MIND DIGEST

LOVE: KEY TO THE SPIRIT

BY VINCENT H. GADDIS

PHILOSOPHY FOR SURVIVAL . . . . . Glenn King
GRATITUDE—A HEALING POWER . . . Grenville Kleiser
POWER OF THOUGHT IN WORLD AFFAIRS . Esther Jones
THE KEY TO HAPPINESS . . . . . Jules A. Demonet
HOW TO CONQUER FEAR . . . . . Dr. Roman Ostoja
FAITH, THE MASTER-BUILDER . . L. Squire-Tucker, M.Es.Psy.
MILLIONS BELIEVE IN REINCARNATION . Edgar White Burrill
PEACE . . . . . Katharine Hillwood Poor
WHAT IS THE MEANING OF OUR DREAMS? . Ruth Farran
HOW TO CURE STUTTERING . . Walter M. Germain, Ph.D.
YOU ARE WHAT YOU BELIEVE YOU ARE! . Linda B. Huber
A MODERN MYSTIC SPEAKS . . . . . Anne Barrington
WE ARE ALL IMPORTANT, Charlotte G. Frietsch Gunter, F.R.C.
THE LADDER OF LIFE, Part 8 . . . . . Ann Hackett
JESUS AND THE ATOMIC BOMB . . . . Walter C. Lanyon
AND OTHER HELPFUL ARTICLES

NOVEMBER 1946 25c

"THE MAGAZINE OF SELF-DISCOVERY"

TRUTH • • INSPIRATION • • ILLUMINATION

MIND IS THE BUILDER

KNOW WITH WHAT SPIRIT YOU FEED IT!

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MIND DIGEST

THE MAGAZINE OF SELF-DISCOVERY

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Dear Reader:

Addison said: "Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn."

However, in this day of indiscriminate and abounding production of books . . . books . . . and still more books, we might prefix the above quotation with "good," for I am sure that the readers of MIND DIGEST are first of all interested in "good" books . . . and I am equally sure that this is what Addison had in mind when he wrote the above.

Books are the windows through which man can look into the enlightened mental chambers of his illustrious fellowmen, both contemporary and past. Books are like powerful telescopes that enable us to bring the distant past ages into close proximity, so that we may study and enjoy the mental gardens of beauty and culture or the spiritual pools of wisdom and truth that were created by our forefathers often without any material benefit to themselves; sometimes at a considerable risk to their lives and property. Good books are usually written for the purpose of enlightening mankind rather than for the attainment of material rewards or personal fame.

Many of the outstanding authors whose names are engraved with indelible letters on the tablets of time struggled in poverty and want. And probably even their closest neighbors were unaware of the fact that they were creating masterpieces that would endure through the ages, serving posterity as inspiring guide posts to greater freedom, better understanding, deeper joy in life, and giving modern man satisfying nourishment for his mind, his soul and his spirit.

Some of these immortal monuments of the ages brought tormenting distress and even death to their creators; and it behooves us well to cultivate a feeling of reverence and love for their authors for courageous adherence to the truth revealed to them by their uncorrupted inner-selves.

Wisdom and knowledge are the foundation on which true and enduring love is built . . . that kind of love which must serve as the all-uniting tie that in these times of trouble is the only means of showing man how to find again his balance in his relations with his fellowman—national as well as international.

Such knowledge and wisdom will open man's mind to a better understanding of the principles and purposes of all creation. And this understanding coupled with love will reveal to him the fact that only through

the guiding hand of his Creator, and through the application of His everpresent laws of life, can he hope to find, in his individual, national and international relations, that peace for which all men are longing and which today seems as far removed from realization as it was during the days of the war. This is true because love and understanding will teach us that all men are basically good and that their apparent faults, their greed and selfishness, are primarily caused by a lack of knowledge of the true purpose and aim of life.

In time man will learn to master his troublesome self as well as his apparently troublesome ways and circumstances of life that are merely the harvest of the seed which his misguided self has sown.

Eventually he will learn to direct his life in accordance with the laws of life and existence that a wise Creator has established for man's own true benefit. It will take probably many future generations until man will finally reach this goal by overcoming his childishly selfish ways of life.

Meanwhile he must continue preparing himself. He must gather enlightenment; must search out the teachers that have a message of truth for his mind and spirit. Step by step he must advance to a better spiritual understanding and to greater freedom of the mind, freedom from all shackles of superstition and delusions of selfish greed and cupidity.

Nothing can serve man in this quest so well as a selection of good books: the right kind of books that are an everpresent source of inspiration on his path to attainment and accomplishment. Such books bring him the light of truth and wisdom and nourish his mind and soul, so that he may proceed to work with better understanding and greater strength toward the true goal of life.

To further this aim, MIND DIGEST is contemplating the publication of a number of inspirational or metaphysical books, including **new** books as well as **reprints** of outstanding volumes that have proved their value in the past.

We believe that many of our readers, who have derived extraordinary benefits and enlightenment from certain books that are **out of print** at the present time, undoubtedly would like to see such books **reprinted** in new editions and again made available to all who are searching for truth.

We invite our readers, therefore, to submit to us the names of such books, giving us, if possible, the exact title, author and original publisher, together with the year of publication.

In appreciation of your interest and kind assistance, MIND DIGEST will give a complimentary 3-year subscription to the reader who sends the first suggestion of any book that we may find acceptable for publication in this series of reprints.

Please send your suggestions to MIND DIGEST, Lancaster, Penna.

William Y. Tatum

Your Editor.

PEACE

Katharine Hillwood Poor

PEACE is a quality or condition which in its true sense pertains to the Spiritual Kingdom. It is difficult to treat adequately upon the physical plane, since, upon that level at the present stage of race development and so-called civilization, *there can be no peace.*

Every attempt at such treatment must perforce lift the thinker to a higher realm or condition. And whatever of good may be accomplished by such raising of the consciousness, even if it is but momentary, makes its imprint upon the great "Book of Evolutionary Life."

Peace and harmony are synonymous in meaning and can be truly comprehended only as an understanding of the laws of vibration are gained by the evolving soul. The science of vibration is as yet in its gestatory stage and can come to birth only as the human being of the present lifts himself through self-effort to the place of responsibility and power where he may become wielder of the great natural forces, a worker of the Law.

For humanity *en masse,* this period is as yet far off: a humanity steeped in materialism has much to do to throw off its shackles and rise to spiritual freedom and the knowledge of its Selfhood: to raise itself from its present level of selfishness to the spiritual level of Selflessness. Until this is to some extent accomplished, and the life-principles of Love and Brotherhood are incorporated into the substance of the human being individually, and into humanity collectively, it can never rise to the position of responsibility and power which it is destined eventually to attain.

Peace, then, upon the physical plane in the material world, cannot exist in the present stage of human sub-development. World thought visualizes peace as an ideal whose concrete existence is greatly to be desired. But it stops short of learning the true nature of peace, and believes that Peace can be brought about while yet the lower nature of man is unsubdued and non-united with his higher nature, while man separates himself from man, and nation separates itself from nation.

It looks for peace to come from *without* by material means, and recks not that the possibility of demonstrated peace rests upon the individual effort of the human being within himself, and that until peace is attained within the individual being and functions actively within it, it can never be attained within the collective being and thus become a world condition.

The visualization of an ideal, of a principle of life, is the first step toward its realization. By these steps, mounted

one after the other, does humanity climb the evolutionary ladder to spiritual life attainment. The words and ideal, Confederation of Nations, United Nations, and similar terms have already been formed; and, according to the strength of the impulse which projects them into thought form will its lasting quality manifest. Each such idea is an atom of the whole. As it is formed upon the constructive, building side of life, or upon the destructive side, will it go to swell the collective thought working upon either altruism or selfishness.

The spiritual student does not make useless and sentimental talk of the ideal of peace. He *knows* it is a condition of spiritual attainment reached—earned—only after a long and strenuous period of striving to subjugate the personal self and its ultimate absorption into the Higher Self, the true Soul-Ego.

When this state is reached and such union achieved, peace becomes a realized condition, and the "peace that passeth all understanding," is incorporated into the conscious being. Entrance into the Spiritual Kingdom will have been thus made and the advance of humanity furthered by the advance of one of its component atoms.

Upon the Soul-Egoic plane, peace is a fundamental vibratory condition. The Ego—the Higher Self—*is* peace, poise, harmony, and vibrates at the substance vibration of those qualities. These levels of spiritual being are composed of spiritual substance just as physical levels are composed of physical matter, although the spiritual substance described is of incredible swiftness of vibratory motion as compared to slow-moving, dense physical matter.

Precisely the same processes are passed through in world growth. True correspondences exist between the body-individual and the body-collective: between the body-civic and the body-national; between the body-national and the body-racial. Thorough study of the laws of correspondence, and analogy, will yield a correct estimate of world conditions, even an approximation of Spiritual and Divine Law.

The spiritual life, ideals and truths, the Divine Life, Ideals and Truths, *must be* of practical, positive, constructive application to human life conditions; otherwise, they are not worthy of consideration for a moment. Differences that are made between so-called religion and practical every-day living are deplorable, for they show unmistakably the false and superficial thinking and the sophistry that largely guides and dominates human living today.

When a true synthetic religion is established upon the earth, there will be no necessity for the word "religion" to be used. A universal system of life will absorb in One all the various and at present separate aspects named as science, religion, philosophy, ethics. When comes the "Universal Peace" of a unified humanity, problems of economic life will disappear, absorbed into a true civilization based upon right foundations. Study of the above-named topics is true synthetic Spiritual Sci-

ence, some comprehension of which the physically invisible Guiding World Forces are striving to implant within the mind of collective humanity of today.

In correspondence then with the same subjugating and balancing process that goes on within the human individual, by which, through his own efforts, he rises to spiritual heights of comprehension—to peace—goes on the world process by which, through its own unified effort, it must rise to the same level.

No evolutionary processes are accomplished swiftly — in terms of earthly time—and so the world persists in blindly dragging out its destiny, befogged by materialism and false ideals of life.

As the body-collective is composed of its many component units, cells or parts, it follows that each of these must be working in true harmonized adjustment before any attainment of peace is possible. In the human physical body, the same manner and method obtains; and, in all life in form, the same law of growth operates.

They prate of peace and "there is no Peace." There can be no peace as long as separative materialism is allowed full sway: as long as the Mammon-god is allowed to dominate the Love-God in the hearts of men: as long as false ideals of life obtain and true ideals are denied entrance or hearing: as long as the hydra-headed monster of selfish acquisition is allowed to rule the human race and set the pace for a money-mad and blind civilization.

Nevertheless, peace, individual and universal, *is* an ideal possible of attainment which may be—and *will* be—realized at a future day, and will become a basic, active principle, a world condition. This must be built by human effort before it can settle into a condition of fundamental vibratory substance.

It is entirely possible for man by conscious effort—if he so wills—to build into his organism, his finer bodies, the vibratory substance of which the quality of peace is composed: which will respond to the spiritual stimuli set up in such substance, and so will further build himself, as an active, potent, conscious, unit into that Universal Peace, the great World Ideal.

Beneath all outward human effort, beneath all exterior manifestation, goes on constantly and unceasingly the superhuman spiritual effort toward Universal Peace. Laboring in dense physical vibratory matter—dull and lethargic in its response—the outer results must necessarily be slow, hardly discernible to the observer limited by material conceptions of time. The spiritual world-student looks beyond time; and, as the ages roll into eternity, envisions evolutionary attainment in the large. He eventually views the vast whole of the unfoldment and expansion of human race consciousness, the human journey of experience through all the kingdoms of nature and of life, and the attainment of relative perfection, which is the goal of the present systemic evolution.

Such work is unceasing and its results are sure, because it is in accord-

ance with Divine Law working out the Supreme Plan. Wherever any response, though weak and blind at first, is made to spiritual stimuli, the effects of the work of the great Order of Universal Peace may be noted.

As centuries pass, lives merge into greater lives; races disappear to be reborn as greater races; the parts merge and blend to form the whole. The great Order of Peace will gradually emerge from its present obscurity, to incorporate within its Body, the human race purified and raised, transmuted into a spiritual race.

Throughout the Christian Bible, that supreme compendium of occult truth, are found innumerable references to and expositions regarding peace. Within them is always to be found the *promise* of peace. Note the following references and the few words of interpretation:

"The work of righteousness shall be peace" (Isaiah 32:17). Righteousness means right-use-ness; using everything according to law.

"The Lord will bless his people with peace" (Psalms 29:11). This may be read, "Those who will follow the Law will be blessed by peace."

And the greatest of all: "I came not to bring peace but a sword" (Matt. 10:34). This is the promise of the Prince of Peace. He shows humanity the way to spiritual conquest. Apply the weapon, the Sword of the Spirit, to the lower, personal self; win the victory, and attain the crown of peace. It has to be *earned*. It cannot be given.

Peace, therefore, is an ideal to be incorporated into individual and world thought, done now only in a limited way. It is not a sentimental abstraction partaking of human emotional quality, but a positive power, potent to build and create. It is the Law of Brotherhood, the Principle of Love exemplified.

As it is thus built into human life, so may its actual realization be brought into active manifestation and an errant humanity return to its Father's mansion. Such effort *can* make of the dark star, Earth, a luminous globe of living light, a point from which a perfected humanity may move onward to still greater realms of consciousness, where the Reigning Law is the Peace of God that passeth all understanding: the God that is All in ALL.



As waves that strike the sandy shore
Return again unto the sea,
So, likewise, and indeed the more
Will what you give return to thee.
—BORIS RANDOLPH.

LOVE

Key To The Spirit

Vincent H. Gaddis

IT WAS shortly before St. Paul was taken from his prison, marched along the Avenue of Tombs to the third milestone beyond Rome, there to undergo martyrdom, when he wrote a general letter to all the churches in Asia Minor. Surviving in our Bible is the copy sent to the church at Ephesus. Written less than forty years after Christ's agony in Gethsemane, it was one of the Apostle's last messages to a world he was soon to leave.

In this *Epistle to the Ephesians* (III:18) appears one of the most remarkable passages in the entire Bible. It reads as follows: "That ye, being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height." In other words, in love the saints comprehend all space and higher dimensions. That is the path to the higher realms and the answer to the chaos of our time. Following this signpost to the ultimate, we reach the point "that there should be time no longer" (Rev. X:6).

Love is the key to sanctity, the gate to sainthood. Passing through this door, the spirit is released from the three-dimensional bonds of flesh and physical matter, and is ushered into the domain of cosmic (Christ) consciousness. The development of consciousness (mind and spirit) is the expansion of the awareness of space and time as universal dimensions. Cosmic consciousness on the spiritual plane is the next step in our progress. And in love we shall find the light to guide us.

The Law of the Curve

The conception of a spiritual plane entirely divorced from contact with the laws and realities of the material or physical plane has led to much misunderstanding and confusion. Actually, the spiritual world inter-penetrates the physical world just as the spirit and mind inter-penetrate the physical body. Realms of the spirit are realities as definite as the countries of Europe and Asia, and they are as subject to natural laws as the forces of heat and electricity.

We live on a physical plane of three dimensions: length, breadth and height, lying at right angles to one another and subject to the limitations of space and time. Mathematical concepts of the fourth dimension and the phenomenon of space-time are synonymous with aspects of spiritual and psychical phenomena. And it is in this field that the physical sciences have at

last met the super-normal visions and experiences of mysticism on a common basis of understanding. The spiritual world is simply an extension of the physical world, less subject to the bonds of time and space, and existing around us as a higher dimensional reality.

Our progress lies in the steadily-increasing knowledge of higher dimensions. Very low forms of life are aware of only one dimension: a surface plane. Higher forms of animal life are conscious of two dimensions. A dog, for example, living in a three-dimensional world is always conscious of two dimensions, but only occasionally is he aware of a third. Man, likewise, is a four-dimensional being. His mind and spirit exist in the higher dimension, but it is only when he experiences clairvoyance, a premonition, or an ecstatic inspiration, that he is conscious of his greater nature. All mathematical definitions of fourth-dimensional abilities, such as entering a locked room without passing through the walls, or stepping from one point to another without transversing the distance between, find expression in psychic experiences.

We live on an angular plane. The spiritual plane, however, consists of curves in space-time, and it is only in this realm that a true curve exists. On this physical plane of three dimensions at right angles to one another, each curve, even a circle, consists of a series of very tiny angles which form an apparent, but not a true curve. Time is always linked with space. Our scientists can define a second only as the period of time it requires light to travel 186,000 miles. And, giving light a definite velocity, it is obvious that the use of a force traveling faster than light would enable one to move backwards or forwards in time. In other words, time is always relative to the movements and distance of objects in the space in which it exists.

All spiritual experiences reveal this curious time-space aspect of the higher dimensional world. The mind and spirit conquer the barriers of long years and great distances. The clairvoyant instantly sees the scene thousands of miles away, while the psychometrist reads the remote past and the prophet foresees events yet to occur.

A true curve in higher space also shortens the time element. These curves in space-time explain the so-called "astral tunnels." A clairvoyant often visualizes a tube, formed of astral or fourth-dimensional matter, which is pointed in the direction of the distant scene like a telescope; then, at the far end of this tube, the scene comes into view. Also, in cases of astral projection, the projected consciousness, when desiring to visit some distant point, often moves swiftly through a tunnel to the place desired. These tubes or tunnels are symbolic visualizations of the space-time curves extending from place to place through the fourth dimension.

The law of the curve regulates contacts between our physical plane and the higher dimension. Moving objects in *poltergeist* phenomena, for example, move in curves. "Apports," objects transported from place to place by means of super-space, describe a rapid

series of circles as they materialize on the physical plane. The use of curves and circles in occult symbols and exercises are based on this law. God, the Creator, is usually represented by a closed curve or circle.

Transcendental Physics

It is always difficult to explain the higher dimensions in three-dimensional terms, and the writer hopes that he has succeeded in making this basic concept clear to the reader. This plane of three dimensions in which we live our physical lives is simply an angular stratum of existence. Inter-penetrating this plane is a greater realm consisting of space-time curves in which thought is far more creative and free to act than it is here. By this system of true curves, time and space are twisted, shortened, conquered.

Studies in transcendental physics began in 1877 with the work of Johann Zollner. Since that time, the advance of science has given us the conceptions of relativity, serialism, two-way time, quantum mechanics and the Fitzgerald contraction. Science has met the supernormal and has supplemented it with conceptions that explain the apparent miracles of the past. Moreover, this merging of the physical and the psychical realms confirms the spiritual nature of the inner man and his unlimited destiny.

Various aspects of this transcendental conception that our spiritual development lies in greater awareness of higher dimensions will be found in Claude Bragdon's book *Four-Dimensional Vistas,* and in P. D. Ouspensky's works: *Tertium Organum* and *A New Model of the Universe.*

In astral projection, the consciousness is centered in the brain, leaving the rest of the body in a relaxed state. Then this concentrated consciousness, visualized as a light, is mentally swung in a curve through the pineal gland. As the consciousness passes through, a sharp click is heard. The very act of projection in describing a curve serves as a protection for the sleeping physical body.

In the remarkable projection experience reported by Sir Auckland Geddes to the Royal Medical Society at Edinburgh, in 1937, the higher dimensional conception was the outstanding factor noted. The subject, an English physician, was in a state of suspended animation as he hovered near death as the result of illness; and his account of his sensations while he was out of the body was dictated to a secretary immediately after he recovered.

Finding himself perfectly conscious, but free of his sleeping physical body which lay at the other side of the room, the subject gradually realized that he could see what was occurring in distant cities—in fact wherever his attention was directed—and "the explanation which I received (from what source I do not know, but which I found myself calling my mentor) was that I was free in a time-dimension of space, wherein *now* was equivalent to *here* in the ordinary three-dimensional space of everyday life."

The subject then tells how he realized that his vision included not only things in the ordinary three-dimen-

sional world, but also things which were a part of the higher dimension in which he was conscious. He became aware of a "psychic stream" flowing with life through time. And he understood from his mentor that our physical brains are simply end-organs projecting from the three-dimensional universe into this psychic stream, and flowing with it into the fourth and even higher dimensions. Around each brain a condensation of this psychic stream formed like a cloud.

His mentor then explained that the fourth dimension was in everything existing in the three-dimensional space; and, at the same time, everything in the three-dimensional space existed in the fourth dimension. As a result, he understood how *now* in the fourth dimension was just the same as *here* in the three-dimensional plane. In other words, a four-dimensional being was *everywhere* in the *now,* just as one is *everywhere* in the *here* in a three-dimensional view of things.

An injection of camphor by the attending physician then brought the subject's projected consciousness back to his physical body. This experience vividly reveals the time-space shortening on the astral plane that makes psychic phenomena possible; and, in presenting this report to the assembled medical men, Sir Geddes said: "This case . . . provides a comprehensible background for the soul-paleontology of Jung. It has helped me to define the idea of a psychic continuum spread out in time like a plasmic net. It brings telepathy, clairvoyance, and, indeed, all parapsychic manifestations into the domain of the picturable."

Love the Creator

St. Paul tells us that in love the saints comprehend the greater extensions of space that lead us into the spiritual realm. Of all words that are shrouded in misunderstanding, love is the greatest, and there are many types of love. Nevertheless, love can be defined by its attributes: sacrifice and selflessness. Only in forgetting self so completely that life itself loses value do we attain the very heights of love. "Greater love hath no man than this," Christ said, "that a man lay down his life for his friends." And in losing his life, he shall find it—gloriously!

The flesh is the gate to the spirit; and love, in its spiritual, emotional and physical expressions, is the prime force of man's personality. It is not a mere psychological phenomenon. Sublimated, transformed, it has given us our greatest songs, poems, stories and creative thought — all the priceless treasures of our cultural heritage. The powerful source of all art, science and genius, it alone makes man a creator. And this same force, so productive in our normal life, can open the way to a higher form of intuition and inspiration, the ecstasy of the mystic, and the greater consciousness of the limitless beyond.

In nature, love is the center of all life and activity, bursting the dormant seeds, singing the songs of birds, and dressing the trees in green. It awakens the sleeping life and brings forth the unsuspected traits. Beyond the visible,

the obvious, lies love; and in love and death we touch eternity.

In love, we lose ourselves. It cannot be mastered. It must be served. We receive it by giving it. It is not a gift, but a reward. Its fruit is the harvest of the years: a long tending and care of a fragile flower.

The esoteric significance of sex may be summed up as follows: The sexes are fundamentally opposite, mentally and spiritually as well as bodily, and their viewpoints meet in a polarity like positive and negative magnetic centers. This is the basic reason for attraction and the interchange of vital currents of affinity. Every masculine personality has its feminine complement, its counterpart, spiritual as well as emotional. Separated, they strive for union; together they form a spiritual unit that is capable of creation in all spheres.

Each having specific affinities for the other, a true marriage of souls requires the concentrated love of one man and one woman. Between them there is a reciprocal exchange that acts for incalculable good or evil. Each contributes to the completeness of the other. Their destinies are merged; and, in time, they often grow to resemble one another. We are a part of those we love.

How deep this inter-penetration can become! Dr. Arthur E. Hertzler, in his book, *Horse and Buggy Doctor,* tells of his life-long astonishment at observing the call of elderly lovers to their mates. He writes: "An old person dies of something, and, in a short time, the mate dies too. Here is something that transcends the laws of biology. If we could just understand this, we would have a basis for a new philosophy, undoubtedly an understanding of the struggle to achieve Christian ethics."

The rewards of love and the supreme ecstasy of mystical experiences are quite similar; and in love the material body seems to act as a barrier to the full expression of emotion. Free of the physical body, to what great heights might the spirit soar? "Love in the Beyond," wrote Swedenborg, "was represented by angelic ideas which cannot be expressed by words."

The Sacred Flame

With true love existing between man and wife and in the home, love would exist in the nation, among racial groups, among nations; and the goal of world-wide brotherhood would become reality. Love between individuals is the foundation of international friendship. And love is the source of creation. Just as love inspires a man in creative effort, so would world brotherhood inspire the birth of a new era in man's history, a time of shining wonders beyond our comprehension.

The path is clear. But, as this sensate age comes to its tragic end, we must realize that the struggle for this ideal lies ahead. It may well be a slow, difficult battle. True love is rare. We live in a lonely world. In the hearts of many there is an aching void, a constant longing and a searching for something that cannot be found. A self-centered love on the physical plane is a form of spiritual asceticism.

We have been drifting in a sea of materialism. Our culture has been

based upon the senses. Its values are measured in gold. No wonder so many of us walk alone in the midst of crowds, while homes disintegrate and the divorce rate mounts. Frustrated, neurotic, vainly seeking avenues of escape, we have lost those precious dreams that once filled our hearts with hope. Broken by the forces of egotism, cynicism and cowardice, the temple of Venus lies desolate.

If all we know is the material with its tinsel gadgets and shallow goals, we will be self-centered, *selfish*. But the essence of love is selflessness, sacrifice. Love is a sanctuary wherein we give and receive faith, tenderness, sympathy, devotion and understanding. Love is a sacred, purifying flame that burns away the illusions, the sorrows, the disappointments of life. Decay and rust cannot destroy its values, for it is the product of the spirit.

And there is hope. There is hope because the sensate era is dying of its own self-created diseases. There is hope because this inner longing in the hearts of men burns more and more painfully and calls for a remedy. The old is being destroyed, however slowly, that the new may be erected. The Kingdom of God lies within the human heart; and *love* is the light that will guide us along the upward trail.

Affirmation

CHARLES HENRY MACKINTOSH

How few of us, except perhaps in youth,
Are wholly honest in our search for Truth;
And we are credulous while we are young.—
A fluent pen or a persuasive tongue,
Itself believing what it cannot prove,
So often grounds us in that fatal groove
Wherein the search for Truth becomes, indeed,
A lifelong effort to defend a creed.

Committed to this course, the mind conceives
The test of Truth to be what it believes,
And facts, which might explain and amplify
The fixed belief, are proven false thereby!—

We learn at last, and through repeated trial,
That Truth is affirmation, not denial.

FAITH

THE MASTER BUILDER

L. Squire-Tucker, M.Es. Psy.

SPIRITUAL HEALING, under various names and methods, has been practiced from ancient days up to the present time, with varying degrees of success, according to available data and records.

Many of these methods have become out-of-date consequent upon the development and greater spiritual awareness of the human family as a whole.

Man's quest after the subliminal state of body and soul has directed his attention to his own lack of the Divine idea, which has urged him to examine himself more carefully as a psychological being animated by "THAT" which has been universally designated as "SPIRIT."

When orthodox methods of Healing have failed to effect relief or cure, it is not surprising that the sick in mind and body have quite naturally sought other avenues of Healing of a Spiritual nature, about which there is an ever-increasing demand, and, judging from the testimony of thousands of sick folk all over the world, these methods have come to stay, through the Power of the Spirit manifesting "Itself" through human vehicles capable of receiving and transmitting vibratory impulses of Natural Law.

Not so very long ago, all such Spiritual Healing was condemned as being the works of the "Devil" (whatever that may mean).

In these modern times, the crass ignorance, jealousy and fear of orthodox authority still endeavor to hinder the good offices of the Lay Healer, by the resuscitation of obsolete laws and other subversive activities.

Ecclesiastical authority, when confronted with the fact that Lay-Spiritual Healing has been in evidence long before the Master Jesus brought it into full manifestation, usually replies that all such Healing prior to the works of Jesus were spurious and evil manifestations, and that only His works and that of His Initiates were genuine, entirely ignoring The Master's own words, "I come to fulfil the Law and the Prophets, not to destroy them."

These same authorities further affirm that "Faith" was the means whereby the sick were healed, as expressly stated by the Master Jesus.

Now no enlightened Healer would object to this last statement, except to

qualify it in terms of modern psychic, psychological and scientific research and experience.

The word "Faith" has become a commonplace in speech and nomenclature generally. It has lost much of its savor through its application to the circumstances and conditions of life as a mental attribute, calculated to overcome and reverse the natural consequences of the law of cause and effect. Seemingly, it has not worked out quite so precisely as desired in matters of the reclamation of health.

Faith Healing is not popular, yet reliable statistics prove that a large number of cures are effected through this means.

We are enjoined to "have the faith that will remove mountains." Obviously the mountains refer to the trials and troubles common to all human experience, as no one with a sense of proportion would accept this in a literal sense. It just would not make sense or serve any useful purpose.

St. Paul taught that we must "add to Faith—Knowledge," but as Knowledge is a vehicle of the Intellect, it would perhaps be more appropriate to use the word "Wisdom," which is a gift of the Spirit transcending the knowledge or understanding of man.

In the past, a sort of Blind Faith has been promulgated by the Clergy and other Spiritual mentors who, for their own purposes, preferred to lead their flocks along the lines of a "mystic" Faith which did not require the light of Spiritual Wisdom.

The passing of Blind Faith to Wisdom is dramatically foreshadowed in the New Covenant, "They shall teach no more every man his neighbor, and every man his brother, saying, KNOW THE LORD, for they shall all Know Me, from the least of them unto the greatest of them."

In the New Age consciousness which is now dawning, this prophetic utterance would appear to be stirring in the minds of men. A period of development, calculated to bring forth conscious Wisdom applicable to the needs, desires and requirements in this Epoch of man's Spiritual unfoldment, has begun.

True Faith springs eternal in the heart of man, and human history reveals that some degree of Faith has always existed, which in its present form might be likened to a "warmed up" hope, not a certainty, but a sporting chance backed by "wishful thinking," which sometimes passes for Faith.

The question of Spiritual merit and attainment would seem to be singularly absent from the calculations of many, judging by the present worldwide materialism.

We are further instructed that "Faith without works is of no avail," which is a sufficient answer to the ineptitude of lukewarm faith and wishful thinking.

If nothing of lasting and constructive worth can be accomplished without the application of true Faith, then it logically follows that there will be no World Peace, politically or economically, until the human family as a whole starts to build up a new Spiritual foundation upon which to

erect the edifice of a New Age Consciousness.

What materials are available and necessary for such a foundation?

Upon casting our thoughts back over the centuries, we discover that, very largely, man has gathered the ruck and rubble of his own creative and selfish thinking, thus lacking those very adhesive qualities which bind together the basis upon which the "works of Faith" will build up the hopes of the future, which might be likened to the Cement of The Spirit.

Now The Architect of the Universe clearly laid out a blue-print, or plan, for a true foundation upon which to build the Temple of The Holy Spirit, made without hands, the ingredients being the binding attributes of Love and Brotherhood as between Nations and Individuals.

In our quest, therefore, to build up a New Faith, we discover that a perfect pattern is already in existence, which was laid down nearly two-thousand years ago, and is more enduring than Solomon's Temple.

In the statement, "I and The Father are One," we perceive the binding together of the soul of man with the consciousness of God, in which is perfect Health and Happiness made manifest in terms of Divine, and therefore Natural Law, in which there is no variableness.

Seeing that Faith was so frequently stated by Jesus to be the primary ingredient in the Healing of the sick, we should do well to examine more closely the esoteric nature of this psychic law.

Now the accepted definition of the word Faith is: "The SUBSTANCE of things hoped for, the EVIDENCE of things not seen."

The Greek version reads, "Now Faith is the ASSURANCE, the giving SUBSTANCE to the things hoped for, the PROVING of things not seen."

Faith, therefore, is not a blind acceptance of any mystical doctrine. Neither is it a mere hope or belief. It is obviously a SUBSTANCE; i. e., a REALITY already in being, with which we, as children of The Spirit, are Divinely constituted and enabled to make contact with The Creator of everything that has being, either in the seen or in the unseen.

It has been stated that "All things whatsoever ye pray and ask for, believe that ye have already received them, and ye SHALL HAVE THEM."

Such a statement would be meaningless and wholly unpractical if that which we asked for had no Reality in Being or SUBSTANCE.

It is therefore illogical to ask for Something that does not already exist. Belief in its existence constitutes a true FAITH.

The old orthodox conception of Faith therefore lacks Wisdom in the light of Spiritual revelation.

What is the nature of this SUBSTANCE? The Greek interpretation is not so much "the thing hoped for itself," but rather that which underlies it and gives it REALITY, so that when related to the consciousness of man, the Spiritual contact is really effected through the subliminal aspect of the mind of each individual, sometimes referred to as the Intuitions, which

would explain the inner "Evidence or Proving of the things not seen."

Was it not the "inner evidence," or Consciousness of those whom Christ Healed, which prompted Him to seek contact with the Unseen REALITY, the very SUBSTANCE of the things hoped for?

The teachings of The Master Jesus were strange in the ears of the multitude; nevertheless, He stressed the point that Faith was a necessary condition by and through which the Mighty works were made manifest. It was Faith which enabled all manner of sickness to be healed. "Thy Faith hath made thee whole." "Be it done unto you according to your Faith," etc.

Seeing that the whole universe is governed and sustained by Divine Law, there can therefore be no such thing as a MIRACLE, as all law is NATURAL and all NATURE is the Law.

"I of mine own self can do nothing, the works that ye see me do are of The Father (The Law)—He doeth the works."

It will therefore be apparent that all methods of Healing, whether they are called Psychic, Magnetic, Spiritual, etc., can be manifested only by and through NATURAL LAW, which is the Consciousness of God.

"Be ye therefore workers together with The Law," and "Have the mind (consciousness) that was in Christ Jesus."

Any Ecclesiastical or dogmatic claims to Apostolic Succession as being the Divinely appointed channel of Healing the Sick, is therefore an arrogant assumption; the greatest proof of this fallacy being the almost entire absence of The Healing Ministry in The Church for centuries past.

That which we may now call the New Faith must be encouraged and cultivated along the lines of Intuitional and Prayerful development by all those who desire to become New Age Healers.

One very strong point I offer to all Healers: It is useless to give a treatment and at the same time for the Healer to think that the case is really hopeless, as the SUBSTANCE of the Faith we have been considering would be non-existent and the result would logically depend upon the quality of the Faith of the Patient. The lack of true Faith on the Healer's part would therefore be a contradiction in terms of Spiritual Law.

Should beneficial results follow such a treatment, then the result would be the outcome and manifestation of the patient's own Faith, and not the Healer's.

In my long experience, I would say that co-operation in Faith is really the "working together with the Law."

Yet another obstacle in the way of true Faith is often to be found in the absolute lack of it on the part of the relatives or friends of a patient, and even, in some cases, definite opposition.

I have heard people say, "So-and-so will never get any better, and a 'passing on' would be a happy release."

We still have Institutions labeled for "Incurables." Psychologically, what hope has an inmate of such an Institution when burdened and crushed by

such a label? Psychic Science is ignored, for the law prohibits laymen from giving treatments. One inwardly groans and cries, "Lord, Lord, how long."

I have already written a brief article on "Absent Treatments" (see MIND DIGEST, October, 1946), but, in view of the subject matter of this article, it will doubtless be obvious to the reader that what we have termed The New Faith is the Spiritual SUBSTANCE which enables The Law to become effective; viz., a combined Faith and co-operation, not only as between Patient and Healer in the "Seen," but also with The Ministering Angels in the Unseen.

Finally, true Faith is a scientific fact, it cannot reverse nor side-track Natural Law; but it brings into manifestation higher vibratory laws than those usually appertaining to the gross material plane.

True Faith, then, is the SUBSTANCE used by The Master-Builder.



Child at Prayer

(A Metaphysical Interpretation of the Simplest of all Prayers)

Gordon LeClaire

"NOW I LAY ME DOWN TO SLEEP"
The body will lie prone, but the being soars
High through far vistas of infinity,
Seeking the haven of star meadows
Where birds of light wreathe lullabies around
Moon orbs and planets, past the Pleiades,
High toward the heaven haven
You so lately left: those brimming pools
Of dawn, wherein lunar rainbows
Curvet to shower prismatic arrows
On the new dayrise.

"I PRAY THE LORD MY SOUL TO KEEP!"
The lisped prayer answered before your lips
Wing the lithe syllables with breath;

Continued on next page

Swifter than light the latent answer lies
Within the incipient word, within the mind
That flashes one with Supermind:
The selfsame thought-power that created all
The light dynamics of eternity.
Your prayer, your answer, and your lisping self
Are one equation that resolves all life
In terms of mental light.

"IF I SHOULD DIE BEFORE I WAKE"
No life can ever die, for death
Is but a finite shadow cast by man
Upon non-finite Truth—an error-spot
Upon the sun of immortality.
Each atom of the fibre, sinew, bone,
Each molecule of plasma, molar, flesh,
Reduces to a residue of dust
Whose whirling essence is that Light of lights
That blazes star trails down the Milky Way
Or thought trails through the mind.

"I PRAY THE LORD MY SOUL TO TAKE!"
Eons before your birth, your soul was His
And shall be eons after. Take and give,
Lose meaning in a Love where all is one,
And in that oneness, here, forever, now,
Both child and Father-Mother God enact
The Drama of the Ages robed in light
That dissipates all shadow: light that burns
Away the dross of years, the dark mirage
Of distance, making time, place, being, one
Miracle of light.



"To expect less is to get less, since it is to dwarf my own power of receiving. If I close the opening through which Abundance flows, it cannot be strange if I shut abundance out."

. . . *From the Conquest of Fear by Basil King.*

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THE KEY TO HAPPINESS

WHY MOST PEOPLE FAIL TO FIND HAPPINESS

Jules A. Demonet

THERE is, perhaps, no prize more fervently sought and unhappily fought over than happiness.

Some people make the mistake of thinking that "pleasure" and "happiness" are synonymous. They are not the same thing. They ARE related, for they are, respectively, cause and effect. That is to say, happiness is derived from pleasure. But pleasures, as normally defined in the mind of men (wealth, wine, women, song, luxury, ease of living), are not true pleasures in themselves. They demand an additional element, a "catalyst," before happiness will result from the possession of any, or all, of these pleasures.

Further along, you will be told what this catalyst is; but first, a few fundamental facts must be demonstrated if you are properly to understand the catalyst which unlocks happiness from pleasure.

The possession of wealth and all the other pleasures enumerated above will not make any man or woman happy if they cannot be used to *obtain* happiness—if they cannot be SHARED.

Contrary to popular belief, happiness cannot be bought. Like wealth, it must be earned even after wealth is earned. You may argue that the wealthy man can be happy because he can buy all the pleasures of life. I agree that he might be happy for a while, spending his money, acquiring and impressing friends; but he would not be truly happy after he had had his spending spree and satiated himself with pleasures. In a short while, he would be (as are more wealthy men than poor ones) listless and desirous of finding *new* pleasures —some of them of forbidden kinds— which lead only to eventual unhappiness.

Look about you and you will see that many of the wealthiest people are the unhappiest. Statistics show that they enjoy less marital happiness, have more divorces than people who have not much wealth.

Many of these unhappy people, rich or poor, have not realized that the key to happiness is in their pockets at all times and is never taken away from

them. That "key," that catalyst, is a fundamental principle so obvious, so apparent, that it is usually overlooked. Some people find it early in life and use it to find a happy, long, care-free life. Others find it, use it for a while, and forget (or do not realize) that it *is* the key to happiness. They put it back in their pockets without ever using it again while they vainly complain of their lost happiness.

This key, so obvious, and yet so unapparent, is something like the story of the man who was told by a fortune-teller that he would some day find an oil well. He rented his home and traveled all over the world—spent his whole life studying and searching for oil. He returned at last to his home, aged and feeble, ready to die, and cursing his luck. Finding that the tenants had misused his home and polluted the spring, he ordered a well to be dug—and struck oil in his own back yard!

The key to happiness is in your pocket. You don't have to dig further than your hand can reach to find it; but you may not recognize it when you first see it—as many who have used it have failed to realize that they possessed it—and have denied themselves the use of it in later years.

How to Find Happiness

The key to happiness is in other people—people all around you. It can be found in *one* person, in a hundred people, in a relative, or in, of all things, an unhappy person! Yes; this key to happiness lies in simply dedicating yourself to taking advantage constantly of this undeniable fact:

IF YOU DEDICATE YOURSELF TO MAKING SOME OTHER PERSON OR GROUP OF PERSONS HAPPY, YOU WILL, PARADOXICALLY, BECOME THE RECIPIENT OF YOUR OWN GIFT!

Want proof? Well, were you ever happier than when you gave your first gift to someone? Remember, if you're married, those days of courtship, and how happy it made you to see your beloved happy over some gift, some word, some act of yours? THIS is *happiness.* THIS is making someone else happy. THIS is giving the greatest of all gifts and receiving a greater share, a greater gift for yourself.

There is a famous physician-psychiatrist who treats many people for depressive melancholia and other types of unhappiness. He has a standard cure. He simply sends them to Grand Central Station, or the Bowery, or a public park—telling them to watch people for a while—to pick out and assist one that seems to need assistance. His patients invariably find their melancholy completely forgotten—and themselves serenely happy after a few days of trying to alleviate the sufferings of others.

It will do you little good to read this and then lay it aside with a feeling that you now have the key to happiness. You will not benefit one iota if you do not *immediately* set in motion the dedication to make someone else *permanently* happy. And you must pursue this dedication day in, day out, hour in, hour out—surprising your chosen person or group so that the golden flakes of happiness will continue to shower down on you.

If your chosen source should happen

to be an unapproachable grouch, continue your efforts for a while. Greater happiness will result from greater resistance, when it is overcome! If your chosen source still is unbending and unalterably unappreciative of your efforts, you are not lost, for there are millions of people in the world waiting to be made happy—waiting to make YOU happy!

If you are not making a salary large enough to permit you to send frequent telegrams, flowers, and gifts, you are not as handicapped as you may believe you are. Every drug store carries ten-cent friendship cards, and the postman will deliver your gesture for another three cents! I know of an ecstatically happy couple (living separately in the same town) who write to each other several times a week! Too poor to marry for a while, they have turned what would have been an unhappily delayed marriage into a beautiful, prolonged courtship that will stand them in good stead all the rest of their lives as a foundation to their eventual marriage. He telephones her at least once a day; and, when he cannot afford to take her out, or must work long hours, he sends her cards and notes to let her know that he never stops thinking of her. And she reciprocates with beautiful thoughts and notes more permanent and more to be treasured than flowers that wither and gifts that deteriorate.

There is another factor in this couple's happiness: they are *working* and *saving*. Each day they approach their employment with vigor and cheer, feeling that this day is another happy step —a step that earns for them the savings which they are accumulating to make possible their marriage and their future home.

They are *working hard*, not just loafing through life and they are enjoying a pleasure that the loafer will never know: the pleasure of a job well done.

Hoboes and bums will argue that they "enjoy" life. Would you exchange your soft bed and balanced meals and educated friends for their beds of rags, in leaky shanties, after canned, monotonous suppers? Loafing isn't "sleeping under a blanket of stars." It's feeling every day that you *can't* succeed, being afraid to try. Other than romance, there's no greater pleasure than the feeling that comes over you when you have well-finished a task, whether it be a beautiful painting or a well-scrubbed bathroom floor. "Industry is its own reward" is still true.

For those who have had the advantage of substantial income, what has been said thus far is of only general interest, because affluent people are sometimes (they think) too old for romance, and their hard work has been done. Here the reader must consider the debatable but provable fact that "men and women are never too old for romance." This will not be difficult for you to accept when you realize that romance is an inclusive word that covers more than mere hugs and kisses. True romance cannot exist on hugs and kisses alone. And it is because some foolish people think that passion is the "all" of romance, that their romances deteriorate and/or result in unhappy marriage. The best test for true ro-

mance is to deny yourself, for a period of several weeks, the caresses of another, and see whether the desire for the other's company is diminished. If the love be true, if the companionship is to endure, there will be other mutual interests strong enough to make life interesting for both without caresses.

This is not an argument against passion, for well-governed passion is one of life's greatest pleasures; but you must realize that it will not last forever. Therefore, if you want enduring romance, it must be supplemented by mutual interests, such as art, children, homemaking, and interest (if not participation) in sports and literature.

Those who insist they are too old for romance are denying themselves the greatest form of happiness: a declining life, filled with opportunities to cater to their companions' hobbies, tastes, and interests. And all of these, to be doubly enjoyed, must be mutually enjoyed. Again, the gift comes back to the giver!

Perhaps you have reached an age in life in which, through accident or weight of years, you are crippled and confined to your home. Perhaps your limitations are such that you cannot easily co-enjoy art, literature and mutual pleasures with the object of your attentions.

There is yet a way to keep your happiness, to "happify" the object of your dedication. The answer lies in hobbies. None of us is too old; few are too young to enjoy a hobby. It may be a collection of leaves from various trees, butterflies, stamps, coins, matchcovers, or even handicrafts such as weaving, carving, clay-modeling, or sewing.

There is always some hobby which will be mutually interesting to you and the object of your happiness. You and the other can plan and work together, assisting and taking an interest in the same hobby or in each other's individual hobbies. You can capitalize on the element of surprise by finding a way to get, for the object of your happiness, baubles, stamps, yarns, or other accessories craved for pursuing this or that hobby.

You are never too old, too wealthy, too decrepit, too "anything" but what you can make someone else happy, and thus continue to receive, in return, the gift of happiness.

Notice to our Readers

We have prepared an INDEX for the 6 issues, Nos. 13 to 18, Volume Three, of Mind Digest and shall be glad to send a copy, free of charge, to any reader. Please send your request to MIND DIGEST, Editorial Department, Lancaster, Penna.

GRATITUDE—A HEALING POWER

Grenville Kleiser

THANK God for dawn, the songs of birds, awakening earth and browsing herds. Thank God for work and well-filled day, for chance to serve the helpful way. Thank God for friends and fireside talks, inspiring books and pleasant walks. Thank God for night and silence deep, protecting Love and peaceful sleep.

Give thanks to God and humbly pray to serve Him well this new-born day. Give thanks to God for friends and flowers, for sunny days and cooling showers. Give thanks to God, fill well your part; let Love divine possess your heart. Give thanks to God, His bounty see; be still and know, just grateful be.

Cicero called gratitude the mother of virtues, the most important of all duties, and used the words *grateful* and *good* as synonymous terms, inseparably united in the same character.

Shakespeare prayed: "O Lord, who lends me life, lend me a heart replete with thankfulness."

Plutarch said: "The worship most acceptable to God comes from a thankful and cheerful heart."

Izaak Walton affirmed: "God has two dwellings: one in Heaven, and the other in a meek and thankful heart."

Be grateful for the joy of life. Be glad for the privilege of work. Be thankful for the opportunity to give and serve. Good work is the great character-builder, the sweetener of life, the maker of destiny.

Let the spirit of your work be right, and whether your task be great or small you will then have the satisfaction of knowing it is worth while. Let each day witness to your generous giving, with no expectation of return.

Give simply and intelligently. Do not wait for great occasions on which to render special service, but remember that small giving may be true and helpful giving. Considering that God has given so much to you, you cannot possibly give too much to others. You can practice all the great virtues in small as well as in large things.

Lord God of hosts, we render thanks
For all Thy mercies sure;
Thy tender love environs us
And will through life endure.

Teach us to know Thy perfect will
And truly humble be;
May we in gladness praise Thy name
Through all eternity.

Lord God of hosts, we offer thanks
And call upon Thy name;
A psalm of praise to Thee we sing,
Thy wondrous love proclaim.

Thou art our refuge and our strength,
There is no other power;
If sudden danger threatens us,
We find in Thee a tower.

Lord God of hosts, we proffer praise;
Direct us on our way;
With grateful hearts we worship Thee
On this Thanksgiving Day.

WE ARE ALL IMPORTANT

THE THINKER WITHIN YOUR WORLD

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

IN EACH life that we pass through, we write fresh chapters in the book of our progress. Some chapters will be partially filled with perilous adventures, while other may seem like relatively smooth sailing on sunlit seas. Life is an enchanting game which goes on forever. It should be the earnest desire of each of us to make each moment an important one, in order that the SELF may achieve importance in ever greater degree. Holding the firm purpose before the mind's eye to succeed, *is a powerful stepping stone.*

I, my SELF, as an individual force, am free to devise equitable methods which may be universal in scope in my own way of personal application. In seeking answers to a problem, it may be necessary to revise my concept of life; not once, but innumerable times. This means growth. If the answer be wrong, suffering will be the result. If, instead of brooding on the grievous situation, I then analyze the intimate details of the trouble, objectively and subjectively, in balanced measure, I shall have learned something of worth from my suffering.

When the thinker within your world is permitted to take matters in hand, you will surely be on the right way to reaching correct solutions. In this lies the great importance of each one. The manner in which each solves his own problems will indirectly radiate effects into the worlds of others. Each one sends out his respective meteoric essences which strike the surfaces of other individual circles and bring about varying repercussions. The individual SELF within his own world is a tremendously important influence. Acting recklessly, he can throw his whole life out of gear, temporarily. He can, as well, bring about the collision of other worlds by his irresponsible selfish ends. The thinker within is like an all-important bomb.

Each one sails the seas of life in his own individual ship! The thinker within is the Captain who guides the ship. And on our journey, we are as "Ships that pass in the night and greet each other in passing." But a mere casual greeting is not always enough in dealing with the world, within the world which we live. As each one grows in his own importance, he necessarily becomes very much aware of the importance of other individuals. But no one can hope to understand another individual, even in the least of his reactions, unless he makes an effort to study himself thoroughly.

Longfellow says, "It is the mystery of the unknown that fascinates us." And the first mystery we must learn to discover is the importance that our own minds play in the making of the world's destiny. It is this which is so important,—reaching out for this mystery that dwells within the SELF. Each one has an individual mind. He may make of it what he wants. In this he is all-important.

How To Cure Stuttering AND OVERCOME OTHER HANDICAPS

Walter M. Germain, Ph.D.

YOU cannot imagine how surprised I was when the head of the Psychological and Speech Clinic of one of our state universities started to stutter just like an excited youngster, while I was conversing with him.

When the nervous spasm had subsided, the professor, who is an outstanding authority on stuttering, laughingly explained,

"That frequently happens when I repress a strong emotional desire to contradict something someone says with which I disagree too strenuously for my own good. Strong emotions must find outlets in human expression, in spoken words or actions, or the nervous energy they create will play havoc with the normal functioning of the sympathetic nervous system."

He then told me how he had been afflicted with stuttering since early childhood, and had been cured only after the expenditure of a great deal of money and time, during which he had become so interested in the various psychological phases of speech difficulties in general that he finally decided to make a career out of his studies.

"Do you know what makes people stutter?" he inquired.

I hadn't given the matter any thought up to that time. I had always believed that an impediment in one's speech was due to some physical defect or other, or perhaps a nervous tension of some sort.

My work with so-called juvenile delinquents had made me a better-than-average student of human nature. I had long since concluded that the reason one fails to get along with others

(Editor's Note: Inspector Germain is supervisor of the crime prevention division of the Saginaw, Michigan, police department and originator of the "Police Counselor Corrective Therapy." Dr. Germain believes that this new educational method of teaching character, and not punishment, is the best solution to behavior difficulties in general and the juvenile crime problem in particular. He claims that so-called juvenile delinquents, and young criminals as well, can not only become good citizens through this new educational approach, but that these neglected youngsters who acquire criminal tendencies during childhood and adolescence, have the same potential capacity for greatness as, and even better chances of achieving outstanding success in life than the average "well-behaved" child that is allowed to falter aimlessly through life in complete ignorance of the powerful creative forces of his wondrous "human nature." Inspector Germain emphatically states that "criminals are made, not born as such"—and claims that nearly every failure in life might have been a "self-made" success, or even a genius, if the unfortunate individual had but aroused and trained the subconscious forces of his nature through self-disciplined use of reason in the proper exercise of free-will.)

usually is because one has not learned how to get along with one's "real self," which constitutes the *deeper consciousness,* the "hidden power" of the *inner man* that unconsciously controls the involuntary functions of the body and is responsible for one's "emotional thinking." That is to say, when one is discontented, restless, and perhaps plagued with some affliction such as bronchial asthma, hay fever, high blood pressure, heart trouble, arthritis, rheumatic ailments, diabetes mellitus, the common cold, or various skin conditions: hives, warts, and allergic reactions, the individual concerned is probably unconsciously indulging in *negative* "emotional thinking," which is causing the nervous tensions that produce these psycho-somatic (*psycho,* meaning mind, and *somatic,* meaning body) ills.

I knew that the unconscious "feeling" part of mind is strongly influenced by the various impulsions that stem from primitive *greed, fear* and *anger.*

For millions of years our primitive forebears roamed the earth in search of food. There was no such thing as "daily bread" in those primeval days when self-preservation was the first law of nature. The prevailing code was "kill or be killed." The brain of primitive man had to develop mental faculties more cunning, more vicious, more aggressive than the wild animals with which our ancestors had to compete for sheer existence.

The selfishness of modern man is easily understandable in terms of his biological background. *Fear* and *anger* were likewise mental implements devised by nature in response to the dominant instinct for self-preservation —the will to live. Most everyone nowadays is more or less familiar with what happens to the human nervous system when emotions of fear or anger cause the adrenal glands (one attached to each kidney) to pour adrenalin into the blood stream. That chemical action almost completely stops the digestive processes; it excites the liver to discharge its sugar, which is mobilized for use by the muscles; it affects the lungs, causing rapid deep-breathing which quickens the supply of oxygen and the elimination of carbon dioxide. And it attacks the heart, causing it to beat rapidly and strongly, so that the blood pressure rises and the emergency energy from the blood-sugar is driven into the muscles of the legs in the case of fear motivation, stimulating the individual to "flee for his life." It also "strengthens" the torso and arms when a dangerous situation makes it advisable for one to "fight for his life" (as in the case of primitive man), in response to the motivation of *anger.*

In modern social contacts, people no longer find it necessary to run away from one another or fight to the death; at least, not if they are "in their right mind," or so long as these primitive emotional impulsions are properly controlled by reason.

The human nervous system has been "re-conditioned" by civilized ways of living for more than 5,000 years. Our savage ancestry can now be traced back as far as the Java man of 1,000,000 B. C. And it is rightly said

that the veneer of civilization is thin indeed. The stark truth is that modern man has not lived long enough to have eliminated from his sympathetic nervous system the predatory and destructive inclinations that still stem from primitive greed, fear and anger.

It was upon this basic knowledge-of-self that I formulated the "Police Counselor Corrective Therapy," a therapeutic group treatment, designed for the constructive purpose of showing maladjusted youngsters how to modify human nature by *re-educating* the conscious mind and *re-conditioning* subconscious reactions of the sympathetic nervous system through progressive practice of self-discipline, self-control and self-mastery.

So, when the learned professor informed me that an emotional spasm, born of some offshoot of primitive fear, such as bitter resentment, intense jealousy, acute hatred and similar negative feeling-attitudes, could cause one to stutter, I was not entirely surprised.

"Buried deep in the unconscious mind of every stutterer," he explained, "is a fear-conflict of some kind, usually the result of some adverse incident of early childhood."

Fear is responsible for much unhappiness and ill health. *Love* is the antithesis of fear. It is the "fulfilling of the law," says the scriptures. And, from a therapeutic standpoint, it is as effective, as a constructive mechanism, as fear is a destructive instrument. This rule of attraction holds good for all positive and all negative feeling-attitudes.

The other day, a war veteran, 23 years of age, dropped in to see me. It was hard to believe that seven years had passed since he was one of my young "students."

When Pat first came into conflict with the police, at the age of 16, he stuttered so badly that it was actually annoying to listen to his desperate efforts to articulate. His was indeed a striking example of the havoc a fear-conflict can play with the harmonious functioning of the human organism. The boy's stepmother often sent him out on Saturdays and holidays to do odd jobs. She honestly believed that every boy should work and earn enough money to buy his own clothes. When she was dissatisfied with the amount of money he brought home, she complained bitterly to his father. And when the nagging became unbearable, the boy's father went out and got drunk, usually returning home in a surly mood. The boy felt that he was to blame for the family discord and tried to bring peace into the unhappy home by stealing money from the places where he did chores, to increase his "take home pay."

It wasn't difficult to make a character adjustment in this case. But at first, I didn't know that stuttering is caused by a psycho-somatic tension rooted in some inner conflict,—usually a psychic trauma; that is, anything that deeply wounds, damages or scars one's emotional life. Children under seven years of age are highly susceptible to emotional traumas. That's why psychiatrists so frequently psychoanalyze the subconscious memory of a patient's "personal unconscious" in an

effort to release into consciousness the mental conflict of some incident of early childhood which is causing the nervous tension responsible for the neurosis. *If the conflict can be brought into the light of reason, the tension is removed from the sympathetic nervous system and the patient is cured, as if by magic!*

It gave me a great deal of satisfaction to be able to tell this fine young man how to get rid of the tension that is causing him to stutter. Daily practice of my method for a few weeks should eliminate the cause of his speech impediment.

THE TECHNIQUE

The technique of my method is quite simple. Through the media of *visualization* and *affirmation* (under the influence of suggestion), the catalytic force of the so-called subconscious mind (the basal ganglia with the all-powerful *thalamus,* the emotional part of the human brain) is actively aroused. The symbol, *God,* is employed because the element of *superstition*—which becomes *faith* when the positive feeling-attitude of *belief* is present—*is the most active element in the memory of the "collective unconscious."* The basal ganglia comprise the seat of the *memory storehouse,* as well as the *powerhouse* of the "hidden power" of human nature. They constitute the subconscious forces capable of performing real miracles of personality transformations and faith cures.

This technique is fundamentally the same as that employed by Alcoholics Anonymous to cure habitual drunkenness, which is fully explained in the chapter on FAITH in my book, *Subconscious Evolution, The ABC of Psychic Phenomena.*

Its three basic elements are *Surrender, Relaxation* and *Catharsis.*

These three psychological manifestations are invariably present in every demonstration of *faith healing.* (Webster's dictionary defines the term *catharsis* as used here: (2) Cure of a complex by giving it conscious expression.) I use the same technique to cure myself of psycho-somatic ills and to ward off the encroachment of disease. It is explained in the chapter of my book on "New Light on Mental Therapy," in part as follows:

The author employs a combination of *visualization* and *affirmation* to "tune up" or energize his Subjective Mind preparatory to the use of autosuggestion. Here's how it is done: First, write the following, or any other affirmation, on paper: *"Be still and know that* I AM GOD!" When you are able to *visualize* this or any other affirmation in your "mind's eye" with your physical eyes closed, that means you are *turning on the catalytic power of your God-given mind literally to perform miracles of healing.* Practice this until you are able to *project* the "visual image" anywhere from head-to-toe. *This is the way to canalize the amazing power of your subjective mental-physical forces directly to the afflicted spot or organ.*

Then give your Subjective Mind the mental command: *"Get rid of this ailment for me. Remove the physical tension or congestion that is causing me pain and discomfort."*

Remember that the subjective mind must be treated as if it were a separate and distinct entity. A constant reiteration of some such commands as these will inevitably produce the desired results. When the desired effect is distinctly felt, the matter should be dismissed from mind and your attention directed to other things. If any remnants of pain or discomfort remain, that fact should be ignored. Once it tackles the job, your subjective mind will complete it, providing you give it continued conscious support by feeling completely confident of its ability to cure you.

The only practical difficulty and obstacle in the way of success with a beginner lies in the fact that at first he lacks confidence. The education of his whole life has been such as to cause him to look with distrust upon any but material remedies, and there is a disinclination to persist in his thought efforts. If due reflection on what has been disclosed heretofore is not sufficient to bolster the reader's confidence in his own ability to cure most of his ailments and render himself immune from most of the diseases common to humanity, perhaps the required confidence may be acquired by reading *It's All In Your Mind,* by John Davis; *The Doctor Alone Can't Cure You,* by Alexander Rolf; *Doctors of the Mind* and *How Never To Be Tired,* by Marie Beynon Ray; *Take it Easy!* by Arthur Guy Matthews; *Healing Mind, Body, and Purse,* by Frederick G. Lieb; and *Managing Your Mind,* by S. H. Kraines and E. S. Thetford. It must be remembered that faith, *a deep subjective faith,* is essential, and that the suggestions imbedded by one's previous education must be attacked, neutralized, and overcome by stronger and more emphatic counter-suggestions.

The Man Inside

This occult power, in its normal functioning, is known to medical science as *metabolism.* Webster defines it as "The process by which the cells or tissues of a living body transform food materials into their own vital substance." Dr. Frank Crane refers to this "hidden power" as the "Man Inside," as follows:

"The smartest man in the world is the 'Man Inside.' I mean that other man inside each of us that does most of the things we give ourselves credit for doing.

"I say he is the smartest man in the world. I know he is infinitely more clever and resourceful than I am or than any other man is that I ever heard of. When I cut my finger, it is he that calls up the little phagocytes to come and kill the septic germs that might get into the wound and cause blood-poisoning. It is he that coagulates the blood, stops the gash, and weaves the new skin.

"I could not do that. I do not even know how he does it. He even does it for babies that know nothing at all; in fact does it better for them than for me.

"When I practice on the piano, I am simply getting the business of piano playing over from my conscious mind to my subconscious mind. In other

words, I am handing the business over to the Man Inside.

"Most of our happiness, as well as our struggles and misery, comes from this Man Inside. If we train him in ways of contentment, adjustment and decision, he will go ahead of us like a well-trained servant and do for us easily most of the difficult tasks we have to perform." . . .

But it won't work when your sympathetic nervous system is under the adverse influence of WORRY, or any other negative "spontaneous suggestion" which, by virtue of the force of acquired habit, exerts a stronger influence on the subconscious mind than the counter-action of the conscious auto-suggestion.

Naturally, it takes *time, patience,* and *faith* to make the law work, but the results are well worth the sustained effort that is required.

If people generally knew as much about the mechanism of their own wondrous human organism (made in the image and likeness of God—which, incidentally, *explains everything*) as the average individual must know about his automobile, in order to drive it safely on our busy thoroughfares, there would be considerably fewer physical crackups and fewer mental "breakdowns" than usual.

In the case of my young friend, Pat, the only deviation from the technique I use personally to cure myself of psycho-somatic ills and to ward off the encroachment of disease, was the suggestion that he visualize a mental picture of Christ, using a "holy picture" to help fix the image in his "mind's eye." The therapeutic value of religious conversion is too well known to need further explanation herein. Dr. George W. Crane, famous clinical psychiatrist, frequently advises readers of his syndicated newspaper column, PROBLEM CLINIC, to "team up with God." I also recommended that Pat practice auto-suggestion just before going to sleep at night: After visualizing a mental likeness of the Christ—who, as man, healed the sick, made the lame walk, and gave sight to the blind (physically and spiritually)—he was instructed to repeat over and over some such affirmation as, *"If it be* THY WILL, *O Lord, my stuttering is cured!"* The purpose of this affirmation is to activate the catalytic action of the thalamus, the *powerhouse* of the subconscious mind.

This particular affirmation is especially efficacious because it involves the element of *Surrender.*

When the affliction is of long standing the procedure must be repeated night after night. The time required to effect a cure will depend largely upon *how long it takes the individual to overcome his lack of faith.*

The activity and power of the subconscious mind are inversely proportionate to the vigor of the physical organism and the distractions of the conscious mind. *Hence the subconscious works best while one sleeps.*

Once you have trained the Man Inside to be a good servant and to carry out the orders you give "him" just before falling to sleep, you will have acquired the key to happiness, health, and more abundant living.

YOU ARE *What You Believe* YOU ARE!

Linda B. Huber, M.Ms., D.D.

"WELL, I guess the old machine is wearing out," a friend remarked to me the other day. She had just reached "the top of the hill," in her busy life as a registered nurse. There was a tired look in her once sparkling eyes and a noticeable sagging of shoulders that had borne a burden too long of themselves. "I suppose a person can't go on forever and not come to the end of one's rope; but it's natural, of course, to get old and useless," she added with a deep sigh of resignation.

Is it? I wondered in my heart. If so, why, then, such statements in the Bible as, "Thy youth shall be renewed like the eagle's," and "They shall run and not be weary"? I looked at the majestic oak tree nearby which had withstood storm and rain, snow and sleet, sunshine and calm, for several centuries.* No man could span its magnificent girth with his two arms. Each springtime it continues to send its up-rising sap into the hundred—or more—foot-long branches which now reach entirely across the highway, and to nourish its topmost limbs which soar upward a hundred feet or more. "Its leaf also shall not wither," and the canopy of luxuriant green foliage that covers this living monument is a joy to behold. Does it ever whisper and sigh and declare that it is getting too old to stand? Does it feel, too, the deadening effects of old age? Or is it continually renewed from on high, fed and nourished by some unseen, mighty Power upon which it solely depends for its continuance of life?

What is This Thing Called "Old Age"? When can we truthfully say that a man or a woman is OLD? Does it begin at some certain, stated period in one's life? Personally, I have seen people who were "old" while scarcely out of their teens, and I have seen so-called old people so gloriously young in spirit that one instantly forgot age while in their joyous presence. WHAT IS OLD AGE?

Perhaps we can best answer that question by defining youth. What is it

* The Wye Oak, at Wye Mills on the Eastern Shore of Maryland. It is believed to be the largest living White Oak in this country. It is estimated to be four-hundred years old. It soars upward almost a hundred feet. Its base circumference is 53 feet; base diameter, 18 feet; spread north and south, 165 feet; horizontal spread, 141 feet; diameter of largest limb, two and one-half feet.

about young people that we admire, we who are of the so-called mature age? Is it not their ALIVENESS? Their joyous activity? Their zest for LIVING? They dare to do NEW THINGS. They TRUST life and to them it is an intensely interesting adventure. They whole-heartedly put themselves into all they do. We say "they are young"; but we know the soul within each one cannot be "young" as we use that term, for each has lived many lives before. So, JUST WHERE AND WHEN DO WE COME TO THAT DREAD PLACE WHERE WE BEGIN TO "GET OLD"? Is it not when we begin to fear and worry and doubt? Old age begins to creep upon people when they lose interest in life; when they no longer find JOY in just being ALIVE; when they lose their enthusiasm and eagerness to DO NEW THINGS and TO THINK NEW THOUGHTS; to try new ways and to walk in new, and, as yet, undiscovered paths.

YOU who are now reading this lesson: If you are beginning to walk down that long, lonely grade called "old age," STOP WHERE YOU ARE! For you need not grow old. Of course, the years will not stand still for you. What is meant is that you need not bear the disfiguring marks of old age upon your wonderful body, nor wear the heavy yoke of years upon your shoulders, nor carry with you the look of hopelessness upon your countenance; for IT IS POSSIBLE FOR YOU TO RENEW YOUR YOUTH LIKE THE EAGLE'S! Did not God, the Father, declare that it should be so? Is it not written that we shall go from strength to STRENGTH and from glory to GLORY? It is a divine promise, given not to a favored few of God's children, but to all who "wait upon the Lord." The scoffer and the unbeliever, however, will say that it is NOT true and that it is but "natural" (the natural man receiveth not the things of spirit) for people to get old and useless, weak and decrepit. Consequently, only a comparatively small number of persons have believed in and have accepted the sure promises of God.

Old Age Begins in Mind and Exists Only in the Realm of Thought. When any person, despite his years, whether they be few or many, begins to say, "I guess I'm getting old," he is preparing to receive into his own body the very state or condition he does not want. And by whose decree? By whose invitation? Surely, not by the decree of God, for He ever speaks of LIFE and of strength and renewal.

"But I am not thinking about old age all the time," someone will stoutly declare, "and yet my body is not as strong as it once was, and I get tired too quickly. I just feel like a log sometimes, and my heart cuts up capers; but I certainly am not all the time thinking that I'm getting old."

Perhaps you are not; but have you examined your thoughts and sought for the hidden cause of the tired feeling and that heaviness which at times over-powers you? JUST HOW MUCH DO YOU LIVE IN THE PAST? Are you continually thinking NEW THOUGHTS? Are your thoughts centered upon LIFE, JOY and peace and gladness? Or are your thoughts old, dead, worn out and use-

less? It is an indisputable fact that always must we go in the direction that our minds take us, either FORWARD or backward. When the mind is continually torn between two issues; when there is a great deal of negative thinking and but little of the positive and constructive thinking; then the "house" is divided against itself, and so it cannot stand. Intense thinking about a negative condition is the "mighty wind" that beats upon that house and causes it to fall. Habitually looking backward is one sure road to stagnation. (In metaphysics, we call it CRYSTALLIZATION, that process of becoming crystallized in the dead past: of becoming like Lot's wife, who looked back and was turned into a pillar of salt.) Is it not a cessation of life, of activity?

Always remember, especially if you are one who looks back too much and too often, that LIFE HAS NO PART WITH DEATH; JOYOUS ACTIVITY HAS NO PART WITH STAGNATION; LIGHT HAS NO PART WITH DARKNESS; YOUTH IS NO PART OF OLD AGE; THE NEW MAN IS ALWAYS NEW, AND HE DOES RENEW HIS YOUTH LIKE THE EAGLE'S. HE DOES GO FROM STRENGTH TO STRENGTH AND FROM GLORY TO GLORY. One cannot serve two masters any more than one can move in two directions at the same time or walk in two paths at the same moment.

If you discover, upon examining yourself, that your mind is dwelling too much in the past; if there is deep regret and bitter remorse; if you have had serious loss, great sorrow; if you have made some tragic mistake; FACE ABOUT and "remember ye not the former things," lest you become crystallized in the dead past and permit your craft to be hopelessly anchored in the sea of negation. Read and meditate upon that mighty statement of Isaiah's which you will find recorded in Isa. 43: 18–19.

Every one wants to be young and attractive and filled with vibrant life and to wish for the zest of LIVING; but it is possible to wish for peace and happiness and earnestly to want more of life and still not achieve the realization of these desirable states of being. It is utterly impossible, however, to gain any good thing, attain any desire, or reach any goal in life, unless the mind is steadfastly turned in that direction. It is one thing to long for or to WISH for something, but quite another to focus all of one's attention, to turn all the power of one's concentrated thought upon that desired state or condition until it is attained or realized.

If all unconsciously you have been caught in this benumbing state of being and now desire to be freed from such needless imprisonment, begin this day and NOW (which is God's time) to do some NEW THING. Firmly resolve, as did Saint Paul, that THIS ONE THING I DO, FORGETTING THE PAST, and, facing about, LOOK ONLY AT WHAT YOU WANT TO HAVE COME TRUE IN YOUR LIFE. Claim your divine inheritance and open your mind and body to the rich inflow of LIFE. You may have LIFE only as you identify yourself with LIGHT AND LIFE, and

when you turn from darkness and old age. LOVE LIFE! Give it your continual loving thought. Put LIFE into all you do. (And here it is interesting to note that "Whatsoever thou doest, do it with thy might," or spirit, which is life.) If you will begin now to do this NEW THING, to SING THIS NEW SONG UNTO THE LORD, and so continue in well doing, it will not be long until you shall become a NEW CREATURE. Life will flow ONLY INTO THE CHANNEL THAT IS PREPARED TO RECEIVE IT. Never deny life, as many people do when they "wish they were dead and out of this jam," but accept this great gift of God with joy, praise and thanksgiving.

Often affirm for yourself, especially when you think you are getting stiff in your joints and that you are getting old: "THE QUICKENING STREAM OF GOD'S PURE LIFE FLOWS IN AND THROUGH ME, RENEWING AND STRENGTHENING ME AND I AM FILLED WITH RADIANT, VIGOROUS LIFE. BEHOLD, I AM ALIVE FOREVER MORE."

You cannot decree these thoughts, however, and have them made real and active in your life, until you die to the old, backward-looking self; not until you can say from the very depths of your being and in all sincerity, because you KNOW the freeing truth that, "It is no more I that live, but CHRIST LIVETH AND REIGNETH IN ME."

Remember, God can give you only what you can or will accept in your mind: what you believe in your heart that you may receive and have and be and become. He has set no limit either to man's fulness of life (Did not Jesus say that He came that YOU might have LIFE and have it more abundantly?) or to any of His good gifts. Man, alone, sets the limit and decrees what he shall or shall not receive into "his bosom."

Would you have LIFE? Then "CHOOSE LIFE THAT YE MAY LIVE." Would you have a strong and radiant-with-health body? Then turn from all thoughts of weakness, imperfection and old age. Have done with the evil guests of fear and doubt and worry and let your thought reach out and OUT to the unending sea of LIFE and joy and peace, of health and wholeness and so invite these to come abide in your house. ASK and ye shall receive; for it is the Father's good pleasure to give YOU the kingdom, here and now.



"As a migratory bird has within its tiny soul a mysterious compass which leads it over forests, mountain and ocean, straight to its promised land, so has man within his soul a compass which, if used, will lead him through the forests of ignorance, past the mountains of prejudice, over the oceans of delusion, and straight to his land of heart's desire. Learn to use this compass, O my son!"

. . . *Ramblings of Ra.*

A Smile

Ralph E. Michaud

A SMILE, like music, is a universal language. It can be understood and interpreted in any tongue, in any land. There is no mistaking its message of friendliness and good cheer.

Physically it amounts to very little. The mouth widens about half an inch and at the corners of the eyes little wrinkles are apt to appear. If it is a really broad smile, the teeth will show and the nose crinkle up just a bit. These are the outward and visible features about it, but they constitute only a small percentage of the whole. As it is with an iceberg, the real bulk does not show on the surface.

The sweet smile of a little child tells of a heart untouched by evil. The tender smile of a lover as he gazes upon his beloved bespeaks the presence in his soul of the sublime passion that transforms his whole world into a thing of beauty. Such smiles, and the fond smile of the mother and the benign gleam that lights the eyes of the father as they turn to their offspring, all reveal the unmistakable accents of love and good will. The smile you give to a friend tells him of the regard that is in your heart for him. The kindly expression that silently greets the stranger you meet lets him know that, in him, you recognize a brother, a fellow-child of the Father. The gleam of light that comes into your eyes as you smile gives evidence of a heart within that is in harmony with the good—God—in others.

For when we pause to think about it, the real truth about a smile is that it springs from God. We are taught that the good thoughts and impulses within us are the manifestations of the fact that God dwells there. No genuine smile comes from anything but a good impulse. Those that have any other sources are not smiles. They are merely counterfeit grimaces, and, like "bad money," they are easily detectable.

Did you ever send a smile on a mission? Try it some time, consciously and with a definite purpose in mind. Try it on the person who works in the office next to yours whom you meet frequently in the elevator. Try it on the party who toils down the production line a little way from you and takes the same street car or bus home at night that you do. Try it as an experiment, and if you are sincere, you will probably meet with one of the most agreeable experiences of your life. You may have made the beginnings of a new friendship, and a friend is a commodity that anyone will find to be a valuable asset.

Carry the experiment a little farther. See what is going on inside of you. You'll find your own heart a little warmer, with a happier, more contented feeling. You'll discover in your mind a kindly thought that wasn't there before you smiled. This thought will be not only for the one at whom you are smiling, but also for others and for yourself as well. These things and a real smile cannot be separated. Try

it and you will find this to be true. They are what make the benefits of smiles two-fold. They brighten life for both the "smilee" AND the "smiler."

Did you ever drop a pebble in the center of a large pan or tub of water and watch the ripples that start? Notice how they spread in ever-widening circles from the spot where you dropped the pebble until they reach the edge of the pan. Then they rebound and move back to the center again.

Psychology tells us that we are surrounded and permeated by the universal ether. Truth tells us that God's presence encompasses and pervades us and our universe. I like to think of a smile put in circulation as having the same effect as the action of the ripples in the pan of water. It starts out from your heart, and, as it spreads, it cheers and helps everybody with whom it comes in contact until it reaches its ultimate destination, the heart of God. Then it rebounds and comes back to help and uplift you. The philosopher who wrote, "Cast thy bread upon the waters and . . . it will return to you," must have had smiles in mind.

Smiles are contagious, too. Turn one genuine "smiler" loose in a group of downcast, gloomy "sour pusses," and in a short time they will catch the spirit and be cheered up in spite of themselves. They will smile and be happier without knowing the reason why.

It is not always easy to smile. There are times when the heart may be heavy and it is a difficult assignment to generate a real honest-to-goodness smile. But, my friend, you will find the effort well worth while. You will discover that, in the smiles you have been giving to others, a portion of your own downheartedness has been carried away into oblivion and that your own load has been lightened as you lightened the load of others.

Smiling can become a habit when indulged in often enough. It will become easier as you keep on keeping on. This habit has been known to change a "grouch" into a person with whom it is a pleasure to associate.

Your physical condition has nothing to do with your ability to smile. It is what goes on inside of you that counts. I have known persons and so have you who, though helpless cripples, were the most cheerful. Their ability and desire to smile, their will to happiness, made them forget their handicaps and be an uplifting tower of strength to those whom they contacted.

During World War I, some inspired soul wrote the song "Smiles," the chorus of which starts out with, "There are smiles that make us happy," and runs the entire gamut of the good things smiles do for us. The melody was not outstanding, but the philosophy was just what was needed by a war weary people, and soon it was being sung in a dozen different languages.

Get the SMILE habit and know that every smile you give is an aid to God in manifesting His love.

Every production of genius must be the production of enthusiasm.

. . . *Disraeli.*



A Modern Mystic Speaks

Anne Barrington

IN ONE of his books, Claude Bragdon tells the story of an old sailor who used to tie a very intricate knot that no one could untie unless he knew just which loose end to pull first. Then the knot came apart in the simplest manner imaginable. We often think that life's seemingly hopeless tangle could be smoothed out, somehow or other, if we but knew which strand to pull. Or perhaps life is like a tapestry to be woven, the perfect pattern for which lies hidden in each human heart.

To me, the answer is Christian mysticism. This is a sadly misunderstood term; so let us go to Webster for a definition:

Mysticism: the doctrine that the ultimate nature of Reality or the Divine essence may be known in an immediate insight differing from all ordinary sensation; belief in the possibility of direct intercourse with the Divine Spirit and a knowledge of God and of spiritual things unattainable by the natural intellect.

Mysticism is not a religion. It is a mode of consciousness embracing all faiths and creeds: a science of ultimates: a science of self-evident Reality. I do not know whether all persons may attain this experience at present. But I do know that, with a certainty "shot through and through with sheer unutterable bliss," it is the answer to all my questions after thirty years of searching.

Down through the ages, and scattered over the face of the earth today, are to be found those souls to whom the awareness of Deity is a fact as natural and certain as breathing. They are quiet and unassuming, but in their humility hold the keys to the universe. They are those who go alone into the mountain places and come back as spiritual ambassadors to the world.

Mysticism is not occultism, or spiritualism or Oriental magic. It is the name for the voyage of the human spirit into the Infinite. It is, quite simply, a realization of and practice of the presence of God, in which awareness everything touching life takes its proper place. "The Cloud of Unknowing" says "It is the perfect and passionate setting of the will upon the Divine so that it is thy love and thy

meaning, thy choice and point of thine heart." Mysticism is the answer to the scientist's search for truth, the artist's groping for beauty, the human soul's reaching after God.

On every hand, one discovers the terms "mystic" and "mysticism." Mary Hunter Austin, in *Earth Horizon,* tells of her transcendental experiences. Margaret Prescott Montague, in an article in the *Atlantic Monthly,* "Twenty Minutes in Reality," describes this madly-beautiful experience that all mystics know. A. E. Eddington, the noted scientist, devotes the last two chapters of his *Nature of the Physical World* to mysticism. Evelyn Underhill, an English woman, has given the world a wonderful contribution through her many books and translations of rare manuscripts. Walt Whitman in *Leaves of Grass* and Edward Carpenter in *Towards Democracy* have left a precious heritage. Francis Thompson, in "The Hound of Heaven," describes not the soul's quest for God, but the relentless, tireless seeking and following of the soul by the Divine Life to which it will not surrender.—"God needs man," says Eckhart, another mystic.

Among the mystics who have left valuable books are: St. Francis, St. Augustine, St. Teresa, St. John of the Cross, Julian of Norwich, Suso, Tauler, Eckhart, Jacob Boehme, the little Flower of Liseaux, and Brother Lawrence, a monk of the fourteenth century, whose little book, *Practice of the Presence,* has become a devotional classic.

Possibly one is born with this sense of Deity enfolding him: this immediacy of spirit, living one minute at a time with the joyousness of a little child. I could not have been more than five when I experienced this thrilling embrace of the Infinite; yet I was just a normal, happy child. At twelve years came another and more definite experience, when the "rare, untellable light" of Whitman illumined everyone and everything for me. Psychologists say that the religious emotional experiences of adolescence do not endure. I grant them only this much, that one loses his adolescent *outlook* as he grows to maturity; but he does not lose entirely the essence and meaning of such a spiritual experience. God never lets one go, and He never lets one down, though the world's slow stain may mark us for its own.

Because we cannot live constantly on that high plane of ecstasy, we are given such experiences only at rare intervals. Yet there is a manner in which we can contact this inner radiance almost at will, through meditation and a quiet lifting of the heart towards God. This "place of the Presence" is a secret, intimate relation between each individual soul and the Creator. To try to teach it to another would be like trying to teach one to fall in love via a mathematical formula. Yet one may light a lamp for another, and he can follow the gleam. I know that I, at times, enter the place where "God is not only at the door, standing at the very threshold, but He is the discovered Presence within; and the life of the soul becomes the loving contemplation of the

abiding God" (from *Lamps of Western Mysticism,* by A. E. Waite).

Where does one find this transcendent Reality? I have found it while I was kneeling in prayer and meditation in a dimly lighted chapel at twilight; or caught it as a Divine essence shining through a maple tree in autumn; or I have seen it in the top of a golden quaking-aspen tree on a mountainside; or thrilled to it doing simple tasks about my house.

Meditation and contemplation open the doors to this Kingdom. First there is an awakening of the soul: an unsatisfied urge that will not be denied. We turn in stumbling prayer to God because we find ourselves bewildered and unworthy. Like the prodigal son, we arise and go to the Father's house, where we are received with open, loving arms. Then comes re-orientation of our lives and purposes. One does not become a recluse, but life opens out as *service,* and the commonest task glows with a sense of his partnership with God. Together, we are not just breaking rocks. We are building a great cathedral. There is an innate honesty of purpose in the person who has this understanding. From the mount of transfiguration we bring back something of vital importance to our work.

The tragedy of the discovery of atomic energy is that we have not matured mentally and spiritually enough to be entrusted with this great power. There is no peace or security in the modern world. Were we *merely* physical, or even merely mental creatures, there would be no hope of security anywhere. But deep within us is hidden the spiritual Self, from which must come the ideals and impulses that will establish outer security and permanent peace. Eckhart says: "God is no farther off than the door of thy heart. Thou needst not call Him from a distance. To wait until thou openest is harder for Him than for thee. He needs thee a thousand times more than thou canst need Him. It was meant from the beginning that man should fall in love with God!"

Our mode of thought, our mode of living, and we, ourselves, are obsolete. To bring mysticism down to practical values in modern life, we must change our consciousness, our pattern of life. The fact that we are one unit, one mankind, is not an ideal but a law of the universe, and we must act accordingly. Yet it must begin with the individual. To the query, "What can I, a single person, do to change things?" comes the answer, "Jesus changed things. Luther changed things. George Washington changed things. So did Lincoln and Edison and Pasteur and thousands of others. But their lives were founded on hours of prayer and meditation, on agony and crucifixion of the heart and even of the body itself.

Both our houses and churches should be built from patterns that are different from their present designs. In each home should be a little room constructed only for prayer and meditation: a small shrine as it were, waiting for any member of the family who wished to go apart and find the solution of a problem or comfort in grief. At times, one could enter just to enjoy

the Presence of God, happily talking to God and listening for His reply. Life would become prayer for ourselves and for others. This is practical mysticism.

Our churches would be places of meditation and prayer. There would be flowers and soft organ-music. The building itself would be as beautiful as human thought and architecture could make it. But there would be *no preaching*. One finds God alone in the inner sanctuary of the heart, and with Him answers to all problems. There should be small consulting rooms, in which one could talk to a spiritually trained psychiatrist if the need of human advice were felt. But mass production of spiritual values has always achieved doubtful success. Christ's teachings were so plain that it is amazing that they have been so distorted: the Fatherhood of God; His omnipresence and the intimate relationship of the individual to Him; the seeking of the Kingdom within one's own soul; the power and glory resulting; and finally the outflowing of love and understanding to our fellow-man. So simple and straightforward is his teaching that we are confused by its very simplicity. It is like having to prove that the shortest distance between two points is a straight line.

To sum up, mysticism is a way of Divine union, a way of loving communion with God; and underneath is joy and a deep laughter. It is a madly-thrilling certainty that there is an answer, a purpose, although one can comprehend only a small fragment of it. Nature itself is illumined by the glow of our mystic understanding, and we perceive something of the shining inner radiance. Evelyn Underhill says, "This act of contemplation, this glad surrender to an overwhelming consciousness of the Presence of God, leaves only a knowledge that we have been lifted up to a veritable gazing upon that which eye hath not seen." And: "To be a mystic is simply to participate here and now in that real and eternal life, in the fullest, deepest, sense that is possible to man. It is to share, as a free and conscious agent, in the joyous travail of the Universe, its mighty onward sweep through pain and glory toward its home in God. This sonship, this power of free co-operation in the world process, is man's greatest honor. Only by this fostering of the deeper self, this transmutation of the elements of character, can he reach those levels of consciousness whereto the worlds keep time on their great pilgrimage to the Father's heart. This mystic act of union, that joyous loss of the transfigured self in God, which is the crown of man's conscious ascent toward the Absolute, is the contribution of the individual to the destiny of the Cosmos."

What a privilege; what an opportunity and what a great responsibility is placed on the individual! But the reward is great, unutterable joy and peace, eternal security, and divine guidance and wisdom in establishing the Kingdom of Heaven on earth. This is the reward and the goal of the modern mystic—"My peace I give unto you."

Stepping Stones To Spiritual Unfoldment

PART III.

REALIZING REALITY

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LOLA MUNFORD HENDERSON

THROUGH some word, experience, or example set before you, the desire to understand was born. Your mind was stirred to an awakening. With the determination to know you began to seek; and you found. Day by day the precepts, which you had found to be truths, were practised until you were brought to the realization of the reality of life. After much practise, this knowledge became a habit of mind. It became a habit as natural as breathing. Each truth that you practised and proved brought you nearer to the realization. The law, which is the indwelling principle, is that *as you sow so shall you reap*. You have found that, when you think good will and brotherly love toward others, it is returned to you one-hundred fold; and thoughts of love always heal, not only physical ills, but the unrest in the minds of those around you; for we are all one with the Universal Mind.

The problems which arise in the course of life are now more easily solved. You have learned that it is the Father who doeth the works, and you are the instrument allowing the universal Intelligence to flow along its course unhindered. You do not obstruct it by thoughts of doubt and fear.

There is no such thing as space in the Infinite Mind of which you are a part, and your thoughts of love and protection reach those whom you love in distant parts of the world the same as when they are sitting by your side. So the peace thoughts of all, reaching everywhere, will eventually bring about the lasting peace we all desire. The energy, which is your life-force, enables you to carry on your work, no matter how difficult the task may seem, for the power is never lacking, and we use as much of it as we can recognize.

Man is not yet infallible. Even the illumined ones, those who have seen in a glorious instant the whole truth of life, still make mistakes. We have so many incomplete concepts to correct! That is why we are in this life now: to learn how to clear our minds of all errors, to grow in the knowledge of the

spiritual life which is the true life. To us it is a slow process, as man reckons time, but it is only an instant in eternity. All of nature grows slowly, but it is as God intended it should be. We cannot force our spiritual growth. We must live one day at a time, doing good to the best of our knowledge.

We now know that there is no "sin"; there are only mistakes and the inevitable results. "Men travel crooked roads but never wicked roads." Directly or indirectly, we set in motion the cause and we will reap the result whether it be good or ill. We learn to control our thoughts because they are the builders of all that materializes; to reap all good we must think all good.

Keeping the realization of God as being omnipresent, ominiscient and omnipotent, we shall not make any mistakes. However, we are still in the primary grade and realize only a very small portion of the infinitude of God's wisdom and goodness; sometimes we innocently take the wrong path, but, knowing that we can turn to the inner self for guidance, we are soon on the right path once more. We know the truth and the truth sets us free.

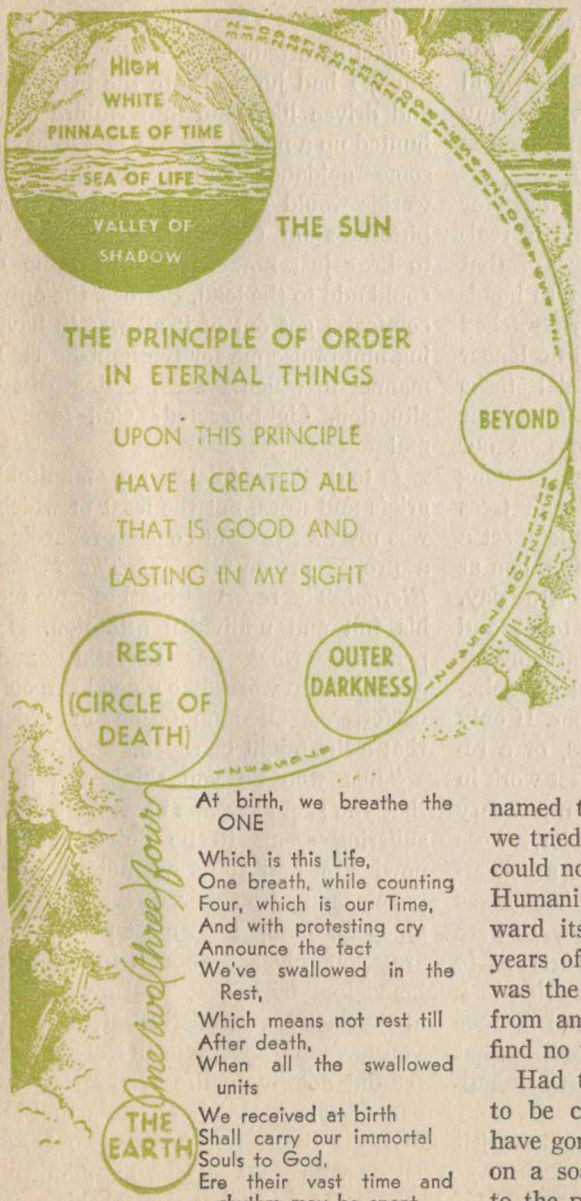
What comfort we find in the words of Jesus when we understand the meaning of his words, "Let not your heart be troubled, neither let it be afraid." You believe in God, believe also in yourself; believe that you are made in the image and likeness of God; believe that the works Jesus did you can do also. If all men believed this, our world would be tranformed; all sorrow and suffering would cease, for the divine power which is all good always triumphs in the end.

Buddha, too, gave several rules for true understanding and spiritual growth. His first requirement is "Right Understanding." Attain the knowledge, gained from study and meditation, of what God is. Listen to others; read what they have found, and then meditate on God until you come to the right understanding. Another is "Right Conduct." Know good and act accordingly. Loving our fellowmen is the conduct which will cause the realization of spiritual life to be ours in all its fullness. Buddha said, "Love is the very door of escape from the prison in which the base and transient little ego is our jailer, because it gives us wide hopes and joys and sympathy with all that is." Learning to love solves all problems. With a love going out from each to each there would be no greed, no fear, and all would be harmonious as God intended it to be.

To resolve, to understand, to live right, to learn how to pray, and to realize the nearness of God is to find heaven; that heaven is within you. It is a joy to be alive and to know that each day you will enshrine a new truth of reality. Every morning brings anew the innate desire to ascend another step up the ladder to a greater spiritual unfoldment.

Success in war, like charity in religion, covers a multitude of sins.
. . . *Napier.*

TREAD WARILY



PART 8

Flossie Deane Craig

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

CERECE and Bo and the little ones had settled in Jacksonville. They had managed a down payment on a home and were struggling along. On our little farm outside of Hahira, Ga., Mr. Craig, the two boys and little Betty and I fought with our backs to the wall. We had named the farm *Harm's Ending,* and we tried to make it mean that, but we could not escape the common destiny. Humanity seemed to be rushing toward its own doom. These were my years of incarceration. In my keeping was the message that was to save us from another world war, but I could find no way to release it to the world.

Had there been nobody but myself to be considered, I'm sure I should have gone forth, if I had had to stand on a soapbox and shout the warning to the passing crowds. But how could

I leave my husband, now discouraged by his many losses, when he had stood so nobly by during my darkest hours? I could not. Nor could I desert the children who had come into the world in answer to my call. There were many lots I would have chosen in preference to that of a Woman With a Mission.

I was not physically fitted for drudgery, and I was not long in realizing that with the purchase of that farm we had sold ourselves into bondage! A lifetime at hard labor stretched drearily before us. We could no longer afford help, and uncongenial tasks piled in on me until night found me prostrated with fatigue. To give our days a semblance of dignity, I swung three hammocks under the oak trees on the deep lawn, spread pallets, set a table and served tea each afternoon at five. This was the highlight of the day. All of us looked forward to it and Betty did the fetching and carrying for me; but even so it entailed an unbelievable amount of extra labor. If only I had had a good laundress, or a reliable man to take the heaviest work in the house and garden off my weary shoulders. I thought of Taylor, whose black hands had served me so cheerfully and well at Louisville. There was no dignity in the sort of labor we were having to do, and Mr. Craig used to raise up from some back-breaking task with the sweat streaming down his face and laugh heartily: "I wonder what Taylor would think if he were to happen upon us right now?"

I realize now that it was the spirit in which I met these changes that was killing me. For I lived in a state of inward seething rebellion, even while I was outwardly doing and saying all the "right" things. Once, maddened by my ineffectual attempts to master the situation, I had jumped into the little car and driven like mad into Hahira and hunted up a man of God. I *had* to have some guidance and help. Not for worlds would I have unloaded all this bitterness on Craig. He had enough to bear just now without anything I could add to the load. Besides, the only comfort I got out of it all was in having him praise me for the light-hearted manner in which I was meeting a bad situation. Light-hearted? God forgive me!

I told the minister my manifold griefs and woes, not the least of which was my ever-present concern regarding a proper presentation of *The Psalm Eternal.* The reverend brother gave me his full and undivided attention. He perceived what was necessary and grimly set to work, like a good surgeon performing an amputation in order that a life might be saved.

"Just who do you think you are, that you should escape unscathed when suffering seems to be universal just now? You and yours are not the only people who have suffered reverses. How much better off than most people you are: you salvaged enough to secure a home for yourselves; you are so situated that you can still eat, whether you have any money or not. The Master did not live a life of comfort and ease when He was here on earth." He eyed me keenly for a moment and then let go with what was on his mind, his expression somewhat cynical, his voice

cool and crisp: "Besides, if this *Psalm* is the marvelous cure-all that you believe it to be, why do you not put it to work in your own life? If it solves no difficulties for you, who believes in it, how can you then expect a harried world that never heard of it to accept it and live by it?"

At that moment I hated him. All the way home I questioned myself. *Did I truly believe in the teachings of The Psalm Eternal?* I did. Did I believe that it contained a teaching that would meet my present crying need? I did. I couldn't think, right off hand, just what passage would fit my need, but I resolved to look for it the moment I reached the house. A little sickness crept over me. I had a feeling that I would not like that teaching when I found it, any more than I had liked the preacher's words. Nor did I! When at last I found it the words leaped out at me as though they'd been written in fire:

"I demand that you seize upon *that task which lies beneath your hand* and that you do that same with diligence and care. For though in your heart you deem this task to be far beneath your dignity and powers, and though you suffer in the falseness of your pride, that it should be required of you, nevertheless it is required. Until you have learned to perform this task both cheerfully and well, *to it shall nothing better be added.* For if you do not well so insignificant a task as this, how then am I to trust you with a greater work?"

So? *I was binding myself to this petty round of duties by my hatred of it!* And then the truth dawned on me: What hurt more than the work itself was the fact that I considered this petty service beneath my dignity and powers. I wanted to be free. Why? To do the "work of the kingdom," I hastened to assure myself. But this statement brought me up against a stone wall. There was nothing that I could do about that and I knew it. Locked in my prison with me was I. I could run no further. There was no place to turn. And so I faced my problem: How to overcome my hatred of the deadly routine of my days?

Washing dishes was my pet aversion. I learned to take the curse off this dread task *by getting ready for it;* by expecting to do it and doing it on time, instead of taking it as a personal affront every time I was faced with it. Three big dishpans, a reservoir full of hot water, plenty of tea towels and mild soap flakes at hand did the trick. Immediately after each meal, I arose, cleared the table and put the remaining food away. Then I washed the dishes quickly in hot suds, gave them a "swooshing" ducking in the boiling rinse and placed them to drain in the third pan. I even taught myself to feel great pride in the speed and thoroughness with which I could get that job out of the way and turn to other duties which I had been discharging with distaste.

Because of our reduced circumstances, I found myself cut off from most of my social contacts. Social duties and obligations had played a big and taken-for-granted place in my life. But residents do not meet new-comers

who are down and out with open arms. Also, at least in South Georgia, it is all right to own farm land, and most people do. But, if you are really *anybody,* you do not "get out there" and actually dig in the dirt yourself! You live in town and do your farming with Negro labor or even white tenants.

Thus was I thrown back upon myself, and my typewriter became my safety valve. Upon its defenseless keys rained the burden of my woes. Much of this flood took the form of verse. I got the idea that, if I was suffering, and if I was putting up my little fight, and now and then *overcoming,* so might it be with others. Perhaps they would be glad enough to meet a kindred spirit on the printed page; to know that another suffered kindred woes. Timidly I sent forth some selections of verse, and could hardly believe my eyes when I found myself receiving checks in return . . . $1.00 to $1.50 per line for all my verse that was accepted. Thus encouraged, I gave myself over to the exciting game of words and must have written on the average of a poem a day during the next year.

I read a lot. My friend, the minister (and he proved himself my friend in spite of his overweening frankness, or perhaps because of it) gave me a copy of Dr. Alexis Carrell's book, *Man, The Unknown.* The chapter on mysticism brought balm to my troubled spirit. *Things to Come,* by H. G. Wells, filled me with the certainty that this man had also attended the session of The Silent School at which I had been a more or less unwilling pupil, for he portrayed many of the things that I myself had seen.

I carried on much correspondence with many famous men, but nothing of any importance resulted. I long treasured letters from our own Will Irwin, and from Horace Leaf, of London. Both urged me to write my story just as I am now doing and offer it to any likely publication. If it should be accepted, the publication of *The Psalm Eternal* would more than likely follow as a natural sequence.

But unrest grew and spread, and at last war broke out. Then was I overwhelmed with a sense of utter futility. The message that might have saved the world from this catastrophe was still locked in my desk drawer . . . and now millions must die. This is not a pleasant picture to lie down with at night. Our own boys joined the service, and our baby girl. But the feeling of personal guilt and of failure festered in my mind like a wild infection. In desperation, I again turned to *The Psalm Eternal* and searched frantically for the teaching that might guide and sustain me. Why had God let us plunge ourselves into war again? And then I read,

Deep in the heart of each dwells the knowledge that the evils which now prevail are not of my making, but are the things which ye yourselves have brought about by your open or covert rebellion against me, and the foolhardiness with which ye have persistently closed your hearts and minds against my teachings.

And further:

Sit and consider: If there is aught

that you can do to remedy this matter, do it quickly. If there is naught that you can do, then is the matter entirely out of your hands, and naught is required of you. It is better that you turn both attention and energies to other fields where something of real good may be accomplished.

Why did I always put off studying *The Psalm Eternal* until circumstances pushed me into a corner and practically beat me to a pulp? Perhaps the rest of the world was even as I: only when hard enough pressed would it turn and seek a way out. *Not until then would they want The Psalm Eternal,* which differed in no essential point from the teaching they had had for ages and had not followed. I bowed my head to the inevitable and returned to the "task that lay beneath my hand."

The *task beneath my hand* had resolved itself into little more than planning meals, cooking and washing dishes, washing and ironing and canning. For a day of change was upon us. My father's health had failed when he was forced to close out his business. It was finally arranged that he would sell his home and he and mother come to live with us. But before we could get off to Arkansas to bring them and their belongings back with us, Bo and Cerece arrived with their babies. Bo was trying to make a joke of it, but his chin quivered as he asked us if we wanted him broke and in his right mind, or broke and *crazy?* Expenses had pyramided for him and he was playing touch and go with his creditors. He declared that he could not keep them off much longer. Such a kid he was, barely 23, and with heavy responsibilities. So we advised him to sell his home, get his equity out of it, apply the proceeds on his debts, leave his wife and babies at the farm, and remain in Jacksonville until he had paid off the last penny he owed. Cerece and Bud would both have a small inheritance, and all of us decided to pool our slender resources and buy a bigger farm. This we did. We named the new farm *Clan's Harbor* because it harbored so much of the clan. There was a master house. Also three tenant cottages. But we wanted to live together. There was a large dining room. I had a beautiful refectory table that would seat twelve without crowding. We put an extra table in the dining room to take care of the extras and settled down. Our plan left those who were able to work outside free for heavy duty. But it held Mother and me over the cook stove, the washing machine and the ironing board. There was a living room 20x24 feet. There was a porch extending across the front, and one room down on each side. In the summer we put the radio in the big porch and lined up the chairs. It was more like a hotel than a private home. There was a lot to enjoy here . . . if one could have had enough energy left when the day was done to find enjoyment in anything. But in this set-up I soon found that there was not one moment of the day or night that I could call my own. I lived under constant tension, keying myself higher and higher as the season advanced,

that I might meet the demands of each day.

Then on the first of July, 1942, my father died suddenly of a heart attack. Soon after, my mother was taken ill with nephritis and was very lame in her back. I had just had the doctor with her on the last day of July, and the rest of the family, except the babies, had gone to tobacco market, when the house caught on fire. In two hours we were wiped out. I thought I could bear no more. We crept out into the tenant cottages to lick our wounds. Mother finally was able to move about with a cane. Then she was attacked by a vicious sow. A blood vessel was severed in the back of her leg. There were several abrasions, and her poor back was sprained. We rushed her to the hospital. I could not pray now, and this makes up the motif of a good many of the poems written at that time.

I, who have been all-feeling,
Cannot now afford to feel . . .
My heart must be all muscle
And my soul blue steel.

I, who have not known patience,
Must bear and then forbear;
And, since prayer tends to soften me,
I dare not yield to prayer.

I, who have given nothing,
Must learn my all to give
And, giving to the ultimate,
Thus may I learn to live.

We lived in absolute squalor until we could have time to get ourselves reorganized. All of us were sick and heartsick. We had scant clothing, very little furniture. Our funds were quite low, and heavy payments on the farm were due. Our year's supply of food, something like fifteen-hundred cans, had blown up like a barrage during the fire and scattered all over the orchard and lot. It was at this time that I suffered my first heart attack.

Once more I was driven to *The Psalm Eternal:*

Enjoy these temporal blessings while they are yet yours, for these in time shall be taken. Lest rebellion sour the soul completely, step from beneath the wreck with honor and seek me in the Silence. I shall wait for you always in the secret place of your own heart for I have great need of thee. Fight not against these things: for ye are to be sorely tried. Be comforted to know that at the end of your trial, if you are not found wanting, all shall again be well with you.

It seemed to me now that we, our family, were being used to "type" the destiny of all people. Whatever happened to us must happen to everyone else, each in his own turn. At last was I humbled to the dust. My pride, however false, had often sustained me. Now I had no pride, false or otherwise!

Further on in the *Psalm* we read that, after a period of wars and rumors of wars, we shall be granted a day of grace. There is to be *an extension of time* in which the people of the earth are to be given a chance to learn this teaching. It is my belief that we are now entering this "extension of time:"

But when the extension of time shall

have passed, and I perceive that the work herein assigned has not been done, and the warnings herein given have passed unheeded, then shall greed burst all bounds and run rampant in the land. . . . Chaos shall descend like a pall over all the earth. Wars shall again break out in every land and nation after nation be drawn into the vortex. Pestilence and plague shall follow after. Visitations of strange and poisonous insects, floods and winds and drought shall curse the land, and fierce and devastating fires destroy the cities. In time, the earth shall be seized with a great trembling, indeed shall be riven apart, so that mountains shall rise where mountains were not and waters shall flow where waters were not and even the face of the earth shall be changed.

It is a sad thing to read on further and to recall the things that I once saw in that far-away time:

Sorrow shall abide with those who are set to till the soil. Why break the sod? Why sow the seed? Why tend the spindling shoots that do appear? If I cause the seasons to go awry, what then can ye of yourselves do?

During the War, people flocked back into the churches. This is explained in one of the parables in *The Silent Journey:*

For leagues around there was no other place to go.

All were now bound together in a common cause, and doctrines were forgotten, while we tried to say what we could to comfort each other: to devise ways and means of comforting and sustaining those who were bound in the service of their country.

But with the War's end we began to take up our old stands again: as Baptists, as Catholics, as Methodists. God help us in our bigotry. What does *The Psalm Eternal* say of this?

Heretofore have ye lain helpless as babes in their cradles, and as infants have ye been nurtured and humored. But the time is now come to put away childish things. Doctrines, dogmas, creeds and cults . . . these were the stepping stones, all portending toward a common goal. These were the teething rings for man's intelligence. In wrangling over them, ye have cut your wisdom teeth in that ye have learned to use your minds . . . the scope and power of which no man has as yet even guessed.

But how about the man who craves spiritual freedom and room for growth, who finds the narrow tenets and doctrines of a church as binding to his spirit as a straight jacket would be to his body? It is this man who is ready for the next step up. It is this man who will need the teachings of *The Psalm Eternal,* that he may take these as his guide as he sets about the task of working out his own salvation.

War, then, was upon us. The government, which had long been fumbling with our economic ills, and, for the most part, succeeding only in further "gumming up the works," suddenly developed a streak of genius by stabilizing farm prices at a semblance of what "they" finally arrived at as *par.* With a reasonably decent farm income thus assured, our national economy

began to perk up and take on new life. This was not altogether because of the war industries, but primarily because the farmer needs everything under the shining sun; and when he has the money with which to buy, he can do much to keep the wheels of industry humming.

This was borne out in our own group. We continued to "camp out" in our tenant cottages. We gave no thought to the acquisition of rickety, high-priced, war-time furniture. Instead we threw all of our resources into the work of assembling tractors and other farm machinery, expansion (even with our shortage of manpower) of our farm program, and building up stock, pastures and feed crops. Our one personal extravagance was a good car. We rented extra land from our neighbors, paid off all debts and rushed on with the payments on the farm.

The fighting stopped. The children were coming home. None of them wanted to go anywhere else. Bud had married and they had a child. Betty had married. There was no room for all these at *Clan's Harbor*. So? So we sold *Clan's Harbor* and bought a bigger and better farm: the kind we had dreamed of owning when we set out from Louisville. Here we have the master house and six cottages: a little community of our own. We also rejoice in having electricity, running water and a telephone. For the six-hundred thirty acres, we have two tractors and three mules, with all necessary complementary implements and attachments. We have a small orange grove, two pecan groves and 200 pear trees. There is a blacksmith shop and a portable power-saw. With thirty head of cattle and 180 hogs (all yearly increasing), and plenty of chickens, we keep two freezer lockers stuffed with our own beef, pork and chickens. In time we hope to install our own freezing unit here on the place.

We went into this venture believing that four men, united in love and with a common purpose and objective, together with the aid of electricity and machinery, could do the work of twenty disinterested men just working by the day. And so it is turning out. If one falls sick, there are enough others to carry on until the down-and-outer is back on his feet again. How is the money divided? It isn't. It is put in the bank and all fare alike out of it. Whoever needs, gets, *after* all payments and current expenses are met. A party dress for a young lady in the family can be just as necessary in the eyes of all as a week's groceries.

I have also found the answers to all the questions that troubled me regarding the church. The "church of my choice" has now become the church of my own community, and there my membership rests, together with that of all other members of the family who have reached the age of accountability.

Why do we have wars? *Because we think war. The Psalm Eternal* says, "There has been much talk of peace and the brotherhood, but what have ye ever done to establish it?" Also, "Ye prate ever of peace, while openly or covertly preparing for war."

There is an old prophecy that the world will some day be destroyed by fire. Is there to be a literal rain of "fire and brimstone" from heaven? Yes, I believe, unless we change our thinking and the plans that are now in the making. For man himself will create the fire and brimstone and figure out the ways and means of getting it up into the heavens and raining it down upon the earth! Only when we *think* peace will we have peace, for *as ye think, so are ye.* Yes; the end of the world *as we have known it* (or, to be more explicit, *as we have thought it and made it*) may be very close at hand.

There is but one hope and one comfort: *We are free agents,* free to choose which it shall be, and *it need not be the end unless we ourselves will it so.* But with the atomic bomb in its present undeveloped state, using only one-tenth of one per cent of its *potential* energy, the impending utter destruction of all that we have been at such pains to build up is not beyond possibility.

Since any change that is to take place *must be wrought first in the individual,* then *The Psalm Eternal* is to constitute the common premise upon which is to rest the future development of the world. By this means will every man begin where he can do the most good, in bringing himself into line: in establishing harmony and peace in his own life.

What about the Silence? "Narrow is the way and few there be that find it." But if the motives are not pure, and if there is conflict within the self, one will indeed need to be armored with "sword and shield." When at last the Silence has been attained, "Strange things will come upon you, for my spirit will stretch your spirit prone." All of us are not ready for this step. The multitude will not want to take it. But to those who do so I would say, *tread warily.*

For wise you may be but you cannot know
What waits through the Secret Door.

Creating Harmony

EVEN the casual reader of the New Testament will observe in Jesus' teachings a certain strain which can be thus expressed: *First,* With the populace at large the Master was most indulgent and forgiving of their foibles and human frailties; and, *Second,* With those who wanted to be His followers He was most exacting, and would accept no half-way measure, no compromise. "And another of his disciples said unto him, Lord, suffer me

first to go and bury my father." But Jesus said unto him, "Follow me; and let the dead bury their dead" (St. Matthew 8:21, 22). Another example of the Master's uncompromising demands is related by Saint Luke. Jesus said to a certain ruler, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor and thou shalt have treasure in heaven; and, come, follow me" (St. Luke 18:22).

Jesus' teachings form a definite departure from the old, comfortable theology. He demanded a complete surrender of one's own desires, pride and prejudices; and in this demand He was unequivocal. He said, "Ye have heard it that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you" (St. Matthew 5:43, 44). The Mosaic law said "an eye for an eye." That was the human, material law; but Jesus proclaimed a higher, a spiritual law. He said, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also" (St. Matthew 5:38, 39).

Jesus pointed out that all men love their friends. Of His disciples, He demanded more—they should love also their enemies. He said, "For if ye love them which love you, what thanks have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thanks have ye? For sinners also do even the same" (St. Luke 6:32, 33). "If any man say, I love God, and hates his brother, he is a liar: for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (St. John 4:20).

In all his epistles Saint Paul urged harmony and accord; indeed, the exposition of spiritual harmony is an integral part of all his writings. To the Corinthians he wrote: "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." He assured the Galatians that: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for," he wrote, "ye are one in Jesus Christ." The Philippians he urged to be like minded, and in these words he assured them of the immediate reward: "Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind . . . And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." And in the same epistle to the Philippians (Chapter 2, verse 5), the Great Apostle wrote the clearest instruction, one that we can well follow in our attainment to harmony, for this is the epitome of his God-inspired writings—here is also the essence of all metaphysical teaching—"Let this mind be in you, which was also in Christ Jesus."

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

PHILOSOPHY HIDES IN A NURSERY RHYME

Clement Faber

HIDDEN in a nursery rhyme, I found philosophy. It may have gotten there accidentally, or the unknown author may have used the rhyme to hide his meaning from those who would not understand. Truth is precious. It is guarded, like material riches, by locks which unlock only for those who know the combinations. Great teachers guard Truth carefully from the idle curiosity of those not prepared for her, yet offer her freely to those who seek to make her their own true bride, and whose serious seeking enables them to pierce the veil of parable or jest, concealing her virgin form from eyes that seeing do not understand.

BRAMBLE BUSH OF FALSEHOOD

Jumping into a bramble bush, a man scratched out both his eyes. How often we do the same thing, mentally, by deluding ourselves into believing things we want to believe, but which we know really are not true. Facing facts as they are, not as we want them to be, saves us from the folly of jumping into the bramble bush of falsehood. When courage fails and we do embrace the lie we like, we, too, are blinded and no longer see the truth, which is reality in accurate perspective.

REGAINING TRUTH

A certain man was very remarkable, pointing up the moral of a rhyme, for he *knew* he was blinded and took heroic steps to regain his sight. Most of us refuse to admit blindness, thus never recover sight. Physically impossible, it is a metaphysical fact that the sight of the mind can be restored by the mind itself by objectivity of courageous thought. To *know* blindness is to be unhappy; yet, also, to know an ill is the first step toward curing it. The rhyme ends thus:

And when he saw his eyes were out,
With all his might and main,
He jumped into another bush,
And scratched them in again.

COURAGE CONQUERS

In another rhyme, a man was fortunate. He cured his own blindness. His courage was rewarded. Thus can we, too, by courage, facing facts and accepting pain, mentally find clear vision to pierce the veil. Live truly within thyself; see things as they are; or work to change them to be as they should be.

But do not think facts other than they are. Thus will you be metaphysically happy and adjusted. You will be yourself, as you should be. Then you shall be true to all in the fulness of Shakespeare's great words: "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

Why do

MILLIONS BELIEVE IN REINCARNATION?

Edgar White Burrill

FOR the first three centuries, the Christian Church believed in reincarnation, as it also believed in spiritual healing and practiced it, until the church became mercenary and institutionalized. But most of the other religions of the world still believe that we shall be born again in another body here or elsewhere.

Compared with other theological beliefs, this is a just and reasonable conclusion. It is sane to accept continuous progression, since we see no cessation of cycles in other phenomena about us. Forms change, but they are not destroyed; nor is their energy lost. Progression hereafter corresponds to progression here, and is more acceptable logically than a static heaven or hell.

Last-minute salvation through conversion or by absolution is no more desirable, except to the fearful souls, than the legal pardon of a dangerous murderer. It violates all concepts of the moral and spiritual law to believe that a wicked, cruel, and vicious man should be plunged into eternal bliss by a few muttered words or drops of holy-water as he dies.

It is equally illogical to believe that an innocent man can pay the penalty of all mankind's misdeeds, letting them escape all results of their faults. It is not so on earth, nor should it be in heaven. Nor can normal people accept the recently-held doctrine that an infant is damned forever if he dies before being baptised. This is a violation of all that we comprehend as justice and reason.

The theory of vicarious atonement was a pagan idea, brought over from the time when parents sacrificed their children to Moloch in a fiery furnace in the groves of Baal. By appeasing an angry god, they hoped to go free or find favor. The story of Abraham going out to sacrifice Isaac puts an end to any idea of acquired holiness through another's suffering. God has never required misery, nor has the world ever been the better for it. How could a God of Love expect such evil to be beneficial? Jesus, as the Lamb of God, sacrificed *by* the sins of the world, not for them, is a carry-over from the old days when men stopped sacrificing their sons and used, instead, doves, bulls, and lambs. This of course provided the Levites and priests with

their meat quota, and it was a good provision for them.

But the crucifixion of Jesus did not save the world from sin. Look at it now! He himself said nothing about this business of being a scapegoat. That is a later imposition by Paul, who made Crosstianity out of Christianity. We are not saved by the suffering of someone else, any more than we are nourished by the food of another, or the sleep or breathing or heartbeat of another. We have to stand on our own two feet; and if they cannot carry us into heaven, no one else can provide the understanding that will. Jesus went to the Cross to prove that nothing done to the body can ever kill the spirit, which will provide another body. Always men die for other men, but to live again and rise from death and walk the streets of earth again in a recognizable body, is unique. We still must pay our own bills and correct our own mistakes.

That is the only way sin can ever be forgiven: by stopping the sin. Sin is a Hebrew word meaning failure to hit the target. We try again until we become proficient, just as we play over on the piano the piece we played wrong at first attempt. There is no condemnation in failure, providing we try again to do better. "Neither do I condemn thee; go, and sin no more." We are not mature until we are willing to take the responsibility for our own mistakes, and correct them. No one else can do that for us.

And if we do not learn the lessons of first grade in school, we shall not be promoted. Some do learn, but those who do not must repeat the first grade. The same system seems right for the life beyond this. It may be a probationary period, like Purgatory of old. But surely it is neither everlasting punishment nor eternal bliss. No parent would so punish a child, nor a teacher any pupil.

Dante's *Inferno,* with the damned souls frozen in ice and devils picking at them with pitchforks, or stewing, frying, baking, roasting, and boiling in unquenchable flames, is too severe. Even murderers and thieves would not do what they did if they had known better at the time. To be sure, we prate about how much better we would have done had we known earlier what we know now; but the fact is we did not know better then, or we might have done better. We have gained increased wisdom through our mistakes. In fact, what seemed most evil at the time proved to have been good for us. We needed the experience, or we would not have brought it upon ourselves. Whatever we get is best for us, and always we receive better returns than we have really deserved. Everybody in the world does the best he knows at the time. "There is therefore now no condemnation for them that walk after the spirit."

What, then, does happen to us when we leave this body-house life? Probably much the same that happens to us every night when we become unconscious in sleep. We wake next morning refreshed in body, mind and spirit. Perhaps we have received instruction while absent from the body each night, as we shall when we leave it for the last

time. In any case, we shall not be much changed then any more than we are now each morning. It will still be the same I AM. We shall know that we are ourselves, as we do when we waken here.

And since the Life Principle must always be expressed, we shall have a vehicle like the present body for our servant. We shall be active, not static, and there will be much for us to do. We shall do the things we most wanted to do here. We shall practice the skills we have learned here, unless there is something else we have desired more but had no opportunity thus far to try. How else can we explain the great souls that have come here, like Mozart and Handel, who as mere infants stole down to their chosen instruments in the dead of night and composed immortal melodies? When did they so learn to do, if not heretofore? No one on earth taught them, nor could such genius ever be inherited or transmitted here. The parents and the children of genius are often "lesser-lights."

To be consistent, those who believe in immortality hereafter must believe in life heretofore. If we have eternal life, we have had it already and shall have it after this. Wordsworth knew this:

Our birth is but a sleep and a forgetting. Our life's star
Hath had elsewhere its setting, and cometh from afar.
Not in entire forgetfulness do we come,
But trailing clouds of glory
From heaven which is our home.

Shakespeare phrased the same idea when he had Prospero say that our life is (sur)rounded with a sleep. This life is the dream. This is the illusion. We are asleep now, but we shall waken. Most of those who think they are alive here are half dead. "We sleep to wake." *This* is the dream from which we wake, to arise and shine, to fight better, to acquit ourselves like men.

Certainly there is no reason to fear death any more. Nor need we seek it as a release from problems here. Those problems must still be solved. Why not here and now? Why not graduate on this plane and not risk having to be sent back to do it over? Does not the understanding that we have lived before and acquired some skill and wisdom explain the seeming inequalities that we find here? Those who did well are farther along in this life than those who did not make the most of their opportunities before. Those who do well here not only fare better here but will be farther along hereafter.

Thank God that the memory of our former experiences is, for the most part, submerged. We have enough to trouble us without remembering mistakes of lives long ago. Yet hypnosis can bring to the surface some of these ancient experiences. Perhaps it is a racial memory. At least, it is of something long before this life here. In dreams, sometimes we recall these forgotten episodes. Where we visit strange places, we often feel that we have come home. In meeting strangers, we exclaim, "Why, I must have known you before somewhere!" Probably you have. And perhaps true love at first

sight is recognition of that severed half-soul of some previous incarnation. There are affidavits of cases where young people have recognized older people whom they lived with in a former life right here now. They remembered them very definitely, positively, and with many corroborated details.

Forty years ago, Camille Flammarion wrote "From India to the Planet Mars," in which he recorded the case of an illiterate servant maid with a multiple split personality. In one phase, she spoke and wrote Sanskrit fluently, indicating her former life in ancient India. In another, she spoke an unknown and "unearthly" tongue, and drew maps which seemed to be of Martian landscapes. Impossible? Listen to the scientific experts:

Our work proves that Mars is not a cold planet in the sense that it has no life. Atmospheres, as determined on Mars, are found to be livable. Astronomers generally agree now that Mars has some form of life. If you see evidences of vegetation, you usually find that to be true. Whether the planet is suitable for development of the higher order of intelligent life is uncertain.

—Leon Campbell, astronomical observer at Harvard.

I always think it one of the greatest signs of human vanity—the idea that we alone inhabit the immensity of space.—The British scientist, Professor A. M. Low.

It is therefore probable that life goes on in other planets, in other solar systems, under forms of which we have no idea, in physical conditions to which it seems to us, from the point of view of our physiology, to be absolutely opposed.

—Bergson: Creative Evolution.

If the stars are inhabited, intelligent beings see no reason why we should not communicate with them.

—Guglielmo Marconi.

Though we can find no convincing evidence of man's presence on bodies other than the earth, it would be strange if life did not exist, in lower or possibly higher forms, on some of the planets that probably revolve about more distant stars.—George Ellery Hale: Deeper into Space.

Why should life on this tiniest of observed planets be all? What of the vastly greater solar systems scattered through infinite space? Even now we plan jet planes and rocket ships to take us bodily to the moon and beyond. Today they resume polishing the great two-hundred-inch mirror for a telescope that will bring Mars near enough for us to see the wash hung out on the line in backyards on Monday mornings. Yesterday, a plane flew from coast to coast in five hours. If we can see and instantly hear from any place on earth today, while we are still in the flesh, what is to prevent our voyaging afar in the next phase with our bodies of light? Jesus did this while on earth, when he was wakened from sleep in the storm. Instantly, he not only calmed the disciples' panic and stilled the storm, but the boat was safely in port, apparently without traversing the usual interval of space and time. Television and radio and plane are but feeble counterparts ma-

terially of what we shall do spiritually while still in the body. God has given us an infinite universe to enjoy and to explore, and forever is a long time. Surely, playing a harp and wearing a crown or halo while we sing interminable songs is a poor substitute even for the life we live here.

Surely we have nothing to fear, for the same Justice and Love and Wisdom rules beyond as it does in this fragment here. The operation of eternal laws can be depended upon wherever we are, for the universe is one. God made it all. Cause and effect will work in the hereafter as now. Expiation cannot be perpetual, and there is no divine retribution, though mankind nearly destroyed itself once before with the release of atomic energy on Atlantis or Mu 8,000 years ago, disintegrating those continents and causing a tidal wave that swept down into the fertile Mediterranean valley. Some of those ancient stone cities can still be glimpsed deep down under the water near the present coast. That must not occur again.

We need spiritual education to prepare us for the other worlds beyond this little earth. Our spiritual and moral evolution is so much more important than our mechanical and physical progress. There is unlimited opportunity for growth and progress everywhere. The wisdom we gain and the character we have can never be lost. It would be such a waste, contrary to every observed condition here, if what we finally gain in our closing years here should not benefit ourselves and others henceforth. There is survival of individuality by every test of reason and intuition, by the beliefs of every race and time, by the analogy of spring and dawn. Our incorruptible inheritance is the divine I AM which has eternal life. We cannot be long inactive or static, though we need periods of rest now and then.

We may have a choice in our future habitation. We may volunteer to return to help our fellowmen. They believed Jesus had: they thought he was Moses or Joshua or Elijah come back. But Jesus, who had read Peter's mind and told him in advance what his fear would make him do, as he had also read the Samaritan woman's mind and told her of her whole past life, received Peter's reassurance of his own divine inspiration. For Jesus was not concerned much about any future life: he spent his time in teaching us how to live this one. He knew man was the expression of God, and wanted us to enter our kingdom here. He said heaven was *within* us, not a place to which we *go*. It is a condition of mind, a state of harmonious consciousness, a serenity of heart. His whole emphasis was on this. He knew our vital energy could not be restricted long; that it must be actively and righteously expressed in love towards our fellowmen; that we advance constantly to higher levels.

Not that we shall be free of problems there any more than we are here. There will always be something good for us to do; and nothing good that we do can ever be lost. This unfoldment of ours does not need sacrifice, but more abundant and vital ex-

pression; not suffering and punishment, but ever greater understanding. The world has never been better for being miserable or poor. Nor can anyone ever be really happy in any heaven while there is one single suffering soul in torment. His kingdom is to come on earth as it is in heaven, while we are still in the body. This is His will.

But there are many mansions in our Father's house, and there are more things in heaven and earth than are dreamed of in our philosophy. We are in eternity now, in endless space here. We must trust God, see all, nor be afraid, as we proceed from school to school in this University of the Universe. Read your Bible, and cram for your final exams, here!

Better begin now. For we have not even dreamed of the glories that are already prepared for us forever. Indeed, "If in this life only we have hope in Christ, we are of all men most deceived."

On First Beholding Eternity

Clarence Edwin Flynn

It wasn't bad, it was so quickly done.
I think it hurt the others more than me.
How small the earth looks now, against the sun!
So I am looking on eternity!
That circle where my eager days were spent
Was little after all, and none too real,—
Only a part of the vast firmament
I now begin to see, and know, and feel.

Now that I stand before my Judge, I find
There is no change from infancy and youth.
He is no tyrant, forcing rules unkind.
He is an old friend, and his name is Truth.
To no dim land of mystery I come.
I really think I shall feel quite at home.

The Ladder of Life

PART 8

CHAPTER VII

THE INNER STEPS

Ann Hackett

Author of Tilak of Tibet, Heart of the Lotus, etc.



OPPORTUNITY is a word which, like so many others that are excellent, we get from the Romans. It means "near port, close to haven." It is a favorable occasion, time, or place for learning or saying or doing a thing. It is an invitation to seek safety and refreshment, an appeal to make escape from what is low and vulgar and to take refuge in high thoughts and worthy deeds, from which flow increase of strength and joy. It is omnipresent.

Even death teaches life's value, not less than its vanity. It is the background against which life's worth and beauty stand forth in clear relief. Its dark form follows us like a shadow, to bid us win the prize while there is time; to teach that if we live in what is permanent, physical death cannot blight what we know and love.

Wherever we may be, there is opportunity of turning to gold the dust of daily happenings.

Whatever helps us to think and love; whatever can give us strength and patience; whatever can make us humble and serviceable, though it be a trifle as light as air, is opportunity.

Wisdom is habited in plainest garb, and walks modestly, unheeded by the

gaping and wondering crowd. Wisdom rules over the kingdom of little things in which the lowly-minded hold the places of privilege. Wisdom's secrets are revealed to the careful, the patient, and the humble human beings.

If men scorn an individual, he can be thankful that he need not scorn himself. If men pass him by, it is enough for him that truth and love still remain.

The rivalries of business and politics, the shock of conflicting aims and interests, the prejudices and perversities of men, must not cheat anyone of his own good by making him less just or kind.

May we not make the stars, the mountains, and the all-enduring earth minister to the tranquillity of soul, to elevation of mind and to patient striving?

Our power, our worth, will be proportionate to the industry and perseverance with which we make the right use of the ever-recurring *minor* occasions, whether for becoming or for doing good. Opportunity is not wanting—there is place and meaning for all—but we lack will, faith, hope and desire. We lack watchfulness, meditation, earnest striving, aim and purpose.

Do we believe it is not possible to lead an elevated life in a lonely room, or that an individual may not be a sage or a saint in a factory, at the handle of a plough or at the throttle of an engine? We are all in the center of the same world, and whatever happens to us is great, if there be greatness in us.

Man is not only more than anything that can belong to him; he is greater than planets and solar systems. We so easily persuade ourselves that, were circumstances more favorable, we would be better and happier. It may seem so, but the mood is weak and foolish.

The past is irredeemable. Our task is to do what we can, here and now. Regrets serve but to enfeeble and distract us.

Everything has a meaning, has truth and nourishment, for those who are wholly alive, as opportunities come crowding in upon them: opportunities to learn, to admire, to love, to cheer, to console, to enlighten and to guide.

It is our own fault if beauty is not ours. A fair and luminous mind creates a body after its own image. With a receptive soul, neither man nor woman can be other than beautiful, whatever the physical features. The most potent charm is the expression.

Opportunity is a living correspondence with one's environment. The multitude will not take hold of an opportunity unless it be thrust upon them, and even then they are listless and unresolved; and thereby they are condemned to remain inferior.

All mortals are born to grow mentally and morally. This is the message that religion, philosophy, art, music and literature ceaselessly utter. And we can grow only by keeping ourselves in vital communion with both the world within and the world without. "Use and lose" is Nature's Law; also, "Use and improve."

Learn to think and you will never lack pleasant occupation. Bring your

mind into unison with currents of thought that will lead you forward.

True human power is not physical. Its seat is in the mind, in the will, in the conscience.

To know that life is good, one must be self-conscious that he is helping to make it good.

To have leisure to give one's self to high thoughts and loftier moods is not idleness. Those who live on the fruits of the labors of others lose the power to enjoy, come to feel existence to be a burden, and fall a prey to life-weariness.

The average individual has not risen as his knowledge has widened and his surroundings improved. Now, what the individual *is* still seems to be less important than what he possesses. In the mad race for wealth, multitudes are sacrificed as pitilessly as in warfare. They are dragged by competition to the verge of starvation; they are driven to work which dehumanizes. Greed has led to a world-wide struggle in which only the strongest or the most cunning and conscienceless tyrants survive.

Consider these: the power of sustained thought, of persevering labor for high and unselfish ends; the spirit of sacrifice and devotion; faith and hope; and the love of liberty and independence. Why should they diminish in importance?

There is still enough of the unknown in the world to save any human being from self-complacency, from the foolish and vulgar habit of self-laudation.

Should the individual's mind, having gained a finer insight into the play of the forces of nature which are being ceaselessly transformed into new modes of existence, ever lose the power of comprehension?

As a sound may suggest light and color, a perfume recall forgotten worlds; as a view, disclosed by a turn in the road, may carry us across years and oceans to scenes and friends long unvisited; as a bee, weaving his winding path from flower to flower, may bring back the laughter of children; as the songs of birds, and the heavy clouds fallen asleep in the bright sky of June, may bring back days of peace —thus will it be that harmonies unheard before will reach our expanding self-consciousness.

Nothing touches an individual but leaves its impress, and so, little by little, we become what we want to become.

The Better Way

Alone, no one learns to control himself; still less others. We must lay hold of life. Wherever you seize life, it is interesting.

Are we not often haunted with thoughts far beyond our present comprehension? Often there is a crying out of the heart for a wider interpretation of life. We are a living tissue of a great power. An unexamined life is a life unknown. When a man studies his life, his actions and reactions, he discovers that he has a work to do within himself—a great work! This work is to be done with divine material. Although unseen, it need not remain unknown.

Let anyone have good faith, a seri-

ous purpose, great perseverance and a resolve to honor truth by use; and the course of his life shall be upward, out of the shadows and the gloom, and into the light of a free and noble life.

Does not love deprive time of the power to destroy? If you have recurring cycles of discouragement, change the subject that has held you and the object will change. As you broaden yourself, the world grows broader. Better is it at all times to be equal to life than to feel superior to it.

Be patient with the young, that each one may drink in his own way from life's inexhaustible spring.

Man so easily contents himself with what is common and vulgar, that too much care cannot be taken to make him alive and sensitive to what is fair and noble. Getting money, living in contentment with one's family, but considering the rest of the world only so far as we may use all for our own advantage—often cause us to miss much of life's purpose.

What can it avail an individual to "make good" while his inner self is full of dross? Or what purpose would it serve to amass a large estate, when one's thoughts are not in harmony?

Where words fail, the artist and the composer open the mind. Then their performance speaks. It is knowledge that grows, but wisdom remains ever the same. Wisdom and goodness are the same everywhere and at any time. It is always the substance of what the best minds have thought and said concerning the things which are of most interest to all men that helps form the ladder of life.

Whatever man does not understand, he does not possess. Those from whom we always learn are our masters. Individuals are educated only by other individuals—the good by the good. He who wishes to accomplish aught of worth should not criticize or condemn, should not stress what is ill done, but should do well himself. Thus his aim will be to build, not pull down.

We learn to know only what we love; and the deeper we penetrate, the stronger and more vital must our love be. Wean yourself from "halfness," and live as closely as you can to that which prompts you to a greater completeness. Keep yourself in the van of life, freeing yourself at each step.

Give no thought to what does not directly concern you or is out of harmony with your nature. It is easier to recognize that which is negative than to discover that which elevates: the one lies on the surface and is obvious; the other rests in the deep self, above which not all of us may ascend.

Everyone's talent finds its way. The best course is to use whatever exists within and about you and to make it serve your highest purpose.

To each one, all has been given that will fit the need of each, so that each can mount the ladder of life.

Whatever opportunity is favorable to genuine life, to its joy, purity, beauty, and power, is good. *Let each individual choose his own way.*

Few men can utter words of wisdom, but opportunities to speak *kind* words are offered to each of us and kind words are most helpful.

We are slaves of our needs—the

fewer they are, the freer are we. The higher and nobler they are, the more we feel at peace. Not independence, but interdependence is the law of life. It is only in ministering to one another, in helping another, in sharing another's joys, that we become active, self-conscious individuals and live. We should draw closer together, that we may feel the rhythm of life.



The Jars of Oil

Della Downing Arroyo

In the Bible are demonstrated by parable and story many fundamental concepts of living. One of these, demonstrated in many stories, is the axiom of abundance. There are many parables to illustrate the laws operating this demonstration, but one of the clearest is the story of "Jars of Oil," in 2 Kings, Chap. 4:1-7. It is well worth studying. Briefly, it concerns a widow who is impoverished by her husband's death and oppressed by a creditor who wants to sell her children to pay her debts. When she approaches Elisha, he asks her what she has in her home, and when she replies, "Only one pot of oil," he commands her to borrow all the empty vessels she can from her neighbors and shut the door upon herself and sons, and pour out the oil in her pot into the other pots. She is amazed at the unending flow of oil which fills every vessel, and stays its flow when every vessel is filled. Elisha then commands her to sell the oil and pay her debts and live on the money remaining.

The truths taught in this story are so apparent that most of us have overlooked their significance and application in our own lives. Today few of us live in the abundance that should be ours. There are many of us who are even "cramped" financially, and so it behooves us to learn this law of abundance which we can all demonstrate.

You will notice that Elisha, well aware of the workings of Cosmic Law, demands that the woman carefully take stock of her possessions and state definitely what she already has. Now we all have *something* to start with. It may not be immediately apparent, as it was not to the widow. We may not properly evaluate the things we do have. Careful consideration will reveal these things to us, however. If we do not have material possessions capable of attracting abundance to us, we may have some mental quality or some talent for earning money in ways we have not discovered. We all have some ability to do our work properly in the Master's vineyard if we seek diligently

for the service we can render or the things we can give to others.

Begin then with what you have on hand. Since abstractions like this are often difficult of personal application, it might help if I explain how one woman did this—by beginning with what she had on hand and bringing increase to herself. She was past the exuberant energies of youth and so was unable to go to work to earn money. An affliction confined her to her one-room apartment, and the small pension she received was inadequate to supply her needs. She sat down and frankly studied this parable. She mentally recognized that she must have a means of supply and that one existed for her if she could but open her eyes and recognize it. She realized, too, that she must give *forth* if she expected a giving back to her.

In the parable, the woman poured forth of her oil to gain more oil. Knowing that a gain can only come from services lovingly rendered, she pondered long, wondering what service she could perform that would help others and make abundance for her. The answers didn't come at once, but she felt that if she thought long enough with patience and faith, she would discover the answer for herself.

While she was waiting for the answer, she set about to do all the things that her hand found to do. She did the ordinary things that were necessary. She cleaned her house thoroughly, and answered all her letters. While writing, she remembered a particularly lovely article she had read in a magazine. Knowing that she should give thanks for every good thing, she wrote to the magazine and thanked them for the pleasure and help it gave her. She remembered an old friend she had lost track of for many years. Just on an impulse, she wrote a kind letter of friendship. All these little things she did. She did all the tasks that often go undone around the house. She took care of a neighbor's baby when the mother wanted to go shopping. The woman was very grateful and gave her some material in return. With the material, she made several sets of unique potholders which she sent off as gifts to other friends.

Meanwhile, the loaves she had cast upon the waters were returning as cakes. The magazine had liked her letter so much they sent a check for the privilege of printing it. The old friend, glad to have gotten word of her, sent a money order cancelling an old debt the woman had entirely forgotten about. One of her friends had shown the potholders to another friend who ran a novelty shop. The owner of the novelty shop ordered sets of the holder and paid the woman for them. In all these small ways she has been able to increase her budget, by being grateful, by trying to help others, by utilizing everything she had at hand. She is confident that other ways will be shown to her as her needs are found.

We all have our symbolic pot of oil if we will discover it. No matter what appearances are, we do have something to start with. The more diligent our application, the greater will be our demonstration of the law.

Jesus AND THE ATOMIC BOMB

Walter C. Lanyon

"THERE is nothing new under the sun." — What? Nothing new? — What about the atomic bomb—the splitting of the atom—etc.?

Two thousand years ago, a Carpenter Boy from Nazareth discovered the atomic bomb and gave the secret to the world. He said that a "bomb" as small as a grain of mustard seed could remove a mountain, pluck up a forest by the roots and cast them from hither to hence. Not many folk believed or took Him at His Word, despite the ample proof He gave in backing up the assertion.

Jesus, that Carpenter Boy, discovered this power—not as a special gift to one person—but indigenous in all men: a form of self-discovery; a daring to rely upon that Power as real and true.

Jesus was not religious as we know the word. Many religions have been fastened upon Him, as barnacles on a ship. Most religions consider Him from the standpoint of a historical character with a peculiar Power. He mildly proclaimed "I can of mine ownself do nothing."

The so-called miracles of Jesus, if they are accepted at all, are put in the category of the fourth dimension—something outside the realm of human thinking. He attempted to show the differentiation between human thought or brain-thinking and "heart" thinking. "As a man thinketh in his heart, so is he." And it is this precise difference in "thinking" which makes for failure or success in life. Thousands of work-a-day men will tell of having "felt" a certain thing to be true and followed it into completion. The moment a man thinks with his *heart*, conception takes place and the gestation of the idea begins and works steadily to the end of making itself a body—or manifestation through which to express.

So wrapped about with mystery and strangeness has the beautiful revelation of Jesus become, that men consider it entirely beyond their reach. Yet He explained definitely that the power was resident as a natural, tangible something in every man, as when He said to His disciples and many others, "Go into all the world" and perform that which human thinking considers a miracle, but which is a natural, normal process to the awakened man. Hence the command: "Awake thou that sleepeth and Christ shall give thee Light." This Christ is not a man. It is the Power in *every* man which causes him

to dream dreams and see visions. He found this Power so simple that a child could use it. A child can and does do the impossible. He can accept an *idea* as being finished and done, and can and does materialize it—as in the case of Father Christmas. The child continues that Power until he is educated out of it and clapped back into the prison of human thinking.

Naturally it is too good to be true—and the human mind continually demands proof and attempts to demonstrate, but he works only from the human-thinking standpoint. The very fact that he *tries* to prove it shows he has not "split" the atom which releases the immense fourth dimensional manifestations. He insists that he be shown. His prayer is not unlike that of the pagan calling upon the "gods of Mount Olympus"—or of the savage making oblations to a tree.

After the centuries of efforts to "think" through into a higher and finer something, most of which have been met with defeat, it should not be a very difficult step for man to have faith in something higher than himself. Of course, the word "faith" is as vague and nebulous as most of the other religious terms. It has come to mean a blind *feeling about* in a state of darkness. When faith becomes *recognition,* the "splitting of the atom" takes place. The amount of faith was small to perform all the wonders wrought by Jesus: only so large as a grain of mustard seed.

Within every word spoken from this standpoint of recognition is the complete Power of fulfillment. When He said "Go," those who could *hear* it found the ways and means to go into all the world and speak these words which released the Power and put an end to the human warfare, whether the warfare was one of disease, fear or limitation. "Speak the Word."—What word, since we are told that we can say, "Peace, peace, when there is no peace"? The efforts of the human thought and will-power to make it happen only block the free flowing of the so-called life force released by recognition of the Power within as a natural, normal phase of man.

The child prodigy, solving with ease great problems in higher mathematics, has knowingly or unknowingly cut through to this recognition of the Inner Power. "Before you ask, I (this power) will answer." More quickly than any possible thought process, the column of figures is added. "Before you ask, I will answer." The answer already exists to every problem that can challenge the human mind. Two times two are four before the child poses the problem and "works" it out; and to recognize this is to see many difficult things fall away.

Through centuries of fear and ignorance man has come to the place of the prodigal. He must lie in his pig-sty until he "remembers" his divine estate, and when he does fathom this recognition, he rises and moves in the direction of the Light.—"And his father, seeing him a long way off, comes to meet him" and wraps him about with the robe and kills the fatted calf—nothing too good or impossible. The body has returned to its soul. The

body with its human thinking has wandered into a far country. The reunion of the body and the soul makes a perfect medium or temple through which the universal power of God can and does come through into manifestation. It becomes a condenser or a "stepper-downer" for the unseen: a point where manifestation takes place. It is not unlike the condensation of steam into water, the freezing into ice. It (the Spirit) is invisible "as the wind that listeth where it bloweth." No man can see God. He can only experience Him when *stepped down* into visibility. He has heard of miracles but never experienced them, for the simple reason he wants to put the idea upon the dissecting table and discover what it is that makes it "tick." The moment he does this, he has killed the Power, so far as he is concerned—as if he opened the atomic bomb and took it apart. Its power would then be nil.

Seeing the daily phenomena of the world in which he lives, which carries on regardless of how he thinks or acts, even the coldest materialist must acknowledge a Power over which his human thinking has no control.

Jesus' followers, coming from every walk of life, discovered and proved the truth of His revelation. It was satisfactorily proved that these results did not depend upon intellect or learning, since they lead man to the laboratory of human findings wherein he proved *to himself* there was "nothing to it, but imagination"—despite the volume of testimony to the contrary.

Paul put over one of the greatest psychological coups in history. He said, in substance, "Ye men of Athens, I perceive that ye worship at the altar of the *Unknown God,* whom ye therefore ignorantly worship. I come to explain him unto ye."

"X" is the unknown quantity in mathematics. When it is explained and given a reality and value, it brushes aside more difficult and tiresome lesser laws of mathematics with ease and finds the answer or the manifestation. How it can and does act upon organic diseases and conditions cannot be understood by human thought; and not until man realizes that all evil is created and sustained by human thinking is he ready to accept the truth of life. Such statements as "Ye must be born again," and "Except ye become as a little child, ye shall in no wise enter the kingdom of heaven," are put through the intelligence of man and found wanting: void of anything real or understandable.

The principle of all our present day inventions has existed always. Jesus might have flown into Jerusalem in a high-powered plane, so far as the principle of it was concerned. Hence he explained that the healing Power was but a "splitting of the atom," or a releasing of the life force. Until the power is recognized and accepted, it does not exist for man, so far as he is concerned. Evil conditions disintegrate automatically with the releasing of the snarled human thinking. Thousands of cases are on record. Miracles have hap-

pened, and permanent ones too, under emotional stress. When the thought which is feeding and sustaining the evil condition is broken, the manifestation of evil disappears. The cry goes up, "Yes, but that was emotion"; yet it is one more indictment against human belief. It proves that the incurable thing was cured and physically eradicated when the thought was taken from it.

By the intelligent use of prayer, which is not a mumbling of words to a distant God, but a recognition of this Presence, transformations take place. The unseen comes into being and hell is changed into heaven thereby. Since there is no place or condition into which man can get, where God (this great Universal Power) is not, we understand the words of Jesus: "All things are possible," when we let it through.

"My words are Spirit and they are truth and they shall not return unto me void, but *shall* accomplish whereunto they are sent," and the Word is "sharper than a two-edged sword turning in all directions," bespeaking the "splitting of the atom" of life Power.

The Power of life and death is in the tongue. It becomes true, real and possible to the man who awakens from the lethargy of human thought and enters into his *heritage*. This is the key to the Kingdom of Heaven which is literally and actually within every man. It is not a far-off locality, but the fulfilment of his heart's desire in its finest and highest interpretation.

CONTENTMENT

Grenville Kleiser

LIFE may be, and ought to be, bright, interesting, and happy. We can make it so if we plan for it intelligently. If we do our best, if we resolutely look for the bright side of things, and especially if we are grateful for our blessings, we shall know something of our glorious inheritance of life.

To gain contentment, which is akin to happiness, follow these rules:

1. Complain of nothing, not even of the weather.
2. Never compare your lot with that of another.
3. Do not dwell on the wish that this or that were other than it is.
4. Never dwell on the morrow.

What you get out of life depends much on fidelity to your visions. Many a man has clung to his vision through dark days of discouragement, and has emerged triumphant and happy.

Live in the present hour as much as possible. If you make the most of yourself now, you will find that your daily duties and daily bread are the sweetest things of life.

Power AND Purpose

R. H. Grenville

TODAY countless thousands of people are coming into a realization of the power of prayer; the power of the Word to "accomplish whereunto it is sent." That the use of such a power implies responsibility, they do not always appreciate.

Power implies responsibility, whether it is the limitless power of spirit, or the natural power of electricity. It cannot be wielded indiscriminately without grave danger to the one using it. Nor can we use it effectively without some understanding of its nature.

Power is the action of life expressing itself. Whether an individual purpose be great or small, worthy or unworthy, the power itself does not question. Its nature is to obey the dictates of creative mind, and objectify the ideas which mind presents to it. When those ideas are in accord with the highest spiritual principles, the results are always harmonious and constructive. But man, while sharing the creative nature of being, is often lacking in judgment and love, so that his "children"—or the results of his thinking, or concentrated mental action—sometimes "turn and rend" him.

How can we be sure that we are praying aright: that the decrees we issue to this limitless, obedient power are just and good? By simply checking our prayers and our ruling desires with the nature of being itself!

GOD IS ALL GOOD
GOD IS LIFE
GOD IS LOVE
GOD IS WISDOM
GOD IS ONE

Whatever tends to a fuller expression of those qualities inherent in being is lawful. Whatever denies or limits them is not.

Which brings us to the provocative question: is it ever lawful to pray for the death of another, even if he is the tyrannous oppressor of millions, or a criminal afflicting society? Is death ever an act of mercy, or an act of justice?

The answer is this: that the wrong use of power—which is any use running counter to its basic nature, and the basic nature of the universe—implies sorcery, and carries with and *within it* its own inexorable penalty. The argument that our basic motive in any such use is "good" in no wise alters the law, and to pray for death—our own or another's—is to ask that life deny itself.

Power is a great, impersonal force, obedient to the demands made upon it, but utterly incapable of reasoning for itself. Your belief in its adverse action

will, so far as power is concerned, *affect you* and you *primarily*.

If we want to deliver a tyrannized nation, for what should we pray? For life and more life; for the deliverance of the people and the manifestation of freedom; but never for the death of the oppressor, however well deserved such a death may seem. "Punishment" is never the vengeance of God, Who, in the perfection of spirit, "beholds not evil." It is always the carrying out of the law of cause and effect, and is invariably set in motion by the one so "punished." We sentence ourselves and execute our own judgments. To seek to "punish" another is merely to draw adverse conditions into our own experience.

That is why Love is the fulfilling of the law. Whoever is motivated by love; whose judgment is governed by it, need never fear misuse of power. You remember the nature of love as described by Paul: "Love . . . suffereth long and is kind; envieth not; vaunteth not itself, is not puffed up; doth not behave itself unseemly; is not provoked; taketh not account of evil; never faileth."

We fail in our responsibility toward the power of life when we use it without love and by taking account of evil, and cause it to "fail."

Not many persons are in danger of the misuse of power through praying for anything so disastrous as famine, or earthquake, or death—to confound an enemy, though there are some quite intelligent individuals who would see no wrong in such an action. No, the commonest misuse of power is in that kind of prayer which seeks to bend another to our will or "convert" him to our personal beliefs. The earnest prayers of parents that their children will or will not marry a certain person; take up or leave a certain profession; undertake or refuse a certain responsibility, all come under this heading. Condemnation and coercion, however "just" they may seem to us, have no place in spirit or in the use of its laws.

How, then, can I help my son, my daughter, my husband? How can I increase my earnings, sell this property, or settle that dispute? By the use of power, certainly; but not by the use of it for the purpose of influencing the action of another. Right action is not dependent upon others, but upon *ourselves*. When we set ourselves right in regard to supply, to health, to wisdom, and happiness, all things are added.

Life always expresses itself in accord with our belief in it. We are constantly cashing in checks in the universal, which are, could we but see, all written in our *own hand*.

Our only responsibility toward another—and the only way in which we can truly help him—lies in our own recognition of his perfection in spirit. In such recognition lies the highest possible use of power, and the fullest expression of life.

Faith affirms many things respecting which the senses are silent, but nothing which they deny.—It is superior to their testimony, but never opposed to it.

. . . *Pascal.*

PHILOSOPHY FOR SURVIVAL

or

The Gospel According to the Atom

Glenn King

SURVIVAL of a species depends largely upon its ability to adjust itself to its environment. The Ice Age presented a new world to the creatures then inhabiting the earth. Many of them were unable to adapt themselves and now exist only in the museums where their skeletons have been re-assembled. Now the "Atomic Age" is here. It is altering the whole pattern of our lives, not just a tiny segment pertaining to matters of armies, navies, and laboratories. The fates have thrust upon us a brand new world from top to bottom.

It is not very heartening to realize that man faces the same problem today that faced the Dodo. There is, of course, a difference. The adjustment which the Dodo failed to make was an objective adaptability to its physical environment. The adjustment that man must make to survive is subjective—within his own mind. "How we think" has suddenly become a matter of life and death. Actually, we have nothing to fear from the atom itself. It is as neutral and impersonal as a knife which may be used to slash a man's throat by a criminal or to save a man's life by a surgeon. We have only to fear man himself, and, because man is a product of his thinking, the way men choose to *think* concerning our new world from now on, is most vital.

Actually, what is the terrible omen of the atom that we dread? What is its frightening message from which we recoil in horror?

On August 5, 1945, the atom spoke to man. The awesome "Gospel of the Atom," symbolical of the unitive principle of the universe, is simply this:

"Mankind is one. Humanity is one body. Individual men are more than so many separate physical bodies. They are the body-cells in the body of humanity. Nations are not separate things standing isolated one from the other, but organs in the body of humanity. Whatever harms one part of this body harms every other part, since each is dependent upon the whole for its well being. Wars are cancers within this body, wherein the cells ignorantly seek to gain their own ad-

vantage by destroying their neighbors. They must now realize that this destruction aimed at their neighbors also destroys the whole body, and that when the body dies they all die. This body cannot die in parts. Either the whole body survives or the whole body dies. 'Love your enemies' is no longer a mere platitude, nor the mystical nonsense we have often taken it to be. We must now recognize law as the only logical and practical principle of mutual well being. Materialism has in the past blinded us to the truth—and we have seen separativeness where unity has always existed. I, the very essence of your physical "matter-stuff," am now known to your scientists not as material substance, but as *energy*. It is only the physical bodies of men that are separate. In essence all men are one. And from now on, the destiny of one is the destiny of all, be it Utopia or annihilation. My potentiality for good is as great as it is for evil. You need not fear me. You need only fear yourselves—for 'man is the measure of all things.' "

Thus we arrive at the culmination of both social and intellectual evolution in man. Each step forward in this parallel evolution of human consciousness has always been in the direction of unity.

Originally, men thought in terms of percepts in much the same manner that animals and infants probably think today. *This* was always *this* and *that* was always *that*. Abstract thought was most likely unknown, and because man had not learned to think in terms of abstractions by employing concepts, language was impossible. *This* tree was *this* tree. *That* tree was something entirely foreign. Primitive man apparently never thought of classifying the two under the common concept, or word "tree." Words represent abstract ideas. As man began to combine and unify his percepts, to integrate them into groups, language evolved. The word "house," for example, is an abstract idea. It does not necessarily signify any particular house, unless we employ it in that fashion. There are mansions, villas, bungalows, duplexes, farm houses, large houses, small houses, and yet all of them fall under the one concept or abstraction, "house."

Thus man widened his intellectual horizons when he learned to think abstractly in terms of concepts instead of percepts. This also made the study of mathematics possible. Six plus six are twelve. Six what? Six nothing. Six anything. Six apples or six men or six universes.

Thinking in terms of concepts was made possible by a combining and classifying process, or a process of integration. Things which were formerly thought of as being entirely separate and having nothing in common were combined, brought together, unified, and "named" by using one word to designate all the different percepts that fell under one classification.

What is the next logical step forward in thinking? Is it not the continuing of this integrating process, by bringing together in consciousness a vast number of concepts that we have

thought of as being different, separate, and independent, and recognizing their essential unity and interdependence? At present, the physical scientists are daily finding new clues, all of which point to the interdependence of everything in the universe. Even hard-headed physicists now admit that there is a subtle connection between everything in our cosmos, and that even the slightest change in a single part affects the whole. Nuclear physics itself furnishes demonstrable proof of the essential unity of the universe.

But man's intuition learned to fly while cold reason remained earth-bound. The truth has been known to intuitive thinkers of all latter ages. Witness William James: "Looking back on my experiences, I find that they all converge toward a kind of insight to which I cannot help ascribing some metaphysical significance. The keynote of it is invariably a reconciliation. It is as if the opposites of the world, whose contradictions and conflict make all our difficulties and troubles, were melted into unity. Not only do they, as contrasted species, belong to one and the same genus, but one of the species—the better one—is itself the genus, and it soaks up and absorbs its opposite into itself. This is a dark saying, I know, when thus expressed in terms of common logic, but I cannot wholly escape from its authority. I feel as if it must mean something, something like what the Hegelian philosophy means, if one could only lay hold of it more clearly. Those who have ears to hear, let them hear; to me the loving sense of its reality only comes in the artificial mystic state of mind" (*Varieties of Religious Experience*).

Jacob Boehme's biographer wrote: "When his third illumination took place, that which in former visions had appeared to him chaotic and multifarious was now recognized as a unity, like a harp of many strings, of which each string is a separate instrument, while the whole is only one harp."

Plotinus, in describing heaven, wrote: "There each part always proceeds from the whole, and is at the same time each part and the whole. For it appears indeed as a part; but by him whose sight is acute, it will be seen as a whole."

St. Paul wrote: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away, . . ."

It has been the same with mystics, intuitive thinkers, and poets of every age and nation. We may not all be mystics, and we may be incapable of intuitive revelations. But today the findings of our scientists corroborate the age-old truth that has hitherto been known only intuitively. Mystics or not, we are now forced to recognize the essential unity of the world in which we live or perish.

It is a psychological and biological fact that separativeness breeds suspicion and hatred. Barnyard fowls will pounce upon a freak and peck it to death for no other reason than that it is not like them. Men, too, persecute those who happen to be different from

us, whether that difference is an improvement or not.

The social consciousness of the caveman was limited to his own physical body. He looked upon all other men as his natural enemies. He was the "we" of his day; all others were the "they." Gunpowder in his time would have presented him with quite as bad a case of "jitters" as the atomic bomb gives nations today. When he found it more suitable to remain with his mate and provide for his children, his "we" broadened to include his family. He proceeded to build a fence around this new unit, and again the "they" on the outside of the fence were his enemies. Through the years, the "we" has gradually increased in scope as man progressively widened the area inside his fence to include the tribe, the city, and finally the state or nation. This is where we find ourselves today. Our "we" are those human beings who happen to live within the same national boundaries as ourselves. Outside the fence, the "they" are still a source of fear and suspicion.

With the advent of the atomic bomb, even this broadened concept of identity became antiquated. No man has ever found an answer that would resolve the suspicion and remove the innate fear existing between the "we" and "they" consciousness. It is doubtful whether anyone can do so now. We must take one final step in social evolution and tear down the last remaining fences. We must expand the "we" until "they" ceases to exist as a concept.

The roots of nationalism are deep and the step is a big one. But the ultimate survival of the nation itself depends upon our taking it. There is nothing patriotic about choosing suicide, which appears as the only other alternative to a world government. And a world government would not mean the extinction of national life any more than nationalism meant the extinction of the individual, the family or the municipality. Rather, its prime objective would be toward protecting and preserving the nations, just as nationalism came into being as a prerequisite to preserving and protecting the individual, family and municipality.

"I am a citizen of the world," said Thomas Paine. "No man is an islande entire unto itselfe, but each a piece of the continent . . ." said John Donne, in expressing the same truth. The atomic bomb reiterates it in language we can no longer ignore with impunity.

This earth, whose spaces once seemed so vast, has now shrunken to "family size." For all practical purposes, we may now regard the earth as a space-ship hurtling through space. The passengers on this ship cannot leave it. All must remain in it. Moreover, the ship is heavily laden with high explosive. In fact, the very material from which the ship is made is thousands of times more powerful than dynamite. There are enough provisions on this ship to furnish all the passengers with plenty. But, if they start shooting at each other, they may blow the whole ship to smithereens. All that the passengers need do in order to be

happy is merely to get along together. What matters it if the various compartments (nations) feel that they must retain their separativeness? It means that separativeness will breed suspicion which will lead to fighting. and fighting will blow up the ship.

Actually, we do not have to search for an answer to this problem. A Carpenter's Son gave the answer more than 2,000 years ago when he taught of the Fatherhood of God and the Brotherhood of Man. His philosophy, "Love thy neighbor as thyself," is the only security measure we have now against annihilation. "Love is the only thing that can save the world from its woes," has been said before. But never in accents quite so clear, nor in syllables quite so understandable as those expressed by the atomic bomb over Hiroshima.

The atom has spoken. "Woe unto him who having ears heareth not."



THE MOTIVE OF RIGHT CONDUCT

Meade Layne

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THE Motive of Right Conduct, we believe, is self-interest. The one great problem of each individual life is to determine just where its true and highest interest lies. If we think it lies in money, prestige, power, we continue to function on that level until we learn better. When or if we begin to grow up, we perceive that *true* self-interest implies concern for other people and service to them. But how can the average person be made to understand this fact? The whole problem of ethics and morality resolves itself into this simply expressed question.

Students of esoteric matters, if they have obtained true insight, live as righteously as they can for a very simple reason—they are afraid not to. They know that self-service on the lower levels of selfishness, greed, ambition, is really self-destruction. They know that *such* actions run counter to evolutionary laws. They accept the highest ideals of Christianity, but not from fear of an angry God or hopes of an orthodox heaven. Their motivation is rooted in knowledge and common sense, and their aspiration has reason and objective.

Let us not, therefore, decry fear as an element in right conduct. It has always been employed by the secular authority in enforcing laws of the State, and by the Church in making

converts and suppressing heresy. That is because the appeal to reason has ever been difficult and only partially effective. And we recognize the saying that obedience based on fear is not moral. Yet the student of the occult has no desire to abandon it. He has his hours of discouragement in which fear of failure is more powerful than any hope of success. "The abyss lies behind" runs the saying—and to fall back into it is a disaster more deadly than the "sins" of the orthodox, or the breaking of rules and precepts.

There is an ancient saying, often attacked by theorists, that to know the good is to do it. There are millions of people who accept, intellectually and formally, with lip service, the loftiest ideals—but whose lives are narrow, selfish, and vicious. We can defend the maxim only by saying that they do not "really know" the good or the evil. If they could "really" see and understand the effect on themselves of evil acts, they would be *afraid* to commit them.

It is taught, we believe rightly, that, at an advanced stage of development, the human will cannot act from debased motives; temptation no longer exists. Just as the normal human being feels no temptation to thrust his hand into the fire, so the evolved mortal feels no temptation toward selfishness. For him, fear has almost vanished. His knowledge is of course imperfect, but aspiration and right action are natural, normal, inevitable. But for all of us lesser folk, *fear* of the wrong act is a legitimate and powerful motive.

The profound utility (both material and spiritual) of esoteric studies is simply that they bring specialized knowledge which convinces us beyond question that the selfish act is stupid, and deadly-dangerous as well. The hell-fire theology frightened people—but by lies. Occult knowledge begins by frightening people with the truth. In our blindness, we eat and drink vileness, telling ourselves it is the finest fare in the world. When our eyes are opened, we put it aside with horror, feeling the wrench of poisoning within us.

THE PHILOSOPHIES

"The philosophies are the minds or ways in which intellectual approach is made to that full or whole experience, a state which transcends mind and its operations. . . . Only that can be received which the particular mind is capable of receiving. That is its truth. . . . One stage is not contradictory of another, because all are stages complete and true in themselves, as representative of a particular development. . . . To each is given the truth of his stage."

. . . *Sir John Woodroffe, in "The World As Power Reality."*



How To Conquer FEAR

Dr. Roman Ostoja

DOWN through the ages man has used various devices to conquer fear, but with little success. This is one of the secrets of his failure: He has appealed to the aged instead of to the youthful or illumined souls who have overcome fear; and hence man has been bound by the traditions, laws and superstitions of the past. People of mature age are set in their habits, as a rule, and find it extremely difficult to accept new ideas. Through heredity, fear has become ingrained and is actually bred in the human race. Only through the coming generations can fear be mastered; first, by attention to eugenics, and then by proper education for the youth. Children's minds are plastic. They are open and receptive to new ideas.

Some time ago I heard a lecture by Dr. Frank L. Riley on "The Power of Harmony and the Music of the Spheres." It so deeply impressed me that, after mature consideration, the conviction came to me that harmony is essential to the mastery of fear. Later I was brought into intimate touch with Dr. Riley, which relationship made my convictions firmer.

But, how is one to acquire harmony, which ultimately will dispel fear? Harmony in living is brought about by the co-ordination and mastery of the three bodies common to all mankind: the mental, the emotional and the physical vehicles, which are intimately related one to the other. Children or receptive adults can be taught simple exercises which will balance and coordinate the mental, emotional and physical instruments. Such co-ordination will unfold the solar plexus of each of the three bodies. These plexuses are controlled by the Ego or Higher Self, through the Spiritual body. By control of the three bodies, their co-ordination, harmony will be expressed on the physical plane. Happiness, health and success will be in direct proportion to the degree of co-ordination.

Fear is at the bottom of any depression which has the world at its mercy. So simple is my remedy for overcoming either individual or world depression that my statement may even be laughed at. You, individually and collectively, are carrying the depression around with you. It is wrapped up in that inbred fear which may be revealed even in your face. Carry your

face with a smile, turn the corners of your mouth upwards. This is one of the expressions of harmony. Its benefits will be greater than affirmations such as, "Every day, in every way, I am getting better and better." The very act of turning up the corners of your mouth gnaws at the roots of depression within you. You cannot help feeling the difference. You will have a change of thought. In place of fear will come quietness to meet your problems. This simple act will even melt anger: that passion which unfits any man to do his best. Always, not just now and then, hold the thought that the first step in easing the burdens of the soul is to smile. Acquire this habit and become a happy person. You will then have a demonstration of harmony you cannot forget.

After all is said and done, man knows only what he can demonstrate, or prove to be true. Fear is born of ignorance and superstition. Ignorance can be overcome only by a knowledge of the truth concerning the Self—the real man—which is not subject to the domination of the lower animal self. The body and all the organs and functions associated with life on the physical plane can be mastered through harmony. Pain can be mastered. Blood-circulation and nerve action can be controlled through right realization. The spiritual is the real; the material is the unreal. The spiritual is said to be real because, in essence, it is changeless, eternal, infinite. As Herbert Spencer puts it, "There will ever remain the one absolute certainty that man is ever in the presence of an infinite and eternal Energy from which all things proceed."

The material is subject to change and decay, unless the qualities of it *are transmuted,* but it is actually real to us as long as it lasts. And thus, so long as humanity lays stress on the material body and its limitations, just so long shall it be enslaved and subject to fear: that attribute of the physical plane which is inbred from generation to generation. But, to the wise, fear is a signal to get in tune with the inner self. So often, when a man is afraid, he is physically in touch with certain ethereal thoughts that are endangering him. His mastery is associated with an understanding of the unseen powers latent within himself and depends upon his utilization of those powers. He must begin by co-ordinating the conscious, the subconscious and the super-conscious or spiritual planes within his own being. When man at last looks within himself and finds the God within, he can master fear and overcome all limitations of the flesh and the so-called laws governing mankind on the material plane. Undesirable tendencies will be eliminated and darkness or ignorance will be replaced by light. It has been said that there is no fear in love because love destroys fear. Now that which one loves is beautiful and harmonious. To cultivate the love of the beautiful is to conquer fear.

My dear friends, if you wish to present a love-offering to God, you can do so truly by uniting yourselves with Him through harmonious co-ordination of yourselves.

DEVELOPING SPIRITUAL CONQUEST

PART VII

What Response Do I Get?

Annie S. Greenwood

MAN IS the measurer of his own good.

That is the principle for this month, and it enables anyone to answer the question, "What response do I get?" The response which comes to us is determined by our *Attitudes, Expectancy* and *Cooperation.*

An *Attitude* is a habit of mind resulting from such long-continued thinking in a certain way that the conscious process has given way to a subconscious acceptance which does not reason, but which simply takes it for granted, and there is no necessity for words. It takes time to form such a habit, but that is true in acquiring any desirable possession, habit or technique. The price is persistent and conscientious effort until the end is accomplished. It is quite within our power to cultivate the habit of perfect belief in the responsiveness of the Universal Law. When that habit has become a constant attitude, we have completed the first part in this threefold ability to measure out our own good.

How shall we cultivate such an attitude?

1. Think of its desirability until we *see* how much we need it.

2. Dwell upon it appreciatively until we can *feel* that it belongs to us.

3. Use our will-power to hold ourselves to such feeling until we *believe.*

During this intellectual-emotional process, we shall find it extremely helpful to assert our firm belief in the success of our efforts, dramatically, feelingly and happily. The subconscious mind-level will soon catch and accept the significance of the process which is being consciously thrust upon it. Then the necessity of special volitional attention to it ends and the desired attitude is ours.

Resting on this foundational attitude is the *Expectancy* which is our second requirement in the process of measuring out our good. With a steady habit of belief in the Infinite Respon-

siveness, it is only natural that we should definitely *expect* our good. That, of course, is but another way of saying that we should have faith. Expectancy, however, seems to be a stronger and more specific word. Instead of talking about faith, let us test ourselves to see whether or not we actually do expect the thing or condition desired. If we do, we may know that our faith is firm and effective. When the right attitude has been built, this expectancy is practically assured. At least, it is well started and will continue to grow in proportion to the nourishment we give it.

We can strengthen our expectancy by declaring it. Perhaps such declaration is only a device to bolster our faith; but it does stimulate an increasing belief, and so it deserves attention. All elements of our organism are so closely interrelated that we cannot separate them. What we have thought out intellectually needs the warmth of our emotions; and the emotions, in turn, need the support of the speech organs in voicing our belief into deeper significance. Then the spoken words need the physical co-operation of concrete doing to translate the whole process into action. It is through such unified wholeness that we make our greatest progress.

On the foundation stones of right Attitudes, we have built the walls of Expectancy, and now we are ready to complete the structure by *Physical Co-operation,* thus rounding out the entire process. The objective phase must always balance the subjective. When we actively do our part, energetically, enthusiastically and happily, we are fully measuring out the good that is to come into our experience. It requires all three to give us the right to feel entitled to the response for which we are looking. Whatever we can do for ourselves, we surely would be foolish to think that a benign Providence, a Cosmic Law, Universal Intelligence, Infinite Power, or whatever we choose to call It, will do it for us. Our own self-respect demands that, in-so-far as possible, we stand on our own feet and exert every legitimate effort to bring about what we have claimed.

Here, however, is a danger point. In our eagerness to do our part objectively, we may find the virtue of eagerness drifting into the vice of anxiety. Whatever we do must be done without fear or worry. Either of these would greatly impair the process. The pattern we have made in the Universal Substance would grow dim and blurred. It would no longer serve as a guide to the Creativeness which has been at work bringing our good into fulfillment. When we are free from care as to the result of our work, we do that work more effectively, joyously and with a consciousness that the desired good, which we claim and expect, and toward which we are bending our energy in practical ways, is already ours. In this way, we measure out our good, "pressed down, shaken together and running over."

That is the response we get. "Spirit never intrudes." That is, It does not thrust Itself upon us, but always stands ready in unlimited abundance for all who believe in it, actually ex-

pect it, and do their own part fully, happily and in freedom from anxiety as to results.

Do we, then, get just what we ask for—a certain house we want to buy, a particular position with a certain firm, a specific individual as a life companion? Such questions immediately arise in our minds. What are the answers?

Please note: We must save ourselves from narrow limitations, from unwise choices with their inevitable disappointments, by avoiding the specific thing, place or person on which to set the heart. Instead, let us think out the meaning back of what seems so desirable. That particular house: What it means to us is a good home, fine neighborhood, comfort, beauty, suitability to the family needs. We are safe in declaring these ideals. With that as a pattern, Infinite Mind will be free to direct us to the house which meets these requirements, whether it is that one or one eminently better. The desired position is where we shall do good work, with adequate pay, and shall most effectively serve mankind. Again Infinite Mind is free to choose for us the right place. The life companion is the one with whom we shall be mutually happy as we render broad service and grow in adequate self-expression—a real comrade soul. Always, it is the *ideal* that we should seek, the *prototype* of that which shall measure up to our highest good.

This distinction between the identical and the ideal back of it answers the frequent questions, "May I set my heart on a certain thing and claim it? How can I know that it is best for me to have it?"

Considering the absolutely neutral nature of the Law, we may know our potential power to bring into our experience the specific thing chosen; but we are not wise enough to know what is best for us. We can see only superficially, and cannot know that whatever on the surface seems so desirable shall truly prove to be so. For this reason, let us safeguard ourselves by thinking out the ideal which lies back of what we have in mind. When we have a clear understanding of the prototype—that for which the outer manifestation stands—we may assert it in perfect confidence. We can be free from mental reservations as to its desirability, and can place such implicit trust in the three-fold process discussed in this lesson that there can be no question in our minds as to our ability to do the desired measuring.

Success in life—financial, intellectual, spiritual—is an inner quality. It is a deep consciousness of power, not a mere outward acquisition. It depends upon our understanding and use of spiritual laws. Power lies all about us and in us, but it is dormant until we choose to use it. Through the gradual process of the ages, we have been brought to a state of *self*-consciousness —the highest privilege possible because it sets us free to make our own choices. The ability to choose applies even to the supremely important matter of deciding whether or not we shall use our potential power to speak forth our own good. With it, if we so decide, we may and can co-operate with the Infinite to

bring into our experience the richness and beauty and wholeness of health, happiness, success and spiritual enfoldment. Or we may choose to disregard our privileges and pay the consequent penalty of a thwarted, stunted existence. The choice is ours.

Let us make this our guide:

I TAKE THE INITIATIVE AND MEASURE OUT MY OWN GOOD.

These seven lessons have brought us along the road we ought to travel. Beginning with *I Discover What I Am,* they have tried plainly and practically to answer one question each month: *What May I Claim? What Can I Do? What Authority Have I? How Do I Use My Will? How and What May I Declare?* and, finally, *What Response Do I Get?* Carefully applied, these studies will enable us to DEVELOP SPIRITUAL CONQUEST.



COMMANDMENTS FOR PARENTS

Doris Sellar Mac Gowan

THOU shalt not pose as God before thy children.

Thou shalt not teach thy children to worship superficialities.

Thou shalt not place thyself nor thy children on a pedestal of vanity.

Showing mercy and love to all children everywhere, prove that thou lovest God and keep His commandments.

Take not thy task of child-guidance as a weary burden, but give thanks and be joyful.

Six days shalt thou labor in the Lord's vineyard caring for His angels; the seventh day spend in reflection.

But the seventh day is the Sabbath; blessed is the parent grateful for his stewardship.

For the Lord made parents and children, and blessed them from the fulness of His heart thereof.

Honor thy children; and pray that the wisdom of your precept shall not be fruitless.

Thou shalt not kill: their initiative, their spirit, their right to be individuals.

Thou shalt not commit dictatorship.

Thou shalt not steal: their right to inner poise, mental privacy and security.

Thou shalt not covet material gains for thy children, but shall enrich them with a knowledge of intangible values.

And parents shall heed the words of God and know all children are their children. Until parental love encompasses children of all races and creeds, the Lord God has made us parents in vain.

Parents, think on these things.

WHAT, IF ANYTHING, IS THE MEANING OF OUR DREAMS

Ruth Farran

PART II

FREUD LOOKS AT DREAMS

IT WAS not until the early years of the present century that a sustained endeavor was made to get at the true significance of dreams. Not satisfied with the crude interpretations of the dream books or with the uninspired gropings of the scientists of his day, Sigmund Freud propounded an altogether new and revolutionary theory.

Dreams, he said, are the result of the frustrations and unfulfilled desires of our waking existence. Those endeavors which have failed during the day are consummated for us through the mechanism of the dream. Only the interpretation may not be apparent at once, because our dreams are not always direct in approach or content.

The wish, says Freud, usually is one that has been repressed by the waking mind into the subconscious, and its fulfillment in the dream is disguised. The disguise, he points out, comes about because the dream has TWO kinds of contents, instead of one. There is first the *manifest* content, consisting of that part of the dream which is recalled by the dreamer. But there is also the hidden or *latent* content, that part which remains to be uncovered through the process of psychoanalysis.

The manifest area, according to this interpretation, is made up of memories from the past of the dreamer, joined together sometimes in the most random order and according to the most attenuated laws of association. Superficially, we may conclude that this explanation has much in common with that of the Nineteenth Century investigators.

But the divergence lies in this: instead of the memories aroused being set off hit-or-miss by the experiences of the dream-day (the day before the dream), the Freudian concept holds that the greater share of the dream memories hark back to definite occurrences of early childhood, and that their resurgence is based on precise laws set into motion by something that has happened during the dream-day.

By the method of free association,

the psychoanalyst attempts to have the dreamer retrieve the latent content of the dream. Under this process, the manifest elements of the dream are considered one after the other, and the dreamer expresses just what ideas spontaneously spring into his mind in connection with each.

The dreamer is advised not to criticize, modify or reject any of the ideas that arise, no matter how odd or contrary to his beliefs some may appear to be. When the analysis has gone far enough, the special thought which has as its core the fulfillment of a wish is sought, and when uncovered, the wish is discovered to be out of harmony with the standards set by the evolving personality. This, according to Freud, accounts for its having been repressed by the waking consciousness.

Freud calls this repressing factor the CENSOR. In sleep as well as waking, the censor, he avers, is still active, but not to the same extent, nor with the same degree of watchfulness. If the suppressed wish can disguise itself sufficiently, it will manage to slip past the censor and rise into the half-light of the dream consciousness.

This accounts, Freud holds, for symbols entering into the dream. Where the censor would not let the idea through as expressed in everyday language, by disguising itself (hiding behind a symbol) the thought manages to slip by.

It was originally held by Freud that the latent content of all dreams was of a sex nature, and he developed an elaborate system of symbols in support of this belief.

Rooms, open doorways, hallways, and so on, are recessive and retreating in connotation, and therefore were held to be symbols expressing the feminine nature. On the contrary, knives, swords, spears, guns, and the like express the aggressive and positive, and consequently were held to symbolize the masculine nature.

Finally, Freud held that the FORGETTING of dreams was the work of the censor and that when *resistance* was overcome, the entire dream would be recalled. "Overcoming resistance" meant freeing the dreamer of FEAR of the thing which had been suppressed into the subconscious.

In the light of the Freudian concepts, it will be of interest to try to interpret briefly the dream previously cited of the EGYPTIAN SILK PIECES, and discover if possible the meaning of the dream experiences encountered:

CROWBARS: a masculine symbol, the symbol of aggression, of outer, physical activity.

But there is the suggestion that the laborers are partly feminine, as well as masculine, as seen in the fact that they are wearing *silken gowns,* and carrying *bowls* on their shoulders.

BOWLS FILLED WITH GOLD:

Bowls: hollowed-out containers—a feminine symbol, recessive.

Possibly symbolizing mental activity (bowls in place of heads), as contrasted with physical activity. Or possibly the desire to be guided by

reason (the brain) rather than by the *emotions.*

Gold: something "precious" (the life principle) which has been placed in the bowls through the activities of the workers.

GIRL'S FEAR OF LOSING HER HEAD: fear of attack on the part of the dreamer, and loss of her "gold."

This easily could be interpreted under the earlier Freudian concepts as the fear of the loss of her virginity, but under his later conclusions it might represent the *wish* to become more MASCULINE IN NATURE (identification of herself with the laborers) and the FEAR of this thought, which consequently has been thrust into the subconscious.

TRANSFERENCE OF GIRL'S FRIGHT TO THAT OF THE DREAMER: The girl of the dream symbolizes the dreamer herself, and, in the dream consciousness, it is the dreamer who is afraid. This is further indicated by the sense of actual attack (by the man with the folded newspaper).

This would appear to the point of greatest stress, and therefore would constitute the point where free association would be employed by the analyst in the attempt to discover the root of the dreamer's fears.

Data Analysis:

Analysis of the data obtained from free association would establish the following:

In her childhood, and reaching into adolescence, the dreamer's father had insisted that, whenever *men* came to visit him on the farm, his daughter should retreat to the house, and remain inside until the visitors had departed, on the pretext that it was unseemly for a girl to remain where there were strange men.

Basically, the father FEARED WOMEN, and in consequence felt that the girl should *avoid men* as he desired to avoid women.

Under analysis, the significance of the contemplated purchase of the silk pieces becomes evident. Wearing new clothing would constitute a means of making the dreamer more attractive and thus would bring her to the attention of men. Under her father's taboo, she must not do anything to call the attention of men to herself.

In actual life, the dreamer always felt most uncomfortable upon donning new clothing, feeling that she was thereby making herself CONSPICUOUS. This feeling was often so great that new clothing was allowed to remain in the closet until it became *out of style.* Then the dreamer could wear it without feeling restricted.

In her dream, she saw the brilliantly-patterned silk dress on the dream-girl rather than on herself, her mind still rejecting the idea of herself being attractively clad. The *hideous red felt hat* would seem to indicate an attempted reversion on the part of her mind to the usual nature of her garb (unattractive).

The hat could also symbolize her dislike toward the fact that she is a woman (associated with the bowls on the heads of the laborers). This would indicate a *conflict:* the desire to be more masculine (free from emotion—

bowls where heads should be); but the rejection of this thought by her conscious mind, and the consequent attempt in the dream to disguise the laborers by visualizing them in clothing similar to that of women.

That the dreamer was aware of her inconspicuous role is evidenced by the desolate scene in which she found herself (the wide expanse of desert), with herself a mere onlooker at life, and *seemingly* only casually interested in the activities of the three men on the platform (the masculine principle without disguise).

The entrance of the girl on the scene proves the dreamer is capable of being aroused from her assumed indifference (agitation of the girl), and indicates the reawakening of the thought that she must flee from the men who now constitute a source of potential danger.

This thought is capable also of two interpretations: the fear of actual physical attack, or the fear that her disguise will be penetrated (the attempt to protect herself by becoming more masculine) and her head will be snapped off (as were the heads of the laborers lifted off).

From the standpoint of the Freudian interpretation, the sudden awakening of the dreamer would be ascribed doubtless to the strength of the conflict between the two basic desires, as portrayed in the dream.

There is considerable evidence in support of this theory, as set forth in the foregoing analysis, and many seekers of the dream interpretation would rest in their efforts toward further explanation in the thought that, with the basic fear uncovered, therapeutic measures could now be instituted and the conflict resolved through the dreamer's having the cause of her difficulty pointed out and a system of re-education begun to displace the conflict with harmony.

Certain more recent investigators, of the so-called school of "mystical" thought—notably Ouspensky—insist, however, that the Freudian method is too circuitous in its attempt to explain the meaning and purpose of dreams.

Freud's intense preoccupation with sex, says Ouspensky, led him to overlook other and more obvious facts. Dream symbols, for example, according to Ouspensky, rather than constituting a *disguise,* attempt instead to *reveal.* Consequently, through the mechanism of the dream, it is possible to bring the intricate workings of the mind under observation, and, with a little patience, discover much of what the subconscious is trying to tell us.

Basically, this present-day approach is as revolutionary as was that of Freud nearly a half-century ago. In the next and final article of this series, we shall turn, then, to the view as characterized by Ouspensky and similar mystical thinkers, to discover if possible still further interpretations of dream phenomena.

Men who have nice notions of religion have no business to be soldiers. . . . *Wellington.*

THE POWER of THOUGHT in WORLD AFFAIRS

Riavo Aanani

Esther McLoughlin Jones

GRIEF and fear and doubt are at home in every human heart. These negative, destructive thoughts have so permeated the ether that only the strong-willed can escape their damning influence.

Thoughts of evil put into circulation by the press, the motion picture screen and over the airways are as insidious a force for world destruction as the Atomic Bomb.

The horrors of World War Two, you are told, will be as nothing compared to the terror and devastation and suffering the next war will bring. Oh, that man could be made to realize that by voicing this threat he is setting into motion a force so powerful, so fraught with danger, and so certain in its action that nothing will be able to save him from complete annihilation. The forces of evil thought when loosed on an innocent people are more deadly than a pack of bloodthirsty wolves.

World Peace and harmony and understanding are possible. But they will never become a reality unless individually each soul finds peace within, and practices harmony and good-will toward his neighbor.

World Peace cannot grow from the tainted soil of hate. And by the same token war will not exist if love fills the heart of man.

Thought is the spark which will again ignite the flame of war. Thought CAN be the force which will wrest the weapons of war from the hand of man.

The choice rests with you!

Thought is the greatest power in all the universe. For thought has brought into being every material thing and every spiritual force. Everything that has ever taken place in the world has been born of thought. Thought has created the comforts of modern living. Thought has expressed in the sublime, and in the vile. Thought has created masterpieces of literature, music and painting. It has expressed itself in cruelty and atrocities that stagger the imagination. Nothing, no matter how great or small, how good or evil, has ever existed—or will ever exist, except through thought.

Wars most certainly have exploded from the thought-pattern in the minds of a few evil men.

And why not bring about World Peace by the power of thought? Why

not organize for World Peace instead of World War? Why allow fear to dwell in your heart? Why hate your fellow man?

Only by striving to cleanse the mind of such wrong thinking, and affirming God's power as being greater than man's can the world be saved.

Be a crusader.

Despite lurid headlines in the daily papers; despite the warning of radio commentators; despite every material evidence to the contrary, if every soul who knows the truth of the mighty power of thought will affirm and pray —and believe—that peace and not war is the ultimate destiny of man, a great spiritual energy will be released and will gradually be felt by all.

So many persons profess to believe that thought can and does manifest as material conditions, but they seldom practice controlled thinking except under duress. And thought, like any other power, can work only "when turned on."

Desultory and vague thoughts dissolve before they get far into the ether. A thought of world-harmony given out today—and then followed (perhaps after reading or hearing a report on the potential danger of the Atomic Bomb, or seeing a heart-rending newsreel of enemy atrocities) by stronger, desperate thoughts of fear will avail nothing.

If aught is to be accomplished; if life is to be saved; if the world is ever to be free from the scourge of war, now—Now, before it's too late, is the time to act. Alone, in groups; by word of mouth, let the campaign for peace be started. No person but can, if he will, control his own thinking. You may ask, "Of what benefit my lonely effort?"—Remember a chain is only as strong as its weakest link!

If ALL of us feel it is useless to employ our thoughts as a power for good, NONE will make a move in the right direction. If EACH soul is convinced that at least he can and will do his part in the great movement, then ALL will be united in a concerted effort that will move mountains and bring order out of chaos, and flood the world with radiance.

STOP. LOOK! LISTEN!!

Let no soul feel too small, too inadequate to start the task of thinking —not occasionally, but consistently— that there *will* be peace and harmony among all people; that war can and will cease; and that the new atomic energy, which has filled the heart with such an awful dread, will be used only for the highest good. Concerted, never-ceasing thoughts of good will bring their blessing.

Sow thoughts of ill—of fear and hate—and the world will reap a harvest more dreadful than those who fail to read the handwriting on the wall can conceive. The choice is yours!

THOUGHT can save the world, or destroy it.

War is the business of barbarians.

. . . *Napoleon.*

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.

Religion:

(2454-MS-1) "From the advent of the souls of man into materiality, laws were initiated; such as is evidenced by the psalmist: 'The heavens declare the glory of God, the firmament sheweth His handiwork.' Yet how oft might each soul cry out, 'Why art Thou, O God, mindful of the spirit of man, when he stumbleth so blindly and hateth his brother?'

"Man is hedged about by beliefs, by cults, by schisms, by 'isms,'— yes. And these things have been created by man; and he has given them power to rule his days. Yet this need not be. For the spirit of truth and wisdom is mighty, and a bulwark of faith and hope to those who trust in Him; but they who give other things power over themselves become subject to them.

"Thus hath He declared, as was given of Him who is the Way, the Truth, and the Light; the first, yea the whole of the commandment of the Lord is encompassed in this: 'Thou shalt have no other god before me, neither in heaven nor in earth, nor in things seen or unseen; but thou shalt love the Lord thy God with all thy heart, thy soul, and thy body, and thy neighbor as thyself.'"

(288-L-7) "This, then, is the manner, for this is the promise unto all who have proclaimed the Name: If ye love Him, keep His commandments. They are not grievous to bear, but, taking the cross—even as He—march in the van of the promise, 'I am with thee always, even unto the end of the world.' Let there not be condemning in anyone, for that thou condemnest in another comes home as chickens to roost in thine own conscience. Be patient in tribulation. Be worthy in the cares that are before thee day by day, knowing that He is able to keep that which is given unto Him."

Giving and Gaining:

(3509-L-1) "Do ye say to thyself, 'Yes, when I have attained, I will give this or that, or the other'? If you don't give *yourself,* though you make but fifty cents a day, though you feel that you would give so bountifully if you were a millionaire—you wouldn't do a

thing if you had a couple of millions! This is fooling yourself! Do it *now!* Begin! For the individual soul-entity *grows* in grace. You don't hop off a ladder onto the upper boughs; you grow up, you climb up. You GROW to that! It unfolds, it develops with the character, with the purpose, with the ideal of the entity."

(3528-L-1) "Remember, ye may gain only so much as ye contribute to any society, organization, or group, whatever it may be. For each individual is made in the image of creation; and unless ye are a creator in such, ye are taking from it. If ye are taking *from* creation, it lessens and lessens the abilities in every phase of the experience to be a permanent success, for the attitude of 'Gimme—Gimme,' and never being a giver, leads only to a miserable failure in the long run.

"If you would have life, you must *give* life. If you would have friends, you must *be friendly*. If you would have love, you must be lovely and *loving*, and in so doing you will discard selfishness and pessimism."

Peace:

(622-L-1) "Peace is the longing of the soul; it casts out fear and welcomes faith. The desire to be one with the creative forces—the yearning itself—may bring peace to the consciousness of any person."

(1467-L) "Political and religious views are the basis of many disputes in the lives of individuals. But the intent of religion is that peace may be to the body and mind of those who embrace it.

"The fewer definitions there be of that to which an individual is to subscribe, the greater may be the peace and harmony in the experience of every soul; for the simpler the life, the greater it may be."

(3051-L-1) "Jealousy, malice, hate, and backbiting are not fruits of the spirit of Truth. That which is the spirit of Truth is manifested in patience, love, fellowship, kindness. These cost nothing, yet make returns in dividends of peace."

World Affairs:

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

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

"Then, if that purpose would be kept, it must ever be kept in the mind that we *are* our brother's keeper."

MEN WHO HAVE WALKED WITH GOD

By SHELDON CHENEY, 395 pp.....$3.50 *

Published by Alfred A. Knopf

Reviewed by Gordon LeClaire

Although mysticism in its various guises and disguises may prove anathema to many orthodox religionists, there is no disputing the salient premise that, in its highest form, it constitutes the very heart-core of all the greatest faiths. Most of the predominant religions, both of the Eastern and of the Western civilizations, have contributed their contingents of mystics and pseudo-mystics to swell the rapt legions of those who have discovered the answer to the riddle of their finite beings in mergence with, or absorption in, the Infinite.

In THE MEN WHO HAVE WALKED WITH GOD, that charmingly erudite connoisseur and critic of the plastic arts, Mr. Sheldon Cheney, has compiled a unique volume which focuses the searchlight of modern thought squarely and revealingly upon many of the world's immortal seers and saints from Lao Tse to William Blake, who have "sunk into identity with the Divine, experiencing in silence His ineffable Presence." The result is a subtly informative and superbly significant literature, surpassing in warmth of insight and depth of comprehension the only comparable volume of like genre: the scholarly, yet strangely unsympathetic HOURS WITH THE MYSTICS by Robert Alfred Vaughan.

The publication of this book during these present hours of mental and moral readjustment and worldwide rehabilitation is decidedly opportune. Now, at the dawn of this new Atomic Era, when all rational human beings, even the most materialistic of physicists, are seeking the ultimate solution of their self-made dilemma—war's end or world's end—within the realm of spirit, the biographies of these recognized spiritual prophets who have spoken intuitively out of divine awareness cannot fail to provide both mental enlightenment and a more acute understanding of that intercommunion with the Eternal One which is man's "Inner-most Heaven."

Possibly the most noteworthy characteristic of Sheldon Cheney's achievement in these trenchant essays is the admirable fashion in which he makes the mystic way of life understandable and apparently accessible to the "common reader." In fact, the book was written primarily for the novice in things mystical rather than for the initiate, though it cannot fail to be a source of perennial wonderment to all who bring to its perusal some degree of spiritual rapport and inner vision. To all such it will serve to illuminate "an essentially human and normal way to completion of otherwise incomplete living," and make them realize that "Divine communion, or mystical union with God, is the highest boon to be bestowed upon a mortal being."

Wisely, I think, Mr. Cheney attempts no verbal definition of mysticism, realizing that the most vital aspects of the contemplation of and absorption in the Infinite Spirit of Life are far beyond articulation in words. "There are truths that cannot reasonably be proved; experiences not sensibly explained." But throughout the volume the accent of repetition falls upon such phrases as —"mergence into the Light"; "losing oneself in the Immortal"; "a blueprint for the art of being in the world, yet not of the world"; "absorption in the Absolute"; "going into the Presence"; "immersion in the Eternal"; "fall in with the life-rhythm of the spirit"; "the joy of flowing along with Nature's

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harmonious current"; and "to merge silently freed into the stream of Infinitude."

Moreover, Mr. Cheney explains it further thus: "If poetry is the language of imagination, mysticism is Imagination itself, the unlimited, eternal thing at which poetry or music or painting hints. It is pure spiritual experience, the actuality of vision, the foretaste of the soul's perfect rest." Furthermore, "I conceive the mystic life to be less a forsaking of reality than a search to discover that which gives the lustre of reality to all; and, after the mental discovery, a constant detection of eternal values in every object and facet of mortal life."

Of the ten biographical sketches, those of the Chinese poet, Lao Tse, and the Buddha Gautama, whom Cheney characterizes as "the greatest of all mystics," are incisive and complete. "Both posit inward peace, quietude of mind, and tranquillity of soul as the highest earthly good." These, in their tranquillity of abstract perfection, form an intriguing contrast to the Christian mystics, such as Saint Bernard, Eckhart, Fra Angelico and Jacob Boehme, who substitute a sympathetic God-Father for the Luminous One and enrich the more cerebral conception of the Eternal Absolute with the idea of the indwelling Christ. In addition, the Christian mystic, while he cultivates the uses of "silence and withdrawal," typically follows "contemplation with service, abstention with participation in active works." The chapters dealing with Fra Angelico, "the saintly painter and tool of God"; Jacob Boehme, "the shoemaker-Illuminate of the Reformation"; and more particularly with William Blake, "a mystic in the age of enlightened scepticism," are replete with provocative incident and valid commentary.

If there is one radical criticism that might justifiably be leveled at the all-inclusive content of this remarkable volume, it is that the author seems to have dwelt most inadequately with the profound mystical significance of the Christ and His transcendental teachings. Also, in his laudable effort to popularize and demonstrate the mystic way of life, he fails, unaccountably, to underscore the unrelenting concentration of purpose and rigorous orientation of being, "the agony and bloody sweat," the venomous thorns and jagged stones that frequently drew blood from the naked feet of these "Men Who Have Walked with God." In some instances, superhuman austerity and abstemiousness, through saccharine and banal suggestion, seem to be diluted into mere childish impotence. But this, at most, constitutes a minor flaw in a work of major philosophical import in which Sheldon Cheney undoubtedly achieves his avowed purpose to make his history of the mystics "at once a biography of God on earth and a record of the highest in human happiness." No creative writer could accomplish more.

The volume is compiled with artistry. Thirty-one full-page illustrations, featuring the rarer paintings of William Blake and Fra Angelico, combine to place it in that select category of superior books which are distinguished equally both as to format and content. This volume is a MUST for any metaphysical library.

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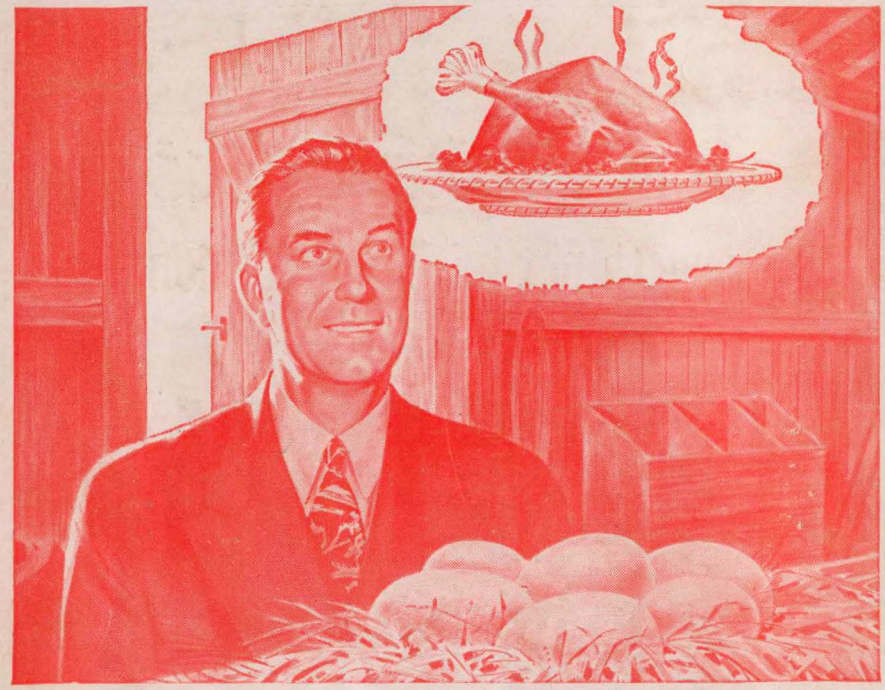
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The kingdom of God
cometh not with observation:
Neither shall they say,
Lo here! or, lo there! for, behold,
the kingdom of God
is within you.

LUKE 17:20, 21

For the kingdom of God
is not meat and drink;
but righteousness, and peace
and joy in the Holy Ghost.

ROMANS 14:17



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