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The
MYSTIC KEY



Edited By

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Rochester, New York

The MYSTIC KEY

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Life and Death

So he died for his faith. That is fine—
  More than most of us do;
But, say, can you add to that line
  That he lived for it, too?

In his death he bore witness at last
  As a martyr to truth.
Did his life do the same in the past
  From the days of his youth?

It is easy to die. Men have died
  For a wish, or a whim—
From bravado, or passion, or pride.
  Was it harder for him?

But to live—every day to live out
  All the truth that he dreamt,
While his friends met his conduct with doubt,
  And the world with contempt.

Was it thus that he plodded ahead,
  Never turning aside?
Then we'll talk of the life that he led,
  Never mind how he died.

—*Ernest Crosby.*

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THE LEADING SPIRIT

WHEN an audience, or group of people, before whom I am to lecture or give demonstrations of the spiritual gifts, seems restive and ill at ease, I very often request them to sing "*Lead Kindly Light,*" which song, bye the bye, I regard as one of the most beautiful ever written. The usual result is a spirit of quiet peace immediately pervades the audience and I can go on with my work without further difficulty. No matter how materialistic some of the group may be the effect is there.

My friends of "Unity" and other advanced groups know something of the idea of being "led by the spirit." My many Spiritualist friends also have a rather clear conception of what it is all about—with this difference, in their estimation it becomes an individual spirit, one whose identity has been more or less established, who does the leading. Both classes are quite ready to leave it to the "*Leading Spirit,*" irrespective of whether it is an arisen Human Entity or the great Cosmic Energy whence we all spring. The principle is the same in either case.

To be "led by the spirit" involves so much—infinitely more than most of us think. And no matter from what angle we look at it, we must be intrigued immeasurably by the evidences of a higher intelligence than ours taking a hand in our affairs. Personally I have had the most striking proof of this—proof that fills my soul with awe and supreme gratitude.

People frequently say to me, "*Will Erwood, you don't believe in a God, do you?*" My answer is invariable: "*Yes, I believe in God.*" They often put this question, "*You don't believe in the Christ, do*

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you?" And my answer is, always, *"Yea, I believe in Christ."* To be sure I leave out the letter "a" in one case, and the word "the" in the other. In both instances we are dealing with cosmic realities more than individual entities. Do you not know that we individualize forces, elements, principles, deities, by and thru our concepts of what they represent?

Words come to mean certain things to us. There should be some definite standard by which to determine the distinctive meaning of any given word—and, of course, it should have its invariable and inviolate interpretation. But, and this is a tremendous thing for us to consider, it will never come to that so long as we have divers types of minds, different races, and polyglot religious conceptions. How shall we expect the Malayan race to see from the viewpoint of the Caucasian? How may we expect to reconcile the different conceptions of the Mohammedan, the Buddhist, the orthodox Jew and the Christian? Will oil and water mix? Not yet!

We use words very carelessly. And, at times, flippantly, withal. Perhaps there are no words in the English language used more carelessly, or ill advisedly, than the two words above, viz. *"God"* and *"Christ."* It is, sometimes, a question as to who uses these words the more carelessly and thoughtlessly, the saint or the sinner. It would be very hard to decide. I shall leave it to you to decide for yourself.

We are told that *"God is a Spirit."* Also, *"There is a spirit in man."* If God is *spirit* and man is *spirit*, also, there must be a distinctive likeness, a oneness in essence, substance, reality. There must, perforce, be a point of contact and unison. And if there is all of this—a fact of which I am convinced—there is one inevitable conclusion which forces itself upon us, whether or no:

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Cosmic Spirit, being all pervasive and inclusive, is sure to make an impact upon and call forth reaction from, individual, humanized spirit. A further conclusion would be this:

Individual, humanized, incarnate spirit, being of the same substance, principle or essence, and containing every potential possibility of Cosmic Spirit would, naturally, draw upon and from the all inclusive, universal spiritual essence of which it is part.

All of this makes it easy to understand the attitude of the various groups who tell us of the leading of the spirit. Those whose minds visualize and look up to only the universal, or cosmic, very naturally conceive that which leads them to be the Supreme Spirit. We should not censure or criticize them for that viewpoint. And this should make it very easy to study understandingly the attitude of another group—and to get their viewpoint also.

The vast group of Spiritual Media who have become convinced, with all good reason, that they are subject to influence and direction by discarnate entities, are entitled to something like fair consideration. Spirit is spirit, whether it be incarnate or discarnate. The essence is the same. The difference is in degree of knowledge and wisdom—we know there are divers kinds, degrees and measures of everything, why not in reference to the things of the spirit, also. Neither group has any sound reason to look down upon the other.

Being led by the spirit means to be responsive to spiritual stimuli, in other words, spiritual impressions and intuitions induced by contacting, either consciously or otherwise, spiritual force, and—please don't miss this point—*acting in accord with those impressions or stimuli.* To feel that the spirit wants you

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to do certain things will mean nothing unless you apply what you have received.

There is a large measure of faith involved in this entire process—one must acquire the faith to follow. In other words, it must be the "*Where He leads me I will follow*" principle applied to this interrelationship of spirit. So many people follow only when the leading is in accord with their own personal desires.

Spiritual leading is a fact. Tremendously, wonderfully and—and I say it with all reverence—startlingly a fact. The instances which the writer might give are legion—and the experiences of others are quite as numerous. Happily the world is becoming accustomed to the thought of the existence and intervention of a higher spiritual agency than man alone.

We have said that faith must enter largely into the matter of spiritual leading. And we reiterate that statement—faith and choice. Each one must analyze his or her conception as to what is the finest representative idea of the "*moving spirit*" that writes, "*and having writ moves on.*" Then he must choose the one that suffices for his personal needs and problems.

One man selects Jesus, the Christ of Galilee, as his personal conception and leader. If in his mind he feels the spiritual leading comes from that source, all well and good. *Let him follow it.* Another declares it is God, the Supreme Being, from whom he receives his leading. If that person's soul is in tune with a cosmic urge, who has any right to say him nay? There is but one thing to do—i. e. urge him to follow his leading spirit.

Still another feels certain that he has come in contact with and is being led by a definite, personally identified spiritual entity who has been resurrected out of the dead body, and dwells in realms supernal, or

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hovers near to this earth, to act as "guardian deity" to someone. What does it matter if this seems to be incompatible with the idea that you have conceived to be correct? What right has any one of us to interfere or censure? If such a privilege has come, that spiritual leading should be followed.

When all is said and done, "all is spirit." Yea, all is God. The fragrant flowers; the sun's bright ray; the moonbeams' light; the rippling stream; the ocean's roar; the friendly handclasp; the mother's love; the devotion of souls attuned; all of these are God. And if to look upon a smiling face one is made to understand the potency of that leading spirit which doeth all things well, and which, out of madd'ning chaos, moves to bring order and beauty into one's life, there is but one thing to do, viz:

Follow the leading spirit. And let your soul sing, if it will, "He leadeth me! He leadeth me!"

—WILL J. ERWOOD.

"Man is the embodiment, the manifestation of the living word. Within himself there is all power and the ability to comprehend the Infinite Word whence all spiritual impetus comes. Jesus knew, Buddha was aware, Confucius was conscious and Zoroaster fully comprehended the majesty, aye, the magic power, of the spoken word. It is for this reason that such as these stand out so luminously athwart the horizon of human and infinite life."

From *"Words of The Master"*

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THRU THE YEARS WITH THE EDITOR. XXII.

THE old Stone Church, sometimes referred to as "The Sixth Street Church," has long been a landmark in the Spiritualism of Columbus,—indeed, it may be said to have played an important part in the movement in the entire State of Ohio. Here, some of the most widely known workers in Spiritualism have held forth.

This Church has had a very important part in my own work—much greater than most folks know. It was while there I had the good fortune to meet and hear such men as the Rev. Washington Gladden, that famous old preacher of the Congregational Church; the Rev. Eben E. Rexford, equally famous preacher of the Universalist Church, and others whose work helped me so much.

It is not of these things, however, that I am to write here. It is, rather, to tell of some of the ways of the Master Teacher who has come to me; and of the various phenomena which occurred there while I was serving the congregation and living in the suite of rooms arranged for the speaker.

Have you ever lived in a church building — a huge, silent place in which one seems to be moving in an entirely different atmosphere than usually provided for in this old world of ours? If you have not had that experience it will trouble you to realize just what it means. There is a peculiar aloneness, an aloofness from the rest of the world, which sometimes makes one wonder what it's all about. This church is typical! It is large, and old, and .... occult in the extreme. Churches are all of this, you know.

There are times when the mysterious, occult phenomena have rather a terrifying effect. I have seen

things, psychically, that fairly made me creep—made my blood run cold. But not so in the Sixth Street Church in Columbus. Some of the phenomena would have startled the inexperienced to be sure—but even then I did not belong to that category. All my life I have faced the psychic, in one way or another.

To hear people walking thru the halls, to catch voices, or to see luminous forms, was no unusual thing. I had that experience often and, as I told you last month, I frequently have arisen from my bed, dressed and gone quietly thru the entire church building for the cause of the phenomena—that is, trying to find some mortal, human cause. Always without avail—the causation was not mortal.

People ask me if I believe in automatic writing—so-called. I most emphatically do. They ask me if it is possible for one to be "possessed" to the extent that he may do things entirely without his own volition. Of this I am as sure as I am that I sit, now, and write. What is the use of equivocation when one is faced by tremendous facts—when these facts are so patent to every sense and reasoning faculty, and refuse to be dissipated thru logic, reason, analysis or any other method by which men try to refute that which is above refutation?

Under the impelling power of this Teacher I have seated myself at a table or desk and written things, of the purport of which I had not the least idea. When I would read what was on the paper it would be as foreign to my own line of thinking as the Chinese language is different from the Anglo-Saxon tongue. Then, too, I have had the experience of being an onlooker during some remarkable phenomenon which was presented to make me understand the power of spirit—the nearness of the discarnate to the incarnate phase of life.

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Once more let me emphasize the fact that this Master Teacher who comes to me is real—so real that there are times when I wonder why any one in the world can possibly doubt the continuity of life and the reality of spiritual communion and contact; or question the actuality of such association as I have had with this denizen of "a better world than ours." But such is the way of the human mind—it sometimes refuses to accept anything which it does not think in harmony with any of its pre-conceived ideas or reasoning. So be it! We are all in the hands of the eternal law and must judge as we may.

This particular narrative has to do with the experience of a week—and such a week. It was during the aforementioned stay in Columbus. I was seized with the desire to write, but did not know what it was all about. There were things I did not know—just as there are still legions upon legions of things I do not know. I did not know, at that time, just how certain phenomena were produced. Neither did I understand just how the discarnate entity controlled the one who was the medium of communication. The spirit world was real to me, to a certain extent. But it was a rather intangible, evanescent reality, as it were.

One night in May I had gone to bed as usual. About one o'clock in the morning I was awakened by the Teacher and instructed to get up, sit by the table and receive the lesson necessary. I did so and what I describe followed; and a similar thing happened every night for a week. How shall I convince you, who read, that this was not a dream? By what process shall I make you realize that it was not imagination, or hallucination or delusion? It would be folly for me to even try so all I can do is to state the facts and let it go at that. Others have had similar experiences. As

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for me I have the proof that satisfies me—a book written during the period, published first as "Lessons of Progress," later running thru several editions under the caption, "Psychic Power, and How to Unfold It." Also I have poems, essays, etc., that have never been shown to anyone—all of which came at that time.

I sat down at that table and felt the hand of this Master Teacher rest upon my head for what seemed the briefest moment. Something coursed thru my whole being like a current of mildly soothing electricity, or magnetic energy, or perhaps it would be better to say psychic force. It seemed as though I fell asleep, firmly, soundly. Then the next thing I knew I stood beside my chair—but the physical me was still sitting there. Standing directly behind the physical Will Erwood was the Teacher. He stood with His right arm slightly extended, the tips of His fingers touching the base of the brain. Turning to me, He smiled and said, "Watch!"

The sleeping form in the chair was impelled to action. First reaching for the pencil and paper, both of which were always on my writing table, it wrote—faster by far than I can write, or than I could at that time. It was as though that body had become a psychic "robot," tireless, swift in movements and remarkably accurate. And the eyes were closed as in sleep. Notwithstanding this, the writing continued, poems, essays, the substance of the lessons mentioned, the entire substance of another book, personal matter, and in one instance an outline of my own life and experience, all were reeled off, so to speak, with the most amazing facility.

The question arose in my mind, "How does He do it?" Instantly I heard His voice—and here is part of what was said:

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"You see the way our fingers touch the base of the brain. Thru this contact we are sending a current of energy, soul energy, coursing thru the entire system. There is no nerve filament in the entire body which does not receive its full quota of this energy. The force is combined mental, spiritual and physical energy—the physical energy being the result of the sublimated substance of which our spiritual body is composed."

"This mind, soul, spiritual energy coursing thru the whole system keeps the body functioning just as it would in ordinary sleep. Then we direct definite impulse upon the various motor cells requisite to the control of muscle, nerve and sinew. If we think slowly the reaction of these muscles will be slow, the result being the same as that produced by varying degrees of force intensity used in any other mechanism. You will observe," He added, smilingly, "that while imparting this information to you, the body on the chair has ceased to move." I had not observed it, but did then. There was absolutely no motion—the physical me sat there, still, motionless, asleep. Continuing, the Teacher said:

"The condition in which you observe your body now is almost identical with the state in which it is when you are used in the trance condition. The only difference is that in that state, ordinarily, you are not outside your body. You are in a psycho-hypnotic state, i. e. your objective mind is quieted, in other words put to sleep. And then we direct the activity of the motor cells in the same way as we are now—thru the exercise of what we might term selective and intensive radiation and direction. And thru this process we control the utterances thru the vocal organs, arrest certain processes, where necessary, causing ac-

celeration and inhibitions whenever, in our judgment, such action will help perfect the phenomena, without in any way injuring your physical body."

This is but a tithe of what I received in the course of the week's experiences. Many times in the years that followed I have had similar experiences, but never over so protracted a period. Every night—or, morning—at the same time, approximately, I would be awakened to go thru the instruction and encounter the various phenomenal contacts. Sometimes the length of time consumed would vary a little, but usually it ran about two to two and a half hours.

To say I dreamed it is wholly out of the question—I had the manuscript to prove that something had taken place. I was mentally alert during the entire process, alert with a peculiar clarity of thinking that I have never observed except in those experiences. People ask me, as I have said before, "How do you hear Him?" Sometimes it is a voice, clear, distinct, decisive. Again it is as though a whole sentence is thrust into my mind with a peculiar infusiveness, i. e. it seems to be fused with my consciousness yet not of my own mind.

Then they will say, "How do you see Him?" Sometimes I see Him just as I see anyone—real, vital, distinct, objective. Again it will be a pervasive presence. Only one other being has ever had the ability to enter my atmosphere, or presence, with anything like that subtle, distinctive, occult pervasiveness. I can only explain it on the basis of a peculiar psychic unity. He *pervades* my atmosphere—perhaps I should say: "They pervade my atmosphere with a strange, yet decidedly pleasing pervasiveness," because they certainly work together.

You will notice one peculiarity about this Teacher: i. e., I have never, in all my contact with Him, known

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of Him saying, "I, me, or my." It has always been "We, or Ours,"—He is a Cosmic Entity. And the whole burden of His instruction has been inclusive. He has taught me that we really do nothing alone—what we say we know, today, is the synthesis of what others have done and known before. Mind, having the power of radiation, has also a definite faculty of receptiveness—we draw not only from the Universal, but also from those around us, be they wise or foolish, great or small. The universe, He has declared again and again, is the great unifying unit which encompasses all that is, has been or is to be. And so no matter what my tongue may say, my heart and soul join in blessing the day that brought the Master Teacher into the scheme of my life.

—WILL J. ERWOOD.

"My position, therefore, is that the phenomena of Spiritualism do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts."

—Alfred Russell Wallace, F. R. S.

"The scientific attitude is the open mind—i. e. a state of mind always and ever alert to the latest truth upon any subject, even though the newer revelation disposes of the older concept entirely."

—Will J. Erwood.

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A MESSAGE FROM THE MASTER

BELOVED! Man is the supreme Cosmic Reality! His mind is the mirror reflecting all the glory of the Infinite One; his soul is the cosmic unit revealing the synartesis between God and man, himself. There is nothing outside of God—in man there is everything of God, awaiting the degree of consciousness that will bring it to the point of objective expression. The supreme necessity is for man to recognize his own divine heritage—and proceed to call it into being in his life and experience. This is the purpose of being.

When this great realization comes to man he will cease to fret and fume over trivial things, the possession of this, or the absence of that. Life will become larger, more beauteous and all inclusive—and the selflessness which marks the strength of fully awakened souls will take the place of the pettiness which marks the attitude of so many who have not yet learned to follow in the footsteps of the chosen Master. How shall anyone say of God, "I have come to know Thee as Thou art" the while he fails to see, with cosmic vision, that the greatest thing in life is not in possession, but in doing; that the supreme joy does not consist in having but in giving. Know, this, oh, Beloved! there is but one way to have and that is to give—it is the gift of thy soul which is the *open sesame* to all things. Pray, pray unceasingly that cosmic vision be thine.

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MIND SATURATED BODIES.



ATCHING a class in physical culture, some years ago, some of whom were quite lackadaisical in their exercise, I remarked to the head of the institution, "they must mix mind with their muscular exercise, if they would get results." Now, looking at the matter from the vantage point of more years of experience, that truth is more apparent than ever.

The human body is a very wonderful thing. The more I know of it, the more fascinated I am with its great possibilities—its intricate and marvelous mechanism. When one passes my vision, which is by no means an unusual occurrence, which shows marks of palpable self indulgence or neglect, it makes me wonder if the owner of that wrecked body knows what he is doing. It doesn't seem possible that a person would deliberately destroy the greatest asset he has, save one. But we know many do that very thing.

One of the first things to be realized is this: The body is not a static machine—*it is a living organism.* Will you try to get that firmly fixed in the mind—try to become conscious of this fact, because it will help a lot. The body, with its bones and muscles, its sinews and nerves and tissue, is not just a mass of substance, an aggregation of cells—it is, as we have said, a living thing, an organism.

The body presents one of the most amazing laws of growth in the whole universe. To illustrate, suppose we consider this for a moment: There are two laws of growth, accretion and assimilation. There are, also, two kinds of things that grow, i. e. organizations and organisms. The organization is, so to speak, a dead, or more or less inert thing. It only grows by and thru

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the law of accretion, viz. something added from the outside.

A stone wall is an organization. It has no volitional, mental power by which it can say to, and of itself: "I purpose growing, becoming greater, that I may reach a greater height." The only way a wall may grow is when someone decides to add brick, stone, mortar, cement, or other material to increase its height and scope. It can do nothing of itself—all of its growth is added from the outside, put there by the thought and action of someone outside and superior to itself.

An organism grows thru the law of assimilation, i.e. something that it takes within itself, assimilates and transmutes into its own substance and energy. There are many organisms, living things, which are dominated by this law. In this article, however, we are concerned with but one, viz. *the human organism.* We are interested in this because it touches so close to home,—we, all of us, are possessed of bodies, living organisms in which we dwell and have our being.

The mental man is measured by his thinking—his actions, everything he does and may become, is determined by his process of thought. He must feed his mind the right kind of food, which will, in turn, be transmuted into the elements of his character and personality.

The physical man, i.e. the body, likewise must be fed. In other words the elements which lend themselves readily to assimilation and transmutation must be partaken of or there will be a sure deterioration of some one or more parts, and, finally, all of that body. The body we know is made of the substance that was, once, meat, cereals, grain, fruit and vegetables. Did you ever think that the beefsteak you eat

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will lose its identity and become blood, lymph, muscle, tissue, etc? Or did you ever think the meat and vegetables you partake of will finally find expression in mental action? Just think this over a wee bit—even though you do not see it our way, the thinking will not hurt you. That is, if it is not too new an experience. You know many people do not think . . . they merely think they think.

There is little intelligence in eating. And there is much less intelligence in the quantity of food partaken of. An old, if trite, saying runs, "most men dig their graves with their teeth." It's true, most pitifully true. And the reason is there are two things of which the average person is most criminally ignorant. One is the use and functioning of the human organism, i. e. the body. The other is equally culpable ignorance of food values, combinations and uses.

Many years ago this writer passed a store window in St. Paul. A startling sentence caught his passing attention—he returned and read it again, seething with indignation. He went away, but each day for several days his feet seemed to wander that way. That audacious assertion was doing its work—it slapped the onlooker in the face. One day, so much for the law of attraction and its subsequent interest, he went in, looked around to see if anyone was looking, bought the magazine and slipped it furtively under his coat, went home, thanked God that the little wife and mother was out, and there read that magazine. It was an early copy of The Physical Culture Magazine. And here is what stood out in flaming boldness on that cover:

Weakness a Crime! Yes, that was it: WEAKNESS A CRIME!

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Was I mad? Surest thing you know, I was mad—no, not angry . . . but *mad,* boiling, sizzling, furiously mad. I am told by those who are supposed to know that I should not use the term "mad" in reference to a human being. Well, with all due apologies to Noah Webster, and the whole Websterian horde, I still insist it was *madness* that assailed me. What I thought of Bernaar Macfadden and the whole physical culture tribe would hardly look dignified in print.

But truth is mighty and will prevail! The more I thought of it, the more clearly I saw the application. Today, looking back over more than a score of years, that ancient slogan of the Macfaddenites looms one of the golden phrases of all time, and its reading marked an epoch in this life—as it has in many others. Today I am well. At least I have been told by a Doctor friend, in whom I have great faith, that this is so.

The result of all of this is greater than the mere telling—there has come a philosophy of life, at least insofar as the body is concerned, and I think of it in terms of mind quite as much as of substance, i. e. a physical thing. Perhaps a good way to express it is to put it in the following terms. (And I am making free use of the pronoun "I" purposely so you who read will be using it also—the lesson serves to put the "I" of you into it.) To resume, this is the way it shall be put:

When I think of the body as a whole, with its myriad micro-organisms, its atoms, molecules, electrons, or what you will, I think of the entire aggregation in terms of mind. To me every single cell is an expression and vehicle of mind—a center of mental activity. Just as the blood courses thru veins and arteries, so mind, sensation, impression and impulse, make swift play thru the nerve filaments.

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When I think of my hands and fingers, flexible, pliant, responsive to every mood and need of my life, I think of and visualize them as filled, as it were, to the very finger tips with mind energy—the tiny nerve filaments extending to the very extremity are pulsating with mind force. Perhaps nowhere do I get so much, or impart so much as by and thru those same fingers.

Whenever I think of my feet, pliant, flexible and quite normal, I do so in terms of mind as well as bone and sinew and muscle. To put it briefly, my philosophy is *to think with the entire body.* I have come to know that unless the mind does permeate the entire body there can be no perfect, or even relatively perfect health. It is the conscious and intelligent direction of this mental energy thru the body that makes possible the realization of mind saturated and, therefore, perfectly functioning bodies. How this may be accomplished we shall tell you next month in the lesson on *"Mental Rejuvenation."* Until then, suppose you try sending mental power into every fibre and cell of your body.

—WILL J. ERWOOD.

"Science is bound by the everlasting law of honour to face fearlessly every problem which can be fairly presented to it."

—Lord Kelvin.

"It often happens that a fact is strenuously denied until a welcome interpretation comes with it—then it is admitted readily enough."

—Prof William James.

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WHICH KIND?

ELLA WHEELER WILCOX, in her poem entitled "Which Are You?", said:

"There are two kinds of people on earth today;
Just two kinds of people; no more, I say.

Not the sinner and saint, for it's well understood,
The good are half bad, and the bad are half good.

No, the two kinds of people on earth I mean,
Are the people who lift, and the people who lean.

Wherever you go, you will find the earth's masses
Are always divided in just these two classes."

There are men and women on earth today who are narrow enough and sufficiently lacking in understanding and sympathy to disagree with the idea expressed in the lines:

"Not the sinner and saint, for it's well understood,
The good are half bad, and the bad are half good."

They have their own conception of what constitutes "the good" and the narrow path that must be trodden by those who are the good. Any who deviate from that path are "the bad." I know such individuals and I am sure you do. It would never occur to them that *they* might be sinning, failing to live up to the real teaching of the Christ in their harsh judgment of the conduct of others and their lack of consideration of the underlying causes for such conduct, or that they might be quite mistaken in some of their ideas of what constitutes "the good."

The more I study humanity, the more convinced I am of the truth of the statement quoted: "The good are half bad, and the bad are half good." We are all in a state of evolution. That great teacher, Experience, is

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ever ready to assist us in eliminating the bad and developing the good, in unfolding the divine that is in every human soul. It is utterly impossible to draw a line and divide humanity into the two classes, sinners and saints. I challenge you to find me any human being who has no faults or to show me any human soul who utterly lacks good qualities. Nay, the beauty of life lies in the fact that there is good in all and it needs only the right conditions to make that divinity in the soul of man shine forth resplendently.

But to turn to Ella Wheeler Wilcox's real classification of humanity:

"No, the two kinds of people on earth I mean
Are the people who lift, and the people who lean."

Some might say: "Here again it is impossible to draw a clearly defined line between the lifters and the leaners, as we most of us lean in certain ways and at certain times." Granting a modicum of truth in that contention, it is, nevertheless, a fact that in general the masses consist of *lifters* and *leaners*. Who are the *lifters?* First of all, the individual who is a lifter carries his own responsibilities, difficulties, sorrows, and does not unload them on others. By this I do not mean that soul comrades should not share each other's difficulties and sorrows. Such sharing is part of true love and friendship. Without it, love could never be so wonderfully sweet and unifying. But there are those who, through laziness or selfishness or a desire to avoid the unpleasant experiences of life, literally dump their burdens on others. Such are the *leaners*.

Secondly, the *lifter*, by his ideals and through force of example of his own fine living, lifts humanity a bit higher. Contact with the fine souls in this world cannot fail to inspire anyone. There is nothing more contagious than nobility of character. Just so, contact

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with those who are not choosing the finer path is degrading unless those making the contact are strong enough in their own idealism to lift the weaker out of the wrong path. If we could only make everyone realize how important it is to select the right kind of companionship, to fill the mind with the right ideas!

In the business world, the *lifter* is the one who uncomplainingly performs to the best of his ability whatever tasks fall to his lot and who is ever on the alert to discover ways and means of improving that business, and very often he is the one who helps to accomplish the tasks assigned to his weaker brothers or to those individuals who belong among the *leaners.*

In the religious world the *lifters* are the men who by their profound study and understanding of the laws of the Universe and of real spirituality lift humanity out of the narrow confines of creeds and dogmas, ritualism and mere theology, into the realm of cosmic truth and universal brotherhood.

In the educational world the *lifters* are those teachers and leaders who see in the educational system not just a means for cramming certain facts and information into the youth in their charge but a process of unfolding and developing as fully and perfectly as possible the body, mind and soul of the child and of fitting him for life, in other words, teaching him how to live true to his innate divinity and to make the most of his powers, not just for his own development and happiness, but for the advancement of humanity as a whole.

In social life the *lifters* are those who do not fall a prey to the latest wild idea or fad of this jazz mad age but who have the force of character and idealism to stand for the finer things of life — who refuse to destroy their organisms by indulgence in the various forms of excess too prevalent today.

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In every walk of life there are *lifters* and they stand out like scintillant lights to illumine the pathway of life for humanity.

But others would divide humanity in different ways. An old Arabian Proverb says: "All mankind is divided into three classes: those that are immovable, those that are movable, and those that move." The Arabs were wise, yet I disagree with their proverb in one respect—nothing is *immovable* in this Universe of constant motion and change. However, let us analyze the statement. Some persons move of their own accord —they are full of action and need no prodding whatsoever. They are the ones "that move." Others are "movable"—that is, under the right impulse or stimulus they become active, but they need the stimulus or incentive to move. What, exactly, did the Arabs mean by the *immovable?* Probably those individuals who have been thinking along the same line for years, whose ideas have not changed or expanded, whose lives consist of the same round of routine day in and day out—one track minds, we might say. There are such persons, far too many of them in fact, but they are not *immovable.* Ah, no! Some day, somehow, somewhere, there will come into their lives some individual or circumstance that will wake them up and life will take on an entirely different aspect and they will begin to *grow.*

Oliver Wendell Holmes said: "The human race is divided into two classes, those who go ahead and do something, and those who sit and inquire why it was not done the other way." Is there one of us who cannot point to at least one among our acquaintances who belongs in that latter class? Too lazy, too selfish and indifferent to put forth the effort required to accomplish anything worth while for the progress of this old

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world, they sit off and criticize the men who are tireless in their efforts to advance this or that science, to invent this or that device or to reveal some great truth for the benefit of their fellowmen. One wonders how these idle critics manage to exercise their minds sufficiently to even criticize the work of those who go ahead and do something. Where would the world be today but for the men and women who have dared to do things?

Today is Mother's Day. It is gorgeously beautiful and sunny. I am writing this from my Hilltop, a favorite resort of mine far from the din of the city, where I can sit in peace midst trees and flowers and birds and squirrels. I have been thinking that there are two kinds of *mothers* in the world, and thanking God that I was blessed with the kind who loved her children from the depths of her being and found no greater joy in life than guarding, guiding and inspiring them in the hope that they might grow into fine men and women.

These two kinds of mothers are, first, the good old fashioned kind like my own. No sacrifice was too great, no effort too wearying if it meant the greater well-being of her children. Dauntless courage, high idealism fills the very souls of such mothers that they may be a never failing source of strength and inspiration to their young. Dr. Fosdick, in his radio sermon in the National Religious Service this afternoon, told the story of a ten year old boy who was run over and badly crushed by a truck in front of his home and his torn body carried in to his mother. For many weeks thereafter it was a grave question whether he would ever be able to walk again. But, while waiting for the surgeons to arrive, he turned to his Mother and said: "Mother, are you frightened?" The Mother,

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her heart probably torn with fear for the boy's future, pulled herself together and said: "No, son, I am not frightened." "Then, Mother," replied the suffering lad, "I will not be frightened either."

The other kind of Mother we might term the modern mother, the kind who is so busy playing bridge, going to parties and movies, meeting the thousand and one demands of modern society life that she has no time to devote to her children, no thought to give to their unfolding bodies, minds and souls. God pity the children of such mothers!

By our own thinking we join the ranks of one or the other of these various groups of humanity. If we have joined the wrong one, it lies in our power to change our thinking until we find ourselves made over into the other kind of humanity.

Which kind are *you?*

—FLORENCE RUSSELL.

Note: Next month my subject will be "The Law of Compensation" as applied to these various kinds of humanity.

—FLORENCE RUSSELL.

"In all ages the Masters have declared that man is an immortal soul and merits all the attention that can be bestowed upon him, or that he may bestow upon himself. It is this recognition which has provided the urge for cosmic expression and the desire to perfect the means of bringing forth the eternal principles of being in accord with the infinite plan. The whole purpose of human experience is to burn the dross of materiality away that the real man may stand forth in the full glory of his infinitude."

From "*Words of The Master*"

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REALIZATION

WHEN we talk of "the power of realization" we should understand that we are dealing with one of the most potent of all forces—it may be said to be the *open sesame* to everything, whether it be mental, physical or spiritual. To *realize*, i. e. to recognize the *reality* of anything, is to make that thing real, actual, as a definite fact right now, rather than to regard it as something to be, in the future.

The difficulty with most people is in the fact that they talk of realization as dealing of things that are yet to be—they look upon the matter as some remote thing, a type of "promised land" at which they expect to arrive . . . . some day. They have no sense of *now-ness*, no conception of the eternal *here-ness* of anything—they are constantly dealing in futures. And therein lies their chief trouble.

We have said before that affirmation is the cornerstone of our development—that it plants in the subconscious mind what we expect to reap in the conscious, or on the objective plane. Careful and consistent sowing of definite, perfectly related impressions, ideas and affirmations is sure to bring results in conformity to what has been sown. But even here there must be the realization that every affirmation relates to what is, rather than to what is to be.

So many people affirm things—and then contradict what they have declared. They speak *the word* with what our original Americans termed *a forked tongue*, i. e. declaring one thing, verbally, to be true—and, then, mentally, avowing that it is untrue. This will be denied by those who are prone to this very vice—because, vice it is. Yet a little careful consideration will show how very true this statement is.

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In the entire field of metaphysics, or mental science, there is nothing more apparent than the inconsistency with which many people attempt to make use of the potent energy at their command. Yet, there is no single thing that people do so persistently and with an energy worthy of a better cause! They plant one set of affirmations that are of the utmost import, and then immediately sow another series which directly contradicts the first. Here is the point at which so many defeat themselves.

To affirm a thing should be—and must be—the equivalent of actually recognizing its reality, its existence *de facto*. This, perhaps will be a little easier of comprehension when we say, there is no possibility which the mind may recognize and affirm that does not exist, potentially, or in embryo, within the mind, or person making such affirmation. As we have said times innumerable the potential oak tree already exists in the acorn—it is there as a reality. The outward manifestation which follows is no more the oak tree than is that which lies within the shell of that acorn. So the thing affirmed should be recognized as an existent reality—ready to grow into outward expression and manifestation just as surely as the oak tree.

Jesus is said to have declared, "Before Abraham was I AM!" That is realization—a fine example of it, too. The "I AM" statement leaves no doubt in the mind as to what is meant—there was no equivocation, no mental reservation, or doubt. In the inherences of things that which was manifest—and to be manifested—in that part of the universal which we recognize in Jesus, was already existent. It was not something that was yet to be .... no, it was there, a reality.

Realization means a recognition of this same "oneness," this unity which was implied by the Master of Galilee, when He affirmed, "*I and My Father are*

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one!" Then, lest the other phase of that vital fact might be overlooked by His followers, He added, "*And ye are my brethren!*" Here was the acme of realization. There was nothing said about a thing that was to be in the future, a something remotely to be realized at some dim distant day in the future. It was a reality in His mind—it was the vital, instant, recognition and expression of what He conceived to be a fact, there and then. And to put the application we want, the only consistent application if the Man of Nazareth means all that we are led to believe, we should say *it is a recognition of what is here and now.*

So many people talk of realization as a vital fact in their metaphysical or mental science and, then, look thmselves in the face, as it were, and say, "this is what I am going to be!" True realization leaves that future tense out entirely and declares the I AM concept—the right now-ness of things. Even so astute a teacher and demonstrator as our friend Coué missed some of the point in his affirmations—he left a certain uncertainty in the mind.

There is nothing that can be in the universe that is not already existent therein. Every principle, every substance, every microscopic form or division of matter, substance, mind or spirit, is now an existent reality in the cosmos in which we move, live and have our being. So far as the universe is concerned there is no out-side-ness, if we may put it thus. If there was anything "outside" of the universe it would cease to be the universe, the great cosmos, or the all inclusive. So whatever is to be is now.

In Ecclesiastes, the third Chapter, 15th verse, we read, "*That which hath been is now; and that which is to be hath already been; and God requireth that which is past.*" There we have the very quintessence of realization. In slightly different form in the ninth

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verse of the first chapter of the same book, i. e. Ecclesiastes, viz: *"The thing that bath been, it is that which shall be; and that which is done is that which shall be done and there is no new thing under the sun."* More realization!

There are those who will point out the "new" things, say, for example, the radio, the airplane, wireless, telephony, telegraphy, etc., and will declare, "these are new!" But are they, really? The principles involved, the substance, the idea, everything have always been. And just the moment certain minds reached the point at which they might *realize* these facts and principles and apply them, the thing was done.

The unwavering realization of definite facts and principles is a distinctive achievement—it takes real thinking power to acquire that boon. But before it can be achieved there are two things one must have, viz: imagination, the ability to clearly picture and outline, as well as understand the thing one is working for; and perfect visualization—the power to visualize the thing as an existent reality. In other words it is necessary to get that assured, cosmic, conception of things which admits of no possible failure as to results.

The person who has learned to appreciate the whole force of realization never asks a question as to whether the thing desired is going to be. Never does he allow himself to question the working of the law—nor does he interrogate as to time, or any of the elements of time or chance. Perfect realization means recognition of abundance in every department of life as existent right now, today, this minute. It never permits the tomorrow, or next year, conception of things.

Get fixed in your mind the realization of this hereness and now-ness of things. Do not allow yourself to affirm plenty—and then ask if there is enough. Never

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declare power unto yourself and then talk about your weakness. Never, never, make the affirmation for health and then spend your time bemoaning the fact that you are not as strong as some one else. And under no circumstance allow yourself to affirm and realize your Oneness with God, the Eternal Source, or Supply, as you will, and then follow that up with supplication, begging for a morsel of bread from the banquet table of the universe.

Realization means recognition of wholeness, mentally, physically, and spirtually. Perfect realization acknowledges and beholds abundance of everything necessary to the well being of the individual—perfect unity with the divine plan. In fact, absolute realization means to set in motion every creative and constructive principle of life—every potent force of the universe itself. Realization means the comprehension and expression of the God within—it is the God in you communing with and acknowledging the God in all things.

WILL J. ERWOOD.

I have no fear. What is in store for me
Shall find me ready for it, undismayed
God grant my only cowardice may be
Afraid—to be afraid!

—Everard Jack Appleton.

When you make a mistake, don't look back.
Look forward. You own the future.

—Anon.

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WITH THE EDITORS

On the bare possibility that you may not have noticed it may we call your attention to the fact that June has arrived and that, as a consequence, this is the sixth number of *The Mystic Key*—so we feel that this newer version of our Magazine has become quite grown up. And the reception it has had from our growing family of readers has been most gratifying indeed. Because of this we are determined that the ensuing six months shall show great advancement in every way.

For the next three months the Editor will be very much "on the wing" as this is the beginning of summer camps and other special meetings; it will also be the time of gathering some very fine material for these pages—material which will be of vital use to everybody. Watch for it from time to time.

Next month, in our July issue, we shall be giving you a special mid-summer number with material quite in keeping with that period. We shall give *"The Place of Psychic Phenomena,"* which article will give what will be new light on the subject, to some folks, at least. Then we shall have a lesson on *"Mental Rejuvenation"* which will be worth a mint to those who apply its principles. Another installment of *"Thru The Years With The Editor,"* which series, by the way, must close before long to make way for something else the Editor has in view. Finally we shall have something to say on "The Living Dead" which should be of interest to every person whose heart has been saddened by the visitation of "the pale boatman." Then there will be Miss Russell's lesson, quotations from *"The Master"* and many other good things.

Some of you will be going away—be sure and let Miss Russell know about it—otherwise you are going to miss your issue of *The Mystic Key*—you know your Uncle Samuel does not agree to forward second class matter unless you send postage for it. Save yourself and us the unnecessary confusion and annoyance that arises from neglect to send change of address, etc. A word to the wise, you know.

Lest you forget: May we once more urge you to tell your friends about *The Mystic Key* and invite them to subscribe in order that they, too, may get the lessons and many good things to be found in its pages. You will be doing them a

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favor and, also, helping the magazine with a purpose.

May peace and joy, success and happiness be your portion in as complete measure as you have earned.

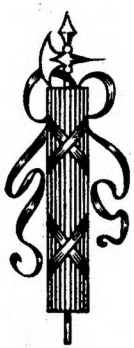
—WILL J. ERWOOD.

"Real education must, necessarily, involve training the mind and soul of man to recognize and assimilate the facts and phenomena of cosmic relationship, as well as those appertaining to the material elements of life. Since man is the repository of cosmic possibilities any phase of education which falls short of revealing and calling forth those innate qualities which distinguish man from the beast and place him among the Gods, as it were, must be regarded as failing in its purpose."

From "*Words of The Master*"

"Is anything of God's contriving endangered by inquiry? Was it the system of the Universe or the monks that trembled at the telescope of Galileo? Did the circulation of the firmament tremble because Newton laid his daring finger on its pulse?"

—Lowell.



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SAITH THE MASTER:

"GOD'S greatest gift to man is Mind—that which is nearest to God in creative power. In thy mind may be found the means to reach any goal, be it high or low. Following the eternal law which declares each thing must create its kind, thy mind brings forth only that which it contains—but the Eternal Goodness has decreed that thou canst plant in thy mind whatsoever thou wouldst reap in outward manifestation. Therefore, be wise in thy sowing that thy reaping may be a harvest of joy and peace."

—From "*Words of The Master.*"