130.5
SU

July, 1930 Volume 3, No. 11

THE LIBRARY OF THE
JUL 7 1930
THE UNIVERSITY OF ILLINOIS

MYSTIC KEY



Edited By
WILL J. ERWOOD
Rochester, New York

The MYSTIC KEY

A Monthly Magazine of Personal Power, Spiritual and Psychic Unfoldment.

Published by
THE ERWOOD PUBLISHING CO.
706 Temple Building, Rochester, N. Y.

WILL J. ERWOOD, *Editor*
FLORENCE RUSSELL, *Associate Editor and Business Manager*
DEANE ERWOOD, *Publication Manager*

Single Copy	$ .15
Per Year	1.50
Foreign	2.00

Health Culture, Mental Science, Occultism, Mediumship, Oriental Mysticism and the Teachings of the Masters

Entered as Second Class Matter at the Post Office, Rochester, New York, Oct. 3rd, 1925.

Copyright 1930 by
THE ERWOOD PUBLISHING CO.
All Rights Reserved

Thy Son Lives

Thy Son Lives! O, Mother heart,
Let not thy spirit weep!
Think not when souls depart
They sink in dreamless sleep,
Bereft of Life.

Thy Son Lives! God's greatest gift,
The boon of endless life
Is his. With power to lift
Him far from strife.
Beyond all pain.

Thy Son Lives! The boundless joy
Of Being, now he knows:
And love without alloy
Which God bestows on those
He calleth home.

Thy Son Lives! O, blessed truth!
His soul communes with thee.
The love you bear this youth,
Shall bridge eternity,
And claim its own.

—Will J. Erwood.

Google

THE LIVING DEAD



ALT WHITMAN, the good grey poet, asked the question, "What do you think has become of the women and the children; and what do you think of the old and the young men?" Then, being much of a philosopher and possessed of canny thoughtfulness and wisdom, he answered his own question by saying, "They are alive and well, somewhere." In doing this he voiced a query that is universal and expressed a conviction that is becoming increasingly accepted by humanity.

Death is, from one viewpoint, a reality. We know that humanity has been given to disappearing thru its portal. Whither they go has been, and is, a moot question—not everyone is well assured that there is a life after bodily death. Many believe, some hope and quite a large number feel very sure that there is something beyond the border—and some there are who declare that they know.

Is there a future life? In other words, can we be reasonably certain that there is an existence, a reality, beyond the grave? Or is it true that, when a body is lowered to its so-called "last resting place," this will mark the end forever? For centuries untold priest and prelate, layman and philosopher, have pondered these problems, with varying conclusions and success. They are as fresh in the mind today as they were when Plato reasoned upon them, and Socrates voiced his belief in the hereafter.

Practically all of the religions known to mankind have emphasized the thought of future life and immortality. Most of them have made this a conditional proposition—contingent upon one's belief in this or that philosophy. They have lost sight of the fact that an eternal fact cannot, in any sense, be dependent

Google

upon belief. The immutability of law is not dependent upon whether we believe or not. Neither can the fact of immortal life rest upon any such flimsy basis—only those who lack reasoning power would even dream of such a thing.

The more I study life and its phenomena the stronger is the conviction that this phase of it is but a temporary thing, i. e. we, who are still living upon the earth, are in a preliminary, or preparatory school, as it were. We are in the process of unfoldment and must, in due time, leave this grade for a higher one, in order that we may perfect the vital facts of being. In other words, here we reach the state of consciousness and experience necessary to take up the journey after sloughing off the useless materiality of the present life.

There are certain facts about both phases of life that are known to the writer—but some of them are of such a character as will not admit of transmission to another. Thomas Paine declared that when a man received a revelation it was revelation to him—when he told of it to another, to the second person, it was merely "hearsay" and in no wise a revelation. Thus it is with some of these things known about the future state of life—facts to the one who has encountered them, but purely circumstantial to others.

To know anything definite about that other phase of life, in what some people call "the heaven world," one of two things—maybe both— will be found necessary: either one must depart this life and become a denizen of the "realms celestial," or he must have some definite contact with those who have gone. In either case he may consider that he has real knowledge. It is contact with definite things of the supermundane character that prompts the writer to advance the following convictions:

Digitized by Google

Death does not destroy identity, personality or existence. Those who have laid aside the denser material bodies, are alive and well; and have an existence as real as our own. And they may have very direct and close contact with us—if we will permit them to do so.

The living dead are not wraiths—evanescent, intangible and diaphanous. They have reality—their bodies are of actual substance, and their lives as busy and interesting as ours, or as idle and uninteresting as ours, according to the type, nature and place of the individual.

They are, sometimes, in contact with and conscious of our lives and problems. They, of course, have something else to do than to merely dance attendance upon us; though they frequently may attend us for the purpose of giving counsel, help, or encouragement. But they are, in the main, busy with the problem of their own unfoldment and growth—it is only natural that this be so.

At no time does the soul, the spiritual self, slumber in the grave in which the body may have been placed. That the soul of man sleeps for eons in grave or sepulcher is a misnomer, hardly worth a moment's consideration. The testimony of every entity who has ever spanned the seeming chasm between this land "and that one over there" has been opposed to the idea of grave sleeping—it is incongruous and wholly incompatible with the fact of progress, eternal or otherwise.

That those who have gone hence are alive, well, conscious and able to demonstrate this fact is no more a matter of question in my mind than is the existence of the city of Chicago, or New York or Philadelphia. The evidence has been so abundant, so conclusive, that it would be an insult to reason to attempt to re-

Digitized by Google

pudiate it. A future, conscious existence is the natural and rational corollary of this life—even if I were a material evolutionist I would think the same way. It is impossible to conceive that nature has spent millions of years evolving conscious, intentional thinking power, only to snuff it out like a candle after the expiration of a few short years.

There is one fact concerning the information from the living dead that seems to the writer most important, and that is that we, when we go into that other phase of our experience, will not be expected to sit around, idly, and do nothing but sing songs and play harps; neither will we be expected to do nothing other than stand before a throne telling a Supreme Being how much we adore him—the all wisdom of that Supreme Power will not require verbal assurance of what is already known thru that Cosmic Consciousness which must be a possession of the Infinite.

All of those advanced entities with whom I have come in contact, have emphasized the statements in the forgoing paragraph—and they stress most emphatically the necessity of each person working out his own salvation thru personal effort and deeds. They assure us that when we go over to them we shall find ourselves "just where we have earned the right to be."

Some there are who say to me, "Are you sure that you have been in communication with those who have gone?" My answer is always, "Certainly I am." There is no doubt of it. Then when they say it is impossible, I have but to remind them that every day we do things said to be impossible. From Oklahoma City to Tulsa the writer flew in forty-five minutes—a distance of one hundred and ten miles. From Tulsa to Kansas City he traveled by air in one hour and forty-five minutes —a distance of approximately two hundred and thirty

miles. Impossible! At least so they said. But it was done, nevertheless.

Some say, "It is wrong to seek communication with the living dead." But, why? Jesus talked with Moses and Elias. Saul held converse with Samuel. After death Jesus walked and talked with those who were still in the earthly phase of life. His whole example has been such as to justify the effort to know more about those who have preceded us to that other bourne. Remember what James Whitcomb Riley said of his friend:

"I cannot say and I will not say
That he is dead. He is just away!"

—WILL J. ERWOOD.

"Mind leaps forth thru space to meet mind—but that space is not space in reality, as it is usually understood. The vast area of the Universe is filled with the proper medium of transmission and is teeming with life, organic and otherwise. Distance, space, substance can set up no barrier between souls and minds that are attuned to each other according to cosmic, or divine law. Such minds, such souls, have power to rise transcendent above all limitations — and, though separated by material miles, apparently, they are always together. The high Gods smile on such as these."

From *"Words of The Master"*

Google

PSYCHIC PHENOMENA

THE conflict between material science and the various theologies of the world has waged warmly for many years—indeed, it may be said that this warfare has been going on almost the entire length of human experience. Innovations must always fight to establish themselves—and anything which contradicts, or appears to conflict, accepted theories of life is sure to meet with opposition on the part of those whose faith seems to tremble in the balance.

Science is progressive—although some scientists are not. Real religion must keep pace with human psychology, albeit some of the devotees of religious thought may bitterly oppose any change in the verbiage of the creeds. God is a growing reality—but some of His votaries fear nothing in the world quite so much as growth; in their estimation if anything grows out of one status into a newer plane of expression, the universal law has been overthrown. And they, then, try to dress the world in sackcloth and ashes.

Everyone knows somewhat of the battle between theology and science. Darwin, Huxley, Tyndall, Spencer, to say nothing of Galileo, Bruno and Copernicus, had very practical evidence of the bitterness of those theologues who were wedded to old concepts. Telephones, telegraph, steam engines, printing presses and, even, the radio and the airplane, all came in for their meed of opposition and condemnation. This is historical and cannot be denied.

One of the inherent tendencies of human nature is to oppose those who are in opposition to pet ideas. It is like this: if you oppose the things I believe, well, then, I oppose you and your theories. The early the-

ologians opposed every attempt to modify or amplify religious teachings—sometimes the louder their declarations of piety, the more bitter their persecutions. They thought the very kingdom of God was hanging in the balance if some new revelation discovered hitherto unknown facts in the universe.

Scientists and theologians are merely human beings—neither better nor worse than others perhaps. But they are both, as a usual thing, prone to assume a bit more authority than others — they arrogate to themselves the right to say what is, and what is not, true. And woe betide the poor wight who does not readily accept the dictum of either. Today we realize some things very clearly—among them the following facts:

The prejudice, bitterness, or narrow-mindedness of theologians in no wise reflects upon the real principle or essence of religion. And,

The autocratic authoritarianism of some of the scientists, who have become arrogantly materialistic, and who would set up barriers beyond which the layman may not pass, in no wise affects the nature or purpose of real science.

Theologians, preachers, ecclesiasts are mere men —they are merely human, irrespective of sex. They are not necessarily wiser than others. Like lawyers and doctors, they are specialists in certain lines of human thought and endeavor. Frequently they know nothing else, hence their mind must run within the circle of its experience, creed and emotions. We should not upbraid them for running true to form—for the allegiance to their alma mater.

Scientists, not less than the theologian, are also specialists in certain lines of investigation and endeavor. Like their compatriots in the theological field they are prone to run in circles—being accus-

Digitized by Google

tomed to measuring certain forms of life, definite types and degrees of substance, according to established methods and theories, they assume that everything must come under the same rule.

Scientists specialized in the analysis and examination of material substance—they have, usually, followed the five-sense channel of investigation. That is, everything must come within the range of the five senses, in one way or another. On the other hand, the theologian, as a general thing, dealt with the speculative, spiritual hypotheses as explanatory of life, past, present and future. In other words, they believed in, and taught, the existence of a soul and a future existence for that soul. When pressed for proof they almost invariably pointed to something that was said to have happened in the past. If pressed further, with the demand for present day evidence, they fell back upon the declaration: "God once permitted this evidence—He does not allow it now and it is, therefore, dangerous to seek it."

It is easy to see what that attitude did to science—or to scientists, to speak more correctly. They, the scientists, were in the business of proving things—they went into laboratories and there, with microscope, scientific appliances and patient research, sought the solutions of life's problems. We know the outcome—and the conflict.

Today, however, things are changing. There is less antagonism between scientists and theologians. Canny scientists, hard-headed thinkers, obdurate sticklers for proof of everything, are beginning to think in terms of more than matter. Progress has brought us this spectacle:

Scientists who have been known as avowed materialists are now declaring their belief in, and their knowledge of, a soul, or spiritual self—a definite en-

tity which transcends the limitations of fleshly bodies, survives the death of those bodies, retains individuality and identity and, under certain circumstances, possesses the ability to call back and hail those who are still of the earth earthy. Consequently there is a growing tendency to harmony between scientists and real religion.

The thing that brought all of this to pass was the stone that some of the theological builders sometimes reject, viz, psychic phenomena. It has been thru the proofs adduced from the investigation of psychic and spiritual phenomena that such men as Sir Oliver Lodge, Sir William Crookes, Alfred Russell Wallace, Sir Arthur Conan Doyle and the host of other world scientists, have been transformed from materialists, in whose economy there was no place for anything but force and matter, into ardent and avowed believers in the continuity of life—the persistence of the soul and its identity after bodily death.

The study of psychic phenomena is no longer regarded, except for the supercilious bigot who scoffs at everything he does not consider important, as evidence of mental incapacity. Gladstone declared it to be the most important of all studies—and, in view of what it portends for humanity it must appear that Gladstone was right. There are many reasons—a few of them may be put thus:

Psychic phenomena deal with the processes of the human mind or soul. They involve all of the various manifestations and degrees of the soul's activities, and the operations of the mind. It might be said they have to do with such processes and operations of soul, or mind, which, while being ordinarily invisible and subjective, are capable of being brought to the plane of visibility, or tangibility.

Digitized by Google

Psychic phenomena provide the only real channel thru which satisfactory evidence may be secured—i. e. evidence which will actually demonstrate the reality of future existence, the continuity of life and individuality.

It has been, and is, only thru the study of these psychic manifestations that the thinking man or woman could become truly convinced of the extension of consciousness beyond the limitations of material substance as now understood. Thru this study we have learned that the two phases of life, i. e. the mundane and supermundane, really impinge upon each other. Take it all in all, the place of psychic phenomena has been established—it provides the field in which veridical phenomena may be produced, the purpose of which is to obliterate forever the material concept of life. How effectively this is done, we shall endeavor to explain next month in our study of "*Borderland Facts.*"

—WILL J. ERWOOD.

"The perfect observer will have his eyes, as it were, opened that they may be struck at once with any occurrence which, according to received theories, ought not to happen, for these are the facts which serve as clues to new discoveries."

—Sir John Herschel.

"Is it wise to be afraid of a new truth merely because we have not met it before? The important question is not: 'Does it square with your accepted belief, previous knowledge or religion, but is it true?' "

—Will J. Erwood.

Digitized by Google

A MESSAGE FROM THE MASTER

BELOVED! There is no need to feel discouraged and alone—or to entertain the fear that the heights may not be reached in due time. Everything, every measure of growth and unfoldment attained by one soul is within the sphere of another. There is no favoritism in the Cosmic Order. Ultimate justice must prevail.

Therefore we admonish thee to cease upbraiding thyself because, at times, the goal seems far removed and the rewards of service appear dimly remote. The Cosmic Processes provide for all things in their proper sequence. Weep not because the things thy mind craves are not even now resting upon thy doorstep—go forward, steadily, believing, knowing in thy soul that when the hour has arrived that which is thine will be placed in thy hand. Know you not that no measure of service will go unrewarded—that thy mission must be fulfilled that place may be made for the New Dawn? Therefore, Beloved, fare serenely forward, thy face turned toward the heights. Thy victory is assured in the Divine Plan.



MENTAL REJUVENATION

EVER since romantic old Ponce de Leon sought the elixir of life that he might renew his youth, there has been a merry scramble for something that might be considered a panacea for the encroachments of age. Youth is eager to grow up, to attain maturity; but age would remain youthful—hence the fortunes made from the sale of patent nostrums guaranteed (?) to restore the hair, iron out the wrinkles and give elasticity to creaking joints.

People invariably look too far afield for their aid. They want results without personal effort—if the thing may be handed to them in a vial, all well and good. But if it requires personal application to well defined principles, well, that's a different proposition. They fear, in such cases, that it is too late.

Some day we shall not be talking about rejuvenation, gland operations and what not. There will be no necessity for them because people will have learned how to live, to use and conserve their powers so successfully that sixty and seventy year youthfulness will be very common; and eighty and ninety year vigor will not be considered at all unusual.

There is always a cause for failing health, aging tissue and stiffening joints. They are facts, and there is no sense in evading the issue insofar as many people are concerned. But the cause of them, that's the rub. Without attempting to go into a lengthy discussion of the matter, suffice it to say the general causes may be laid down thus:

Wrong habits of thinking. So many people have the "age is overtaking me" habit of thinking. At twenty they feel grownup. At thirty, they fancy they

Google

have reached the peak and someone says, "this is your best time—take all you can get because soon you will begin to get old." They believe and throw self control to the four winds. At forty years of age they begin to think of the sere and yellow and begin to let down, with the half ashamed excuse, "Well, I'm getting along in years." At fifty—but why go further?

Incorrect dietic habits. Eating the wrong things, bad food combinations, thereby upsetting every function in the whole body. We have said before that there are certain definite elements of which the body is composed. Science knows what they are—there is no question or doubt or guess work about it. Since these elements are known, there is no use quibbling over this fact, is there? How can a waste clogged body function normally? How can such an organism respond fully and completely to mental impulses? Is it not quite apparent to all that there must be perfect mechanism to respond to the mental energy as it should.

Imperfect rest and insufficient exercise. This needs no further comment. Couple to this the worry, fear, anxiety and the thousand and one mental upheavals, and you have the combination which cannot be beaten as a body and health destroyer. The evidences are legion—they are around us everywhere.

One of the very worst things a person may do is to stop trying to use arms, hands, feet and limbs, the moment there is any abnormal condition making its appearance. If those who are feeling thus afflicted would refuse to give up, *but would compel themselves to use these muscles and limbs,* and would then begin immediately to study diet and apply the best thought of science in feeding the body for the purpose of elimination, many such cases would be "nipped in

the bud," as it were, and could be conquered absolutely.

The whole problem is in the mental state of the individual. If we think in terms of health, youth, vitality the battle is half won. It is the mental concept, the state of the mind which determines the outcome. That, also, it is which compels us to conform to correct dietetic rules. There is no sense in saying "eat anything." Let's use a little reason, commonsense, or whatever you wish to term it. If a body needs silicon and never a bit of food supplying that very important element is put into that body, the deficiency will grow. That's the reason there are so many exponents of practical mentalism who look like something the cat dragged in—they simply do not register upon us *because they do not manifest the the facts they teach.*

Again and again, and yet again, we reiterate the statement that back of everything we are, or can be, is the mind. Mind, the greatest force in the entire universe, the creator, the shaper of everything, is the power behind the throne. But like everything in the universe it must be used according to its purpose or it will destroy. Wrong thinking, negative mentation, thinking in terms of disease, age, failure, will bring those things to pass as sure as we live. Negative thinking evolves conditions and states of indolence—and these bring on stagnation, which is akin to death.

The normal condition of man, at twenty, thirty, forty, yea, even at sixty or seventy and beyond, is healthiness. The normal possession is to have a well rounded out, vitally functioning, muscular body. If the right mental processes are followed, they will compel the conforming to the laws or principles of life and living, and we will have bodies with greater

capacity for the finer joys of life even though we do attain the age of three score and ten, and beyond.

Rejuvenation, when it is necessary, begins in the mind. How do you look at yourself—as a rapidly aging individual, one soon to depart this life and go off into the supernal realms somewhere? If that is your attitude, then you are getting just what your mind is inviting upon you.

Think of yourself in terms of youth. Yes, I mean just that. Let your mind conceive the fact that every fibre of your being is a vehicle for the expression of mental and physical energy. Stop thinking and talking in terms of years—years mean nothing except that they are vehicles through which to encounter experience and attain knowledge. Now get this fixed in your mind:

Stop looking at some straight limbed, smooth skinned youngster and making disparaging comparisons between yourself and that person. Don't pucker your mouth down in a frown, because of the lissom youth before you. Do not allow yourself to think, crossly, of what might have been. Do you want a recipe that, if applied, will make others forget your years, and love you for the vital life you possess? All right, here it is:

Love youth and life. Let your mind revel in its vitality—and permit yourself to freely, wholesomely and candidly enjoy the contemplation of youth and strength. Get this fact in your mind: Youth is eternal—I have seen a man who at seventy-five years of age was so vital, whose mind was so young and vigorous, and whose skin was so clear and muscles and body so flexible that he was always surrounded by youth. The young loved him as a comrade, a friend, everything that one human could be to another. His

wife, thirty-five years his junior, was so radiantly and beautifully happy it was a blessing just to watch her joy in the perfect companionship. I asked him the secret of it all. His reply is an axiom to be taken to heart:

"I think, I live, I love, I am youth!" And then he added, "Will, I never for one moment permit myself to entertain the thought of age, decrepitude, or failure. I exercise regularly, I eat rightly and I envy no man, woman or child." There is a mental state to be pondered over. Suppose you who want rejuvenation take the words of my old friend as the starting point —let them course through every fibre of your being until your very body, mind and soul sings the glad paean:

"I think, I live, I love, I am Youth!"

—WILL J. ERWOOD.

"Experience is of value only when it has been transmuted into knowledge and that knowledge applied to the problem of personal unfoldment. And the knowledge gained thru the transmutation of experiential contact with life in its various aspects provides the certain path to wisdom's heights."

—From *"Words of The Master."*

THRU THE YEARS WITH THE EDITOR. XXIII.

THE world has had many great Teachers, each one with his special contribution to the ethical and spiritual thought of humanity. Each one has many followers—and the great difficulty is to save the Teacher and His message from his followers. The world's Masters are, with hardly an exception, completely in accord insofar as spiritual instruction and universal concepts are concerned. The differences lie in the degree of intelligence, and the power of interpretation, possessed by the devotees who espouse the cause of the Master.

Reading the legacy of these great world Teachers, one is struck by the similarity: Jesus, Buddha, Confucius, Lao-tse, and, more recently, Abdul Baha, et al. If one did not know the name of the author of the message it would be practically impossible to distinguish. Buddha taught the Golden Rule, so, likewise, did Confucius. Jesus presented a slight variation, or transposition of the wording—but the substance was the same. But the followers, ah! there's the rub! They read into what the Master says whatever they think it means—even though it may be a thousand miles distant from the real spirit of the message—and then go forth with the declaration, "The Master I follow is the greatest of all."

Are they sincere? Unquestionably large numbers of them are. But equally sure is it that most of them leave no opening for increase of knowledge on such matters. They are not willing to concede that even the Masters, themselves, may acquire larger vision than they had when forced to express themselves thru the limitations of the flesh. Neither are they willing that there is any possibility of receiving additional light on the subject, thru any source, or channel, whatsover.

Digitized by Google

To me the nearness of World Teachers has been made very clear. No one could make me believe that those who belong to the Messianic class have ceased their interest in human kind. To be sure, the human family must travel far before the rank and file can realize what this nearness can mean—spiritual things are spiritually discerned; and those who have, all their lives, deliberately stifled their spiritual impulses, will find it difficult to appreciate the position or attitude of the present writer. That is something that must be left to time.

Personally, I have great reverence for real Teachers. Men and women who have taught me much stand out in my memory,—they are saviors in the true sense of the word. This, probably, is one of the reasons I have had so much genuine reverence for the Master Teacher who has come to me so much—and who, from His vantage point in that other phase of life, the spiritual, or super-mundane, can see and judge things so much more clearly than can we who are still in this limited sphere of action. To me He stands as the acme of intelligence, magnanimity and spirituality. It would be hard to imagine anyone more gracious, or kindly, or understanding in nature and principle.

I have given several instances wherein He has manifested in the most striking manner; and in which He has, several times, been directly responsible for saving my life, undoubtedly. This month it seems fitting that I tell something about His teachings,—His contact with classes and the manifest desire to lead us all into higher spiritual expression.

Quite recently He declared, to a group of students, that "*tomorrow's truth may not fit today's consciousness.*" For years He has told us that truth does not descend to man, but mankind grows toward the truth and may in no wise receive it until the mind, or con-

sciousness, is quite ready for it. Yet always the thought of progress has been emphasized—and ever the admonition has been, "*accept new truths as soon as they have been demonstrated satisfactorily.*" Very rarely has He said, "*You must believe*"—in fact, I have never known Him to adopt that attitude. There is nothing of arrogance, never an attempt to dictate, and never any evidence of a desire to usurp the rights, privileges or mentality of others, in any of His contacts with humanity.

He has always asserted that all religions are one in the final analysis. That the differentiations were ever matters of denominational and ecclesiastical origin and opinion—for fundamentals are always the same! Principles never change, although the application and interpretation thereof may differ greatly.

When asked, on one occasion, what is right, He replied: "*Nature has given an inherent rule by which to judge—whatsoever nature does not punish, either directly or indirectly, is right according to natural and universal law. And whatsoever nature does punish, either directly or indirectly, is wrong.*"

Again He was asked in regard to marriage, and whether divorce was compatible with the best interest of humanity. His reply might well be considered a classic on the matter. He said: "*Real marriage is the establishment of perfect unity between two persons; and when two are drawn together who satisfy and complement each other on every plane they are indissolubly married according to Divine law, and nothing can separate them.*"

After a pause, He added, "*Men think that divorce is a man made institution whereas it is an operation of the universal laws and often exists in reality, long before it has been given official sanction and placed on record according to the law of the land.*"—then He

Digitized by Google

added, *"Those who are joined together according to the Divine law of perfect mental, physical and spiritual unity, cannot be divorced by man and will not be separated by God."*

On one occasion, an old friend of the writer asked this question, "What do you consider worth while?" The reply was: *"Nothing is worth while unless it has either a spiritual base, or a spiritual objective—or both."* The same friend, on another occasion, during one of the Teacher's profound pauses broke in with these words: "I have been thinking, Teacher—" He got no farther, for instantly came the rejoinder, *"It is a most excellent thing to do—please continue."* It was a very gentle way to inform my friend that he was speaking out of turn.

Once certain admirers asked what He thought about religious propaganda—whether it was right to seek to convince others of the concepts we had acquired, even though they were different from what others believed. The rejoinder might well cause us all to pause, meditate, and seriously consider what we would do, before seeking to force our interpretations upon others. Here is what He said:

"The most effective propaganda is in the life of the propagandist. If the religion, or ethical concept, he would present to others is potent enough to so adjust his own life that he becomes a shining example, a living exemplification of what he has learned, he will need no words, no logic, no sophistry, with which to convince others—his actions will be so eloquent as to require no speech, no command, to impress his fellows. He, himself will justify his religious philosophy."

Thruout the entire period of my contact with this Master Teacher the most pronounced emphasis has been placed upon the need of personal, as well as

Digitized by Google

general, improvement, study, culture. Always He has declared that we are in this world for the purpose of developing every possible latent power, or faculty. And that it is only when we make the proper effort to increase our powers of spiritual and mental perception that we may be said to have done our duty by ourselves—which must, by the way, be accomplished before we can do much for others.

For four years there was a group that met in Plymouth Church Study, Rochester, N. Y., under His instruction. The lessons given were taken down stenographically by Miss Russell, of *The Mystic Key* staff. As this is written there is on the desk beside me a large book, a loose leaf volume filled with typewritten pages. The entire contents of this book, several hundred pages, were received during these classes. There are lessons on practically every phase of life, religion and philosophy. When these are published the readers will see why I make the statement that this illumined soul is a Cosmic Entity. To be strictly honest I have many scores of times wondered why he selected so very human a person as this writer, thru whom to give some of these truths. I can think of many ways in which I fail to measure up to what I think the channel thru which He expresses certain truths should be.

It may be that this writer has the peculiar qualities necessary to "trance mediumship"—thru which phase of spiritual domination so much of what He has had to say has been transmitted. And it is thru this that the most marked differences between me and the Master Teacher are revealed. Many people have come to me and said, "Dr. Erwood, you have a good vocabulary—but there is no comparison between yours and the wonderful English used by that Teacher." College and University Professors have told me this. Does it

Digitized by Google

offend me—not at all. But it does cause me to notice language more carefully than ever before. Why? Because He has said "*the more perfect the instrument, the more exquisite the music.*" I would like to be, before I graduate from this phase of life,—if only for a brief time—as nearly perfect an instrument for the transmission of His Cosmic Melody, as possible.

I have said, many times, this Teacher is a reality. There is no illusion or fancy about it. Times innumerable I have had the evidence, thru counsel, precept, striking phenomena, or otherwise, that He was a reality, functioning as a super-normal, super-intelligent entity. I shall go so far as to say He is as real to me as any human being I know, who dwells upon this grey old earth of ours.

It is difficult to make others realize—indeed, I doubt if it were possible to do so. Life is full of subtle things—the greatest things in life are wordless; they may not be expressed, and sometimes the attempt to do so interferes with the perfect expression. So I shall simply have to let it go at that and say, "What I have said is out of the fullness of my experience—it has been tested, tried in the balance and not found wanting."

That there is a spiritual awakening approaching, I am very sure. He has told us for years that mankind must come to a realization of the reality of spiritual things, or materialism will again sweep the earth—that history will repeat itself and a new cataclysm destroy the progress we have made. Certain it is that the era in which we live seems to indicate that this is true. This is being written in Chicago—that marvelous city of the middle west, or the central states. Mighty, towering structures of stone and steel rear their lofty heights heavenward; wealth, culture and industry are to be found side by side with squalor,

Digitized by Google

want, gangster activities and whatnot. What is to be the outcome of it all—who knows?

Somehow, however, there is that in me which says, "when we are spiritually oriented, when we have come to a full realization of what the realities of the spiritual selfhood mean, and have reached the point at which the things of the spirit weigh more with us than the wholly material possessions, we shall discover that 'the deity that shapes our ends' has provided for the new day and then the eternal principle of fellowship will have taken its place in the world, and life will fulfill its purpose in us."

To be continued.

"Twenty-five years ago I was a hard-headed unbeliever. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

—Prof Herbert Mayo, F. R. S.

"I went in a state of skepticism as to the reality of physical phenomena, produced without apparent contact. But . . . this skepticism has been overborne by facts."

—Sir Oliver Lodge.

"A new truth may wait a long time before it can make its way."

—Goethe.

Digitized by Google

THE LAW OF COMPENSATION



N operation in this vast Universe, both on the material plane and in the realm of spirit, is a law of divine justice, better known as the Law of Compensation, or, in reality, the law of cause and effect.

The Master Teacher, referred to so often and so frequently quoted in the pages of this magazine, in a discussion of the Law of Compensation several years ago before a Psychic Class, said:

"This is the opportune time to lay stress upon the fact that there is in operation in the spiritual world a very active and very just law of compensation. It is a part of the scheme of things that every soul shall be compensated for what it has done, be it much or little; that every soul shall have compensation not alone for that which is done by that soul as a distinctive act of his own, but, likewise, for that which seems to have been left out of his life, and not only shall this compensation be for those things that are just and right but it shall operate as a result of those things that are contrary to the law of right."

When we look upon our fellowmen and note the apparent inequality of natural endowment, of environment and opportunity, we are prone sometimes to cry out: "Where is the justice in it all? Why should one soul come into the world with a brilliant mind, highly gifted, born into an environment that means every opportunity for the finest kind of development, whilst another soul enters this world with the exact opposite of all these things?"

In the Law of Compensation we find the answer and as we study its operation, we come gradually to understand that in the final analysis justice prevails—

Digitized by Google

that no human soul is deprived of its opportunity.

You will note in the above quotation from the Master Teacher that the Law of Compensation works both ways, that is, not only does the divine law compensate for that which is just and right but "it operates as a result of those things which are contrary to the law of right."

The question might very naturally arise at this point: "What does the Master Teacher mean by the *law of right?*" We give you His own definition of that law:

"We mean by this term the doing of those things which the laws of Nature do not either directly or indirectly punish, the doing of those things that are conducive of constructive results. Whatsoever is conducive of constructive results and benefit to humanity is *right.* Whatsoever the eternal laws do not either directly or indirectly punish is *right,* and one has only to analyze the effect of his course of procedure to discover whether he is doing the right thing or not. It follows, then, that those things are *wrong* which Nature, by and through the operation of her laws, either directly or indirectly punishes."

Thus, if we conform to the law of right, that which will accrue to us *as a result* of that conformity will be of a joyous nature. If we do *not* conform to that law of right, the legitimate and inevitable outcome of that non-conformity will be unhappiness, will be deterioration of body, mind and soul.

In this material phase of life we are planting seeds, consciously or unconsciously, intentionally or unintentionally. The fruit of some of the seeds thus planted will come to us while we are still on this material plane—the harvest of other plantings will come in the realm of spirit, but wherever the harvest and whenever it comes, its nature will be the direct result

Digitized by Google

of the *kind* of seeds we plant. How vitally important it is, then, to watch closely the kind of seeds we plant!

One other quotation from the Master ere we proceed to the application of the Law of Compensation to the various types of humanity referred to in our article in the June issue. Saith the Master:

"There is one thing we wish to emphasize and that is that compensation must *not* be regarded as the law whereby God Almighty goes out of His way to specifically pay mankind for doing certain things. Whosoever labors merely with the thought of hire in his mind takes the soul out of the thing that he does. God is not saying to mankind: 'Do thus and so and I shall pay you a certain stipend.' *The stipend is in the result of the thing that you do.* We are emphasizing this so that a smaller number of men and women will enter the realm of spirit with this thought in mind, namely, 'I am going where I shall be paid for all that I have done.' Do you not know that to *lose yourself in the service you render* to your fellowmen, to mankind and to God means to bring those results that are the most lofty and satisfying in their effect?"

Now let us turn our attention to the types of humanity referred to in our June article. First there were the lifters and leaners. The lifter, who carries his own responsibilities, difficulties and sorrows, adds constantly to his strength and resourcefulness, sharpens the powers of his mind, broadens and deepens his understanding of and sympathy for his fellowmen. In other words, *he grows character*, the only thing we can carry with us to the next phase of life! He is an unconscious tower of strength, source of inspiration and encouragement to his weaker brothers.

In the business world the lifter's compensation lies primarily in the satisfaction one derives from a task

Digitized by Google

well done, and the resultant power to ably perform increasingly difficult tasks.

In the field of religion and education the lifter's compensation lies in the deep joy and satisfaction that fills the soul of the teacher as he watches the budding and blossoming of the God-given powers of the body, mind and soul of his pupils. It seems to me there can be no greater joy than the consciousness of being directly or indirectly responsible for the awakening and unfolding of another soul!

I pay homage to that man or woman, boy or girl in the realm of society today who has the strength and idealism, the courage to conform to the law of right, and who is not afraid to say: "No, I will *not* drink, I will *not* smoke, I will *not* yield to other forms of indulgence, even though I stand alone among my associates—though I be mocked and ridiculed! I refuse to destroy or deteriorate the organism in which I must dwell during my stay in this world! I decline to drag my soul in the mire!"

And what is his compensation? Some will say he will be unpopular in society. What is popularity as compared with one's self-respect; what is popularity when weighed against a clean, strong, healthy body, a keen, vigorous mind and a lofty soul? Which will bring the more lasting joy and happiness?

You will recall that in our June article we referred to the two kinds of Mothers—the good, oldfashioned kind and the "modern" Mother. Is there anything more wonderful, more worth while in life than bringing into the world a little child with a clean heritage, and watching and guiding the unfolding of the body, mind and soul of that child? It is a fascinating task!

A gardener who plants seeds in soil that is not right for the proper germination of the seeds and who utter-

Digitized by Google

ly neglects the soil during that germination is rewarded by a warped, misshapen plant. He pays no heed to the plant because of his absorption in other things and the weeds grow up around it and shut out the sunlight. It has no chance to develop into the thing of beauty God intended it to be!

Another gardener prepares the soil that it may be fit for the germination of the seed to be planted there —tenderly he cares for the sprouting plant—tirelessly he watches over it — keeps out the weeds, guards it from storms that might injure it during the period when it is growing and building up strength to fight its own battles. The plant comes to maturity a perfect and beautiful specimen of its kind, and brings forth exquisite flowers to reward the gardener for his unselfish devotion.

Parents are of two kinds—the one kind like the first gardener—the other like the second, and their compensation is in accord. "As ye sow, so shall ye reap."

Saith the Master: "This law of compensation as it operates in the spirit world provides that every human soul shall have its opportunity to become fully rounded out, and no soul is a rounded out soul any portion of whose nature has not been fully unfolded. It is a wonderful plan! No matter how devious the windings, no matter how divergent the paths may seem, no matter how diversified are the experiences, no matter how contracted the environment, everything combines to bring to pass that condition which of necessity brings out of the crucible of experience a perfected human soul. Not only one shall pass through the crucible but every human soul that ever lived or shall live passes through the crucible of experience and, by virtue of the beneficent law of compensation,

Digitized by Google

eventually, sometime, somewhere, somehow, is brought to the apex of the mount of achievement and becomes an illumined child of God."

—FLORENCE RUSSELL.

"He who would come face to face with the Master whose mission it is to guide his footsteps aright, must learn to be still in mind, soul and body. He must permit the soul self to gain the ascendency over all things and must quiet the turmoil within—he must learn that the quest for possession, the outcry for personal ownership of another, deadens the soul's faculty for spiritual perception and vision."

—From "*Words of The Master.*"

"Experience is the bridge over which man passes from ignorance to knowledge—it is the span over the chasm of ignorance. Properly used the law of experience will save mankind from every violation of the principles of being. In short, it will reveal to every thinking man the way from servitude to realization."

—From "*Words of The Master.*"



Digitized by Google

WITH THE EDITORS

Here we have reached the month of fire-works, spread eagle oratory, the spirit of 1776 and all the paraphernalia of effusive patriotism. We shall "whoop it up" in the interest of the Pilgrim Fathers, tell the story of Plymouth Rock and the Mayflower, and then settle back with a glass of lemonade and a fan, and wonder what it is all about. And after we have wondered a bit, we will roll up our sleeves and go on as before. So go ahead and get rid of the surplus energy, go on your picnics—but be sure to take your copy of *The Mystic Key* with you.

Seriously, we are warning you that the story of the Editor's experiences is nearing the end. It is not going to be very long until we shall need that space for something else—and, anyhow, it looks to ye Editor as though there has been about enough of it. I want to talk about some one else—so am planning to give you a series of articles about other folk, before long. Oh, no! this is not to be done at once,—it is just that you are being notified a bit in advance.

In the August issue we shall have something particular to say about "*Borderland Facts*" — a field of research is opened up that should be intensely interesting to those who have a bit of time in which to think. The next installment of "*Thru the Years*" will present an entirely different aspect of the writer's mediumship—I feel sure you'll like it. There will be an article on "*Mastership of Fate*" and another one under the caption "*The Kingdom Within,*" which should do a lot of good. Other good things from "*The Master*" and Miss Russell's lesson.

By the way, did you read carefully Miss Russell's article in June—and did you notice what was said about "*Leaners*"? Suppose you show that to the folks who have been borrowing your magazine and suggest that they help carry the load by sending in their own subscription—don't you think that would be a dandy way to help the good work along? Just try it and see what good results will come therefrom.

Hope you have a fine time on that vacation; and that you will all come back from it feeling a hundred per cent fit and ready for the biggest things in your life. Here's hoping

the fates are kind to you—you can help, you know, by the right mental attitude.

—WILL J. ERWOOD.

Note: We have had several notices from postoffices lately that they could not deliver our magazine because the addressee had moved out of the city. Please remember that we cannot be responsible for your failure to receive your copy unless you keep us advised promptly of any change of address.

—FLORENCE RUSSELL.



Digitized by Google

DON'T MISS THESE BOOKS
THEY ARE PRICELESS

MAN'S SPIRITUAL POWERS—Master Lessons on Clairvoyance, Clairaudience and Clairsentience. Postpaid ..... $ .35

THE COSMIC MAN—The teachings of a Master, on Man's Universal and Infinite Power, self radiating. Postpaid .. $ .35

FOREGLEAMS OF IMMORTALITY—Said to be the best thing of its kind in print today. Postpaid ..... $ .35

SPIRITUAL VALUES AND THE RESURRECTION—New light from a Master Mind, on two vital themes. Postpaid ..... $ .35

RELIGIOUS UNITY AND THE WORLD'S BIBLES—An authoritative voice tells us How To Read Bibles and Reveal Religion Here and Now. Postpaid ..... $ .35

POEMS OF INSPIRATION—Beautiful Thoughts To Inspire and Encourage. Postpaid ..... $ .35

SPIRITUALISM AND THE CATHOLIC CHURCH—A Discussion of Spiritualism and the Attitude of the Church. By two fearless thinkers. Cloth bound. Postpaid $1.25

Send for Your Copy NOW.

Address All Orders and Subscriptions to

THE ERWOOD PUBLISHING CO.

FLORENCE RUSSELL, *Business Manager*

706 Temple Building Rochester, New York

SAITH THE MASTER:

"MAN is the epitome of the universe! In him may be found every potentiality — every possibility. Because of these latent God powers with which he has been endowed, man owes himself an obligation which may not lightly be thrust aside. His growing consciousness, his increasing power and ability to comprehend the ways of the Infinite, constitute a covenant between himself and the Supreme Being that he will, thru earnest application of mental and spiritual powers, make steadfast and continued effort to evolve his Godship. Life provides the opportunity, and the world in which he lives, the experience which will burn away the dross and set him spiritually free—to reveal his unity, his one-ness with the purpose of Being."

—From *"Words of The Master."*