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The MYSTIC KEY



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Rochester, New York

The MYSTIC KEY

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A MESSAGE FROM THE MASTER



ELOVED! Know ye not that man is the Divine Mind in process of expression? And the Divine Mind knows no limitation. In the same ratio as man reaches the consciousness of his oneness with Divine Mind will he make absolutely certain his progress and growth toward the heights of spiritual unfoldment. In the same degree as he rises to the consciousness of his possession of all of the attributes of this Cosmic Mind will he be able to make of himself whatsoever he would be. We reiterate the statement that '*man is Divine Mind in process of expression*'. According to the image in his consciousness will be the clarity and certainty of the result.

To create yourself anew you must visualize that which is perfect, that which is symmetrical and harmonious; you must see yourself as the replica of the Divine Image in Cosmic Mind; you must visualize yourself as possessed of everything that tends to comprise ideal perfection. There can be no room in your mind for the slightest shadow of doubt as to the health of mind, or body. Nowhere in your entire economy, be it in spirit, mind, or material substance, can there be room for the shadow of misgiving, the thorn of fear. To create yourself after the Divine Image you must keep that Image ever before the vision of your Soul.

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BIBLICAL AND MODERN MEDIUMS

ONE of the tendencies of every age is to revere that which has gone by—the men who have lived are, usually, regarded as having been so much more intelligent and spiritually minded than those who are with us in the flesh. And the phenomena of older centuries are looked upon as being the direct evidence of God's nearness and approval—while those that happen in our own era are frequently regarded as evidences of the activity of his Satanic Majesty.

It is because of this trait in human thinking that there is such a clearly defined idea concerning the relative value of the medium of today and the one who is regarded as "A Man of God", a "Seer" or "Prophet" of the past. There is very little difference in the nature of the work done, or the characteristics of those who are the media of the past and present.

Perhaps it seems trite to say, "human nature is much the same wherever it is found." The age in which people live makes but little material difference insofar as they are concerned. They live and love and hate, in much the same old way. They worship, revere or revile God in terms that are wonderfully similar—when things go as they want them to, then, "God is good—a loving, kindly, magnanimous Father." But let something go wrong and the concept of Him is quite different. Strange, is it not.

The greatest difficulty is for the average man to take a detached, impartial and impersonal view of the things he believes in. It is so hard to stand aside and coolly observe the phenomena which are said to support his claims. If this were done, and a fair and impartial examination of the facts of the case were made,

the situation would be very different. This will be clear, I think, as we go on.

The Mediums of Biblical and Modern times are under consideration. And what we hope to show is that they are so similar that if one were to place them side by side, without labels as to the era to which they belonged, and were then to watch the phenomena which accrued, and the actions of the mediums themselves, they could hardly be told apart—if, indeed there was any slight difference at all. Perhaps the greatest difference would be in the appearance. The ancient media were, perforce, so it seems, always bewhiskered, with a lot of perfectly unsanitary hirsute adornment, as to face, at least. Whereas the modern "familiar of the Gods" is minus that distinctive feature and may look as smartly groomed as the most up-to-date professional man.

There are several general objections raised against modern mediums. Summed up in a word they may be put as follows: "They foretell future events; they are mindreaders; they give false information and resort to trickery, etc." For the sake of the argument let us fully admit that some of them do all of this. So, also do some of the representatives of every movement in the world, be it religious, professional, business, or whatnot. The fakirs in pulpits who play upon the emotions of their followers and shake them, a la Billy Sunday, over the raging flames of an imaginary hell, are too numerous to mention.

Quack Doctors, whose inhuman practices, doped medicines and thoroughly apparent ignorance as to the cause and cure of human disease, have filled thousands of graves prematurely, bring ill repute to a profession in which there are many efficient, earnest and loyal men and women. Business men (?) who go about

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with their unctuous smiles and defraud millions of people for a long time gave rise to the illtimed phrase, "let the buyer beware!" We still have that situation, with modern modifications. And so it goes thruout the entire list of human activities—the battle is between the real and the counterfeit.

Another charge against the modern mediums is that "*they take money for their services.*" It is a consummate shame, but they really do. In view of the fact that all business men give their wares away; and that all lawyers, doctors, clergymen, etc. etc. give their services, consultations and commodities absolutely without money and without price, (?) of course all mediums should really give their services free. I travel much. I notice how often the Managers of Hotels, Railways, etc., say to me: "Now, Dr. Erwood, you're such a nice man, we are going to entertain you in our hotels, and transport you in our trains, busses and airplanes absolutely free of charge." Yes, they do . . . not!

One of the stock arguments I have met is this: "*God was back of the phenomena and the men of Bible times—but He has nothing to do with those of the present day.*" In other words, God retired from the support of the various media and their phenomena and left the entire field to his Satanic Majesty. He, God, showed the world the wonders of spiritual phenomena and then said, "Now let them make the best of it—I'm thru, they will have to fight it out with the devil on their own account." The situation is too absurd for words, yet it is, virtually, what many people would have us believe. People are so inconsistent.

Perhaps I shall be regarded as irreverent when I say many people would have us believe that there is a universal, magnanimous, loving, personal, omni-

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present, omniscient and omnipotent God, sitting on a throne and looking down upon poor squirming humanity, with a typical George Arliss sardonicism, and saying to those around Him, "That's the best show I've done yet!"

Now, dear reader, before you throw a real fit over the above paragraph, suppose you just sit down and read it over. Or, if necessary, walk around the block and cool off—then come back and study it over several times. There is absolutely no irreverence in my make-up. Never in all my career did I have as much real, humble reverence for the marvelous universe in which we live, or for the glorious power of which it is so wonderful an expression. But I object to the idea that God is that cold blooded thing that can sit afar off and chortle with glee over the sufferings of humanity—or reveal the wonders of the spiritual kingdom, and then close the door forever. I write in defense of the potent, immanent God in man, rather than against it.

That you may get some idea of what I think about it, just look at this: I believe there is more God in manifestation today than ever before. I believe there is a better, more understandable and intelligent God in this universe than ever before. And I am firmly convinced that there is never a thing which happens in this world that is not the direct outcome of the effort, the struggle of mankind, to grow Godward. And, further, I believe the day is fast approaching when we shall be so busy living God that we will not have any time to quibble over definitions of the Divine Presence—we will feel It, we will be immersed in It, we will be It. And, "believe it or not," the kind of "IT" that I am talking about is not the "IT" that Eleanor Glyn writes about, or that Clara Bow is supposed to have. To para-

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phrase a celebrated man, "If this be irreverence, . . . make the most of it."

The mediums of the Bible were just as human as those of today—and so far as general character, i. e. real humanitarian conduct toward their fellow men, be concerned, I do not think they drank the milk of human kindness any more than some of our moderns do. Certainly they quarreled, and were jealous of each other, and sought to placate God and get the balance of power in their favor. And, be it known, they sometimes gave out information that was thoroughly consistent with their own personal desires and aspirations, just as do some of their modern prototypes. In short, they were just folks like the rest of us, as I shall show in the concluding article on "Biblical and Modern Mediums" in the next issue of "*The Mystic Key.*" Be sure and read that before you jump at conclusions.

—WILL J. ERWOOD.

"Man is the repository of the divine idea, the perfect concept, the complete image of God. In him, therefore, is to be found every one of the attributes of the central Deity, call it by whatsoever name you will. The depths and heights of the universe, the mystery and magic of life, the purpose and design of the Cosmic Reality, all dwell within the mind, the soul and life of man. To realize this is to set in motion the eternal force of evolutionary progress which brooks no interference or delay."

From "*Words of the Master.*"

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EXERCISE AND DIET FOR HEALTH

FOR those who are seeking health there are several things to be avoided if the results are to be at all satisfactory: One is becoming a fanatical faddist. When a man gets to be the victim of a mere fad, he is quite in danger of overriding reason, judgment and common sense, and there is not much chance of getting anywhere because faddism is the pabulum upon which quacks and charlatans grow fat and wealthy.

The other danger is the tendency to become spasmodic and irregular in the application of principles and exercise involved. And those who are of this type will overdo everything—they will adhere strictly to dietic regime for a time, and then break forth in a perfect orgy of feeding upon all of the prohibited articles of diet. And they will exercise with great vigor one day, pushing themselves to the point of muscular fatigue and soreness, and then become utterly indolent and inactive until the soreness wears off and they get a new inspiration for another sporadic outburst. In each case there is grave danger.

There has been a wild desire to be thin—the angularities that have been decreed as the mark of correct form need no comment here; in some cases they seem to justify Kipling's famous quip: "a rag and a bone and a hank of hair." The desire for slimness and sinuous lines is the thing that has given rise to many wild ideas of diet, and serious departure from the normal course in daily habits of life.

Two facts stand out clearly: One is the need for proper feeding of the body. The necessary chemical elements which combine to produce a perfect body must be supplied; and they must be conveyed to the body thru proper food combinations. The air we

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breathe is most essential to health—but without correct feeding of the body there can be very little chance for health. Food chemistry is rapidly becoming one of the important modern sciences. This is increasingly shown by the attitude of progressive and thoroughly up-to-date physicians, toward the subject of diet.

The second fact is that the human body must have a certain amount of exercise if it is to be a normal and symmetrical habitat of the mind, the soul, of the individual. It is the proper exercise of muscle and sinew that helps the process of combustion which burns out and sloughs off effete matter, making possible the right balance between waste and repair of substance and energy. The lines of the body cannot, reasonably, be expected to remain attractively regular and beautiful if the action of that body be sluggish and indifferent. How can any organ function properly unless there be the normal, healthful blood supply? It is a well known fact that imperfect blood circulation in any area tends to the weakening of that part of the body, just as too great blood pressure has a tendency in the same direction.

The normal body has no place for congestion. The moment congested areas become manifest, it means deficiency in functioning. This cannot be denied by anyone who knows anything about the human organism. Whenever this congestion appears in any part of the body it is certain evidence of incorrect dietetic and functional habits. The food supply has been wrong, or the exercise has been deficient, or both. And such a situation calls for intelligent action—not rampant faddism.

Exercise for health calls for the proper use of every muscle of the body. We believe in it implicitly,

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but . . . and here is something we want our readers to bear in mind . . . that exercise, unless you have some practical knowledge of the human body and the relationship of the different muscles and organs, should always be under the direction of an intelligent and well informed leader, or specialist. That is why the gym classes in schools, the Y. and other institutions do such splendid service. This does not mean that you cannot take your exercise by yourself—you can. But if you do, get your exercise charts and outlines from someone who is qualified to provide them, *then follow the directions implicitly*. If the directions say to take a certain movement *ten times* do that particular exercise *ten times and no more.* You will say to yourself, "I can do that more times than that." Of course you can, but don't. It is graduated, intelligent exercise that does the work.

In the matter of diet, the same care must be exercised. There are extremes in diet just as in anything else. But we must not forget that "what is one man's meat is another's poison." The dietic regime that is suitable for one may be entirely wrong for another; this is so true that it is hard to suggest a balanced diet that is applicable to the needs of everyone. Personally, I can use an abundance of fruit, lemons, grape fruit, etc. I have lived for a month on an orange diet exclusively, eating nothing else, with the single exception of an occasional slice of whole wheat bread. At the end of the month fifteen pounds in weight were gone, my complexion was clearer, I worked out in the gym regularly, and the neuritis in my arm was gone entirely. But bear this in mind, I did it under the direction of an experienced trainer —a man who knew foods and bodies and their needs, as Beethoven knew his harmony.

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As an example of extreme weight reducing diet we are presenting what is known as "*The Hollywood Diet.*" It is said a celebrated actress paid five hundred dollars for this dietetic regime. For her it was the proper thing. She was much overweight, and was of the type that could withstand such a drastic dietetic change. For YOU, it might be the most damaging thing possible. When you read it, don't ask, "Does Dr. Erwood, and *The Mystic Key*, endorse and recommend this diet?" We will answer that right here: For some people, and when prescribed by someone who knows the person for whom it is advised, yes, absolutely, we do. But as a diet for everyone who wishes to reduce, emphatically no! we do not.

We do not want you to experiment with that body of yours. Before you start in on a radical dietetic change, have your needs analyzed. Go to a food specialist, who can also analyze your type, your chemical needs, and who knows your particular requirements. Your conduct will help to determine your necessities. One person uses an excess of energy of one kind, while another will be excessive in an entirely different direction. All of this has the most important bearing on the subject. Bearing this in mind, you may read *The Hollywood Diet* but, remember, you must not adopt it until you have the proper advice as to your case.

—WILL J. ERWOOD.



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HOLLYWOOD 18-DAY REDUCING DIET

FIRST DAY

Breakfast—One-half grape fruit, Melba toast, coffee.
Breakfast the same every morning.
Lunch—One-half grape fruit, one boiled egg, six slices cucumber, Melba toast, tea or coffee.
Dinner—Two boiled eggs, one tomato, and one-half head lettuce, one grape fruit, coffee.

SECOND DAY

Lunch—One orange, one boiled egg, lettuce, one slice Melba toast, tea.
Dinner—Broiled steak (plain), one-half lettuce and one tomato, one-half grape fruit.

THIRD DAY

Lunch—One-half grape fruit, one boiled egg, lettuce and eight slices of cucumber, tea or coffee.
Dinner—One lamb chop (trim fat before cooking), one boiled egg, three radishes and two olives, one half grape fruit, lettuce, tea or coffee.

FOURTH DAY

Lunch—Philadelphia cream cheese, one tomato, one half grape fruit, tea or coffee.
Dinner—Broiled steak, watercress, one-half grape fruit, Melba toast, tea or coffee.

FIFTH DAY

Lunch—Orange, one lamb chop, lettuce, tea.
Dinner—One half grape fruit, lettuce and one tomato, two boiled eggs, tea.

SIXTH DAY

Lunch—Orange and orange pekoe tea.
Dinner—One poached egg, Melba toast, orange, tea.

SEVENTH DAY

Lunch—One-half grape fruit, lettuce and one tomato, two olives, coffee.
Dinner—Two lamb chops, one tomato and six slices cucumber, lettuce, two olives, and one-half grape fruit, tea or coffee.

EIGHTH DAY

Lunch—One broiled lamb chop, lettuce, grape fruit, coffee.
Dinner—Two eggs, plain spinach, four stalks asparagus, one-half grape fruit, toast, tea.

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NINTH DAY

Lunch—One boiled egg, one tomato, one-half grape fruit, tea.

Dinner—Chicken or English beef salad.

TENTH DAY

Lunch—One-half grape fruit, one lamb chop, lettuce, tea.

Dinner—One-half grape fruit, one lamb chop, lettuce, tea.

ELEVENTH DAY

Lunch—Cinnamon toast, orange pekoe tea.

Dinner—Broiled steak, celery, olives, tomatoes, tea.

TWELFTH DAY

Lunch—One-half lobster, crackers, grape fruit, coffee.

Dinner—Two broiled lamb chops, cold slaw, tomato, one orange, three olives.

THIRTEENTH DAY

Lunch—One boiled egg, Melba toast, grape fruit.

Dinner—Broiled steak, lettuce, celery, grape fruit, coffee.

FOURTEENTH DAY

Lunch—One boiled egg, Melba toast, grape fruit, coffee.

Dinner—Broiled steak, tomato, grape fruit, coffee.

FIFTEENTH DAY

Lunch—One boiled egg, tomato, grape fruit, Melba toast.

Dinner—Two lamb chops, one-half spoon catsup, one slice toast, grape fruit.

SIXTEENTH DAY

Lunch—One boiled egg, one tomato, grape fruit, coffee.

Dinner—Broiled steak, plain spinach, orange.

SEVENTEENTH DAY

Lunch—One lamb chop, lettuce, grape fruit.

Dinner—Broiled steak, tomato, celery, olives.

EIGHTEENTH DAY

Lunch—One boiled egg, tomatoes, one-half grape fruit, coffee.

Use no butter with this diet.

Dinner—Lake trout or whitefish, plain spinach, one-half grape fruit.

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WORTH WHILE MENTALISM

WHEN some of our contemporaries refer to "the science of constructive mentation" they are handing us quite a morsel to digest. It sounds "highbrow" and a bit awesome, but it is not so bad when we stop to analyze it a bit. It simply means getting in the habit of thinking along wholesome and constructive lines. In other words it is getting in the habit of using the mind, as it was intended to be used. And the Lord knows there is real need of that.

The human mind is a great thing—a mighty force for either good or ill. It all depends on how it is used, and for what purpose. All of the forces of nature are helpful if rightly applied; and what a lot of damage they can do when improperly directed, or allowed to burst their legitimate bonds. A good example is the way the mighty Mississippi has been charging over levees, etc. The "Father of Waters" is a mighty useful body of water at times—but when he takes his grey beard in his teeth and decides to go on a rampage, well, then, it is time for puny man to step aside and let the monarch be.

There is a lot of rubbish peddled about the mind—some do not give it credit enough; and others place too much dependence upon mental fragments. They expect altogether too much from both individual and Cosmic mind. Oh, yes, I know the following:

All things are possible with God. And in a still, small voice, I would whisper, "I believe it!"

Man is limitless! Because mind is illimitable. In the heart of me, I believe that, too. How can I help it when we have so many striking manifestations of the power of mind. A few days ago I was due at a certain place at a certain time. There was work for me

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to do and, if I did that work, I had to miss a train that would have gotten me to my destination. Ergo, I fell back upon the marvel of the human mind to help me out. I knew that from Chicago, the Grey Eagle of the Northwest Airways left at two P. M. So when it left I was sitting comfortably in its cabin *and three hours and forty minutes later I was in St. Paul, Minnesota.* Smoothly, without a hitch of any kind, we sailed thru the air. At ten minutes to five we landed at the Rochester, Minn., field. In a few minutes we took off again and, forty minutes later, we settled down on the field at St. Paul, ninety miles away. Practically four hundred miles melted away at the rate of approximately two miles a minute. May I pause to call down a blessing upon the *Worth While Mentalism* of the Wright Brothers, Glen Curtice, Charles Lindbergh, Langley, et al.

"*As a man thinketh in his heart, so is he.*" Yes, beloved! I am firmly convinced of that, too. It is so true that most people have lost sight of it entirely—they are so close to daily demonstrations of it that they lose the proper perspective and fail of realization. And so much mind power goes to waste, merely because humanity fails to recognize the power it has at its command.

Everybody has a mind—a God given mind. It is theirs to use and must be rightly exercised if it is to be of any practical value. Most people, however, fall back on two things: One is the belief that God gives us a certain measure of mind at the beginning of our human experience and that we cannot change the amount one jot or tittle. And the other one is the idea that there are certain time limits to one's ability to learn how to increase the powers and faculties of the mind itself. In other words, we are cast into the loom

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of time and space with certain limitations and nothing we can do can change them.

Both of these attitudes are fallacies. It is perfectly true, no doubt, that potentially we are endowed with all the mind there is—but we are not concerned with potentialities; at least we do not worry about them. *It is the exercise and expansion of these powers and activities that tell the story.* It is the application of practical principles of mind development that must, and will, revolutionize the world. The whole purpose of constructive mentation is to unfold, control, direct and apply, the powers of the mind. And this is never done by the act, or intervention, of God.

There is a fact that is becoming increasingly clear to me. It is this: If I am to increase the powers and functioning of the mind—my own mental powers, I mean—I am the chap who must get busy and learn how to bring into expression those powers which are latent within me. In view of this, it is not to be wondered at that I am constantly becoming more and more in tune with the thought of the Cosmic, I AM. And here is another very patent fact:

God will not, does not and cannot think for anybody. How do I know? Well, He tells me so every day of my life. Now figure that one out—and if you do, it will lead you to the very conclusion I want you to reach. If that be accomplished there will be, so far as you are concerned, no more buried talents over which you have been given stewardship. It is the wise steward, indeed, who multiplies his talents, whether they be of gold, silver, or the coinage of the mind. While we are talking about it, it may be well to realize that,

Worth while mentalism is the kind that does things —that compels the thinker to do vital, important and

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constructive thinking which brings results. We must measure a mind by the fruits of its action; if the results that accrue are of mediocre type, depend upon it the mentation back of them is of mediocre calibre. There cannot possibly be any question about this—it is self evident. A very excellent way to take inventory of the personal situation would be to answer, for yourself, these questions:

Am I learning anything new? Am I using the mind I have to acquire additional power, or do I settle back upon the few things I know and hide behind the alibi, "it is too late?" The most pitiful state of mind to be in is the one in which a man thinks his case is hopeless —and that no matter how hard he tries, everything goes against him. It is this attitude of mind that defeats more people than, probably, any other single cause.

If we mix too much or the wrong kind of alloy with our gold, it is of little value. If jewels be mounted in the kind of setting that conceals their beauty, the intrinsic worth is reduced. And if there is too much adulteration in the mind, it is impossible to get anywhere, for the mind will be imperfect in its functioning. We all know what that would mean.

So many people are wasting days and weeks and months, to say nothing of years, because of slipshod mental habits. It is too much trouble to do things—to study for efficiency and skill; or for the purpose of acquiring a new angle on life, or larger knowledge of what it is all about. And this when they might be doing something to improve their own lives in numerous ways. This will be a good illustration of what I mean when I say we can do whatever we will if we use the right kind of thinking and determination:

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I know a lady, the mother of two children, one of whom is twelve years old, who, a few months ago, decided she would learn to play the piano—a thing she has wanted to do all her life. So she proceeded to get one, and the next thing was to take lessons. The result of that determination is that *in three months she has reached the point where she is playing music that is not generally given to students until they have been studying at least a year.* And there is no student, under the instruction of the teacher whose pupil this lady is, of whom she, the teacher, is so proud. That's what I mean when I speak of *Worth While Mentalism*—the kind that compels results.

—WILL J. ERWOOD.

"To be a master of circumstance and environment one must be a complete master of self—he must control his own consciousness, for it is in the consciousness of man that all things affecting his life are born. Environment is the mortar in which the ingredients of man's individuality are blended, and circumstance constitutes the pestle, but it is the mind of man, his divine consciousness, which directs the blending and insures the result."

From *"Words of the Master."*

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THE THINGS THAT NEVER HAPPEN

CHARLES DICKENS in "David Copperfield," said: "The things that never happen are often as much realities to us in their effects as those that are accomplished."

"The wisdom of our ancestors" is in that sentence, but I should like to put it even stronger, and say:—The things that never happen are all too often much more far reaching and disastrous in their effect on our lives than the things that actually do happen.

Have you ever paused to consider how much happiness you have lost through *the things that never happen?* Have you ever stopped to realize how much growth and development you have allowed *the things that never happen* to deprive you of? What delightful contacts, what educational experiences you have permitted them to cause you to miss?

Some years ago, while vacationing in the Adirondack Mountains, a group of us planned to make a certain very beautiful all-day trip—by auto, by train, by boat and on foot to the summit of a mountain commanding a marvelous view. It was the last day that season that the trip could be made, so we retired the evening before, anticipating with keen delight the dawn of that tomorrow. But—when we arose we were aghast to find it raining—the sky leaden and threatening—with every indication of a day of rain and storm. We held a "powwow" and it was agreed that it would be folly to start out on such a trip on such a day, so we abandoned the plan. What resulted? An hour later the rain had stopped, the sky had cleared, Old Sol beamed radiantly upon the world and warmed us with his golden rays—it was a most gorgeously beautiful day. But it was too late to make the trip—the last train for that season had gone!

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The experience, however, was not a total loss to me, at least, for it taught me a lesson I have never forgotten—never since have I allowed the weather to prevent my carrying out any plan on which my heart or mind was set. We had all been afraid that it would be a stormy, rainy day—and we had allowed that fear of *the thing that never happened* to deprive us of a trip so fraught with beauty and interest that it would have lingered in our memory for years to come.

A friend was talking to me today about a mutual acquaintance of ours—a woman in the sixties and in good health—in fact, she has enjoyed good health all her life. She has brought up her children, seen them married and in their own homes, and has come to the time when she is free to travel and she has the means to do so. Some of her family and friends are urging her to take a trip abroad, which she would greatly enjoy, but she has refused, and do you know why? She is afraid she might be taken sick while abroad! There is no reason in the world why she should be taken sick but that preposterous fear of the thing that will, in all likelihood, never happen, is robbing her of a most delightful experience—a trip the like of which she has never had—a trip that would be not only a source of much pleasure and happiness but most educational. Why do we allow fear of what may happen but usually does not happen to rob us of so much in life?

In contrast to this woman I must tell you of another, years her senior—well along in the eighties in fact—but her junior in mind and soul and spirit—a keenly alert, fearless, delightful person—wasting no time or energy in fear of those goblins, *the things that never happen.* She lives on a large ranch near

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Mexico City and every so often she returns to the United States all alone and goes to various parts of this country to visit her children. Think what a joy those trips are, not only to her, but to her family and many friends. She is a most interesting woman to meet, because she has seized every opportunity life has offered her for education and development, for travel, for contact with all sorts and conditions of men and women. You do not find such a soul throwing away golden opportunities through fear of something that need not happen if one uses common sense and conforms to the laws of health and well-being.

Do you know that the very best way in the world to make realities of *the things that never happen* is to allow yourself to become obsessed by the fear of them?. Perhaps you are working in an office in a group of workers. Suddenly the idea enters your head that one of the group wants your particular job and is working to get it away from you. Forthwith your imagination gets in its fine work and you see that individual successful in ousting you. Your whole mind is absorbed in fear of *the thing that never happens*—at least it *need* never happen. If you will concentrate upon your duties and opportunities as thoroughly and completely as you have concentrated on the fear that has obsessed you—if you will expend the energy in studying and perfecting your handling of your job that you are *wasting* in fear of the thing that never happens, you will make yourself so valuable and intrench yourself so strongly in your position that no one *can* oust you, even supposing someone wants to.

These hobgoblins, *the things that never happen,* are legion. We create them for ourselves No need to enumerate them, even if space permitted. Suffice for each of us to ask ourselves this question: "How

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much time and energy am *I* throwing away worrying about this or that thing I fear may happen but which later I'll discover to be just another one of those *things that never happen?*"

Are you familiar with "The Salutation of the Dawn" from the Sanskrit? It follows:

"Look to the Exhortation of the Dawn!
Look to this Day, for it is Life,
The very Life of Life.
In its brief course lie all the Verities
And realities of your Existence;
The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty;
For Yesterday is but a Dream,
And Tomorrow is only a Vision,
But Today well lived
Makes every Yesterday a Dream of Happiness
And every Tomorrow a Vision of Hope.
Look well, therefore, to this Day!
Such is the Salutation of the Dawn."

"Look to this Day!" Aye, never mind about the yesterdays. Profit by the lessons they have taught and forget the rest. Dwell not upon the future, other than to lay constructive plans for your use of that future. Concentrate on "this Day." "In its brief course lie all the realities of your existence":—"the bliss of growth"—count that day lost in which you do not grow more of mind and soul and body. "The glory of action"—Do not idle and fritter your time away; rather throw yourself, heart and mind and soul, into some kind of work, into *action.* "The splendor of beauty,"—rip the blinders off your eyes and see the beauty that is around you everywhere. Oh, yes, it is there *this* day, every day, everywhere, for eyes that are attuned to see it.

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Sometimes, walking home from my place of business in the late afternoon, as I cross a bridge over our Genesee River I face the setting sun and the whole sky is such a gorgeous mass of color and cloud effects that the soul of me literally thrills to its splendor. Occasionally I glance from the sky to the faces of my fellow pedestrians and, with a shock, realize that a vast percentage of them are not even seeing that sky—they might just as well walk through life blindfolded. I feel like saying to them: "Look, look up and fill your soul with that exquisite loveliness!"

Once upon a time, as I was thus wending my way homeward, I met a kindred spirit in a little old lady, who was stopping every few feet and turning around to drink in the glory of the sunset. As I drew near her, she turned to me and said: "Isn't that sky *beautiful?*" I answered: "Exquisite!" And we stood in silence for a few moments, bound by the tie of love for the beautiful in this very beautiful old world of ours, and then each went her way.

"Yesterday is but a Dream, and Tomorrow is only a Vision, but Today, well lived, makes every Yesterday a Dream of Happiness and every Tomorrow a Vision of Hope." Think that statement over! If we would concentrate all our energy on this Day and live it to the best that is in us, we would have no regret for the past and would face the future with dauntless hope. We cannot change the past, so why dwell on it, brood over it? "The moving finger writes and, having writ, moves on!" We cannot live the future until it becomes the present, but *today* is ours to do with as we see fit. By our use of it we build our past and lay the foundation for our future.

Then, let us waste no time or energy in fear of *the things that never happen*—rather let us bend all the

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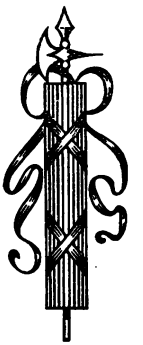
power of our mind and soul, all the kindliness of our heart, to *make things happen this day* that shall contribute, not only to the best development of ourselves as individuals, but to the advancement and welfare of *all* life.

"Look well, therefore, to this Day!
Such is the Salutation of the Dawn."

—FLORENCE RUSSELL.

"The self creative law does not permit the recognition of a single doubt, or fear, or question as to the existence of the idealistically perfect, or the perfectly idealistic. Neither does it permit the conscious, or unconscious, recognition of such a thing as limitation, to say nothing of defeat. The self creative law knows nothing but growth, sees nothing but progress, recognizes nothing but perfection, and the moment you, as an individual, realize this you will rise, master of every material condition."

From "*Words of the Master.*"



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THRU THE YEARS WITH THE EDITOR. XIX.



HE Bible tells us that men sometimes entertained angels while quite unaware of the fact that their visitants were from a celestial world, so corporeal were they in appearance and action. Abraham is said to have "dined with angels," while St. Paul tells of having conversed with a man of whom he said, "whether in the body or out of the body I know not." In short, the Bible is replete with accounts of this intercourse with the other world. In view of this it seems more than passing strange that believers in the Bible are so reluctant to admit the existence of such phenomena today. But that is another story and has no place here.

Last month I placed on record the account of my wonderful experience in the seances with Miss Ada Besinnet, of Toledo. On my table, as I write, there is a letter from one of the members of the group at those seances—the writer saw the account in "*The Mystic Key*" and forthwith wrote to the office testifying to the correctness of the account of the happenings on the memorable occasion described last month.

During the course of these chapters from a very busy life I have referred to an Intelligence, a real entity from that other world, who has played so important a part in my life and work. To Him I have referred frequently as a "Teacher"—and I have told you that I think of Him as reverently as I could possibly of any one of the various Christs of the Ages. I would take no whit from the lustre of such names as Buddha, Jesus, or others of the Messianic Class. For some reason I cannot believe that anyone of

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these various Messiahs are a thousandth part as jealous of the homage, or lack of homage, paid to them, as are the supposed followers who bicker and quarrel over the superlative qualities of the particular Christ that has their theological sanction.

Buddha is a name to me. I have read of Him—have marvelled at His works and teachings. Jesus is also a name. I have never seen Him that I know of, i. e. in the sense of a vivid, personal reality. I have read the things ascribed to the gentle—and sometimes very vivid—Man of Galilee. I have looked at Him thru the mist and halo of two thousand years. Whether He actually lived is a moot question—I believe He did. I am not so sure that I should speak of Him as did the poet of the "*Snowflake that falls on Kalatska*" when he said "*it comes not, it goes not, it comes not again.*" In Jesus, the man, there was the shimmer of light that ever reveals a new presentation of the Messianic Spirit. The man is but a name, but the spirit . . . ah! that's different, for that is the reality.

But this loved Teacher—this "*Master*" who has come to mean so much to so many people thruout the country, is one of the most vivid, real personalities to me. He is not a name . . . He is the vital reality to me. And never has there been a crisis in my life that He has not been there. Sometimes I wonder why I was selected for this great privilege of being the channel thru which He voiced so many of those golden thoughts, those gleaming, soul inspiring ideas, which have made Him a reality to so many. It is hardly necessary to say I am a very human individual—I can see my blunders and faults better than any other person in the world. And there are things I would have undone if the eternal law permitted—but that which has been may never be made to never have

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been. The universe is governed by peculiarly stable and fixed laws. Man may not set them aside under any case—he may conform, and thereby readjust himself; but change the law, never!

As I have told you I was always possessed of vision, psychic or spiritual vision—or clairvoyance, if you will. I saw those who were invisible to others, frequently. Sometimes the things I saw frightened me and I would cover my head and pray—using the phraseology I had been taught to use to exorcise the visiting dead, or denizens of the other worlds, whether they came from hell, or purgatory, or heaven. How many times did I say, "*In the name of the Lord, Jesus Christ, be gone, etc.*" Sometimes the visitants would pause but a moment, and then would vanish in to seeming nothingness. Again they would remain—and it made no difference how many "*Our Father's*", or "*Hail Mary's*" or exorcistic formulas, I repeated . . . these visitors remained.

For years, among the group of faces I would see, there would flash before my vision one face. How shall I describe the matchless dignity, the clear visioned, kindly eyes, or the ineffable smile that would send a strange thrill thru my whole being. At first I would catch but the fleeting vision of this countenance—and very gravely I was assured that I was seeing "angels". I believe it now. An angel is a messenger from the divine. And this man was surely a messenger, a harbinger of hope, an inspirer of the highest type.

The vital reality of this personality, this Master visitor, was not so clearly defined to me in the early part of my experience. It was in 1896 that I came to know just how close a denizen of the spiritual world can come. And during all of the years since

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that time He has been a reality, vivid, strikingly masterful, and helpful. As I look back over the years I can see how carefully He planned and labored for a purpose that is just now being revealed—the magnitude of it staggers me, but since this Teacher, this Master Soul has never failed to bring forth the results He labored for, even tho my own failure delayed the time of its fulfillment, I am sure of the outcome.

My association with Him has had two aspects. One was that side which had to do with the cultural development of the one who was to be the channel thru which certain ideas must be expressed. The other concerns the times and occasions when I actually and vividly saw and felt the presence of this personality. Of the latter there are four or five occasions when I had the most striking contact with Him. Of these I shall have much to say next month.

A few facts concerning Him are necessary in order that there may be some understanding of what has taken place—and, more especially, what is to follow:

The Master Teacher is Persian as to specific nationality. But that He is a universal, a cosmic soul, no one who has ever really come to know Him can ever doubt. In some of the apt and scintillating word pictures which emanate from His mind there is all the witchery and beauty of the haunting lilt of melody when woodwinds, violin, cello and harp are touched by the deft fingers of master musicians. One thinks of sunrise and sunset, or rose gardens, and singing stars.

Perhaps in describing this Spiritual Personality I shall be accused of dealing in superlatives. There are two cases in which there are no superlatives by which to overestimate: One is when one deals with

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the perfect twin of the soul—that one who completely, perfectly, and beautifully completes one's life on every plane. The other is when dealing with the highest, most perfect manifestation of spiritual reality. And this latter is what He is to me. And be it known this is said with all due reverence for every other personality ever accredited with Messianic authority.

This Teacher is not a new entrant to the spiritual world. His contact with history, humanity and the events which shape the destiny of nations has not been limited to a few recent decades. No, His scope of experience covers so much that I am sure He might say as did the ancient King, "No matter what experience may be met by those who follow after me, tell them I, too, have known."

Perhaps the best way to describe this association, so far as the present phase of the story is concerned, is to say He is an influence, subtle, pervading, dynamic; tangible, yet intangible; palpable, yet impalpable. *People feel His presence.* A few weeks ago after one of those tremendous occasions when this Presence was made manifest I saw a group of twenty-two people so overwhelmed as to be, virtually, on their knees before it. Not only women, but strong, virile men, wept, so great was the power of that Presence. It was one of the most striking demonstrations I have ever witnessed,—of that character, of course.

To explain just how, at times, this personality seems to fuse itself with mine; or how it might be said to overshadow me, almost to engulf my consciousness, as it were, is rather difficult—I have no desire to make this a technical treatise as that would, in a measure, defeat my purpose. But there are very few occasions when I have need of the help that I

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get from this source, when it is not consciously present. Sometimes it comes in a way of reassurance, a sense of support. Again it is as though someone else—and I always know who that someone is—was speaking for me, choosing the words, the phraseology and manner of expression.

At times my whole being is charged with the force brought by Him—in much the same manner, I fancy, as a battery is charged with electrical energy. And it needs but a touch of the hand, or the utterance of a word, to accomplish this—and so real is the impinging of His personality upon mine that those who know me well, and who have come to know this Teacher fairly well, can tell instantly when it occurs. I am told that the whole expression of my face and personality, including voice, accent, everything—changes under this potent power.

People ask me how I know the Presence is with me. While I shall go into this more fully in the next issue, I might say right here that I see and hear and feel it. Many times it is a hand on my shoulder—again it may be the voice that I hear, and still others my vision is clarified and I see the form as distinctly as I may see any corporeal form about me. In passing judgment upon this, may I say no one can understand this experience fully until he has encountered the same thing or something of similar nature. And here are a few facts to consider: invisibility is no argument against existence. And the fact that you, who read this, have not had the experience I describe is no proof that I have not had it.

You may decide that the writer of these lines is not sound mentally, or that he is the victim of hallucination, or that he just imagined all of these things. Yet bear in mind that your attitude proves only one

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thing, and that is that your conviction is based upon your own lack of experience and that you are assuming to judge a matter upon which you are not qualified to pass judgment. No one is qualified to pass upon any subject who has had neither experience with, nor knowledge of, that subject.

The Teacher, to me, is a reality, an actual personality. How clearly this has been shown, and the experiences and evidence upon which I base these assertions, will be explained next month in *The Mystic Key*, and when you have read them you will, no doubt, exclaim, "If I were in Will Erwood's position I would believe as he does—I would feel as sure of the contact with a great spiritual personality."

To be continued.

"Life and death are complements of each other, and are, in reality, manifestations of the same divine order; that which men call life is but the manifestation of the divine urge for expression, while the thing called death is but the transition from one phase of life to another—it is the change of vantage point which enables man to know more of the cosmic plan. Death, so called, does not destroy life—it enhances and amplifies it. It is the eternal call to the heights."

From "*Words of the Master.*"



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WITH THE EDITORS

The publication of the account of "The Besinnet Seances" in the February issue of *The Mystic Key* surely struck twelve with our readers—as there has been a great demand for copies. The issue is limited, so those who want to get that very interesting story had better get in their orders at once. There are not many copies left at the office, and this issue will not be republished—at least not at present.

It is most gratifying to find how many people approve of the change in name and style of our magazine—they like it very much. And one of the pleasant things that happened was the receipt of a letter from one of the good friends who were present at the Besinnet Seance—and here is just a quotation from that letter: "*I hasten to tell you the N . . . s are very happy to read the article about our own Miss Bissinet's wonderful work. We were present at this particular seance, saw and heard what Dr. Erwood describes and writes of so beautifully.*" We hope to have the testimony of all of those who were there, to add to the above.

Next month we shall give you the concluding article on "*Biblical and Modern Mediums,*" and the second article about the great *Teacher* who has been of such help to ye editor thru the years—this will be in the twentieth installment of "*Thru the Years With the Editor.*" It will contain the account of some wonderful personal experiences with and manifestations from this wonderful personality. You cannot afford to miss it under any circumstance. Then there will be a brand new *Health Lesson* from a different angle. And the lesson of the hour will be that one which deals with "*Revitalizing Mind and Brain*". Other mighty good things in addition to another splendid lesson by Miss Russell.

If you haven't renewed your subscription, or interested your friends in subscribing, you are surely depriving yourself and them of priceless mental food. The best things are coming—you will see by the material next month that an entirely new era has really dawned. There will be "*Comments on the Work Afield*" that you will not want to miss for anything. Don't wait—send your orders now.

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We are sending those healthful and success vibrations with every issue of *The Mystic Key*—we want you to come into the kingdom of your higher self that you may be ready for the Dawn of a Newer and Better Kingdom everywhere. Get ready for it. It is yours for the seeking.

—WILL J. ERWOOD.

NOTICE: Some of the churches and organizations throughout the country are taking subscriptions for "THE MYSTIC KEY" on a commission basis. We allow them a 25% commission on any subscription sent in to us. If you are interested in this offer, write me for details.

—FLORENCE RUSSELL.

"The value of a life lies in its accomplishments. But it is not the accumulation of wealth, the acquisition of power or the attainment of authority, that marks the growth of man. Nay, it is in the awakening and expression of the soul's inherent powers, out of which the true Christ Consciousness must evolve, that man reveals the true worth of his existence, and the real purpose of his being."

From "*Words of the Master.*"

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SAITH THE MASTER

"IF Thou Wouldst Attain To Secure Heights And Know That There Is Naught Of Conflict Between Thee And Thy Supreme Master, Let Thy Soul Ever Affirm This: I AM One With The Cosmic Whole In Purpose; I Receive And Radiate Cosmic Energy; I AM Filled With Infinite Love For All Humankind—All Life; And Day And Night I Manifest The Divine Life And Will."

From "Words of The Master."