# Mind Digest

## LEARN TO AVAIL YOURSELF OF
## UNIVERSAL RESOURCES

BY SHELDON SHEPARD


TRUE LIVING IS DYNAMIC . . . . . Herbert Popenoe
GUARD THE SPIRITUAL CHANNELS . . T. Moore Atkinson
A CHANGING WORLD . . . . . Walter M. Germain
THE CATHEDRAL OF THE UNIVERSE . . Edgar White Burrill
UNION WITH INFINITE MIND . . . . . Ural R. Murphy
WILL-POWER OR IMAGINATION . . . . . Glenn King
CHANNELS OF ABUNDANCE . . . . . Norvell
THE SPIRIT WITHIN YOU . . . . . Anne Stock Ball
COSMIC CONSCIOUSNESS IN CHILDREN . Eillen Bourget
THE ART OF JOYFUL LIVING . . George Alfred Townsend
EVOLUTION OF CHARACTER . . . . . Roger Warren
THE SECRET OF LIFE . . . . . R. H. Grenville
THE "WHY" OF OBSTACLES . . . . . Marc d'Temple
BE STILL AND KNOW . . . . . Worral G. Sonastine
AND OTHER HELPFUL ARTICLES



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"THE MAGAZINE OF SELF-DISCOVERY"

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# MIND IS THE BUILDER

## KNOW WITH WHAT SPIRIT YOU FEED IT!

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*The Magazine of Self-Discovery*

# Learn to Avail Yourself Of UNIVERSAL RESOURCES

*Sheldon Shepard*

MAN'S task or privilege is to advance in knowledge in such a way that no vigor of any former process or thought is lost, but new ones are gained. The one thing always to be remembered is that everyone has, in whatever terms he seeks it, the availability of universal resources ready to be released for his aid.

Wherever there is the story of achievement, of the breaking forth of the limitless unseen, of wonders and joy, let us recognize that we have that power, too. Regardless of differences of opinion with recipients of blessings, there still remains the fact that within us as individuals there runs the same great, deep strata of possibility. We may not be able to sink our wells in the same manner, nor with the same tools, but there no less runs the life-giving stream in the depths.

In all changing of theory, revamping of practises and growth in life, let us cling to the bright confidence of that knowledge. Every failure has also its other side—there is the opportunity to win. In all changes and shiftings we should, as Tennyson advises,

*Cling ever to the sunnier side of doubt,*
*And cling to Faith beyond the forms of faith.*
*She reels not at the storm of warring words;*
*She brightens at the clash of "Yes" and "No";*
*She sees the best that glimmers through the worst;*
*She feels the sun is hid but for the night;*
*She spies the summer through the winter bud;*
*She tastes the fruit before the blossom falls;*

*She hears the lark within the songless egg;*
*She finds the fountain where they wailed, "Mirage."*

FAITH AND PROGRESS

The territory of progress is overlapped by the area of faith. There are those who state that they do not use the power of faith, or that it has no reality nor force. Others admit its effectiveness in certain fields and to a given extent.

Experience, observation and experiment show us that there are vast potentialities of the personality which are brought out by faith. What a magnificent instrument is at hand, if we can control forces which will respond to our own innate convictions. Important developments come forth to the seemingly intangible call of unwavering faith in universal resources. This explains the underlying influence of all progressive endeavor. Since unlimited faith is an invaluable instrument of individual advancement, we are dealing with a vital function.

Elementary discussion of the basic nature of faith—faith in our direct contact with the inexhaustible universal reservoir—would include a recognition of the fact that all new techniques of experiment and application derive from its vision alone, and that the two processes have many points in common. From a study of our faith we can learn a great deal concerning right methods of action. From it we can also receive encouragement and confidence in our practises.

THE ELEMENT OF EXPECTANCY

Let us look at some of the effects of belief or expectancy. First, we discover that what one expects is likely to happen. This is seen simplest in the appearance of events. They have a strong tendency to evolve to be what we think they will be. This characteristic goes deeper than appearances, too, and presents in actual occurrence that which we desire, that for which we look. We know that he who thinks he will fail is already half whipped. There is power in expecting that which you wish.

One of the vitally important tasks of life-organization is to prepare as much as necessary to meet the conditions of the world as they are, and to hold the fortress of the imagination and expectancy loyal to the kingdom whose rule we seek.

PERSISTENCE BRINGS RESULTS

Another element of success is persistence. Jesus told a story of a man who went in the night to a friend to borrow food. The neighbor at first refused, but because the request was continually repeated, the food was given—because of the importunity, the persistent demand. It is a mistake to think of that parable as an illustration of the nature of Divine Law, picturing it as a changeable law that can be nagged into yielding. It is rather a revelation of the nature of the process of strong faith

and persistent effort. If we keep everlastingly at our rightful demands, they will be granted—not because the universe changes its attitude toward us, but because a law of life is responsive to the determined, consistent, unflinching demand of the human spirit.

Anyone who understands this principle knows that often the mere repetition of a thought is enough to compel action and secure results. Constant demand upon life that it yield a certain result always bears fruit. *The persistent formula calls for unwavering aim and a direction of activities toward its realization.* At times, we are temporarily thrown off the track by circumstances, but like a ship tacking against the wind, our progress must always be toward the goal.

A professor said to his friends: "I did not get into this work until after I was fifty. I was often criticized for jumping from one work to another. I sold papers, worked in restaurants, taught school, reported on a newspaper, and had many other jobs. But always I knew where I was going, for when I was 15 I made up my mind that I would one day teach science in this institution." We have to go out of our course sometimes, apparently, but if we tack back against the wind, we can go in our chosen direction. The universe answers persistence.

Earnestness and enthusiasm are recognized as elements of success. For whatever objective it is used, enthusiasm is a producer of results. Salesmanship is nothing without it; the force of a particular message is stepped up by its action.

All elements which operate for results in both faith and expression are brought to full effectiveness by *organization of all activity* in harmony with the inner vision. Many people set high standards for their lives and have great moments of uplifting inspiration. But as far as their productive energies are concerned, they are idle and fruitless. Expression and action need to be in harmony with the aspirations we feel, the faith we use. The double team, pulling together, is sure to make progress.

All of this thought calls us to set great programs for ourselves. Let us be aware that we have not begun to draw from the deep pools of resource into which our personalities dip. *Let us make larger demands upon ourselves, see greater possibilities.* Doing that, let us enlist the universe on our side. Let us feel that we move with the rhythm of the beauty of the stars, that the very forces within the atom are on our side, because we are in tune with the Universal Presence.

# TRUE LIVING
## *is Dynamic*

HERBERT POPENOE

IN every aspect of human experience we live, at one and the same time, in two realms of reality: the Quantitative and the Qualitative. The Quantitative realm is that of science—the domain of reason and knowledge. The Qualitative realm is that of faith and wisdom, comprising all the so-called intangibles of our existence. In both of these realms we live and have our being; and activity in both realms is essential to the well-ordered and successful life.

For the most part, we find ourselves confronted by the obvious, the immediate, and the superficial. But we must go behind and beyond that which meets the eye to discover the value and significance of true relationships.

There is much need today for the re-establishment and extension of faith in the very substance and purpose of life. We cannot cope successfully with the problems of today, and of the immediate future as we see it, without an abiding faith in the essence of all life. Faith is wide in its application. Everyone has faith of a kind. Faith in yourself is of tremendous importance. It must be added to constantly, and is a part of our faith in universal good. You must have faith in yourself and in your ability to get along with others as well as "faith in a Providence that shapes our ends, rough hew them as we will." Many of us have faith in Universal laws, but lack that faith in ourselves which is an essential supplement.

Enumerated are three elements in effective faith, each of which makes its own contribution to our lives. First of all, faith is an attitude of the spirit: an attitude of friendliness, happiness, and confidence. Second, faith requires that we reach certain conclusions from our knowledge and experience. These conclusions lead to our *belief* that certain things are true. Faith goes beyond knowledge; yet it must spring from knowledge and wisdom. Third, our faith must be an active faith. Even the passivity of acceptance is inadequate. "Faith without works is dead," and if our life is to be a vitalized daily experience, we must manifest faith through our continuing activity. Faith is of the spirit, but our works must spring from personality, which is the *individual in action.*

It is this inter-relationship of faith and works, of spirit and personality,

which makes life a continuing and vivid experience to humanity. True living is our continuing conscious existence through each minute and each second of every day. Each activity should be in tune with the Infinite, in accord with the Real Self within.

When we speak of the extension of faith in our own lives and in the lives of others, we refer to an activity, not an abstraction. It is much easier for most of us to talk in generalities about our faith in the deep meaning of Life and to regard it as something which we have but do not need to use. It is important that we study the principles of life, but it is vastly more important that we apply, use, and exemplify these truths in our daily lives. We must translate our belief into actuality by a demonstration in our daily lives that Man is a *living* and *acting* spiritual being, and is not a mere sham.

"By their works shall you know them," was said to give us a key as to how truly noble persons might be most readily identified. Let us work to such an end that others will recognize *us* as being truly spiritual, because of what we *do*, rather than what we *say*. It is a helpful practice for us also to observe the good works of others. We will discover that many of them are as truly spiritual as are we, even though we may differ in our interpretations of abstract philosophy. There are many roads to Perfection, and it is our activity in traveling our chosen road toward our objective which justifies our faith, not the relative wisdom of our respective choice of roads.

One's personality is made up of the factors of intelligence, emotions, and motivation. These terms are mere abstractions. We all realize that they are but names for the ways in which we *act*. When we act intelligently; when our emotional control is adequate; and when our motives are correct, then, and then only, are we manifesting good personality. And it is only as our activities are in accord with these principles that we are approaching the Perfect Personality.

Our relations to, and participation in life around us, fluctuate as the world changes, but our activity remains spiritual so long as we make our activity that of a good and true personality. An analysis of various life-philosophies reveals a definite graduation from the inferior toward the perfect. Every life-philosophy must include "I," the ego, the individual. It is the activity of the individual in regard to his relationships which determines the relative level of the philosophy.

Perhaps the lowest and most inferior type of life-philosophy is the sordid and grasping. The distinction between *mine and thine* is here at its lowest ebb. "What is yours, I want; so I'll take it," may describe this level of philosophy. This falls so far short of what we should conceive of as true living that it is repugnant to us; yet thousands of human beings subscribe in their daily acts to such a philosophy.

"This is mine, and none of your business; so just you forget about it," may define a second level of life-philosophy. The possessor of such a philosophy may refrain from injuring his fellow-men; but the fact that his in-

telligence, emotions and motivation do nothing constructively beneficial for others denotes a relative inactivity of personality which may not receive our denunciation but cannot merit our approbation.

"What I have belongs to all; what I do shall be for the benefit of all." Here is a pattern of daily activity, a life-philosophy, to which we can wholeheartedly subscribe. This is a direct road to our Goal, and which we recognize requires activity on our part to follow.

Let us keep constantly in mind that any abstraction is merely a name for a kind of activity. Our life should be a life of Love. Love is a force, a power, an activity, far beyond any philosophic abstraction. The Golden Rule requires that we *do* unto others, rather than to refrain from activity.

There are many paths; but surely this one of continual spiritual *activity* is one which all of us can travel, and one which we can clearly see approaches our highest Goal.

Are you *working* toward the Perfect Personality? Then here are five helpful suggestions:

1. Remember that *you* are in constant activity—even when you are asleep.

2. You are intelligent, and you have the responsibility and opportunity of *acting intelligently*. To act intelligently is to act spiritually. Not to act, is to pass up an opportunity.

3. As a personality, you have emotions. Make sure that the emotional aspects of your personality are in keeping with your philosophy of life. Make the fact evident, *through your actions*, that your emotions are expansive, beneficial, and spiritual.

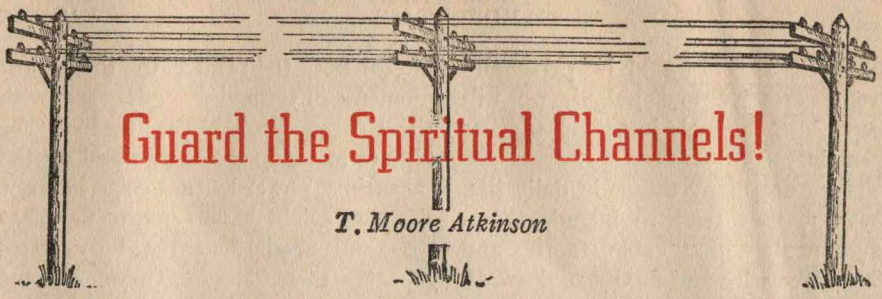
4. You cannot act without motives. Make sure that your motives are in keeping with your philosophy. Develop new and better motives. The more and stronger motives that you have, the *more* your personality will express itself in *activity*.

5. Choose as your path of life the altruistic philosophy, and then travel this path *actively*. Recognize every other human being as *your equal*, and then do your best to engage in *more and better activity*. To the extent that you take others into your consideration; to the extent that you are *active* in good works, you are making yourself a more perfect personality day by day.



**The possibilities of thought training are great, its consequences certain, and yet few take the pains to direct their thinking into channels that will do them good, but instead leave all to chance, or, rather, to the myriad of circumstances that buffet and compel our action if mental effort is not made.**

**. . . *Marden***



# Guard the Spiritual Channels!

*T. Moore Atkinson*

THE power that is within needs to be channeled, guarded and guided if it is to center efficiently in living; if it is to eventuate in effective out-going. Unless that power which is spiritual is so channeled, we cannot expect to derive much benefit from it in our daily lives.

On a day in autumn, I glanced from my study window and observed a gang of linemen busy on the electric wires. Rather, this time they were not busy on the wires themselves. They really were looking at the trees along the street. They found various branches grown so close to the wires that, in the windy autumn, winter and spring, they would brush against the wires and cables. These limbs and branches they cut away from the wires. If this had not been done, when the winds swayed the branches against the wires there would have been frequent contacts with the current, causing electric power to be drained away here and there along the line. And, at the place where power was desired to accomplish something, the current would have been weak and ineffective, or even cut off entirely.

Something like that is true with regard to the spirit of man: the power that is within him must be kept channeled.

There are many metaphors by which we partially describe that spiritual element that is within each of us. For the present illustration, we may picture the great source of all moral-psychic-spiritual power as *"inside"*—like a great power house. Then, "outside" is our individual life. Between that great inner Source of power and the outer scene there are channels through which the intangible power of spiritual reality flows naturally. In our lives, that power is focused at a point where it can be put to definite use. That use has many phases: first, our own upbuilding, assurance, living; but also the personal out-going of something from ourselves into the lives of others, in creative helpfulness and sharing.

If sufficient power for living the true life is to be focused so as to be spiritually effective, we must keep the channels intact, free from interference and leakage.

It is the cable that carries the possibility of light, heat and power into homes and factories. Comparable in our life to that cable are such things as spiritual consciousness, meditation, study, the listening heart. These bound together into a "cable" are the channel by which the power of the divine, from the great spiritual power Source, enters

our lives. If we would be personally strong, creative and poised, we will keep those channels intact, clear, ever operative.

There are many things in daily life, however, that tend to intrude themselves against that cable, to rub and abrade the wire and finally to draw off energy unto unresponsive "ground" of material aims and goals in living. This is something that—when they become conscious of it—is experienced by all kinds of people who have once known the spiritual power in its more effective and wonderful stages: business-men, home-keepers, students, professional workers. The channels must be kept open, intact, effective, or power is lost—and gladness.

It is not exactly easy to identify all those places where dissipating contacts may be made with our power lines. This is so just because they are so numerous, and because many of them are so subtle in their actions—far more so than branches touching an electric line. But let us glance at a few of the more inclusive of these sappers of power.

The most obvious leaks are the little "busy-nesses" of life. We say "little" only because they start as small preoccupations. Often, though, they do not remain small in the amount of time and power that they consume. The little busy-nesses that thrust themselves upon our attention seem always so instantly important that we set aside and postpone the prior claims upon our heart's desire for communion with the Infinite. "We'll take care of this insistent thing first," we say. But we are likely not to return to those lost moments of communion or contact with the Unseen. Probably we shall not be able to make up the lost ground. In the meantime, power has not come into our life that might have come to us. That we shall need. And the busy-nesses repeat themselves. They become habitual. We seem to get a lot of action in life. But the inner light grows dim.

Little diversions of attention from spiritual things, other than business, comprise another, and similar, leak in our soul's power lines. If we have once developed certain habits of spiritual seeking, after a while influences arise that can divert our assiduous following of those habits. It may be a good thing that attracts the mind momentarily. But it *does* distract. We then lose the power that should be coming to us through the lines we once erected in our lives. Prayer can be side-tracked. Meditation can be utterly destroyed as a habit. Reading and study and thought can be thinned out—if we allow our habits to slump—by the little diversions of lesser but more insistent forces that pull at us and wheedle us.

And there are the little futilities we may come to indulge in. The sense of futility should never be permitted a place in the inner thinking of any person who knows the power of spirituality that is available to all. We do come up against situations that defy us, that seem to defeat us, that appear to deny power to us. Easily, sometimes, we surrender to the feeling of the futility of our own weakness. That weakness has the sense of fact. But the feeling of futility is a delusion. It is

primarily bad thinking. "All things are possible to him that believes." If we are on the right way, life is not futile, and living the high life not the impossible thing we come to feel. The little futilities become the big, all-inclusive futility that hounds us more and more as we go on living. It saps power from our souls as nothing ever should. We must conquer futility. It is a lie. And it weakens us. We should ever be strong, and shall be, if we keep our channels intact at this point.

Finally, the little "furiosities" of life sap poise and power from the soul. Maybe the furiosities are the sputterings of the electric line on a wind-blown branch, and anger the point of the evil contact. When we know that the great all-wise, all-powerful, all-loving Reality within us imparts to us all the elements of true life, we shall never be angry in any little sense. Where faith is well founded, there is no recourse to anger. Rather, understanding, sharing, helpfulness and love abide. When we "flare up" at the presence of fancied wrongs, our minds tend to try to justify the furiosity. These intruding, false channels do not lead into the soul, but away from it. Furiosities become a habit of thinking; and, though we may become spectacular, more dramatic, we become less effective in living.

The foregoing factors are a few of the more obvious leaks in the spiritual and moral channels that lead into our lives. These illicit, sapping contacts threaten everybody: business people, home people, students, young and old. It is of the very nature of the spiritual life that we should become invulnerable to these intrusions.

We must build the right habits of moral and spiritual living: habits that shall establish the power lines for the divine influence in our lives. Then we must ever keep those lines intact, guarded and open. The building of the habits in the first place is not easy, but maintaining them is usually an even more difficult task.

There is the sacred channel of spiritual awareness. It is not easy for many people. But the habit can be built or developed. If it is established for you, then by all means guard it as you would guard physical life itself. There is meditation: that important discipline of the moral-spiritual life. Having begun a habit of definite meditation and thought, do not permit intruding affairs of outer life to touch it and draw off its power through some ephemeral claim to busy-ness of entertainment. Power comes through this contact with the divinity within us. Do not lose it into the ground.

We can only hint at study, important as it is. High spiritual attainment does not come accidentally, but through definite and hardy pursuit. We must study the ways of the spirit, the qualities of perfection, the needs of the world. But the voluntary disciplines of study can be interrupted and dissipated so easily. The morally discordant contacts that draw off power are so insistent sometimes, so intrusive and powerful, that it is often easy to succumb to them. Then we lose the power that is still there awaiting the clearing of the lines. We continue very busy in

surface things. But we grope weakly in the intangible things of our deepest personal living.

These considerations may suggest that the objective of having ample power for effective living is that the person himself may have peace, happiness, security and—placidity. This should not be construed as the full sense of this discussion. True, that is an important part of the function of moral and spiritual power in life. But in addition to that, the power that comes from the Divine Source within us is for the accomplishment of things in and for the lives of other persons . . . the whole world of men. By its nature, it cannot stay with us alone. It must be shared.The power is ours—for use.

By keeping the spiritual power channels open, intact and guarded, we shall live on higher and yet higher levels of achievement.

# On Morals

DORRIS L. CURTIS

A moral is one's own true conviction of the good and right thing to do. To obey a command for fear of displeasing some far-off divine power and exposing one's self to punishment, is the contrary of morality. We have outgrown such superstitions. We should bring our behavior into harmony with our Real Selves. Our conduct should be that which we, as spiritual beings, know to be right and just.

Moral rules are good in themselves, because their observance furthers the welfare of men here and now, without thought of individual reward in another world. Moral acts are those which do good to the individual as well as to his fellowman. Immoral acts do harm to the individual or his fellow-man or both.

Generally speaking, there are two kinds of immoral conduct. The first is ignorance or indifference: failure to recognize a true situation, failure to reason out a proper procedure, failure to think through the problem. The second is failure to follow the right course when it has been recognized. Having the capacity to think, we ought certainly to use it in deciding the conduct of life.

The individual must set for himself a scale of values. He must respect them and strive toward them. They must act as a balance staff between impulse and control.

# The Practice of the Presence

*D. C. DeGroat*

KNOWLEDGE of men's spiritual nature can be gained intellectually, but knowing Spirit, becoming acquainted with It, becomes possible only by means of inner oneness, or the practice of the presence.

The Kingdom of spiritual consciousness is not afar, but within, and the only way we can enter is to turn our thought within. Constant turning in thought to Divinity has been spoken of as the practice of the presence. We may pray at stated intervals or at odd moments, but to practice the presence the mind must be constantly turned toward Spirit. We must live every moment in the consciousness of Its presence and be ever receptive and responsive to Its guidance.

Although in the past we have associated the impression, "the practice of the presence" with the lives of the mystics, and have looked upon the practice as a mystical one, in this day we recognize its practical values. The time has come when we are beginning to know that spiritual values transcend all others, and that we must practice the presence if we hope to gain fulfillment of the deep and abiding desires of our hearts.

Jesus said, "Seek ye first the Kingdom of God, and His righteousness and all things shall be added unto you," and now we have come to know that it is by means of the practice of the presence that we shall find the kingdom, and, having found it, partake of its blessings.

It has been said that knowledge is power, but we must realize that it does not become power until it has been converted into plans and carried into action. Before our knowledge of the practice of the presence can become effective for good in our lives, it must be carried into action. We must seek to attain an habitual sense of Perfect Being. Recognizing It as intimately present within, we must accustom ourselves to continual communion with It, train ourselves to live in a continual sense of Its presence.

The habit of thinking in terms of this continual presence must be established in the same way other habits of thought are developed, that is, by repeated impressions of the idea until it becomes habitual. Realizing that the more frequently and intently the attention is turned toward spirituality the more quickly and firmly the habit is established, we must impress the idea until it becomes the ruling thought of our lives.

We must think of Spirit as constantly as possible; not in the abstract

sense, but as an ever-present, ever-active Being whose kingdom is within our very souls. We must fill every moment of our lives with this thought, carrying on so constant a communion with Spiritual Reality that Its presence becomes natural to us.

The only difficulty in practice lies in keeping the mind turned toward spiritual awareness until the habit is established. The mind being constantly active, the attention moves rapidly from one idea to another, and, in addition to this tendency, there are frequent demands upon the attention from outside sources, many things to divert the thought from within. Fortunately, however, the will is master of all the faculties, and by means of its use, the mental processes can be controlled and the thought kept centered upon Spirit.

The use of the will enters into every conscious act of our lives. We can will to do whatever we choose. The need is that we shall will to do the will of Spirit, that there shall be resolute determination to keep our attention so focused, until Its wisdom guides us in every minute of every hour of our lives.

Since our purpose is that of developing the habit of practicing the presence, the words we use must convey that idea, must express that thought clearly and completely. To become effective, our declaration must be affirmed repeatedly and meditated upon deeply, until it becomes so firmly fixed in mind that every thought is influenced by it.

Having established the habit of practicing the presence, we become aware of the things added, for we find that we have gained freedom from fear and worry, that tasks that have been difficult become easy, that we are guided and directed in our actions and given the strength needful to the accomplishment of our purposes; in short, that the way is opened to the fulfillment of every good desire of our hearts. That which we have gained for ourselves we wish for others, knowing that at any moment, under any circumstances, the soul that wants to know Spirit can practice the presence and come to that knowledge. Let us never lose sight of our spiritual natures for one moment, realizing that to him who does the will of Divine Being all things become possible.



*Man is his own star, and the soul that can*
*Render an honest and a perfect man,*
*Commands all light, all influence, all fate.*
*Nothing to him falls early or too late.*
*Our acts, our angels are, or good or ill,*
*Our fatal shadows that walk by us still.*

*. . . John Fletcher.*

All Roads of Discovery Lead to

# THE SPIRIT WITHIN YOU

*Anne Stock Ball*

THE present day marks a time unique in the history of scientific discovery. Thoughts, accomplishments and expectations have been expanded as never before. There is nothing in history worthy of comparison. Scientific discoveries are flashing their illuminated messages before us.

The rigid dogmatisms of the past, whether scientific, philosophical, social or religious, are becoming fluidized and conforming their now plastic shapes to the harmonious outlines of cosmic law and orderly interpretation. Forces and principles that patient analyzers have traced and followed in different directions, until they were lost in unrelated by-ways, are being compared, harmonized and unified.

A general monistic philosophy is gaining sanction and confirmation. Variety in unity is the present and future inspiration: a warm, living, unfolding social organism, all-inclusive in its proportions; no endless conglomeration of disconnected lives, orders, species, families and kingdoms; but ONE LIFE—pulsating through all, even though expressed through manifold individuation, form, and consciousness. All have their respective parts, relations and interactions in the Cosmic Economy.

Geology, astronomy, biology, chemistry and all natural sciences, climbers on all sides of the great summit of human attainment, are coming consciously face to face. The logician is beginning to respect the intuitionalist; the scientist complacently finds himself supplemented by the idealist; the educator seeks the aid of the psychologist; and the physicist is rather happily surprised to find in his own latest researches that solid matter, without loss, is dissolving into ether—and perhaps into mind. As all roads once led to Rome, so now all paths of scientific exploration are coming into monism. The faces of all become radiant with unwonted sympathy and wonderment. Each has laid his tribute upon the altar of a social universe, an intelligent living organism.

The crass materialism which formerly characterized scientific research is rapidly fading, and although human interpretations of First Cause still vary widely, a blank atheism is now exceedingly rare. The "solidity of matter" theory has departed; and whether a given substance presents itself to the senses in a solid, fluid or gaseous state

is found to be a mere question of temperature and compression. The visible and the invisible, the audible and the inaudible, material and immaterial are but terms bestowed upon our narrow sensuous limitations. To modern science they merely indicate variable and interchangeable rates of etheric vibration. Thus the former supposed chasm between the seen and the unseen is not only bridged but is filled.

So long as mind and spirit were regarded as mere properties of organized matter, the dualistic philosophy was logically tenable. The higher and later evolution now locates progress in mind and life, activated by the evolving consciousness; and each grade outwardly articulates itself by corresponding physical forms. The body of the tiger is not, in this sense, an arbitrary structure having an attenuated property called life, but rather an expressive instrument shaped from within in every detail to obey the mandates of a feline nature.

Under the monistic philosophy, it follows that the finer vibrations in all organisms control and externally manifest themselves in those of greater crudity. The natural inference is that various forms of organic life are directed by some degree of intelligence. When confined by the cleft of a rock, that force in a tree will exert an immense pressure and split it asunder. Vines will lift great weight and run for a long distance through the surface of dry sand, or along the surface of a bare rock, to find congenial moisture and nutriment. The crystal is expressing vital and orderly discrimination. After its own method and fashion, it is "chanting a hymn of praise" to its Designer and Artificer. Everything in its own rhythm is joining in the universal chorus. "All form is an effect of character; all condition of the quality of life," says Emerson. "Here we find ourselves in a holy place. We stand before the secret of the world—where being passes into appearance and unity into variety. The universe is an externalization of the soul."

The monistic philosophy of today teaches that there is but one primal energy.

There is now a rapidly growing disposition among investigators to conclude that, in the last analysis, the atom is not material after all. Instead of a tiny speck, it is a vibratory point of etheric force. No atom could be so tiny that its subdivision may not be conceived. All potentiality seems to be wrapped up in each atom. But the mind of man will never be satisfied with any atomic theory as the basis of primary causation. He is so constituted that he is restless until he finds a first cause that is unitary, all-inclusive, intelligent and beneficent. It would do violence to all logic to deny that which has been written in man as the law of his constitution. Sings Goethe:

*He from within must keep the world*
*in motion;*
*Nature within himself in nature*
*cherish;*
*So that what in him lives and moves*
*and is,*
*Doth ne'er his power nor his spirit*
*miss.*

Note the convergence of philosophy,

science and religion. Inspiration, imagination, science all agree here.

It may not be so very important whether that all-inclusive Intelligence be called: "The Power that makes for Righteousness," "The Universal Spirit," "The Infinite Energy from which all things proceed." The vital point is: what ideal do these various terms convey to men's minds? In his poem, "Each and All," Emerson voices one of his ideal concepts:

*Above me soared the eternal sky,*
*Full of light and of Deity; . . .*
*Beauty through my senses stole,*
*I yielded myself to the perfect whole.*

The grand modern problem lies wrapped up in the universal ether. If there be atoms, this is beyond and back of them. Everything indicates that all bodies are of it and float in it. Scientists agree that it conveys waves of vibrations that the senses translate as light, and also those phenomena known as magnetism, electricity and gravitation.

The hypothesis that vortex rings in the ether form the basis of all atoms is gaining ground and is of wonderful import. Matter as matter thereby disappears. It becomes in the last analysis "a mode of motion." There is now an intense curiosity in the human mind regarding the nature of the atom. Tennyson beautifully expresses this in his familiar lines:

*Flower in the crannied wall*
*I pluck you out of the crevices;*
*I hold you here, root and all in my hand;*
*Little flower—but if I could understand*
*What you are, root and all in all,*
*I should know what God and man is.*

Sir Isaac Newton refers to a subtle spirit that pervades all and animates all. By that he must refer to something he considers *not* material. Science avers that every particle of matter in the universe attracts every other particle. Not long ago in an after-dinner speech, the president of one of the leading universities said: "Out of the research of chemists and biologists, there is unfolding something which might as well be called 'love' as by any other name." There is a correspondence between what we call attraction on the lower planes and love on the higher. Love is the voluntary individualized manifestation of Universal Substance.

If the ether be super-material, and the atom but a vortex wave or vibration of the same, we seem to arrive at the border-land of spirit. Such unification would be perhaps the most startling and inspiring step in human evolution. That all phenomena are but varying aspects of etheric vibration is coming to be quite generally conceded; and the constant recipient and transmitter of the energy is the ether. Call this energy "Spirit's mind," and the ether "Spirit's body," then we have the secret of life and process of cosmic evolution. Spirit in the ether is no more strange than a soul in the body. Mind in the ether is no more strange than mind in flesh and blood. Let us consecrate matter and use it no longer to hurt or destroy. It is for man to use, to enjoy, to govern.

We are "begotten, not made," being of one substance. There is only One

Mind, and we share It; only One Life, and in that Life we live; only One Spirit, and we *are* spirit. This Presence, Life and Love we daily and hourly feel: the ultimate Fact and Spirit, the sure Foundation on which all things rest.

If all forms, whether solid, fluid or gaseous, are but differing vibrations of one substance, spiritual progress may be said to be closely related to fine and still finer vibrations. Man can never get away from his spirituality except in consciousness. How many bodies within each other, of ever-increasing refined quality, make up structural man, we may not estimate; but spiritual progress is manifested by a successive casting off of the outer and cruder, for the next in succession, as soon as its educational purpose is served. If reincarnation be a reality, it would seem to be for the reason that such an educational purpose had not yet been fully completed. Browning expressed it thus:

*I count life just a stuff*
*To try the soul's strength on.*

If the casting off of a cruder form of bodily expression for one more refined that is enclosed in it be progress, may there not be further transitions before ideal and perfect conscious oneness with Pure Being is attained?

Truth, love, mind and life fill all space. When this consciousness is cultivated, it virtually reveals a new universe. The observer feels an all-inclusive, dynamic pulsing life with which his mind and body are filled and within which his human instrument is enclosed. Old things have passed away and behold, all things have become new. Life is not only personal, with all the term implies, but something infinitely more. His indwelling Real Self is purely spiritual. The cosmos is filled with poetry, intuition, emotion and brotherhood.

The alleged coldness of mathematical and all other exact scientific truth is transformed into rhythmical responsiveness to Spirit. Thought transference becomes both rational and scientific. Thought waves go out through the ethereal medium, and their impacts set up a sympathetic vibration in the mind and brain of other organisms—or perhaps more especially in the particular one to whom they are specifically projected. Could we intelligently, rightly, apply the universality of law, there would be nothing strange in the whole cosmic economy.

Ether is a vast "library" on whose "pages" is registered all "man ever said, or woman whispered." There are untold myriads of sound, color and light waves, of which our dull senses take no cognizance. There are other etheric waves, innumerable, which are incomprehensible to us with our present equipment. There are worlds pervading each other unseen and unknown in the same space. The voices of nature rest neither night nor day from chanting the glory of the Spirit of All. Every form of beauty is spiritual thought in translation. In proportion as our thought-forms come into at-one-ment, spirituality finds human expression.

The infinite boundaries of space hitherto regarded as empty are filled

with Life; and if with Life, then with Love, Intelligence, Wisdom—yes, and poetry, beauty, cohesion, energy and Truth. Matter is resolved into appearance. All things cease to have separateness. All things point to their common origin. Spirit—the Spirit that is in man—the Spirit that is man's Real Self.

# What Shall We Teach Our Children?

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MARJORIE C. PEACOCK

IF you could have only one desire fulfilled for your children what would that desire be?

Naturally, we all want them to have health, success, and a certain amount of wealth. Why? Because we think these things will make them happy. Happiness, then, is our chief desire for them. Analyze these, one by one—will they produce happiness? It is true they may all help, but alone they may, also, leave unsatisfied, restless lives.

Teach your child that there are laws in this Universe which he can make use of *constructively* or *destructively*—he must make his own choice. These laws are absolutely impartial to rich and poor, high and low, educated and uneducated—just as is the law of gravity. If he abides by and obeys them, he is assured of life to the fullest. If he chooses to disobey and ignore them, he will experience frustration and grief in return.

"What are these laws?" you ask.

1. That within himself lies his happiness, because happiness is a state of mind.
2. That he cannot be happy and unhappy at the same time—he must decide which he wants to be.
3. That no person or thing has power to hurt him or to help him either, only in so far as he, himself, permits it.
4. That he will get back love or hate (whichever kind of thoughts he sends out) for life is a true mirror in which a smile begets a smile and a frown begets a frown.
5. That he must have a goal, know what he wants, and ever work toward that goal. By putting forth his best efforts into every task and doing it gladly, he will know the joy and satisfaction of work well done.
6. That to have faith in God, faith in people, faith in things, will

give him security and courage that faith (and only absolute faith) can bring to anyone. Faith integrates; fear disintegrates.

7. That he must learn the lesson of self-control so that he may at all times be in command of himself.
8. That to let fear into his life is to invite defeat. However, if he must take defeat, to meet it with his head up, his chin out, and his heels clicking, and make it a stepping-stone toward his goal.

Teach him to feel the glory of the sunset, the wonder of the flower coming forth from the seed, the joy of the song from the little bird's throat. Teach him to feel these so strongly that he must pause in awe and reverence to his Maker.

Teach him to realize that TODAY is all that is his, to live each hour his best. To know and realize that God is always with him; that, wherever his journey of life may take him, he will have peace in the knowledge that—

*He is in his Father's keeping,*
*Whether waking, whether sleeping—*
*He is in God's care!*

If he learns these laws and abides by them, he will have happiness. Whatever battle he may be engaged in will find him going over the top with a song in his heart.

Too ideal, you say? Try it earnestly and faithfully and you will find the results will be astonishing, for children's hearts and minds are not filled with cobwebs of doubts and fears a generation old. They are born with faith. Let us teach them and help them to keep that faith!

## Imagination!

*Annie Keplinger*

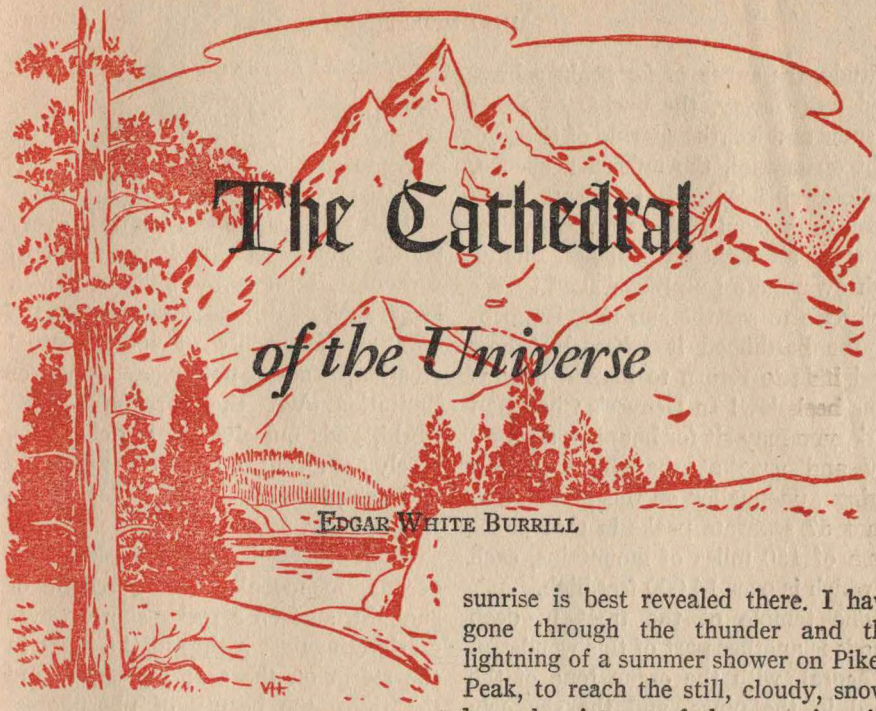
ONE thing that keeps most of us from being as happy as we would like to be is our own thought about ourselves and about what life holds for us. We see, in our mind's eye, so many reasons why the fulfilment of our desires is an apparent impossibility.

Why not reverse the use of the imagination? Why not use this power to bring within the range of possibility all that we desire for ourselves? The imagination, like all our other faculties, is divine.

If we can see the negative, the reason why we can fail, why not make an effort to get a different view of the situation and see the positive, the reason why we can succeed.

Success isn't something that overtakes us on the road of life and says, "I'm taking up with you in spite of everything." No indeed; it is created first in the mind. The imagination pictures it clearly, and, almost unconsciously, we begin working in that direction. If we find blocks in the way but refuse to be stopped by them, we soon find they may serve as stepping stones to eventual success, perhaps many times greater than we had anticipated.

Imagination, or mental pictures, will bring negative or positive results. It is all in the way we use that creative faculty.



# The Cathedral of the Universe

EDGAR WHITE BURRILL

THE autobiography of the Spirit of All is written clearly on the universe, in beauty of form, fragrance, symmetry of design, color, and musical sounds. It is therefore strange that many of us do not recognize it. The universe is a cathedral, and everything that in it lies, for wherever we stand is holy ground. "I will lift up mine eyes unto the hills, from whence cometh my help," sang the psalmist, and can we do better than follow his example? The hills and the mountains are the symbols of strength and steadfastness.

In the pure air, closest to the sky, on a mountain top, many have built an altar of aspiration. The glory of the sunrise is best revealed there. I have gone through the thunder and the lightning of a summer shower on Pike's Peak, to reach the still, cloudy, snow-heaped quietness of the summit, with its air like wine. I have struggled through fog and mist, amid the tinkling bells of scattered sheep and the roar of sudden waterfalls, by a path I could not see among the rocks, to reach Mt. Snowdon's ultimate height in Wales. Long's Peak, on the edge of avalanches, with its melted snow and precipitous circuits and breath-taking hand-holds; the Rosenlaui Glacier in the Alps; and many other scaled peaks have taught me the beauty of far-distant places, and the exhilaration that comes as we descend to accustomed pressures of air and vistas of human scenery once more.

Alone on the mountain-top, one finds a peace and worship that is rare in the churches built by men. The glory of

altitude, the sweep of far peaks a hundred miles away, the uncharted fields of snow and ice, the sparkle of the sunlight on crystal, the unbroken silence, birdless, beaconless, treeless; these speak to the soul with a wordless voice. To sleep all night on cold Mt. Pilatus high over Lake Lucerne, waked before daybreak to see the sun rise, is worth all the hardihood it takes. But how good it is to return to human habitations far below! In Denver's Cheesman Park, you may sit for hours on a sunny day and gaze at that blue western horizon, unequalled on this planet, and count 57 separate peaks in that panorama of 150 miles of mountains, each of which is over 14,000 feet high.

The temple of the trees in deep woods is another part of this wonderful cathedral, with the organ tone of the wind in the pines, and the shadowy aisles of the forest carpeted with the soundless velvet of green pine-needles and multi-colored leaves. Later, there will be snowflakes sifting down silently through the branches to cover all with an altar-cloth of white purity. There is no silence more beautiful than this, nor a better place to listen for the still, small voice within. Can you paint with words the joy of crystal snowflakes? Every one

*an exquisite perfection,*
*six-rayed, star-like, and pure,*
*a daintily crystalline hexagon,*
*delicately engraved and embossed,*
*a chiseled and sculptured delight,*
*a tiny frozen sun deliciously cool,*
*poured down like raining silver,*
*like lilies graven of pearl,*
*like pale bits of alabaster,*
*sparks from a heavenly anvil,*
*white rose-petals from Paradise,*
*frost set free on wings,*
*curled magical vapor,*
*little embodied moonbeams,*
*scampering fairies in ermine,*
*celestial laughter of winter,*
*the poetry of the snow!*

That which showers upon us in every winter storm such molten moons of whiteness, billions by billions; which heaps such wealth every moment on the minutest fragments of its perpetual creation, knows not woe, want, or limitation. We, the paragon of the world, gods ourselves in the chrysalis, surely are meant to radiate as much joy and completeness as the flakes of the falling snow.

Then there is the symphony of oceans, in moonlight or starlight or sunlight, surf on a rocky shore, waves crashing against a ship in the night in the storm on the sea; moonglow and the tides, the beauty of phosphorescence in the gliding darkness, the flung spray and the blown spume making cliffs of frozen crystal in the winter winds,—the ringing, stinging spindriff, and the fulmar flying free—this too is a manifestaion of the universal spirit.

There is infinite diversity of color and form in minerals, in precious stones. There are diamond-shaped stalactites in subterranean caves and rainbow hues in the hearts of stones. A steel rail has a span of active life, after a time suffering fatigue from constant traffic, while plants can be seen to have circulatory systems like our own, with green corpuscles instead of red and white, but deriving from the same mother, the salt sea water. Vegetation breathes like us, especially "the whispering, sun-kissed, thought-clad trees."

The life-cycle of a crystal is thousands of years instead of our tens; but he is arrogant indeed who says it does not live as we do. There is no longer a dividing line between mineral and vegetable, or between vegetable and animal. Some vegetation behaves like animals, witness the carnivorous pitcher-plant, which lives on flies and other insects, catching them cleverly with snares. Low forms of animal life, like the barnacle, have the characteristics of vegetation. Timber-line trees, which march steadfastly up the mountain-side, there to battle with wind and storm, have the courage and endurance of gallant people: "Wind-blown and bent, distorted out of all shape and beauty, these little trees have yet a charm of their own: the charm of their own high courage."

Nature will be friendly to you if you come to it with friendship, and "nothing shall by any means hurt you" if your heart is filled with love. Trees will welcome you, so will the storm and the sky and the stars. There are rainbows everywhere, too, in bubbles, in the oil of wet pavements, between your half-shut eyelids gazing at the sun, in everything when you look through a glass prism. The world is drenched in unbelievably brilliant colors, cascading off the commonest objects, pouring off the edges of silent roofs sleeping in the sunlight. The color is always there, but usually we are blind to it. An ultra-violet ray will make a white stone leap into coruscating color, almost unbearably radiant. So the prism of the mind, taking the white light of truth, divides it into colorful daily activity: "Life, like a dome of many-colored glass, stains the white radiance of eternity."

Some places on this earth seem particularly beloved and worshipful. There is a road in New England that is very friendly. It is full of enchantment in any season of the year; but you cannot always find this road, and when you do, you seem to have stolen upon it unaware. It moves among tall green trees in summertime; it is full of magic and silence in winter stillness; and when the winds blow and the storms come, there is still beauty and wonder and a refuge there. The English Lake district, where Wordsworth found an imperishable personality in nature, will also show how intimate and warm and friendly nature can become. Those beckoning hills and crags, those singing streams, those caressing winds, the purple heather, the white sheep there, the ranges blue on blue, and the omnipresent green of the grass, are companionable indeed.

Heaven is all about us here. Look at your hills and mountains as altars of aspiration. Observe the cathedral of the starry heavens with a child's curiosity and wonder. Look with joy and imagination at the world about you. Your heart should be filled with thanksgiving! Try painting your blessings with adequate words. Remember the winged snowflake, and cultivate the artist's seeing eye. Train yourself to behold beauty everywhere. It is in the iridescent scales of fish, in the jeweled eye of the toad, in the miracle of sinuous movement of the garden snake,

in the fluid-like activity of the cat, the green armor of the tiny fly, the hummingbird's wing, the bee's unerring flight home, in butterflies' patterned color, birds' plumage, in flowers, weeds, sunsets, and stars. Behold them all.

Cosmic consciousness comes when we glimpse the universal in the particular, and perceive our unity with it. Then we are irradiated with supreme joy, conscious of Good in everything. Then we know why Anthony spoke to the fishes, why Francis cried, "My brothers, the birds!" There is a sundial in a sunny Italian garden in Assisi where he stood to talk with them. The universe is one, and very beautiful, perfect and harmonious from the beginning.

There should be ecstasy in our contemplation. Like Edna St. Vincent Millay, we may sometimes feel that the world has been made too beautiful, that we cannot stand any more loveliness amid its scintillating colors and myriad forms. Let us be loving and courteous to all living creatures, for they are our fellow-beings. Appreciate the cathedral of the universe, and everything in it, for it is yours to enjoy, and your immediate world will be what you help to make it. As you see it, it is to you. If you can see it fine and splendid and expressive only of love, perfection and order, so it becomes for you. Help lift the world with your love of it. For the ground, wherever we stand, is holy.

## Treasure in Laughter

*Joseph Francis Uleau*

Laughter is like warm sunlight, flooding the sky and stretching its fingers into a life, bringing beauty and courage. The trilling laughter of a child, the jolly laughter of a young person, the brave laughter of a man who has a strong heart in the face of obstacles brighten the lives of those who listen and those who participate.

I once knew a lovely woman: best friend to me and to half the neighborhood. She was not a beauty, nor was she particularly brilliant. Yet friends by the score flocked around her, attracted by her gift of laughter. Once I asked her if she ever felt discouraged.

Pensive for a moment, she explained: "A few years ago, I was ill and without money and burdened with the cares of the world. I wept over them; they remained. I worried over them; they magnified. One day, I stopped being so pessimistic and laughed over them. Suddenly, they seemed lighter. I realized they were much less than I had imagined. Life is easier and richer if one has the courage to laugh."

Laughter is precious. Some people think it must be hoarded for rare occasions. Some refuse to use it for fear there will not be enough. Remember this: There will be plenty tomorrow; as much as your heart can hold. It is yours to use and to give away abundantly as you wish.

# FAITH for Your Foothold

*Nellie Murray*

ONE of the greatest needs of the human heart today is faith. It is unfortunate that, in the minds of many people, it is confused with religion, though it is a thing entirely apart therefrom. I know many religious people who lack in faith, and I know many people who profess no particular creed, but they have faith that moves mountains and have literally done that.

Faith is more like an emotion. Calvin Coolidge said, "One cannot see, hear or touch a political tide, but he can feel it." He "had something" there. He knew that intellectual attainment was not the highest form of knowledge. You will hear it said, "You either have faith or you have not," as if it were something you were born with; but nothing could be farther from the truth. Faith is something you practice and develop like any of the arts, and the more you practice, the more adept you become; and, like learning to play the piano, you have it at your fingertips when you want to use it. People the world over are developing faith and making practical use of it to accomplish what they set out to do.

When you realize you have something at your command that really works and can prove it, as you would any mathematical problem, and that you could not have learned it from schools or teachers any more than Edison learned about electricity in schools or from teachers; then only, as you come to know it as a fact, can you be benefited by faith.

Do you think General Eisenhower learned all of his military strategy at West Point? How could he? His instructors there knew nothing of what he would encounter on the beaches of Normandy. Where he got his inspiration you can get yours, if you want it badly enough to go after it. You will see faith develop and improve the same as your game of golf, after you have practiced awhile. And here is something tangible for the man or woman who must see a thing in black and white before he can believe it or become interested in it. Watch for the times your thoughts and efforts have been realized and write them down. There is something about the written word that impresses us, and if you keep a list and can see it grow, it will encourage you no end.

Science was once only faith. It must

have been. How could Edison or Madame Curie have gone on and on without faith in something; and how could Edison's mother, without faith, have said the following to the teacher who suggested that she keep him out of school at the age of six because he was too stupid to learn? "My boy is not stupid. I will teach him myself," and she did so. Do you not believe that, somehow, she handed that faith down to him? When he finished his work, we called him a scientist.

You could fill a book with the names of the outstanding men and women who have accomplished things by faith. In fact, not many outstanding men or women get along without it. When Florence Nightingale was being praised for her work and someone called her an exceptional woman, she said, "Quite the contrary! I had faith. That was all," just as anyone would say, "I had the time to do this thing," or "I had the money to take this trip," or a thousand other things.

"How do you know when one has faith?" you may ask. "What kind of a feeling do you experience?" That is only natural: to want it to measure up in practical, everyday use; and it will do just that if you will give it a chance. You know the feeling of happiness, love, anger, disappointment, etc. Well, faith in the possibilities of life comes with the feeling you have when you hear beautiful music or a spoken or written expression that tells you something that you can't quite explain yourself, or when you see a green field stretching out, with perhaps a lake or a row of trees at the far side, or when you see the sun shining across the carpet on your floor.

The source of these feelings may be so remote from your perception that you cannot determine where the feelings have their beginning. Hold onto them, and they will stay with you longer and longer each time, until you can call them at will. Spiritual Being is back of faith. That is all you need to know. It is not a theory, but a fact of life as simple as breathing.



## *Notice to our Readers*

We have prepared an INDEX for the 4 issues, Nos. 25 to 28, Volume Five, of Mind Digest and shall be glad to send a copy, free of charge, to any reader. Please send your request to MIND DIGEST, Lancaster, Penna.

# Cosmic Consciousness in Children

EILLEN BOURGET



*Our birth is but a sleep and a forgetting.*

FLEETING contacts with the higher, universal, or cosmic consciousness in childhood are probably much more frequent than we know. Children do not talk to adults about such things. There are several very good reasons for their silence. First and strongest, no doubt, is the dread of being thought "queer," and the fear of ridicule. From the time that the child consciously becomes a part of a social group, he struggles to conform to its standards in dress and deportment. If there is an apparently untidy fringe of emotion showing anywhere he tucks it out of sight. Just as he sometimes takes the hawk's feather and the shining pebble from the box beneath his bed to gloat over them, so, in his interludes of aloneness, he relives certain brief moments of escape from the taboos of conventions and the trammels of sense.

We are living in a cosmos, an ordered universe, governed by inexorable laws by which it moves in harmony. The investigation of our relation to the universe in which we must live, the study of its areas of consciousness, is scientific. Children, until we put upon them the burden of our own doubts and fears, have no inhibitions. Constantly, in their imaginative play, they ignore and escape the bars of sense. *They escape because they do not know the bars are there.* The child can mount his hobby-horse and ride to the rainbow's end or fly a kite to the mountains of the moon. Nothing seems impossible to him.

Jesus cautioned his disciples: "Unless ye become as a little child, ye shall in nowise enter the Kingdom of Heaven" (the realm of Spirit, the consciousness of the Whole of Life). And again He said: "And a little child shall lead them." We have given these profound truths too little attention. We are too busy painfully piling fact on fact, hoping to make a ladder of knowl-

edge to scale the heavenly heights. If we could somehow push aside the veil of sense and get closer to our children, we might learn much of importance in our study of the life of the spirit.

A few persons, all their lives through, fortunately remember evanescent flashes of perception which came in early childhood. Fewer still have the ability to make such experiences intelligible to others. They hoard their previous memories and comfort themselves with remembering—but they cannot share. Jesus so surely absorbed and built His Kingdom within, out of His radiant youth, that He was able to "speak with authority" and not as the Scribes and Pharisees who were bound by the ritual of external things.

That Spirit transcends sense and apprehends the inner Reality has been demonstrated by many mature persons. Many have heard* "the music of the inward life, a sort of fugue in which the eternal and the temporal are mingled." Many of the so-called common folk have heard this inward music but have gone their way in silence, unable to impart that brief ecstasy to others. What is possible for one is possible for all. The Eternal knows no high nor low, and plays no favorites.

Certain poets, because they have been able to record childish ecstasies intelligibly, have become classic instances: notably Wordsworth, Tennyson and Whitman. Wordsworth sings with plaintive nostalgia of his childish exaltations:

*"Those shadowy recollections*
*Which, be they what they may,*
*Are yet the fountain light of all our day."*

Nothing, he says, can utterly abolish or destroy such youthful memories. We carry them over into age and build upon them our City of God.

Walt Whitman rejoiced in his memories. He recorded his secret sharing of the inner-life of the earth, his oneness with the growing plants and patient animals. The early lilacs became part of him, the white and red clover, the March lambs, and the sow's faint-pink litter. These objects became part of him for years and stretching cycles of years.

Edna St. Vincent Millay began to write at an early age. Her poetic skill enabled her to record childish glimpses of Reality with intense and poignant emotion. Mingled with the mature philosophy of *"Renascence"* * is this sincere and revealing childish outburst:

*. . . The sky is big, I said,*
*Miles and miles above my head,*
*So here upon my back I'll lie*
*And look my fill into the sky.*
*The sky, I said, must somewhere stop*
*And—sure enough—I see the top!*
*The sky, I thought, is not so grand,*
*I 'most could touch it with my hand!*

Lying there, looking her fill, she suddenly lost the child's seemingly limited personality and looked in upon the private business of the universe. She heard "the gossiping of friendly spheres, the creaking of the tented sky, and the ticking of Eternity." She be-

* *The Life of the Spirit and the Life of Today:* Evelyn Underhill.

* Copyright 1917 by Edna St. Vincent Millay. Harper and Bros.

came a part of all she saw. The rapture of rebirth into a world so beautiful brings an answering cry from the lips of every true nature mystic. The child Millay derived this light by an extension of consciousness—a cosmic journey. Such experiences are genuine. Children are particularly receptive to cosmic vibrations.

* * *

*My Alabaster Box*

*Note: The writer appends this personal record. With the sincere hope that these memories may encourage others to bear witness to the rhythm of joy which they have known in the heart of all life, she breaks her "alabaster box" of precious memories.*

1—*I Find the Kingdom of Heaven on a Stony Hill*

There was a hillside on the East Forty, too steep to plough and too small and stony for pasture; and there seed-pods had burst and fallen into soft pockets, undisturbed, for—who knows how long? I discovered it, when not quite five, in the glory of late May. I could scarcely step between the great tufts of prairie violets with their orange beaks; and over them danced a cloud of pink and white cyclamen—"shooting-stars" to me. There was a light breeze blowing upon that hill. I could smell the fresh-ploughed corn-land nearby. But is wasn't the breeze that lifted me on tiptoe and set all my tight little curls bobbing with joy. There was something else there that made me reach up my arms and dance—a promise of something—just for me. Then brother Jamie, who was nine and masterful, laughed—and the wonder went away.

If anyone else ever found anything unusual in the East Forty, it was never mentioned. The place is still there, presumably it is a riot of violets and cyclamen in spring. Did it reach its highest significance when a child loved it so much that it stood for the Kingdom of Heaven to her and left the memory of it always in her heart? Was her seeing somehow essential to the triumphal pageant of that particular May? If I could answer that one, I should solve the relation of the individual to the universe. I only know that for one rapturous moment of understanding I became one with the lovely windswept hill—one with the rhythm of creative joy behind it. And then I cried because the shining went away; but I told Jamie I had stubbed my toe.

2—*I Sense My Oneness With All Things*

I walked down the valley a mile and a half to school, starting when I was six. One November morning, cold and clear after a hard freeze, the creek beside the road was frozen over. Excited boys stamped on it. It was safe for sliding; and, with a whoop, they were off; Jamie, too, leaving me alone and frightened. I had never seen the little stream like this. I didn't know how to slide; and the clear ice looked just like water. I left the bank with cautious, mincing steps. I knelt to see the pebbles, washed and magnified, and the lively minnows darting about. It was so still that I could hear a silver tinkle of frost from the overhanging trees. And then it came—that exultant sense of oneness with all things. All fear was

gone. The shrouded sun came out and made a shining path just for me. The water chuckled merrily beneath my feet. I walked proudly as a queen to her coronation. I was no longer small and alone.

It isn't the memory of the keen northwest wind blowing fine snow across the bleak pastures, nor the frozen lunch warmed by the sheet-iron stove, that persists out of that first winter in school. It is the feeling of fierce joy which came to me with the endurance: the joy of overcoming. I had discovered that there was in me, a female child of six, something that was stronger than the elements—something that could and would go its determined way. I looked at an old gray horse, humped against the wind. There was patient acceptance in every line of his stiffened body. I wiped my smarting eyes on my red knitted mittens and faced the wind again. In my heart was a great compassion for all creatures, and a great surge of joy, quite independent of beauty this time. Back of the wind and the bitter cold there was the warm comforting compassion of the Heavenly Father—just for an instant I understood.

These incidents are especially significant because they are the first to be recalled of the events that happened when I was so very young. There are others which stand out in memory, but are not so clearly placed in time.

3—*I See the Power and the Glory*

It was an August day with heat-veils dragging across the brown pastures. Hens burrowed in the dust. A breath of wind sighed in three gaunt poplars. The old dog bristled and growled. Sudden darkness sent the hens scurrying to shelter. The men hurried in from the field, slapping the fat hams of the horses with the lines. I ran, bare-headed and bare-legged to meet the storm, my arms flung high. And there it was again—that mad rhythm of joy! It was beauty that almost burned and hurt; and back of it was the power and the glory.—

Then someone drew me inside and banged the door in God's face. I tried to explain to the family that I had seen the New Jerusalem, just as John did, but everyone looked embarrassed. My face flushed and I put God away back among the unmentionables in a secret corner. It evidently wasn't nice to mention Him except in Sunday-school. With shamed face, I sat as if I were a bedraggled chicken drying by the oven-door.

4—*"I Will Build Me a House"*

During the last spring before Jamie went away, we found the little valley thick with blue violets. In my joy, I bubbled over with little-girl talk that Jamie scorned.

"When I get big I will build me a house, all of violets—with violet chairs—and a violet bed."

"Aw, you can't! You couldn't make a stove out of violets?"

"Maybe I can when I'm big."

For the moment I had caught the spirit of the violets and was one with it; and all I could do was put the symbol into material objects. I have a mystic kinship with violets still, and the color-tones they represent: lilacs

after rain, traces of mauve in the dust, and bare woods in winter. I have an inner understanding with this particular color-vibration. And I became joyously aware of it for the first time on that day when we found the valley of violets.

These pictures were etched upon my memory before I was ten. They are with me still. I can close my eyes and bring them back in every detail, although other events, of more importance materially, are forgotten. I still feel the thrill of childish emotion as I write. With me, everything is before or after ten; for that is when "God took Jamie" and I walked alone.

It was after Jamie went away that I first noticed the significance of rain. I shall remember always the fall of rain on dead leaves. Lying awake at midnight in my sloping chamber under the eaves, I wondered about the rain: the melancholy gurgle in the water-spout and the mournful drip on the shingled roof.

Going to school on a cold drizzly day in early Autumn, I walked down the muddy road, carefuly avoiding the deep puddles. I seemed to be the only thing alive in the whole world. I walked alone with the rain on my cheeks and the suck of wet clay on my plodding feet. Then it came: a sort of stoic exultation. There was a great satisfaction in walking down this stark, lonely way. *I became at one with the misting rain.*

Nature and Life and I were again in complete accord.

There is something in these childish ecstasies that would make life more significant, more lovely, for each one of us—if we could but grasp it: something that is about us all the time, awaiting our attention, our co-ordination of evidence, our childlike acceptance of spiritual things. Down the ages comes the gentle voice of the Poet of Galilee: "Suffer little children to come . . . , for of such is the Kingdom of Heaven."



In the solitude to which every man is always returning, he has a sanity and revelations which in his passage into new worlds he will carry with him. Never mind the ridicule, never mind the defeat; up again, old heart!—it seems to say,—there is victory yet for all justice; and the true romance which the world exists to realize will be the transformation of genius into practical power.

. . . *Emerson*

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MAN: Man reaches his highest state when truth, love and justice dominate all of his thoughts and actions, and he develops a burning desire to be useful.

. . . *Carl E. Holmes*

# How Varied in Outline

SJANNA SOLUM

*How varied in outline and shape*
*The avenues of quick escape*

*That minds hunt out persistently*
*To find themselves uplifted, free!*

*How dark and devious the way*
*That has no pot of gold to pay:*

*The erring traveler may find*
*And follow, disappointed, blind.*

*What beckoning of flower-strewn ways*
*Can waste the precious hours and days*

*Of those whose true path, rough with rocks,*
*Leads upward, where a door unlocks*

*To climbers of a single mind,*
*Who seek, and persevere—and find!*

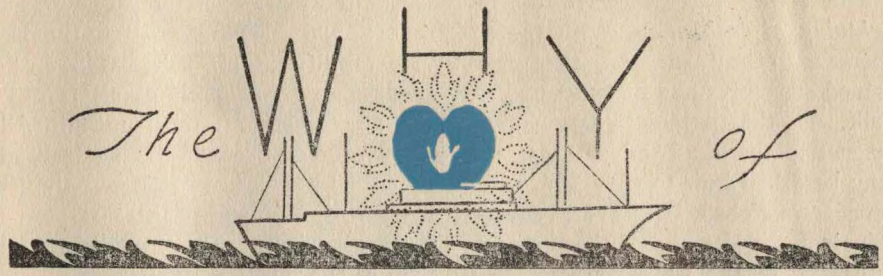
It is not book learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies, do a thing—"carry a message to Garcia."

. . . *Elbert Hubbard.*

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*I hold it true that thoughts are things*
*Endowed with being, breath and wings,*
*And that we send them forth to fill*
*The world with good results, or ill.*

. . . *Jonathan Edwards.*




# OBSTACLES

*Marc d'Temple*

LITTLE by little, man evolves from the stage-of-the-primitive, to that of an illumined individual. If he could only realize that his problem is himself, not some outer relation to the self, he would progress swiftly.

Man is a vehicle through which the spiritual-forces are pouring incessantly. If this were not true, he could not even draw his breath. His task upon this earth-plane is to use these forces constructively; a task that he can achieve only by the *expansion of consciousness* of his true nature. The gross leads into the subtle, and, in progressive stages, the latter leads to the state of pure spiritual being. Man conquers all difficulties by consciousness. When consciousness grows, then each transitory condition is of no importance, of itself.

Much is spoken about "obstacles," but very little use is made of them. As soon as an unresolved condition appears, people begin to think of their sentiments, not realizing that an opportunity—an advantage is at hand. Usually, human misfortunes arise in proportion to the delay caused by the attention to passing "knocks" which it is necessary and possible to avoid. It is foolish to bind the consciousness to devious conditions which are only brushwood upon the bridge.

There can be no "obstacle" that cannot be overcome by man. This is immutable truth. Men, by virtue of this power, bring their efforts to fruition in their respective fields.

For ages, people have sharpened their *wills,* but they do not understand the necessary stage of consciousness that gives will the full power of action which is instrumental in bringing their concepts into manifestation. Understanding the *utilization* of "obstacles"

will transfuse exhilaration into their striving and their efforts.

The future is constructed by the *lightning of realization.* With the co-operation of all energies, the preordained structures and concepts may be built. If the psychic energy as a magnet gathers all advantages, one may be asked how to comprehend the benefits of "obstacles." When a large ship increases its speed, the power of resistance of the waves increases. By virtue of the same law, many situtations are evoked by our striving. The measure of success will be the degree of necessity. The more urgent and unavoidable the necessity, the nearer is the step-of-conquest.

The gardener calls the shower a blessing. Can we not say the same of the whirlwind which compels us to think of the fire of space, and of the significance of existence?

When someone is said to be depressed by circumstances, be assured that he walked un-aflame; and at an encounter his *consciousness became confused.* Sometimes it is difficult to discern the moment of hesitation, but it poisons all further actions. When one's step is firm, all counter-forces are beneficial. They generate lightning, the thunder of which shakes distant mountains.

When fear overcomes the spirit, then all constructive will is paralyzed and the structure is stopped. Fear, like many negative qualities, creates a negative magnet as soon as it increases. This magnet, during successive existances will impel the personality along the *implanted* object-of-fear; will inevitably compel man to cross the path precisely of this horror, until he exhausts his fear. Therefore, it is useful that a man, having realized the invulnerability of his spiritual essence, should liberate himself of all fears—for all threats are insignificant. All negative qualities can be neutralized by an evidence of consciousness that it is unworthy to recur to them, since one must experience the humiliation and pain of the rebounding blow.

So-called danger is nothing less than fear over our present condition. But if we can realize that desired conditions may be created by the consciousness, which is invincible, then there can be no physical fear.

Therefore, the *growth of consciousness* of our all-powerful spiritual nature is the most essential basis for onward progress. Instead of danger, there remain only conditions which will serve as a means to develop the necessary energy. If the mountain is perfectly smooth, one cannot ascend to the summit.

Great requirements are the wheels-of-striving, the rungs on the ladder-of-ascent. Let those who find their trials severe realize that their goal-fitness depends upon whether or not the tempering-of-spirit either progresses or retrogresses. Numerous possibilities, already close, fail, because of human complaints induced by self-pity.

Each situation well-handled marks a milestone on the path toward the heights. The life stories of all the great personages that have functioned in the varied activities of mankind bear witness to this irrefutable truth.

Few persons surrounded with worldly advantages achieve distinction in any field. For it is difficult for the creative agencies to transmit to them currents of unusual success, when they are avoiding the unusual ways. When one understands the Law of Cause-and-Effect, one realizes that the results are not only worth all the effort that related experiences entail, but that the results could not possibly be attained without the experiences.

Accept joyfully each experience and condition that life brings you. "You are greater than any condition which can come to pass in your life. Know that the darkness is of your own making. Man owns only what he has earned. Be certain that you give all you owe. When there is no fault in you, you will comprehend the Law-of-Compensation."

The term *obstacles* must therefore be *linked in the mind* with the term *opportunity*. The doors of opportunity are often very small. Life leads the soul of seekers to many doors; but the opening thereof is left to their own discrimination and will. Their *intuition* will, if they are sensitve to it, select the door behind which is their goal.

Preserve courage! It alone will give an impetus to action. Amidst the concepts of courage, the most invincible is that of the Flaming Heart, when, in full decisiveness, striving man knows only the path of advance. Only the energy of the heart makes man invulnerable and carries him onward.

If the heart is withered, the brain will not be kindled to consciousness, because the lack of heart annihilates all previous accumulations. What is the use of literacy if the superficial eye measures only the curve of the hieroglyph?—Thus one may understand why he should consider the heart as being the impetus of all creativeness.

Let us learn to rejoice at untried situations; make them multiply tenfold our resourcefulness, knowing that to *welcome* them is to transmute them into achievement and success: a success which will be as a net overfilled with its catch. Success is not embarking for a sea voyage in a tub over a stagnant pool. Only swimming amidst the massive waves of the ocean will produce the required exhilaration. It is time to understand the responsibility and the privilege of Life!



"My son, the soul has two main sources of knowledge: the intellect and the heart; and of these, the heart is more nearly complete. The sleepy twittering of the birds at dawn, the orchestration of the insects at high noon, the solemn requiem of the wind in the trees to the day, dying in its sunset blaze of glory, and the orderly march of the glittering galaxies against the velvet backdrop of night give a meaning to things which quite escapes the intellect."

. . . *Ramblings of Ra.*

# Be Still and Know

*Worral G. Sonastine*

WHEN my family first moved to the city, I was about ten years old, and one of the things that fascinated me most in my new surroundings was the electric power plant not far from our home. I used to stand for hours peering through the iron-mesh gate at the huge generators on the inside of the building. There was one giant wheel about ten feet tall, and it must have weighed several tons. When I first saw this wheel, I thought it was motionless, but suddenly I realized it was spinning around, spinning so fast that it appeared to be standing still. The great wheel made hardly a sound as it whirled around, but I was told that it generated enough power to supply nearly a third of the city with electricity.

Have you ever noticed that the greater volumes of power nearly always emanate from silent sources? The planets make no sound whatever as they swing through space. The ebb and flow of ocean tides occur as silently as the flight of a bird. Water turns into steam and becomes power without a sound. The growing power of nature is also a silent process. Giant trees silently project their roots and limbs, expanding their trunks as they draw tons of water up from the earth. All of these are manifestations of Universal power, the same power that lives, moves, and expresses through man. This power expresses itself most effectively through man when he waits upon it in the silence.

Most of us observe periods of silent contemplation, but I wonder how many of us practice being still when it is advisable during our daily activities. Do we carry enough of the calm serenity of the silence over into our regular activity? Jesus was always calm and deliberate in His actions, thus giving the power of Spirit every opportunity to express through Him. When He was told that His good friend, Lazarus, was desperately ill, He did not rush about excitedly, making preparations to leave for Bethany: "When He had heard therefore that he was sick, He abode two days still in the same place where He was."

If you want to see the silence work wonders right before your eyes, just try applying it the next time you find yourself getting into an argument. Instead of attempting to defend your point-of-view, be still and let the other person do the talking. The truth about any subject does not have to be defended. It will stand unchanged regardless of what anyone says about it. With this thought in mind, it is not so

difficult to remain silent when someone disagrees with you even when you know you are right. Such a practice will not only keep you out of quarrels, but it will give you poise and peace of mind that will be worth more than winning numerous arguments.

A young woman recently told me how the power of silence helped her out of a difficult situation in her home. "I had been participating in a long quarrel with the girl who lives with me," she said. "And it had reached the point where we were exchanging cutting remarks all of the time. It had been going on for two or three weeks, and the tense atmosphere was beginning to affect my health. Neither of us could move out, for there was no place to go.

"My housemate seemed to be taking advantage of me in every way she could. She refused to do her share of the work, and she blamed me for every little thing that went wrong. I knew it was unwise to become angry and irritated, but I found myself in this state of mind most of the time. Deep in my heart, I knew I was to blame as much as Doris was, but it seemed as if I couldn't do anything about it.

"In desperation, I told my troubles to a trusted friend one day and asked him if he could suggest a way to remedy the situation. He told me there was a way to put an end to the matter immediately if I really wanted to. He took a piece of cardboard from his desk drawer and handed it to me. It was a wall-motto that read, 'Be still, and know that I am God.'

"'From now on,' he said, 'let this be your motto. When your companion makes a cutting remark of criticism or blame, say not a word in your own defense. Be still, but don't let your silence be an attitude of unexpressed sarcasm. When it is really necessary to speak to the girl, do so, by all means, but do it calmly and quietly. Bless her silently with thoughts of love and goodwill, and do this especially when she does something that irritates you. Be still, and give thanks often that divine love is expressing through you.'

"I started to follow his suggestions that very day. I hung the motto where it would be a constant reminder. It was not easy at first. When Doris said or did something that was unkind, I felt I just had to say something in retaliation, but I managed to 'Be still and know. . . .' I blessed her almost constantly and spoke to her only when I could do so calmly and courteously.

"Doris was out rather late on the evening of the third day, and when she came in, she sat down near my bed and began to cry. She apologized for the way she had been acting and said the whole thing was her fault. At that moment, I felt I was to blame for it all, and told her so. She received word the next day that she could have the little apartment she had been wanting near her work. She is moving next week, but we are so friendly, now, I should be pleased to have her stay."

The practice of waiting quietly on spiritual strength at frequent intervals is one of the most important things we can do to contribute to our own well-being and to the well-being of those about us. Serve your fellow men, yes; but do not let your giving in service

keep you from receiving in the silence. Periods of quiet communion, within ourselves, renews our energy and quickens our understanding. Without such periods, we cannot do our best work in any field.

The stillness really does something to one who abides in it. It relaxes the body, soothes the nerves, quickens the mind, and nourishes the soul. There is no substitute for silence in the process of spiritual growth. If you have ever experienced absolute silence, you will recall that you seemed to become one with the very atmosphere that surrounded you. This is literally true. As we practice the presence of universal forces by centering our attention on their presence within us and around us, we become more and more aware of our oneness with them. This awareness enables us to make practical use of wonderful spiritual attributes: Love, wisdom, and power. These characteristics are easily recognized in us by those with whom we come in contact.

" But," someone may say, "my circumstances are such that I cannot have periods of silence in my home. The members of my family are always around me talking and making various noises."

There is one thing on which you may rest assured. When we are really sincere in our desire, we will find a way to do it. We may prove our sincerity in this matter by taking advantage of every little opportunity we have to commune with Infinite Being. This is acting on faith. It is making a move in the right direction; and, when we do so to the best of our ability, the workings of divine law will close any gap that may exist in our consciousness. This is aptly illustrated in Jesus' parable of the Prodigal Son: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

When you begin to experience the wonderful peace and satisfaction that come from spiritual consciousness, you will find that you cannot get along without it. It will become as essential to you as the food you eat and the water you drink. It is food for the soul. It brings you strength and courage. It gives you love and understanding. It smooths out petty annoyances and brings perfect order into your life. All the forces of the universe move toward your highest good when you learn to "Be still, and know that I am God."



It is the habitual thought that frames itself into your life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.

. . . *J. W. Teal*

# MYSTICAL WAVELENGTHS

*Katharine Hillwood Poor*

PRELUDE

MANY are seeking and know not what they seek; many are yearning and fail to name their yearning with exactitude; and a world which understands not its suffering, in acute discomfort and unrest looks to material means for surcease and satisfaction: a means quite inadequate to quell the hunger of the heart or the desire of the soul for knowledge and wisdom, and right opportunity.

The Place of Peace is very near; and the human heart's upturning may bring awakening and fulfilment to the soul. To him who tunes in upon his own special wavelength, unlocks within himself the door to that treasure house of Truth which is his birthright, comes a new vision of life's seeming mysteries and a knowledge and understanding which are without price.

All may find their way speedily and joyously into that world of enlightenment and realization!

VOICE OF THE REAL SELF OF MAN

I am your longing, your deep-soul yearning. I am your strong desire for that power and knowledge beyond the mortal. I have encircled you with my love as an enveloping veil of rosy mist, imperceptible to the physical eye but indestructible and all protective.

Myriad times you knew me not; and again you have placed in me your confidence and trust. Erstwhile you have listened to my admonitions, my warnings and behests; again you have been headstrong and willful and heeded not my voice, and bitter woe and agony were yours. Experiences these, woven into the Spiritual Robe; suffering become one with joy; agony transformed into highest rapture: and all this finally woven into that fabric of the Celestial Self, the glorious Source of Being.

When you listen properly, you shall hear my voice. If you follow my guiding hand, you shall make your way surely along that Path to be trodden by all children of Aspiration. Hold in your heart the jewel of Truth. Constantly seek within its lustre that which has been, is, and shall be, the glory of me, your Real Self!

ANGEL MINISTERS

The Path of Purification is the Path of Aspiration. Two angels these who work hand in hand and heart to heart to alleviate human woe. Under many names we meet them. In many guises do they play their parts; but whatever

forms they may assume, all effort is directed to one great purpose: the ultimate perfection of man.

Close beside Divine Love they stand and within its radiance. From it pour forth the healing streams they bear which manifest in ever-changing aspects within human life. Wherever a soul demands Purification as its ministering angel, that soul is bathed in the purifying fires brought by the angelic ministers. Slowly, almost imperceptibly, these glowing flames burn out dross and alloy, and the great angel Aspiration appears in shining robes to finish the work long since begun, and to bear away the longing soul unto those realms which have become its heart's desire and its long-yearned-for goal.

Throughout the world they go, these angels twain, their ministry extending through all its length and breadth, bestowing their blessing upon all who can receive; striving to open the sad self-blinded eyes, penetrate the closed ears, awaken the dormant, slumbering hearts to the consciousness of their own potency, to stir and stimulate to greater soul activity.

Thus ever works Divine Love: sending its ministering angels abroad to ignite the latent soul-fires and to fan their flame to the glory of spiritual heights.

When these angels come to your door and knock, O Man, open, that they may freely enter. Welcome them as your heart's own. Stifle not their appeals to all within you that is pure and high and holy. If you perservere in effort, then shall you behold the truth: that these two, Purification and Aspiration, in verity are One.

* * *

Upon those finer, higher levels where your Real selves do dwell, we wait and watch and therefrom call to you: and from the earthplane, ever and anon, from some aspiring soul shoots up a thin shaft of light. That light atom is one with the Great Body of the Central Light. So does the pageant move onward; so does humanity progress. Such is the glorious mosaic of the Eternal Structure!

TRUTH

Look not within the archives of earthly and circumscribed historians for basic and illimitable Truth. It exists not in ponderous tomes of high-sounding words and phrases. What is there set down has passed through the dense media of the human brain-mind, colored by preconceived ideas and interpretations and personal convictions.

The great body of Truth still remains intact and is at all times accessible to him who has the power to turn the key light. Truth ever retires from the too-ardent pursuit of her wooers who seek for self alone. He who pursues Truth, lured by her intrinsic beauty which he desires all men to behold, obtains glimpses of her radiant features which, once seen, are never forgotten. Upon that one who unswervingly persists in the search despite all obstacles, Truth bestows her largesse of treasure in unstinted measure, and such only may possess the code by which her handwriting may be deciphered.

Look to the sun at dawn and at sun-

set as it gleams upon the high peaks and illumines the valleys: at the moon as she casts her beams upon the ocean waters. Listen to the laugh of the child, the song of the bird, the roar of the wave, the sigh of the wind, the murmuring leaves. Observe the trust of the animal, the shine of the star in the heavens, the blade of grass, the fragrance of the rose, the heart of man: all these contain Truth of Cosmic lustre for him with the seeing eyes, the hearing ears, the understanding heart.

In pristine Truth there are no mysteries. It is only man's dullness which bars the gates and obscures the view, and he seeks by roundabout ways and bypaths for that in which he is ever enveloped. Let shine upon the dark places the beams of the Spiritual Self: then you shall know Truth, and she shall spread over you caressingly, lovingly, her glorious wings of Light, and you shall be borne to those realms where "eye hath not seen nor ear heard."

### AUTHORITY

Seek no authority save the Gold-self within. Upon this alone rely. The spiritual path is within, never without. Yet upon the objective plane must spiritual works be made manifest. Seek the true Over-self within, and make the human instrument a pure and clean channel through which ITS life currents may flow in unobstructed smoothness and consciousness function ever more fully.

The Truth within yourself is your true Teacher. Through an aligned connection may its voice be heard. Its voice is mighty, and as you reach to it in ever-greater longing, so do you express it in ever-greater strength and power and build yourself into full consciousness of it. Seek the Life within the form. Rely not upon the form. It is a temporal thing, yet serves a useful and necessary purpose. Seek its true meaning. Forms are temporary soul-vehicles which pass and disappear. Life-consciousness (Soul-identity) continues, is all-pervading and immortal.

Rely not upon "authority," which speaks through outward forms. If what is uttered is *your* Truth, the God-self within you will stamp it so with unmistakable force. You need not emphasize things beyond giving them their rightful place.

The Light of Truth illumines all, and it is for YOU to feed the Fire within yourself from which proceeds your light. Feed it with pure substance. Upon all planes of being it is the task of the disciple of Truth to feed the fires of Life, that all of dross and negativity be consumed and the true self of Reality—the Selfless One—stands forth in its beauteous Fire-robe of Love-light.

### THE GOD WITHIN

Outside the silence enjoined by the spirit upon the unfolding and expanding soul, come voices from other souls —diverse, yet one—who have already trod the Way. They hold out a helping hand to him who dares claim entrance through the Golden Gates of Truth.

Also come the human voices of those who would divert the attention of the aspirant: dissolve his courage and even

betray his purpose by false glamor and direction.

It behooves the soul, therefore, to listen to all voices with discrimination, and heed none save that which stands true and upright before the bar of the inner self who alone must be the judge and point to the path to be followed whithersoever it may lead.

The Spirit within—even though unseen by mortal eye—is yet cognizant by and through mortal sense which, through effort and training grows more sensitve to such contact. It becomes day by day what may be termed solid Truth—that is, having substance—as its presence and influence is steadily built into the entire being.

No greater and more important truth exists for man than this knowledge of the Spirit within. Far beyond mere words it is known by inner sense, seen by the inner light, and brings about profound changes in the soul-growth of man's being.

THE DAWN COMETH

Accept naught without questioning its truth. If it be not truth it will crumble and fall. If it be Truth, it will stand before all onslaughts. A day comes when a sharp line must be drawn. Is it truth? Is it falsity? No half measures can be taken, and no palliatives can serve the cause of righteousness.

THE DAWN COMETH—and within the length of days of those now in the flesh. THE DAWN COMETH in your thought constantly, for so you may aid in its manifestation.

Many false foundations, false beliefs and much débris, must crumble and be cleared away to make place for the new-old Truth which shall make men free. Upon the ashes of consumed dross shall be established the Temple of Truth wherein man may enter and by the light of its inward flame, see himself as he is, and be given—if he truly seek—the power to remake himself in the fashion of the divine model.

Seek to make your voice a clarion call: one to be heeded when the storms gather and the lightnings flash. Even amid the roar of the tempest you shall walk unscathed, if you are the declared servant of mankind. Unto you shall be accorded protection in the dark days, for through you shall pass a chord of understanding and sympathy which shall be a lamp unto their feet and a staff unto their ways, giving healing and nurture, and quenching their thirst.

THE LOVE-WAVE

From the unseen into the seen; from the Invisible into the visible, streams forth the Wave of Life and Love whose function is to revivify and redeem. Softly, gently, yet irresistibly, it sweeps on and on in its course, pushing aside all that would obstruct its flow. Strong it is and potent to destroy those elements of seeming evil which have sought to dominate and claim the children of men.

Even those who welcome the new and fresh vibration of the Love-wave cannot stand before it, unless due preparation has been made and they can clothe themselves in garments, self-woven, and of texture indestructible. Wordless, soundless, yet vibrant with the power of perfect rhythm, pours

forth the stream, and those whose vision is unlocked may glimpse the connecting thread of gold and compel their way through the earthly elements into those hearts attuned, prepared, which crave and await its coming.

Many recognize not the true character of their visitant, yet they sense to some extent the golden gleam, and feel with poignancy the touch of the gold-tipped arrow. It pierces the earthly and fluidic veils and dips into its place within the hearts which yearn. The arrow attached to the tiny, golden thread issues from the swiftly-flowing Love-wave.

As the Love-wave passes upon its course throughout the human kingdom, it carries in its wake destruction swift and sure; carries turmoil and upheaval passion-rooted, fed and nourished by selfish craving, desires and appetites unbridled. Among these tares of human off-scourgings, the Love-wave cuts a wide swath, leaving behind it a broad area of seared and scarred surface. Only by means of destruction swift and potent may the way be opened, the ground cleared for the new growth whose seeds are planted and await the hour of time when they may spring forth—Law-spoken—to form sturdy stem and trunk, blossoms of rare beauty and fragrance, culminating in the fruits which shall bear witness to their birth as from Truth itself.

Ever must destruction of the old precede the birth and growth of the new. Ever must the cherished idols of the past rock upon their foundations and fall shattered and broken before the impacts of the new-born truths which in their turn shall form a step upon the ladder mankind must climb in its divine search for Selfhood. Through the scarred and blackened surfaces left by the passage of the Love-wave, in those days yet to be shall spring forth the glorious blooms of clarified human thought, of spiritualized human *being*, to mark the acme of soul unfoldment.

Seek deep within yourself for that confirmation of Truth which shall for all times seal to you its nature. Lift your thought and know that wonders—so-called—exist only within the limitation of men's minds; that Law in its supreme and sacred beauty directs all manifestations; and realize that what the physical eye alone can see is no more than a most incomplete and crude reflection of Truth, Beauty and Goodness. It is here for a time to serve the purpose of the "god in the making" that man is, but it shall pass to be known no more, when he is one with Supreme Reality.

The eyes of love see much that is denied those who lack such vision. Upon love's altar many offerings are laid: in silence, in selflessness, in humility they are brought and cast into the altar flame, whence they ascend to Cosmic Heights of joy and fulfillment.

Not one but makes its impress upon the Cosmic Heart; not one but swells the chorus of the Cosmic Choirs; not one but raises the Cosmic pulsebeat to a finer rhythm. And the World-soul bears all within its depths and spreads its benediction over all.

# The Rose And I

*Myra Perrings*

The rose and I have been companions long
Upon the earth—so long that we have lost
The early image and the memory
Of our beginnings.

At what lavish cost
Of adaptation, with what snail-slow gain
Through worlds forgotten, we have come to meet
Here in this cultivated garden spot!

How different is the rose I tend with care
From parent stem, the Adam of plant life:
The seed, upon some vanished ocean floor,
Which never bore a rose, and yet could bear
The promise of this beauty at my door!

Millenia have shaped the graceful leaf,
The satin petal; but not time alone
Has wrought the marvel, nor the rose's own
Expanding power: human touch and plan,
Selecting and refining, sensitize
Green nerves, accelerating spiral span
To unseen ends.

The rose and I must go
On other journeys farther than we know;
And as I hope for wider consciousness—
Assisted by what hands I can not guess—
I tend the rose to aid, if that may be,
Its onward drive.

What now undreamed degree
Of sentience yet awaits the rose and me!

# The Art of Joyful Living

GEORGE ALFRED TOWNSEND

*To every man there openeth*
*A way, and ways, and a way;*
*And the high soul climbs the high way*
*And the low soul gropes the low;*
*And in between, on the misty flats,*
*The rest drift to and fro.*
*But to every man there openeth*
*A high way and a low;*
*And every man decideth*
*The way his soul shall go.*

DO you get up in the morning with a grudge against fate? Do you feel that the world owes you a living? This sort of thinking is a costly form of self-indulgence and self-pity. Why vent your spleen on the office boy, or kick the alley-cat? Such an attitude expresses the sentiment of many older human beings who are ignorant of how to accept the problems of life. For, after all is said and done, it is not so much the events with which a man is confronted that bring discouragement, but the way in which he meets and handles the circumstances. The secret of peace, poise, and understanding is within, not outside yourself.

Be thankful for the blessings you already have, and you will find they are too numerous to count. This is a way of seeing the spiritual prototype back of every experience, no matter how it appears to be. Within the rough shell of an oyster may lie many a beautiful pearl. No one "gets anywhere" by crying and bemoaning his fate. Thankfulness and gratitude for life open the inflow of *more* life. "Weep and you weep alone; laugh and the world laughs with you."

Being thankful helps keep all the bodily functions operating in proper order and harmony. It keeps one from going "stale" and "sour." It eliminates culture-beds for microbes—mental and physical. Thankfulness quickly establishes peace, poise, power and healthfulness.

Why not make it a habit the first thing upon awakening in the morning to think of a few of the many things for which you can be thankful. Be honest with yourself. Surely there are some good features about your environment. Otherwise you wouldn't be liv-

ing where you are. Most of them are taken for granted. The roof over your head keeps out the weather. Even if it isn't your very own roof, you have its protection while staying where you are. You see and have the ability to walk. What a glorious blessing to be able to see and to walk!

Look out of your windows and see the glories of nature. In your family must be one that is kind and friendly, no matter how moody you may be. Open wide your eyes and look about you. You will find more and more things to be thankful for when you seek for them, for you always find that which you seek. Of course you must wear "friendly windows." One can always find flaws when looking for them. Remember how a boy carrying a chip on his shoulder usually found another lad to knock it off and start the fight he was looking for. The point is, too many of us pick the flaws and live with them, when we should be enjoying our blessings instead.

Make thankfulness a habit. Get the most out of being thankful, joyful. Make a practice of living just one day at a time. It is looking ahead with foreboding, anxiety, fear, dread and suspense that paralyzes effort in the NOW. It prevents enjoyment of the present. And the present day is the only day you really possess.

One day, while driving through Virginia and admiring the scenery, I suddenly recalled an important business engagement in New York two days hence. From that moment until I landed on time in New York City, I was blinded to the beauties surrounding me. Looking ahead paralyzed the joy of the NOW.

Take your problems one at a time. Select one AND THEN STICK TO IT if a decision is required. Do as Teddy Roosevelt did, think on your feet and respect your decision. Above all, don't sink into a dreamy state of *wondering* "what's going to happen" and what you had better do about the whole thing. In case of doubt, ACT!

Your action may consist simply in turning away from the whole problem and taking a walk in the park or, as my father did, go to the wood-house and chop wood. But ACT! It is sitting on the mental fence and worrying which way to jump that brings the nervous breakdown galloping to your side.

Many mental conflicts arise from comparatively trivial affairs; for example, trying to make up your mind to buy or not to buy a certain thing. But even when the conflicts relate to matters that stir the soul to its depths, the remedy is still *to make a decision*, ACT, stick to it and respect your decision.

A problem can frequently be solved through mental adjustment when direct action away from the whole thing seems impossible. Man does not yet know the limits of human capacity for adjustment. But, in so doing, as a means of escaping mental conflict, be careful not to offset the effort by mental resistance. If you decide to accept an unpleasant situation as the best means of escaping mental conflict, considering all the circumstances involved, do not later go back on your decision un-

less conditions have changed for the better. In other words, do not resist what you have decided to do, and thereby create another mental conflict, causing "confusion worse confounded," wheels within wheels. Walk good-willingly and unafraid along the course you have chosen.

The idea of spending life in "waiting rooms" was at one time, and to a large extent is today almost an obsession. Much teaching of other days consisted in preparedness—living in a world which had not arrived. It was *preparing* for life instead of *possessing* life: instead of using it and enjoying it here and now. It was like my trip through Virginia, missing the good all around me and living in the tomorrow. One of the biggest blessings the modern understanding of Truth has brought man is that of freeing him from the false waiting-room idea in spiritual living.

Instead of anticipating joys of the future, as many persons did and still do, right thinking brings these joys to man here and now. The older way was to get joy out of something anticipated, expected. The modern way is to get joy and abundance out of the spiritual substance we already have within us and all about us. Jesus taught the idea of making the utmost of the present hour so that the days to come would bring only good. Jesus was living always in the present.

If age makes the mistake of living too much in the past, youth is inclined to spend too much in daydreaming about the future. Each attitude is fatal to man's highest success. The man who achieves most lives NOW.

Thousands are still spending time in waiting-rooms, with regard to immortality. Most persons have been brought up to believe that immortality is something *to come,* when in reality it is something already here. Today's existence is not an ante-chamber to life; it *is* life. To fully realize that man does not have to wait to become immortal, but is so now, helps make life complete and this world a paradise.

In his *In Darkest Africa,* David Livingstone inquires of some natives in Central Africa what became of the River Nile. They replied, "It is lost in the sands." The natives had no knowledge of the ocean. Shall we be like them, or shall we become conscious that our existence here is linked to the Infinite, even as the River Nile is connected with the sea?

* * *

Severest tests come in times of emergency. It is then that the truth and stability of your beliefs are on trial. Intellectually, most of us believe in spiritual strength as an ever-available help in time of trouble. An emergency arises—a sudden illness, financial reverse, special hardship—then one's real character is suddenly revealed in all its strength or weakness.

You must learn to think upon your feet and come to quick and definite decisions. Then will be disclosed the practical value of your training, beliefs, and principles. If you are equal to the tests thrust upon you, your spiritual understanding is justified: you have taken the high road. Bigness of life is primarily bigness of spirit. Think

big and it will be manifest in your character.

Truth has to do with the refinement and ennobling of one's best faculties. Truth inculcates in man the divine qualities of love, wisdom and patience, to bring him into conscious oneness with his own spiritual nature and harmonious relationship with his fellowman. All the truly great men of the world have been highly spiritual, for Truth and greatness are practically synonymous.

As man studies his deep inner promptings and applies the principles of Truth, he will experience a new and uplifting joy in all he thinks, says and does!

# *Contagious Faith*

CLAUDE A. SEAWRIGHT

*Hegel, the renowned sceptic philosopher, went to hear a young Scottish preacher; and a friend asked him, "Why do you go to hear him preach? You don't believe what he says."*
*To which Hegel replied, "Yes, but he does."*

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And so it is. Faith is contagious. Most of us find it easier to believe because others do. We speak of faith in human nature, but what we have in mind is an impression of mankind produced by our faith in those human beings whom we have found trustworthy.

It may seem strange that a man's faith in God rests in large measure upon his faith in other men. Many persons, during the recent war, doubted the goodness of Divine Law, or its very existence, because of the suffering and tragic waste of human life which resulted from the deliberate acts of human wills motivated by evil desires.

Some of us appear to lose faith altogether in human nature; but how can we do that so long as we retain faith in one other person, or even faith in ourselves? Without realizing it, the man who professes no faith in humanity places a low estimate upon himself also. Many have lived so nobly as to disprove all the disparaging estimates ever made of human nature.

It is sobering to realize that each day, by our conduct and attitude toward our fellowmen, we may strengthen or weaken someone's faith in human nature. If you and I can today show love toward our fellowmen, others, seeing that love, will think better of human nature and will find it easier to believe in the great Unseen Love.

# A CHANGING WORLD

*Walter M. Germain*

THOUGH punishment is still the basis of most penal systems, the barbaric philosophy of vengeance—an eye for an eye; a tooth for a tooth—has given way to attitudes of understanding and compassion for the unfortunate ones whose personalities become so badly malajusted as to cause serious crime.

As people become better informed about the complex mechanism of human nature, more and more it becomes apparent that punishment, regardless of its form, seldom effects permanent improvement in the nature of man.

A well-known child behavior specialist gives us this good advice:

"If the punishment meted out to a child makes him unhappy, leaves him rebellious and sullen, it has done no good, but a great deal of harm. Punishment should leave a child feeling better toward his parent or teacher and more on good terms with himself. It should put him in a frame of mind that makes it easy for him to do the right thing, and want to do it.

"Forcing a child to do anything does not teach him that it is the best way you want him to go; and that does not say that it is, or ever will be the way he wants to go. The heart of the matter lies in the fact that he will do, in the end, what he wanted most to do.

"Your punishment, discipline and direction must help to send him the right way under his own will power. Otherwise it is useless."

We know this to be true. Those of us who still believe in the use of punishment usualy do so to satisfy the unconscious impulse of an *emotion* at the expense of *reason*. Experience with maladjusted children has taught me much concerning human nature not yet found in books. The life of every human being, from infancy to adulthood, is an epitome of the history of the development of the race from savagery to the present stage. The newborn infant is purely subjective. It is then governed alone by instinct. It is an animal, with nothing in its mental development to distinguish it from the cub of the bear or the lion's whelp, except its physical conformation and its utter helplessness. It quickly develops from the purely animal existence; but the first plane in its evolution is a state of savagery. Its instincts are wholly selfish; it is destitute of conscience and totally oblivious to the rights of others. Its next evolutionary phase is a state of barbarism. That

"the small boy is a barbarian" is a vulgar statement of a scientific truth. From barbarism he soon emerges into semi-barbarism, then to civilization, and finally to enlightenment.

Few people realize that the human organism is constantly changing. All one needs to do in order to change his nature is *consciously* to direct these natural processes with the proper use of reason. I have effected amazing changes in my own personality by practicing the scentific corrective method designed for changing the character of erring youngsters. It is an old saying, and quite true, that one cannot always believe all that he hears or sees. But marked improvements in personality recorded by scientific test should be convincing proof that human nature can be changed.

THE APEX OF MAN'S EVOLUTION

Observations made during the study of changing human nature have imposed certain unorthodox conclusions that suggest rather startling hypotheses: Unity of the human organism is obvious; body, mind, and spirit are inseparably involved in every thought and deed. The falsity of the "born criminal" theory was based on concrete evidence of hereditary traits with strong tendencies toward criminality. The modern view is that human nature is accumulative and the mechanism of mind evolved from the vast experiences (both good and bad) of countless generations. Man is endowed with potentialities limited only by his own restricted habits of thinking. In fact, man has not yet learned *how to think*, simply because he takes for granted that human nature is the same the world over and fails to comprehend the powerful hidden forces of his nature that motivate his behavior.

The "thinking" brain of man has not yet learned to stand on its own feet, as it were. It is still a mere infant in swaddling clothes of traditional traits imposed by the older and stronger "feeling" part of the human brain. Most human conduct is the result of the interaction of these two important parts of the brain. Many people still think of their brain as a single part, or organ, like the heart. The human brain is composed of innumerable cells which unite and organize to perform specific functions according to the use to which they are put. The thalamus, or center brain, is the organization of brain cells that controlled the behavior of mankind up to the very beginning of civilization, and by virtue of its tremendous driving force, still influences the conduct of modern man more than he realizes.

The thalamus is the seat of feeling, emotion and instinct. The word "instinct" refers to pure animal faculties; therefore the use of such corresponding terms as instinctive tendencies, drives, desires, wishes, and so forth, is preferable to denote the racial-urge in human nature. Animal and savage impulses are usually more or less dormant in human nature, but, when once aroused, they are difficult to hold in check.

This "good" and "bad" in the nature of mankind frequently has been called to our attention by outstanding thinkers. Robert Louis Stevenson, expressed his conception of a certain stage of

human nature by his play, *Dr. Jekyll and Mr. Hyde.* Victor Hugo was even more explicit in saying: "I sense two natures within me." The hidden motivation of most human conduct originates in the thalamus. There lie the motives of conduct—not always what they seem to be. How one *feels* about a matter usually influences what he thinks and does about it. I once heard a speaker preface her remarks with this curt but pertinent statement: "I know that a great many of you are going to misinterpret what I have to say, and some of you will even say that I said things I will not have said at all." Thus it is that some of us, perhaps all of us at times, permit our thalamus (the way we happen to *feel* about others) to do too much of our thinking instead of "reasoning out" the true situation in the light of full consciousness.

Technically, what happens inside the brain is this: *Instinct* arouses *emotion,* which in turn stimulates the particular *feeling* (desire) impulse that is communicated by the connecting nerves or association fibres, to the forebrain, that part of the cerebrum which lies behind the forehead. This part of the human brain is the seat of REASON; it controls *conscious thinking.* Just as an adult is stronger than an infant, likewise the mental forces of the age-old thalamus are stronger than cerebral logic. Man's reason and free will are indicative of the apex of his evolutionary progress, and, when properly exercised, are capable not only of transmuting his lower nature, but also of developing his inherent capacity for greatness. Intuition and other aspects of extra-sensory perception are evidence of a healthy condition of the whole human organism. They represent a further step in the evolutionary progress of mankind toward the high state of Perfection.

### NEED FOR PSHCHO-PHYSICAL EXERCISE

"Thalamic dominance" also explains what science has termed "conditioned reflex." Pavlov's theory of conditioned reflex is now understood to be nothing more nor less than the FORCE OF HABIT: habitual responses of the thalamus to repeated stimulus without conscious guidance of reason. In other words, when reason has sanctioned a conscious thought or action often enough, the "feeling" area of the brain no longer bothers to consult the "thinking" area when that particular impulse again arises; and the habitual feeling or desire is unconsciously satisfied by the so-called "reflex act" without the consent or use of free will.

*Habit* then, and not *reason,* can be said to influence the lives of most people who for want of knowledge of their own nature, become victimized by their lower selves. The importance of establishing good habits of thinking and living is obvious.

Feeling, or instinctive guidance, is unconscious; hence, after bad habits become fixed, it is difficult to bring the faulty guidance of self under conscious control of reason, especially since the sensory responses of these bad habits are seemingly agreeable, while any corrective method employed brings disagreeable reactions.

Gerald Heard tells us in his enlightening book, *The Third Morality* (William Morrow & Co., New York) quite clearly why human progress must be psycho-physical:

"It should be clear now why mental training without bodily training will fail. If we really desire the one, we cannot but undertake the other. Greed, fear, and anger—these are the volcanic fires in the self and in other selves, and they are animal things. They can only be held when training has gone down to animal level. This, though painstaking, is not difficult. Once the fact that we are dealing with a mind-body is frankly realized, progress can be surprisingly fast. Indeed, so much advance in self-control has been disappointingly slow because of our intellectualist vanity which would not recognize that the dictates of the surface will produce only surface results; and even when the whole system is made so to obey, it is arrested and not co-ordinated. Hence results so achieved are at great cost in nervous strain and are flawed with disastrous relapses and failures."

MAN'S SUPREME INHERITANCE

Man's ability to make use of his supreme inheritance depends upon the proper exercise of his intelligence, which means the use of reason without being adversely influenced by his lower nature. It is the accumulated force of millions of years that makes the thalamus the dominant factor in human conduct. Aroused emotion provides the energy or *drive* that motivates unusual behavior. The pages of history are filled with the exploits of ordinary men made famous or infamous by the driving power of human emotions. The well-known power of spirituality affords an excellent example of the effectiveness of constructive emotion. That famous biological research surgeon, Dr. Alexis Carrel, says in effect, that active spirituality is the invisible emanation of man's true nature—"the most powerful form of energy that one can generate."

The proper exercise of intelligence in directing the innate forces produces new organizations of brain cells with unlimited capacity for achievement, even eliminating the restrictions and limitations of time and space which thus far in the experience of the average man have tied him to his immediate environment.

The mental faculty to "see" things with the mind's eye, for example, is often referred to as *creative imagination*. One is seldom endowed with the full use of this faculty. Usually, it must be developed by concentrating brain cells upon that particular function of mentality which is requisite to all creative and inventive achievement. That renowned inventor, the late Thomas A. Edison, mentioned this mental faculty in his famous success formula: "Success," Edison said, "is one percent inspirtation and ninety-nine percent perspiration." In most human endeavors, emphasis is usually placed on personal effort, but the element that contributes most to unusual achievement is the inspirational factor; it alone can *turn work into play* and it is axiomatic that what one likes to do is usually done well. Inspiration is

the spark-plug of ambition. It releases the energy of the human spirit with all of its inherent potentialities. It is the best means of arousing man's innate capacities for GREATNESS.

MAN CAN BE MASTER OF HIS DESTINY

There appears to come a time in every man's life when there is a conflict of self-jurisdiction—a struggle for supremacy of the human passions and instinctive prejudices on one hand, and the ascendency of reason, morality, and spirituality on the other.

The remedy is in the hands of each one of us: *It is to assert and maintain the ascendency of intelligent reason over undesirable emotions.* Failure to co-ordinate the physical, mental, and spiritual into a harmoniously functioning organism, has resulted in an increasing number of failues in the modern way of life. Dr. Carrel sums up this situation with this alarming disclosure:

"Those who have given their lives to the search for the prevention and cure of disease are keenly disappointed in observing that their efforts have resulted in a large number of healthy defectives and healthy criminals; and in no progress of man. Obviously we have failed because we have considered man as composed exclusively of tissues, bones, and blood; although tissues, bones, and blood are one with mind."

Normal functioning of a healthy human organism involves many processes of body, mind, and spirit. In virtually unexplored areas of human nature lie dormant inner powers for individual greatness and the hope for a changing world: a world in which modern man makes proper use of his supreme inheritance.

# JOYFULNESS

*Rae Zolun*

ON rare occasions—perhaps when we poignantly feel the sharp beauty of sun and blue sky and water, or experience a unique relationship with a friend, we know what has been called "the touch of integration." We feel a sudden upspringing joy, awakened interest in our everyday environment, an intelligent clarity toward problems and events, and a surging love for human beings. Whatever we are doing—taking a walk, or reading—we do it with zest and aliveness.

What is this joyfulness? Whence does it come? Why does it go? Why cannot we discover it more often?

I believe these four questions must be pondered and answered individually by each one for himself, but I also believe that these clear moments of joy, like patches of bright blue sky among clouds, are glimpses of what our life is ideally meant to be. At these cherished times, when we feel love and life and "otherness," when we experience happiness, understanding and an inner caring; then we are subconsciously aware of our bond with other human beings and our integration with the universe. We are in harmony with the Highest. We are one with God.

# Your ATTIC Treasures

*Annie S. Greenwood*

THE attic is the highest part of the house, up under the roof. We do not go up there very often. Up there, however, are stored away some of our choicest possessions. Cedar chests with our best woolens are there all summer. Highly-treasured articles are kept safely stored in the attic.

Might we not consider the attic in the home as being analogous to that part of our mind which is most highly developed? If we are honest with ourselves, we must admit that we do not very often ascend into this highest intellectual-spiritual mind-realm. Most of the time, we are apparently content to hurry and worry along in the lower regions, making use of only our limited everyday traits and qualities instead of using the always-accessible treasures of the higher level.

Let us unlock those cedar chests and take out seven of the treasures which usually lie unused. There is very much less danger of moths when the contents are in use than when they are lying idle. First of all, we ought to take out our *Spirit of Thankfulness* and use it freely. To rejoice in anything implies thanksgiving, and that is the first step to be taken when we seek our good. Honest, earnest, happy thanks will start into manifestation our greater good more quickly than almost anything else. It seems to be a passport into better conditions. Thanks in advance will accomplish wonders. Why keep our gratitude locked away waiting for the tangible appearance of what we desire? Gratitude is the key that opens the door. Let's use it.

In a grateful frame of mind, free from worries and pessimism, we can *Think more Clearly.* It is safe to say that most of us do not consistently make use of our very best thinking. Locked away in the most highly evolved part of our mind lies that best judgment which we certainly ought always to be using. With it we can think out our greater good and see more clearly how to apply ourselves to help bring it into being. Such thinking gives us an outline of the desired good; but because it is still only an intellectual concept, it lacks life.

Somewhere, up there in the attic, in the safest place under the roof, is our *Imagination*—surely one of the highest powers we possess. It is our ability to see in advance the thing or condition or attainment we want; but it is likely to become badly tarnished and rusty unless exercised. It should be in use constantly. Whatever we have thought out should be dwelt upon with loving

imagination until we have clothed it in all the beauty of desirability which we can drape around it. That makes us want it so much that our emotions are stimulated with love for it, and it ceases to be merely an intellectual blueprint.

Even yet, it is easy to let the entire project drift into day-dreaming—mere fantasy instead of fact. We may have let the imagination play around with different possibilities, uncertain which to choose, or lacking definite determination to choose at all. Once having raided the attic, however, let us continue to explore its treasures and see what next we should bring down.

At this stage, our greatest requirement is *Decision*, and right up there, in our most highly developed mental realm, we have exactly what is needed. Our imagination has led us to a realization of what would be good, and now we definitely decide upon it. How strange that we so frequently fail to make the decision, perhaps hesitating lest it might not be right for us. Foolish! We are endowed with all these powers that we might use them. Our clear thinking enabled us to view our project from all sides with unbiased judgment. We have clothed it with loving imagination and have seen how it will help us more fully to live the abundant life; so why waste time in making up our minds to claim it?

Now we specifically *Purpose* that it is to be. We "decree a thing and it shall be established" unto us. We make our declaration. Many times we fail right here, losing courage and letting the much-desired good slip away from us because we do nothing but wishful thinking about it! Definite purposing plants it deep in the Universal Creativeness and thus assures us of the right manifestation at the right time in the right way.

We make one more trip to the attic and bring down two of our most valuable possessions: *Acceptance* and *Expectancy*. No; they are not quite identical. Acceptance is a lovely jewel which we have a right to be wearing every day. Unless we really use it, all those other treasures are of little value. To know a specific good is ours—really to know it—is acceptance, usually called faith, and absolutely essential to our greatest good. If the jewel is to be worn, however, it must have a setting, and so we insure its wearability and safety by encircling it with expectancy, Yes; we truly expect the chosen good to be ours; that is the setting for the jewel.

To be sure, we also *do* everything *practical* and *objective* we can to help bring about the good we have selected. Such activity must not be neglected, but it must be preceded by the use of our supplies from the higher region. These seven treasures from the upper realm—our highest intellectual-spiritual nature—are the basis on which the objective *doing* must rest. Then our results are assured.

Herewith is a challenge to more productive and noble living. Let's explore these higher regions and learn to live in that abundance which all of us—as spiritual beings—have a right to declare.



# *Start With* Confidence



KATHRYN SANDERS RIEDER

ONE of the much-loved stories of children, "The Little Engine Who Could," tells of the little switch engine not destined to go out on the great main track to great adventures. Yet when a trainful of presents and food for the children was stalled, the little engine pulled with all its power, chugging: "I think I can." It managed to pull the great train all the way to its destination, proudly chugging, "I thought I could, I thought I could, I thought I could!"

There is more than the childlike charm of the story to be remembered. How many times good things might be brought into reality if people "thought they could" at the outset. It is a common habit for people to drift into a hopeless attitude toward life but it is never a useful one. What is the use to do those things that have to be done over and over again? What is the use to try to keep up when no one cares? What is the use to try to help others when no one appreciates the effort anyway? These questions seem to torment the hopeless individuals.

Yet they keep on, for there is no benefit in quitting the road which alone can lead to happiness. Dimly they sense that such questions are really assumptions on their part, and are not necessarily true. Like the little engine who "thought it could," we need to forge ahead with the best course open to us at the moment, regardless of apparently fruitless efforts.

Many rather startling successes come because people thought they could and were ready to try. We ought not to be deceived by the popular myth that success is explained by genius and rare talent. One successful editor wrote, "So often achievement in any line is a matter of hard, carefully checked work."

Confidence at the beginning gives us the opportunity to aim straight for the target, to come to grips with realities, instead of day dreaming or delivering a weak glancing blow. Often the lack of decisive action at once handicaps the entire venture, and may even decide its chance for success.

A young actor wanted very much to play the leading part in a motion picture of the life of a famous musician. He applied for the part, but his reception was far from enthusiastic. Finally he was promised a screen test along with several other actors. The actor

went home and spent every possible moment listening to records the famous musician had made, practicing to imitate him. Then he went back and did imitations for the employer. The employer was delighted. "Call off the other screen tests," he ordered. "This is our man."

When we set out thinking we can, we tend to inspire the confidence of others who can help us. All of us have had the experience many times of being won over to aid a new project, simply because we were persuaded by the promoter's self-assurance.

One man who employed many others was often persuaded to give a young man a chance to try a hard job he wanted, just because the applicant was so sure he could succeed. "How do I know he can't?" the man explained. "I have found that it pays to try many of these people. At times I discover a valuable man for the exacting work I am engaged in."

How do we get confidence when we have lost it? One way is to build up a series of small successes until we establish a habit of succeeding and expecting success. No matter what goal you wish to reach you can select some small act in that direction that will be easy to accomplish. Do it; then another, and another. The journey of a thousand miles begins with a single step and the same method applies here. As we set for ourselves definite things to achieve and then achieve them, we grow in ability to take on more. And we gain in self-confidence based on performance.

You can feel the heartening cheer that you are better off for the newly-won confidence. Since life is not one long-time proposition, but many short-time ones, it is essential to *start* with a feeling of confidence.

Starting with self-confidence is usually easy if we remember that our greatest need is to use what we already know. Some college students, appalled at ignorance, estimated that it would take five-hundred years for them to take all the courses offered at their university. There are more facts than we shall ever need to touch for our purposes. The development of wisdom to use the necessary facts to advantage is our need. Solomon's prayer for wisdom has remained classic for its insight.

Starting with self-confidence acknowledges the importance of the present. It recognizes that there are certain beginning stages to every worthwhile task, and the sooner they are over the better. In many lines there is a certain amount of "dead work," work which is necessary to overcome inertia and make later successful work possible. But that first "dead work" is important. No matter how small the beginning, the fact that it is made opens the way for all the good that follows.

Starting with self-confidence is enjoyable. So long as we are going to do the job, why not throw our whole effort into it and enjoy it, too? Someone said recently that many people hurry through work to get to the period of no-work, although they could enjoy many of the tasks that add color and variety to the daily experiences. There is no law against enjoying work. If we

go at it with self-confidence, there is more certainty than otherwise that we shall enjoy it.

A young man went into politics and was defeated flatly. He published a little notice in the paper thanking those who had supported him, and saying that he had had a lot of fun running. He had learned a lot about politics and he might run again sometime. Surely this was a wholesome attitude, one which absorbed all the profit and enjoyment to be had.

We find that starting with self-confidence makes work seem easier. We work in an altogether different manner when we expect a good result. Hard work seems as nothing, unexpected obstacles only challenge us. Predictions of failure by others only spur us on.

Starting with self-confidence frees us from fears and assures us of some good result. A teacher once remarked to her class that they could do a lot of good in the world if they weren't too particular about who got the credit. Starting with self-confidence enables us to take the attitude which assumes personal adequacy and lack of concern about who gets the credit. This one venture is not the whole of life. There will be many opportunities. Thus we are able to avoid tension that would prevent good work. Content in the moment's effort, we can forget anxiety over result; we can enjoy working with those around us.

We do not work alone. We work with all the progressive, creative forces present as the instruments through which Infinite Being is expressed. Such feeling of oneness with Divine Intelligence establishes a basic reason for beginning any good venture with self-confidence. With such understanding, we shall go over many a hill, and, like the little engine, arrive at our destination with the great joy that resulted because "we thought we could," and set out to try to do it.



## Coincidence in Detail?

In his immortal "Gulliver's Travels," written in 1726, Jonathan Swift created the island of Laputa, fictitiously renowned for its brilliant astronomers and their discovery that two moons revolved about Mars. And despite the fact that leading astronomers of his day held Mars to be moonless, Swift included the detail that one of the moons traveled with twice the speed of the other.

A century and a half later, in 1877, it was discovered at the Naval Observatory in Washington that **Mars had two moons—and that one revolved twice as rapidly as the other.**

. . . *Leonard Muzio*

# STRUCTURE OR SYMBOL

*Antoinette Burchard Fellows*

MAN in this age has contacted only the lower states of consciousness. The higher realms of abstract mental pursuits lie beyond him.

The aim of evolution is the evolvement of self-consciousness, and we may well ask in how many states of consciousness we are conscious. The Atlantians left us concrete picture consciousness, and what have we done with it? In general, men function on an objective plane where their five senses hold sway and have perverted the true use of picture consciousness to picture fear and lack. Basically the condition of the world today points to a state of mind rather than to an actual conflict.

Only in transcended consciousness will man be able to attain high mental states. This is not so difficult of attainment, for, as a first step in this direction, he need only transcend his five senses. Many men have done this. The artist, composer or inventor will vouch for this fact. The inventor struggles with his seemingly insolvable problem until he knows it from all angles; and then, if he is wise, he will go to sleep and "forget it." He will probably wake up with such a simple solution that he will wonder why he didn't think of it before.

The man in the street lets his dreams drift by; the philosopher questions his experience and contrasts it with the experience of others; the artist fixes or captures his dream. The inventor is like the artist in fixing his solution. The artist and the composer are different from the inventor in that they build their structure in a world of their own making, and their aim is so to project their dreams that other men may understand what they mean.

The sharing of ideas is the purpose of social life. The structure is before us as we apprehend form; but only when the message of the builder of the form is understood can we understand the meaning of the structure. The form is the vehicle that conveys the idea. We look at a mountain and say it is sublime. In saying this, we show that we understand the grandeur that the form portrays. We commune with the artist who paints a landscape, if we make his framed picture or structure mean that his message to us is understood. He is trying to share a beauty

with us that we are not able to contact ourselves. How does he do this? Where does he find this vision that he fixes on paper? He turns away from the work-a-day world and throws himself into a world where beauty does not fade. It is real, and the urge to express his dream is overwhelming. Often, poets and composers can not eat nor sleep until they have pinned their dreams down on paper. They are like men obsessed by visions that refuse to release their creators until they have produced them in tangible forms.

Wherein are these men different from other men? Is this creative urge limited to a few men who are set above their fellows? It is doubtful. Anyone who labors over a mathematical problem may experience this flash of consciousness which will give him the answer, seemingly "out of the blue." He looks at his problem from all angles, and the solution seems impossible as far as he is concerned. He turns away from the problem and leaves it. Then it is that the universal power steps in to help him, to join his efforts. In times of other desperate needs, the same thing will happen. Boys on a raft in the middle of a seemingly vacant ocean can tell what it is. The situation seemed hopeless. The answer could not be found on the earth or in any one of their five senses. It lay beyond them. They had faith enough to pray for deliverance. They opened themselves to a higher power, believing that they would be helped, and saw themselves safe on the shore again in spite of appearances.

Man, because he is one with Reality in his inner consciousness, can contact Reality. What is the difference between the man with the mathematical problem and the boys on the raft? Both had to depend on a power higher than their human selves to help them. The man with the problem opened the way to higher power. That power answered his need.

The difference between the inventor and the mathematician seems to be very slight. The inventor has looked his problem over thoroughly, too, but he ponders over it in his inner consciousness and Reality answers him. An artist or a composer is equipped to do his work. It isn't something foreign to him. He tries to project Reality in a form that enables others to see what he sees. Ask a poet if his poem is really original. He will say it was an inspiration which he shaped. Ask a musician if the symphony is his. He will tell you that the theme came to him and haunted him until he had to write it down.

The man on the street goes to the opera. He comes out humming a melody. He has made the symbol his own. The structure that the composer built has conveyed his meaning to the hearer; and in this the composer has passed his inspiration on to another.

It is true that "wisdom is never mistaken in her children." She does not usually try to write a symphony through an inventor, or give a poem to a man unable to read or write. We cannot all of us rival Beethoven. But this power, call it what name we like, is playing no favorites. If we lift our hearts to it, we, too, will receive.

If we will try to see through the

structure to the message the composer is attempting to give us, we will keep an open, humble heart in the presence of his beauty. And through his beauty we will have taken our first step into the world of answers where we too transcend human consciousness. Thus we build a ladder for ourselves into a higher realm where beauty does not fade.

We are too busy looking at the fears and troubles which our five senses tell us are real. We have forgotten the world of Reality. Look at a rose and see a symbol of beauty. Do not merely see the structure which will wither in an hour. See the message of beauty which the rose is meant to transmit. It will change the world into something real and beautiful. See through the clay to the true symbol, even if someone else must give it to you at first.

It is said, "Faith is first belief, then fruition."


## An Invitation From the Publisher

The purpose of *Mind Digest* is to help *you!* To aid you in the discovery of your *Real Self*. To assist you in freeing yourself from the bondage of superstition and relative laws. To free you from *any* condition in this phase of your existence which is retarding and obstructing your upward, evolutionary growth. To help you to the realization of the *Divinity that lies within you!* To bring you to *Wholeness* in *every* part and expression of your *Being*. To walk along with you in your upward march to the *Real Freedom* that is rightfully yours: to the *Freedom* that *will be yours* when you give yourself wholly to living in accord with *Principle*. And if you have a particular problem that you feel is interfering with your true desire to live the *Better Life*, the publisher of *Mind Digest* is ready and willing to offer you help and counsel.

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Wm. A. Frew, Publisher, MIND DIGEST, Paradise, Pa.

*Purpose of Life...*

# Evolution of Character

ROGER WARREN

THE events and experiences that come to each one of us represent Life's way of bringing to our attention lessons in *self-discovery;* and each event, each experience in sequence has a common end in view. Every experience, however trivial, or however unconscious we are of its reaction, discipline or meaning, is a *symbol* of common origin—with a common aspect pointing to *reasons* denoting the *purpose in life.*

These symbols of experience—originating as the *root of one purpose* teaching the UNITY of all things—have their seat in the developing consciousness. Thus the sum total of our experiences, at any given period, are collected *symbols of thought* registered in consciousness as the height, strength or measure of CHARACTER, and signifying the limit and growth of spiritual LOVE and UNDERSTANDING. In other words, the distance traveled in adding experience to consciousness is equal to the distance traveled in the attainment of the moral sentiments expressed spiritually.

Man discovered, when he first became the *thinker,* the *prophet,* the *seer,* that life on this planet is an organized *school of evolution,* unfolding and changing environments and circumstances—that this great purpose and plan is embodied in himself—nature's work being progressively creative. Pushing upward through all lower forms of creation—following higher and followed by lower living organisms below, and climbing into and through the mineral, vegetable and animal kingdoms—rises developing, potential MAN. He learned that CHARACTER *is the chief aim of nature.* He learned that there is "One Life, One Law, One Element, and One Divine Event to which the whole creation moves." He became acquainted with the scientific principles of evolution in the laws of nature which proved to him a high sense and reason for his existence. He found the purpose of life to be the *perfecting of love through understanding* in the growth of individual character.

Every rung on the ladder of experience for man is a climb in sequence to a higher level, an expanding symbol of growing character. Every rung is a position higher for widening ideas, another link in the chain of understanding. UNDERSTANDING is the law by which we rise as individuals to various levels in EVOLUTION.

A lecturer was preparing a talk to be delivered on character. He chose for his subject *"The Greatest Thing in the World is Understanding."* Discussing his proposed topic with some friends, they opposed strongly the idea and topic, contending that *love,* rather than *understanding* is the greatest thing in the world. He immediately began to explain, and strained feelings were relieved. His experiences had taught him the value of UNDERSTANDING. He knew how impossible it is to develop the virture of LOVE without understanding. He knew that love is developed by a process of evolution and that the exercise of experiences in climbing the ladder of life toward understanding is equal—if not first in importance—to the value placed on love.

Understanding in the present age is in great demand. Never was there so important a need. Brotherhood, Goodwill and Tolerance are Giant THOUGHTS walking abroad today. To be of service to the world, we as individuals, as well as nations, must get understanding. Without understanding, we can do but little to help make the world a better place to live in. With the help of the spiritual resources of understanding, all things will work together for the good of PEACE, establishing the knowledge of BROTHERHOOD in the heart.

An important step and rung on the ladder of experience has been met in consciousness, when individual climbers begin to *think,* to *question* the meaning of life. To think, to question life are the very first signs of an intellect that is developing spiritual resources and qualities. There is a change taking place in the questioner's consciousness which leaves him in a different state of mind: an extreme, unsettled condition of mind and heart. He is living in the same world, but is living unconsciously aside from the world in thought and other respects in consciousness. The previous interests, desires, pleasures which satisfied his nature on the lower rounds of the ladder of experience lose their former appeal, becoming tiresome, monotonous, petty rounds of uninteresting events. A NEW LIFE of inner significance is opening up to him: a life in which he is still unaware; and an old life is struggling in a futile attempt to remain.

It is here that the lessons, begun in self-discovery on the ladder of experience, gradually come to light and assert themselves self-consciously. Events gradually closing in upon this individual, this questioner, are the result of this NEW LIFE. And the self-questioning and longings—not understood—which stir him in the beginning of this new experience, lead purposely, faithfully (in nature's way) to self-conscious SELF-DISCOVERY. Aroused by the effects of a questioning, unsettled frame of mind, the climber is now influenced to activity, reaching outward in search of information and answers to all his perplexing thoughts and problems. Guided from within by the informing NEW LIFE, the changing individual and thinker is led directly to sources available for this information. The right book or magazine; the right PERSON, the right contact; the right word, teaching, philosophy and

truth; all come to his assistance and attention at the right time. Eventually, he acquires the knowledge attained by other seekers like himself, and finally reaches the self-conscious level of SELF-DISCOVERY achieved by those who climbed before him up the steep ascent and ladder of experience.

The changed individual now stands another notch higher. Here he will eventually complete his training. The NEW LIFE previously opened up to him takes helpful charge, extending higher, quickening influences. Rising to this occasion, the climber assumes a new position in relation to self-discovery, realizing for the first time (in consciousness) that he, himself, is a DISCOVERER. In his previous climb, the true purpose of life and self-discovery were unknown, unconscious concerns. But help from the in-forming NEW LIFE, directing his search and efforts for spiritual food, stepped up his understanding. Higher thought, taking spiritual possession of his faculties, has made him aware of the meaning of life. The climber is now aware of his upward climb as a discoverer in the evolution of CHARACTER and understanding.

With this understanding come new, higher influences, bringing lessons from experience and further reasons for want of knowledge and spiritual advice. With growing faith in the SOURCE from which spiritual BEAUTY and LOVE come into lower forms of life, the climbing seeker's mind becomes charged with aspects and comparisons from which he tries to separate the truth. Reflected upon his consciousness, he is shown—in various experiences, incidences and events, combined with meditation and study—the whole play of life in desires and circumstances. With growing feeling and understanding, he responds to the noble influences and vibrations of LOVE, TRUTH and BEAUTY. And he suffers keenly each limitation and failure to surround himself with these abundant attributes in nobleness of purpose. Who is there that has stood alone on the mountain of his inner experiences; stood alone among doubts and infirmities—mingled with streaks of faith and uncertainties, depending solely, leaning wholly upon his own soul, the inner NEW LIFE—for love, understanding, peace of mind, inspiration and guidance? Who is there to tell of the utter loneliness, the indescribable lonesomeness, the mingled feelings of hope and despair passed through on the way to the heights? Meditate upon Luke XV:17 and 18:

*And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father.*

So important is UNDERSTANDING to progressive, spiritual GROWTH and CHARACTER at this level of developed experience, that SELF-DISCOVERY becomes increasingly significant and takes on a new meaning in consciousness. To rise and go to the Father, leaving the OLD LIFE for the NEW, is a TRANSCENDING experience: a lifting of the self by one's own boot straps, into a state of higher consciousness, by means of self-awareness leading to understanding. Accordingly, one must learn

how to use his faculties, exercising constant self-awareness, and applying these rules of self-discovery as a searchlight for inquiry into each motive and reaction to every experience or event to which one's thought-feelings respond. By DISCRIMINATING between the essential and the unessential things that make life either whole or divided, bold or fearful, loving or hateful, peaceful or miserable, one can occupy every moment in each day's attention to inner and outer activity in thought, speech, work or pleasure.

The ABILITY of awareness to discriminate between the best or less, the universal or the particular, the perfect or the imperfect; to sit down "beside yourself" and see yourself as others see you; to sit down beside the other fellow and see the other fellow as he sees himself; to sit down beside yourself and beside the other fellow and see the play of actions, mixed motives, moods and circumstances in the experiences, events and incidences which condition every friendly, unfriendly or indifferent relation—and to understand them all: this is the perfume of truth and love. Witness this truth in Ephesians IV: 13: *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

The glory of creation is man's destiny—in oneness with NEW LIFE—in the unity, peace and poise of the universal soul. The purpose of life is the evolution of CHARACTER; and the BEAUTY of life is the FREEDOM of the spirit in PERFECTION.

# The Secret of Life

*R. H. Grenville*

ONE morning in early spring, the master, Ahmsa, met with his pupils in a corner of the garden, near a fountain. And the subject of his discourse was Illumination.

"Why is it," began one of his pupils gravely, "that Truth is so deeply hidden from the eyes of men?"

And the master replied, as was his wont, with a fable:

Once, in the morning of time, an Angel of Light was sent amongst men, bearing the Secret of Life. He was commissioned to impart it to the first one who would listen to him, but on no condition to remain on earth after the sun had set.

The first person whom the angel encountered was a hermit, devoted to the simple life. He was climbing the path to the mountain in order that he might meditate upon Life and its

meaning, that he might win from the Infinite some measure of wisdom to nourish his soul.

"Good morning, father," said the angel kindly. "May I speak with you?"

"Concerning what?" demanded the old man.

"Concerning a gift of great value which would enrich your life."

"Nothing is of value to me," replied the hermit, "save that which enriches the soul."

The angel was delighted and began to unfold the Secret to the old man, but the hermit cut him short. He was suspicious of this stranger who accosted him so summarily in a strange place. He suspected his motives and questioned his honesty, until finally the first market carts began to rumble over the road, and the angel bade him farewell, the Secret of Life still intact.

The next man to whom the angel spoke was a merchant, selling his wares in the open market. He displayed a vast assortment of trash which he was feverishly extolling to the passersby. The angel smiled a little. What would be this man's reaction, were he to come into sudden perception of Reality? So the angel stopped by the booth and began to talk. But the merchant outtalked him at every turn. His quick, bright eyes could see only a possible customer in the tall stranger who stood before him. Eventually, the angel bought one of the little trinkets that were urged upon him and departed, leaving the merchant ignorantly elated over the transaction.

During the heat of noon, the angel took refuge in a garden, belonging to a prince of the realm. The prince, who happened at that time to be strolling in the grounds, was attracted to the stranger, and came to converse with him, bidding him welcome. "Here," thought the angel, "is a man of culture, who is surely broad enough and ambitious enough to desire the Gift." But the prince kept him so thickly plied with accounts of his adventures, of his honor and exploits, that the angel could not so much as open his mouth. As bugle notes sounded from the towers of the castle, the prince hurriedly departed. The angel gazed sadly after him, and turned away.

Dejected, the angel came at dusk to the edge of a village, where a beggar sat at the door of a wretched hovel.

"Good even, friend," said the angel gently. At the sound of the voice the man lifted his head.

"*Good* even!" he exclaimed. "Can anything be good to *me,* wretch that I am? I, that hast scarcely rags to cover the flesh, or flesh to clothe the bones? How can you stand there in your riches and mock my need?" Whereat he lifted his voice in so loud a lamentation that all the dogs in the neighborhood joined with him.

The angel departed, returning to Being with the Secret of Life still intact. But to those who sincerely desire it, this promise is given: "If they knock, It will answer; and if they seek, It will be found."

# "NOW *is the Appointed Time*"

SILAHRA DEL CA'NA

MANKIND is awakening at last to the fact that for many centuries something has been missing in the life of everyone. True, we have progressed in many scientific ways; but what about the life we live *within* ourselves; our ambitions, our aspirations, our *spiritual* progression? Until now we have not known the true answer. For many generations man has been seeking for—he knew not what.

We must have a definite answer. How can we convert the potentialities of mind and body into realities? How can we "cure" this rotting wood of the Chinese proverb and make it into a thing of beauty and lasting quality?

It can be done. The "curing process" must be one which is applicable to this particular type of "wood" and we must find a process which is *practical*. We must understand ourselves and our children, and give to them a *practical* way for living happily and freely, putting into practice a higher standard of morals. We are living in a practical world, and our children must be trained through *practical spirituality*.

Many of us have seen potentialities converted into realities via *practical spirituality*, which could easily spread over the entire world, and which could elevate each succeeding generation into a finer civilization wherein each man, woman and child would find the realization of their own worth in the curriculum of the school of LIFE.

We, the mothers and fathers of today must begin with ourselves. We have been wandering in the dark too long. The LIGHT is within us and has now been realized by some. We cannot realize our own potentialities unless we know that they can be converted into realities: know that they can be manifested. We must know what we are, who we are, and know the purpose of LIFE.

While our scientists have been experimenting with the atom, a great progress has been made in the field of medicine, we have forgotten to look into the *depths* of *ourselves* where the power, even of the atom, lies. Within the mind of each and every one of us is the POWER which is necessary to make of this world and our fellowmen that which we desire them to be. But we must first understand how the mind of man operates. In this knowledge lies the secret of successful training of our children of today.

WHAT IS PRACTICAL SPIRITUALITY?

Practical spirituality is a way of life which is constructive to ourselves, our families, our friends and our fellow-

men. Practiced singly or collectively, it will benefit all mankind.

Those who employ practical spirituality are clean and wholesome in mind and body, honest with themselves and their fellowmen. They are neither prudish, falsely sanctimonious nor imitators. They are continuously aware of and are grateful for their many blessings that come from UNIVERSAL MIND.

There is no fear in practical spirituality. Those who follow in its ways and comprehend its meaning, are ready, capable and eager to face the future. They look toward the future with surety, and are unafraid of the storms of life. Because of their fearlessness, they are happy, healthy, constructive thinkers who are truly Masters of their own destiny.

There are great numbers of our young people of today who are wrongly criticized because of their seeming sophistication, which in thousands of cases is only their way of proving their self-reliance and good judgment to their own satisfaction.

PRACTICAL SPIRITUALITY IN THE HOME

In homes where practical spirituality is lived by the parents, we find the younger generation on a firm foundation. We find smiles and laughter, love and understanding, and the practice of a high standard of morals. We find gentleness, kindness toward one another, and a keen sense of loyalty between the parents.

Children must be taught moderation in all things, a high standard of morals, sane living, calm constructive living, and wholesome sports. But, greater than all else is the need to teach them *who* they are, their *purpose* of life, their relationship to GOD, mankind and the universe. This can be done best by example. Our own daily lives must kindle the desire for practical spirituality in the hearts of young people.

We, parents of today, must turn to spirituality as a *practical necessity* of our daily lives. Children can be taught to use spiritual TRUTHS in a practical way during their early childhood. Parents must learn calmness, patience and understanding.

Every home must become a haven where parents and children alike experience a sense of peacefulness and security not to be found elsewhere. Love must be the constant "dweller" in every home! Where love abideth, no anger, hatred, intolerance, malice, lack of understanding or destructive thinking can enter. There will be no room for evil or vice, and practical spirituality will be the *natural* way of life for all.

The "home education" of most of today's children has become something to be attempted tomorrow. That tomorrow never comes. Parents find a breach between themselves and their children for many reasons, the greatest being the speed in which we hurry through the days and years, with no thought of the consequence of our neglect of our homes and our children. Constantly seeking means to divert our minds from the problems of the world and our daily lives is a stumbling block to all constructive living. We often fail to remember that PEACE can be found in the home and in our MINDS.

Our young people are keenly aware of the negativism about them, and they must be taught a happy way of life with which they may protect themselves from the whirlpools of wrong thinking. How? Parents must teach the spiritual beauty of constructive living while the children are yet young enough to assimilate the TRUTHS of life as a practical necessity. They must feel the *need* of practical spirituality for the development and health of mind and body.

Children must know the use of practical spirituality as a means to attain their aspirations. Only then will they *welcome* spirituality into their daily happiness, health and minds. We must show them a *practical* way. UNIVERSAL MIND, GOD, is the practical necessity of every person. We must open our doors to Divine co-operation. We cannot force our children into practical spirituality. We must *lead* them into channels of right living.

Once the seed of right living is planted in their minds, it will grow rapidly. Children's minds are fertile indeed! The seed will continue in growth to maturity and a beautiful life. The parents must practice living happily, harmoniously and constructively with the awareness of the ever-present and available guidance of UNIVERSAL MIND, GOD.

The Trinity of our lives might well be SERVICE, COURAGE and PRACTICAL SPIRITUALITY. If we truly comprehend the meaning of service, the other two will follow.

We should look at LIFE squarely and honestly with the fact ever before us: the fact that the Divinity within us is the most *practical, usable* and *workable* power in the universe. It is our CREATIVE SELF.

Divine Mind is the POWER of the universe. Thoughts are truly things. Thoughts are so real that it is possible to photograph their vibrational waves. Within ourselves, we, individually or collectively, have the POWER to create that which we aspire to create, or to be that which we desire to be.

Our future generations, as well as parents and young people of today, can be taught and made to realize what this INNER POWER, the potentialities of mind, is. This is a practical age and practical spirituality is exactly the need of our children. They feel the need of *provable* teachings. They feel that they have been cheated by meaningless words and by not having been given a *practical* way in which to reach the goal of their aspirations.

Our children are true seekers of TRUTH. They desire to live a constructive life, but are lost in a maze of impracticality. If they are *shown* the practicality and utility of the individualized POWER within themselves, then therein lies the solution to their problems. Impracticality of spiritual teachings is that which deprives both parents and children of the laughter and sunshine of a cheerful disposition. The radiance of practical spirituality should fill every home.

We, parents of today, in this NOW, must begin with ourselves. We must strive to live practical spirituality. Our children will readily and hungrily prac-

tice spirituality if we are willing to lead them along the way. Teach them the beauty of living a creative, productive, successful and PEACEFUL life. When man practices spirituality as a necessary basis of his business, his home, and of every hour of his daily life, then and only then will our, our children's and *their* children's earthly problems be solved.



# *A Bit of Cook's Philosophy*

LILLIAS ANGELL HAYNIE

DID you ever have the experience of giving your favorite recipe for a most delicious cake, for instance, to a friend, only to be told the next time you met her that it just didn't come out well at all—nothing at all like mine—and was I sure I gave her the right recipe?

Well, I've just had that experience, and as I knew I had written the recipe most carefully, I just could not understand. So I in turn asked a question:

"Did you fold the sifted flour and baking powder very softly into the beaten egg whites? And then did you add the milk by teaspoonfuls, beating it each time?"

"Why, yes, but I didn't sift the flour quite as many times. You see, I didn't have time to do all that, and, as long as I put everything in I thought it would be all right."

I gasped! How could she expect to make a cake of finest delicacy that way? But, as I went along, it made me stop and think a bit. Aren't we all a little like that? Take the making of our lives for instance. The general things that make up a recipe for life are more or less alike for most of us. But how do we put all of it together?

The chief substance of life-work is something like the flour in the cake. Are we sure it is of the finest quality? Or are we putting in just any old kind of work—anything that will "get by"? Rest, perhaps, is like the milk in the cake recipe. Are we sure it is kept sweet and worked in, in the proper proportions? The egg whites—aren't they something like enthusiasm? The egg all beaten light and folded in to its highest efficiency? And all the mixing and stirring—that surely is quite like our physical and mental activities. Are we keeping ourselves in trim by putting as much purpose into our lives as the cook puts into the beating and stirring of her cake? And the baking powder: that's something like "Love" —a tiny bit leavens the whole mixture. The cake would not be fit to eat without it; so our own lives also would be worthless without love.

*Direct Your Life into*

# CHANNELS OF ABUNDANCE

*Norvell*

ALL powerful forces in life are directed into definite channels. A stream of water cannot generate power until it is first dammed up, and directed over the turbines. Electricity is not effective until it is first directed into channels where it can be used. The sun's rays could not give life and energy until and unless they were directed to this planet.

It is so in your life. There must be a propulsive force which directs your energies, your concentration, into channels of abundance. The word "propulsion" means the act of driving forward or away; act or process of propelling, as in steam propulsion. Study the Law of Propulsion, with a view to learning how you may use it to direct your life into constructive and abundant channels. Whittier once said, "God works in all things; all obey his first propulsion." Propulsion is the Divine Force or Intelligence within man. It is the life current, guiding and directing him in the use of his life force. It is this directing force that drives you toward the attainment of health, happiness and success. The animal has no such divine propulsion. Existing on the animal plane, it lacks the higher motives, the nobler aspirations, which furnish the creative propulsive power of life in man.

It is this force of propulsion that causes the seed to burst through the restraining limits of its pod and seek life. It is this same directing force that causes the maple tree to draw gallons of its life-fluid from the roots to the topmost branches in the spring. When a root of a tree comes in contact with a rock, this directing force is so great that it splits the rock in due time. In the spring, the new blades of grass sprouting beneath a heavy stone have been observed to lift the rock from the earth with their propulsive power.

In your body, this power is so great that it propels the blood from the top of your head to the tip of your toes. It causes the heart to beat, and the lungs to become inflated with air. This directing or propulsive power can be controlled by your brain. It can be directed into constructive channels in your life and can be made to work harmoniously for your good. There are many ways of increasing this power, of harnessing it, so that it can be directed into the channels where it will create whatever you will.

1. DESIRE

To desire something, is to long for

or wish for it. Desire can be of two types: mental and physical. If you can direct this power into creative channels, you can create any condition of life that you desire. Your desires should be specific and definite. Do you actually know what you desire? If you do not, then the life-force within you cannot build it!

Desire the thing you want with intensity and feeling. Desire the thing you want unselfishly. It is found that there is more energy of mind and body available if you desire something that you can share with others. This is the propulsive power of love, of brotherhood. The life-force is not selfish. It gives to all alike. Therefore, be willing to share, to give to others of your time, talents and sympathy.

2. ADVANCEMENT OF AMBITION

This, too, furnishes propulsion power for your life. Ambition is defined as a force that has personal advancement or preferment as its end; to seek after ambitiously; strongly desirous. Therefore, Desire and Ambition are closely allied. To desire is one thing, but to have ambition is another. Anyone may have a desire, but to have the ambition to set out to wrest the object of that desire from the world is another matter.

Do you constantly seek self-improvement? Do you win one goal and retire satisfied, or are you constantly setting new goals in life? Are your ambitions limited by circumstances?

You are really not using the propulsion power given you by nature if you do not constantly seek to improve your mind, your health, your fortune. Perfection and progress are the two prime requisites of life. Without them there is retrogression. Nature is always refining and perfecting her products. To be really ambitious, then, seek to improve your position in life through first improving yourself.

To attain a goal and then rest on your laurels is stagnation. Giving some gift, or product to the world is important. When you have set a goal for yourself and have attained it, do not retire from life, but set a new and higher goal for yourself. If your ambitions are seeming limited by circumstances, then your desire is not great enough, or your ambitions are not very worthwhile. Ambition, then, is life-force. Without it you can accomplish nothing.

3. CONCENTRATION

This is the method by which you can direct your life-force into the Channels of Abundance: Concentrate on the things you want in life. Let your mind be so filled with them that they become a living reality.

Do you let people deflect you from concentrating on your goal? Do you let discouragement intrude on your secret ambitions and kill them? Do you allow fears, worry, lack of confidence to destroy the intense power of your concentration?

Remember, there are thousands of people you could know and have as friends, if you wish to give up your time to them. When they begin to intrude on your privacy, time, and concentration, it is time to call a halt to the festivities. Friends are fine, but when friends begin to rob your mind

of its focalizing power, then one or the other must go: your friends, or your goal in life.

If your ambitions are high, your goal real, and your desires intense, nothing has the power to discourage you. You rise above discouragement by refusing to listen to it. You counteract it by the certainty that you can and will do the things you are concentrating on. Science now finds that when a person concentrates on hopeful, encouraging thoughts, it sends the body-energy to high levels; but when the person is told to concentrate on negative and discouraging conditions, the body-energy sinks to dangerous levels.

Entertain only those thoughts which are encouraging and positive. Direct your energies into constructive channels. Do not be a time-waster, pleasure-seeker, and shirker, and yet expect that the propulsive power of life will build from these negative forces a powerful, successful career, or a healthy, strong body.

4. REPETITION OF AN IDEA

This is another principle for directing the life-force into channels of Abundance.

An idea once thought of or stated is not always potent. It skims over the surface of your mind without scratching it. An idea *repeated* becomes powerful. It gains momentum, and finally grows larger and larger, overcoming one obstacle after another. Nothing in the universe happens by accident. So too, your success, your health, and happiness, must ensue by direction of the idea back of it.

Repeat over and over a logical idea. It becomes a reality. Talk long enough and think long enough, about increasing your income. Repeat to your inner intelligence, over and over, and long enough, that you desire a bigger income, and the propulsion force will cause you to take the steps that lead you to it.

This force works both ways; negatively, and positively. Be careful never to think nor speak about the negative ideas that often intrude themselves into your consciousness. Repeated often enough, they become the imbedded idea that is set into motion by your brain and body.

5. FAITH

This intensifies the life-force and gives greater impetus to your mind and body. Cultivate the habit of expecting the best in life. Begin to look forward to the time when you will have whatever it is you desire. Express constantly your conviction that success and happiness are just around the corner. Live today and in the now, not the future. By making a reality of things here and now, you give your faith concrete form, *objectivity*.

Have faith in yourself. Know that you are worthy. If you are not, make yourself worthy of the best in life. Have faith in your talents. Know that you have a unique niche in the world and that no one can fill it exactly as you can. You may not have beauty, talent, singing ability, or inventive skill, but your life-force expresses itself through your individuality. Use it for doing the best and most constructive things you can.

Have faith in others, in the world,

in fair play and honesty. It is vital that you have faith in everyone and everything.

6. SPIRITUALITY

Last of all, but most important, is the directing influence of your spiritual nature. It is the silent communication of your individuality with the Divine Force within.

Spiritual consciousness puts us in tune with the life-force more quickly than any purely mental method. One of the great modern scientists has said that it is a force as real as terrestrial gravity.

It should be correctly used. It unites the human power with the divine, and there is no more forcible combination than that. Cultivate the intuitive powers of your Real Self, your spiritual self, and direct your life into channels of abundance that are in accord with *you!*

# Resist Not Evil

CHARLES HENRY MACKINTOSH

*You cannot conquer Hate: the puny power*
*You have to pit against that fearful force*
*Cannot restrain it even for an hour,*
*Nor turn it half an inch out of its course.*

*You could resist it; you could take a stand,*
*As rocks resist a river in full spate*
*And turn to gravel first and then to sand.—*
*Just so you could resist the stream of Hate.—*

*When you recall what Christ himself has said*
*About resisting evil, it may be*
*That you will not obstruct that river bed,*
*Nor seek to bar that river from the Sea:*

*The mighty Sea of Love, within whose breast*
*All raging rivers reach a state of rest.*

# UNION WITH INFINITE MIND

*Ural R. Murphy*

To understand fully how to tap the subjective mind, and to utilize to our advantage the Infinite Power that proceeds through it, is to possess the only answer to the literal or the implied question that is asked by everyone who turns to the higher Source. For, no matter what our differences may be, our purpose is always the same: to bring ourselves into such harmony with the Infinite as may enable us to draw from it the good we want in this life and the life beyond.

But, at first, the aspirant to spiritual power is usually much confused as to the technique required in making contact with the Infinite Power and employing it for his individual use. Besides, when he has decided upon a technique, he often fails to get the desired results. His failure is usually the result of a wrong attitude. He erroneously expects results to manifest immediately, and with great theatrical display, as if he were using some magical formula instead of natural, universal principles.

Our object here is to indicate briefly the practical way to contact the Infinite Power, and to direct it into channels leading to our highest good. However, as we approach this study, there are definite basic spiritual principles or laws which we must recognize before we can effectively apply what we learn about technique; for success comes, not merely as a consequence of using the right technique, but because of a correct mind-set, based upon the truth. And the truth is the law.

We must first grasp the great fact that the Infinite is One: that it is mathematically impossible for it to be anything other than Unity, and that, therefore, being Unity, it cannot be divided into parts. For, if it could be divided into parts of any kind, it would at once cease to be Infinite, because each part would be limited by another. Hence, no subdivision would be Infinite. The Infinite cannot be limited at any point. Consequently, there can be but One Presence and One Power in the whole universe. Whenever we attempt to admit any other presence or power into the universe, we are, in effect, attempting to limit the Limitless, thus creating a multitude of false gods.

And, since there is but One Power, it must follow that we have no individual power of our own apart from Infinite Power; that the power we use in a limited way every moment in living, breathing, working, and so on, is itself the Infinite Power; and that, therefore, we are *ourselves* the Infinite Power.

In writing about this subject,

Thomas Troward, whose spiritual "nutriment" equaled that of any writer of any age, said, "All that hinders the individual from exercising the full power of the Infinite for any purpose whatever is his lack of faith, his inability to realize to the full the stupendous truth that he himself is the very power which he seeks."

Indeed, the Infinite Power, the Source of all that is, or ever will be, is "closer than hands and feet, nearer than breathing." And we have been unconsciously drawing from it only instinctively, up through the long geological ages; but instinct can draw only the barest requirements for our physical needs, and its limited generic action has now brought us as far as it can: to physical completion. What we must do now for further development is to exercise this Great Power mentally; and thus, through conscious, intelligently directed thought and volition, manifest whatever good we desire, either physical or spiritual, in this life or the after life.

The principle that we must next recognize is that the Infinite cannot have more than one method of doing anything. The Infinite must forever remain Infinite in all of its acts. It cannot be less than Infinite in any aspect. And, should two or more methods be used to accomplish any purpose, the necessity of the case would require all the methods to be Infinite and alike. Consequently, they would, in effect, be one.

It follows, then, that the Infinite has but one universal method of creation, and that method is the law of evolution. All around us are rational evidences that support this statement, and none that opposes it. Embryologists have shown that everything that is: man, animal, plant, or whatever else, begins life in the same way, as a single cell, and *evolves* therefrom. Even the solar system began as a single cell—a far-flung nebula—from which evolved all the fiery, swirling satellites and planets. Nothing is created by magic. In all the roll of ages, the Infinite has never been caught creating anything except by the process of unhurried evolution.

And not only is it clear that all of the animate and the so-called inanimate things of the world come by the evolutionary route, but it is also true that every variety of thing, every abstract condition, whether produced by us or created through nature, must evolve according to the law of evolution. One does not become a saint over night; one does not suddenly become a Master of Spiritual Science; one does not tap the subjective mind and instantly solve all his problems. But these states or objectives, like all other aspects of life, must come into manifestation by the Infinite method of evolutionary growth.

When we realize that we ourselves are the Infinite Power, the question as to how to make contact with it becomes simplified indeed; for, obviously, the contact already exists. And, when we once grasp the significant fact that nothing at all can be created except by invoking the inevitable law of evolution, we are prepared with assurance to go about using our

ready-made contact with Infinite Power to create whatever we desire.

The technique is simple: The first step is to visualize clearly what is wanted. Discrimination must be exercised to make sure that what is desired does not conflict in any way with some other desire, either in being, or as yet unmanifested. Next, withdraw completely from the objective mind by ceasing all thought or contemplation of physical and outside things. Then, express into the Infinite with words, mentally or orally; and, with complete faith, based upon your own knowledge of the law, state your wants.

The success of this process depends heavily upon one's attitude. It makes no difference whether the process is called "prayer," "visualization," "entering the silence," or whatever. You are really invoking the law of evolution, the only creative principle in the universe; and it is very essential that you have a correct conception of this fact. Also, it does not matter whether the Infinite is called "Subjective Mind," "God," "Spirit," "Divine," or something else; however, what you conceive the Infinite to be is of immense importance. There must be no uncertainty on this point. When you greet the Infinite you must make it known unequivocally by word, thought, and feeling, that you conceive it to be the only Source of all, the Eternal One, and that you are One with it, and One with all being.

The process or technique that we have outlined above includes three fundamental elements: First, the conscious mind must be withdrawn from the temporal. Second, there must exist a correct conception of the Infinite, and of the law of creation or evolution. Third, the desire must be expressed with an expectation of fulfillment that admits of no doubt.

We must never overlook the fact that the main requirement is to shut out our objective mind for the time being, because our separation from the Infinite exists only superficially in the objective mind. Hence, when we have withdrawn the consciousness from the objective mind, our separation from the Infinite ceases, and then our thoughts, no longer impeded by the physical world, extend away into the Infinite, and we are at that moment literally in union with the One Subjective Mind of the Universe.

The inherent nature of Subjective Mind is creative. Its power to create out of itself whatever submits to the law of evolution is unlimited, since it must contain in itself the primary substance out of which all things are made. Otherwise, nothing could ever have been created; for, when we analyze back to the starting-point of creation, we are forced to conclude that, *at that point*, nothing existed except Universal Subjective Mind.

Consequently, when we impress a thought-desire upon this All-originating Subjective Mind, the idea that we visualize of our desire becomes a seed-cell identical to the cells that have been the starting-points of all manifested things. We thus invoke the law of evolution; and the Subjective Mind begins to function creatively to evolve for us the thing or condition embodied

in our idea. But we must not lose sight of the fact that evolution implies a period of gestation, of growth, and that we should not expect our desires to materialize instantly. It is here that faith becomes an important factor in the creative process. After our seed-cell has been implanted in the Infinite it must be nurtured by faith. Faith, as related to the evolutionary law, means this: When we have once implanted a desire, we must adhere to it consistently and steadfastly until it materializes. Hence we must unceasingly hold on mentally to that identical desire, and must not implant or entertain any other desire that conflicts with the original desire, for, by doing so, we would set up a rivalry of opposing forces that would be inharmonious with the Infinite, and which probably would cause great confusion and certainly lead to failure.

There is no uncertainty, nothing random about the creative process. And when once you have applied its sure and inevitable principles with sincerity and singleness of purpose, every essential desire of your heart will materialize.

# The Dove

SJANNA SOLUM

*Hope is a singing bird within the heart*
*Whose paean rises long before the sun,*
*And often, in the darkest hours, will start*
*That music which is known to everyone.*

*Incline thine ear and search within thine heart*
*With patience for the secret, silent dove.—*
*At some eleventh hour, it may impart*
*A few soft notes. Come, tend it now with love;*

*With confidence encourage it and coax*
*It to a fluttered stir of shining wings!*
*Within the dark, stretch out a hand to stroke*
*The Dove of Hope which, even sleeping, sings.*

# Caterpillar and Butterfly

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*Edmund K. Goldsborough*

ARTHUR BRISBANE once pictured a crowd of grieving caterpillars carrying the corpse of a cocoon to its final resting place. The poor, distressed caterpillars, clad in black raiment, were weeping, and all the while the beautiful butterfly fluttered happily above the muck and mire of earth, forever freed from its earthly shell.

Needless to say, Brisbane had the average orthodox funeral in mind and sought to convey the idea that when our loved ones pass it is foolish to remember only the cocoon and concentrate our attention on the remains, while forgetting the bright butterfly. We should lift our thoughts to Reality.

The funeral is a purveyor of great gloom and not joy. It promotes grief and sorrow while concentrating the entire attention on a decaying shell . . . a human "cocoon" . . . as it reposes in a costly casket. The fact that a loved one has been liberated is virtually overlooked.

It is interesting to observe that at the tomb of Lazarus, Jesus said to the despairing throng, "Loose him and let him go." And to the man hurrying to his father's funeral, the Nazarene said, "Let the dead bury the dead. . . . Follow me!" Lift the thought above the false, physical evidence of death to Life and Love.

When all is said, the barbarity of most funerals is actually a survival of medieval times. "Mourning is selfish and a direct contradiction of all the doctrines of immortality," wrote an advanced thinker. "And funerals designed to harrow, to emphasize all that is seemingly horrible about death, are as a rule a type of medieval thought which we should be outgrowing."

Victor Hugo, near the close of his great literary career, wrote, "I feel immortality in myself. I am rising, I know, toward the sky. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. . . . The nearer I approach the end, the more I hear the immortal symphonies of worlds to come. It is marvelous yet simple. . . . When I go down to the grave, I shall have ended my day's work, but another day will begin next morning. Life closes with the twilight; it opens with the dawn."

How foolish to weep at the approach of morning. We should indeed rejoice, confident in the knowledge that while the "caterpillar" is no more, the lovely butterfly is free. And if our mesmerized minds would discard grief and superstition, we might behold our departed loved ones in truth and gladness.

# WILL-POWER or IMAGINATION

*Glenn King*

OF all the subjects covered in practical psychology, "will-power" is probably the least understood. There have been volumes and volumes telling how to "develop" will-power, how to "exercise" will-power, etc., but the word has such a variety of meanings, we hardly know what a writer means by the term unless he carefully defines it for us. Some speak of the will as if it were an independent entity and could be used or not used at the subject's "will," much as he might exercise an arm or a leg.

The height of confusion was reached, I think, by a writer who urged his readers to use "will-power" to strengthen the will. Modern psychology finds no justification for the concept of will as a separate mental "faculty" which can be used as an outside agency to bring the other mental "faculties" into line. Volition is dependent not upon some separate "agent" in the mind, but in the focusing and intending of the whole mind in one direction. When, by contemplation, desire, or imagination, our mental machinery is geared to run in a certain direction, it moves in that direction as a matter of course, just as an automobile will naturally go forward when in a forward gear, or backwards when in reverse. When a person has conflicting desires, or when he cannot sufficiently focus his whole mind upon one given course of action, we have a mind divided against itself, and we say the person is weak-willed. The person who, when he decides upon a course of action, can rule out all contrary desires and thoughts and get all his "mental horses" pulling in the same direction is said to have a strong will.

Will-power is important as the ability thus to "intend" the mental machinery in a desired direction, but will-power is not the power that brings about action. It is the driver's hand that places the automobile gear in "first" or in "reverse," but it is not the power of his hand that propels the automobile! It is as foolish to try to achieve results themselves by sheer force of will as it would be to try to propel your automobile by the strength of your right hand. The will-power was never intended to be the actual "doer" —its function is merely to set the mental machinery in a certain direction. Other forces of the mind then act as the actual executive agent. Conse-

quently, whenever we attempt to force a result by sheer will-power, so long as the general attitude has not been "geared" or changed, failure is certain. Actually, so long as we are contemplating the opposite result, or imagining the opposite result from that which we are "willing," the use of will-power seems to *increase* the possibility of getting the opposite result. A few examples will illustrate this:

A person "wills" himself to go to sleep, all the while imagining that he shall stay awake. His "mental set" is geared to wakefulness, and the more he "wills" to go to sleep, the more wide-awake he becomes.

A person finds it quite easy to walk an eight-inch plank that is lying on the ground, but finds it impossible to walk the same plank when it is suspended several stories high in the air. He may intensely "will" that he will not fall, but he thereby only increases his chance of falling so long as his mind (imagination) is filled with the idea of falling off of the board.

When we try to remember a name that is on the "tip of our tongue," the one sure way of not remembering it is to exert a strong effort of the will to recall it. On the other hand, if you make no effort to remember, but say, "Oh, well, I shall think of it in a moment," the name will very likely "pop into your head" in a few moments. Some persons even find that by making a concerted effort of the will to "not remember" the name, it will come to mind immediately!

The will, when pitted against the imagination, always fights a losing battle. The reader can, in his own experience, find many examples to witness this truth. And not only does the will-power lose in the struggle against imagination, but the more the will-power is exerted, the more the opposite result seems to be assured, as we have already pointed out.

There is a reason why this is so. As stated before, it is not the province of the will to furnish motive-power to act. This is the province of the imagination. The will, being a function of the conscious thinking mind exclusively, does not have the power to influence the subconscious mind from which all our actions originate. The imagination does have the power to influence the subconscious and bestir it into action. Will-power should be used only to select the ideas that are to be contemplated in the imagination. Never should it be employed to force results. Just remember the illustration of the hand shifting gears in the automobile. It is the action of the hand that "decides" which gear shall function, but there its power ceases. It is the job of the motor to move the car.

Why do you suppose that so many New Year's resolutions are never kept, although they are made in all sincerity? It is because the person is attempting through sheer force of will-power to stick to the resolution. And the more he wills, the more tempting becomes the idea of breaking the resolution.

Parodoxically enough, if you want a "strong will" you should never use effort in willing. Effort to "will strongly" increases your chances of

attaining exactly the opposite result. The reason for this is quite simple. When you grit your teeth, "screw up your courage" and make a concerted effort of the will to *force* results, you impress the idea of difficulty upon the subconscious, and it is that idea to which it reacts, rather than bringing about the desired result. By making such an effort, you are in effect saying to your subconscious, "This undertaking is a terribly difficult task—it is so difficult that I must make an effort to overcome it." The subconscious receives the impression that the undertaking is difficult and at once sets to work to "make it so."

The subconscious is sensitive to all our thoughts and actions and translates them into action. Acting as if a task were difficult, and making a great effort to accomplish it, makes a powerful impression upon the subconscious. The more of an effort we exert, the more the subconscious becomes imbued with the idea of difficulty, and the more difficult the task becomes. Insidiously, then, we are unknowingly working against ourselves.

The proper procedure is calmly and quietly to decide upon what you want to do, what results you want accomplished. Once having decided upon a given course of action, disregard the will-power as such. "In quietness and confidence shall be your strength," promises the Biblical verse. It is in quietness and confidence that you should contemplate each task before you. Bring the imagination into play. Imagine as vividly as possible the desired result. Become interested in its accomplishment. *Know* that you can do it!



The knowledge of God, the wisdom of God applied in the daily experience of individuals, becomes strength, power, beauty, love, harmony, grace, patience, and those things that, in the lives of those who are applying them, make for a life experience that is worth while. Thus the value of Truth may become known and read and seen and understood by others who would take counsel from daily activity in the earth.

As ye meditate ye feel, ye see, yea ye hear the Voice, the Spirit, the moving Influence in thy life. Yet when ye go to apply same in thy conversation with thy brother, thy friend, thy neighbor, ye forget what manner of voice ye heard, what vision ye have seen.

"Ye say ye believe, but do ye show wisdom in acting that way? Wisdom is Divine Love made manifest in thy daily conversation, thy daily avocation, thy daily acts, one to another. This is wisdom, and as ye apply it, it will become more and more part and parcel of thy very self."

. . . *Edgar Cayce*

# AGE is what we make it

*Katherine Jones*

AGE is not a span of years, but a state of mind. It is not a physical condition, but a mental and spiritual result.

Granted that we cannot control the passing of time, or change the number of years which mark life's journey. But we CAN control the things which the years do to us; and with our thoughts we can mold the imprint which time leaves upon our life. We can be old at fifty or young at eighty. The choice rests entirely with us. "Whatsoever a man soweth (in his consciousness) that shall he also reap." The result is inevitable. That is one of God's just and immutable laws.

Think also of these words of the Master: "Therefore, I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." That is a promise which assures us we can be what we want to be, have what we want to have, and do what we want to do; not only today—but tomorrow and everyday; not only in youth, but in all the years to come.

All of us must search our own souls. WHAT do we desire? WHAT are we asking for? "Old" age—or ever-expressing youth? We must take stock of ourselves. If youth is our choice, then we must stop *asking* for age and its infirmities. We must stop saying, "I'm getting too old for that." Nor dare we make such statements as, "I'm too old to plan that far ahead;" or, "I'm too old to begin anything new." For just as sure as night follows day, if we indulge in such negative thinking and give voice to these affirmations for "old" age, we will bring them into manifestation in our bodies.

Too old; too old to plan; too old to begin!—Not unless we think we are too old.

Only the Racial Thought has set before us the two poles of life: YOUTH and AGE. And we have accepted this as truth, and have allowed ourselves to believe that each day sees so many steps taken toward that inevitable goal of senile distintegration of mind and body. We take it for granted that we must lose our zest for life and grow old.

Scientists today have come forward with two findings that should go far to show us the fallacy of this, and help establish the Truth Consciousness in every mind—that we *do* have within ourselves a wonderful creative power: First, that there is no age or death principle in the cell-structure of animal life. Second, that thought does have a

definite influence in changing body-cells.

Admitted that we can destroy or deplete the body-cells by excesses or unwise living. By the same token we know that we can build and change the body-cells by wise living and right thinking. Again the choice is ours.

Many men and women do their best work after they are seventy. They find that life can be just as beautiful and adventurous at seventy or eighty or ninety as at twenty. Opportunity is not limited by years. No matter what we are today; regardless of the number of milestones we may have passed; we can still plan for a bigger, finer and brighter future. We can use the wisdom that the years have given and direct it toward the achievement of more worthwhile things and a richer life.

It is common to read of some man or woman of eighty or more learning to fly a plane, studying a new language, going back to college, writing a better book than ever before, or carrying on a successful business under great difficulties.

Educators now tell us there is no age limit to education. The more mature mind may learn just a trifle more slowly, but it retains knowledge more surely.

Forget age in terms of years and think of it in terms of opportunity. Plan for accomplishment of greater things than you have ever dared before. Say, with the lad or lass of sixteen, "I am the Captain of my soul."

Professor William James pointed out, in his essay, "The Unused Energies of Men," the fact that man has hidden sources of energy. Is it reasonable to suppose that these inner sources of power are given us for only a few years, during so-called youth, or that our later years are barren of "life force"?

We have only to look to the attainments of men and women who have accomplished some of their greatest work after seventy to know that this is not true.

William E. Gladstone was managing the affairs of the British Empire when he was eighty-three.

Benjamin Franklin was ambassador to France when he was seventy-seven, and wrote his *Autobiography* when he was eighty.

The great painter, Titian, created some of his outstanding masterpieces after he was eighty.

Johann Goethe completed his most famous work, *Faust,* when he was eighty-two.

The late Commodore Vanderbilt expanded his railroads and earned over $100,000,000 after he was seventy.

And we might name many, many more. Are not these few men an inspiration for the rest of us to plan a new beginning: to make our later life a beautiful, gratifying privilege, rather than a dull, hopeless, unattractive experience which must be lived through!

There is no excuse to slump mentally at any age. And it follows that, if we keep mentally alert and young, this "fountain of youth" will be reflected in our physical being; and we will find ever-increasing enjoyment in life, despite any false concept the calendar may suggest.

In his book, *How It Feels To Be Fifty,* Ellis Parker Butler said, "Keep a young heart and an eager, forward-looking spirit."—Keep it always. Gather interests as you would lovely flowers. Friendships must never be allowed to wither. If we would be mentally alert, we should plan a course of reading, and study to brush the cobwebs from our minds. We should cultivate a hobby. Have a garden to invite us out of doors, that we may derive the full benefit of sunshine and fresh air. We might map a program of definite activities: club work, social or church interests; Play cards; see a good movie or play once a week; invite friends to dinner; dine out—at the swankiest place in town now and then.—Let us give in to that longing to express ourselves, whether it be in music, writing, or growing beautiful flowers. Life is so full and rich—and it can be particularly so when the years have given us the right and leisure to cultivate its beauty.

We can plan our days to avoid dullness and monotony, and refuse to pamper ourselves with the thought that things are too great an effort. We should have a program for exercise, grooming and self-improvement, and stick to it, and follow a few basic rules that will keep our bodies from showing the usual effects of the passing years.

Let us never forget that the THOUGHTS we dwell upon become the THINGS we possess. Knowing this, we will avoid all negative thinking. We will *think* health, youth, energy and well-being. We will eliminate tension: physical, mental and emotional. We will relax: let go, and let *God!*

We must look forward instead of backwards; plan for tomorrow instead of living over our yesterdays; think and act as if we expect to remain young always—which we do.

Let us acknowledge the mighty power within us, for it will give us whatsoever we earnestly desire. Let us know that health, happiness and success can be ours, no matter what our years! And with this knowledge as our guiding light we can march forward triumphantly, singing with Browning,

"*. . . The best is yet to be,*
*The last of life, for which the first was made. . . .*"



"This above all: To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."
. . . *Shakespeare*

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The strongest symptom of wisdom in man is his being sensible of his own follies.
. . . *Rochefoucauld*

# How Thought Affects Health

*Evelyn F. Hamilton*

ABOUT fifty per cent of patients coming to physicians today for diagnosis and relief of supposed organic diseases are suffering from functional disorders, due to psychic causes, which affect bodily processes. Now that Neuro-Psychiatry has disclosed this fact, *alert* physicians are prescribing the reading of psychological studies for such patients, to awaken insight and arouse their cooperation in self-therapy.

Health, as defined by the ancient Greeks, is "a sound mind in a sound body." The two are so inter-related that both concur in all human activity, and neither can function independently of the other. That mind exerts a malign influence in creating disease, and a benign one in curing it, has been known ever since the days of Plato. Psychiatry teaches us that we cannot be sick in mind alone, or body alone. If one is sick in body, the mind and personality are also involved; if sick in mind, physical processes are adversely affected; if mentally and emotionally upset, the body cannot function properly. The majority of our physical disorders are not organic, but functional, resulting from psychic causes. Neurasthenics are notable examples of how mental states are translated into physical symptoms. They are the most pathetic of all patients, going from doctor to doctor, seeking relief from multiple symptoms, all due to functional disorders, caused by mental and emotional upsets. They are fear-addicts, and victims of unhealthy thinking which expresses itself in a variety of morbid perceptions, sensations and emotions, all of which register in unhealthy bodily states. Such sufferers get no relief till they realize that most of their misery is self-created, and hence begin to control their thoughts.

Hysterical disability is also caused by unhealthy thinking. People who seek escape from intolerable life situations get it through conversion hysteria, in blindness, deafness, mutism, or temporary paralysis. Children who have difficult lessons or cannot get along with their teacher or schoolmates develop unexpected stomach aches and temperatures, to justify their staying home from school.

In spite of the physical evidence of unhealthy thinking, it is difficult to convince people that functional disorders have their genesis in mind. Every cell in the body is subject to the action of thought. Unhealthy thinking antedates many physical ills, because of its depressing reaction on the central nervous system and endocrine glands, causing chemical changes in the body. For instance, thought of rage affects the imagination. This in turn sets off a charge in the tenth nerve, which travels down the neck through the *foramen magnum*, and thence to the arteries and blood-vessels of the heart, stomach, and sympathetic nervous system. It depresses the heart action, contracts arteries and blood vessels, closes the stomach for as long as three hours at a time, retards circulation, respiration, digestion and elimination. The pneumo-gastric nerve which feeds the heart, lungs, stomach, liver and intestines is affected by thought, pleasant or harmful, through its reaction on the solar plexus. This explains why a worry thought produces the sensation of "butterflies in the stomach." Nowhere is the physical effect of thought more quickly manifested than in the digestive system. Chronic worry causes nervous indigestion, fermentation, gas, heartburn, dilatation, putrefaction, constipation, air hunger, heart pressure, and partial paralysis of the digestive processes. Thoughts of trust and assurance follow the same neural paths, but with a reverse and beneficial effect. Persistent thoughts of fear, anxiety, anger, hatred, envy, grief, resentment, etc., do much harm to mind and body. They are mental corrosives, which in time eat the delicate brain fibres and fill the cerebral cavity with the debris of dead brain cells, ending in psychic suicide. The biological effects of love, peace, joy, hope, courage, faith, optimism, etc., are well-known. Under their benign influence all bodily processes prosper, and are stimulated to renewed activity.

The imagination also plays a vital role in the cause of functional disorders especially in the case of neurotics, who have an over-active and too-fertile imaging faculty. Every thought creates an image, and the imaging centers of the brain are next to the motor centers. A fear thought creates fear images; black pictures of all sorts of impending evils. When the mind dwells on these morbid phantasms, similar sensations and emotions respond, and a variety of somatic symptoms appear, such as hysteria, numbness, tremors, fainting, nausea, rapid pulse, jerky respiration, arrested digestion and conversion hysteria. Dreams are also disturbed. For health's sake, the imagination must be controlled by thought. Thoughts excite companion emotions. As emotions are older in the history of man than reason, the body quickly reacts to them, because of the tracks they make in the neural paths. Pleasant emotions exert a benign effect; harmful ones, the reverse.

The researches of Pavloff, the Russian scientist, Cannon, and others, prove the biological effects of emotions on health. Pavloff grew an artificial

pouch on the outside of a dog, and connected it with the esophagus, so that food, instead of passing into the dog's stomach, would pass into the pouch. The dog was then excited and angered by the presence of a cat while he was eating. Pavloff witnessed the chemical effects of these emotions on the dog's digestion.

Destructive emotions over-stimulate the adrenal glands, causing an excess of adrenin or blood sugar, whose toxic effect is felt throughout the entire system. Clinical experiments prove the genetic connection between gastric neurosis, peptic ulcer, and emotional strain. A famous American surgeon stated that in his opinion fifty per cent of the gastric disorders of his patients were the complement of their emotional stress. Anxiety has repercussions in every cell and tissue of the body. It induces nervous indigestion and causes stomach hyper-acidity (excess of hydrochloric acid). Some physicians contend that fermentation, resulting in cancer, is caused by prolonged anxiety. Ten minutes of vexation does the mind and body more harm than ten hours of manual labor. Peptic ulcers are prevalent among city taxi-drivers, due to the anxiety of constant vigilance in driving through congested traffic. Many speech disorders are due to anxiety. Business men, harassed by anxiety over their problems, evidence all the symptoms of peptic ulcer, yet their stomach is not organically diseased. Their frequent urination, when an important business deal is pending, indicates the effect of this emotion on kidney action. A goiter specialist told the writer that many toxic goiters appear in people after funerals, due to the reaction of grief on the thyroid.

Dr. Karl A. Menninger relates an amazing example of the physical effect of resentment. A young woman was bedridden for sixteen years, suffering acute pain. She had twelve major and minor operations, all of which brought no relief. A psychiatrist was then consulted. Psychoanalysis revealed the root cause of her pain to be RESENTMENT. When this fact was disclosed to her, and she overcame it, she was completely cured.

The above examples are but a partial insight into the physical effects of thought and indicate the need for more healthy thinking. Sound health of mind and body is so vital to all of us.

All that a man does outwardly is the expression and completion of his inward thought. To work effectually, he must think clearly; to act nobly, he must think nobly. Intellectual force should be proposed by every man as the principle of his being.

. . . *Channing*

# A Song in Her Heart

ELLEN L. GRAHAM

MOTHER could always sing, for she had a great faith . . . a faith that carried her through the deep troubles, the everyday cares, and the heart-breaking problems in a new land . . . a wonderful faith which never failed her when droughts or forest fires came which burned the wheat right in the shock, and even burned down the house too. Sickness and death visited her home, and in wintertime the deep snow shut the family in from the outside world and from the nearest neighbor, three miles away.

Mother loved music and beauty. These she found in the simple life around her . . . in the trees, the glowing sunset, the fluffy white clouds on their beds of blue, the rolling green hills, and even in the plumage of our multicolored flock of chickens.

She found music in the song of the birds, the wind in the trees, and in the gurgle of the tiny streams or waterfalls. She loved the evening song of the whippoorwill and the sad notes of the mourning doves.

When there wasn't money enough to buy the groceries needed on the usual trip to town on Saturday, mother said nothing the evening before, but calmly went about her work. As she sang softly, we knew that she was relying on the goodness of life and that through her faith, something would turn up. Sometimes it was an extra nest of fresh eggs we found in the hay mow, once in a while it would mean digging two or three bushels of potatoes to sell, or cleaning and dressing a couple of chickens for customers in town. Often mother would spend the day, before going to town, picking wild berries which people were glad to buy in the village.

If in the winter time we all planned to go to town, the matter of clothes was always a problem. There might be no mittens for father, no underwear for Johnie and Mary, and no stockings for me.

Mother said nothing, but we knew that she would find a way. As she sang softly, she pulled out the much-sorted-over rag-bag and sat down to what seemed a hopeless task . . . but not to mother.

One of her favorite songs was "Keep on the Sunny Side of Life," and she would hum as she sorted and patched. Mittens for father were made from old grain bags and lined with a pair made from underwear for warmth. Stockings were made for us girls from her own

old ones, and underwear for Johnie from father's old patched and discarded suits. All the while she could smile, answer our numerous questions, and in some way her calm faith and happiness radiated through the entire household.

Long after her family had retired for the night, she would silently give thanks for all good things, put away her sewing, arrange the newly-mended or made-over clothes for morning, then went to bed and slept soundly. Mother never lay awake worrying. She just trusted the Spirit of all life, and her faith carried her through the new day, come what would.

Our neighbor on the next farm often used to say, "You know, on a clear, quiet morning, when I am at work early in the fields, I can hear Cassie singing at her work in the garden or with her flowers. Somehow it gives me a good start for the day and helps clear away some of the cobwebs of worry."

When mother grew older and her children were all married and had homes of their own, she never lost her great faith, nor her love of beauty and good music. To every one of her five grandchildren, she sang the lovely old songs, taught them to look for and see the beauty in simple things around them. She instilled in them a love of music that reached deeper than any printed notes on pages. She gave them an appreciation of all the natural things on earth, so they never have to depend on artificially-made enjoyment.

This is the heritage that my mother has left through her lovely and wonderful life.

# Balance Your Mental Diet

*Lulu M. Stalker*

PERHAPS even in your youth the man on the street knew about the important relation of diet to the structure of our bones, especially our teeth. Though many of us were born a varying number of years ago; yet we acclaim the value of this noteworthy discovery, and are making the most of it even at this late date.

There is another phase of prophylactic education that will play even a more important part, in the years ahead, as the discovery of the basic requirements for a balanced diet. Firm convictions are based on personal research. Steimetz has hinted that this would be a different world in which to live, if the men of today would turn their scientific minds toward the

mental and the spiritual—toward the thinking of the individual as well as the masses.

Until the sweeping discoveries at which he hints are a reality, let us do a little research of our own. Let us check up on our own thinking . . . as of now.

We are far too much inclined to be fatalists. We assume we must accept the mortal body we happened to have been born with and like it. In a measure . . . only in a measure, however, . . . is this true. One can't do a thing about the *size* of his mouth, for example; but, if he stops to reason, he has to admit that he, and he alone, is directly responsible for the *shape* of it.

Had we been duly taught at a young and impressionable age that our faces are more or less like a clean sheet of paper, and our thoughts the crayons with which we ourselves draw the lines on them, we might . . . and probably would . . . be a more pleasant group of people to gaze upon. We would then be watching our thinking as many of us now are watching our diets. Balanced thinking is worth consideration.

"Petty thoughts, hate thoughts, jealous thoughts and fear thoughts," admonishes a prominent Hollywood make-up artist, "draw lines so ugly that they are harder to disguise or hide than many so-called repulsive physical blemishes." A little study of these lines, he suggests, should enable anyone to read a person's character with a fair degree of accuracy. Jealous thoughts narrow the lines about the eyes. Hate and malicious gossip paint deep ugly hieroglyphics. Fear and worry furrow the brow: foes all, robbing us of our natural means of developing pleasing personalities.

If we believed this . . . and could remember it constantly . . . we would post an alert guard at the portals of our mental world and deny entrance to all the petty, mean and hateful ideas that so persistently beg and gain admittance.

Haven't you known individuals whose thoughts, judging by their verbal revelations at least, were so hateful that they had stamped their impressions indelibly on their faces? Mouths turned down at the corners—eyes narrowed with suspicion—you know the signs. When you see this evidence on their faces, do you ever wonder about their organs? Are they likewise twisted out of normalcy by the venom of wrong thinking? More than one's face suffers ill results when one's thinking is poison.

On the other hand, it is just as true that love for one's fellow-beings, tolerance and gratitude, write lines on these faces of ours.

Isn't it worth considering . . . particularly worth stressing in the thinking of children? Let us stand watch. Sort out the thoughts that seek lodging in our mental home. Let us feed our minds a balanced diet of intelligent, kind and loving thoughts, and see if our horizon isn't broadened, our vision improved, and our whole system toned up by this change of mental diet.

# THE UNITY OF ALL

*Rose Noller*

*We must train our thought to the idea that separateness and inclusiveness are not opposed in the real world, but exist together and simultaneously without contradicting one another*—OUSPENSKY.

ALL Life is one. It is not divided because it is composed of many parts. Love seems to be expressing itself through many persons and intelligent living expressions. Yet the same Love, however variously, runs through every person and expression. Intelligence seems to express itself in entirely different departments of human living. Yet it is the same great Intelligence. The world seems to be filled with an infinite variety of color. Yet the colors are one —in light!

To the discerning understanding, there is no antipathy in the universe. All movement is with unity of purpose. The "within" and "without" of our experience are not opposite phases but express continuity and unity of both the within and the without. That which is within you seems to be an outward expression to another, yet you draw your true thought from the same Source. There is no genuine outward expression which is not also allied to the great Source within.

Therefore, there is no contradiction in Life. There are only differences: wholesome, interesting, and beautiful. These differences are in the very nature of Life, for without manifold interest and beauty and use, Life would not be present. It is the nature of Life to manifest in infinite variety, since it is Life. Repetition is monotony. Life is never monotonous. Because Life is perfect, it does not repeat. The forms of Life are always fresh, original.

To discern, therefore, that every genuine outer expression is allied to the great Within, from which all Life manifests, leads to true understanding. And with this understanding, how differently we shall regard living! With this understanding, intolerance cannot exist. With this understanding, it is impossible for dogma to exist. Dogma arises out of a formulation from some "original" view and a consequent limitation to it, which is contrary to the very nature of Life. There is no limitation in Life. It manifests in variety, because infinitude and endlessness are the nature of its being.

*Life is one,* though we look at it through many windows. Each window presents a necessary and influential view of Life. He who by comparison with some external standard describes and outlines perfection, fails. The only standard is Life itself. He who is true to himself and succumbs to no artificial outline, must express Life, must be true, must be genuine, must in his degree express greatness, for every expression of Life is great. A pine tree growing on a mountain is not less than the mountain. It is true to its nature. It has Life and use and beauty. It commands appreciation. The mountain is another phase of Life's infinitude. It also expresses Life and use and beauty. It commands appreciation.

When the unity of Life is understood, the soul-destroying criticism, based on comparison, the only concern of which is self-justification, not understanding, will vanish. Comparisons may be made, but they will be made in the spirit of appreciation; for destructive criticism is as much a discomfiture to the critic as the object criticized. When unity of Life is understood, all criticism will be gently molded into appreciation, for genuine appreciation is one of the most important factors in the technique of living. Appreciation can melt the barriers and prejudices of nations. Appreciation promotes fair dealing and fair living. Appreciation can build success. Appreciation *is* success, for true appreciation springs from the understanding of Life as One.

To understand the unity of Life enlarges our world and opens up an endless and ever-widening road. It reveals worlds within worlds, for each individual or living unit is a world representing an approach and view of Life not duplicated by another. Therefore, such understanding appreciates each manifestation of Life with reverence. Life has secrets and wonders everywhere and they will spring forth to you from the humblest and most unexpected sources. To understand the unity of Life is to see and seek the Divine everywhere, not only within ourselves, but in all things, since all things are one with us, in Spirit as well as in fact.

To understand the unity of Life is to be impersonal, for personal friction arises out of the supposition of limitation in point of view. Understanding the unity of Life is the same as never being impatient. This understanding produces the patience which brings correction instead.

To understand the unity of all Life is to be free. For it is the nature of Life to be unbound and free, to enjoy freedom which is unharnessed and unhampered, since its Selfhood is the Selfhood of all.

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The method of the enterprising is to plan with audacity, and execute with vigor; to sketch out a map of possibilities, and then to treat them as probabilities.

. . . *Bovee.*

## BOOK REVIEWS

# Christian Victory Instruction

**By W. FREDERICK KEELER, 1945, 158 pp. .....Cloth $3.00***

**Reviewed by Zoe Cory Bemis**

CHRISTIAN VICTORY INSTRUCTION is edited by Alma M. Morse, friend and co-worker with W. Frederick Keeler, who passed on in San Diego, California, in 1943. His ongoing expressed what he had taught: "Onwardness, in Peace." He had established the attitude of Living in the Presence of God. His was a successful career: he acted as Leader of nine different Truth Centers; he lectured widely; he published many writings; he healed, guided, and ministered to many people.

These text lessons are equally valuable to the Beginner and to the Advanced Truth Student. The purpose of the teaching is to develop the ability to give Christian Healing Treatments which can be applied at special times to meet special needs.

"The Practice of the Presence" meant doing what you are doing as if you were in the Presence of God. The complete consciousness of an awareness of the Presence is attained through peace and calm, with Mind stayed on God. Jesus, the greatest teacher recognized by man, used this method. He tells us to "Ask." His law of action is true according to every tenet known to psychology, metaphysics, or of Spirit.

The book outlines eight Fundamental Courses on How to Give Christian Healing Treatments. They are presented in questions and answers followed by a Table of definite Correspondences to world-defined diseases. Some 150 problems of bodily ills and emotional upsets are listed. The reader learns the cause of each ailment and the treatment needed to perfect a cure.

Direct Knowing is a fundamental Law that requires no intellectual or mathematical Knowledge. Anyone may know the Truth for himself or others when he exercises Faith and is free of personal opinions and desires. There is but one thing to learn: "God, Mind, the Knowing Mind, is everywhere." "Know the Knower, and you will know all things."

In seeking an answer to a query, one's Intuition, a faculty of Peace and Trust, reads the relationship of Spirit, or Absolute truth, to earth events. Intuitive Knowing is the "Mother Faculty" acquired by becoming quiet and deliberately asking specific questions, one at a time, using the principles taught in Dr. Keeler's lessons. The practice of Daily Guidance will finally result "in your continual, uninterrupted good, which will demonstrate itself as a harmonious, problemless life."

Excerpts from Letters written by Dr. Keeler to certain of his students include such subjects as Truth and Evangelism; Burden Bearing Service; Affirmation; Fulfillment; Recognizing the Presence, Death and Spiritualism; Visualization; Karma; Justice and Love; Forcing Your Demonstration.

The Practice of the Presence will result in a Victorious Way of Living to any Truth seeker. The editor has chosen the writings of the author which give practical instruction for all who inquire: "How May I Pray Aright?"

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

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A-997—**THE PURPOSE OF LIFE**, by Inayat Khan. All life, whether sensual or spiritual, has a special purpose. Each soul is different in its task, and in its method of fulfillment. In this book the Sufi philosopher shows that every mode of life can be great and useful, and that no one way has an absolute claim on Truth. 78 pp., cloth .....**$1.00**

# You and Super Power

**By ANNIE S. GREENWOOD, 64 pages.....Paper, 50c***

Published by MIND DIGEST

Reviewed by GORDON LECLAIRE

Of its kind, this is one of the most practical and informative volumes extant on the vital theme of revealing and utilizing the dynamic creative forces of Universal Mind, especially in co-operation with one or more kindred spirits.

In an admirably concise and fascinating manner, the author describes the direct approach to the Source and Center of all mental and spiritual power. And she explains carefully how this Cosmic Force is multiplied when several minds are able to tune into its electrifying vibrations. The "Super-Power" of the title refers to "a direct manifestation of that group-consciousness in which we may all participate" in order to gain the richer and more abundant life.

A systematic, progressive plan is presented which cannot fail, granted proper teamwork, to probe the unlimited hidden resources of Reality and result in increased efficiency for everyone who follows it—in order to improve his health and harmony, to achieve greater happiness and well-being, or to solve the problems of supply and material prosperity.

The book is uniquely planned, in that it contains specific instructions, assignments, and work outlines for a twelve-weeks' course, with blank pages for records, new ideas, and notes on helpful material. All who desire to tap the secrets of the Originating Creative Life by pooling their mental and spiritual resources in an intelligent, co-operative, mutually beneficial way will find this excellent little volume eminently profitable. It offers a workable method of proving the promise of the Master Christ: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

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

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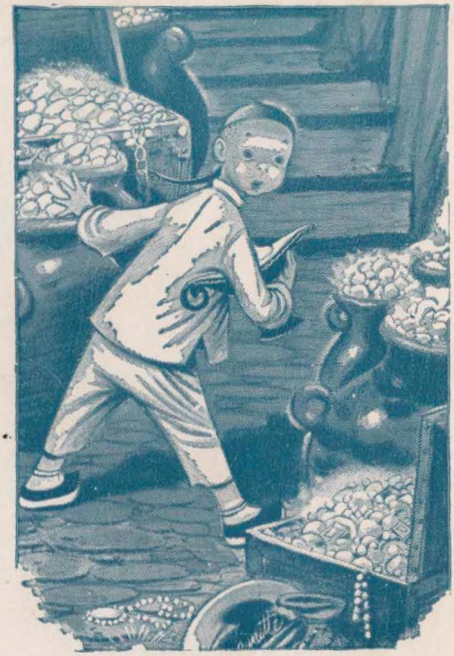
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