister and myself, sat on the porch looking at the stars which were exceptionally bright. I listened with rapture as the professor told us about them. Wasn't he a scientist who knew? No more respect could be given to a king than I gave him that night. Here was a man who understood nature and was not distorted by religious fantasies.

Suddenly he pointed to a star which I could see plainly. Then he said with authority, "Son, that star you see, is a dead star. It doesn't exist any more as matter, and if you were up there, you wouldn't see it."

"But why do we see the light?" I exclaimed.

His answer came with a smile (and as I recall it now, my mother and father were also smiling): "Because light never goes out, my son. It just goes on. We on the earth continue to

see it for many years, and when the light passes us, those who live on planets far beyond us will continue to see it. No one can kill light!"

At that moment, my candle-man philosophy was shot full of holes. My candle-man wasn't dead after all. The light of his "consciousness" just went on. It didn't go *out*.

My mother was the first one to notice the change in me. And she was happy. Strangely enough, she advised that I study the Book of The Acts in the Bible. For, like a little Paul on the Road to Damascus, I became a champion of the very things I had opposed. The first words I memorized were William Jennings Bryan's six paragraphs on "Immortality." My mother was very much thrilled when I recited them at a Sunday-school meeting. I am sure I have recited them a thousand times during the years. I am going to quote them once more; for at college, in 1913, Mr. Byran personally gave me permission to quote them whenever I desired, even in manuscript:

"If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man made in the image of its own Creator?

"If He stoops to give to the rose-bush, whose withered blossoms float upon the autumn breezes, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come?

"If matter mute and inanimate, though changed by the forces of Nature, can never die, will the imperial spirit of man suffer annihilation when it has paid its brief visit like a royal guest, to this tenement of clay?

"No; I am assured of another life as I am that I live today. In Cairo, I once secured a few grains of wheat that had slumbered for more than thirty centuries in an Egyptian tomb. As I looked at them, this thought came into my mind: If one of those grains had been planted on the banks of the Nile the year after it grew, and all its lineal descendants from that time until now had been planted and replanted, its progeny today would be sufficiently numerous to feed the teeming millions of this world.

"There is, in that grain of wheat, an invisible something which has power to discard the body that we see, and from earth and air and the sun, fashion a new body, so much like the old one that we cannot tell the one from the other.

"If that invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul shall have the power to clothe itself with a body suited to its new existence, when this earthly frame has crumbled into dust."

* * *

"Good night . . . Mom . . . I'll be seeing you."

I Saw A Miracle of Healing

Flora A. Kitson

I SAW a Miracle of Healing.

She was eighty-six years of age. Every hair white, waved and in place, she looked to be not over sixty-five: the happy, smiling type, laughing through her tears. And always there were friends drawn up beside her easy chair, so beloved was "Aunt Ellen," as she was fondly known in the little Ohio town which was home.

But a shadow clouded her sky. Her beautiful cheek, soft as a Florida breeze, became marred with a malignant growth which progressed rapidly and spread angrily with each passing week.

There were skilled physicians in her family who made sure that no method of treatment was left untried. But these proved of no avail and the wound persistently deepened and widened.

Science in every then-known field was failing her. In this hour of desperation, even the unorthodox, so-called quack was given his chance. This type of treatment was but temporary, also.

At last—ah, too often last—loved ones in concerted effort devotedly, with firm belief in the efficacy of prayer, spoke through this great universal medium to Him.

Yes, I saw a Miracle of healing!

No, it was not six months, not even weeks, but within a period of ten days, a slight—though definitely perceptible—change took place.

The inflammation began to subside; the swift spreading was retarded, and then ceased; and the paroxysms of pain—excruciating pain—were less frequent.

In breathless anxiety we asked: "Has there indeed been established a relationship between psychological and organic processes?"

Evidently it was true. This torturing growth was giving up, its power was broken. Little by little, day by day, it shrank and shriveled. Indeed, in less than ninety days it had continued to wither and fade away, becoming smaller and smaller, until there remained but a tiny pink spot on her cheek.

And that was the only visible evidence left throughout her remaining years. There was never a recurrence. At ninety-four, Mother fell peacefully asleep thanking God.

In awe, I say with Dr. Alexis Carrel, as he witnessed miraculous healings of cancer: "I confess I do not understand it. But I cannot doubt the evidence."

(In **Man the Unknown**, Dr. Carrel further suggests that hygienists, physicians, educators and sociologists do not neglect this study.)



Moral disarmament is to safeguard the future; material disarmament is to save the present, that there may be a future to safeguard.

. . . *Elihu Root.*

THE UNITY OF LIFE

Charles M. Sephton

THERE is but *one life—God's life* throughout the universe. How can it be otherwise? If God is everywhere, it logically follows that His life is everywhere. We see various manifestations of life, different expressions of being; but underlying all these is the basic, fundamental fact of but *one life* permeating the universe. Everything within this universe partakes in, and of, that life. There is but *one universal soul—the infinite soul of God;* and man, as the highest type of evolutionary matter, is infused with a segment of that universal soul which makes man, in reality, not merely a human being, but a *living soul.* Thus it is perceivable that it is this *oneness of soul essence* within all mankind that constitutes the real brotherhood of man.

We are all eternally bound together as segments of one life, and one great soul. Man, having within himself that segment or portion of the infinite soul, is thus in reality a *dual being,* possessing a divine mind and consciousness—or portion of the infinite soul essence—which is entirely distinct from the mortal, or material. It is this portion of the divine mind and consciousness which constitutes the real, inner man. When conscience—that small voice within—speaks to man, it is the divine consciousness striving to express itself through him.

Within every living cell throughout your entire body, there is vibrating consciousness, which is united as a *one consciousness,* and is never separated from the universal consciousness. When you come into the *realization* that mankind as a whole is really *united* as *one universal consciousness,* the "mystery" of telepathy becomes no mystery at all. It is simply a demonstration of two segments of the universal consciousness becoming perfectly attuned or unified with each other. The Master Jesus *realized* His *"one-ness"* with the Father, and it was this *"one-ness"* with the Almighty Power which enabled Him to transmit His Healing Power—His Thoughts of Perfect Health—to sufferers at a distance. Absent healing utilizes this principle, this law of universal consciousness.

Life is continuously working throughout matter, causing it to evolve from a single cell to more complex organisms. Life is motion, or, in other words, vibrations. It is never stagnant. It abhors a vacuum. Constructively it works throughout all matter, building up higher and higher forms until the highest type of matter, the physical

body of man, is capable of sustaining the soul: God's mind and consciousness. God's life is manifested on this earth plane through the soul in man. The well-developed soul is working in harmony with God, manifesting His will, and partaking of His life in a continuous communion. The life of the physical body of man can be terminated, but the life of the soul—the inner man—which has proceeded from God, can never be destroyed. God's life is immortal.

Let us ever remember then, that every human being on this earth is eternally bound to us by the everlasting bond of God's life. That is why we should endeavor to be tolerant to others. That is why we should create no distinction of color, race, or creed, for we are all partakers in the unity of God's life. That is why we should be kind to animals, and every living thing upon this earth. They are the manifestation of the Creator, just as we are, and they too are fulfilling His purpose. That is why we should love flowers, and all the wondrous scenic beauties of nature. They are here to stimulate our love of God-created beauty. Neither should we forget that we are still bound to those who have "passed on." They are still partaking of some phase of God's life, serving His purpose in some manner, though on some other plane of existence. Still remember: God's life is immortal.

We have just witnessed the crushing defeat of nations whose people had been inoculated with the poisonous mental bacilli which brought on them a disease which created in their minds the idea that they were the "Master Race." What stupid arrogance! No one racial group of people can truthfully make that claim. Are we not all the children of the same Father? Are we not *all* "high-born" from that very fact? Surely we are. It is only when we fail to live up to our Father's virtue that we show signs of degeneracy. The word, "virtue," is derived from the Latin *Virtus,* meaning manly strength. We shall never degenerate, or lose our manly strength, so long as we possess our Father's virtue, which is completely obtained when our earthly life is lived in close harmony with our Father's laws. There have been, and still are, various groups of people who lay claim to be God's "chosen people." God makes no distinction of race, or groups of people. On the contrary, God gives every individual the opportunity of doing the choosing, for He has bestowed upon all the gift of free will. It is up to you to *choose Him.* Those who do so, by faithfully carrying out His Laws and thus serving His purpose, can and do become united with the celestial "Master Race."

The faith that only reaches to the head, will never sanctify the heart. Knowledge, without experience, will no more sanctify, than painted fire will burn, or the sight of water cleanse. It may do good to others, as the knowledge of Noah's carpenters was useful to him, while they perished in the flood.

. . . *S. H. Cox.*

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.

Writers of The Four Gospels:

(1589-MS-1) Question: "Who actually wrote the four Gospels?"

Answer: "These, as we find, may best be determined by the investigations of the records as related to same; that is, to satisfy self as to its claim —or physical record—in the Vatican's own libraries. These will be accessible, if there is the seeking, during this present year (1938).

"As we find, this will be the manner in which these are indicated; but verify same for self's own understanding, as well as self's satisfaction:

"*Mark* was first dictated, greatly by Peter; and this in those periods just before Peter was carried to Rome.

"The next was *Matthew,* written by the one whose name it bears—as for the specific reasons—to those who were scattered into the upper portions of Palestine and through Laodicea. This was written about thirty-three to thirty-four years later than *Mark;* and while the body that wrote it was in exile.

"*Luke* was written by Lucius, rather than Luke; though a companion with Luke during those activities of Paul; and written, of course, unto those of the faith under the Roman influence —not to the Roman peoples, but to the Provinces ruled *by* the Romans! And it was from those sources that the very changes were made, as to the differences in that given by Mark and Matthew.

"*John* was written by several; not by the John who was the beloved, but the John who represented or who was the scribe *for* John the beloved; and —as much of same—was written much later. Portions of it were written at different times and were combined some fifty years after the Crucifixion."

Dreams:

(288-D-1-2) "Dreams that come to the body from time to time are applicable to the body, in the study of forces manifested in the physical world, and are correlations of mental-mind, body-mind, soul—and the subconscious forces, or mind of the soul. Dreams or visions are presented to individual consciousness for the lessons that may be gained, either from the concept of the conscious mind, gained through the subconscious and the interpretation of those conditions being

enacted before the entity, or from the thought given in the physical plane as to the interpretation from the subconscious or superconscious forces of the entity itself. Hence, dreams are the correlation of body-conscious or mental-conscious (or both) with the subconscious experiences of the entity as relating to physical conditions through which the mental and body-conscious mind passes. Then, in the subconscious or sleeping state, the body receives impressions of those experiences as may be applied in the life, or in the action, or in the study of conditions surrounding the entity."

Burial and Cremation:

(275-P-25) Question: "How should a body be prepared for burial?"

Answer: "That depends upon the development or that builded in the consciousness of the individual, as to what is necessary for the loosening of the elementals from the physical body. As has been noted, this may best be studied by the manner in which the various religious cults dispose of such bodies in India; for, as has been given, 'Here we may know their belief . . . by the manner in which disposition is made of the body.' That that would be ideal is that it may be hermetically sealed, or by fire, or by separation of the atmosphere from the body."

Question: "What is the best disposition of a body, for the sake of all?"

Answer: "By fire."

(1472-P-1) Question: "If cremated, would the body feel it?"

Answer: "What body? The physical body is not the consciousness. The consciousness of a body is a separate thing.

"There is the mental body, the physical body, the spiritual body.

"As has so oft' been given: What is the builder? MIND! Can you burn or cremate a mind?——But, can you destroy the physical body? Yes, easily.

"To be absent from the body is to be present with the Lord, or the Universal Consciousness, or the Ideal. Absent from *what? What* absent? Physical consciousness? Yes!

"As to how long it requires to lose physical consciousness: That depends upon how great are the appetites and desires of a physical body."

Mosquitoes:

(6088-P-1) "Life itself is the manifestation of that Divine Influence.

"Not that ye should become as one gloomy, or sad, but rather be joyous in the Lord; and it will not only bring greater blessings to thee in thy vision, but in thy ability to meet the infections which may come from those malarial conditions from the swamp, or from the mosquito.

"All of these ye can put aside, trusting only in the Christ.

"Occasionally do massage along the spine with cocoa butter—that is, an ounce in which there has been put five grains of quinine, mixed thoroughly. Massage this along the spine, under the arms, and in the groin. Not only will the mosquito not bite, but there will be no malaria.

"These are not as omens, but they are those influences which will keep the body in attune with the Infinite."

BOOK REVIEW

THE AQUARIAN GOSPEL OF JESUS THE CHRIST

By LEVI, 260 pp.....Cloth $3.00 *

Published by Leo W. Dowling

Reviewed by MARY EAMES

Unless the principle of synteresis is sufficiently developed in man to permit him to KNOW truth from falsity, then he should refrain from expressing opinions. When a work such as THE AQUARIAN GOSPEL OF JESUS THE CHRIST falls into the hands of the profane, apparently because it doesn't belong to the literature of orthodoxy, man fears to put his stamp of approval upon the work, and goes merrily on his way wallowing in his ignorance, instead of profiting by accepting gladly the sparkling gems of truth the book offers. THE AQUARIAN GOSPEL was written by Levi, who spent forty years preparing himself to receive the knowledge communicated to him from nature's own recording device, the "Akashic Records."

Most metaphysical students know that Jesus the Christ spent his years from the age of twelve to thirty, traveling in foreign lands studying with the masters, seers and sages of India, Tibet, Persia, Assyria, Greece, and Egypt. Preparing himself to teach THE WAY OF LIFE to his fellow men. The AQUARIAN GOSPEL gives a record of his life and works during this time, as well as the complete history of the rest of his life: his childhood, ministry, betrayal and arrest, trial and execution, resurrection, materialization of his spiritual body, and the establishment of the Christian Church in language that is both lofty and in keeping with Biblical literature.

It is called the AQUARIAN GOSPEL because it was not and could not have been written until the opening of the Aquarian Age. The Aquarian Age is the time referred to by Jesus, when he said to his disciples: "I have many things to say unto you, but you cannot bear them now. Howbeit when she, the Spirit of Truth, is come, she will guide you into all truth" (John 16:12, 13).

Two-thousand years ago, Elihu, who conducted a school of the prophets in Zoan, Egypt, referred to Levi thus: "This age will comprehend but little of the works of Purity and Love; but not a word is lost, for in the BOOK OF GOD'S REMEMBRANCE a registry is made of every thought and word and deed; and when the world is ready to receive, lo, God will send a messenger to open up the book and copy from its sacred pages all the messages of Purity and Love. Then every man of earth will read the words of life in the language of his native land, and men will see the light, and man again will be at one with God."

Truly, this book belongs in the library of every earnest student of scripture, philosophy, metaphysics, and of everyone treading the path of attainment in quest of himself or his over-self. And in regards to man's quest, Jesus taught, while in Greece, that "In science and philosophy there is no power strong enough to fit a soul to recognize itself, or to commune with God. Man has something in his soul that will tear the veil apart so that he may see the world of real things. We call this something 'spirit consciousness.' It sleeps in every soul, and cannot be awakened until the Holy Breath becomes a welcome guest. This Holy Breath knocks at the door of every soul, but cannot enter until the will of man throws wide the door. . . . The secret spring that throws ajar the door of soul is touched by nothing else than purity of life, by prayer and holy thought."

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

LET'S THINK ABOUT OUR RELIGION

By FRANK EAKIN and MILDRED MOODY EAKIN.....$2.00 *

Published by The Macmillan Company
Reviewed by H. NELSON LOCHEAD

If someone were to ask you how many kinds of "religiousness" there were, what would your answer be? The chances are you would have to stop and think; and after a few minutes you would probably admit that you had not considered that problem before and that you could not give an immediate answer.

When you have finished reading LET'S THINK ABOUT OUR RELIGION by Dr. Frank Eakin and Mildred Moody Eakin you will be able to answer this question of religiousness and you will have a much clearer idea as to the many other problems of modern religion.

Whether you are a clergyman or a layman, whether you are a church-goer or a non-church-goer, you will find that the Eakins' book will broaden your outlook on religion as it exists in its many forms today.

There are dozens of books on religion in the libraries and book stores. The majority of these books deal with certain aspects of religion, or present only one particular denomination's views as to the "right kind" of religion.

It is not often that you find a volume which reviews religion impartially. That is why LET'S THINK ABOUT OUR RELIGION is in a sense, a rare book. It discusses the various faiths, Protestant, Catholic and Jewish without malice or favoritism.

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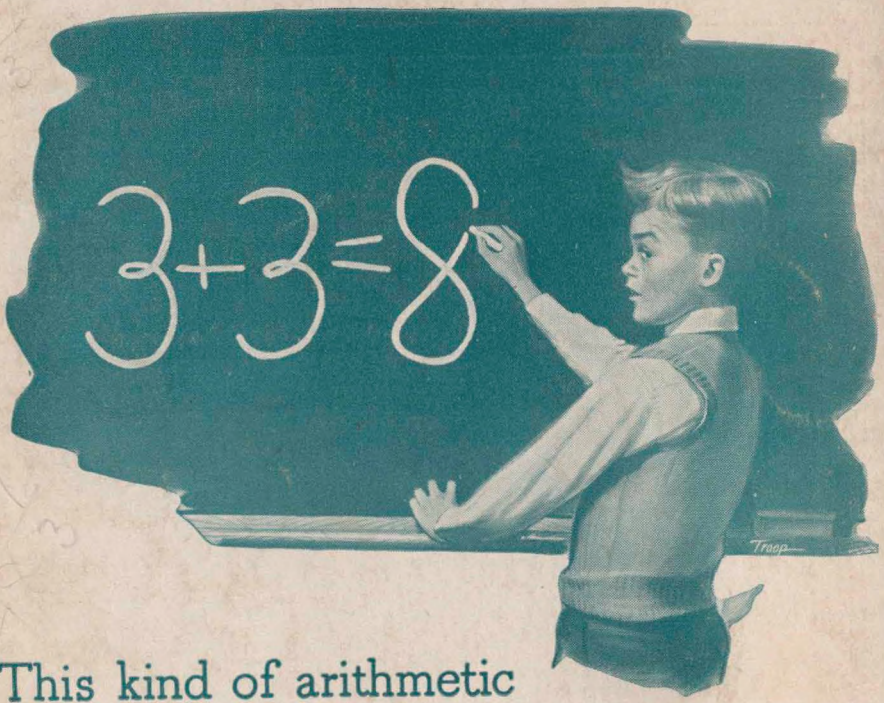
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