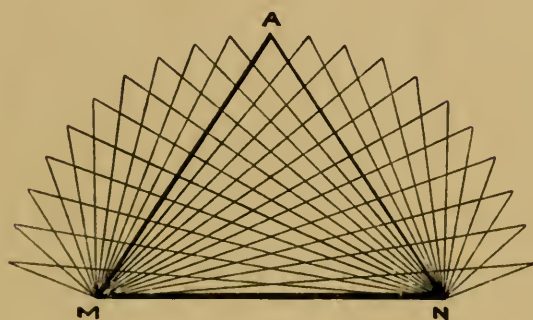


# THE GREAT WORK IN AMERICA



*The Philosophy of Individual Life*

MARCH 1926

Volume I

Number 11

## THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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VOLUME I

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# THE GREAT WORK IN AMERICA

## THE SCHOOL OF NATURAL SCIENCE

(CONTINUED)

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From what has been said, so far, it is not difficult to understand the fact that the School Of Natural Science is a sort of College, or University, whose purposes, among other things, are:

1. To preserve the definite knowledge it has accumulated during the many thousands of years since it became an established institution.

2. To add to the store of its accumulated knowledge as much additional knowledge as its members shall be able to acquire and demonstrate.

3. To transmit this knowledge to its individual members, as far as they shall be able to receive it.

4. To transmit to humanity in general, through the efforts of its individual members, as much of its accumulated knowledge as the progressive intelligence of any given time is able to receive (through the means at its command) and make constructive use of.

You will note two important limitations in the last paragraph (a)—“As much as the progressive intelligence of any given time is *able to receive*”; and (b)—“And make constructive use of”.

The critical and dogmatic intelligence is always prepared to challenge the *right* of any individual, or educational institution, to withhold knowledge from whomsoever demands it.

This is an old problem, and it has been disputed and mooted since the first demonstrations of Natural Science were made.

But it would seem impossible that even the average of human intelligence, in the exercise of its normal function, could find it possible to question the fact that knowledge involves personal responsibility, as well as moral accountability.

Even our government—inane as some of its citizens often declare it to be—has given the world a most conspicuous example in support of the Great School's position, in the following illustration:

At the close of the great World War, our physical scientists had discovered an agent of destruction so deadly and so pervasive that a single container of it, dropped from an airship in the center of any large city, would destroy every human being within a radius of many miles. A sufficient amount of this deadly agent had been manufactured to destroy every large city in Germany, and would have been used for that purpose if the war had continued for another six months.

But after the armistice was declared, and finally peace was restored, the question arose as to what the government should do with its destructive agent of death. Finally, when peace was an assured fact, the government transmitted every tank of the deadly agent to a naval vessel, with orders to carry them to mid-ocean and sink them beyond all possibility of discovery. This was done in the interests of humanity.

Today the secret formula belongs to our government, and is held and guarded with such care as to protect it against falling into the hands of those who might misuse the knowledge in a manner to result in great destruction of human life.

Suppose the knowledge had been permitted to fall into the possession of vicious and irresponsible men who would not scruple to use it for the accomplishment of their own selfish and evil designs—what then? No man can possibly estimate the destructive results that might follow.

But this action on the part of our government has fully sustained the position of the Great School as to the fact that all knowledge carries with it the responsibility to use it only for constructive purposes. Where such knowledge can be used

for the destruction of human life, it should be given to the world only after sufficient safeguards have been devised to protect humanity against its deliberate misuse by vicious individuals.

This will suggest to the thoughtful reader the possible reason or reasons why the Great School carries on its work throughout the world so quietly and unobtrusively as to attract so little attention among humanity generally. Its individual members carry on their work, wherever they chance to be, with as little publicity as possible—except in the few instances where the School is endeavoring to accomplish some definite movement in the interest of humanity, which can best be accomplished in a more open and public manner.

To give the reader a more definite understanding of this quiet and unobtrusive method of work, the physically embodied membership of the School is scattered throughout the world, wherever their individual work would seem to be most readily accomplished.

For illustration: One of its accredited Members is an Arabian who lives in his own country, and devotes his life to the education of his people in the principles of life which have been demonstrated by the School to be for the constructive unfoldment of humanity. The world in general does not know that such a man lives, or that such a work as he is doing is in existence.

Another member is in France and, in the same quiet and unobtrusive manner, is doing a certain definite work among the progressive thinkers and students of that people. But so quietly and secretly is his work accomplished that it is the rare exception (among the people) who know him, in his true character, or is aware of the work he is doing. But his work is not, as yet, an open or public work. It can be accomplished only under the protecting mantle of obscurity and secrecy—so far as the public is concerned. He knows that an avalanche of curiosity hunters would precipitate themselves upon him, and make impossible the accomplishment of his work, if they but knew of his relationship to the Great School and the mission he is accomplishing, and knew where they could find him.

For many years three active Members have lived and worked in Persia. They have done a splendid work among the intelligent and progressive younger generation of their people, and the results of their educational efforts are today permeating the religious and philosophic thought of the national mind. But the world in general knows little or nothing of the individuals themselves or their work. Their success today is due to the quiet and unobtrusive manner in which they have conducted themselves and the discretion they have exercised in the methods they have employed in the educational plan they have exemplified.

Another center of educational influence is in Chaldea, another in England and yet another in Russia. In all these centers the specific character of the Work is such that it is carried on in a manner to attract only those who can prove their ability to "Keep the Secrets of a Master", etc.

Aside from our own country, the same obscurity as to the Work itself has been maintained. In this country the conditions have been different. Throughout the entire history of the Work, covering more thousands of years than the average individual of today can understand or appreciate, or even believe—conditions have matured which seem to make possible a renewed public, or semi-public, effort to give to the world a more modernized expression of the teachings and findings of the School.

About 50 years ago such a condition seemed to develop in our own country. This was largely due to the fact that physical science had made this the center of its greatest activity and advancement. Also a scientific nomenclature, vocabulary and language, had been developed by the scientific researches of the advanced thinkers of the world.

By its own specific methods of determining such problems, the Great School believed another cycle in the history of humanity upon this planet had been completed, and a new one was developing when and wherein it would be possible to present to the world, through the medium of our Occidental civilization and development, a new and modern statement of the great problem of individual human life. This time the scien-



tific method of presentation was determined upon as the one most consistent with the evolutionary development of the time.

The time and the method of presentation having been determined, the Great Master Instructor came from the Great Center in India to this country in the summer of 1883, located the individual who seemed capable of qualifying for the task of formulating the Message of Natural Science, under the instruction and general supervision of the Great Instructor, "Hook-naka".

At this point the personal life history of the writer enters into the general plan of the School for the accomplishment of the Work of formulation and publication of the Message. It is sufficient to say, very briefly, that the four volumes of the textbooks of the "Harmonic Series" represent the central theme of the Message which the School desired to give to the world at this time. A number of less important, but supplementary volumes have also been formulated and published, as side lights upon the principal Message, and others are in course of formulation, and will be given to the world as rapidly as time and circumstances will permit.

Just here I want to call attention to the fact that the *Order of Freemasonry*, as it is known and recognized today, in its most modern aspects, is one of the most powerful organizations of earth. It represents one of the greatest historic efforts of the Great School of Natural Science to give its Message of Truth to humanity in a method and form that would perpetuate a knowledge of the fundamental principles of human life in definite form among the membership of that great Fraternal Organization. Later on, in this series of articles, I desire to make clear the reasons for the remarkable growth and wonderful progressive activity that are everywhere manifest within the Order. Before passing to other historic facts of importance in the Work of the School, I want my readers to note this prophetic vision of the future, namely, that we are only at the beginning of the most tremendous development and growth ever recorded within the history of the Order of Ancient, Free and Accepted Masons throughout the world. And that development and growth go forward synchronously, as well as "*pari*

*passu*", with the educational activities of the Great School in this country. The spirit of fraternal cooperation and good will between the two distinct movements of the School is the most hopeful constructive development of modern civilization. Its significance will become clearly apparent with the passing years. May the Great Father and the Great Friends continue to bless and foster the fraternal bond and guide their mutual and cooperative endeavors.

The question has been asked of me many times, by students who were seeking to obtain as much definite knowledge as possible concerning the School and its activities: "Does the Great School, as such, exist on the spirit side of life?"

I am able to answer this question from my own personal and definite knowledge, and it gives me sincere pleasure to do so at this time and in this connection, because I am sure there are many besides those who have asked me the question directly, who will be interested to know as much as I can tell them concerning the School and its activities in behalf of humanity, both here and in the spirit life.

On the first spiritual plane there is a definite association of individuals who stand for, and are devoted to, the definite and specific work of the Great School. It is one of the most powerful associations on that plane. But here is an item of information that must be known by my readers, if they would obtain a clear understanding of many important details that grow out of it:

Only those upon the spiritual planes of life who have evolved to the status and level of the *seventh* plane are called "*Masters*".

Hence, those who are natural inhabitants of the *first* spiritual plane, are not *Masters*. But there are three of the Great Spiritual Masters, from the seventh and higher planes, who have in charge the definite work of fostering an association upon the first spiritual plane, guiding and directing its work, inspiring its members to *live the life* and strive in every way possible to evolve to higher planes of life and activity. These three *Masters* from the higher planes of spiritual life meet with their "children" upon the *first* spiritual plane, because it



is not possible for those upon the first spiritual plane (who live there and are *citizens* of that plane) to pass, at will, into any higher plane of life. They must, therefore, depend upon the real *Masters* to come to them and teach them upon their own plane, until they are able to evolve, through knowledge and personal effort, to a degree of evolutionary refinement that enables them to pass on up into the *second* spiritual plane, and thence, by the same process of growth, into still higher spiritual planes of life.

In due time, there are those upon the first spiritual plane who develop the power to communicate independently with those upon higher planes of life. Such as these are often delegated by the three *Masters* to represent them as instructors of those below them in point of development. Hence, it will be readily understood that, at any given time, it is seldom actually necessary for any of the three *Masters* to take on the conditions of the first spiritual plane and appear to their students and "children" personally, in order to instruct them and direct them in their Work. As a matter of fact, however, the *Masters* do often visit the first spiritual plane in person. Often this is for the purpose of sustaining the *Faith* of their students in them, and in the correctness of their teachings, and inspiring them to greater and more consistent efforts to "Live the Life and Know the Law".

It will now be easy for my readers to understand that analogous conditions exist and obtain upon the second spiritual plane, the third, fourth, and so on. The higher the plane of life, the more powerful is the educational influence of the Great School, and the more numerous are the students under instruction.

Yes, it is true that some work their way up from the lower planes of life without definitely becoming identified with the School, as such. But it is equally true that they might lessen the burden of toil and shorten the length of time by accepting the *Masters* as their teachers and guides; for they would then be enabled to travel constantly and directly in the pathway of individual evolution, and conserve both time and effort. But that is a matter which the individual himself must decide.

There is nothing to compel them to accept the *Masters* as their teachers and guides; and the *Masters* would be the last to urge them.

It can now be understood also that the *Masters* might readily (as they often do) delegate those of their students upon the *next* high plane, to represent them and carry on the work upon the next lower. In truth, this is the more logical method of procedure.

The analogy may be seen in the work of the School upon the physical plane. Every physically embodied Member of the School must attain to the normal development of the *seventh* plane before he can prove himself duly and truly prepared, worthy and well qualified to be accepted as an accredited *Member*.

But the SADOL, which is composed of *Students*, is duly authorized by the School to carry on the entire work of Instruction by Correspondence.

As rapidly as individual students can qualify as instructors, they take upon themselves the added work and responsibility of instructing those in the courses of study below them. And thus, the very largest burden of the entire work of instruction is accomplished by the students themselves, without drawing upon the time and efforts of the full Members of the School.

With Fraternal Greetings,

Your Elder Brother,

T.K.

(To be continued)



*From the Valley of the Pines.*

## PINE NEEDLES

JOSEPH A. SADONY

---

### WORRY.

It is useless to worry over what cannot be helped.  
And what cannot be helped calls for action.  
Not worry.  
Worry saps vitality.  
And renders one unfit for the action  
Necessary to make conditions better.

### PATIENCE.

"This is an imperfect world,  
And none may go through it without the little things  
That try the patience.  
But it is by such little things  
That one learns most.  
And as that is why we are here,  
We should make up our minds to be sweet and lovable  
In spite of everything.  
When we do this,  
Most of the vexations disappear  
Like magic.  
Some people make a great mistake in wishing  
Always for something different from what they have.  
They say,  
"If I had taken that instead of this,  
I believe I would have been better satisfied."  
But if they get that instead of this,  
They say,  
"Oh, I believe I was better off before,  
After all."  
And so all their lives,

## THE GREAT WORK IN AMERICA

They live in discontent. . . .  
It doesn't matter much what we have,  
Or where we are,  
As it does how sweet and good and really useful  
We make ourselves.  
It matters most what character we build.  
That is the only thing we will take  
When we leave this world.  
And it is that which determines what place  
We will fill in the next.

### FEAR.

Fear is our worst enemy;  
And strange to say, the biggest liar  
On earth.  
So why believe in Fear?  
Fear makes you look at disappointments  
Through a microscope.  
And at joys through the wrong end  
Of a Telescope.  
Why not reverse the practice?  
Catch Fear with the goods!

### AT THE END.

One must not be influenced unduly  
By the color of the water flowing  
By the first stroke of the pump.  
Or surely one's efforts will be retarded.  
At least, as far as material progress is concerned.  
It is the "home stretch" of the race  
That counts. . . .  
At the twilight of life,  
When all efforts, gifts and virtues  
Have been crystallized into a beautiful  
Form of a completed monument,  
May one's associates see and yearn  
To catch the warmth of the love and attraction.—  
May the master-piece so impress them to do  
Their utmost,

To excel their own best efforts,—  
Toward reaching a master's goal.

EARNINGS.

It is as we cast our bread upon the waters,  
That counts.

And not the returns we expect to get.  
We are paid for each kind act or deed.  
The gold is at the end of the rainbow.  
But think not at all of the earnings.  
Beware of spiritual greed.

And in a mad race let us not dissipate  
Our strength indiscreetly  
And be prevented from furthering the greater work.  
Some are called to be sheep.

Some are called to be shepherds.  
Some hunger,—others feed.  
But though we are asked for bread,  
We must also eat and drink,  
That our strength may sustain us  
To fulfill the law of evolution  
And that we may tread the road  
Leading to Eternity.  
And then will the rainbow  
Be but a halo about the head  
Of a Child of God.

SERVICE.

Every good water system must have  
A check-valve.

Drinking water a filterer.  
Every engine a governor.  
All society a moral code.  
Every prescription a base.  
Every organization a principle,—  
Or all is for naught.  
I am that valve for those friends  
Who wish to use me.  
I am a telescope with which to see

And bring nearer the distant horizon.  
A microscope with which to analyze  
The wall of conditions that seems  
To enclose and confine.

ROMANCE.

There is no heart that does not long for affection.  
Romance is written in every fibre of the human heart.  
It is unfortunate that in modern society,  
Our girls will to entertain the desire  
To live and flourish in a business world.  
They thus often sacrifice the romance of life.  
They still the language of the heart.  
Slow down the powers of attraction.  
Dam the life-giving waters of sentiment.  
This is a mechanistic age  
And many girls become machines.  
Efficient and faithful, . . . but machines.  
Under the law of compensation  
The neglected river of sentiment  
That flows through the beautiful, fertile  
Country of Romance will dry up.  
The waters will then swell the streams  
And turn the wheels of the mills  
And of commerce.  
But after the river of sentiment  
Is dried up,  
The fertile country of Romance  
Will become arid and a desert.  
The mills, too, will then fall into disuse and decay  
For there will be no more grain.

NEAR THE GOAL.

As we draw nearer to our goal  
Our house of clay becomes more transparent,  
And we find ourselves dimly seeing  
Here and there,  
Our brothers and our sisters,—  
All sprung from the same Fountain-head.



ILLUMINATION.

We often dream dreams.  
Realizing them to be dreams.  
We awaken to realities.  
And these are often dreams of reflex.  
But when the illumination comes,  
When one receives the inner light.  
The touch of the Hand of God,—  
Then does one find realities that know  
No space, time nor mortality.

GREATNESS.

When you think yourself greater  
Than your brother man,  
Remind yourself of those things  
That you did ungraciously and unwell.  
Great men forget great things done.  
But will weep because they failed to accomplish  
What a child is capable of doing.

BLINDNESS.

If you knew that you were to become blind,  
Would you not take inventory  
Of all the things you might lose,  
And record all that you could,  
So that in your darkness  
You might realize what goes on about you?  
Why not try the game now?  
With eyes open record all  
Before death knocks at your door.  
Know what angels and devils have to show.  
There are many who are totally blind  
Because of their keen eyesight.  
And others who are able to see distinctly  
Because they dare to appear blind.

ACHIEVEMENT.

No man can hope in one life  
To complete great achievements.

He can expect to accomplish  
Only that which is himself.  
He may build the greatest ship  
But fail to see it launched.  
Plan the greatest city  
For his children to build and complete.  
Paint the greatest picture  
For age to illuminate.  
But he may build a ladder  
Which by the aspiration of his Soul  
Will reach into heaven.

---

EDITOR'S NOTE.—“*It is not enough that we travel in a deep forest of knowledge. We must blaze a trail so that we can return home safely.*”—Joseph A. Sadony.

Perhaps nothing that Mr. Sadony has written which has appeared in *The Great Work In America*, has been more insistently emphasized by the Great School than has the method and the principle of the right way of acquiring knowledge as indicated in the above quotation.

The words portray an assumption that there comes to us, at some stage of development, a desire or will to enter upon a journey in search of knowledge. Shaking off a mental torpor, man comes to the edge of the dark jungle of the unknown, and peers into the blackness in the thought and the hope that he may see to the depths of it.

Curiosity alone is not the only motive that drives him to the adventure. There is that in man which persistently urges him on in search of new experiences which, in their results, will add to his growth and welfare. At first the wish is only for material gain. And it is not until he has risen from the all-engrossing wants of physical life, that he ventures into the forest for experience and knowledge in the mental and spiritual realms of his nature.

All adventuring, in science, in philosophy and in religion has been made with the one desire in mind—the acquisition of

knowledge for the betterment of self, for the benefit of humanity, or for personal aggrandisement.

And the benefits derived are in relation with the accurate conscious perception of the steps taken, and the ability to go forward and return along the same road with surety, conscious volition, and complete awareness of realities and facts of nature.

A delving for knowledge of the arts and the beautiful makes for man's enjoyment of the harmonies and the wonders of nature and her activities. All knowledge obtained through the study of science contributes to the physical welfare of man most especially. All knowledge or search for knowledge of God and Man, gained by a study of philosophy and religion, lifts man to a distinct plane of development and imparts to him a subtle and individual use of the principles of soul unfoldment; but this only when man is able to take every experience unto himself, and knows in minutest detail its relationship to himself and other facts of nature.

In the admonition quoted, Mr. Sadony addresses himself more particularly to those who have risen from the indolence of physical life sufficiently to have awakened a desire within the soul to peer into the forest of spiritual knowledge. He sends his words to those especially who are searching for knowledge of that which lies behind the mask of flesh.

And to these he says, "If you would travel in that forest, blaze the trees as you pass, so that you may not lose your way."

The mystery of the dark places ever draws and intrigues the imagination. The calls and cries of the living things there have a magical sound. They can lure one deeper and deeper into the maze of the forest.

There is perhaps no experience more fascinating, no sweeter experience that contributes to the vanity of man, more than does the psychic experience. The ability to experience such seems abundantly to flatter many men, and they gather unto themselves a certain pride, and exhibit a subtle elation of spirit and self-glorification. Such men like to talk of these manifestations of sense perceptions, earnestly and long. It is a "gift"

to them. They feel that they have been placed in a distinct class. They feel themselves to be somehow different from their fellows. They acknowledge that they are endowed with special God-given faculties and powers. And after persistent, renewed, haphazard experience they come to regard themselves as "old souls" and are convinced that they are chosen for the reception of great wisdom and spiritual illumination.

These are the wanderers in the forest of spiritual knowledge. These are they who have outlined no direct route or path, and have blazed no trail for their own safety. These are the men who shut their eyes, make a plunge into the forest, and open their eyes after they are well lost in the thick growth.

These are the wild-eyed men who finally arrive at that stage of delusion and who so gravely declare that they have walked and talked with great masters. They tell that the Apostles have instructed them in the truths of religion and the mysteries of life. The Master Jesus has been their guide in their excursions! Oh, they are certain it was the Master, for the "bright and shining one" *told* them so, *himself*! Isn't that sufficient proof?

They become very intimate with other messengers from the Most High. St. John and St. Paul are their familiars, and they confidentially tell the color and the cut of St. Peter's beard!

And then, after many days of wandering in the forest, they are able emphatically to declare that this friend is the re-incarnation of Elijah, that one there is Moses, and over there is Mary Magdalene,—only she is a prim and sedate maiden lady—just now. And yes, Alexander the Great is now living in India. Or is it Italy? And Napoleon is a giant in the financial world. And if you will listen to many such wanderers you will learn that there are enough re-incarnations of Mary, the Mother of Jesus, at present on the earth, to make a good-sized city.

Surely, *it is not enough that we travel in a deep forest of knowledge. We must blaze a trail so that we can return home safely, and clothed in our right minds.*

HARDAN THOMAS.

## SELFISHNESS

---

By ALONZO D. PARKER

When an individual attempts to determine just what the word "*Selfishness*" means, so that he may align himself strictly with its antithesis and thus conform his thought and action so as entirely to banish from his life those destructive influences, he at once discovers that his being is quite thoroughly saturated with selfish impulses and desires of which he is not entirely conscious.

For instance, the animal instinct is always selfish (with the possible exception of the mother love of some animals), and so long as animal desire exists it is a thoroughly selfish desire, and we might say, perhaps, with good judgment, that the animal kingdom is almost entirely ruled by this desire of selfishness.

When, to the animal kingdom is added the Soul Element, and a person becomes conscious of the fact that he is endowed with powers (within his own being and always waiting for the call) capable of controlling his emotions, passions and desires, the instant he realizes that fact and makes an earnest call, just then does he start toward the development of an unselfish nature. And just to the extent that he is able to strip these husks, which have been of such vital assistance to him through the animal kingdom, on this next higher plane he finds they have served their purpose, and their further use will be the cause of keeping the user animal-bound, we might say, until such time as the spell is broken from within the individual himself, through his unfoldment.

All this may be caused from the possible fact that someone somewhere in some possible former incarnation, has not improved his opportunities and brought under self-control, or thrown off, these animal habits.

To be of service to the present age, as well as to make it easier for future generations, we should here and now make conscious endeavor to weigh every impulse and desire which

confronts us, that selfishness may be banished, and thus divest ourselves of one and all of those characteristics of our animal natures with which the majority of us find ourselves encumbered.

When we can discern that we are as willing to give, in any undertaking, as we are to receive, and do so consistently, then, in my opinion we are very close to the pathway which leads onward and upward into the light.

---

### MYSTIC GLEAMS

---

"Sometimes a breath floats by me,  
An odor from Dreamland sent,  
That makes the ghost seem nigh me  
Of a splendor that came and went;  
Of a life lived somewhere. I know not  
In what diviner sphere.

Moreover, something is, or seems,  
That touches me with mystic gleams;  
Like glimpses of forgotten dreams,  
Of something felt, like something here;  
Of something done, I know not where,  
Such as no language may declare.

I have been here long before,  
But where or how, I cannot tell.  
I see the grass beyond the door,  
The same sweet smell,  
The flying clouds,  
The light along the shore."

(Author not known to us.)



## OFFICIOUSNESS

---

Officiousness is a characteristic and fault which we very frequently find among the positive, strong characters of our acquaintances. It is a tendency among such to betray obtrusiveness, and to meddle in the affairs of other people without invitation or necessity. This causes others to resent it, to dislike the obtrusive individual and to shun him as something better left alone—and more enjoyed when absent.

What do I mean by Officiousness? This: "To obtrude one's self, or one's opinions, on others, or to volunteer one's services where they are neither asked nor desired." Its synonyms are: meddlesomeness, interference, tampering with, obtrusiveness. It is a phase of intellectual vanity leading to destructive results.

The majority of us have, at some time, come in contact with this type of individual. If we can recall such incident we can remember the sense of disgust which filled our souls when we found the individual endeavoring to thrust his opinions on us, uninvited; how we resented his intrusion into our personal affairs; how this phase of his vanity and selfishness offended our sensibilities.

None of us enjoys having another force his services, acquaintance or association upon us without our willing consent or invitation. It awakens our resentment and arouses our antagonism and disgust.

These are always logical and inevitable results of officiousness. Such results are not conducive to calm, quiet, self-controlled conditions within the soul. They are destructive impulses which, if allowed to grow and mature, bring disaster to the individual. Generally speaking, if the effect of a cause is destructive, the cause itself is destructive. Therefore, officiousness is a destructive quality of character in human nature.

Oftentimes we find officiousness merely a result of outward manner, rather than a true inward condition of soul. Outward manner is an outward manifestation of the individuality within.

It is a phase of personality which destroys the individual soul back of its bodies.

Notwithstanding this, it often is possible for an individual to cultivate an outward manner which does not truly manifest his soul attitude. He may fall into a manner-habit which represents a state or condition not indicative of his real inner life. He may represent himself to be that which he is not; or, on the other hand, he may do himself injustice by making an impression—through his manner alone—which is unworthy of his true soul attitude. He may fall into a habit of manner representing a definite state of development, and continue in this particular habit long after he has evolved above and beyond the point of development which the habit represents.

For example: A person of positive character and strong Will may fall into a manner-habit of speaking sharply, concisely and decisively, which would convey to a stranger the impression of domination, dogmatism and harshness. In the soul of the individual there may be no trace of real dogmatism, domination or harshness; yet the expression of these in his outward manner might cause those with whom he comes in contact to misjudge him and close the door of friendliness and confidence against him. In this way he might lose a charming association and beneficent friendship as a result of his unpleasant outward manner.

The same might be true of an *officious* manner. The individual within may be entirely free from the officiousness his outward manner expresses. As a result, he might lose many happy associations, worthy confidences and beautiful friendships.

This proves to us the necessity of guarding our outward manner and causing it to express exactly the *inner state of our soul attitude* at all times, that we may not invite false judgment and misinterpretation of our acts.

The effort we put forth to make a good and true impression on people, by a pleasing outward manner, influences our soul attitude for good and aligns us with the Constructive Principle of Nature, bearing us forward on the road of Self-Unfoldment

and Soul Development which lead to the Mecca of Success, Peace and Ultimate Happiness.

Officiousness in mothers is a most unfortunate trait of character, for it leads to such inevitable and sorrowful results. It brings only heartache and disappointment to the soul of the mother who, at best, receives her share of these as a result of her motherhood. When heartache and disappointment come, as a result of her own indiscretion, it is all the more pitiful and poignant.

This temptation deals directly with the law of individuality. The officious individual forgets this wonderful law of Nature, as it applies to other people. The officious mother forgets the law, as it regards her children. She overrides all individuality and obtrudes herself whenever and wherever she so wills, in dealing with her family.

She tampers with her children's private affairs; she obtrudes herself uninvited into their amusements; she opens their letters without permission; she meddles with their personal possessions; she tampers with their heart affairs; she interferes in their business interests; and she invades the sanctity of their privacy. In other words, she ignores all the individual rights and all the natural reserves of individuality.

Such a mother will say: "Why, have I not a perfect right to know what *my* children are doing? Is it not in the interests of their future *welfare* that I keep in touch with all they do?" Yes, dear mother, this may be true; but never will you accomplish desirable results by *obtruding* yourself in an offensive manner, or by ignoring the law of individuality. Always bear in mind that you cannot successfully and happily evade a law of Nature. You will never merit the respect, confidence and love of your children—and thereby act in their best interests—by thus obtruding yourself and giving vent to your officiousness. This only shows your lack of refinement, your lack of that delicacy and courteous consideration which always commands love and loyalty. There is a nobler, wiser and surer way to serve your children in their own interests. That is by so gaining their love and confidence that they themselves will *invite* you into all the affairs of their lives, and look upon you

as a friend, companion, adviser and confidante—instead of a meddling “spy”.

Officiousness on the part of a mother arouses antagonism and resentment in her children. It leads to distrust and secrecy on their part. It closes the door of confidence. It invites hostility and repulsion. It destroys companionship. It causes disregard and disrespect. It is altogether abominable. What mother wishes to invite these?

Where a mother obtrudes herself into a child's amusements when she is not wanted, eventually the child will go out of the home for his entertainment, where he may be free from the mother's obtrusions. When she continues to open his personal mail contrary to his wishes, he will manage to receive his mail secretly, and never allow his mother to know the contents of his letters. Hence, it becomes impossible for her to lead him along right paths. If she meddles with his personal possessions he will secrete them from her. If his heart affairs are pried into he will come to feel the necessity of concealing his inner feelings from her. After she has insisted upon interfering in his business interests, he will say: “Now, I won't tell mother anything of this affair, for she is too anxious about everything I do. She thinks I am incapable of doing anything without her knowledge; so, I'll just keep this to myself.” In other words, the mother's officiousness arouses suspicion in her child. When once he begins to conceal things from her, then he is on the dangerous path; and then is the beautiful, confidential relation between mother and child in grave danger. One concealment will lead to another, and before long the child will be concealing things which the mother ought to know in order to guide him safely and properly, and strike the warning note in his life.

No child, possessing a normal amount of self-respect and individuality, will tolerate Officiousness in his mother—as he approaches youth and maturity. Inevitably will he resent it and determine to free himself from its yoke. Then inevitably the mother suffers disappointment, sorrow and heartache. But, whose is the *fault*?

You, mother, must learn to respect and honor your child's

individuality, if you wish to maintain his confidence, love and loyalty. You must learn courteous humility, and through this virtue invite and cultivate the perfect frankness, straightforwardness and confidential companionship of your sons and daughters; for only thus will you be able to guide them intelligently and safely. You must apply Will and Self-Control in overcoming this annoying and destructive characteristic of your nature. You will do well to remember the Golden Rule—"Do unto others as ye would that they should do unto you"—for you know that *you* would resent prying, obtrusiveness, tampering and interference in your *own* affairs on the part of *any* other individual. You also know that you would not tolerate this attitude in others; therefore you have no right to expect your children to tolerate it in you, merely because you are their mother. You must bear in mind that officiousness leads only to undesirable results—to unhappiness of soul and bitter memories.

This analysis of the subject is a direct appeal to the mother whose beauty of soul and charm of character have been scarred by the blight of Officiousness. But it sounds a clarion note of warning to *every* mother, to guard her outward manner from any and all evidences of it, that she may maintain her position among her children as a respected, honored and beloved Mother and Ideal.

NONETA RICHARDSON.



## THE MORALITY OF HEALTH

By EOLA W. HOSWELL

"LIFE is that Element in Nature which *impels* everything—whether organic or inorganic; physical, spiritual or psychical—to function according to the law of its being."

"HEALTH is satisfied polarity"; or "Harmony established and maintained in the threefold relationship of being, constitutes health."

What relation, if any, do these two scientific statements bear to each other? A relation of such basic and fundamental importance, that man's unfoldment and growth depend entirely upon it.

MAN is body, spirit, soul and has a nature physical, spiritual, psychical, mental and moral, with which he is invested, as a responsible, individual intelligence. He is a composite being; a miniature universe, made up of all the elements, forces, activities and processes that lie back of and prior to him. That is, he combines and embodies in some degree or potentiality all there is in the universe. He cannot live to himself alone, because all that he is or has, individually or socially, is a matter of mutual relationships; and to constructively control his attitudes, emotions and actions, in this established relation, determines his health, physical, spiritual, psychical, mental and moral.

There are four Life Elements in Nature:

1. Electro-Magnetic—lower or least potent; animates mineral substance and *dominates* the Mineral Kingdom.

2. Vito-Chemical Life Element, more potent; vivifies Vegetable substance and *dominates* the Vegetable Kingdom.

3. Spiritual Life Element, even more potent; in addition to the two lower Life Elements, adding individual consciousness, powers of sensation, intuition and volition; and *dominates* the Animal Kingdom, with all its appetites, passions, emotions, impulses and desires.

4. Soul Life Element—adding to the other three—Self-



Consciousness; a rational intelligence; a free and independent Will and Desire; Morality, Sense of Responsibility and Altruism, and *dominates* the Soul, or Human Kingdom.

"Self-preservation is the first law of life", which makes of the fact that each Life Element *dominates* the evolutionary process in a particular Kingdom, a matter of vast importance to the well being of the individual entity and the human family as a whole."

"Vitality is the sum of all the activities of the four Life Elements—in equilibrium."

"Physical matter is negative and subject to the action of the positive Life Elements."

A careful consideration of the above definitions reveals the road to health. How to establish and maintain equilibrium in the action of the Life Element and how to bring the higher Life Element, which is positive to all below, into full and complete control, is the great task for human endeavor.

Every atom of the human being is a unit of Intelligence; millions and millions of them, each one being *impelled* by one of the Life Elements to "function according to the highest Life Element achieves equilibrium between them.

"Health is satisfied polarity."

Disease is disturbed equilibrium, or lack of harmony between the Life Elements, or the individual entities of Intelligence, within the human being. Since all is Vibration, and vibration is a matter of Refinement, and Refinement depends upon the ever-extending Consciousness of and effort for harmony throughout all the realms of Nature; and since every atom of Intelligence is, by the "law of its being" (Polarity) seeking "its own"—the logical fact and evident truth is, that Health depends upon Soul being able to establish and maintain harmony within the entire household of being. How can this be accomplished? By means of evolution or unfoldment of the individual Intelligence, through an ever-expanding, enlarging Consciousness; by man's progressive understanding of himself, his purpose and destiny.

The lower always surrenders to the higher, because the lower is negative and receptive to the more potent and posi-

tive. That is, the lower is ever unfolding itself into the higher. Life is ever becoming "more abundant" along the stages of life's highway, as Soul, by means of Polarity ("the fundamental Principle of Evolution") accomplishes its appointed task.

In a sense the three lower Life Elements are "servants in the house", Soul the "Master". As there is no Self-Consciousness of the individual intelligence in the Mineral and Vegetable Kingdoms, Nature, or the Great Intelligence, or God, conducts and controls the evolutionary process for those entities; hence, harmony, law and order obtain throughout those Kingdoms.

In the human Kingdom, the process is entirely different; for man, by virtue of being a *Soul*, is constituted a Moral, responsible entity, invested with faculties, or capacities and powers for the purpose of achieving a definite, specific, individual task; for which he is held by Nature, or God, strictly accountable. All that man is or has depends upon his *compliance* with the "law of his being". His Constructive or Destructive attitudes, actions and efforts determine his condition of health or disease. "Vitality is the sum of all the activities of the four Life Elements—in equilibrium."

Equilibrium, then, is the keynote to health. Bearing in mind that the appetites, passions, emotions, impulses and desires come to man through the Spiritual Life Element, from the *Animal Kingdom*, and that it is the function of a Life Element to *dominate* its own Kingdom, we see exactly where conflict may arise, when a Soul undertakes its own independent, voluntary unfoldment.

Equilibrium must be *willed*, won and established by means of a full and complete domination, by the individual Soul over all the other Life Elements, in vibratory strength and power. The appetites, passions, emotions, impulses and desires, according to their nature, legitimately clamor for expression; which means, there may arise within the Soul a most unaccountable emotion, impulse or desire, *impelling* expression entirely foreign to an individual's real "nature". The soul, off guard, unthinking, *involuntarily* responds—to its own shame, sorrow and regret, times without number.

However, if such an impulse or emotion does arise, when the Consciousness is alert, watchful, "wakeful", the individual immediately turns the *attention* into Constructive channels; the process of transmutation takes place and a destructive impulse or desire, thus controlled and directed, becomes an added item of strength.

The battle won, Soul fulfils its function. The power over the lower Life Elements lies in quickly controlling *attention*; for "Nothing can hold us unless we give it our "attention".

This, then, is the process by which the conscious Soul brings into vibratory correspondence with its own degree of Refinement, all that which comes to it from the lower planes of life.

*Everywhere* the law of Equity, Justice and Right is a fundamental Principle of Nature. The Law of Compensation is ever active. *Temperance* is the corner-stone for building the character of every atom of being. By the exercise of the ever-progressive, extending Consciousness in Constructive Effort, all the constituent elements of being are brought into sympathetic, harmonic vibratory relationship and equilibrium, balance, wholeness becomes an established fact of being; or an "accomplished development".

"Whatever is inharmonious in our experience; whatever fails to conform with our highest sense of good; whatever is wrong or partakes of evil, is corrected through the gaining of spiritual understanding"; that is, through a knowledge of and compliance with Natural Law.

Man did not create himself; he is an emanation from the Great Creative Intelligence. Although finite man cannot comprehend the Infinite, yet we must believe, because we are here, it is for a divinely intelligent purpose; and that within the creation lies the idea and ideal of the Creator: a purpose, plan and pattern, which man is ultimately to exemplify and fulfil.

We have countless remedial agents, for healing the ills of humanity, from the most scientific material thought and device to the highest spiritual and psychical means and methods.

But alas — they are only *agents*, acting in the interest of and for another. Since health is really a state of Conscious-

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ness, each individual must ultimately become his own healer.

Health is a natural concomitant factor of Self-Completion—"the state or condition which represents the sum total of one's own effort to improve himself entirely independent of all other beings whomsoever".

It goes without saying, each and every individual must be infinitely grateful for helps—physical, spiritual, psychical; but it is vastly important to realize one is the "arbiter of his own destiny". The quest and task are the individual concern of each living soul, to be accomplished through independent, individual, Conscious and voluntary effort.

I wonder if the time may come, within the history of a Natural Science student, when it may be counted both immoral, and a part of the "Great Psychological Crime", to be sick? According to Definitions, it may:

"Morality"—man's established harmonic relation to the Constructive Principle of his own being."

"*A Great Psychological Crime* is such a crime against the intelligent soul or essential entity of man as deprives it of any of the inalienable rights, privileges, benefits, powers or possibilities with which God or Nature has invested it.'

As Health is all of these—a right, a privilege, a power, a benefit, a possibility—to be deprived of any one of which, by another entity, is certainly a "crime".

Perhaps the large majority of human beings come into physical life largely handicapped by some form or phase of abnormal condition.

Sins of "omission" and of "commission"—Ignorance, all down the ages, have bequeathed an inheritance of in-completeness and in-efficiency to the race.

Health has been sort of a hit or miss thing; no particular credit or discredit to the individual having or not having it.

But the gift of Scientific Instruction as to Universal Principles and Laws, upon which each individual may establish a normal life, removes the usual "didn't know" as a logical excuse for drifting upon the sea of uncertain experience.

Life is to be conducted as a scientific demonstration under the *right use* of knowledge of Natural Law.

Health is an asset; sickness a liability which cripples effort and endeavor at every point.

These Definitions of Natural Science, together with a conscientious observance of Nature's Laws, point to each individual his paramount duty and Moral Responsibility, to secure to himself—HEALTH—PHYSICAL, SPIRITUAL, PSYCHICAL, MENTAL and MORAL.

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## LIFE

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I have conquered the flesh through abstinence,

I have conquered false knowledge by humility,

I have conquered pride by charity, I have conquered the earth by love;

I have paid my dues by suffering, I am purified in the fires of faith.

I have longed for life by prayer, I wait in adoration and I am resigned.

BALZAC.



## THE SADOL BULLETIN

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Here is something absolutely new, in which every student and friend of the Work will be personally and vitally interested. It gives me the most profound gratification to be able to announce to the readers of this magazine the fact that, beginning with January of this year, a quarterly *Bulletin* will be issued by the *Advisory Board*, from the headquarters of the *General Grand Council of Sadol*, in Ann Arbor, Mich.

This *Bulletin* comes into existence chiefly by reason of the fact that the limited space at command in this magazine is not sufficient to meet the demands of the *Sadol Movement* for a definite and adequate means of communication between the *Advisory Board*, *The General Grand Council*, the *Individual Councils of Sadol*, and the individual *Members of Sadol Councils* throughout the United States.

It will be devoted to all matters of helpful interest to the entire *Sadol Movement*. It will keep the Local Councils fully and definitely in touch with the General Grand Council and Advisory Board, and adequately informed upon all matters of interest to each and every Local Council. It will keep the General Grand Council fully informed of the activities of Local Councils, upon all matters of mutual interest. It will constitute a natural medium through which the individual Councils may keep in touch with each other, and their respective members may be kept advised of all matters of interest or value to them, or to the entire Movement of which they are a vital part.

The only regrettable thing, in connection with its birth, infancy, youth, development and Work, is the fact that it will add very materially to the work of the Advisory Board, as well as to the cost of keeping it alive and healthy. This, however, is inevitable, and hence must be met in the best way possible.

It is inevitable also, however, that this *Bulletin* is going to be of inestimable value to the individual members of the Sadol Movement everywhere. It is going to stimulate better and



more active effort on the part of the members of the Sadol Movement everywhere. It is going to stimulate better and more active effort on the part of the members of Local Councils, and inspire them with the desire to improve their Council meetings, and develop improvements in their methods which they can communicate to their associate Councils through the *Bulletin* as often as every three months.

One of the most constructive results, however, will be the fact that it will give the individual members of Sadol a definite and crystallized supply of materials which they can circulate freely, wherever they feel there is a chance to interest those outside the Movement, and through which they will be able to answer authoritatively questions which outside inquirers will propound to them, concerning the Movement and how to become identified with it, and through it with the Great School.

It is not unlikely that you will receive a definite announcement of the *Bulletin* directly from the Advisory Board; but, in any event, I desire to bespeak your friendly interest in, and good will for the new *Bulletin*, and assure you that this magazine will supplement its efforts in every way—consistent with its already assumed obligations to the Great School, as such.

In token of our friendly interest and good will, we hereby, individually and editorially, extend to Brother W. W. Mann—who will be its Editor—our right hand of fellowship, and with it our fraternal greetings and good wishes; and for the *Bulletin*, as such, we wish for it a long, constructive and useful life, to which humanity will become a willing debtor for many valuable services rendered.

THE EDITOR-IN-CHIEF.

P. S.—Bear in mind that the SADOL has charge of the entire work of Education by Correspondence, for the entire School of Natural Science, in America. It is the direct channel through which any individual may become definitely identified with the Great School and its Work. Those who desire to apply for admittance into the School, as students, should write direct to the *ADVISORY BOARD*, 617 Packard St., Ann Arbor, Mich., for full information. They will receive prompt and courteous consideration.

## WHAT IS INSPIRATION?

By E. S. PASQUE

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There is no doubt but that the subject, while most enticing and interesting, is, at the same time, too profoundly "deep".

Ever since reading your justified complaint that your question has had no response, I have been tremendously intrigued to try writing a version of the answer, so I set to work and tried—and tried. All week in the back of my head—or was it my Pituitary Gland—brewed that profound question: "What Is Inspiration?" I now can see what is meant by the saying: "Can the blind describe a sunset?" It wouldn't come—until—yesterday, *I had an inspiration!* When I had it, I knew at once it was one. Having had it and recognizing it as such, I immediately reasoned that I must be qualified to make a psycho-analytical post-mortem—dissect the thing out from among the rubbish of ordinary common ideas, grab it, hold it against the light and, after a thorough study, report in detail as to the findings. It is much more interesting than I anticipated.

First of all, since I held the thing up against the light, I see that it is distinctly and vastly different from anything else, and easily recognizable. Once one has established the difference between "ideas" and "Inspiration", it is not so difficult.

Let me explain how this particular inspiration happened. For fully two weeks a particular mechanical contraption has been worrying me. Nothing very extraordinary, but, the thing had to be made in a manner suitable for production; it had be simple in operation and cheap in cost. I scanned volumes of technical catalogues hoping to find an idea, something similar, which, with little alterations, would serve my purpose; yes—I don't mind imitating—without avail. It had me worried and, frankly, the amount of concentration, planning and mental effort I put on this contraption was worthy of a greater cause. Yet, nothing practical would shape itself in my mind. Suggestions from other people were equally useless. On this

particular day, when "it" happened, I was walking with a friend in the downtown district. Several explanations are necessary at this juncture. First the streets were covered with the slipperiest combination of snow and ice imaginable. Traffic was at its height. (One must see Detroit's busy hour to appreciate the meaning of that.) While making our precarious way over the ice and through the traffic, we were also engrossed in absorbing conversation. It can be seen from this that there was no chance of my consciously thinking in the remotest way about the perplexing mechanical problem. Then—all of a sudden—I slipped—my feet went out from under me. I can distinctly remember (by the psycho-analytical post-mortem process), how in that moment before my protecting hands hit the ground, I figured out how to fall, and several instances of similar falls of which I had heard, some several years back, where the falling person had been hurt, came to my mind. Also, I thought of how inconvenient it would be for the business should I be laid up. This thought was accompanied by a number of details, which such a "lay-up" would entail. All this before my hands even reached the ground. But, now comes the strangest part of all. After I hit the ice, looking up into my friend's perturbed expression, I gave vent to a hearty laugh—for I knew just exactly how that confounded contraption should be made. In less than one-half hour I had it all sketched out on paper, ready for the engineers to work on.

"Was that not an *Inspiration*?"

The analysis of the occurrence becomes more interesting the longer I contemplate it. Does it not show clearly that "This" was very different from an idea? Is not an idea the result of carefully organized thinking, logical compilation and deduction of already accumulated knowledge, whereas "THIS" came from "*nowheres*", without conscious provocation and at a time when my mind was doing aerobatics with Space, Time and Gravitation. And the instant "I had it", it became the property of my conscious mind, safely stored for future reference. Since I am not competent to theorize on where "*Nowhere*" is, it fascinates me still to analyze "*how*" did "*it*" get into my brain? Why, at that time, and why not sooner? Why did I

get "that particular" Inspiration? Why not another one, or several other ones? If "that one" was "nowhere", how many other Inspirations are there in the same place and what must one do to get them? It awes me to think further—but, as I am writing, one idea and question follow another—I can't help it. Are, then, "all" the Inspirations "always" "everywhere"? or "Nowhere"? Are Inspirations as infinite and unbounded as Space and Time? Yet, only about once every hundred years *one* individual out of all the millions has the privilege of conceiving an original useful Inspiration. If the human mind *can* conceive and understand at such infrequent intervals this "ever-prevailing knowledge", what is the reason for its inability to do so in the grand interim? What a marvelous, profound subject!

Let us consider the first question: How did it get into my brain? Why at that time and not sooner? It would take volumes even to make an attempt at a scientific explanation. You, my dear "Elder Brother", have come closer to an understandable explanation in your teachings of the "Great Work" than any other teachings I know of. In Radio Parlance, it might be said, "I was in tune, my inductive capacity was in the harmonies of the wave length I was trying to catch". The constant concentration on the subject in quest, slowly tuned the mentality to that particular "infinite wisdom" which always existed and always knew all there was to be known about it. Still the capacity to receive the wisdom must have been *latent*. Then came the moment of the accident. The conscious mind was taxed to extraordinary performance. Here is where I am at home. The nerve system, the ductless glands, metabolism!

The brain, at such times, stirs them all into super-activity. Results: greatly enhanced transmission of nervous impulses, greater glandular hormone production, increased metabolism of every cell in the body, the physical potential force of the body doubles or triples, the blood and nerve supply to the brain increases both in quantity and quality, giving the brain super-abundance of those substances necessary for its emergency function. So we see how the *instinct* of "fear" or self-pres-

ervation, if you please, causes the "vicious circle" (the physical functions of the living organism) to work with extraordinary speed and force, giving every function super-capacity. A large number of the brain-cells had already previously been tuned or prepared through concentration and study, but they lacked the "capacity" to receive anything new, original, from the "Infinite Cosmic Intelligence". *The impulse of "Instinct" sets to work physical forces which give the brain the Capacity to conceive new knowledge provided it is prepared to receive it.* "And so the 'Inspiration' was born!" Marvelous! Is it possible for anyone not to see in this very simple incident, the distinctly separate function and entity of mentality (conscious mind), physical force, and "Soul" or "Infinite Intelligence"? The confirmed materialist may want to trip me on the meaning of the word "instinct". *Instinct is the ability of a living organism to react and adjust to environment.* Well, the "original impulse" of instinct to act comes independent of previous experience or knowledge, and must, therefore, also be part of that "Infinite Intelligence" or Soul and—an "Inspiration". Of course! Only an Inspiration can beget an Inspiration. Only through the media of the subconscious Mind, or Soul, can the conscious mind know anything about it.

It excites a certain misgiving in me when I notice the popular applause and attention new scientific inventions or accomplishments, great as they are, arouse when I contemplate the uncanny, marvelous chain of events involved in phenomena which are, as a whole, considered quite commonplace. It is not the ability of the psychic brain process to conceive and plan, accumulate and remember impressions, but also the ability of the psychic process or intelligence to utilize matter, the atom and the electron to formulate and construct a material medium *which in itself is inert and meaningless*, until another psychic center conceives it again and experiences the same emotions or knowledge as the originator. When I reflect on these miraculous facts, it inspires me to inexpressible exaltation.

As examples of such translations from psychic impressions "Inspirations" to inert physical matter and back to psychic, I cannot imagine anything more sublime than the dear Beet-



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hoven, tortured by the tragedy of his affliction, wandering hour, and days over country roads, through rain, storms and sunshine, absorbing mentally the elements at work, colors, animals and human life in action, contemplating this spectacle, he feels great emotions, which his particular genius *hears, mentally*, as an immense musical symphony. His "Will" now compels his nerve impulse into action, electro-chemical changes actuate his motor nerves, and he plays it. He cannot hear it, but he writes it down on paper, each note, each tone, a specific dot or mark, an harmonic composition for a full orchestra, and there it is on paper, inert matter, meaningless as such except so much paper and ink; destructible as such, subject to electro-chemical changes, which, while altering its atomic integration, would not destroy one atom, but loose its hidden meaning entirely. Yet, these physical dots and lines may be copied and reproduced by a process which involves only the purely physical action of sight, *i. e.*, the reflection of light velocities, electron flow, from white and black music to the retina, thence through the nerves to the cortex and a mental translation which actuates the motor nerves to reconstruct or produce these impressions, without ever knowing the real meaning of the composition.

And here, though we accept it as commonplace, the mystery is, this reproduction still has, or has again, the same original meaning. As long as the material paper and ink remain intact, time cannot affect the meaning. So that generations later intellects, with specific training and development, can, by seeing dots and marks and playing on instruments (a physical and mental process) set an electron flow in motion which, as harmonious sound waves, strike our receptor nerves and reproduce in thousands of human beings, at widely separated places, and at different times, emotions and impressions felt and conceived by the psychic center of the lone, deaf Beethoven as an Inspiration years ago.

It sets my imagination spinning when I reflect on the religious fanaticism of Saints, who joyously endured a torturous death for the gratification of their Deity, whether that was a God, Buddha, Alla, Zeus, or whatnot, and whose physical relics can, hundreds of years later, "inspire" in thousands of dis-



eased and crippled human beings, emotions, inspirations, strong enough to overcome and actually free them from their physical afflictions. And it puzzles me beyond description, when I consider the spectacle of the blind Pulitzer, starting as a penniless immigrant boy, directing the action and thoughts of thousands, through the medium of his great newspaper, and then another poor wretch, who had the advantage of learning and wealth, ending his career in the gutter, an outcast sot.

Science seems to have a reasonable understanding of matter, physical laws and things that work identically under the same conditions, but who can fathom the phenomenon or law, that ultra or super-condition of which we know not the beginning nor the end; which seems to be always and everywhere, but which seems somehow to fuse with the physical, and of which the psychic centers of the cortex of the brain must be a part? Where matter appears dissociated from this phenomenon, we can determine with fairly exact accurateness, just what is going to take place under given conditions. But where it is associated with matter, we are stumped by the dominating and determining influence this intelligence has over matter. So we have now, our beautiful but precarious bodies, tremendous power plants, operated and controlled through the crude or highly refined mental machinery, *by and for the exclusive pleasure of Infinite Intelligence, "Inspiration"*.

EDITOR'S NOTE.—The above article came as a personal letter to the editor. It contains so many interesting suggestions that I am impelled to give it to our readers, for what it may be worth to each. The writer's terminology will no doubt puzzle some, and leave others somewhat in doubt as to his exact meaning. The editor will not offer suggestions or interpretations; but leaves each reader free from bias, as to the message he shall receive from the letter. It will, in any event, stimulate thought upon a somewhat abstruse subject.

TK.

## THE QUESTION BOX

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**QUESTION:** If it is the rapidity of motion of the atom in the compound that causes the transparency of physical matter, what principle is it that causes the solidity, liquidity and gaseous state of transparent matter?

**ANSWER:** To your question should have been added, after the fourth word, "degree of fineness of the individual atom and", making it read—"If it is the degree of fineness of the individual atom and the rapidity of motion of the atom in the compound" that causes the transparency, etc.

1. *Solidity* is due to largeness of the size of the individual atom, and the slowness of its motion in the compound, as well as to the degree of attraction between the atoms.

2. *Liquidity* is due to the freedom with which the individual particles or atoms in the compound move upon one another. In other words, the degree of attraction between the individual atoms of one compound may be so slight that they move with great freedom one upon another. This, however, does not necessarily mean that they move any more rapidly because of this freedom. It only means that the compound is what science terms "unstable", or easily disturbed.

3. The transparency of a *Gas* is something which seems to have puzzled scientists, quite generally. It is known, however, that the individual particles of a gas not only move upon each other with greater freedom than those of a liquid, but they move apart from each other to much greater relative distances. Let it be assumed, for the purpose of illustration, that the distance to which the individual particles move apart from each other is greater than the diameter of the atom. This fact alone would result in transparency. But add to this great rapidity of the atom in its motion, and we have the conditions which produce its transparency, without our having to meet or explain any of the phenomena of gas which give it uniqueness, as well as some scientific disagreement among physicists.

**QUESTION:** Could the competition of the world of commerce be classed as a natural step in evolution? Or, would it be

properly classed as an error of man in searching for the correct way?

ANSWER: This question goes directly to the very foundation of the entire economic problem. It raises at once many collateral and subsidiary questions which must be taken into account, if the principal question is to be answered scientifically.

I would dearly love to devote myself to an attempt to answer the question fully and with scientific accuracy and certainty; but that would be utterly impossible within the limits of this *Question Box*.

Furthermore, it has been one of the definite tasks I have assumed, to give to the students and friends of the School and Work a full detailed analysis and exposition of the entire economic problem—according to the solution of the Great School. Any thing less than a complete exposition of the subject would only result in confusion and possible misinterpretations of my meaning. I have learned this from some of my former efforts to answer questions too large, complicated and difficult for the limitations of the *Question Box*. You can't put a gallon of water in a pint cup—all at once, and without spilling any. No more can you expound, analyze and elucidate—in a single paragraph—a question the answer to which demands 100 carefully formulated paragraphs. And that would be a very fair comparison of my predicament if I tried to answer the foregoing searching question of my good Brother within the limits possible to the *Question Box*.

In fairness to the question, its answer, my good Brother and myself, I want to ask my esteemed questioner to let me reserve his clever double-pointed question for future consideration when I can command the time and facilities for making my answer clear, exact and complete.

## WHAT IS COURTESY?

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Because of the short time it gives you to respond to the question, I am giving you to the 10th of March to get to me your solution of the last one—“*What Is Courtesy?*”

At the same time, I will give you the next question, which is—“*WHAT IS HUMILITY?*” You will have until April 10th to get your answer to me.

By this method you will, in future, have at least 30 days for which to work on each question.

TK.

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“Life has a fixed course and Nature one path, a simple one too, and to each period of life is granted peculiar seasonableness, so that the frailty of childhood, the impetuosity of youth, the seriousness of middle life, and the ripeness of old age produce a natural harvest which ought to be gathered in its own time.”

CICERO.



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