Mind Digest

HAS "CHURCH-RELIGION" FAILED?

BY JOHN DAVIS

THE ROAD TO YOUTHFUL LONGEVITY . . . Gail Cowley
SPIRITUAL HEALING . . . . . Annie S. Greenwood
KNOW YOU CAN DO IT . . . . . Grenville Kleiser
PSYCHOSOMATIC FINDINGS . . . . . Alma Kline Eckard
AWARENESS OF DIVINE REALITY . . . Eugene E. Thomas
THE CRIMINAL PATTERN . . . Walter M. Germain, Ph.D.
HEAVEN LIES ABOUT US . . . . . Gordon LeClaire
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THE SECRET OF CHARM . . . . . Katherine Dissinger
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THE VEDAS AND UPANISHADS . . . . . Peter Wolfe
PITCH A TENT AND BUILD AN ALTAR . Dr. Ralph O'Day
GOD IS WITH US . . . . . Carol Hales
GOOD WILL TOWARD MEN . . . . . R. James Callman
AND OTHER HELPFUL ARTICLES

FEBRUARY 1947 25c

"THE MAGAZINE OF SELF-DISCOVERY"

TRUTH ★ ★ INSPIRATION ★ ★ ILLUMINATION

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The Magazine of Self-Discovery

Has "Church-Religion" Failed?

The Church at the Crossroads

JOHN DAVIS

IT has become a commonplace to hear that religion is the only thing which can extricate mankind from the complicated and tangled mess that it has contrived to get itself into, and that only a great "spiritual awakening" can save civilization from losing the struggle against regression to barbarism. If by "religion" is meant a better understanding of, and a serious attempt to live in harmony with that creative intelligence which lies behind the world of physical phenomena, the statement cannot be denied.

No thinking man today can very well deny the existence of God. The created world that we see about us presupposes a Creator. As Thomas Paine expressed it, "I know that I did not make myself, and yet I have existence; and by searching into the nature of other things, I find that no other thing could make itself; and yet millions of other things exist; therefore it is, that I know, by positive conclusion resulting from this search, that there is a power superior to all those things, and that power is God."

Difficult as it is for the human mind to conceive of first cause, that which, creating, was not itself created, it is less difficult than to attempt to conceive of a chain of causation without a primal link in the chain.

If we should enter a room and find marbles arranged on the floor in intricate geometrical patterns, we should immediately know that they were not so arranged by chance. The very orderliness of the patterns would convince us that some intelligence had influenced the arrangement of the marbles. By the same reasoning, when we observe the stars, and the planets in their orbits, and discern that everything in the universe moves in an orderly pattern, so undeviating that an eclipse of the sun can be predicted five hundred years in advance, we realize that some creative intelligence is behind the pattern. The very fact that science can be predictive indicates an underlying intelligence, for, without

intelligence, that orderliness of things that allows science to be predictive would not exist. Chaos and capriciousness, not order, are the natural results of a scheme of things operated outside intelligent control.

Nor does it negate this underlying intelligence when we learn that the stars move in their orbits, and apples fall down instead of up, not because some capricious being is consciously "willing" it to be so, but because of the working of "natural laws." Indeed, did not Creative Intelligence show infinite wisdom in establishing physical laws that would be eternally operative, rather than attempting to operate the universe upon day-to-day decisions and acts of volition? We may say that the physical laws of the universe are to God what constructive habits are to man: they insure successful and intelligent operation according to a preconceived principle, without necessitating constant conscious attention.

And granted that the account of creation as given in Genesis is absurd when viewed by our three-dimensional way of thinking, as some scientists have asserted, has science itself given us anything better? The theory of the formation of the universe by the collision of stars, the nebular theory, the vortex theory, and all the others, while they may be true as far as they go, never go beyond secondary causes. Perhaps the planets were formed by "whirlpools" of gaseous matter thrown off by a sun, but whence came the sun? Perhaps the planets were formed by the collision of stars, but whence came the stars? So far as explaining first cause is concerned, science itself has nothing better to offer than the account given in the Bible.

First cause is outside our circle of scientific inquiry. Since our "sensible" world is a world of secondary causes and effects, there is nothing in our objective experience commensurate to first cause. As the eminent physicist, A. S. Eddington, has remarked (*Science and the Unseen World*—The Macmillan Co.), "Penetrating as deeply as we can by the methods of physical investigation into the nature of a human being, we reach only symbolic description. Far from attempting to dogmatize as to the nature of reality thus symbolized, physics most strongly insists that its methods do not penetrate behind the symbolism. . . . And if, today, you ask a physicist what he has finally made out the ether or the electron to be, the answer will not be a description in terms of billiard balls or fly-wheels or anything concrete; he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that; it has no means of probing beneath the symbolism. To understand the phenomena of the physical world, it is necessary to know the equations which the symbols obey but not the nature of that which is being symbolized."

If it is the province of science to explain the symbols which make up our world, it should be the province of religion to explain their significances and to divine some ultimate purpose

behind them, upon which some sane and successful way of life can be built.

Once we conceive the possibility of a creative intelligence, it is not reasonable to suppose that this intelligence had a purpose in its creation, since to deny the purpose would be to deny the intelligence. If there is a purpose in the creation of the universe, it follows that there is a definite purpose in the lives of men, since man is a part of that creation.

Having come this far, we cannot escape certain questions: "Why then *are* we here? What is the purpose of earth-life? What is the meaning, the significance, if any, of this existence? If we allow ourselves the luxury of disposing of these questions simply by labeling them unanswerable, we immediately plunge ourselves into a chaotic world without reason, or hope, and with no incentive for living. Our lives become a huge farce. How shallow then seem all our fine ideals for a better world; how meaningless our strivings. The span of one individual's life upon this planet is a brief one. Knowing that the whole scheme of things in which he moves is but a farce, it becomes all the more farcical to perceive him working, straining for anything; the more so when he is striving for abstractions which he himself can never hope to use personally for his own gratification. If there are no answers to these questions, the hedonist is the only sensible man among us.

On the other hand, if we attempt to answer the questions prematurely and dogmatize unsatisfactory "beliefs" into a formula which is offered in lieu of knowledge, we delude and cheat ourselves of the truth.

How are these questions to be answered? We live in two worlds: the objective world of things which has been investigated by science, and the subjective world of mind which perceives and projects the objective world. It is in this latter direction that we must travel in our quest for the reality behind the symbols and in our search for their significance. Christ himself indicated the direction of this search when he declared, "Heaven is within you." The subjective world has been woefully neglected and is largely unexplored. The findings of psychologists have barely scratched the surface. Ministers who so often deplore the fact that man's inventive genius and store of scientific knowledge have outstripped his growth of spiritual wisdom, and that man learned how to make things before he was spiritually mature enough to use them properly, should remember that, while science has subjected the objective world to a painstaking investigation, the religionist has utterly neglected the inner world, and not only discouraged investigation, but made it a sin.

Spiritual unfoldment is progressive and we must continue to seek if we would find, ask if we would receive, and knock if we would have the door of spiritual knowledge opened to us. It is at this point that the Church has cheated itself of its destiny, and robbed itself of the role of arbiter of the very "spiritual awakening" which it proclaims is necessary to heal men's

souls. Crystallizing religious thought into dogma stopped spiritual inquiry, made even the doubting of established creeds a sin punishable by eternal damnation, and made impossible of fulfillment Jesus' promise that "in that day ye shall know the Truth, and the Truth shall make you free."

If we agree that the Truth would make us free, we must admit that the world is not today in possession of that knowledge. When we recognize the extent of misery in the world today, it should be clear that the dogmatist has failed and that the truths of dogmatism are not the TRUTHS that make men FREE.

It is begging the question for the dogmatist to assert that the people are not interested in God. This is not true. People are more interested in God than in anything else today. People are hungry for truth; so hungry that they grasp for straws; and the cults and the lunatic fringe fatten. There is a craving for spiritual knowledge that will at least *point the way* to satisfying answers to the questions we have set forth herein: a "hungering and thirsting" that the dogmatist either cannot or will not satisfy. If people stay away from his church, he can only blame himself. The people have learned by bitter experience that the food they hunger for is not to be found at his table, and that when they drink his water of life, they *do* thirst again. While they starve for spiritual knowledge, he continues to feed them the husks of creeds and ritualism.

The crying need today is a religion divorced from theology, dogma and ceremonial magic, whose only creed is to seek TRUTH, and which does not consider the exercise of reason, the noblest talent God gave to man, a sin. If we would find that understanding of God and His plan for man which is necessary for the solving of our complex problems, we must first of all be brave enough to admit that we do not have that knowledge today. And if we do not have the necessary knowledge, it follows that we must search for it if we would find it. Dogmatism's mind is closed and bolted against new knowledge, and the dogmatist cannot find anything because he isn't looking for anything. He is content that he knows all already.

Imagine, if you can, what the result would have been had dogma settled upon scientific investigation of the outer world as it settled upon the inquiry into the inner world a short time after the death of Christ. Newton, Bacon and Einstein would have been heretics, and their findings suppressed. And here is the significant difference between the "scientific" attitude which has proved itself successful in searching for Truth in the outer physical world, and the dogmatic attitude, which is responsible for the failure of the discovery of Truth in the inner world, to keep pace. The "scientific" mind is always open, always searching, ready to examine anything, patient to reserve an opinion until careful study has been made, ready at any time to revise its "creeds" in the light of newer knowledge. Such an attitude has resulted in an ever-increasing revelation of the nature of the physical world.

It is significant that religious revelation ceased two-thousand years ago, at the time when religious thought became bogged down in dogma. It is not difficult to understand why "the meek shall inherit." The meek are conscious of their ignorance and are thereby in a position to learn. The "scientific" attitude is meek and science is continuing to inherit the earth's store of knowledge of the physical world. The meek empty themselves and make room to be filled.

It is a singular fact that Christ himself saw the need, two-thousand years ago, for breaking away from religious dogma, "laws," creed, and ritual. He prescribed no dogma. He founded no church. He was a layman, not a priest. Had He cared for the established dogma, He could have entered the priesthood. Had He wished to propagate a new dogma, He could have taken some steps to formulate it before His death. It is significant that He did neither. Surely He realized the importance of His work. If dogma or theology had been at all important, it is hardly conceivable that He should never have mentioned the fact.

The Pharisees were the dogmatists, the "church people," of His time. His every utterance concerning them was directed against them. He continually castigated them for their dogma which shut out new spiritual knowledge: "But woe unto you, scribes and Pharisees, hypocrites! For ye *shut up the kingdom of heaven against men:* for ye neither go in yourselves, neither suffer ye them that are entering to go in."—"Ye hypocrites, well did Esaias prophesy of you, saying, in vain they do worship me, *teaching for doctrines the commandments of men.*" Proof of the fact that He often disagreed with their "laws" is seen in His many statements beginning, "It was said unto you of olden time . . . but I say unto you . . . ," and in His utter disregard for man-made creeds, when it pleased Him, such as strict observance of the Sabbath, etc. In His day, the Pharisees had some six hundred "sins" on their list. Christ had tabulated none. When His disciples, apparently disappointed, asked for a list of their own, they were given two simple all-inclusive rules, which, as He explained, were really one rule, since to keep one was to keep the other: To love God and love their fellow man.

Christ saw that dogma had stultified religious thought, that placing of the entire attention upon observance to creed had choked the life out of religion. Nowhere did He intimate that He desired to break old chains only to forge new ones, as His followers hastened to do shortly after His death.

It is understandable why Jesus selected simple fishermen as His protagonists. In His day, education was synonymous with priesthood. And it was Paul, the Hebrew, educated for the Priesthood, who elected himself as an "apostle" after Christ's death and formulated the first "Christian Theology." That which he had failed to accomplish from without, he accomplished with amazing success from within. For the moment Christianity

became a theological system with a "plan of salvation," for non-belief of which everlasting torment was promised, that moment religious thought again became a settled dogma. "Belief" took the place of searching for Truth as the prime virtue; and the great "spiritual awakening" was delayed for some thousands of years by the very people who heralded it.

Today the Church stands at the crossroads. It can continue down the blind alley of dogmatism that leads to spiritual decay, or it can recognize its true path: the path that seeks for Truth. Soon the Church must make its choice. The day has passed when men could be pacified by platitudes. They now hunger for the genuine Truth that will set them free.

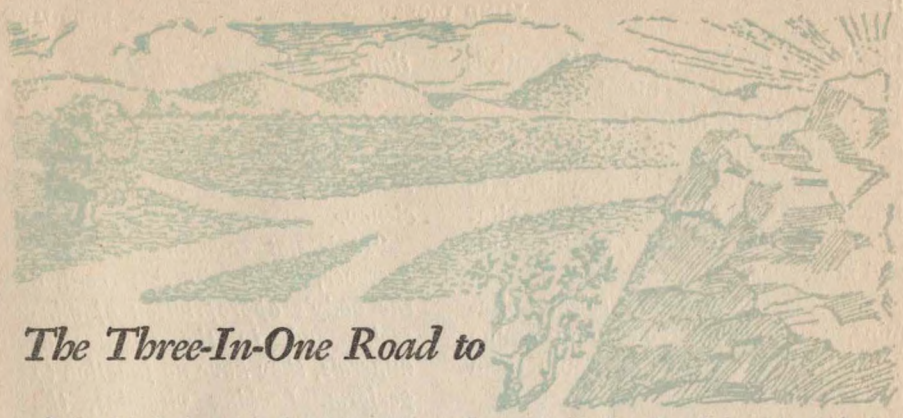


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The Three-In-One Road to

YOUTHFUL LONGEVITY

(In Three Parts)

Gail Cowley

There are three approaches to the Road to Youthful Longevity: the Physical, the Mental and the Spiritual. In order to reach the goal, you must traverse all three simultaneously.

You can not favor one at the expense of the others. By emphasizing the physical approach, many people give only slight attention to the mental and probably none at all to the spiritual. Others improve the mental route at the expense of the physical and the spiritual while still others neglect the mental and the physical in their zeal for the spiritual.

This creates an imbalance that keeps the persons concerned from reaching the goal of YOUTHFUL LONGEVITY.

It is the purpose of this article to point out the importance of the PHYSICAL approach.

Part 1: The Physical Approach

IN the past twenty years, research chemists and doctors have made discoveries that amount to startling revelation. They have learned that we have an internal environment that is more important than our external environment. This internal environment is made up of several systems that serve the body as a buffer to the external environment. Owing to space limitations, only four of them will be mentioned in this article.

They are: the circulatory system, the sympathetic nervous system, the endocrine gland system and the digestive system.

The most important of these is the

circulatory system, because it controls the circulation of the blood. In a sense, the blood *is* the internal environment, because it carries the hidden forces that enable all the other systems to function. These hidden forces are vitamins, minerals, enzymes, amino acids and hormones.

The digestive system selects vitamins, minerals, enzymes and amino acids from the food and pours them into the blood.

The endocrine gland system secretes hormones that go cruising along in the blood-stream to every other gland in the body.

If one's diet contains all the vitamins, minerals, enzymes and amino acids required, and if enough hormones are thrown into the blood to hold a glandular balance, he has normal health, with great mental and physical energy.

But if the diet is lacking in any of these essentials and some of the endocrine glands do not function normally, then a chemical imbalance is set up which undermines the health and often affects the personality.

It is said that if it were not for vitamins, our food would not do us much good; that without sufficient vitamins in variety and quantity, the Life Principle can not be maintained.

But, necessary as they are, the vitamins are not so important as the minerals.

I quote from U. S. Senate document, 74th Congress, Second Session:

"We know that vitamins are complex chemical substances which are indispensable to nutrition, and that each of them is of importance for the normal function of some special structure in the body. Disorder and disease result from any vitamin deficiency.

"It is not commonly realized, however, that vitamins control the body's appropriation of minerals; and, in the absence of minerals, they have no function to perform. Lacking vitamins, the system can make some use of minerals; but, lacking minerals, vitamins are useless."

Although scientists have identified nearly a hundred mineral elements in the earth, the human body appears to comprise only eighteen. Of these, the four major elements are carbon, oxygen, hydrogen and nitrogen. The other fourteen are considered minor elements, because only small amounts of them are required for normal nutrition.

Calcium, phosphorus, iron and iodine are much publicized by radio commercials. Some of the others are so small that they are known as "trace elements." But no matter how small they are, the whole eighteen must be present to insure perfect health.—Any good textbook on nutrition will describe those already identified. No doubt there are others that will be discovered as research continues.

In the past few years, research chemists and doctors have done much experimenting with the effects of food minerals. There is a county in Texas where the natives do not have decayed teeth. Research attributes this to an

excessive amount of fluorin in the soil and consequently in the vegetation.

Researchers have discovered that depleted soils do not furnish sufficient minerals to grow vegetables with their normal mineral content. Soils that are deficient in calcium, phosphorus, potassium and iodine can not produce plants that nourish man or animals properly.

Soil starvation leads to plant starvation. Plant starvation leads to slow starvation in men and animals. One may slowly starve, though he have three full meals a day.

Realizing this, The American Farm Bureau Federation is sponsoring a national fertilizer program "to at least double the application of mineral plant food to the soil." This means beginning at the source of the supply, and is a very hopeful sign.

Every one of us should familiarize himself with food minerals and plan a diet that will yield a complete complement of them.

There are many informative texts on this subject. One is the *Guide to Correct Health, Happiness and Beauty.* It gives a valuable list of minerals and tells in what foods they are found. It also explains what a deficiency of any one mineral will do to your health. For example: "Lack of iodine brings heavy forehead wrinkles, coarse lines on face and body, and thick lips." Iodine aids beauty-culture and refinement. (Note that tomatoes, spinach, oranges, pineapple and kelp preparations contain iodine.)

There are two kinds of phosphorus. That found in vegetables builds bone cells. Phosphorus in citric-acid fruits builds brain and nerve cells. Phosphorus must be present to get the best results from calcium. Milk has both kinds. Lack of phosphorus means fatigue and anemia.

Two raw-egg yolks a day will furnish vitamins and minerals that are often missing from other parts of the diet. Heat destroys vitamins or hinders their efficiency; so the yolks should not be cooked. They can be served in milk or fruit juice, and their presence will hardly be detected. Preferably, they should be taken in the morning. Egg yolks contain manganese, magnesium, iron, oxygen, chlorine, fluorin, calcium and the brain-food type of phosphorus. They also have an abundance of vitamins A, B, and D.

Dr. F. M. J. Smythe, in a book entitled *Fire, Air, Earth and Water,* tells us that he has seen decrepit, senile old men and women show signs of recovery almost instantly when a full complement of the eighteen mineral elements were taken into their bodies. Over a period of time, the most amazing results were accomplished.

Dr. Smythe also elaborates a theory about cosmic energy and food minerals that is very interesting: The earth is immersed in a vast ocean of cosmic energy that circulates through it as our nerve force circulates through the body. Its rays are constantly passing through the body. As far as is known, it can penetrate all inorganic substance, but can be deflected by organic substance.

So the theory is that the cosmic ray does not pass through the body in a

straight line. It is deflected by the various organic minerals present in it. If all of them are present, the business of deflection revitalizes the body perfectly and makes for perfect health.

However, if all the minerals are not present, part of the ray drives through in a straight line and does damage to the nerves and tissues. If the mineral lack is continuous, there will arise some form of deficiency disease. It seems that the bombardment by the cosmic ray activates the mineral elements in the blood and causes them to maintain normal and vigorous health.

Dr. Smythe says that "One missing element will set up an endless vicious cycle, and, each time around, the health will be more and more undermined."

While much has been said and written about food minerals and vitamins, there is very little current knowledge about the enzymes.

Many of you will ask, "What are enzymes?" They have given rise to a branch of biology known as Enzymology which treats of the properties of enzymes. Science defines them as delicate life-like substances found in all living cells.

It is only recently that chemists have generally agreed that enzymes are to be found in *all* growing or living things. They are so small that they can not be seen with the most powerful microscope. It is comparatively a short time scince chemists have devised refined tests to detect their presence and strength. And science is now bold enough to state that they are the sole custodians of the life-force of all organisms, including man.

Enzymes are constantly being used up and eliminated by the body. They must be replaced by fresh enzymes for the same reason that minerals and vitamins must be renewed through the diet.

Four of the enzymes that are absolutely essential to nutrition are ptyalin, pepsin, trypsin and erepsin.

Ptyalin is found in the saliva. Pepsin is secreted by tiny glands in the mucous membrane of the stomach. Trypsin is found in the pancreatic juice. It differs from pepsin by acting in a neutral or alkaline medium in producing thorough decomposition of the protein substances. Erepsin is an enzyme of the intestinal juice, capable of further decomposition of casein, peptones, etc.

The glands that secrete ptyalin, pepsin, trypsin and erepsin must be properly nourished in order to deliver their secretions.

Cooking food kills the enzymes. Temperatures above 115 degrees destroy them. Pasteurized milk and butter have no living enzymes.

I quote from a pamphlet entitled *Enzymology*, published by the National Enzyme Co.: "Every one of the billions of cells comprising the human body manufactures enzymes in greater or lesser quantities. The greater the amount of cooked food in the diet, the more enzymes must be produced by these billions of cells, ultimately to find their way into the digestive tract. When enzymes are used up at a rapid rate, the reserve is prematurely ex-

hausted and old age and death make an earlier appearance."

It is possible now to buy synthetic enzymes as a supplement to nutrition; but a better way is to obtain them from eating plenty of raw fruits and vegetables. Canning, like cooking, kills the enzymes.

There is a fruit juice called "organic papaya" that has pepsin, trypsin and erepsin in it, and an enzyme called "papain." Dr. John Kellogg said of it, "Free use of papaya juice by children would absolutely result in an increase in stature of children in the next generation and a notable increase in the number of persons living to be one hundred years of age."

Tests prove that young adults have more enzymes than older people. If they constantly use the enzymes that the cells of the body manufacture, instead of receiving a new supply from food, the reserve is depleted. After middle age, it is more difficult for the body to manufacture its requirements of enzymes. This causes depletion of energy and premature old age.

Hence the saying, "A man is as old as his enzymes."

Americans are more nutrition-conscious now than they have ever been before. Many of them study their minerals and vitamins conscientiously, but pay no attention to the amino acid content of their food. Prof. W. C. Rose of the University of Illinois has studied the amino acids for more than twenty years. It is said that the discovery of these essential acids is one of the greatest achievements of bio-chemistry.

There are twenty-three amino acids known to scientists. Ten of these must be present in the diet. The other thirteen can be manufactured by the body. If, however, even one of them is lacking in the diet, the work of the other nine is thrown off balance.

Their names are formidable. For example, tryptophane. It wards off old age and is necessary in the diet, if vitamin A is to be properly used by the body. Phenylalanine aids the body's fullest use of Vitamin C.

In lieu of mentioning them all here, I suggest that a good treatise on them will enlighten you. Their study is important.

It is said that proteins consist of chains of amino acids linked together; that the kind and number of amino acids in these chains determine the nutritive value of any protein food; and that many such foods do not contain all ten essential amino acids in adequate amounts for manufacturing the other thirteen, because all the ingredients are not there. This can be reduced to the statement that the nutritive value of protein food is determined by the *amount* and *kind* of amino acids it contains.

A treatise, *The Story of Amino Acids,* quotes Donald G. Cooley thus: "New secrets of vitality and longer life are unfolding as scientists delve more deeply into the elements of the food we eat. There is immense promise in the food chemicals in amino acids. These are the raw materials out of which proteins are made; and our skin, hair, soft tissues and powerful gland secretions are largely protein. In many respects, amino acids are a kind of

Hormones made from Protein!

'fountain of youth,' more important than vitamins."

The enzymes which perform our digestive processes are made of amino acids. So, in order to make sure that the digestive processes do not slow down, it is very important that the body receive its full requirement of amino acids. They are also important parts of the hormones secreted by the various glands of the body. Hormones are really composed of protein.

It is said that insulin, which is secreted by the pancreas, is made up of nine amino acids; that thyroxin, secreted by the thyroid gland, comes from the amino acid, tyrosine; and that adrenalin, the hormone of the adrenal glands, also comes from tyrosine.

These various glands of internal secretion are known as the endocrine glands. They make up the endocrine gland system: that branch of biology known as endocrinology. There are nine major endocrine glands, constituting the body's chemical factory. The essences they distill are so subtle that they are conceded to be the deepest forces in our physical being.

The endocrine gland system has been compared to a small orchestra with the pituitary gland as the conductor. Although this conductor is the "boss," he is not a tyrant, because he himself is dependent on the playing of the eight members under his baton.

Robert Wolheim, in his booklet entitled *Reinvigoration,* says, "The endocrine glands secrete hormones. Some secrete one or two hormones; others many more. Each hormone differs chemically from all the others. Any disturbance of the normal activity of the endocrine glands can increase or decrease or arrest the secretions of one or more hormones. So complicated and interlocked is the endocrine mechanism that it may be thrown out of balance when only one of the many hormones fails to be secreted in sufficient or in excessive amounts.

"The endocrine glands perform extraordinarily varied and indispensable duties. They are directly concerned in the process of aging."

A hormone is defined as a substance secreted by one gland and carried by the circulatory system to another gland on which it exerts a stimulating effect.

Much of the trouble now called mental deficiency is not mental at all. It is due to unbalanced functioning of the endocrine glands; and scientists can do something about it.

I have read that of the one hundred and thirty million or more people in the United States, twenty-five million are mentally afflicted in some way. It is safe to say that most of them are suffering from some kind of hormone deficiency, because their endocrine system is not functioning normally. And back of this cause is the hidden starvation from lack of vitamins, minerals, enzymes and amino acids.

Research chemists and specialists in vitamin and gland therapy have enough case histories to prove without question that much of the physical disability can be corrected with consequent improvement in the mentality. They go back to the condition of the mother before the child is born. If she

has glandular deficiency and hidden starvation from lack of vitamins, minerals, enzymes and amino acids, the child does not have a fair start. It may be born with glandular and chemical deficiencies.

I have little space left for a discussion of the sympathetic nervous system. When I read about its marvelous performance, I stand in reverent awe before its CREATOR.

Its business is to co-ordinate voluntary and involuntary action for the best interests of the individual. It does this through the "intelligence services" in the body which are performed through the eyes, ears and brain. These service stimuli are communicated to the body from a great chain of sympathetic ganglia placed at the sides of the spinal column. If there is some defect in the hormone production by the endocrine system, the balance in this nervous system is upset and some form of neurotic disturbance often follows.

Dr. Berman, in his splendid book entitled *New Creations in Human Beings,* writes, "Changes in personality are dependent in the last analysis upon deficiencies and excesses in the endocrine glands as they affect body functions in general and the brain and the sympathetic nervous system in particular."

The physical body is the most marvelous, intricate machine in the world. It carries its own repair shop with it; but you must furnish the materials. Besides a balanced diet, it must have fresh air, sunshine, cleanliness, simple exercise and sufficient sleep. It goes without saying that it must be free from narcotics and alcoholic drinks.

Perfect health should be the goal for all humanity. If one starts in youth to plan sufficient daily intake of vitamins, minerals, enzymes and amino acids, the highest possible state of health can be maintained; and extension of the prime of life to a much later period is absolutely assured, provided, of course, that the mental and spiritual phases of life receive the same careful consideration.

Nutrition experts tell us that even people past forty and older can eat their way to health. That shrinkage of tissues resulting in wrinkles and weakness of the muscles are not due to aging but lack of the hidden forces in the blood-stream which correct diet furnishes.

By supplying these, man can postpone old age and enjoy an active, YOUTHFUL LONGEVITY.

The next installment will describe the MENTAL approach to "The Road To Youthful Longevity."

A wise and good man will turn examples of all sorts to his own advantage. The good he will make his patterns, and strive to equal or excel them. The bad he will by all means avoid.

. . . *Thomas a Kempis.*

"HEAVEN LIES ABOUT US"



GORDON LECLAIRE

Heaven lies about us in our infancy—Wordsworth

I HAVE always believed that Wordsworth was intrinsically right when, in his exquisite "Ode on the Intimations of Immortality," he says that children are much nearer God than are adults. "Trailing clouds of glory do we come," he says, "from God Who is our home!" But it is a sad commentary on the effects of our home environment and early training that these clouds of glory seem to disappear with pathetic swiftness, as the shadows of the prison-house of mortality close around the growing child. If we could only begin to realize that "the smallest children are nearest God, as the smallest planets are nearest the sun," and endeavor to do all in our power to maintain that spiritual proximity in their lives, instead of interposing barriers of false thought and negative feeling between them and their Creator, there would be little crowding of Reform Schools and Juvenile Prisons.

In a surpassingly provocative and beautiful dissertation by Kahlil Gibran, in "The Prophet," the Lebanese philosopher-poet gives us in brief compass some of the most salient wisdom in regard to children that has ever been written.

He stresses the opinion that it is extremely detrimental both to parents and children alike for the former to adopt a possessive attitude in regard to their offspring. "Your children are not your children. They are the sons and daughters of Life's longing for itself. They come through you but not from you. And though they are with you, yet they belong not to you!"

It might be advisable for the parents who become so voluble in their complaints about the lack of respect which their children exhibit, to pause for a moment and consider whether or not there is any reason, other than that of sheer courtesy, why the children should respect them. Respect, like most positive virtues, is reciprocal in its nature. If the parents show respect for the integrity of their children, then the children will not fail to show respect for them. I have often felt that instead of the pre-marital physical examination for those about to be married, there should be a pre-marital spiritual examination to discover whether or not the prospective parents are worthy, in essential respects, to become fathers and mothers of the future generation. It is infinitely more important to determine whether or not the prospective parents are spiritually worthy of nurturing and guiding the mind and spirit of the young than it is to discover whether or not they are

physically able to procreate them. The whole accent, I believe, is wrongly placed. It should be used to stress the mental and spiritual attributes of parenthood.

From their earliest infancy, children should be treated as though they were beings, primarily spiritual: real persons fashioned in the very image of Love. They should be taught to appreciate the true spiritual values: Truth, Beauty, Wisdom, Understanding, Tolerance, and Love. It is only thus that they can acquire the essential basis of genuine character that will later enable them to withstand the lure of transient physical pleasures. If we would lavish only half the care upon the spiritual diet, which we feed our innocent offspring, that we do upon their vitamin consumption, then there would be little need for alarm in regard to the future of humankind. While everything possible is usually done to assure the child's physical comfort and growth, how little is actually accomplished in regard to the ultimate well-being of his mental and spiritual nature! And no prodigality in ministering to the needs of the body can ever begin to compensate for the pathetically insufficient soul nourishment, the lack of which is becoming increasingly more apparent both in our children and our children's children.

And the time to begin this living instruction is when the child draws his first breath. If our every thought, word and deed toward our children is permeated with love, then there can be no doubt that this love will be reflected in and through their lives. The very young are exquisitely sensitive to the mental and spiritual vibrations surrounding them. " As soft wax is apt to take the stamp of the seal, so are the minds of young children to receive the instruction printed on them! " If we could only persist in visualizing our children as beings " fresh from the Source of Light, with something of its universal lustre on them"; if we could only realize that childhood is "like a mirror that reflects in after life the image first presented to it"; then the love that begets love would fashion an indissoluble bond of understanding and enlightenment between us and "these fragile beginnings of a mighty end!" And when a child's spiritual nature is constantly nurtured by the positive virtues of love and understanding, all the negative qualities of fear, doubt, mistrust, resentment, anger, petulance, and greed will vanish into their innate nothingness as the mists in the valley disappear before the warm illumination of the new day-rise.

I think it is George Eliot who tells us in one of her novels that, in a man whose childhood has known caresses, there is always a fibre of memory that can be touched to gentle issues. It is this fibre of memory that we must strive to strengthen and enlarge by the daily persuasion of our living examples. Sociologists tell us that over-indulgence on the part of parents is one of the most vital causes of juvenile delinquency today—"An infallible way to make your child miserable is to satisfy all his demands."—We must not only try to inculcate in our chil-

dren an abiding sense of true spiritual values, by our wise guidance and teaching; but also, by the dynamic example of our own living, we must prove to them that our grasp of the essential realities of life and living is firm and sure. And always let us remember that, though courtesy and good manners are a prime requisite of a gentleman or a lady, nevertheless, it is of much greater import for us to visualize the finished product of our efforts as real true men and women.

Let us above all have faith in the inherent nobility and integrity of childhood as it develops into manhood and womanhood. Let us praise its buoyant strength and skillful predilections, for praise is an indispensable leaven in the manna of ultimate success. And even if our success is only partial; even if our fondest desires in regard to our children are never realized; even if we come to realize the truth of Shakespeare's dictum: "How sharper than a serpent's tooth it is to have a thankless child!"—let us always know that the love and understanding which we bestow on our children cannot fail to ennoble and enrich our own natures immeasurably. For every selfless thought of love that we direct toward others is a boomerang that returns with a largesse of blessings to our fervent hearts.

Let us endeavor to exercise all diligence over our children in the April of their understanding, so that, in the dawning of some distant November, they may "shake away the snow of Time from the winter-green of memory and behold the fair years of their childhood uncovered, fresh, green, and balmy, standing afar off behind them!"

Let us now resolve to reveal to their sensitive vision the vistas of that spiritual heaven which lies everywhere about them, and thus discover our own immortality here during this everlasting moment. Then shall our children, indeed, rise up and call us blessed!

Keep Your Chin Up

ROY CLYDE WEIDLER

PSYCHOLOGY is reversible. Much has been presented concerning powers of mind over matter. The law works both ways. Attitudes of body depress or rejuvenate mind as they are downcast or upright. Every tiny body-cell thinks.

A once popular movie actress, discussing success, advised all aspirants for fame to maintain an upward pose of face. Keeping the chin up constituted a major command in this lady's program of popularity.

The advice sounds logical. A woebegone expression, with turned down mouth and drooping chin, speaks

louder than words of gloom, pessimism and failure. It is one's display window, advertising the nature of emotional wares one carries within. A cheerful smile and a cheerful mind cannot continue in a downcast body.

Keeping the chin up produces a decided psychological reaction. A competent authority declares that a persistently elevated face creates a definite "mental massage." Mind conforms to body attitudes. Walk slouchingly, with head bent and backbone flabby, and the mind soon is colored thereby. Lift the chin and a new endowment of spirit makes merry the mind.

A smile has been prescribed, and not without reason, as man's most potent panacea for human ills.

Hence, one formula for happiness and success can well be: "Assume the physical attitude of the result most desired."

True, this may be more easily said than done. To maintain a physical attitude of uplift, until mind acquiesces, often entails sustained and strong effort. The task may appear thrice arduous if one is ill or financially broke. But, likewise, it is then thrice essential. For, if mind conforms to body and itself becomes ill or poverty-stricken, the state of the victim may become quite desperate.

The plan is worth the exertion. To smile amid tears; to sing amid disaster demands real stamina. The very attempt strengthens character. Long continued, the facial expression of uplift impresses the mind. Remember: MIND AND BODY ALWAYS SEEK A MUTUAL POINT OF AGREEMENT. Each will rise or fall to the other. Keep *mind* high, and body rises; elevate *body* and mind follows.

Naturally it is always better if mind can continuously be master, remaining firmly constructive, cheerful and positive. All else in life normally obeys one's thinking. But, if mind tumbles off into doldrums, and somehow its weight seems almost too great for rescue, there is yet this other hope, this reversed psychology, to bring peace out of chaos. Deliberately force the face to smile. Assume the attitude you covet to be yours. Push up the chin. Open wide the eyes, and spread a smile across the face. Mind will catch the idea, and soon begin to vibrate in accord.

If the case is aggravated and seems outside the range of direct application, a mirror is recommended as a helpful adjunct. Gaze into it ardently. Continue until you are able to laugh at yourself. The remainder of the exercise is easy.

There is divine logic in the suggested formula. Depression is unnatural. God and right and glory are eternal things. Sadness is not native to man. Hence, to assume the attitude of that which is one's right is definitely logical and proper. Darkest clouds have brightest silver linings. The blackest night has a dawn. In other words, the sun perpetually shines. When we find the sun, darkness vanishes. We find our mental and character "sun" by *making* it. What we are depends upon what we do with ourselves, mentally and physically.

THEY HOLD ME UP

Sheldon Shepard

SCENE: THE BEACH OF OKINAWA IN THE THICK OF BATTLE.

LONG afterward I was told of the soldier's inner experience. Crawling up the beach, with the incessant roar of planes throbbing in his ears, the near and far burst of bombs and artillery shells shocking his nerves, he thought he could not go any farther. But there was no other way to go. There was no way back; and on either side of him were other men sprawled in the same way. There was no way to go but onward.

"Just when I thought I would jell in my tracks," he said, "I took notice of three fellows just a few feet away. One of them suddenly threw back his head and—of all things—laughed. Of course I couldn't hear what they were saying, but I saw that the three of them were taking this dreadful experience as a matter of course. Certainly they were not about to turn to stone."

Then he told how a different kind of feeling came over him. Mentally and emotionally, he joined that gang over there. He felt comradeship on a new level.

"I don't know how their strength got into me," he went on. "I don't know whether I was less afraid or just made up my mind not to let it bother me. But one thing is certain: *those fellows sure held me up.*"

One is sustained by the courage which he sees, appreciates and shares. To be aware of it and to admire it is to take a part of its nature to oneself. All the faith in the world—if we will let ourselves be conscious of it—bears us up and puts drive into our purpose. Whenever one can look at some "fellows over there" and find faith sustaining them, he is also sustained.

One of the benefits we receive from the company of people of faith is the infiltration of their faith into our own spirits. Our association with them does not have to be in physical presence or social contact, though of course there is a special ministry of the Unseen to those who "gather together" in faith.

The fellowship can be one of spirit. How often we are lifted up and strengthened by our companionship with the author of a book, though he be thousands of miles away or lived centuries ago. We share with him and his characters that which we take from

them, and they give us strength, purpose and inspiration.

There is an atmosphere of faith girding all the earth. And every ounce of it is a source of power for each of us, if we will but make ourselves aware of its presence and cut away the insulating barriers of prejudice and suspicion. Every person of faith in this entire world helps to make the medium of trust in which our own minds and hearts are more effective. How important then, that one should not confine his thoughts of the faithful to persons wearing his own particular label, or speaking his own tongue! Everywhere, in all tongues, the Great Eternal has made Itself known, and all the faith aroused in human hearts belongs to us. If we know their faith, and rejoice in it, they *hold us up.*

If we have moments when our grasp of the Universal Good seems to slip; if we need to be given a keener sight to peer through the clouds and dust of delusion through which most of us make our way—let us take heart from the worldwide faith of mankind.

To regard any person of faith as one opposed to us is to create enemies in our own imagination. To feel that anyone who looks to God with confidence is tearing down our trust is to separate ourselves from our allies. To make oneself an enemy of any avenue of faith is to throw dams across the stream upon which he depends for life. Animosity among faiths is self-strangulation.

"Whosoever will do the will of my Father who is in heaven, the same is my brother and sister and mother," says Jesus. And Buddha designates a similar attitude of understanding as the method of extending the kingdom. "Cultivating an unbounded friendly mind," he says, "one will spread infinite goodness throughout the world."

When Paul declared, "God hath shown me that I should not call any man common or unclean," he was plumbing the depths of feelings of brotherhood. Confucius makes an even stronger statement in the direction of unity, declaring that "He comes to ruin who thinks that others are not equal to himself." And he emphasizes the loss one suffers by feeling that persons of different faiths are his opponents, for "He who uses only his own views becomes narrower and weaker." A Mohammedan conviction with reference to spiritual fellowship is true of all persons of faith everywhere: "The believers, men and women, are protecting friends one of another." The band of faith around the earth is a protective influence for all who believe. In Sikhism is found a beautiful expression of the welcome to be given any person's words of trust and goodwill: "Any person who tells me anything of God is my friend and my brother."

Division of forces is the most foolish of strategies in pursuit of any objective. "Divide and conquer" applies not only to military ambitions of tyrants. It is a process of destruction for persons, ideals, movements. There is a vast unity of faith among men—faith in the Universal God, in His plan and care, faith in goodwill as the way of

life. From every land and in every tongue the words are spoken. The weakness of faith and goodwill as instruments of accomplishment in this world comes largely from the fact that the believing ones have been "divided and conquered." Each has thought others were his enemies. Labels and doctrines have become, not signs of faith, but banners of opposition and war. How great is humanity's loss because of strife among believers!

How great shall be our gain when we recognize the magnetic belt of faith that binds the world! How strong we shall feel when we take every bit of trust everywhere as our own! We shall not fall when we know that not only those of our own groups, but all good aspiring, trustful men and women of goodwill everywhere are on our side. They fight our battles against selfishness, evil and injustice. They are with us and *they hold us up.*



How The Path Is Wrought

Flossie Deane Craig

THOUGHTS are vital, living things, and their cumulative power for good or bad over a period of time is incalculable. It is possible to climb to heights unimaginable, shooting upward like a star on their singing buoyancy. It is, alas, also possible to plumb the blackest depths, forced down at a rate of speed unbelievable, shriven and beaten and lashed by the power of thought alone.

Lucky the man who perceives the reason for his plunge over the Precipice before it is too late to save himself. But if he should slide down the Black Path and sink to his neck in the Slough of Despond, let him be sure that the slippery stones that proved his undoing were fiercely wrought out in the fevered processes of his own mind. How did this come about?

It could have started with a very small incident that gave rise to some bitterness. You didn't throw it out, you nursed it tenderly and fed it with the energy of thought. The longer you nursed it, the more wroth you waxed and the more reluctant you were to part with it. It finally slept with you and lived like a shadow in all that you said and did. You went about your daily tasks with a mind divided, nursing your grudge with one hand, so to speak, and doing your work with the other. Consequently, your work sufered; and the boss, in a fit of irritation, called you up on the carpet. And the bitterness grew and flourished. And you took it out on the street with you;

and your friends, repelled by the sullen look on your face, turned a cold shoulder. The bitterness took on new life and color. You finally took it home with you; and your family, repelled by the sight of the sinister thing that dwelt within you and fed on your being *by your own consent,* began to shy away from you. Evidences of their patient endurance of your presence in the home gave rise to thought that they probably no longer even loved you. Then the bitterness swelled and filled your whole being with its nauseating venom; and your entire system, infected by this deadly poison, sickened, and you were laid low.

The doctors were called, but they could find nothing organically wrong, and diagnosed your illness as one thing and another, judging only from the physical aspects of the case. But, as for yourself, if you now find yourself on the bottom of the Pit of Despond, if you know you have at least touched bottom, then know, too, that there is no place to go but UP. And no other place will you ever win to such perspective! You see with terrifying clarity exactly how you paved the way for your own downfall.

You see the moment it all started. You recall the incident that first embittered you. Then you see that, had you thrown it out, you still would not have entirely saved the situation *unless you had put something better in its place.*

You're sick, all right. And small wonder!—You were made sick unto death by the treacherous thing you have housed and nourished and which has at last betrayed you.—What to do?

There is but one way out of the Pit of Bitterness . . . the way you came down. But you cannot find a footing on those slippery black stones. You must with your own hands tear out the last stone you built into that downward path. Yet, tearing it out will not afford you a footing on your way back to the light, any more than razing an old structure will build a fine new shelter for the homeless. You must replace the lowest stone with one that is shining and white; then, standing firmly upon it, reach to the next slippery stone above, and, by the strength of your own will and the firm foundation beneath you, tear it out. So is the upward Path wrought.

Perhaps you are, at the moment, incapable of chiseling a beautiful white stone of Constructive Thought. But since that is the only means by which any man has ever found his way out of the pit, it is up to you to search diligently until you find exactly the foundation stone that you wish to stand on. A passage of scripture will do quite well:

As a Man thinketh, so is he.

Meditate on this and it will give you courage and power to choose the right thoughts. Plato left a beautiful stone that has been used down the ages:

The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile.

Perhaps you will wish to place that stone in the next space above and rise

to new heights, knowing that you stand on Truth. This one is left to you by Amiel:

He who leaves off, gives up; the stationary condition is the beginning of the end.

Realize that what you have been doing heretofore is not *living*. Life is a beautiful gift. The Giver of it would have you enjoy it richly, and this can never be accomplished by the old methods. *"He who leaves off, gives up.* But you are not giving up, you are *building back* and already you have three beautiful gleaming steps laid. Cardinal Newman says:

Fear not that thy life shall come to an end; but fear rather that it shall never have a beginning!

But your life *is* beginning: you saw it today in the softened faces of your family and friends. *He has been sick,* they said, and forgave all. Robert West says:

Nothing is easier than faultfinding; no talent, no self-denial, no character, are required to set up the business of grumbling.

In order to be loved, one must be lovable; and one finds in the beloved the things one has built within himself by the power of his own thought. Therefore, build with patient effort the things you wish to have showered back upon you. Robert Louis Stevenson offers you a smooth, white stone:

So long as we love, we serve. So long as we are loved by others I would almost say that we are indispensable; and no man is useless as long as he has a friend.

Strive from this day forward to create in yourself the things that endear others to you, thus endearing yourself to others, for the friendless man is the unhappy man. Daniel O'Connor says:

Bigotry has no head and cannot think; no heart and cannot feel. When she moves it is in wrath; when she pauses it is amid ruin. Her prayers are curses, her God is a demon, her communion is Death, her vengeance is eternity, her decalogue is written in blood of her victims; and if she stops for a moment in her infernal flight, it is upon a kindred rock to whet her vulture's beak for a more sanguinary Desolation.

You are far enough up the ladder now to recognize that *Bitterness* is of the same family as Bigotry. A stone that shines forth in great splendor was left by John Ruskin. Glory in its Truth:

When men are rightly occupied, their amusement grows out of their work, as the color petals out of a fruitful flower; when they are faithfully helpful and compassionate, all their emotions are steady, deep, perpetual and vivifying to the soul, as is the natural pulse to the body.

By this time, you have surely roused the better side of your nature. You may prefer to build in the next block in the Path of Ascension out of the fullness of the joy in your own heart. If not, you will not have far to go for the priceless stones left by great minds throughout our literature. Find them and make full and glorious use of them. They were left there for you!

THE HIGHER LAW

Vora B. Durand

"SURELY He will deliver you."

He does not say "maybe" or "perhaps" but SURELY.

" Surely He will deliver you" are not idle words. It matters not what the condition may be, there is deliverance and a Deliverer.

Results always have come to me through the application of the Principles of Truth to Life and its problems. Christ has always been REAL to me and His words ALIVE with the livingness of GOD. I believed what He taught and tried to understand just what He meant. When I understand the Law and *apply* it as I understand it, results follow.

Christ was always trying to teach us our place in the Kingdom of creation or in the Universal Kingdom. He realized the importance of this. He said: "Is it not written in your laws that ye are Gods?" In Psalms we read, "I said ye are Gods and all of you Sons of the Most High God." "Now are we the sons of God" and "All that the Father hath is mine" and yours. Not a *few* of the things but All is ours here and NOW. His perfection is my perfection and His health is my health and His abundance is my abundance. We need not *struggle* for them.

"Fear not, for it is the Father's good pleasure to GIVE YOU the Kingdom." "Come ye blessed of my Father, INHERIT the Kingdom, prepared for you from the foundations of the world." "Seek ye first the Kingdom of GOD and his righteousness and ALL of these things shall be *added*." Not a FEW of the things, but all, and not through struggle, but they are to be ADDED. Christ came to teach us the Higher law and the Higher way, and He is the greatest Teacher that ever lived and the most practical and scientific. "The Law of the Spirit of life in Christ makes us free from the law of sin and death."—"Ye shall know the Truth and the Truth shall make you free." The law of Life makes us free from the old laws of limitation and death and struggle.

We do not have to struggle to attain our desire when we learn through thought control to *cooperate* with God. The Law of Life is positive and supreme. When it is set into operation, all the so-called material laws which seem to limit man are annulled.

Under the government of the Spiritual principles, man's mind and body and affairs are brought into the Kingdom of Heaven HERE and NOW. There are no negative beliefs to govern man when he places himself under the Higher Law. Every disorderly condition will come under its power and be righted.

"SURELY HE WILL DELIVER YOU."

BE JOYFUL!

Kathryn V. Marion

"THE joy of the Lord is your strength." Real joy is a spiritual quality, and it is yours to express. If you want joy, BE JOYFUL. Express joy to those around you and they will be inspired to be joyful also, because joy is infectious. You then become so filled with this Real Joy that you will never know anything else. Of course this joy is real because it is "The joy of the Lord" expressed through man. Your joyful smile will inspire others to smile. They will FEEL the sincere spirit back of that smile and will be lifted into a joyful state of consciousness which is their contact with their own indwelling Lord. Scripture tells us to "Be of good cheer." The qualities we express, increase and multiply for us; so being joyful and of good cheer will open the door for more of the expression of divine qualities. To Be Joyful is to let God express joy, and in so doing, you become a channel for the expression of the joy of the Lord.

Joy does not depend upon any outer thing or condition. It is a thing of the heart, your FEELING nature, just waiting to be expressed, or *pressed forth* through you. You can quickly lift yourself up out of all adversity just by expressing joy, BEING JOYFUL. If it is sincerely expressed, you will soon find that joy does not depend on outer things, and that freedom is in the expression of joy. Joy changes things for you because it is God in action. Real joy will bring you health because it is the freedom of spirit expressed, and it will bring you prosperity for the same reason. God works through your FEELING, and to feel joyful is to feel the Presence of God working through you.

Joy is the expression of love for life. All life is ONE, and joy brings you an increase of life. The reaction chiefly blesses the one who expresses it. HERE is the place and NOW is the time to be joyful. To look into the future, to wait for some other time to be joyful, is to deny the Omnipresence of God, and this attitude of mind will keep you separated from your *good*. Scripture tells us, "The joy of the Lord IS your strength NOW." Joy is within, waiting to be expressed. God is always right there waiting for us to invite Him into our heart; and when we do, He flows out through us and outshines all that is unlike Himself.

Joy is strength. Joy is power, the power that attracts all-good to itself. BE happy. BE cheerful. BE joyful. And you will BE prosperous in all things. Life will unfold its good for you. All things flow to the life that is in tune with joy.

Joy is the expression of HARMONY, the harmony that flows from the "Heaven within you." Remember always that joy does not come to you from the outside. God is Life, and His life is expressed by *you*. The sincere expression of the "Joy of the Lord" will bring outer conditions into harmony with your soul's desires.

Metaphysical Interpretation of

Psychosomatic Findings

Alma Kline Eckard

TWENTY-FIVE years ago, if a medical man had made the statement that cardiac arrhythmia was caused by a chronic state of fear, or that gastro-intestinal conditions were precipitated by emotional conflicts, he would have been scoffed at by his colleagues and considered slightly irregular.

Recently, however, medical opinion has changed. In the past fifteen years, clinical studies have proved that mind has more to do with bodily functions than had generally been conceded. So divergent from orthodox medical principles of etiology are the latest findings in psychiatry, that the entire medical picture has been altered. Whereas the cause of all disease was formerly based on such accepted premises as bacteriology, toxology, endocrinology and trauma, now the causes of many diseases are being sought in the realm of emotional factors. Medicine has had to admit that bodily changes can be produced by emotional stress and that any organ of the body can be affected thereby.

To specialists in medical science, psychosomatic (*psycho*—mind, *somo*—body) therapy is the new star in the heaven of modern scientific knowledge which their keen eyes have been the first to observe. But the mind-body inter-relationship has been recognized for centuries. It was a man of great wisdom, who, some 1900 years ago, uttered the profound statement that "as a man thinketh, so he is." Centuries before that, a man named Job had learned what negative thinking did to the body when he lamented, "The thing I feared has come upon me."

Today, healing by mind therapy is carried on with success by various metaphysical organizations. In fact, so outstanding have been the successes of these non-medical groups, that medicine has taken cognizance of their work. It is probably the metaphysical record of its astounding cures, after repeated medical failures, which has caused intelligent medical practitioners to realize that there must be something in mind therapy after all.

The nineteenth-century utterances of the founder of one of these organizations have their parallel in the twentieth-century findings of psychosomatic medicine. The quotations:

"There must be a change of mind before there can be a change of body"; and "Disease is fear made manifest in the body" might be taken from the latest book on psychosomatic medicine.

Medical science has learned the truth of these statements the long and arduous way. For instance, one psychiatrist has carried out a clinical experiment which involved hundreds of patients and extended over a period of ten years. Any practitioner of mind science could have imparted the same facts in thirty minutes and demonstrated the same truths in thirty days.

It is the difference in approach to mind therapy which makes the work of medicine long and difficult, and that of metaphysics simple and certain. Whereas medicine recognizes but two components of man—body and mind—metaphysics acknowledges a third—*spirit.*

But despite medicine's approach, its achievements in mind therapy have been of inestimable value; despite its techniques, it agrees, on many points, with metaphysics. It is the purpose of this article to note where the two agree and where they sharply diverge.

In a psychosomatic study of 1600 patients hospitalized for diseases which their doctors termed organic, examinations disclosed that *organic involvement in every case was either absent or only slight.* But the symptoms presented—somatic responses to emotional states—were exactly the same as if there had been organic involvement! Emotions admitted by these patients were fear, anxiety, worry, resentment, repression, guilt, hostility—all, it should be noted, classed under the heading of "negative thoughts" by metaphysics.

So deleterious were these negative states of mind that, in many cases, what had begun merely as functional disorder developed, before the experimental period had been concluded, into real organic trouble.

For example, a patient who complained, upon admittance to the clinic, of acid stomach, bloating and other functional symptoms, would develop peptic ulcer after a time. It is interesting to trace the progress of functional disorder to that of structural change. First, emotional stress causes tension; then tension is relayed to the various muscles of the body, causing spasm. Spasm of the stomach muscles affects the motility of that organ, and altered motility reacts upon secretion, causing a lessening, an increase, or an erratic flow of gastric juices. Next, digestion is impaired, and the slow-moving food, together with the abnormal stomach secretion, causes irritation. Continued irritation results in ulcer; ulcer leads to perforation; perforation to excision.

To anyone but a psychiatrist or a metaphysician, it would be impossible to realize that what begins with a negative train of thought may easily end upon the operating table!

So common is the picture of somatic response to emotional stress, that medicine has coined a term for the vicarious role which organs play in presenting disease symptoms. It is "organ

language," and the term is as apt as it is expressive.

For example, clinical studies have revealed that patients who complain of a difficulty in swallowing have something in their lives that they cannot "swallow." The person who can't keep food on his stomach usually has something in his immediate environment which he desires to be rid of. A feeling of weight on the chest is more often due to a troubled mind or a heavy conscience than a bad heart.

It has been definitely established by laboratory tests that emotional changes affect the blood-sugar level. Chronic fatigue, it has been found, is the result of continued emotional conflict: the body becomes exhausted carrying the mental load. Neurasthenia, so baffling a medical mystery in the past, and so difficult of treatment, is now known as an emotional disturbance. The many symptoms that the neurasthenic presents are but somatic responses to an overburdened psyche.

Asthma, heretofore considered an allergy manifestation, is now believed to have an emotional basis. The paroxysms of asthma can be produced by an emotional upset without the presence of the allergen. Hypertension, for which medicine has yet to find a cure, is closely related to the emotions. It is well known that blood pressure can be raised by fear and anxiety.

To the average person, ignorant of the fine balance between body and mind, it would seem a far cry from a state of mind to a pancreatic deficiency; from the dyspnea of asthma to an anxiety complex; from regurgitated food to a hidden resentment; from a systolic 200 to a life of nervous tension. But today medical science is proving what metaphysics has long contended—that "the human organism is mind in action, rather than an aggregate of purely material functions" (Fillmore).

In truth, body and mind are so correlated, that whatever affects the one must inevitably affect the other; and if the mind cannot adequately handle an emotional problem, the body must and will.

When we recognize these truths, we can easily understand why such operations as hysterectomy and cholecystectomy cannot be successful when they merely serve to excise a pain which had its origin in the emotional life; why anemia cannot be cured with liver injections when the low hemoglobin is a somatic response to unhappiness and unfilled desires; why tumors will appear repeatedly, if they are but the aggregate of jealousy, resentment and fear.

In her book, *Psychosomatic Diagnosis,* Flanders Dunbar says that accidents are not always accidental. Many accidents, she says, represent the mind's effort to remove the body from undesirable situations. Under stress of fear, guilt, or resentment, there is the impulse to rash behavior. Twenty years ago, Florence Scovel Shinn, in her book, *Your Word Is Your Wand,* made the statement that accidents come from holding wrong mental pictures.

Medicine and metaphysics have

arrived at the same point by different routes!

There is one point on which medicine and metaphysics agree perfectly, and that is that fear is a deadly emotion. Hidden fear, like hidden hunger, may remain undetected for years, and never be linked with the end condition it causes.

For instance, how many persons connect the fear of the outcome of an operation with post-operative collapse? The fear of contagion with the number of persons laid low in an epidemic? The fear of facing reality with the escape into unreality by way of a nervous breakdown? The fear of shouldering a heavy responsibility with a chronic state of invalidism?

In hidden fear there is always the factor of negative suggestion. Cancer propaganda, while it is a valuable instrument in the prevention of the disease, can be a two-edged sword. Persons easily influenced by suggestion will find lumps and sores where none existed before. One psychiatrist has observed that the quickest way to make an invalid out of a cardiac patient is to prescribe special care and restricted régime.

Metaphysics, cognizant of the power of suggestion, uses it in a positive way to overcome undesirable conditions of the body. Likewise, the doctor who tells a patient how well he looks is making use of positive suggestion.

We recently listened to a Navy corpsman tell of how sugar pills dissolved in distilled water were given to patients who thought they had to have an opiate to sleep. The patients, believing they were receiving morphine, promptly went to sleep, proving that suggestion can be as powerful as a drug.

The proof of the power of suggestion, both negative and positive, is forcefully demonstrated in the case of the menopausic woman. Tradition says that she must have certain unpleasant symptoms at this time; moreover, she keeps reminding herself that change of life means the passing of youth, charm and sex appeal. Consequently, most women suffer from physical and mental ailments at this time.

While admitting the value of hormone therapy at the climacteric, some psychiatrists still hold to the theory that, in many cases, it is the *suggestion* which hormone therapy carries, rather than the substance itself that does the work. This was proved in an experiment in which two test groups were used. The one group was given an estrogenic substance in distilled water hypodermically; the other received the water without the substance in the same manner, believing that the syringe contained the estrogenic substance. Results in improved health and renewed vigor were the same in the second group as the first!

Psychosomatic medicine is but the latest therapy in a succession of therapies which medicine has approved. It has accomplished much, but it is still limited in its scope *because of the limitation it places upon itself.* While admitting the power of mind over some diseases, it hesitates to venture into those realms of which medical tradition

says no approach other than the somatic is applicable.

Metaphysics, however, puts no limits on what the mind can do, because its principles of healing are based on a spiritual law: the law of cause and effect. When a person starts with a spiritual premise, puts himself under spiritual law and keeps his thoughts true, there is no limit to what he can accomplish in bodily renewal. There is no need to concern himself how the great change from sickness to health will take place; his job is to keep his mental processes right. God, Immutable Principle, Unconscious Mind—whatever the individual in the light of his understanding may choose to call it—will do the rest.

There are factors that help along the way. Release of tension is one. Psychosomatic medicine says that tension causes diseased conditions—an observation that might have been taken from a textbook on metaphysics. All systems of mind healing recommend relaxation, and exercises are usually suggested whereby this may be accomplished.

Prayer, too, helps overcome tension. Prayer is a sort of catharsis and has its medical parallel in the heart-to-heart talk which the patient has with his physician.

If medicine accepts today a premise which a half-century ago it would have ridiculed, why cannot it realize that tomorrow it must accept that which today it believes impossible of acceptance? If, as medical research has proved, negative emotional states can affect clotting time of the blood, circulation, metabolism, glandular secretion and even *cell activity*, is it unreasonable to believe that cancer, which medicine describes as "normal cells gone berserk," might be also the result of negative emotional states and amenable to mind therapy?

Let me leave with you, to be pondered over for their salutary effect, the inspiring words of St. Paul:

"Whatsoever things are true—honest—just; whatsoever things are pure—lovely—of good report; if there be any virtue and if there be any praise, think on these things."



E'er comes the dawn,
A prayer. A hope that
God's waiting world will look
Above, beyond
Through mist of tears to
Love for all.
To Faith to live
To be . . .
Within our own uplifted soul,
God's light—God's way
God's life.

. . . . *Esther Jones.*

KNOW YOU CAN DO IT

Grenville Kleiser

ALL men seek happiness, but not all men have the same conception of happiness. One thinks it means accumulating a large sum of money; another that fame will insure it; and still another believes he would be supremely happy if he could lie abed in the morning.

There are plenty of twenty-dollar-a-week men, but executives worth ten, twenty, fifty thousand dollars a year—well, you have to search for them.

Make up your mind definitely as to the one great object you wish to attain and then resolutely steel yourself against all alien influences. Like St. Paul, say, "This one thing I do," and concentrate all your powers upon that single purpose.

It's a law of life that unless you have some worth-while work to do, you will suffer disappointment. Be grateful that you have a real job, and know that in the degree you apply to it your best powers, in such measure will your life be happy and fruitful.

Have you read *A Fortune to Share* by Vash Young? It comprises one-hundred and fifty-eight pages of solid good sense based upon successful experience. It will give you a new slant upon many subjects; but more particularly it will inspire you to "go and do likewise." He has the happy faculty of making you want to do something concrete.

He was getting nowhere, was ill-tempered, lacked self-determination and many other things, so he thought and he thought. And after much thinking, he made a list of positive, dominant qualities that he wanted to acquire, such as love, courage, cheerfulness, compassion, friendliness, generosity, tolerance, justice.

He fixed them in his mind and set about earnestly to incorporate them in his daily life. And he did, with results that will amaze you when you read his book. It's a gold mine to any man who is ambitious to get on in the world.

Give-and-take plays a practical part in daily life. Inevitable disappointments, like burnt toast for breakfast, must be taken philosophically. To smile and speak in pleasant tones are direct ways to attract friends. And the best way to win friends is to make yourself worthy of friendship.

When a man complains that there are no opportunities today, that every occupation is overcrowded, that fate is against him—there's something seriously wrong in his mental make-up. He'll have to change his doleful viewpoint to a cheerful one in order to get on in the competing world.

Opportunity? Why, man, there is opportunity wherever you turn. From the next man you meet you have an opportunity to learn something. From the editorial page of a newspaper you have opportunity to learn and inform yourself on current topics. As you walk along the street, there are human faces to observe, nature to inspire, countless objects to furnish your imagination.

If you have a job to do, a problem to solve, a fault to overcome, a responsibility to meet, *know* you can do it.



On Helping Children

PART I

Kate Simmons

"For in the adult is hidden a child—an eternal child, something that is always becoming and never completed."
("The Integration of Personality," page 284. Dr. C. Jung.)

IN these days of standardization, regimentation and mechanization, it is refreshing to remember that we have all been children. It is also good for our own sakes, as well as for the children to be helped, to recognize that the real essence of childhood cannot be given to us or taken from us, for in itself it is of the soul and does not consist only in youthfulness of body. For immortality includes, in divine aspect, all that the universe contains. Therefore, if we adventure into realms which are looked upon as the privilege of experts and technicians only, no apology is needed, for we can all draw upon what is innate in ourselves and is not owned by anyone but ourselves.

Many parents do not wish their children to be fettered by creeds which are perplexing and doctrines which disunite humanity, but they do want to understand how best to help their children spiritually. Psychology is extending its sphere of influence in all directions, not only in schools, but also in business and home life. Whilst accepting all genuine effort to help each other, let us recognize how easy it is to make of science and psychology, as of religion, creeds and doctrines which are made to be articles of faith to be believed. Then they also become authoritarian superstitions which treat human beings as machines.

Inquiry into repressions, complexes, the child's environment and the relationship between its parents, these are ways and means of trying to help what is called "the problem child." But humanity alternates between extremes. In the past, it was customary to treat children in a mechanistic way. They had blindly to believe and obey: they had no rights. But now things are going in the opposite direction. It is the child who can do as it pleases, whose habits and manners, for good or ill, must be accepted wherever the child may be. The rights of adults are secondary, for the child must not be repressed. Its

playroom now has no boundaries and can encompass the whole house. The writer has been in two homes where children are literally allowed to take hammer and hatchet and destroy furniture where and how they pleased. Those in charge were not permitted to interfere. Their work was to see that the child did not injure itself. These were no slum homes where families lived in misery in one room, where children had no outlet and parents were distracted; they were luxury homes. Yet, the children in them were as much repressed in their libertine acts as the most dominated child could be.

For freedom consists in self-government, which is based in self-control, whilst self-control is based in self-discipline. Destructiveness is contrary to all these things and is really the result of the repression of creativeness. So, the indulged and pampered child,—inevitably non-controlled in itself,—is as much repressed as the child of blind obedience. Destruction breeds repression, the repression of the creative spirit which has no adequate channel except where self-control is present. So, the indulged one as well as the child who blindly obeys, both equally in adult years, are the easy prey of dictators and authoritarianism. Moreover, it is the lack of self-discipline which produces the feeling of inferiority. Self-government never could produce the inferiority complex, so often regarded as the source of failure in life. In brief, much that is attributed to various complexes could be with truth attributed to bad manners and lack of consideration.

It would be a calamity to imagine that children should be compelled to live as adults. Children need to play as children, and also need protection. They need to learn how to live in a house, how to use it. The greatest discipline a child can have, combined with natural pleasure, is to learn how to live with adults, *not* on the child's terms, but for its natural training. For, unless a protected child is also taught to be itself protective, to protect the rights and privileges of others as well as to have its own liberties guarded, then it will soon expect to be the centre of attention and consideration everywhere, to push others aside, to be waited on, but never to do any of these things for other people. It will want to be the centre of privileges, whilst destroying those of others. Such children will be apt to bully if they do not get their own way with other children, but will themselves be bullied for their aggressiveness.

Sheer justice to children is to teach them to be just in practice. This amounts to a simple fact, applicable equally to youth and age, that no one can really be happy at the expense of the happiness of others. Children can practice justice in protecting animals, which means more than an emotional attitude of affection. They can also protect the work and leisure of those in its environment at home and at school.

A remedy often suggested for self-centeredness is to persuade children to be willing to be unnoticed, to be mediocre, to forget themselves by being normal and associating with others in a normal way. But, normality, in-

dividuality and co-operation are difficult to define and establish. If children are natural egoists, as is assumed, then the cure will not consist in a mass association of egoists. Here, bullies and ringleaders will arise and find servile followers. This is equally true for child and adult. Children are needed in "the world to be," who will not succumb either to their own egoism or to that of the masses, or the world. Children are needed who will not produce wars as their parents and grandparents have done. A mere merging in, or succumbing to, mass egoism is not a real remedy for self-centeredness. The way out is in the self-discipline and self-government of *individuals*. This alone fits them for mutual association.

All pioneers have had to stand alone and apart, but they have stood for the rights of all men, not for their own privileges. The pioneer may be lonely, but he is not self-centered. The life and acts of Jesus Christ are an example of the stand pioneers have to make.

The tendency to explain the problem child as the product of environment, inherited tendencies, of its parents' attitudes, does not provide a fundamental solution for the future adult's life. All these things play their part, but are secondary. To permit or encourage a child to believe that its faults, failings and obstacles to happiness are due to anything outside itself is to open the door upon escapism, scapegoatism and self-pity; all of which deprive the child of the essentials of its own soul; that it should use its own choice, and judgment, and also act as if it really were a spiritual unit.

Dr. C. Jung has written in his *Modern Man in Search of a Soul* that: "Ever and again human beings arise who understand what is meant by the fact that God is our Father." He also quotes a passage from Ernst Barlachs' tragic novel of family life, *Der Tote Tag:* "The strange thing is that man will not learn that God is his Father" (Pages 140, 142).

Dr. Jung, as a psychologist who has performed as it were innumerable miracles of healing, here takes us beyond any materialistic basis for psychological aid. We frequently hear the remark: Children are only little animals and must be treated as such; we must expect destructiveness from them. Such attitudes produce repressions in the child from their parents and teachers, for there is something in the child which is *not* a little animal, otherwise the Fatherhood of God would have no practical application to life anywhere. To teach a child that God is the Father of all Creation is to teach it freedom from the pressure of its parents, society and the world. Such teaching will also give the child reverence and a sense of value. It will in time learn the highest form of self-discipline for itself, the meaning of the unity of life.

TREASURES: When searching for treasures, don't overlook those closest at hand.—*Carl E. Holmes.*

AWARENESS OF DIVINE REALITY

Eugene E. Thomas

IF we are ever to arrive at a satisfactory explanation of life, the first step is to know and understand that natural laws govern everything. This applies to the mental, moral, physical and spiritual realms alike.

Law and order were among the first principles established when worlds came into being; and law and order rule the journey of life, without the knowledge and application of which the voyage results in aimless drifting. No force is ever lost; no iota of energy that is ever put forth will fail to bring its natural results. There is no element of chance. Events do not *merely* happen. Everything obeys the fundamentals of natural law. Neglected opportunities are followed by loss of other opportunties, while wider and fuller ones await those who use and turn to profitable account the opportunities they now possess.

It would not be difficult for us to see how the affairs of one day could be traced to the acts and thoughts of the preceding day or weeks or month. In just that way, the acts and thoughts that make up the span of one life, or one incarnation, generate forces that become tangible results in some life to follow. Because we do not remember all the incidents of past incarnations does not change the principle that is involved. We are working either with the Law or against it, every minute we live, whether we are conscious of it or not; and the Law continues to work on, silently and unseen.

If we study the occult laws of life and learn to use them rightly, they will be found to be only benign and benevolent laws, working out for us the best possible results with the materials that we give. If we have only shoddy goods to offer, we cannot expect to receive, in return, a beautiful garment. The promise, "With what measure ye mete, it shall be measured unto you," is mathematically correct. When we begin to eliminate the element of chance, we are forced to seek for the cause which lies beyond the effect. Results must be explained, and if they cannot be traced to causes that belong to this life, it is logical to believe that they must come from causes generated in

lives that have preceded the present life. Many difficult and bewildering problems are solved when once we realize that life did not begin at birth—that the soul was not created then, but that it has always existed and ever will exist. Each life is but one little link in the golden chain that binds us to things eternal.

Because of the broken links in the uncompleted chains that make up the spiral of our lives, to the present moment, we should carefully ponder the solemn admonition of the Master Jesus, when He said, "Judge not, that ye be not judged." We are not qualified to judge another, and our judgment will through our ignorance injure ourselves, and bring upon us intolerable suffering and misery. Here again we find the working of the Law: "Judge not, *that ye be not judged.*" If we are loving and true and helpful, these things will return to us in like manner. And as we accept or reject the omnipresent goodness and beauty that is all about us, so we decide our own destiny in this life and in the lives of future beings.

In our efforts to know and understand the laws of life, the first requirement is receptivity. We hear the words of the Christ, "Behold, I stand at the door and knock"; but it is not an external door that must be opened. It is the door to the secret shrine: the Higher Self or Christ within. Here we become aware of the power of the Eternal God within ourselves; and in the joy of abandonment to Divine Love, we realize that we are a part of the Whole and as necessary to God as He is necessary to us. The problems of life begin to unravel. Chaos becomes law and order. We realize that it is only our viewpoint that has been chaotic, and that Divine Order has always ruled. What man has done, can be undone; what God has done is eternal and everlasting.

With our awareness of God, we enter into a new realm: the realm of Cosmic Reality. To the God-inhabited life there are no doors that will refuse to open. Through simple and faithful surrender to the great unseen currents of life, we become apprised of the fact that celestial agencies are all about us; that we are surrounded by glory greater than the finite mind can grasp; and our sense of all life becomes luminous with the Divine Presence. The finite mind merges into the Infinite! With the eye of His Spirit we pierce the darkness of limitations and glimpse the magnitude and marvelous wonders of even the smallest atom in creation.

The awareness of Divine Reality has been called "the key that first unlocks the meaning and aim of life." All of the pain and travail of life bears us on to the attainment of such consciousness. It seems that only before the gate of suffering will humanity pause in its onward flight to question as to what can be the true meaning of life. And only *through* the gate of suffering does it seek release from human burdens. The seed-germ of the consciousness of divinity has ever been alive, deeply buried within the soul. It is like a hidden treasure awaiting discovery; but, through neglect and ignorance, we have filled the garden of life with

wheat and tares. Through pain and sorrow, we come to feel the pain and suffering of others. And in love and tenderness for all created things, we finally seek to open the gate that leads us from the arid, barren land in which we dwell, into the fragrant rosegarden of the Spiritual Kingdom. The gate is never barred against the longing heart and seeking hand. There, beyond its shadow, we find peace and refreshment in the shining dewdrops of Infinite Love. We hear the inspiring words, like the tinkle of cool waters, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Of this mystic seed which breathes within the soul of man, it has been written: "Thou bright crown of Pearl, art thou not brighter than the sun? There is nothing like thee; thou art so very manifest and yet so very secret, that among many thousands in this world thou art scarcely rightly known of anyone; and yet thou art carried about in many that know thee not."

"Desire only that which is within you . . . For within you is the Light of the World." Let us endeavor to awaken to a greater understanding of the true and radiant glory that abides within each one of us. The Christ within, the Incomprehensible Light, the Mighty Flame whose hidden fires animate all Creation, lives and breathes in us, awaiting only our recognition and obeisance. When we return these, the flickering flame that we have kept smothered by the dreary wrappings of doubt and fear will blaze forth like a gleaming pillar of light, sending its scintillating rays through all the darkness of earth's wilderness. We begin to see ourselves as we really are: "Divine Beings," "Gods" in the making. The petty things of life which have seemed so important then fall from us like fading leaves from a tree in autumn. With upturned faces we can step forth into the glowing radiance, realizing to a greater degree than ever before the meaning of the words, "There is but one God, the Father of All, who is above all, and through all and in all."

We have then caught a glimpse of the Presence, and the sense of intimate communion with a transcendent Personality. We know that we are one with Him.



"You say that your mission in life is to 'make bad men good.'— But that is nonsense, my son. What is a 'bad' man but a selfish person, who, lacking trust in the Great Provider, robs his brother for the craven fear of want? Therefore, speak not of 'making bad men good,' but of putting fearful men in touch with the Mighty Law, through which they may banish fear and live as Children of the Gods."

. . . *Ramblings of Ra.*

God Is With Us

Carol Hales

GOD is love. Peace, health, happiness and prosperity are gifts He bestows upon His children. We are all His children. But some of us do not receive our gifts because we don't know how. Wrong thinking has manacled the spiritual hands with which we must reach out to receive the unlimited, never ceasing good that our Creator gives to us. By *right thinking* we strike the manacles from us and lay hold on God's wonderful gifts.

Our problems are made by wrong, muddled or fearful thinking. To surmount them we must learn and understand that we have a spiritual nature. No man on earth is without some problem, major or minor. But the man who lets God work through him does not stumble over worldly problems, but uses them as steps by which he climbs toward a higher goal. Through invincible faith in God's ever-presence, each one of us can solve each problem as he meets it, and is then released from it.

In his ascent, man will someday pass beyond problems. But for the majority of us that day has not yet come. Our job is to co-operate with Divine power in every thought, belief and deed. When we do this and consciously think good thoughts about others as well as about ourselves, we will have an increase of stamina, of serenity, of usefulness, of love, of happiness and all good things. We must be willing to leave behind us, as a cocoon from which we have emerged, our outgrown ideas, our too narrow attitudes and habits that are hindrances to our progress.

We must enlarge and expand our spiritual capacity to receive, to absorb and to manifest the unlimited blessings of God. Gratitude for our blessings already enjoyed enlarges our vision and understanding, increases our strength and courage. Our ability to love and to feel good-will increases as we use that which we already have. We must recognize God as the source of all real faith and patience, of all true stability and integrity, of health and prosperity. Through faith, right thinking and constructive effort, we achieve durable satisfaction. All of the impregnable qualities of spirit come to us from God. The sooner we realize this, the fuller will be the tide of the blessings that come to us.

God indwells in us and we are not subject to separation from the Divine Power except in consciousness. If we draw the shades in our rooms, they appear to become darker. But that in no way affects the sunshine beyond. In no manner does it temper its brightness. By pulling up the shades, we may

again know its warmth and bask in its light.

Our wrong or gloomy thinking can draw a dark shade across the rooms of our consciousness. And we seem to be in gloom. We seldom realize that the gloom results from our own action. But, like the sunlight, the radiant power of God is just as constant and bright as ever. When, by right and cheerful thinking, we pull up the shades from our consciousness, we immediately see brightness instead of gloom. We are happiest, healthiest and most prosperous when we remove the shades of wrong thinking from the windows of our consciousness and are at one with the divine sunlight of our Creator. This oneness is the natural state of mankind. Someday it will be universally realized and demonstrated.

Let us understand beyond question of doubt: let us know with our minds, hearts and spirits that we are never subject to separation from God except in consciousness. And we, ourselves, have control of that. Let us know that we have direct, unfailing access to all that is good and do not have to search outside for help or assistance of any kind.

God is everywhere. Wherever we are, God is present. It is only by recognizing this truth that we realize the presence of our indwelling power. This is the ladder by which human consciousness ascends to the Divine.

God abides in *us*. Our consciousness of His presence is our protection. "For He will give His angels charge over thee, to keep thee in all thy ways."

The obstructions of daily, worldly life: the bitterness, fear, hatred and worry that block our efforts to use God's power within us, can be made as ineffectual to restrain us as are the morning mists, when we obtain a *realization* of our *oneness with God*. By this grateful realization, we know and receive our inheritance of eternal, joyous, creative life.

God is diffused through the essence of the Universe, filling every particle of space with His presence. Because of this, every creature is a manifestation of God and is capable of demonstrating Him. Jesus is the greatest example of demonstration of the presence of God. And He has told us that we also *are capable of doing* the great things He did.

It is our recognition of our unity with God that brings us spiritual enlightenment. By the acknowledgment of our access to Divine power, we experience victorious accomplishment. Jesus was the Christ because He knew and understood that the substance of the Real cannot be injured or destroyed, but is *eternal*.

He was sure of His ability, through God, to conquer all apparent obstacles and imperfect conditions. Because of His unlimited faith in His own Divine power, He achieved greatly in healing and teaching, and He overcame death.

Whenever any man, woman or child completely realizes his oneness with Divinity, he will sense his freedom from three-dimensional laws. None that trust God shall be made desolate. God makes all things new. We should daily thank God that the presence and glory of Divinity is manifest in us.

God's power is OURS to USE. But to use it best we must know without question or faltering that it IS IN US, that its channel for good is unobstructed and free. We must have right motives and ally ourselves with what is desirable according to the highest concepts we are capable of forming. We must then be grateful that the Supreme power of God is back of us, helping us to our worthwhile goals.

By this act of gratitude a new set of finer reactions born of new and higher impulses is made manifest in us. Through this conscious-knowing that what we do is done through the power of God, we build character, improve undesirable situations, and push through to goals that once seemed impossible to reach. We have within us an unfailing storage house of confidence, courage and stability. We receive divine guidance that is far greater than anything our human abilities ever provided for us. The high power of God is with us because we believed in it, acknowledged and claimed it. And because we act in accord with its dictates within us, we know success as we never dreamed it, happiness beyond explanation. And most glorious of all, we are free from the nausea of aloneness. We know that always and always GOD IS WITH US.

Claiming oneness with God is the cure for all the ills of the world. And as each of us claims this truth for himself, the entire mass of humanity is brought one step nearer the ultimate achievement. The important thing to remember in our journey forward toward the distant goal of perfection is to daily, hourly, and every minute USE ALL THE TRUTH WE KNOW.

NEW THOUGHT . . . NEW LIFE . . . NEW POWER

J. B. Gladstone, Ph.D.

MAN is blind until he achieves insight.

He is deaf until he hears the inner voice of his own Being.

He is a slave until he achieves a genuine **inner freedom** from the prisonhouse of his own prejudices, misconceptions and superstitions.

He is mentally asleep until something arouses in him a keen desire for wider knowledge.

He is spiritually asleep until he becomes fully aware of the Indwelling Presence, until he becomes conscious of the Great Within.

The moment he achieves this Inner Awareness, he is "born again," for without this great Spiritual Awakening he cannot enter into the realization of the **Vita Nuova** (the New Life).

The Mind of the individual must gradually unfold, stage by stage, until it ultimately reaches "that illumination point at which the Life-Force becomes self-conscious. Here a perfect white light is irradiated; it burns undimmed."

Good Will Toward Men

Become Conscious of Your Good--Make it Contagious!

R. James Callman

AS a reader of MIND DIGEST, you are probably not one of those who think that evil is more contagious than good. Or do you?

Do you think that children learn the wrong things more quickly and easily than they do the good things? Is this world getting better or worse?

The reason why the wicked and the harmful aspects of life seem to be predominant in this world is because we spend so much more time reading about, hearing about and fighting the evil, than we do in promoting the good. Some people think that they ARE promoting the good when they are fighting against the bad.

Now evil is not a person, place or thing, *of itself*. It is only a passing effect. When you spend your time battling the corrupt or vicious things, you are filling your mind with pictures of how bad the wrong thing is.

When you fill a picture-gallery full of paintings of war, everyone who walks through that gallery looking at the pictures will call it an exhibition of war pictures. If the pictures are all done in oils, it is an oil-painting exhibit; but if they are all water-colors, people will say it is a water-color display.

Your mind is a "picture-gallery," and people are always gaining entrance to look at the pictures, whether you know it or not. Even when you do not want them to do so, you are often surprised at how much they have seen and remembered of what you so secretly hang in your own private gallery. There is practically no such thing as complete privacy of thought.

When your thoughts are such that you have hung pictures of hatreds and envyings all over your mind's gallery, people soon begin to have little inner impressions of you that exactly match the kind of thoughts you have been holding in your mind.

So the bad IS contagious. Yet the good is more "catching" than the bad when you secretly expose the exploring subconscious of other persons to the good in you. It all depends upon the power of attraction YOU feel toward the thoughts in your mind, according to which ones attract you most. Your friends and your enemies sense them more readily than the common run of your acquaintances can. The former are more closely attuned to you than strangers are.

Your habits of liking or disliking certain persons, places, things, policies,

colors, ideas, tasks and actions will each match up with a similar habit in someone closely enough attuned to you to make your ideas contagious to them.

Somebody believes in you. Someone thinks that what YOU do or say is just about right. Someone trusts you more than you can ever know. You are somebody's "Bible." You might be surprised to learn that *someone* seemingly superior to you, in life or position, LOOKS to you for thoughts and ideas which he may use.

Your good becomes infectious when you are so lovable that you actually LIKE to see others do well. That becomes so contagious that other folks start being glad when YOU do well. And how you can prosper when you begin to get that kind of good-will applied to YOUR efforts toward success, when others start desiring prosperity to come to you!

When you can become truly glad that your friend got a new car, then you start attracting a new car toward you. When it makes you inwardly happy to see your friends buy a nice new home, you have set up a law that is definitely bringing your desired new home to you. Good IS contagious when it is radiated from a sincere and serene heart. It then works by the strongest law known to man; the law of attraction.

On the other hand, people make the sense of lack contagious by envying others their good. Envying or coveting the good that comes to others drives the desirable away from the envious one. "Thou shalt not covet," was not a law intended to benefit *God* by restraint of covetousness among men. That law benefits us by enabling us more easily to attain our own good, by enabling each of us to achieve the desirable in life through the law of attraction.

If you envy the good fortune of others, you drive that kind of good away from yourself. Believe in yourself, that you ARE a center of good, an outlet for the Father's supply. It is no more difficult for the Source of All Good to provide you with a big thing than a small one.

Thus, prosperity is also contagious. "Nothing succeeds like success," they tell us. When you are really filled with thoughts of success, it boils over. Your enthusiasm makes it infectious and you catch success, the real thing, yourself. Once you get on to the simple but concealed knack of it, success is easier to attract than failure.

And now, as if to test the student of Truth, a big, bad war has come into and gone from this world of ours. We call it the Second World War. Somehow that title sticks too well. It sounds as if we almost expect a third one to come along after a lapse of about the same length of time that separated the first two world wars. . . . What did someone say about everything coming in three's?

War is a contagious disease and must be treated like one. You and I must get busy now preparing a new "serum" of peace to be injected into the war-sickened body-politic of this earth. Despite all present apparent blunders and delays, this planet is about to enter into the greatest new

adventure it has yet had; the actual application of peace among men.

You may well ask, with the lift of an eyebrow, "Just HOW will this great new era be initiated? Two thousand years of Christian thought didn't do much to prevent World War II."

It begins NOW, when you and I begin to communicate peace to our loved ones, to our friends, to our neighbors, and finally to our enemies. A big order, that!

Yes, but it begins when you study how you can be peaceful in your heart about things that used to stir up irritations in you. Turning hatred to love inside your own heart will affect others the same way. Millions upon millions of people are seeking that very remedy, and YOU are in an inner attunement with your share of those millions. What you set up in your heart, in a constant vibration of continuous good thinking, will cause their hearts like tuning forks to reflect similar feelings and attitudes.

Start with your kind of war talk among your neighbors. What is your personal attitude toward the way this nation is being managed or mismanaged? Do you speak constructively on just how affairs could be improved, WITHOUT harsh criticism of persons and plans now being promoted? If you feel that things are "going to the dogs," you may be *calling* the "dogs." You are also arranging to receive what you do NOT want.

To gain a working freedom of mind and thought, you must free your own mind. You are *not* independent in your thinking, you are not your "own boss" anywhere, until you can think your line of Truth right through the so-called evil. You cannot afford to let others direct your thoughts into channels that gratify their desire for seeing the fires of hatred.

You no longer need accept others' opinions that can lead only to strife and useless resentments. Let YOUR good be such a strong stream of consciousness that it will sweep all before it. The simple key to this is enthusiasm for good, a contagious, joyous belief in the ultimate good for all, starting with you.

Using the same law that brings lack, you can bring plenty. Applying the same power that causes sickness, you can bring health. You can prove that loneliness is created by the same universal subjective that attracts hosts of friends. How? Just keep on hanging and re-hanging the right pictures in your gallery. THAT practice will make your good contagious.

If the intellectual has any function in society, it is to preserve a cool and unbiased judgment in the face of all solicitations to passion. . . . During the war, the ordinary virtues, such as thrift, industry and public spirit, were used to swell the magnitude of the disaster by producing a greater energy in the work of mutual extermination.

. . . *Bertrand Russell.*



Gold Mine

Gardner Hunting

IN FIVE PARTS

II

IT was by that same red light, however, that I made my saddest move. I have spoken of friends with whom I wanted to share my good luck. I told some of them about it, and when they became interested, for the same reasons and on the same basis of evidence that had interested me, I asked our board to let them have some stock. Our board decided that some of the treasury stock was now available.

One dear friend invested at this time a considerable sum. Later three others also bought stock. Of course they acted on my representations, though all but one of them met other members of the company and saw all our exhibits except the mine itself. They did send a representative, however, to view the property, though he knew no more about how to judge the values than I.

The new money that came in was, we assured, ample to carry us into regular, steady, profitable production. Men were employed, equipment brought in, roads improved. One of our problems was the road that led from our mill up to the mine. It was so rocky-rough, so narrow, so steep and difficult, that some of our cars could not climb it. And those that did make the grade often heated up dangerously before they reached the top.

I think it is true that every trip I made in car or truck up that fearsome road was a test of my faith. More than once we were close to serious accident. More than once it seemed inevitable that some of us would pitch off our narrow shelf of rock over into the gorge, at places where it was plenty deep enough so that a fall would prove fatal.

When one of these trips was accomplished, fear sometimes seemed absurd. But when a car balked and backed toward the edge of a hundred- two-hundred- three-hundred-foot drop, I at least thought I knew how death appears in close-up. There were times when faith did cast out fear; but there were also times when traveling that road to and from our camp seemed like testing Providence. Sometimes I had a clear vision that this had in it an ele-

ment of wrong. Perhaps you can see more clearly than I did, though in imagination only, what that element was.

But I learned a little of what men will do to gain material wealth. Occasionally, even when hopes were high, the hazards we faced became plain to me, and I wished that my friends and I were well out of the affair. But I could not withdraw now. Doubtless I would not have done so if I could, for I was well caught in the same hot impulse that seemed to drive us all. Over and over I argued it out with myself, and justified all I was doing by thinking of the ultimate beneficent purpose we cherished as the end and aim of it all.

I found out that fear of loss is a greater force to impel action than greed for gain. And the fear of loss for my friends, whom I felt I had unduly influenced to invest, became a shadow that constantly haunted me. You may think, as you read this, which I can call only a confession, that it is a story of fear rather than faith. But that only makes plain the great truth that fear is always the one enemy with which we have to cope. It was fear that made those trips up our rocky road to camp a succession of unnerving struggles; it was fear that began to make our whole enterprise seem a vital hazard. Fear of what? Have I made it clear?

Our mining-camp was on the shoulder of a mountain, nearly surrounded and rather well shielded by higher elevations. We had a number of buildings, a mess-hall and cook-shack the principal one, with a row of cabins for the men, and tool-houses, laboratory, etc., besides. They were all crude and rough, and dirty enough from old use and meager cleaning to satisfy any latent yearning in us for roughing it. I think some of us enjoyed thinking that we really belonged to that romantic class called gold-miners. We loved sleeping out under the open sky in fair weather—and our weather was mostly fair. We loved the beat of the triangle and the shout of the cook, "Come and get it!" when "chow-time" came. We loved the morning flapjacks and the evening beans—for all our supplies had to come up on our one rocky road by car or truck, and were hence necessarily limited as to variety. We tasted that sense of hardihood that comes with rough living, and the feeling of democracy that comes of contacts with hard-working men. We had fun, no end, learning picturesque desert speech and mining lingo, and watching picturesque character in forever-humorous action. Here was a lesson in brotherhood, when men in overalls rubbed shoulders at table and sometimes bunked with men wearing white collars.

God meant men to love one another. They do when they live simply and naturally together, sharing work and hardship. It is when passion and greed enter in that love vanishes. We had our friction; sometimes courage wore thin and patience gave out; men grew desperately tired. But usually it was worry that stirred animosities, which occasionally, rarely, came to blows.

There were a thousand illustrations of the simple working of law. Selfishness and unselfishness were constantly

in contrast. Usually, we did not moralize or philosophize about it. In general, men are ashamed to do so; and it is true enough that nothing so bores your man of action as wordy analyses of motive and incentive and consequence. But I have often realized that we do not analyze enough.

Up there in the comparatively cool mountains, sometimes down in the torrid desert, there were moments, even hours, when the sky seemed a big bowl of silence, and big thoughts rewarded a pause to listen. Men do not listen enough. If I had listened more in some of those absolutely soundless times, when I stood alone on some high jut of rock, where I could see a hundred miles over that mysterious valley of tragic history, I should have been wiser, I know now. But I am wiser now for some of the thoughts that did begin in those silences.

I was strangely absorbed, like a man under the influence of a drug, in the constant weighing of possibilities, the study of ways and means, and most of all half sick with the deep fever of worry that would persist, despite all my little attempts to ease my heart with feeble prayers. Men do not pray enough; or with heart and soul and body enough. I think now that most of my prayers, as perhaps most prayers always are, were made up of petition; a kind of continuous, half-articulate begging, reiterated in my heart, like a phonograph record that simply repeats and repeats. Of course that may be one form of prayer; any outreaching to a higher power is prayer. But it was more like the incantations with which men have tried to summon mythical genii than like any intelligent use of truth. Affirmation? Oh yes. But the affirmations of my mouth were not those of my growingly fearful heart.

For while all these things were going on a hitch was developing in the assembling of our mill, now the one remaining essential to production that was not ready to operate. It seemed mysterious; difficulty after difficulty arose to delay us. Materials failed. Apparently well-laid plans went awry. Shrewdest foresight seemed to go blind. Mathematical calculations proved deceptive. Good engineering practice proved inadequate. And we simply did not get our mill.

Meanwhile, the overhead and the wages of half-idle men ate up capital that should have been put into our plant and its operation. The question of responsibility for this began to rise, of course. To be sure, our board of directors passed upon major expenditures, but there was a lack of proper supervision of the constant flow of lesser costs that mounted up startlingly. There was vision enough for far-away objectives, but not enough for the immediate way. Sometimes it seemed that men who could follow blind desert roads and distinguish clearly between mirage and reality should have better eyes for seeing plain details of daily management. Suspicion arose between friends, and quarreling among men who couldn't afford to quarrel. Who can?

So hope began to sag again, a little like a drowning thing that sinks and rises to sink again, and desperately needs a life-ring, or a hand. That was

what I needed. Sometimes it was as if I were losing everything I cherished: not only my money and my hope of gain, but the far dearer right to the trust and love of friends, and my hold on God. And yet, as some feature of our work would take a sudden spurt toward completion again, up would go the temperature of that sickness in me that I could not diagnose. I was tired all the time, wretched, ill. I could not write, even on those days when I had nothing else to do. I could not think. I believed that I knew where to turn, but I could not turn to my Father; he did not seem to be anywhere within my reach.

* * *

It is notable that the gambler is almost sure to come upon disaster, when, after beginning to lose, he plunges to "get back."

There came a time when our funds were again at low ebb, and must be replenished. I helped in the effort, now active, to secure more capital. I say I helped: I simply trailed about with others who actively showed investors the opportunity we had to offer. This activity had its fluctuations exactly as did other features of our enterprise. Men with money to invest would seem interested. Several took the long trip, or sent engineers, to look at our property. All came back impressed. It was generally admitted that we had what we hoped we had, a genuine prospect of making large profits. But, for one reason or another, the men who admitted this still failed to invest their money with us.

Some of them thought we had already sold too much of our stock; others thought we had spent too much on equipment that we could have done without; still others thought our business management was too lax and our methods uneconomical. Whatever the reasons, except for a few small purchases of stock, we succeeded only in building up more trouble for ourselves by wasting more time fruitlessly. The monthly royalty we had to pay the owners of the mine became a terrifying burden, for loss of our lease would follow failure to pay. Once or twice only the leniency of these owners saved us. And I for one came constantly to dread the arrival of the first of the month, when one of these payments was due. For it was a constantly repeated struggle to pay the royalty, whatever might happen to the work.

But I was now consciously the gambler, with losses to recoup, and the necessity to recover goading me. The inevitable result was that I "plunged." I sold my last bonds and put the money into stock. It melted away as so much snow would have done on our desert site. No one else seemed to be able to raise funds, so at last I plunged again. I owned my little home and planned to live out my life there. Now I mortgaged it for all I could get, and put that money into the mine.

I was trying to buy off fate, it seemed. I was trying to carry a burden myself that did not belong to me. Oh yes, I was largely to blame for the predicament of my friends and myself. And I was to blame that I did so sadly "lean upon my own insight," to adapt Dr. Moffatt's translation of a passage

in Proverbs. I knew that passage (Proverbs III: 5-10) which begins, "Rely with all your heart on the Eternal." I knew other passages; I was brought up on the Bible, and had read it intensively for years. But I was like the man who "could not see the woods for the trees." I was lost. Or perhaps I was like the small boy who strayed and who told his rescuer, "I know where *I* am, but I don't know where *home* is." I had lost my bearings, and, spiritually at least, I was like a man in a rubber boat at sea.

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed," says the Bible, in Authorized Version. "In all thy ways acknowledge Him, and He will direct thy paths." I tried to take these words to heart and live up to them. I tried desperately. Of course I tried too hard. Trying too hard misses the path; for the path is not trying at all, but "trusting in the Lord and doing good." How many a mourning human being has lost his way by that desperate struggle to find it! I thought I knew all these things. But—"Let him that thinketh he standeth take heed . . ."

Men have lost their lives in Death Valley just by trying too hard to save them. I won't describe case-histories here; the region is full of them. And almost every year some unhappy human being repeats a part of this history that repeats itself. Death Valley is a national monument, patrolled at intervals by government forest rangers. They have posted every entrance to every road with distinct warnings to travelers not to enter the valley without making sure of the good condition of vehicles and of plentiful supplies of water, gas and oil. There is no excuse for people who can read, who yet take chances with being stranded on those awful stretches of flat, glaring, superheated sand, where in the hot seasons there is no surface water; where nearly all water is undrinkable at any season; and where distances are so great between sources of supply as to be impassable as stone walls to the unwary who "do not believe in signs." I'll tell you more of this later in my story; for haste and panic and rashness ultimately involved me in this vast, silent, savage trap, that has become a symbol of death; and of the causes that lead men to other forms of disaster. No better symbol of the financial trap in which we were caught can be imagined; perhaps no more nearly perfect parallel of the spiritual valley in which I seemed lost.

I hope no reader of this account will ever have experience similar to this one of mine. But few will escape some hard lesson who do not early learn the great, easy way. Strange, strange! Why are we so blind to the easy way? Why do side-paths and mirages so often lead us astray, so that we do not know where home is?

But the money I had managed to wring from my resources did seem to help our situation. Our mill was at last ready to be shipped up to our desert site. And at last it was actually delivered there. Time now to build its housing. But now arose new problems that we supposed had been foreseen. Our water supply, which must be

abundant for the washing of ore in the mill, was to come from a well, eighty feet deep, right in the middle of the valley, a few hundred feet away. This well tapped the confluence of two underground rivers, where there was water enough the year round for our needs. But the power-pump was old and must be replaced, and the well itself must be cleaned out. Then new piping must be laid to the mill, and new motors and electric connections installed. Details of these matters cost money again, and took time.

Part of our machinery arrived and was installed, but men felt the strain of the long task in the terrible heat, and tempers grew short. One of the hardest things to endure, when you are otherwise protected, is the wind that seems to blow endlessly, endlessly, through the valley. It seems at times like the fierce breath of flame itself, and one thinks of volcanic eruption as being close at hand. It is an atmosphere in which the mind seems sometimes to waver in its balance, and weird, abnormal images trick the senses.

We tried a plan for air-conditioning our mill. Men simply could not work in the burning heat, it was said. And yet I have seen men at work on the roads in adjacent deserts, where temperatures were similar at times at least, and where a daily ration of salt is almost as necessary as water itself, because profuse perspiration depletes the body's supply.

In the Ninety-first Psalm are enumerated some of the earthly dangers and menaces from which trust in the Lord will guard and shield those who abide in his shadow. Whether one looks upon this as a chapter of poetic symbols and metaphors, or as a list of the typical hazards of living, he may surely conclude that the Psalmist must have faced conditions quite as dismaying as any we know. I have known men to scoff at faith as something suited only to "olden times" and quite without worth in modern conditions. One wonders just what conditions in modern life they think are so different from those of antiquity. When, for instance, do they suppose the wind began to blow through Death Valley? At what period in human history, do they think, did men's patience and fortitude begin to feel the need of help from a higher than any earthly power? Faith can be neither new nor old; it is timeless. It is fitted to no special conditions or seasons only, but to all. It is suited to times of fear; it is suited to occasions of triumph. For faith is man's sense of Oneness with his Creator, his awareness that "in Him we live and move and have our being," his certainty that "all things work together for good to them that love God." *All* things. Faith is the salt, without which life loses not only its savor, but also its vitality; which is, of course, just another way of saying that life is Life, with a capital L for this attribute of God.

To me the conditions in Death Valley are simply types of the same conditions the Psalmist wrote about. They are also symbols of war, which is itself surely as modern as any other condition of which we can think. What makes any or all conditions terrible or deadly is fear. And faith is the one

salvation from that all-inclusive enemy. Do you ask if, then, I believe that faith will make me a shield against fiery wind and failing hope and cruel war—and depleted salt? Am I so mad as to suppose that faith has any reality as compared with, say, thirst? Can one combat all appearances of evil with faith alone?

Indeed I believe not only that but also that faith is our only recourse. And when faith fails it is because we are holding onto something else—like money, and engineering practice, and air-conditioning, instead. But I did not seem to understand this then.

(To Be Continued)

Unstring The Mental Bow

Edmund K. Goldsborough

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IT IS said that the American Indian, before retiring at night, hangs up his bow and arrow only after unstringing the bow. As a result, the strain is removed and the life of the bow is greatly prolonged. The Indian then curls up on the ground, "unstringing himself" so to speak, and enjoys peaceful sleep. Insomnia is unknown to his tribe.

One day in winter, I observed a group of Indian girls and boys as they strolled through a park. I was impressed by their graceful, measured tread. With long strides, and with toes turned straight ahead, they glided along in carefree fashion. They were without overcoats and their black hair waved in the chill breeze. Following them were throngs of white men, looking harassed and worried, tearing along as if their lives depended upon saving a few seconds.

Post-war conditions are producing a new mass psychosis which is reflected in taut nerves, quick temper, and increased worry. But the race will eventualy recover its equilibrium; and, in the meanwhile, it is well to remember that there is a great Law of Adjustment governing everything. Despite our mistakes and our sins, that Law is forever functioning. Discordant dreams are destined to disappear. We must recognize, with the Chinese philosopher Lao-Tse, that the Self is untouched by the shifting mental scenery which today is so covered with world problems.

An ancient negress who had reached the century mark was asked the secret of her serenity and well being. She replied simply, "I always sits loose!"

Those that are always "keyed" to the highest pitch, may "snap." Relaxed thoughts are reflected in quiet, well-behaved bodies.—Buddha, too, taught his disciples to rest in inner calm and woo "the sacred silence" in peaceful meditation. He said, "To the still soul the universe surrenders."

The Vedas, Upanishads and The Vedanta Philosophy

Peter Wolfe

LONG ago, in the forests of India, there lived men called *rishis*. In the India of today and in Tibet, rishis live and teach. They are souls who can accept nothing less than freedom and truth. Their teachings come down through the ages in writings that are still held sacred, such as the *Vedas* and the *Upanishads*.

Those forest sages were not the only people in the world to seek spiritual freedom, but the Sanscrit language in which their teachings are written seems wonderfully adapted to the expression of the most sublime truths. A philosophy based on this ancient wisdom has long been taught in India, and is indeed taught in the United States today. It is the Vedanta philosophy. Vedanta means the end of the *Vedas*.

The rishis taught the Vedanta, which proclaims that in man abides an indestructible, eternal spiritual self. This *Atman* is the true Self, of which the personal man is but dimly aware, but whom he can contact by means of definite spiritual exercises, which in India are taught to the student by a spiritual guide known as *guru*. The wisdom which the guru teaches is not limited to ascetics or hermits. The Vedantist rightly recognizes that human beings differ in type, and so, men and women, children, soldiers, and sailors at sea, can each in his way practice and study until he finds "the little, old, secret path" which leads to wisdom. To use modern terminology, anyone who is in earnest can learn how to "tune in" to the music of higher spheres. The actual bodily, mental and spiritual discipline is called *Yoga*, which leads to union with the Divine. Thus, Vedanta teaches that through various forms of Yoga, men and women can attain to inward contact with the spiritual self, Atman. A moment of such contact revives courage, gives meaning to life. Unity with the Divine through Atman also makes the student more kindly, skilful and competent in everyday life. The Gita teaches that "Yoga is skill in action."

The Vedanta is a tolerant philosophy, teaching that spiritual truths are the essence of all existing religions, which are each adapted to the particular peoples who practice them. "All roads lead to God" (if God is one's destination). Many people in India and elsewhere believe that the last great teacher of the Vedanta was Ramakrishna, who lived and taught in the last quarter of the Nineteenth Century. Although born an orthodox Hindu, he was wise, tolerant and lov-

ing in his understanding of Christianity and Mohammedanism. In a vision, he saw how Christians worship God, and once while viewing a picture of the Madonna, he passed into *Samadhi* (the state of superconsciousness). Another time, in a vision, he saw Christ, who then entered into his own body. He practiced *Sadhana* or spiritual discipline, according to the teachings of Christ and Mahomet. His brilliant disciple, Swami Vivekananda, brought the Vedanta teaching to the Parliament of Religions at the Chicago World's Fair in 1893, and then founded the Vedanta movement in the U. S. A. Before returning to India, he wrote his great book, *Raja Yoga.* It describes one of four forms of Yoga: the one which tutors the disciple in body and mind control, through meditation, posture, breathing exercises and right thinking. The exercises, however, should not be taken except under the guidance of a *guru.* For people who cannot practice or who are constitutionally unable to follow this path, there is *Karma Yoga,* which might roughly be defined as salvation through work. Followers of this path remain in the world, but perform their duty without seeking personal profit or aggrandizement of the ego. "To work thou hast the rights, but not to the fruits thereof." Labor, unselfishly done for the common good, brings the devotee to the same enlightenment as the saint.

Bhakti Yoga, generally speaking, is for students who have the emotional life highly developed. Its philosophy is the philosophy of love which is transmuted to spiritual ends. Hindus would count Saint Francis of Assisi as a Bhakta, because of his intense love for all creation, including the animal kingdom.

Jnana Yoga: This is for the student in whom intellect is the dominant power, and who is trained by correct thinking to see through the illusions of life and enter into understanding.

Thus by recognizing difference in type, the Vedanta avoids the error of committing the student to a discipline which would be meaningless to one of his type. Difference in type is probably much more important than racial difference. Indeed that distinction is written into many old proverbs such as "Let the shoemaker stick to his last" (meaning, his trade), or "You can lead a horse to water but you can't make him drink." Difference in type is recognized in the *Bhagavat Gita,* wherein Krishna tells Arjuna, the army officer, that he must fight, for that is his sworn duty to his country and to his men. The housewife can find salvation in her own home by idealizing and by skill in action. The carpenter finds it as he uses hammer and saw. "Cleave the wood and there am I!"

The *Upanishads* are believed to contain the essence of this teaching, which has deeply influenced occidental thinkers. Prof. Max Müller spent part of his life translating the monumental Sacred Books of the East. Schopenhauer wrote, "The Vedanta has been my consolation in life and it will be in death." Emerson drank deep from the Vedic wisdom; and Thoreau, brooding in his hut at Walden pond, reading the

Upanishads, rejected a life of money-grubbing and sought for union with Brahm. His book, *Walden* (which no publisher would print) he had to publish himself, and then had to give away many copies of that famous edition. Now it is an American classic and known to all the world.

No one can understand India of today without realizing the Hindu's intense pre-occupation with religion and philosophy. There is a vast literature, too, in the soul of Mother India. The *Ramayama* and the *Mahabharata* are epics equal to the *Odyssey* of Homer. Sir Edwin Arnold has retold some of the heroic episodes recounted in the *Mahabharata.* They are chivalric exploits in the lives of Arjuna * (for whom the god Krishna drove the chariot at the battle of Kurukshtra) and other knightly men and lovely women. These stories will enchant the hearts of American boys and girls as well as grown-ups. They are good stories, to begin with: fast-moving, exciting, magical, but with a kernel of heroism, self-sacrifice and the eternal quest for wisdom.

FROM THE UPANISHADS

Lead me from the unreal to the real, from darkness to light, from death to immortality.—Brhadaranyaka Upanishad.

The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that is it which we must try to understand.

He who has searched out that Self and understands it, obtains all worlds and all desires.—Khandoga Upanishad.

As the goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does the Self, after having thrown away this body and dispelled all ignorance, make unto himself another newer and more beautiful shape.—Brhadaranyaka Upanishad.

The Self, smaller than small, greater than great, is hidden in the heart of every creature. A man who has left all grief behind sees the Majesty, the Lord, by the grace of the Creator.—Svetasvatara Unpanishad.

That which cannot be seen, or seized, which has no family and no caste, no eyes nor ears, no hands nor feet, the eternal, the omnipresent infinitesimal, that which is imperishable, that it is which the wise regard as the Source of all beings.—Mundaka Upanishad.

He, the highest Person, who is awake in us while we sleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the immortal. All worlds are contained in it, and no one goes beyond.—Katha Upanishad.

Know the Self to be sitting in the chariot, the body to be the chariot, the intellect the charioteer, and the mind the reins.—Katha Upanishad.

In the heaven-world there is no fear. Thou art not there, O death, and no one is afraid on account of old age. Leaving behind both hunger and thirst,

* See our review of the *Bhagavat Gita,* page 94, June, 1945.

and out of the reach of sorrow, all rejoice in the world of heaven.

Let him never turn away a stranger from his house. This is the rule.—Taittiriyaka Upanishad.

He who knows Him who has no beginning and no end, in the midst of chaos, creating all things, having many forms, alone enveloping everything, is freed from all fetters.—Svetasvatara Upanishad.

(Translated in THE SACRED BOOKS OF THE EAST.)

The Valley of Time

Lola Munford Henderson

THE mind-power of man is the Spirit of God and it is the Creator's plan that man shall eventually come into full realization of Infinite Power and Intelligence. There is no limit to this incoming stream. It is forever flowing, and mankind is carried along in the current to greater understanding. Those who are aware of this wonderful truth welcome the passing years, for each one opens a door to a new life.

When the intellect is active and the desire for enlightenment is keen, mature years are met with a contented and cheerful attitude. Knowing this, and putting the knowledge into practice, keeps the mind at work and makes life interesting and pleasant. Each passing year brings clearer understandings and broader visions.

Mistakes are made, but wise people are undaunted. Errors righted are lessons learned in the school of life; and problems solved are rungs on the ladder to classes of higher learning. Each step brings a deeper recognition of the strength within, and days and hours are greeted as harbingers of greater freedom. It is exhilarating to know that each new day ushers in a fresh store of wisdom *when it is sought.*

Life has its perplexities, but man rises above them by keeping his mind on the positive side and his eyes ever looking forward. The inner man must be established in close unity with his Source, Infinite Intelligence, to appreciate in fullness the joy of traveling in the valley of time.

There is contentment in this valley when man is busy gathering knowledge of the Truth of Life. Serenity and peace, not experienced in youth, come to those who are ever searching for pearls of wisdom.

Cultivate Success Through Praise

Glenn King

THROUGHOUT the Bible, in both the Old and the New Testaments, we find much mention of "praising God" and "glorifying His works." David, who seemed to be especially favored of God, was continually singing His praises. In fact, the whole of the Psalms consists of songs of praise and thanksgiving. The Old Testament reveals how often the prophets praised God before performing some mighty work. In the New Testament, we find Christ likewise employing praise, not only in worship, but in working His miracles. Before He multiplied the five loaves and two fishes, He took them and "blessed them." Before He raised Lazarus from the dead, He offered praise to God and thanked Him "because thou hearest me always." Praise evidently releases psychic power.

Luther Burbank, who grew flowers and plants as no one before or since has been able to do, talked to his plants, encouraged them, and praised them. Modern psychologists have found that praise is a more powerful motivator in "bringing out the best" in school children than either punishment or tangible rewards.

What is the strange power released by praise? Skeptics have remarked that God must be terribly vain to insist upon being continually praised, and some intellectuals have insisted that if God be infinite wisdom, love and power, He neither requires nor appreciates the praises of men. These people miss the point entirely. God does not need to be praised. He does not require it. Nor does He hold back His bounty like a pouting child until we flatter Him into releasing it to us. And praise offered merely as flattery to God is inane. But if we inquire into the matter from another viewpoint, we can see how praising God does enable us to enjoy more of His blessings.

First of all, we must realize that prayer never changes God. No man ever "talked" God into changing His mind, and no man ever argued God into giving him anything by praise, flattery, burnt sacrifices, or by any other device. He is the same "yesterday, today, and forever." But prayer does change man. When God created the heavens and the earth, it is written that He looked upon His creation, and said that it was "good." Thus, there is no need for man to ask God to "make things good," for He has already done so. But when man ate of the tree of knowledge of good and evil, man learned to think negatively, and formed the concept of evil. Such false thinking on man's part, and the concept of evil as a "thing," so clouded man's perception that he began to see evil and imperfection in the things about him, where in reality there existed only perfection.

It has been said that the universe

is an idea in the mind of God. And in this Divine idea is always perfection. There is no evil—no adverse circumstance. But each man "conditions" his own perception of the world by the ideas that occupy his mind. Man had, so to speak, mesmerized himself into visualizing imperfection and adverse circumstances as a picture that was essentially true. As the entire world looks green when you're wearing a pair of green spectacles, so things began to *appear* adverse, when man viewed the world through his poor concept "of the knowledge of good and evil."

The object of prayer, then, is not to change God or to change the world that God has created. The object of prayer is only to change our own consciousness, so that we may perceive the goodness that already exists. And by becoming aware of it, it becomes real in our lives.

Everything exists in mind: everything that has ever been and everything that will ever be. But all entities become real in our experience only when we turn the spotlight of consciousness upon them. And the things that do exist in our own individual lives are only those which have first existed in our own minds. The trouble with a color-blind person is not that the objects around him need another coat of paint. The trouble is within his own mind: certain colors do not exist within his consciousness, and so he can not see them in outside "things." And when such a person learns to develop and bring into consciousness the conception of the various colors, he finds that outside objects have suddenly become colored.

Tell a hypnotized person that he cannot see a certain individual in a room, and he will fail to see him, will even walk right into him. The latter has literally ceased to exist in the world of the hypnotized person, merely because he does not exist in his consciousness. It is the same with all of the various things and conditions that make up our individual worlds. We must first become aware of them within our own minds and turn the spotlight of consciousness upon them, before they can come into existence in the "outside world." Someone has said that all earthly experience is merely "mind knowing itself."

If we want health, happiness and prosperity in our own individual world, we must somehow build these things first into our inner consciousness. And this is where praise enters the picture. Our problem is somehow to build something in our consciousness—something that we really feel that we need and lack at the present. Now if the thing cannot be manifested in the outside world until we create it in consciousness, it is obvious that we must start from within. But the paradoxical part of this process is that as long as we feel that we "lack" these things, we are creating mental counterparts of lack instead of abundance.

It seems that we have run into a vicious circle. But, if you will examine yourself, you will find that you do already possess—to some extent—the thing that you want. If you desire health, for instance, what you really

want is an abundance of life-force flowing through your body. The very fact that you are alive proves that you do right now possess *some* of that force. Again, if you want prosperity—you do right now possess some prosperity. The fact that you haven't starved to death proves that you do have at least some food. Do you want a house? Where are you living now? Surely somewhere. Then you do have some sort of shelter. No matter what you want, you will find that you do possess that very thing right now—at least in some slight degree. The thing to do is to concentrate upon what you have and increase it. You cannot start with "nothing." Hence, start with "whatever you have in the house" as Elisha said to the widow. Then increase and magnify that thing in consciousness until it develops into that which you want. By dwelling constantly upon the apparent lack of the things you want, you destroy your chances of getting it. Perhaps this is the meaning of that "mysterious" statement of Christ's, "To him that hath, it shall be given; but to him that hath not, even that which he hath shall be taken away."

Jesus also said that when we pray we should believe that we have what we want already. In other words, we must believe that we actually have it NOW. And in order truly to believe that we have a thing, we must be truly *convinced* that we *actually* have it. Belief cannot be manipulated by hypocritically giving lip-service to something in which we inwardly do not actually believe. That is the sort of belief the old woman had who prayed that the mountain behind her cottage would be "removed into the sea." Upon seeing the mountain in its usual place on the following morning, she said, "Just as I expected."

If you're praying for a thousand dollars and you know perfectly well that you haven't a thousand dollars, it is sheer nonsense to say to yourself that you believe you have it. That sort of belief may satisfy some people, but it will never work any miracles. On the other hand, when you pray for a thousand dollars, you are really praying for money—which symbolizes supply. Most of us can very easily believe that we do already have money—at least the dollar bill in our wallet—and we can think of certain channels through which some sort of supply already comes to us. If we can concentrate upon what we "have already" in the realm of what we're praying for, then we can increase that reality in our own consciousness and pave the way for its tangible manifestation in the "outside world." *The easiest way to concentrate upon what we "have already" is to praise these things.* The very fact that we praise a certain factor in our affairs calls our attention to the fact that we have it already. As we continue to praise and be thankful for what we have, *we become increasingly aware of our possessions* in consciousness; and, as we magnify them in consciousness, we find them growing increasingly in the world without.

Sometimes you will have to reduce a thing to its essence in order to become aware of the fact that you have

it already. For example, you may not have even a ghost of an automobile; but the chances are you do use some sort of LOCOMOTION, which is what an automobile is in its essence. You may not have a job as such but every job is merely an opportunity to serve. You can always find some opportunity to serve others—and by being thankful therefor, you magnify and develop the "seed" of a job in your consciousness.

It may sound extravagant to speak of praying for such material things as houses, jobs or automobiles, but Jesus said we could ask "whatsoever" we would. I do not believe that by praying for an automobile you will wake up some morning to find that one has suddenly materialized out of the thin air during the night. If prayers were answered in such a manner, it would soon make weaklings and good-for-nothings of us all. But it is not unreasonable to suppose that prayer may open up new channels for us to procure our hearts' desires and that they will come to us through a perfectly natural chain of events. By praying for a particular thing, we *particularize* and direct the forces of mind toward procuring it. New ideas may thus come to us whereby we can later obtain that which we want. Nearly always, these ideas will involve some work on our part. If they didn't, we should soon become so lazy that we would do nothing but lie in bed all day and pray that we be nourished and entertained.

The deeper mind is aware of the ideas that we should recognize in order to get what we want. And, by lifting praise and being thankful for what we have already, the inner mind becomes imbued with the idea of indicating ways and means for us to acquire it. When we develop the thing that we desire in consciousness, the inner mind then strives in every way possible to manifest that thing in the outside world.

The way to develop our desired objective in our consciousness is to first become aware of it in a very small way and really convince ourselves that we do *already* possess it in some small manner. Then, by being thankful for what we have already, we magnify it in consciousness. As we offer praise and thanksgiving, we become *increasingly* aware of the particular object of our praise, and it begins to grow, so to speak, in our consciousness. Soon we find that our objective has grown to proportions that we could not have believed possible had we "started from scratch" in trying to believe too much.

On two different occasions, Jesus described that process. At one time, He said that the kingdom of heaven was like "unto a mustard seed," and that, although it was the smallest of seeds, it would grow into one of the largest of trees. On another occasion, he spoke of the kingdom of heaven as being a "little leavening," which, if placed in the bread, would soon "leaven the whole lump."

Then begin with what you have, although it is just one small seed of that which you ultimately want. By praising and being thankful for that "seed," you will nourish it, and soon you may be surprised to find it has become a stately "tree" of success.

The Criminal Pattern

Insp. Walter M. Germain, Ph.D.

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CRIME is reputed to cost the taxpayers the staggering sum of upwards of twelve billion dollars annually, not including any estimate of the lost value of the non-productiveness of our criminal population.

But crime does not pay, it is said. Crime brings little more than misery, poverty, ill-health and an untimely death into the lives of those unfortunate people who pursue its loose ways of living.

Why, then, do we have crime? Crime is a social "disease" that never can be "cured" by the fiat of law-enforcement or any other attack on the persons, places, and conditions that constitute its contributing factors. Law-enforcement is not the "answer" to the complex problems of crime; nor can crime be eliminated by simply cleaning up its "cesspools" and "breeding places." In fact, the whole legal procedure of the police, courts, jails, reformatories and penitentiaries, while necessary in our present systems of maintaining law and order for the mutual protection of life and property, do little to curb crime. So long as there are criminals, there will be crime, and experience proves that the legal processes of apprehension, conviction, and incarceration do not reform the habitual criminal.

Criminological research shows that the criminal is made, not born as such. Prevent the making of criminals and crime will diminish. Experience has long since demonstrated that adult crime usually has its beginning in juvenile delinquency. This does not mean that every juvenile delinquent becomes a criminal, although most every criminal was in childhood both a "problem child" and a juvenile delinquent. That famous criminologist and former police chief of Berkeley, California, Professor August Vollmer, summarizes the evolution of the criminal with this statistical comment:

"If it is true that 2.5 per cent of the children in the schools cannot adjust in the regular school program, that 92 per cent of these problem children are certain to be delinquents, that 88 per cent of these delinquents will become criminals, and that 80 per cent of the criminals habitually lead an anti-social life, then it is evident that the present administration of criminal justice will have to be reorganized, at least so far as necessary to provide corrective and

preventive methods for dealing with pre-delinquent children, rather than to wait until the criminal habits are firmly established."

Criminal justice has not as yet progressed to the point where penal procedure rehabilitates habitual criminals. Therefore, prevention is believed to be the best approach, although it is now possible to correct criminal tendencies at any stage of human development, because it is definitely known that human nature *can* be changed.

This claim is supported by results achieved in "semantic reorientation" at the Illinois Institute of Technology, in applying techniques developed at the Institute of General Semantics, Chicago, Illinois, founded by a great scientist, named Alfred Korzybski. " 'Human nature' can be changed, once we know how," says Korzybski. "Experience and experiments show that this 'change of human nature,' which, under verbal elementalism, was supposed to be impossible, can be accomlished in most cases in a few months, if we attack this problem by the non-elementalistic, neuro-psychological, special non-identity technique. 'Human nature' is not an elementalistic product of heredity alone, or of environment alone, but represents a very complex organism-as-a-whole end-result of the enviro-genetic manifold."

If, as Count Korzybski points out, personality is the end-result of individual reactions to influences of both heredity and environment, in order to determine why some people commit crimes, while the most of us do not, we must know something about the pattern of behavior, or human responses that make the criminal personality.

This somewhat complicated and highly technical subject can be simplified for practical understanding by explaining how CONDUCT IS THE RESPONSE TO STIMULI. Count Korzybski has told us that both heredity and environment contribute to making human nature what it is; that is, our *feelings*, our *strivings*, our *desires*, and our *actions*. These are largely determined by unconscious "drives" that are inherent in the nature of mankind, because of the accumulative inherence of racial urges, with roots buried deep in primitive *greed*, *fear* and *anger*.

It is these feeling-attitudes that unconsciously make all of us "feel" the need to do certain things to satisfy the inherent strivings of our human nature; that is, our conduct is prompted by four instinctual "needs": (1) the need for SECURITY, to feel secure both economically and spiritually; (2) the need for AFFECTION, to be "accepted" by others, at home, in school, and in social contacts; (3) the need for RECOGNITION, to feel important; and (4) the need for ACHIEVEMENT, new experiences, adventure, excitement, fun, but above all, the desire to succeed. All these are the hidden sources of internal stimuli that unconsciously influence human conduct to a larger extent than most people realize.

Environment . . . our particular way of life . . . provides the exterior stimuli for the various responses that determine human conduct; but it is our unconscious feeling-attitudes in most instances that largely influence human

behavior. This is because "feelings" are too often allowed to usurp the sense of reason in the regular interaction of the THALAMUS, the feeling part of the brain, and the CORTEX, the reasoning brain, which constitutes the body-mind process called "thinking."

That few people ever learn how to think (that is, use their sense of reason to stabilize and control their negative "feeling" responses) explains why "association" and "example" play such important roles in the formation of character and personality. It has long been axiomatic in scientific opinion that habit and not reason governs the life of the average person. Habits are largely formed by thalamic feeling impulses of human nature and seldom by the free-will use of reason as they normally should be. Hence, if one is fortunate enough to acquire "good" response habits, his conduct will be along socially acceptable channels; but, on the other hand, if "bad" habits are formed, the individual will unconsciously seek satisfaction of his instinctual needs in various forms of misbehavior, depending upon the particular circumstances of the stimuli. Thus the overt act, whether it is disobedience, truancy, larceny, destructiveness, or what-have-you, is quite normal as far as satisfying the unconscious striving of that individual's nature is concerned.

The illegal behavior of the criminal, then, is, according to the standards of his kind or group, just as normal as the law-abiding conduct of any good citizen. Another way to emphasize the variable meaning of human responses is in saying that the Nazis act like Nazis, the Fascisti act like Fascisti, the Japs act like Japs, and thus all human beings think and act according to the particular meaning of their response to stimuli.

Criminals are no different, as far as their human nature is concerned, from any of the rest of us; only they put different meanings to their responses, and according to accepted standards of modern society, they live outside the veil of law and order, without due regard for the personal and property rights of others.

It has been said that law-enforcement agencies are more concerned about what people do than why they do it. Until this narrow point of view is corrected, until every policeman, every judge, every penologist, every sociologist, every educator, every single member of organized society is interested in finding out the reasons *why* the criminal does what he does, and in doing something constructive to change the human attitudes that make up the shabby patterns of behavior, the criminal personality will always be with us.

This is probably what Socrates meant when he admonished, "Know thyself." But knowledge alone is not enough. Life is an individual proposition in which everyone is not only the captain of his soul, as the poet said, but the master of his fate. The Great Architect obviously provided each of us with a similar physical-mental-spiritual organism, the free-will use of which is the self-determining factor in shaping not only character and personality, but human destiny as well.

"The most of all trouble," says Norman Angell, "is our perverted notion of realities. That being true, man can only know right from wrong when he understands the inevitable consequences that follow every good or bad act, and fully realizes that the consequences are as distinctly his own, as is his shadow."



THE MIRROR

A sequel to LEGION STREET*

Charles Henry Mackintosh

How strange it seems, how strange beyond belief,
That we, whose Source and purpose are divine,
Whose inner nature is supremely fine,
Should doom ourselves, in darkness and in grief,
To play the rôles of prostitute or thief,
And drown our own divinity in wine,
Or lead such empty lives as yours and mine,
Whose moments of fulfillment are so brief.

A little love, perverted into lust;
A little pleasure, passing into pain;
A little friendship, darkened by distrust;
A little pity, poisoned by disdain;
A little dust ascending out of dust;
And soon descending into dust again.

—Could *this* have been the vision that bestirred
The mind of Brahm, eternally the same,
To new creation, fashioned out of flame?
—Was *this* the reason Consciousness occurred?
—Was it for *this* the Will became the Word,
The Word became the World, and Christ became
The living Symbol of the Secret Name . . .
The Name of all by whom that Name is heard?

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Continued on next page

By whom that Name is heard . . . Is *this* the key
Which will unlock the Secret to the Seer?
—Can there be light, if there is none to see?
—Can there be sound, if there is none to hear?
—And, to be conscious of His unity,
Was God compelled to procreate a peer?

—Is *this* why God has come into this place,
This Legion Street of ours, in the disguise
Of protean flesh which lives and breeds and dies?
Was it, indeed, no fearful Fall from Grace
That whelmed His Spirit in our human race;
But, rather, was His purpose to devise
A compound mirror, made of human eyes,
Which, when perfected, shall reflect His face?

If this be Truth, not even God will know
Until the mighty mirror is complete,
With all its facets focused, row on row,
To form the frame where God and Man shall meet
And know themselves as One, before they go
Alone, together, out of Legion Street.

CHILD OF LOVE

Katrina Nye

Still, stand still and strong,
Oh, child of love—
Chaotic waves can ne'er
Submerge, uproot, confuse
The center of your being—
They swirl 'round feet
Firmly set on rock of truth.

No thing . . . no storm nor stress
Can touch
This center in the plane of consciousness.

The Secret of Charm

Katherine Dissinger

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IF THE mythical godmother of the fairy folk were to appear suddenly before the modern woman and ask what gift she would have, she would answer, no doubt, without a second's hesitation—"Charm." For this single word has come to represent that force which is the magic key for unlocking the doors of popularity, success and happiness, which every living soul desires.

If a person possesses the gift of charm, the gifts of the world will be laid at her feet. "If you have it," Sir James Barrie said, "you don't need to have anything else—and if you don't have it, it doesn't matter what else you have."

Too long we have thought of charm as an intangible thing bestowed by fate upon a fortunate few. Or we have attempted to copy and practice the ornaments and tricks which are merely the outward manifestations of charm, rather than seeking out the potential glory that lies within the inner self.

For charm, in its highest sense, is a divine force operating through us and out to others. It is light from an inner fire within the individual, drawing the world to its warmth and brightness. This kind of charm has real power, bringing the best things of life to its possessor like a dynamic magnet.

A charming personality is within the reach of everyone. Every person is born charming because deep within us all there is this spark of divinity. But like a soot-covered coal it needs the ashes blown away to burst into brilliance.

"Ah, I should like to be charming," you say wistfully, "but I am too old now—or too poor—or too homely—or too ignorant." It is always possible to change, for is not life itself constant growth? Personality is always in the process of being made, the end result of the individual's thinking. If the right kind of thought seeds are planted, they grow and astonish us with their beauty. God's laws of recreation, growth, and development enable everyone to build anew.

Let us get down to bedrock then, and discover the tangible principle for rekindling this divine spark which is inherent in every living soul.

The secret lies in a realization of our oneness with God. God is in *you*—working through *you*. This is the real You—that inner, deeper self that must be liberated.

Get close to this feeling of oneness

with God. Drink deep of the loveliness of His harmony and rhythm until you can feel the heart of God pulsing in your own body, a part of your very being. You are breaking a path through which the love and will of God may flow through you to outer expression, rippling forth in everything you think, say, and do.

Face to face with that thought, a new reckoning of values begins. It will banish the sense of inferiority with which psychologists tell us all individuals secretly or openly struggle. Now that you really know what you are and who you are—a part of God—and therefore have every quality that the universe holds in its mighty being, you need never again know that shrinking, shriveling feeling of inferiority. Now you can let go mentally of every limitation, forget all the reasons why you think you cannot achieve, and express the best and highest things in the world. For the real nature of you is divine, and what more could you wish?

The matter then becomes a closed issue. Self-consciousness disappears because you are no longer concerned with yourself as an individual. One woman says that she repeats a sentence that helps her immeasurably to mingle easily and naturally with people above and below her on the social ladder: "I, too, like all men, am a child of God—not better—not inferior —equal in the relationship of spirit." A mind thus cleared of all personal obstruction, permits that blending, harmonizing flow of God which draws affection and friendship as naturally as flowers turn toward the sun.

Don't watch for results in the mood of daring this to work. Just plant the seeds now, quietly, knowing that in the due course of time, according to God's laws, they will bear fruit.

With the realization of God's presence within yourself, you will find yourself substituting new, larger thoughts in place of the old confining thought-patterns which are fatal to the flow of charm.

You can sweep out of your thoughts all those things which tend to restrict or bind or limit. With God there are no limitations, no restrictions.

You will no longer have to struggle against the seeming unpleasantnesses and hardships of life, for when you struggle against them you have mentally acknowledged their existence. You will learn to ignore them, meet them with non-resistance. When you do this, they cease to exist, melt into nothingness, for with God all things are perfect.

You will not find it necessary now to quarrel with anyone, no matter what the provocation. Do not be afraid you will be "put upon" when you assume this attitude. Your kind thought will nullify the vicious thoughts of others. It is amazing to watch other people's response to this technique, to see their antagonism and anger melt away. Remember that only the very strong can afford to be gentle.

One may practice the external tricks of charm all she wishes, but no matter how perfectly groomed, how smooth, how poised and correct a woman may

become, she is still without that charm which draws others to her until she has made union with the image of God.

There is a farm woman who is the most charming person I have ever known. She is poor and none too good-looking, but she numbers her friends among the great, and near great, in her town. One afternoon when the wife of the governor of the state came to call, she was cleaning the chicken house and had on a pair of her husband's work shoes. Under those circumstances, a less-charming person would have been at best somewhat flustered. But not this woman. She went into the house and made tea and they had a delightful afternoon.

Shortly after the distinguished caller had gone, the daughter came home from high school. "Mother," she exclaimed in shocked horror, "just look at your shoes!"

And the woman looked down and laughed. "Why," she said, "I had forgotten I had them on!" Her personality is so submerged in the consciousness of God that she has actually forgotten *herself*.

Most of us will not be called upon to do our entertaining in plow shoes, but the same radiant magnetism is ours through a recognition of God within us. When our own minds and hearts are still enough, so that the rhythm of God may flow forth, we are releasing the very power that spins the world and keeps the stars in place.

That is why others, without being able to tell exactly why, are drawn like a magnet by a charming personality. It is not something they can put their finger upon and say, "This is it." It is because they have caught a glimpse of the glory of God Himself.

TIME

Katharine Hillwood Poor

TIME passes into Eternity and is not; it serves to carry forward the evolutionary process. Time is the supreme servant of the Law, or, the IDEA of time within the human mind is supreme servant of the Law, while in itself it is non-existent.

Learn to view all manifesting life, all action, from this standpoint of the One, and use the poise thus gained in furtherance of spiritual progress.

All transitory happenings are of value to study and to fit into their proper place. Each and all point to a higher rung of the ladder than has yet been reached, and each rung is mastered through travail of the soul, the souls of men and of nations.

I Haven't Time To Be Pitied

Geraldine Lawhorn

(As told to Bill Parker)

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When we observe the things we can see, there isn't time to search for the things we cannot see.

If we listen to the things we can hear, there isn't time to worry about the things we cannot hear.

When we make use of the things we know, there isn't a moment left to wonder about the things we don't know.

When we occupy ourselves with the things we can do, we're much too busy to worry about the things we can't do.

If we smile at all we find beautiful, and laugh at all we find amusing, when will there be time to cry over what is sad?—G. L.

NOW and then someone who doesn't look beneath the surface offers me sympathy. They pity me and feel I've been cheated by life. I understand their good intentions toward a blind and deaf girl seemingly handicapped beyond hope, but I haven't time to be pitied. I have a career to further.

All that I have accomplished (and those accomplishments I hope will come) I owe to God. I am the tool and proudly use those blessings he saw fit to give me, to the best of my ability. This is my story. I hope it may help others to learn that life itself is the important thing. There are no handicaps, problems or worries that can crush the joy of sheer living.

I was born in perfect health on December 31, 1916, in Dayton, Ohio. Dad owned a motion picture theatre, and Geraldine Farrar was Hollywood's brightest star. They named me Geraldine, and, like my namesake, fate was to make me an actress.—But first I was to learn fear, discouragement, and to suffer limitations of all kinds.

When I was nearing my second birthday, we moved to Chicago, and Dad took a new theatre. Mom tells me I spent much of my time prancing before the long mirror with a turkish towel thrown over my shoulders for an empress' cape. For two more years my childhood was that of any growing girl.

Then I suffered a severe case of measles. My eyes began to grow weak and I spent much time in doctors' of-

fices. At nine, I had to stop school. I did not mind my failing sight. I could still see well enough to skate, play ball, and be the leader of the neighborhood kids. Staying home from school was a wonderful idea. Other children studied while I played with my dolls or dog.

I loved to make up stories about every doll, box, and stick, and imagine they were live creatures in a world of dreams. I could never tell a story without adding my own ideas. I'd fret for fear of being caught, but my world was made up of imaginations and dreams, so I told about them in my way.

When I was twelve, Mom thought I should begin studying again. Never in those trying years did her faith in my future waver. Many blind children were attending the Braille and sight-saving rooms established in Chicago by Mr. John B. Curtis. He believed we should attend school with normal children.

Mr. Curtis knew that too many persons feel that the blind are creatures to be pitied, but not given a place in society, so I attended classes with the sighted students using our Braille books.

I learned to type on both typewriter and Braille writer. I learned basketry, sewing, and the extra arts that would help me to solve my problem of blindness. Now the full realization of blindness and its meaning came to me. I was very conscious of being different. I dreaded other children staring at me when I read, so I memorized my lessons at home so I wouldn't have to use a book in class.

Then the teachers and students stared because I was apparently smarter than the rest. I liked that reason for attention better.

I began to enjoy life again, but it was to be short-lived. My hearing began to bother me. The constant necessity for having half-heard words repeated was both depressing and tiring. Trying to hear used up more of my energy than all else. I took refuge in books. Now I was no longer ashamed of Braille. I was grateful for it. I read all the time—anywhere.

I fought listlessness, despair, and the temptation to give up everything, and reached the sophomore grade at Chicago's Marshall High School when my hearing went out altogether. The heat was like a burden on my head. It seemed to close over my ears as though my head were inside a kettle with no ventilation. Soon the ringing subsided and the sounds of the world faded out with it. My prayers had been answered. I had asked God that unless my hearing could be perfect to make me completely deaf. I was now blind and deaf.

Strangely, deafness brought with it a strong desire for knowledge, a hunger to accomplish things I had once thought impossible. The Braille teacher at Marshall endeared herself to me. She understood and believed in me. I was to finish high school.

My assignments were sent to my room, where volunteers prepared them for me in Braille. Soon I mastered the alphabet glove. My hearing was gone, but with this magic glove I could converse with anyone. The letters of the

alphabet are printed on the joints of the fingers and thumb. Even the sighted students could talk to me by simply spelling out their messages by touching the proper letters. My teachers insisted on my talking each day. I recited poems, told stories, and laughed with my friends.

In 1938 I knew that life was to be treasured. My heart was full. I graduated from High School an honor student and was chosen "Most Successful Girl." At last I knew that my handicaps could be overcome. I planned and dreamed, and then set out to make them come true.

There was little Braille material for college work, so I stayed at Marshall as a postgraduate. My Braille teacher, Mrs. Gentry, was a second mother. Her time and love were mine. She knew my hopes and offered help and encouragement that can never be repaid. She purchased a correspondence course in short story writing which was transcribed into Braille. I wanted to write. I loved the lessons.

Then "Blondie" came into my life. I had not hoped for a guide dog, but the Catholic Youth Organization was interested in my career and put up the necessary money. I had not been out of doors much and was afraid of traffic. Blondie helped me to conquer my fears. She gave me a chance to get outdoor exercise. Blondie gave me strength, endurance, patience, health, and popularity.

Many people remember Blondie who have forgotten me. A little girl once called me Blondie. She couldn't remember which was girl and which was dog. Later Blondie inspired me to write about him, and the story, "Ears of Gold," was published in a national magazine.

Now I began to write. It was wonderful to feel the thrill of creating. I was encouraged when my story, "Knitter," won first prize in a Chicago newspaper contest. Later, I told of my life in an autobiography. "He That Feareth Is Not Made Perfect." This won an award, and I thought back to that first day when Mrs. Gentry gave me the short-story correspondence course. The road had seemed so long, but I had been rewarded. My success as an author stirred an old longing that I dared not think about—the stage. Could I succeed as an actress without being labeled a freak? I could try.

A friend coached me in public speaking. At first I gave small talks about Blondie, and my interest in drama grew rapidly. Soon I gave my first dramatic recital before an audience of two hundred.—It was wonderful to know that I held their interest. —I had found something I could do in life.—I began to write my own sketches, and then interpreted them before people that were often unaware that I was deaf and blind.

Then Mom insisted that I study music.—I disliked the idea. I wanted to write and act. What could music mean to me? But Mom won me over, and I entered the American Conservatory. At first I learned songs I remembered from childhood. Later I learned more difficult selections.

I do not enjoy the vibration as so

many persons think I do. Perhaps those who have never heard music can enjoy the vibration from the piano, but, having once enjoyed the sound, I find the vibration a poor substitute. To me it is like the vibration of the street car which I'm always glad to leave. I like the rhythm in playing the piano, the pattern of a song, and the pleasure of accomplishment.

The music helped my programs. Before, I had to have an assistant to play music. Now I could do the whole show alone. I am still far from being a finished musician, but the thrill of having met another challenge is sweet.

I am now more than 30 years of age. I have learned so much about people: how they look at life; what they do under certain circumstances; and how they express themselves; that I have no real need of eyes. True, I cannot hear the song of the whippoorwill or the soft babbling of the brook, but I can share the joy of those that can hear as they tell me of such things.

Not long ago, someone told me that my accomplishments had been remarkable. They spoke of the past, while I live for today and the future.

Whatever I do, whatever I accomplish, whenever I succeed, it is not because of my ability, my power, or superiority, but God's. All power is His, and His power is never limited. This is my story.

The Gift of Thought

SARA JANE BLAIR

The greatest gift of God to man is thought—
Ability to shape the trend of mind:
Then activate with impulse that is fraught
With elements of nature undefined.
From thence comes power of will to choose
What path the ego will elect, or claim
As his by right divine,—will he confuse
Sweet liberty; as license to inflame
A will less strong? May God forbid, and heal
The griefs and wounds of man today,—who could
With thought directed, and with utmost zeal
Follow the path and principle of Good.
Thought can ennoble, and uplift, meantime
Refuse to harbor naught, but the sublime.

Pitch a Tent and Build an Altar

(Genesis 13)

CONSECRATE YOURSELF—ERECT AN ALTAR, A SYMBOL OF GOD, IN THE STILLNESS AND PRIVACY OF YOUR OWN HEART.—

Dr. Ralph O'Day

ABRAHAM and his people were wandering shepherds. They lived in tents which were easily taken down when they moved the sheep to places where the grass was more abundant. They represent the human race in the second period, a step ahead of savagery, but not yet what we call civilized. The distinguishing characteristic of civilized man is that he builds homes and cities. His industries are established and he brings the raw material to his place of business instead of moving his place of business to his source of raw material. His home becomes a house or a castle rather than a tent. His altar, if he has one, becomes a church or a cathedral.

In Bible symbology, the tent, the house or the castle represents the abode of man; while the altar, the church or the cathedral represents the dwelling place of God. A study of man's homes shows the progress of the race from savagery, through barbarism to the present, and toward the future. So, a study of altars and temples reveals the progress of the individual soul toward its ultimate perfection.

We know that the human body is the real Temple of God. The early caverns in which religious rites were celebrated, and later the vaulted chambers and domed cathedrals were replicas of the human anatomy. This applies to the temples of Egypt in which the various rooms and passages were symbols of the various blood and nerve passages, the glands, and organs of the body. The temple of Solomon at Jerusalem was unquestionably an anatomical temple, and its plan reveals the physical, astral and spiritual bodies of man and their co-relation.

The symbol of Abraham represents man as the cosmic wanderer, the nomad, of the universe, who has not yet established a permanent home or a complete consciousness. He was and still is, in fact, seeking a "Promised Land." Wherever Abraham went, he pitched a tent and built an altar. The tent represents only this dense body that endures but a short time, the altar shows a desire to keep contact with the divine nature.

The altar is the symbol of God's presence. It is a constant reminder of

that presence, which man is so prone to forget. Most of man's time and energy is given to the production of food and the provision of shelter. He has had far too little time for the finer things, cultural and religious. The worship of God has been pushed into the background, thus becoming a secondary activity, or even neglected entirely.

Moses pondered this problem when he planned the social system under which millions of men have lived since his time. He set aside one day in seven when men should cease all other activities and worship God. That was a simple solution when man was in the pastoral and agricultural stages of evolution, watching sheep or tilling the soil. But life has become very complex in modern times. It is keyed to a higher pitch. Men work harder now than ever before, with brain as well as body. We have failed to see that, as life increases in complexity and work becomes more demanding, the need for worship of God increases in direct proportion. Work and worship should go hand in hand, for they are equally important.

The failure of religion to keep pace with modern life, to adjust itself to modern needs, has relegated it farther and farther into the background of human interest. Millions of men today give no thought to God, or to religion. They pitch their tents but do not build altars. Every man wants to own a home and to keep it beautiful. It is the deepest human instinct. Drive around town on a Sunday morning in spring or summer, and you will see men mowing their lawns, painting screens and weeding victory gardens, rather than going to church. And why not? They have worked six days in the shop, store or the office and now they have a day off; and the lawn must be mowed, the screens painted and the garden tended.

Why go to church anyway? they ask. They know the hymns that will be sung, and they know every word the minister will say, for they have heard the same old words many times before: all about how nice it will be in heaven, or how uncomfortable in the other place. After a week of hard work, that old morris chair, house slippers, pipe and Sunday paper seem like heaven enough right here and now! If those men had any idea that there was really something for them in church, they would go! But a sense of duty or fear of consequences will not move them. If they thought church would improve their health, help them make more money, give them real peace of mind; instead of a new worry about the soul, or lift them up and inspire them instead of depressing them with thoughts of sin, they would go to church.

Every man is naturally religious. His urge to worship God is as strong as his urge to build a house or conduct a business. Man always pitches his tent and builds his altar. The thought of God's presence is common to all men. But the thought of omnipresence is too indefinite; it overpowers the imagination. We feel that we must localize God somewhere. So we build an altar. Men of limited thought soon conclude that if God is localized in one place, it follows that he *is not* in other places. This concept led to the formulation

of a theology of heaven and hell: one place where God is, another place where God is not. It is one of the inconsistencies of theology that the doctrine of heaven and hell clashes with the doctrine of omnipresence. If we say that God is everywhere, then there is no place where God is not. Then God must be in both heaven *and* hell. But if God, all goodness, is in hell, then it is not hell; for no evil can be in the presence of all-good.

There is a revolution underway at present in religion, just as there is in economics, industry, politics and every other department of human life. God does not change, but man does, in his understanding, his viewpoint and way of thinking. For instance Pike's Peak looks very different when viewed from different angles and distances. God does not change but my viewpoint does, as I get closer to him and the clouds and mists of ancient superstition and ignorance clear away from my mind.

Abraham's search for the Promised Land was at first like a game of "blind man's bluff." He had a very hazy idea about it as being somewhere afar off. He traveled from Ur, by a devious route, into the land of Canaan. Yet he seemed no closer to his goal. Then it occurred to him to ask God for more definite guidance. God answered his prayer and told him, "The land thou seekest will I give unto thee and thy seed forever." In a word, God told him, "This is the land of promise. You are now standing upon it." When this realization came, Abraham arose from his knees and built an altar there.

Jesus made this truth very plain when he said, "The Kingdom of God is not 'lo here,' or lo there.' The Kingdom of God is within you."

When you come to know the God within, then you know the truth that sets you free from the cosmic wanderlust. Then at last the prodigal wanderer has returned to his Father's house, to the real "temple altar to Jehovah." And, like Jesus of Nazareth, he has made at-one-ment between the absolute and the relative, between the God omnipresent and the God here in his own temple. Then the God present can speak to the God omnipresent, and the very waves of the sea will obey you. Then you, or the God in you, can say to the fire, "Warm me but do not burn my hand," or to the principle of gravity, " Bear me up lest I dash my foot against a stone."

If you have thought of God as a majestic being, apart from you and the world, surely you have outgrown that naive and hopeless belief. Make your heart an altar where God dwells forever within you!

If nations could overcome the mutual fear and distrust whose somber shadow is now thrown over the world, and could meet with confidence and good will to settle their possible differences, they would easily be able to establish a lasting peace.

. . . *Fridtjof Nansen.*

IT'S THE INSPIRATION THAT COUNTS!

Derek Neville

ONCE get your inspiration and the rest is easy. The great men and women of the world have been those whose lives have been greatly inspired. Admittedly they have worked, but work comes easy in the blaze of light that tells you where you are going.

Dr. Livingtone's life work was done on his knees. All his long journeys through the jungles of Africa, all his hardships and privations, were as nothing beside the burning flame that was in his heart. Florence Nightingale carried a lamp through the shadowed wards of Crimean hospitals. She became known as The Lady With the Lamp, and modern hospitals admit their indebtedness to her life and work. But the real lamp that she carried was in the depths of her own being, where she found the inspiration to go forward unafraid against all the obstacles that the world could produce. Her life's work began in her childhood when she took pity on a farmer's dog and helped to set its broken leg.

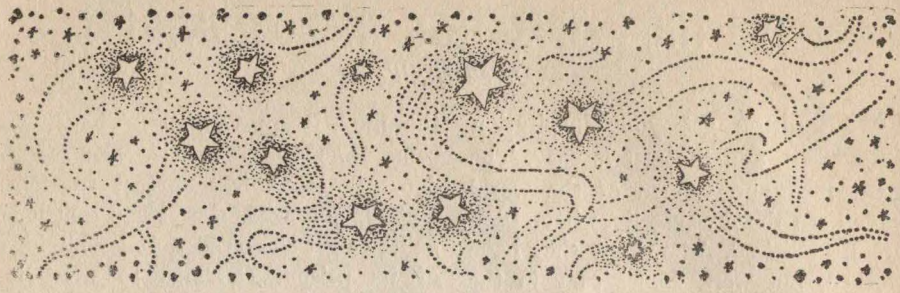
What is inspiration? Its real meaning is "breathing in." The essence of it means a contact with the creative source of life: such a direct contact that the desire to make an idea a *reality* in the material world is practically all-consuming.

Robert Browning, the English poet, put the matter in a "nutshell." He wrote, "Who has one end in view, makes all things serve."

The truth of this can be clearly seen in nature. The acorn that lies buried in the mud is an example. The frosts come. The mud hardens. The prison doors are shut fast against freedom. But the acorn has the "idea" that it is going to get some place. It is oblivious of its prison. It clings to what it "knows." It lies there in the mud; and, with the sun gone and the cold winds blowing, it seems to say, "This is not the reality. This is only a stage in my being, a set of circumstances out of which good will come. I believe in a world of power. I believe in mighty branches and roots that are windproof. I believe in beauty and majesty and strength."

That acorn has "got something there." It cares nothing for the mud and the darkness and the scorn. It dies to itself and its own immediate purposes. And in so doing it finds life. Life goes surging through it: the life of the whole universe. Light floods the darkness of its prison, and the meaning of death vanishes forever. "I believe in a world of power." And the power comes. It begins to grow. The sun drenches its being with sweetness. The soil gives its strength: the very soil that once formed its prison. The wind brings beauty in her wings, and the acorn stretches out arms toward its destiny. The great tree that we see was once invisible; and that is precisely why we see it. Because it was *in*visible.

Get your inspiration! Find your destiny. Cling to what you know—and the rest is easy.



Permutation

W. H. Evans

"New lamps for old" is Nature's constant cry,
For all that is are woven strands of light.
The many stars that sail across the sky
Weave patterns strange upon the skirts of Night.
And to and fro forever, as they flash
Their radiant splendors through the purple dark,
Their jets of light like many fountains splash;
Then with the dawn fade out and leave no mark.

If we could trace the way our flesh has come,
How every atom's charged with secret lore,
We would go back and find the sun its home,
And that our flesh has held life's oil before;
How through the years the vessel oft has broke
And spilled life's oil a million million times;
Has yielded o'er and o'er to death's swift stroke,
Yet didst renew the self in many climes.

What history's written in our ship of clay
We do not know. We seldom think or dream
That it has danced along the Cosmic way,
Or sailed along Time's swiftly, flowing stream.
Yet though we count our three-score-years-and-ten
To be the limit of our earthly stay,
Our bodies yield with grace to Time, and then
Again renew the ever-onward Way.

Continued on next page

Thus through the looms of life the shuttles glide,
Weaving new forms from Nature's flowing robe;
And secret forms within our forms abide,
Strange be the powers within our spinning globe!
If we but wade up through the stream of Time,
We can, in season, find its living source!
And, finding, be transformed by the sublime,
Be made anew by God's creative force.

We hang like beads upon the string of Time,
Emerge from timeless mists to pass away;
And ever as we pass we hear the chime
That tells the hours of God's eternal day.
Amid life's transmutations, all its change,
There is beneath a stable power divine,
That from the old creates the new and strange
Whose sublimations human life refine.

For when we find the power that stands beneath
The restless seas, and gain the steadfast rock,
Then can we build in sure and certain faith
A house withstanding every change and shock.
We know that, anchored in the Sea of Life,
Our spirits may Time's many changes use;
We know God's Will delivers us from strife,
And nevermore his guiding care refuse.

The attainment to harmony requires humility, trust and obedience. To be true followers of the Master we must first be freed from our own self-imposed limitations and erroneous beliefs. Spiritual harmony comes to us when we lay *all at the Master's feet.* This is not alone a beautiful idealism, it is a fact which we must learn to prove in our everyday lives. Life is a rugged thing, it allows no compromises. There is a certain rigor in the requirements for those who would truly follow in Jesus' footsteps. In this regard one cannot adopt a comfortable, easy, passive attitude—straight is the gate and narrow is the path.

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

Your Sure Foundation

Louise Gray Cason

HAVE you spent years frantically rushing about, struggling mentally and physically, making demonstrations, feeling that surely when you overcome *this* pressing need, your life will be in order? Do you find that, after you make your demonstration, behold, another problem more urgent than the last appears, and you again begin to apply what Truth you have learned to meet this new situation?

I spent years working thus before I realized what it was all about. My life, as a whole, was better for having applied Truth to the many situations that confronted me, and each demonstration seemed to make God a little nearer; yet haste and anxiety clouded my mind, for I had not yet realized just why problems came to me and just what some of my problems really were. I spent many unhappy hours struggling with the error situations, mentally and physically, that were mine to work out.

Surely, I reasoned, there must be a better method than this eternal struggle with outer events! Soon after that, I found the answer, as I thumbed through my Bible one day.

The scripture that showed me how I must build my life was in Isaiah 28:16 which reads:

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

The word "haste" caught my eye. I was then in terrible haste to overcome an outer situation that seemed most urgent, feeling that if my demonstration did not appear at once it would be too late. I re-read slowly, "He that believeth shall not make haste." "Believe in what?" I asked myself, for I wanted to understand; and then I began to study that scripture, feeling that in it I would find my answer.

I realize that Zion here referred to spiritual consciousness. In the spiritual part of me that is my consciousness, there is a stone laid, a tried stone, a precious corner stone, that is a sure foundation on which to build my life. It dawned on me that having found and believed on this stone, I would not make haste, but would build my life quietly. There would be problems to meet, but I would not hasten. This idea was a great help to me, as I had hurried about trying to develop my life into a better expression until I was weary and exhausted with it all.

Another idea that pressed upon my consciousness was that the foundation for my life was *already* laid. It was already there waiting for me to erect my building thereon.

What was this foundation stone? If

I could just find that out, it would be the key by which I could solve my life's problems. In my study I found that Jesus taught and proved there is a power in man that gives him authority over things in the world. This Power in me is the Christ Indwelling and is the Higher Self of every man. If we are to succeed, we must bring forth this Christ principle in all of our outer life, for it alone gives power and dominion.

My inner Christ-Self is very, very real and is the foundation on which I have been building my perfect body temple; only I had not realized it before. Each demonstration was but a stone in which I had seen the Truth, and in so doing not only had solved my problem but had placed it in the eternal building on which I was working.

I realized that back of all this, Perfection, the Corner Stone, existed, and that by recognizing it in each and every situation that came to me, I would bring it forth. If perfection exists in all, there seemed no need for me to hurry, struggle or worry. Regardless of appearances, since I know this inner Truth, I can bring it forth into outer expression. This realization caused me to free myself from all external helps, and truly now I know the meaning of: ". . . he that believeth shall not make haste."

CONQUEST

R. H. GRENVILLE

When I run from fear in any form,
From dim leaf-shadows in an unknown place,
Or the hurled lances of a sudden storm;
From loneliness, or folly, or disgrace,
I flee none other than myself. I run
From my own heart's confusion, seeking peace:
I am that which piteously implores,
And that which mockingly denies release.

Somewhere the path must end, the distance clear;
Somewhere, the trail must open into light.
In a resplendent morning without fear
I shall in time attain the final height,—
Coming upon the topmost ledge, to feel
A cool wind blowing in a brighter sky;
Knowing, at last, the mountain that I climbed
So long and bitterly of old, was I.

SPIRITUAL HEALING

Annie S. Greenwood

WHAT we call Spiritual Healing is given much attention these days but, for many of us, it needs to be explained, simplified and made understandable so that its practical use and wholesome benefits are open to all. It is not a matter of strange mysticism or occult practices which may require years to attain. Instead, healing is brought about by the simple understanding of Truth principles, our faith in them and our cordial co-operation with the laws which govern them. The central of these three, faith, is the most imporant, but all of them are necessary.

This makes the art of spiritual healing seem plain and easy, and it is. However, we seem to require so many changes within ourselves in order to bring about the desired results that we are apt to consider it a difficult matter, possible to only a select few. For our own peace of mind in our every-day practical development of the processes which bring about such healing, let us strip it of mysticism and get acquainted with the simple methods through which it is effected.

Instead of being submerged in a maze of confusion regarding various diseases and their relative degrees of seriousness, considering whether they are functional or organic, chronic or acute, amenable to treatment, or "incurable," we need to fasten clearly in mind the fact that healing consists of setting right that which is wrong. It may be a matter of ill health, financial difficulty, inharmony, lack of suitable employment, adjustment of affairs, or anything else which we face or which we are trying to help someone else face. Absolutely anything that needs to be put to rights is a subject for spiritual healing—plans, pocketbook, predicaments, or physical needs. Something is wrong; we want to see it set right. It requires what we call the healing process.

THE BASIS OF HEALING

The fundamental fact is that, basically, we are perfect. As God completed and viewed His handiwork, "He saw that it was good." Whether we recognize it or not, even if we do not believe it, we are, *by our very nature,* good. Good means strong, healthy,

right-minded, forward-moving. This is true of others as well as ourselves—something we need to keep clearly in mind when tempted to criticise or pity those who appear to be ill or in trouble. The original product, the innermost nature, is good. Because of this, it must be true that health, happiness, worthy self-expression, prosperity and all the God-qualities are already ours. We do not have to create or seek them. *We already are what we wish to be.* In that which we call Spiritual Healing, the work to be done is that of bringing this natural perfection *out* into *manifestation.* As E. Stanley Jones so pertinently says, "We do not have to build the Kingdom of God; it already *is.* All we have to do is to bring it forth into manifestation."

The man who has carefully studied great art may find in the ruins of a cathedral a picture painted by some old master. All he sees at first is a smutty mass of dingy coloring. The surface may be stained, mildewed, covered with the dust of ages, possibly smeared with white-wash or daubed with splotches of plaster. Bars of black shadows caused by fallen beams or other debris may further obscure the original work. He who is learned in such matters knows that beneath the accumulations of the years there is a perfect picture—the creation of a great understanding heart, inspired mind and skilled hand. His object is to bring out into manifestation *what already is.* Any of the various processes used is of value and therefore important only in so far as it results in freeing the "imprisoned splendor" of the masterpiece. The searcher is not a creator of art; he works only to reveal the art which already exists. So it is with our work toward Spiritual Healing.

How Shall We Bring it About?

The processes used are called prayer, meditation, affirmations and treatment. These are all similar but not identical.

There are three kinds of prayer:

1. that of asking for something
2. that of giving thanks—for what we have and what we want
3. that of searching for a greater attunement with and knowledge of God.

Under differing circumstances and varying personal moods, we find ourselves using these different types of prayer. Any one of them may bring into manifestation exactly the good we seek. Simply to ask (No. 1) for a certain thing, quality or condition, if one is backed by a perfect faith in its coming, is all that is necessary. The prayer of earnest gratitude (No. 2) for what we have, including all else we need, fully believing in it, not only develops our spiritual power but insures the ever-continuing good we want to experience. The prayer which searches for greater knowledge and attunement (No. 3) puts first things first and therefore is a sure way to attainment. In all three, faith is the basic requirement.

Between this third kind of prayer and meditation, there is almost no difference. Meditation is the process by which we forget particular wants and become aware of our oneness with God.

It is a process of such quiet listening to the Still, Small Voice that we become deeply conscious of the God within and realize that there is no separation between God and man. For the time being, physical and material needs are sidetracked, because we have entered the holy of holies and are entirely engrossed and submerged in the Infinite Good. Out of such an experience, it is not surprising if the special objective need shall have been met. It is often found that no further steps are necessary.

While meditation is *general* in its operation for good, we may think of affirmations as *specific*. Affirmations consist of repeating certain definite statements with the emphasis on the exact conditions we wish to see brought about. Such statements may be those which we have read or heard others make. They are much more likely to be of value to us, however, if we have thought them out ourselves and put them into our own words. Some such statements might be:

" The Lord is my Shepherd; I shall not want."

" There is but one Power and one Presence in the universe, God the Good Omnipotent."

" I am fearless, powerful and free in God's love."

" I am strong, well and happy."

" Abundant supply is mine now."

Such affirmations as these would be good to use in cases of need, anxiety, danger or illness. The one chosen should be that which touches the specific problem by asserting its opposite.

Treatment is a term used somewhat loosely, often when we really mean prayer or meditation. While there is little difference between affirmations and treatment, still it is well to keep clearly in mind that treatment is a definite declaration for the purpose of overcoming some particular difficulty. It should be preceded by meditation until the deep consciousness of God's Presence has been realized. Then attention should be given to declarations of the exact conditions wanted. A few simple examples might be:

Eye Trouble: My inner perception is keen and clear and my perfect vision is now being manifested.

Lameness: I walk freely, easily, joyously. My feet (or knees) are strong and I accept perfect healing.

Finances: God's abundant supply is mine. I know it exists in Spirit now and I accept it.

Harmony: I am at peace with God, with myself and with others. The harmony in my heart attracts harmony with everyone else.

Declaring Healing for Others

In our efforts to bring the blessing of healing to others, exactly the same processes are used. We treat ourselves first in order that we become clear channels through which the Spirit of God may speak, because we really are His representatives. It is our high privilege to speak His Will into activity. We neither heal ourselves nor others, but we must be so cleansed of self, so forgetful of our personal affairs, so free from negation of all kinds that we can let God's love and power speak through us. We want to

have the patient's natural perfection come out into manifestation. We do not create it; it is already there. Sunshine warms and lights, but we are the ones who roll up the shades and open the windows so that the sunshine may come in and do its work.

Our responsibility in bringing healing to others consists in getting such a clear realization of ourselves as channels for the Truth and of the patient's inherent perfection that we definitely accept both such concepts. When that realization is attained we have planted in the cause world (Spirit) the seed which, if we leave it alone, will bring the right results. Our part of the work is done and we may safely leave it. There is but One Mind. We are in it; so is the patient. When our realization of his healing is clear it is registered in that One Mind, in which he also exists. Being an individual with freedom of choice, he is at liberty to accept or reject the perfection we have established for him. It lies awaiting his decision.

For this reason the patient's co-operation is imperative. He must banish whatever there is in his consciousness, habits or actions which might exclude the desired results; and he must believe in and accept his healing. According to his decision and belief it will be done unto him, for we cannot thrust healing upon anyone who does not want it. That would be the same as violating his right of choice. We may find it necessary to talk matters over at length with him in order to help him find the cause of his difficulty, and help him find the way to get rid of it. But, he is the one who must banish the negation and establish the faith which brings about his Spiritual Healing.

In such ways, we accomplish what is known as Spiritual Healing. It is that which makes manifest the wholeness which is mankind's natural heritage, whether we are praying, meditating, affirming or treating for ourselves or for others. The necessary qualifications are: An understanding of the responsiveness of Spirit (It hands back to us according to our belief), a perfect faith in It, a deep desire to see the inner wholeness brought out, and an eagerness to co-operate with Spiritual Laws.



"I have heard many persons say, 'When I have more time, I shall attend to this,' or, 'When I have perfected myself a little more, I shall do that.' I know, however, that all life is but a process of becoming: a river which sweeps onward without pause; and that he who stands on the bank eternally 'preparing' will be left far behind in life's journey toward the shining goal. He may only 'perfect' himself with life, through working with it as he swims."

. . . *Ramblings of Ra.*

GREATNESS

Volanda Raynald

MANY of us would like to climb the highest mountain, or to swim the widest and most turbulent sea. Yet—before we climb the mountain or swim the sea, we must succeed in walking the city block and swimming the nearby river.

By each thing that we try to do, we are striving to pierce to that "something" which not only will give us satisfaction, but which in the ultimate is REAL. In short—we want that which spells LIFE in capital letters.

GREAT is a fundamental or foundation word. According to the ancients, meditation upon this word would bring insight into Being, into Reality, into Life itself. The teachers of all living scriptures tell us that, if a man longs for greatness, he should be like unto his Heavenly Father. So, it is good that we study to learn, what is the essence of greatness.

We ask, "Is it in the obtaining of things, such as riches, culture, friends, houses, lands, rare art, books and jewels? Is it in creating, investigating, adventuring and inventing? Is it in attaining high position, recognition, fame?" Yes, it is all these and one thing more.

Because only a few ever bother with this "one thing more," few, comparatively, ever attain to true greatness.

Greatness in its essence is simplicity. As the single cell is the beginning of all forms of life, so by attaining simplicity we reach to the very heart of every visible and invisible principle, power and object—all things—both large and small.

Jesus taught simple truths in a simple way. He said, in effect, "Follow me and you shall obtain heaven, the fulfillment of all your hopes, aims, ideals and ambitions. In me ye shall have life, for I am one with my Father."

The simplest thing about a language is its letters, its alphabet.

The basic structure of music is the octave: just eight simple notes.

We must first learn in their order the digits, 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, if we are to attain to any knowledge of mathematics. The entire cosmos, reality, or creation is reducible to twenty-five knowable principles. On such simple things we build all complexities, and from them we learn all true values.

Greatness in a human being is revealed through his love of simple things: his ability to give whole, undivided attention to the single thing before him.

Adopting love as the pattern of our thought—love of all mankind, love of all creeping things, love of the feathered realm, love of all that grows

upon or beneath the surface of the earth or sea, love of all tones and sounds—is the simplicity of spirit that permits the greatness of God to shine upon and through us.

Love is sometimes called "faith," for it is the power of understanding that dwells in love. True love is not suspicious or questioning. Love believes and relies upon the acknowledged love of another. Saint Paul said that this faith "is the substance of all things," of everything seen and unseen. Jesus said that this faith is the power that moves mountains and delivers to man the fulfillment of all his dreams and wishes.

Greatness is listening. Listening is the act of love that melts all barriers and dissolves every bondage. Listening to nature, to children, to friends, we attain humility, the essence of simplicity and naturalness. All great mystics aspired to humility, for it is the door through which flows divine inspiration.

Ability to bring our whole mental power, our entire will and affection to a focus upon the single instant and incident before us is the same power that governs the cosmos.

This power has dominion over heaven and earth. Jesus said, "All power is given unto me in heaven and earth."

Man, when he exercises his reason, knows that with his finite mentality he cannot encompass God. Therefore, this dominion, which Jesus demonstrated and said we possess, must be something beyond the human mind alone.

Many of us wonder why life remains so intangible, such a mystery. Some are inclined to doubt the presence of the miraculous. They cannot believe that "things just happen."

If the pipe that ends as a small water faucet in the kitchen were followed back to its source, we would come upon a great aqueduct and reservoir.

Credit the little things with being great and they will lead you into all greatness. Breathing is greatness. The sky is greatness. Laughter is greatness. Walking, seeing, hearing—just *being* is greatness. Breathe upon your environment the fire of devotion to the Cause of All Things.

Thank God for these wonders and you will become aware of the Great Instantaneousness of Life. Thus insight will break through the cloud of assumed mortality, and the Greatness of God will shine through as your Self.

The humility that accompanies true greatness is well illustrated by a story told to me about George Washington Carver.

In Alabama where Carver was known and admired, women's clubs often invited him to speak at their meetings. When he had finished his talks he always retired quietly to the kitchen where refreshments were served to him.

Despite his fame, he did not presume beyond the "boundaries" set for his race as a whole. In this obedience to custom (and without resentment), he demonstrated that humility which is the essence of greatness.

We might say, then, that simplicity

is the quality which, when added to ordinary, totals greatness.

Let us, therefore, forgetting other times and other places, abandon ourselves to the fullness of this instant. By this simple act we may master the art and science of greatness. Every complexity will melt away as we consider individually each of its parts and moments.

Abandonment is freedom. Freedom is life.

So in summary we say:

Simplicity and humility are one in essence. They are the act and beingness of greatness. They are the very heart of reality, of truth, of God.

Those who seek greatness without adding to themselves the ingredient of simplicity may always feel mystery tugging at their heels.

Greatness is often manifest as a power that brings the fulfillment of every desire. Some say it is love and some say faith. Whatever it is, it remains hidden until we begin to find joy in "little" things.

Finally, all along the way, let us remember to pray.

PRAYER IS RENUNCIATION, for by it our human wills are redeemed by the infinitude of Divine Grace which wills all good for each of us.

PRAYER IS FORGIVENESS, for by it we show that we believe help is available for all and is given unconditionally.

PRAYER IS FULFILLMENT, for by it we acknowledge that we believe that we have when we ask. This receptivity transcends all belief in time.

PRAYER IS VICTORY. When man has reached the point of prayer, he has transcended all doubt and fear.

PRAYER IS FREEDOM, for by it we enter into the infinitude of Divine Possibility.

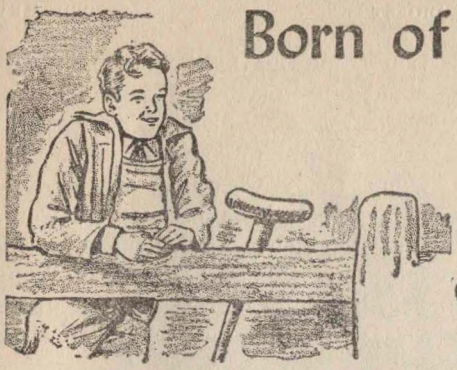
PRAYER IS GREATNESS, for by it we recognize that the self is something only to the degree that the Greatness of God's power and love flows through it.

The prayers that you make and receive are the flowers under your feet and the victor's wreath upon your brow. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory."

THE ETERNAL QUEST

My friend, there is no last frontier for noble mind's endeavor,
The quest for truth goes on and on, forever and forever.

. . . James Bryan



Born of Human Courage and Belief

Roger DeLain

(As related to Gerald Ehrlich, Ph. D.)

THE first time I saw him, he was leaning over the fence just outside of the neat little white house. As I walked along the road, my eyes caught a smile that was piercing in its intensity. I just couldn't help but smile back at him and he waved his hand. Subsequently, he and I greeted each other as I came up the road, but there was no other conversation whatsoever.

I had been living in this small town for the last three months. I was an artist by profession, and I had found a small grove of trees near the lake that was just perfect for my purposes. No one ever visited the place, and I had all of the solitude I required for my work. Usually, at four o'clock, I would pack up my material and start back to town. However, I later found myself at a point of complete mental blockage. Nothing that I could do or try was of any avail. As far as any creative work was concerned, I was apparently completely sterile.

It was shortly after I had seen this little fellow that I began to look for him every day. His smile seemed so genuine and catching that it offered one of the pleasant facets of my dull life. One day as I was about fifty feet from the fence, I saw a ball shoot over and roll toward the opposite side of the road. I waited for the little owner of the ball to appear, because I wanted so much to play with him. I didn't seem to have the courage to ask him myself, but this looked like a good opportunity. Surely enough, his head shot up over the fence, that brilliant smile appeared again, and he shouted, "Hey, throw the ball back, will you?"

"Come on out, and we'll throw the ball around for a while," I shouted back in reply.

His face suddenly fell. The smile disappeared and two sharp lines marked his brow. His lips were drawn together tightly. I could see the muscles in his jaw working as if he were fighting with some of his thoughts. His head disappeared, and, within a few seconds, the gate swung open and this little fellow shuffled toward me. My heart sank when I saw a withered left leg. Without looking at me, the boy drew himself along the path on a clumsily made crutch. My gaze followed his little body and I wanted to shout, "Wait, please, I'll get it!" But I just couldn't. He had

reached the ball and had now turned toward me. His eyes were filled with tears.

"Here, here!" he sobbed hysterically. "Here's the rotten old ball! I can't play with it anyhow. I hope you're satisfied."

He certainly couldn't have been more than twelve years old, and despite his outburst there was a proud maturity about him that was ageless. I walked over without saying a word. There wasn't much I could say. And I stood looking down at him. Our eyes met for fully three seconds; and then spontaneously I knelt down beside him, and I could feel his tear-soaked face next to mine.

"My name's Roge," I said chokily. "What's yours?"

"Mother calls me 'Smiley,'" he answered without taking his face away from mine.

"Well then, Smiley, suppose you let me see your smile. After all, we can't talk to each other if we keep on hugging this way," I replied.

He drew his face away and looked into mine. Then his eyes shifted slowly to his pitiful leg.

"I guess you don't like me, now that you know I have a bad leg," he said.

"Smiley—you and I are going to be good friends, and by golly there is no reason why we can't play ball together. After all, my right arm is shot to pieces. Some mortar shrapnel caught me on the elbow and I can't move it too well either."

That statement seemed to pierce his mind. Immediately he began to question me about mortars, about rifles, about army planes and how they differed from navy planes. The questions never seemed to stop, and there were many times when he appeared to become breathless because his words came too slowly for his thoughts. We must have remained there for fully an hour before we both heard his mother's voice: "Time for supper, Smiley, come in."

We walked toward the gate deliberately, and I kept talking rapidly in order to give Smiley an opportunity to keep up with me although I did slow my pace considerably.

As we approached the gate, I saw Smiley's mother looking at me in bewilderment and concern. Smiley spoke with a rush of words.

"Mother, this is Roge. He's my friend. We know each other for a long while. May he have supper with us—please, Mother?"

I could see where Smiley had obtained his smile. Her face lit up and without a word she motioned for both of us to follow her. We did so and walked through a neatly furnished living-room into a clean, compact kitchen.

I introduced myself and we began to speak. Somehow there was no sense or feeling of strangeness. It was as if I had belonged with these two for years. During the course of supper, I learned of Smiley's tragic illness and of the indomitable courage of his mother: how she had struggled after the death of her husband; how she had spent all of her small earnings in payment for treatment of Smiley's afflic-

tion. The paralysis had started when he was seven years of age. There was nothing that could be done about it since it was a progressive type of ailment. However, for some unknown reason, its progress had spontaneously ceased, but the unfortunate boy had been left with a leg that had been adjudged hopelessly useless for the remainder of his life. She had given up hope of any normal life for the boy, and at present she realized that her hands were tied.

"The only thing I have left is some vague sort of faith. Don't ask me in what, because I don't know. I just feel that somehow things will turn out all right," she said quietly.

I had been listening to her all the while without saying a word, and, as she finished, an incomplete and wild idea flashed through my mind.

"Why don't you let him come with me for an afternoon—or even spend the whole day with me? I'm sure that I could watch him and see that there were no accidents. And I know that I would enjoy his company. What do you say?"

She hesitated for a moment and then nodded her head in assent, but there was some strange perception of understanding upon her face. I left Smiley that night with the understanding and solemn promise that we would both spend the next day at the lake in my own private little spot. There was a flash of excitement in his eyes that literally raised my spirit up into the clouds. And furthermore, I myself felt a spark of interest and stimulation that I hadn't experienced for the last few years.

The next morning we started out. I met Smiley at the gate, picked him up carefully, placed him in the large basket that was fastened to the handle bars of my bicycle, and with a box lunch that Mother had prepared, we left in high spirits.

Never have I spent a day that could equal that one. Smiley was mature, mature in a way that was unbelievable. We spoke of many things. Where he had read and obtained his information I never knew, but the boy was brilliant and his knowledge of his own defect was profound. But he, too, was filled with a sense of faith that was overwhelming.

"Sure, Roge, I know what I face in this life. People are going to look at me and say, 'Look at that boy with the funny leg.' But I'm not afraid."

His courage, his enthusiasm, his deep faith in the rightness of things almost made me feel ashamed of my own insufferable and small mental world. Subconsciously I knew then that my own sense of fulfilment and life lay in helping and assisting that boy in whatever way possible.

We met regularly day after day and spent the time in talking, rowing and fishing. Unknown to him, I began to make demands upon his strength. I made him use his leg constantly. If I wanted part of the lunch and it happened to be five feet away from where we were, I'd ask him to fetch it. Surely enough I began to notice certain physical symptoms. Where previously the leg had dragged there now seemed to

be some degree of motor co-ordination. Where there had been only the outline of a bone covered by limp flesh, there now began to appear a fullness and roundness in various portions of the thigh and calf. I happened to notice this one afternoon as we stripped for a dip in the lake. I was beside myself with joy, but didn't dare mention it to his mother. It was best to wait until the physical manifestations were more apparent. In my own desire to help, I was at that time unconscious of what was occurring in my own life. I had forgotten about my own ills and mental torture. Readjustment to civilian life wasn't easy, but without knowing it I was now living completely for that boy. And in doing so, my own work was beginning to take form again. There were nights when ideas and plans ran through my mind with such blazing rapidity that it was almost impossible to keep up with them; but I did, and my notes, sketches and outlines began to fill out and enlarge.

It was toward the end of the summer that the final incident occurred. We had ridden up to the gate and dismounted. His mother was watching for us with her inspiring smile. That smile was always there, and there were times when I dreamed of it. I still do.

Smiley suddenly cried out, "My ball! It's still there! "

My eyes opened widely. My heart began to pump and the large muscles in my thighs began to quiver. Smiley was ambling over to the ball without the use of his crutch! So intent was he, so completely was he concentrating upon getting his ball that he didn't realize both his mother and I were watching. Slowly, deliberately, but surely, he moved toward it. The left foot moved with more control, the limp was not as decided. But, more important than that, there appeared to be no indication of any physical fatigue. He paused and carefully extended his hand, picked up the ball and turned toward us. There must have been something in our expression that startled him, because he cried sharply, " Mother, Roge! What's wrong? What's wrong? "

"Smiley!" I shouted. "Smiley, you've just walked—you just walked over to the ball!"

Laughing almost hysterically, I ran toward him, but he raised his palm as if he were saying, "Stop, I'm coming back." And back he walked.

A half hour later, after some of the excitement had worn off, after the realization of what had happened had penetrated more deeply, Smiley began to speak.

" Mother, I always knew that something like this would happen; and I never gave up thinking and believing and praying. There were times at night when I would lie awake, long after you had fallen asleep, when I would talk quietly to myself. I would repeat over and over again, 'Smiley, you've just got to walk, you've just got to walk! Mother wants you to.' And then, Roge, when you came into my life, when you were so kind and understanding—when I knew that you weren't ashamed of me because of my leg—well, I just knew that it would

happen. And today there was something inside me that told me this was the time—this was the time—and golly, Roge! It was just the way I had dreamed and thought of it. I could feel something inside my head and heart saying, 'Go on, Smiley, go on. You can do it—you can do it'—and I did."

"Smiley," I asked, "did you always know, inside, that you would walk—that your leg would somehow become strong and healthy?"

"Yes, Roge, I always felt that way. And now that you've seen what I can do, *will you believe now that you can use your arm again?* There's nothing really wrong with it you know."

I caught my breath. There was a flush of shame upon my face. I had thought that my life was finished, that I was outside the pale of human relations. It was true. As far as I was concerned my right arm was useless. They had said so when I left the hospital. But now—now? I looked up to meet the gaze of Smiley's mother. Her eyes were looking straight into mine. I looked at Smiley. He too was staring at me with an expectant air.

"You're right—both of you—I can and will use my arm!"

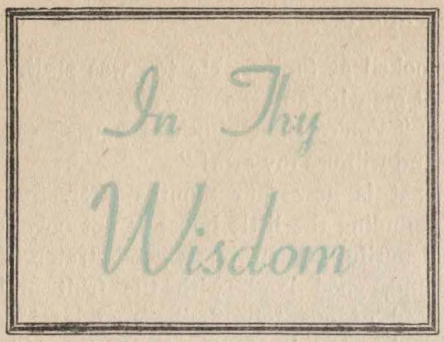
It is now four months later. Surrounding the little house is not only a beautiful garden, but a good stretch of land, good land, with the fruit and seed of our toil, Smiley's and mine. And underlying it all is the smile of his Mother—who is now my wife.

Faith is strange, impenetrable, but it is also inevitable. It is born of human courage and belief in an unknown strength and force. It is the feeling of the warm air upon your face early in the morning, the sensation of the touch of dew upon your fingertips, the feeling of living not because we are here, but because our life is faith. Without it there is nothingness. "This is merely a story of three simple human beings," one might say. Perhaps; but it is more than that. It is the story of the millions of simple, humble folk who do possess that core of belief.

Contrast

Thoughts inspired by the spirit,
Provide the mind with fleeting wings,
While the ego ever near it,
Lives and dies for lesser things.

James Bryan.



Esther Freshman

And in thy wisdom make me wise.
Alfred Tennyson.

WHAT a beautiful prayer has the poet created in that one line! "And in thy wisdom make me wise." There is humility and pride, trust and a great inner reach in its few words; there is comprehension and intelligence and a strong desire to do service unto God even as He would have it done. It is a needful prayer for today, for greatly do we require an abundance of God's wisdom to bring comfort and solace to a saddened, bewildered world: to be wise to bring into this world the love that it needs; to be wise to bring to it mercy and justice; wise to understand the different aching, puzzled hearts.

O God, bestow upon us Your wisdom that we may understand and use tolerance in dealing with all peoples; wisdom to give forth the love that we may live peaceably together with our differences; wisdom to comprehend and respect each other's problems so that a solution that is best for all may be reached.

A prayer for wisdom—it should be the song in every heart; a quiet, all-embracing wisdom, gently growing and spreading in the hearts of everyone—how much we have need of it!

We can bring God's wisdom into this world. We are learning to let more of Him into every part of our lives. We know that He can be our Partner, our Co-worker, our constant Companion. In accepting this knowledge we have taken on a great responsibility. We must so live our lives that God is in every part of them, so that more of God is in the world. With His help our lives can become so enriched that there is an abundance to share, and we may contribute to the goodness of the entire world of mankind. The radiance of the divine light will be a guiding light for others. The splendor of love that is ours from God can bring comfort and healing to all those near us.

With the wisdom of God in our hearts, we shall know that goodness is not a single note, but that it is like a symphony, made up of many different phrases of melody, all harmonious, all pointing their way to the Highest. We shall not insist that all men know only one particular stream of goodness, but we shall welcome in gladness the many tributaries winding their way to the one Ocean that thunders its tones upon the warm beaches of our lives. Goodness, like beauty, may take its various forms and we shall be grateful for its plenty in our lives.

With the wisdom of God in our hearts, we shall know that it is our privilege to point the way by gladsome, helpful living, and not by con-

demnatory words or acts. We shall know that light dispels the darkness, and there shall be sufficient of the light of God emanating from us to make all the way bright.

With His wisdom we shall learn the true meaning of His love, so that we may bring its power into our world today and establish and maintain the peace we so eagerly seek. We shall learn of the love of which Jesus spoke, which is an ingredient so vitally needed for the peace. A love that can build and maintain a true "brotherhood of man." This is a love that would serve—serve God and man. Jesus knew no barriers in His love, for it was God's love which He spoke, and His love has no boundaries—it is all-encompassing. Such would His wisdom bring to our world through each of us.

Daily we must seek more of the ways of God. We can find more of Him by the more constant use of prayer. The silent, quiet times dedicated to prayer are the most beautiful of all. But the life that is a prayer is the one toward which we strive. Daily work may be made a prayer; a prayer of service and thanksgiving. Family life may be a prayer: a gentle song of love and harmony and goodness that shall send forth its blessings into the world. Man's relationships with other men may be a prayer: the sharing of God's goodness, the sharing of His love, His light and wisdom.

The words men speak and the acts by which they live may be an ever-flowing channel of God if man would have it so. The spoken word has great power, as we all know. The proof of this has been before us in both good and harmful ways. Let God come forth into the world through your words. Let these words be guided by His wisdom. There are no empty words. The world has need of many blessings, of inspired teachings, of gentle and loving guidance. Our words inspired by our faith in God may go forth to perform such deeds as these.

The acts of men have built this world. Let only the wisdom of God guide your acts. Let all of our acts be God-inspired, God approved. Then, truly, can we build a brotherhood of man and maintain it in everlasting peace.

The framework, the setting of life is beautiful beyond description. The greatest poets of all ages have failed to capture the loveliness that God has bestowed upon us. Life's colors, too, He has given unto us in perfection. The blending of these colors against His setting of beauty is our responsibility. By many forms of communion we have access to His everlasting guidance. The choice is ours. God is present, and He would make us wise in His wisdom if such be our desire.

Let us strive onward, seeking more of God, giving more of God in us to our world; and let us take our words and our deeds to Him, and with Tennyson we might well say:

Forgive them where they fail in truth,
And in thy wisdom make me wise.

BOOK REVIEW

LIVE THE MORE ABUNDANT LIFE

By NORVELL, 72 pp. .....Paper, 75c*

Published by MIND DIGEST at PARADISE, PENNA.

Reviewed by PETER WOLFE

It is fitting that a book like this should be published in a place named Paradise, for if its teachings were practiced universally, the Way would be found to the Biblical Paradise. A great Oriental prophet who lived during our time in a war-torn and fanatically desecrated part of the earth, prophesied that within this day and age, spirituality would make all the deserts of the world blossom like gardens. Norvell proves that there is a more abundant life, and it is yours for the asking! He gives material proofs that this abundance exists and shows his readers how to contact it. "The More Abundant Life seeks out those who GIVE MOST ABUNDANTLY." Norvell points out that you have a dream or ideal and that through the **intensity of your desire**, you can **make your demands on life.** Then "Imagination precedes building." You owe yourself the best that life has to offer. Norvell puts in modern terms Shakespeare's adjuration, "To thine own self be true." But be true to others too. We must keep the faith. He shows where your creative power lies and how to use it by concentration. Last and best is **universal love.**

Having laid down in two chapters the ten ways to abundance and blessedness, Norvell follows with ten chapters of detailed instruction.

Chapter 3 instructs on the development of the Creative Power Within. Chapter 4 is a practical lesson on the power of Mind over Matter, with many true tales to prove the point. Chapter 5 shows how to use the latent powers of the subconscious. Those whom untrue teachings have induced to think poorly of themselves will be lifted by Chapter 6: The Law of Creative Assertion. Chapter 7 gives detailed teachings on how to **Direct Your Life into Channels of Abundance.** Over 100 years ago men of science discovered in nature the **Law of Cause and Effect**—and in Chapter 8, Norvell shows that in you is the same law, and that it can work miracles. Chapter 9: Developing Dynamic Inspiration teaches how to diet, breathe, exercise, live under spiritual laws and reach the plane of inspiration. Chapter 10 takes us into What the New Atomic Age Means to You. To Norvell, the Atom is a prophecy that man can unlock the atomic energy in his own life. And in the material sphere, man, who for ages has trudged in the mire, may fly at speeds of 1000 miles per hour; contact his own home on his own private phone. These forces however must be harnessed for the good of all. It is seldom realized that all the devices and machines we have today are the gifts of intellect. For example, thinkers among the Mayans, Hindus, Egyptians, Greeks, Arabs discovered, thousands of years ago, the basic mathematical formulae without which there would be no cars, trains, planes or washing machines. As Emerson wrote, "For out of thought's interior sphere, these wonders grew to upper air." He was referring to architecture, but the principle is the same.

Take Norvell. Put him in your pocket; read him day by day and see what will happen!

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

BOOKS

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

A-863—MAN: WHENCE, HOW AND WHITHER, by Annie Besant and C. W. Leadbeater. A clairvoyant investigation covering a vast period of time. This book gives the history of humanity from the beginning of its evolution. The rise and fall of every ancient race and culture are portrayed in glowing word-pictures by these two exceptional clairvoyant investigators. 501 pp., cloth.....**$3.75**

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I have said,

Ye are Gods,

and all of you are

Children of the most High.

PSALMS 82:6

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JOHN 10:30

Jesus answered them,

Is it not written in your law,

Ye are Gods?

JOHN 10:34

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