

MY RELIGION

by Helen Keller

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If you can enjoy the sun and flowers and music where there is nothing except darkness and silence you have proved the Mystic Sense—Helen Keller

WNU Service

(Continued from last week.)

According to all Swedenborg's testimony, after death we are like travelers going from place to place, making the acquaintance of all kinds of interesting objects, meeting all sorts of people and receiving something from each individual on the way. We observe, judge, criticize, and listen to words of wisdom or folly. We drop an opinion, take up another, sift it and test it in our mental crucible. From each new experience we extract finer kinds of knowledge and those truer intellectual concepts which are the property of all. On earth man lives apart, though not alone, and the most wonderful thoughts that he has known, through lack of listeners, have never been said. But in the other life it is different. All live together and learn together. All spirit beings, good and bad, are minds, and they communicate to each other instantly volumes of ideas which would require long periods to apprehend upon earth! So we shall journey onward, choosing the comrades best suited to us, and grow increasingly interested, wiser, saner, nobler, and happier through all eternity. What a prospect this opens up to those whose spirit wings are fretted by the uninspired facts of mortality! What an inexpressible comfort to those who hunger for lofty friendship and living intercourse! I believe that in heaven friendships may endure, as indeed they do on earth, by changing as well as by their steadfastness. For it is their nature to vitalize and diversify the ideas and emotions which enter the field of consciousness. Here below we are inclined to lay stress on likeness and ignore difference; but in heaven, and sometimes here among us, too, friends similar in spirit are so different they offset or complement each other like varied and beautiful colors in the sunrise. They discover each other, and give and receive the best that is in them. They do for each other's souls what our acquaintances do when they feed and clothe our bodies. A feeling of amazement comes over me as I realize how fully I know this from experience. I am the happy object of a rare friendship which makes my teacher a seer of the capabilities and folded away in me that darkness and silence would hide from most people. There are moments in our lives so lovely, they transcend earth, and anticipate heaven for us. This foretaste of eternity has made clear to me the perpetual and all-embracing service that friendship should ever be.

The Bible says that in heaven we "rest from our labors"; but that only means when we have worked out our salvation through sorrow, failure, and temptation, we reach the Sabbath of peace and innocence. The "labors" we rest from are the obstacles of the flesh, the struggle for bread, clothing and shelter, war, and sordid schemes to outdo each other for gain or power. But immense fields of glorious work and emulation and endless interest await all of us who are faithful over a few tasks here. The employments in the Kingdom of Uses, as heaven is called, cannot here be enumerated or described specifically; for they are infinitely varied. Those with unselfish parental love adopt and take care of little ones from earth. Some educate boys and girls, others give instruction to the simple and earnest who desire it. Again, all the gentle nations are taught new truths to enlarge and refine their limited beliefs. There are special societies to attend everyone who rises through death into life, to defend such newcomers into the arena of the middle world against the unfriendliness of evil spirits, to keep guard over those who inhabit the hell and prevent them from tormenting each other beyond endurance, and thus to lessen their sense of misery as far as may be possible. Since all human beings live both in this natural world and in the spiritual realm at the same time, angels from every society are chosen to guard men, take away little by little their lusts and wrong habits of thought, and tenderly turn their love of dark deeds into the joy of deeds of light. Only unwillingly in a man ever restrains their loving ministries and, even then, they keep returning with steadfast faith and patience, for they are, are they not, images and messengers of the Divine Fidelity? They scarcely see and still dwell upon anyone's faults, but instead they study all his beauties of disposition and mind, and interpret the opposites into good. By following their genius closely, men and women who are becoming angels rise continually to nobler tasks, and each new state brings them an influx of new powers, which is meant by the Lord's promise of "full measure, shaken down,

pressed together, and running over." The golden harps and the singing of endless praises, which have called forth so much adverse comment, and given such an unfavorable impression of lazy saints, are only pictorial appearances—the heart playing softly on its lyre of joy and singing as the task grows ever more beautiful and satisfying.

So, in the light of Swedenborg's teachings, heavenly life is a truly human life, and there are all kinds of service, domestic, civil, social, and inspirational, to be performed and enjoyed.

We are also informed that there are three kinds of angels—those whose chief interest is knowledge and the practical work that protects the outposts of heaven against intrusions of hell, those who philosophize and originate new ideas, and, finally, those who do not need to reason things out because they can feel with another, put themselves in his place by powers of perception and act directly and quickly. The character of these last might be compared with the fig tree, which does not stop to blossom, but brings forth its leaves and fruit at the same time. No one is quite like another, and thus there are innumerable groupings or societies; but there is only one heaven—or heaven is one, just as the human body is one, though composed of countless organs, members, blood-vessels, nerves and fibres. All lesser ends are subordinated to the common good. In a word, every glory, every ideal, every high desire—all that the dreams of noblest minds have ever whispered, and infinitely more unthought-of possibilities, become substantial realities in the eternal sunshine of immortality.

In heaven, too, we shall find the beauty of woman and the strength of man, self-less love between the sexes, the frolic of children, the joys of companionship, and the vital power of touch exquisitely soothing and eloquent. If it is true that Swedenborg brings a clear, authoritative revelation of heavenly life as it can be best understood—free from all material limitations, we should have a definite idea of the purpose of education here. Now, that heavenly world is a vast realm of souls clothed with spiritual bodies, all interrelated and bound together in one magnificent system of uses. There is not a single individual in all that multitude who has not capabilities, interests, and knowledge of a special kind that make possible his own higher development and thereby the greater good of all. While they depend one upon another, each being grows more perfect in his own way, and becomes more responsive to the happiness which is increasingly bestowed upon him.

If we examine the life of earth intelligently, we shall find it also governed by the same Law of Use. Science teaches us that the body exists each part for the benefit of every other part. God breathes a similar purpose into Nature. The mineral kingdom is united, and serves as a support for the vegetable. The vegetable gives life to man, and both minister to humanity. This law of benefit from each to all and all to each is meant to rule in human life. Many have perverted it, and live on the labor and the brains of others; but sooner or later retribution overtakes them, and they must lay their offering of service on the altar of the common good, or drop out of the ranks of worthy humanity. This service may be rendered in any of three ways, with the hand, the intellect, and our emotional and aesthetic capacities. Of course, if we view man subjectively, the case may be different. A person may mar his use by selfishness; but the fact remains that, objectively, our whole life and its environment teach the Law of Use, and are the best possible means for us to realize our proper ideals. It is for us to learn how to use that Law as our guide. We should seek ways to render it possible for each one to select the special activity that shall bring him interest and satisfaction and also harmonize with the good of all the rest. Then each one would find his place in the eternal Life of Use; this is the only right method of living in this or any other world.

The type of education we need, and the one which thoughtful people now urge, is that which will help us to appreciate this Law of Use, adapt it to ourselves, and choose the work in which we can best fulfill it. We need a system of education which may teach us about all the varieties of use that surround us and show the difference between the practical, the mental, and the spiritual services we can render, and which may impel each one to choose the task to which his interest and fitness draw him most strongly.

The reason why Swedenborg keeps holding up the heaven life as a pattern is that it serves as an object-lesson. The old thought tells us we are given earth to prepare for heaven, but there is truth in the other way round. We are given a knowledge of heaven to fit us better for earth. The Vision of Beauty must come into the workshop of Nazareth. So I do not hesitate to point to what Swedenborg says about the education of the children in heaven as a suggestion for our earthly schools. There they are taught largely by "representations"—that is, by pictures, instructive plays, and scenes which they visit, that is by illustration and example. They are led to choose the uses they like best and are educated for them. This seems to be the goal toward which modern pedagogy is advancing. Incidentally, I remember happily how I

was led to the blessings of knowledge and accomplishment by a similar method, and I am confident that with wise modifications it can be of great use in our general educational system.

I can easily believe that, as Swedenborg often tries to show us, the visible and tangible phenomena of the other world are the direct embodiments of the mental states of its inhabitants. It is of little use to know about even the most wonderful splendors of heaven unless we understand somewhat of their origin and their essential meaning, and naturally this is difficult for others who do not sense the separateness between their earthly bodies and their inner selves. It is the combination of familiar objects in an immediate way with unfamiliar subjects that makes it all so strange. It is like learning a new language, and many of the fundamental facts which the language expresses.

What is so sweet as to awake from a troubled dream and behold a beloved face smiling upon you? I love to believe that such shall be our awakening from earth to heaven. My faith never wavers that each dear friend I have "lost" is a new link between this world and the happier land beyond the morn. My soul is for the moment bowed down with grief when I cease to feel the touch of their hands or hear a tender word from them; but the light of faith never fades from my sky, and I take heart again, glad that they are free. I cannot understand why anyone should fear death. Life here is more cruel than death—life divides and estranges, while death, which at heart is life eternal, reunites and reconciles. I believe that when the eyes within my physical eyes shall open upon the world to come, I shall simply be consciously living in the country of my heart. My steadfast thought rises above the treason of my eyes to follow sight beyond all temporal seeing! Suppose there are a million chances against that one that my loved ones who have gone are alive. What of it? I will take that one chance and risk mistake, rather than let my doubts sadden their souls, and find out afterward. Since there is that one chance of immortality, I will endeavor not to cast a shadow upon the joy of the departed. I sometimes wonder who needs cheer most, the one that gropes on here below or the one that is perhaps just learning truly to see in God's light. How real is the darkness to one who only guesses in the shadows of earth at an unseen sun! But how well worth the effort it is to keep spiritually in touch with those who have loved us to their last moment upon earth! Certainly, it is one of our sweetest experiences that when we are touched by some noble affection or pure joy, we remember the dead most tenderly, and feel powerfully drawn to them. And always the consciousness of such a faith has the power to change the face of mortality. Make adversity a winning fight, and set up a beacon of joy seems those whose last support of joy seems taken from them. There is no such thing as "other worldliness" when we are convinced that heaven is not beyond us, but within us. We are not urged so much the more to act, to love, to hope against hope and resolutely to tinge the darkness about us with the beautiful hues of our indwelling heaven, Here and Now.

I read with emotion the words of Sir Humphry Davy, in whom science and faith and unselfishness were combined to a remarkable degree: "I envy no quality of mind or intellect in others—not genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to Paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amarants, the gardens of the blest, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair." It is like a Pentecostal experience thus to feel in my hand the strong hand of a calm scientific man and a lover of mankind, who had reconciled to second his thought, who saw the countless contradictions of the old faiths, who toiled in poverty at the first and then gave his invention of the safety-lamp to the world, who knew the tortures of natural existence, but who kept unshaken his communion with his God.

Truly I have looked into the very heart of darkness, and refused to yield to its paralyzing influence, but in spirit I am one of those who walk in the morning. What if all dark, discouraging moods of the human mind come across my way as thick as the dry leaves of autumn? Other feet have traveled that road before me, and I know the desert leads to God as surely as the green, refreshing fields and fruitful orchards. I, too, have been profoundly humiliated, and brought to realize my littleness amid the immensity of creation. The more I learn, the less I think I know, and the more I understand of my sense-experience, the more I perceive its shortcomings and its inadequacy as a basis of life. Sometimes the points of view of the optimist and the pessimist are placed before me so skilfully balanced that only by sheer force of spirit can I keep my hold upon a practical, liveable philosophy

of life. But I use my will, choose life and reject its opposite, nothingness.

Edwin Markham has exquisitely wrought into his poem "Take Your Choice," the opposing moods and different beliefs which contend for supremacy today:

On the bough of the rose-tree is the prickling briar; The delicate lily must live in the mire; The hues of the butterfly go at a breath; At the end of the road is the house of death.

Nay, nay! On the bair is the delicate rose; In the mire of the river the lily blows; The moth is as fair as the flower of the sod; At the end of the road is a door to God!

(Continued next week.)

WILL COUNT ALL WHO QUIT FARMS IN 1930 CENSUS.

The first comprehensive survey of migration from American farms to the industrial and business life of cities will be made in the taking of the 1930 census, if the census bureau adopts a recommendation of its advisory committee of experts. The proposed examination would be confined to the simple question as to whether each person enumerated in the population count of the country has left the farm within the past year.

This information is expected by statistical experts not only to give an exact answer to the question of migration, but to pave the way for supplemental examination to determine accurately the causes. And this information, it is declared, will provide opportunity for an answer to the question "how are you going to keep 'em down on the farm?" Although census experts know that there has been a strong drift from the farm in the last decade, as revealed by the difference between rural and city population, estimates of the marked change in the life of the nation have varied greatly.

The census bureau also is considering many other questions designed to give an intimate picture of the changes in the social life of the nation. Some proposals have already been rejected.

Among the suggestions advanced are questions concerning religious tongue of foreign-born. The latter family, rent paid, classification of affiliation, the number of rooms per person, and the mother tongue question, has been urged because the nationality of many people is not indicated by reporting of country birth.

Information concerning the living conditions of the people as a whole is eagerly sought by large life insurance companies and students of social conditions.

Practical difficulties are confronting the census officials in their efforts along this line. An expert for a life insurance company, which had attempted to make a survey of living conditions, reported that they had gotten 40 different definitions for a room. A proposal to limit this investigation to the congested areas of certain large cities is being considered.

MARRIAGE LICENSES.

George Gallo, of Phillipsburg, and Margaret Roland Marcincin, of Houtzdale.

Clinton T. Brion, of Williamsport, and Mary E. Hoy, of State College.

Charles Mills Alexander, of Julian, and Marie Artz, of Port Matilda.

George Cadwallader, and Amanda Jane Immel, both of Bellefonte.

Steve Bartko, of Phillipsburg, and Agnes B. Verost, of Hawk Run.

Ralph E. Faust and Grace E. Kiser, both of Altoona.

William R. Pattison and Barbara Harkleroad, both of Indiana, Pa.

Earl D. Bierly, of State College, and Ruth Lonebarger, of Bellefonte.

George W. Jodon, of Bellefonte, and Beatrice May Blair, of Port Matilda.

Herbert E. Allshouse, of Brookville, and Dorothy M. McFadden, of Richardsville.

Donald K. Passell, of State College, and Ethel M. Schade, of Lamar.

Norman E. Bastian, of Mifflinburg, and Minnie Viola Walker, of Bellefonte.

C. Melvin Barto, of Pennsylvania Furnace, and Ella M. Graham, of Boalsburg.

John Henry Raymond Bower, and Elizabeth Marcorn, both of Lock Haven.

Joseph E. Shuey, and Mary A. Arendash, both of Pittsburgh.

Robert E. Spong, of Avis, and Florence Agatha Miller, of Lock Haven.

Clayton F. Neidigh, of State College, and Carrie M. Smith, of Bellefonte.

ANCIENT VILLAGES UNCOVERED BY WIND.

The wind from the sea, which is now gradually shifting a dune on the Baltic coast in East Prussia and uncovering an ancient village, is also doing the same thing on the North Sea island of Sylt.

On the northern top of the island it has laid bare part of a settlement dating from the ninth or tenth century. The finds already disclosed include pottery of a kind manufactured by Rhenish potters in the period between 800 and 1000, and also articles dating from the 14th century, showing that the settlement must have existed at least 500 years before being covered by the shifting sands of the dunes that the settlement was the medieval Lystum or List.

FOR AND ABOUT WOMEN.

Daily Thought.

One hundred years from now our lives will be measured by the good we do others today.

—J. C. White.

All evening frocks are not of the dipped variety. A new style dance frock has just been introduced which is very, very different, for it dares to have a short, even hemline.

It all began when some gentleman complained to a style expert that his infant evening gown were awkward for dancing and they swished around his legs. The stylist set to work immediately and launched a white satin dance frock. It looks somewhat like a tennis frock, because of its low décolletage in back. However, it is a charming creation and although the very newest of the new things on the style calendar, this model may set the pace for a return to short-skirted evening frocks, next season.

As a daytime piece of resistance comes the linen town suit in black. This is to be worn with white or eggshell blouse of sheerest batiste. On second thought, a thin sweater is just as attractive. These linen suits sell for an inexpensive sum in the Fifth Avenue stores, where they are priced at \$19.50 and "going strong," according to retailers.

Afternoon frocks of black chiffon with uneven hemlines and the popular V-neckline, are being shown as part of the early Fall wardrobe. A stunning dinner gown of black chiffon is made Princess effect and has two long, drooping tiers at each side. The model who wore this gown wore a black satin turban, although the dress is sleeveless. This is the most recent of style fads—the wearing of a beret or caphat with evening frocks.

Accompanying the black chiffon frock aforementioned is a wearer had pinned white carnations at the front V-decolletage which ended slantwise on the left side of the gown. She also had donned black suede slip-on gloves, very, very new for evening.

Usually a married woman uses for her monogram the initials of her first name, the initial of the last name of her maiden name and the initial of her husband's surname. For instance, if Mary Smith marries Frank Gould, she uses as her monogram M. S. G.

This is the correct form for the monogram that she uses on the silver that she has engraved after her marriage, and the one that she uses when she embroiders the linens that she buys after she is married and for her personal monogram for her letter paper.

It is customary to take a present when we go to a party that celebrates a wedding anniversary. But except for the especially significant milestones—such as the tenth, twenty-fifth, thirtieth, and fiftieth—the gifts are usually not pretentious, and indeed, for the first few anniversaries, are usually in the form of a jocular gift, unassuming and merry.

The symbol of the first anniversary is usually considered to be paper, although some authorities insist that it is cotton. Tin is the symbol for the tenth anniversary.

You might take a box of writing paper for the wife and one for the husband. Or you might take some rolls of lovely shelf paper, a group of magazines, or the card registering a subscription for the year to a good magazine. Or a group of lovely paper napkins, which are appearing in such a wealth of charming designs and colors lately, would be a pleasant thought.

To recondition a waxed floor, it should occasionally be given a very thin coat of wax, put on with a woolen cloth, and polished, if possible, with a weighted brush. This is a good job for which to call in one of the boys in the family or of the neighborhood. Pushing around the weighted polishers around is fairly heavy work, but it requires just the sort of muscular effort a boy likes to use. Needless to say, the room should be prepared for a waxing of this kind by having the furniture moved out, and the walls, woodwork, and floor completely cleaned and dusted.

Waxed floors, says the United States Department of Agriculture, should be swept with a soft brush or mop entirely free from oil. Oil softens wax and should never be used on it in any way. About once a week a waxed floor should be given a more thorough cleaning with a cloth wrung out of warm, soapy water, or moistened with turpentine or gasoline. Applying too much wax is a common mistake. Rub white spots with a woolen cloth or weighted brush, applying a little wax if necessary. Keep a slip-on cover on the weighted brush when it is not in use. Never allow it to come into contact with oil.

Varnished floors may be swept with a soft brush, a mop, or a broom covered with a cotton-flannel bag, and then rubbed with a cloth or mop slightly moistened with floor oil or kerosene. The oil gradually dries out of varnish after it has been applied to wood, and unless restored by an occasional rubbing with an oiled cloth the varnish becomes exceedingly hard and brittle. Use only enough oil to moisten slightly the cloth or mop.

The stewed chicken baked in bread case is different from chicken in any other form. Cut the top from a small stale loaf of bread. Remove the soft crumbs and save them for other uses. Brush the inside of the bread case and the top with melted butter. Place in a warm oven to become crisp and hot. Now put the case on a large, deep platter and fill with hot stewed chicken thickened as for chicken pie, put on the cover and garnish with other vegetables, hard-boiled eggs or parsley.

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FARM NOTES.

—Spade up the yard frequently.

—Fowls stand cold better than dampness.

—Provide a nest for each four or five hens.

—Market eggs at least twice a week in summer.

—Build the self-feeder so that it protects feed from rain.

—Select the best growing and most vigorous cockerels for breeders.

—Old hens are the most common spreaders of poultry tuberculosis.

—Make the house dry and free from drafts, but allow for ventilation.

—Send your big fluffy boarder hens to market. This is one way to relieve your farm of loss.

—Get the hens out in the sunshine and feed plenty of oyster shell to get good strong eggshells.

—A flock of 50 ducks can be kept on many farms without materially increasing the labor needed in caring for the poultry.

—Ducks do not require a large investment for houses or equipment. A tight shelter that will protect them from the weather is satisfactory.

Opinion among hog breeders is pretty evenly divided between the A-type and the gable roof type of individual hoghouse, while still others favor the small shed-roof type.

—Paner shavings give very satisfactory results when used for litter in poultry houses. Cut alfalfa, cut clover, or cut straw also give good results when used as litter.

—Most of the freezing in silos comes from the top rather than through the wall. If more care is taken to keep windows, doors and ventilators closed, on all types of silos, there will be less trouble from freezing.

—Government reports indicate that there is a decided shortage in the number of cattle on farms, and with the steadily decreasing number of horses to eat surplus feed, disposal of large crops of grain to the best advantage becomes a problem. Selling the grain off the farm has been condemned as poor economy by leading farm thinkers for many years and farmers who have been able to market most of their feed through live stock have prospered most.

—The sure way to make money raising pigs is to save them. Every little pig that is lost increases the cost of those saved. Very common by one-third to one-half the pigs farrowed die before weaning time. A pig at farrowing time is worth a dollar and it pays well to keep as many of them alive as possible. Aim to be on hand when the sow farrows to see that everything goes well and that the little pigs get their first meal as soon as possible. Then be sure the have a place to keep warm. Have guard rail around the pen or a protected corner with most of the bedding in this protected place.

—It is surprising how important some poultry keepers are when endeavoring to secure eggs from their flocks. Unless the yield goes up by leaps and bounds, they imagine that there must be something wrong with the feeding, and forthwith begin to change the rations. This happens at irregular intervals and in consequence the birds never have an opportunity of getting accustomed to any particular ration. There is nothing more detrimental to egg production than these frequent changes. Of course, it would be unwise to persist in feeding a ration which had proved to be unsuitable but until such unsuitability has been definitely established changes should be avoided.

—Hogs thrive on alfalfa pasture and cause less injury to the stand than heavy livestock. The carrying capacity of an acre of alfalfa depends on the stand and the locality, but ordinarily an acre of good alfalfa in a part of the country will carry five to eight to ten hogs weighing 100 pounds each with little danger of injury to the stand. In the East, where stands are more easily injured by overgrazing, it is not advisable to use as many hogs to the acre as in the irrigated parts of the West. To get hogs into condition for market, it is necessary to feed a small quantity of grain with alfalfa pasture. This combination, hogs can be made ready for market cheaper than any other feed. A grain ration of 10 pounds for every 100 pounds of live weight has been found to be economical, although with a large grain ration the gains are more rapid and the returns per acre somewhat higher.

—To get the most and the best from the sweet clover crop, harvesting should be done when about half of the pods are black, as the seeds ripen unevenly. The self-rake reaper is a good machine for cutting. Irrigated parts of the acre as in the Self-binders and even corn binders are sometimes used. Self-binders should be equipped with pans for saving shattered seed. On some farms rakes have been devised that break the seed off and leave the stand standing. These machines are made by installing a heavy reel with 1 to 6 bars on an old binder. The rakes are so geared that each pl machine struck several times as the rakes move forward and the seed is thrown back into a box. On some machines a coarse wire screener placed back of the reel so as to break leaves and coarse sticks to get into the seed box. The seed is removed from the box and sprouted to dry, and if the weather is damp or the pile of seed deep, seed must be stirred frequently.