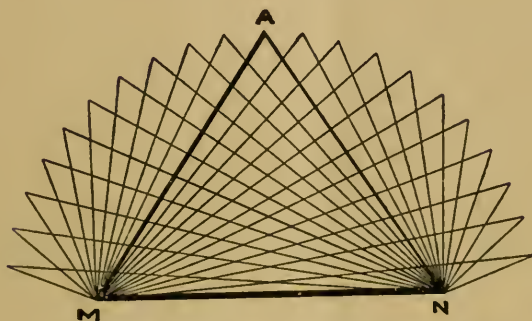


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

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Number 5

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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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CONTENTS

INSANITY, *Its Diagnosis and Cure*

By J. E. Richardson, TK. 1

PINE NEEDLES (*From The Valley Of The Pines*)

By Joseph A. Sadony 8

THE PHILOSOPHY OF CRITICISM.....By A. C. K. 15

THE UNIVERSE OF INTELLIGENCE.....By Eola W. Hoswell 18

THE HOME ATMOSPHERE.....By Noneta S. Richardson 19

A NEW DEPARTURE.....By TK. 26

MORALITY.....By W. M. McCoy 30

THE SADOL MOVEMENT.....By W. W. Mann 35

THE QUESTION BOX.....By J. E. Richardson, TK. 36

THE GREAT WORK IN AMERICA

INSANITY

ITS DIAGNOSIS AND CURE

(CONTINUED)

I come now to the methods of treatment for the cure of subjective insanity. And herein I find myself facing a situation which calls for a most definite and scientific knowledge of the entire subject under consideration. This is so because the methods of treatment employed by the Great School are radically at variance from those employed by the various recognized modern schools of science.

I do not desire to enter into any controversy with the medical profession of these various modern schools; but in my efforts to elucidate the subject from the position and knowledge of the Great School, it may be necessary to contrast some of their methods with those of the more ancient School.

The following are some of the demonstrated facts of Natural Science which must never be lost sight of by those who desire to verify the correctness of its teachings and the efficacy of its methods of treatment:

1. Subjective insanity, as strictly defined, is the direct result of hypnosis.
2. This, however, is true only insofar as there are no contributing physical causes.
3. In all cases of subjective insanity the hypnotic process is invoked and applied:
 - (a) Either by a physically embodied hypnotist, or
 - (b) By spiritually embodied individuals.
4. The very nature of the hypnotic relation and process is such that the hypnotist—whether physical or spiritual—is the

positive, aggressive, dominating, assertive and controlling intelligence; while the hypnotized individual is always the acquiescent, receptive, negative and subjective intelligence.

5. A *cure* of this condition—which means the cure of any case of subjective insanity—consists

(a) In breaking the hypnotic control, and

(b) In educating the patient in the use and exercise of his own intelligence, so that he may absolutely guard and protect *himself* in such manner and to such extent that he shall never again become so acquiescent, negative, receptive and subjective as to surrender his own *self*-control and yield himself to the hypnotic control of any individual whomsoever.

Once these *two* conditions have been fully achieved, any case of subjective insanity is absolutely *cured*; for the hypnotic control has been destroyed and the patient has been fully restored to his own normal state and condition of *self*-control.

Thenceforth there is no excuse for any relapse or recurrence of the "insanity". If, for any cause, there ever should be a recurrence, it can only be because the patient has voluntarily surrendered himself again to the hypnotic process and state.

But let us suppose the first step in the process of cure has been fully accomplished, namely, that of breaking the hypnotic control and releasing the patient from every suggestion or phase of hypnotic influence, and the patient then left to his own resources, what follows?

It is almost inevitable that the patient will soon revert to the same subjective condition as before and become as "insane" as ever. He may even be released from the hypnotic control again—or many times—and if not restored to his normal condition of *self*-control, and taught how to maintain that self-control and protect himself against hypnotists of all kinds and degrees, and on all planes of human life, it is almost inevitable that his relapse into the subjective state and condition will soon follow.

This will explain one phenomenon that has puzzled and perplexed the medical profession throughout the past, and is still a profound mystery, namely:

Why do patients of this kind so universally relapse back into their "insanity"?

Without really understanding the principle involved, nor the process by which they do it, there are a few physicians who—purely through their experimental efforts—have stumbled onto a way of giving patients of this character "temporary relief". That is to say, they have discovered certain purely medicinal combinations which will *break* the hypnotic control, in a considerable number of cases. But they do not know how to follow up their "treatment" with the "education" that will enable the patient to maintain his self-control and thus prevent a recurrence of his subjective condition. They do not know that hypnotism has anything whatsoever to do with the case. Much less do they suspect that it has *everything* to do with it—that it is the one primary and only *cause* of the so-called "insanity" in these cases. Hence, they must be pardoned for their inability to complete the *cure* by preventing a recurrence of the subjective condition.

There are also a certain few metaphysical healers who have learned how to break the hypnotic control in such cases. It is also true that a much less number have a more or less clear understanding of the principle involved in these cases, and because of this fact they have effected a goodly number of complete cures.

The medical profession, however, quite generally look upon what I have defined as "subjective insanity" with very little hope. Their experience fully justifies their skepticism; for, under their methods of treatment, it is the rare exception where a permanent cure is effected.

CORRECT METHOD OF TREATMENT

In my early study of the subject, I was carefully instructed in the fundamental principle of hypnotism. Having learned that hypnotic subjection is the primary cause back of all "subjective insanity"—whether the hypnotist be a physical individual or a spiritual—I knew that the first step must necessarily be to break the hypnotic spell, or control. I knew there must be a definite and scientific method for the accomplishment of this step. I was carefully instructed in the exercise and appli-

education of the psychic power by which this may be accomplished. In my early work for the release of such patients from their subjective control, I employed only the phenomenal methods of psychology.

For reasons, however, which I need not explain in detail, I came to realize that the psychic method of breaking the control appealed so strongly to the reverence of humanity for the mysterious, the phenomenal, the occult and the mystical, as to lift the entire subject far above the plane upon which the final cure must be accomplished. It involved a natural reaction that made the subsequent work of "education" almost impossible. As soon as the patient came to realize the fact that he could be released without effort on his part, he was strongly impelled to place the entire responsibility upon me, and to refuse his cooperation in the subsequent work of education. Very largely because of this inevitable tendency to shirk personal responsibility which involves personal effort, I desire the students and friends of the Great School to know that there is a very effective method of accomplishing the same results, and effecting a complete cure, in such cases, by methods that are almost entirely physical, and which impel the patient to put forth every personal effort within his intelligence and power.

Some years ago it was my very great privilege to have the personal friendship and confidence of one of the ablest physicians of the Pacific Coast. He had come to be known and recognized as one of the leading alienists of the country, and was especially interested in the subject of insanity. He had made a profound study of the subject from the viewpoint of the regular school of allopathy. He had achieved some success in the treatment of subjective insanity; but frankly admitted that there were elements involved, from a psychological point of view, which baffled him and convinced him that he had not discovered the real key to unlock the door of mystery.

As diplomatically as possible I told him of some of my own personal experiences in my efforts to solve the same problem that baffled him. I did not dare to tell him frankly and positively that I had solved the problem scientifically; but, by slow degrees, and the utmost tact, I impressed him with the fact

that I really knew more about the subject than I had confided to him. Then he began to ask questions. This opened the way for me to answer him in such manner as to lead him on into a discussion and consideration of the deeper psychology of the subject. Finally he became impressed with the conviction that I might be able to help him solve the problem. This thought I encouraged as gently as possible.

Finally, one day I propounded to him a hypothetical question, in general substance as follows: Suppose you were called to treat a case such as this. (Then I outlined a typical case of subjective insanity.) What would be your method of treatment? After the most thoughtful consideration, he replied:

1. I would put the patient on a strictly vegetable diet, with plenty of raw fruits and nuts.

2. I would keep him as quiet as possible, and whenever he became violent I would administer sedatives, even narcotics, until I had overcome the paroxysms.

3. Medical experience proves that, in such cases, there is little that can be done beyond simply keeping the patient quiet, and giving him a carefully selected diet as free as possible from stimulating effects, or aggressive tendencies.

4. Wherever there are well defined physical lesions, defects, or possible contributing causes, we give careful attention to these; and we find that there are a few cases that will respond to such physical correctives.

5. I have found, in a good many cases, that simply shutting the patient in a dark room, will result in quieting his periods of intense violence.

6. Warm baths also have a relaxing tendency and are excellent as a harmless sedative. Long continued baths, at a temperature of about 90°, have the same quieting and relaxing effects. These should be given in a swinging bath and continued from two to six hours, as the case requires, to get perfect relaxation and normal sleep.

I gave him a most searching examination, and cross-examination, until virtually every phase of the subject had been covered. But the foregoing definite points were the outstanding ones in his methods of treatment.

Then he asked me what I thought of it, and what treatment I would recommend.

This was my reply: "You will pardon my frankness, I am sure, for I believe you really want to know the truth. You ask me what I think of your method of treatment in the cases of *perceptual* insanity, or *subjective* insanity, as I term it. While I regret to say it, nevertheless, it could not very well be *worse*.

"Then you want to know what your treatment *ought* to be in such cases. Let me answer this by saying that, if you will absolutely *reverse* your treatment, from beginning to end, you will be very nearly in line with the pathology of the case.

"For illustration:

1. You should put your patient on a *raw meat* diet, just as rapidly as his system will adapt itself to the change. Beginning with the eighth of a pound of carefully stripped round steak, finely ground, increase the amount to half-a-pound three times daily. To make it palatable, season it with salt and pepper, or mustard, and spread it between thin slices of whole-wheat bread.

Add to this all the rich, fresh milk the patient can be induced to **drink**.

Enough raw vegetables, lettuce, onions, cucumbers and cabbage, may be added to keep elimination normal.

Avoid all the more negative foods, especially vegetable, such as rice, cooked cereals, nuts, etc., until sanity has been restored.

2. No matter how violent the patient may become, never administer sedatives nor narcotics for the purpose of quieting him or giving him rest and sleep.

3. Instead of placing him in a dark room, take him into the bright sunlight and, if necessary, tie him where he will be upon the ground and in the sunlight. Keep him there until his paroxysms have passed, and he has slept.

4. Do not use the warm, or hot bath for relaxing the nervous organism of such patients. For cleansing purposes alone, the hot, or warm bath may be used, but never for longer than about two minutes. This should, in all cases, be followed im-

mediately by a cold shower, or sponge bath—with hard rub with rough towel, until every vestige of the loosened surface skin has been removed.

5. The very first step in the treatment of such a patient is to empty the bowels as completely as possible. This can be best and most thoroughly accomplished by the high enema—using from one quart of water to a quart and a half at a time. This should be repeated every day, for the first week, and often enough thereafter to keep the entire colon flushed and clean. The temperature of the water should be about 95°, and before its expulsion the bowels should be thoroughly massaged, to break up any and all hard accumulations of effete matter in the colon. Each full, warm enema should be followed immediately by a cool (not *cold*) enema of at least one quart of water.

6. Do not use physics, cathartics, under any conditions.

7. From a strictly medicinal angle, give the patient a strong, positive *tonic*, to build up his physical vitality and strength to the highest point possible. Keep up this tonic treatment steadily. A fine combination for this is the very best brand of "Beef, Iron and Wine" tonic to be had.

There are other points to be observed, as the case progresses, but they will be explained and elucidated as we proceed.

It will be observed that I have merely given the definite method of treatment to be followed, without explanations of any kind as to the rationale of the various steps to be employed. This omission is not through oversight.

I shall reserve that phase of the subject for my next article. In the meantime, let me ask my readers, who are at all interested in following the subject through to its conclusion, to read carefully every step of the process so far outlined, or otherwise indicated or suggested. It will be of great value and real interest to you in all that follows. The subject is of such vital importance, and involves so much that goes directly to the very foundations of individual human life that your interest and surprise will increase as we proceed—even to the end.

(To be continued)

J. E. RICHARDSON, 'TK.

From the Valley of the Pines.

PINE NEEDLES

By JOSEPH A. SADONY

THE SANCTUARY.

The smaller and more compact its home, the greater the range of the Soul.

When your home is spread out too much, and with too many conveniences, and luxuries, your Soul becomes imprisoned.

THE LEVEL, THE PLUMB AND THE COMPASS.

I believe it is best to carry a little good timber, and only a few first-class tools—having them always ready at hand—than to carry many tools and much timber to hew and shape.

Accept from the store of knowledge only that which you actually need in life's battle, and no more, or you will be too heavily weighted.

It is not the knowledge that is acquired that matters,

It is how it is used.

THE MOTION OF THE MIND.

The motion of the mind is thought.

And anything whatsoever that gives rise to thought is life-giving.

We all must admit that "as we think, so we are".

We make ourselves what we are by how we think.

If we are not what we want to be, it is our own fault in wrong thinking. . . .

If we wish to make a masterpiece we must have the concept in mind first, and then materialize it.

If we use the hardest marble, the best tools, the work will endure though the labor be strenuous.

Under the law of compensation it will pay. . . .

So with thought!

It is only by deep thinking that we crystalize monuments of endeavors.

If we govern thought it means all desires granted.

Should we realize that attention and concentration upon a

given desire will bring the result, discord and sorrow will be lessened.

But always, must we think our own thoughts, and not those of another.

For it is by our own individual thoughts that we evolve toward perfection.

It is not by the thoughts of others.

They come to us as echoes, which do not record in the Soul's memory as our own.

They are reflections, moon-beams, light that passes us by, and is reflected back to us. . . .

Thoughts are things that record within the Soul as sound upon the record of a victrola.

They are echoes of vibration.

They are irritants to the Soul, as light is to the optic nerve, sound to the inner ear. . . .

How many people really know how to think?

I see most minds become stimulated by emotion—by objects the eye sees, by feelings of pain, loss or possession.

Few men give thought full sway.

Few broaden out and allow higher influences to stimulate their actions.

Few think to make room for new thoughts, new ideas, and things. . . .

It is not so much what a man thinks, as how he thinks and what he is capable of thinking. . . .

Watch a crowd.

Observe the expression on the faces of the people, their actions. And you will know what thoughts animate them.

You will also know whence they came, and whither they are going.

AS WE JOURNEY.

Today the miner is digging the ore for the metal,

The forester is pruning the trees for the carpenter,

The silk-worm is busy with the spinning of silk,

The young servant of God, is studying his ritual that he might deliver a good sermon,

Children are reared who will grace the ceremony;—

Our last ceremony here, when our coffin fashioned from many contributions being prepared today, and holding the dust of the body's dissolution will be carried to the grave.

The moment we begin to live here, that moment we begin to die.

Let us live each day as if it were the first and last, and realize that our present life's importance is not as great as our own spiritual evolution.

THERE WAS A PRIEST.

There was once a priest who thought himself so far above the common masses that he built for himself a huge tower in order to feel himself nearer to God.

When he came to die, he heard the voice of the Master calling him from below: "If ye seek me, and wish to come unto me, you will find me among my people."

NATURE.

The beneficent Author of all life has given us Nature's book of Science to help us unravel all mysteries, and that we may better understand and realize the close affinity of life.

Some of us have faith by inspiration, others by interpretation of Nature. But either faith will lead us to a conviction of the harmony and unity of life.

We might ask why the ocean does not overflow with all the rivers emptying into it.

But we know by the unseen hand of Nature all is equalized—action and reaction.

Nature does not tell us of death.

Nature tells us that death counts for naught. . . .

If men had eyes to see, and ears to hear the wonderful lessons held out to them by Nature, the struggle for contentment and happiness would be at an end.

They might go into the woods and drink deep of that peace and restful harmony of which they have only sipped as yet.

They might enter the hearts of the creatures that are free from the hatefulness that mars man's world, and understanding.

They might feel the playfulness in gathering food where there is room for all.

They might sense the joy in beholding a blossom not shrivelled with envy because another is loved and admired.

Man, the most intelligent of all creatures, has made himself the most miserable by warring with his brothers; by hatred, envy, greed,—all shoots from the root “selfishness”.

This selfishness is planted and nourished by false reasoning, unnatural and inconsistent religious beliefs, by unnatural and unwholesome views of sex. By a distorted mentality.

“I am not sick nor insane” said a poor demented one who appealed to me to free her from an asylum, “but I have an awful fear that the sun will turn into a ball of fire and fall upon me.”

Distorted mentality.

And hundreds of thousands of men and women walk the earth as “sane” and have just such distorted ideas, of one kind or another.

They tyrannize over those less strong than themselves.

They hold in bondage those who refuse to follow in the paths they have chosen.

Distorted mentality.

The poor demented have gorged themselves with one food.

They have filled their veins with one chemical. Painted their spectacles with one color.

Pounded upon one note until the cells of their brains have turned into little wheels that screech and scream in their ears, so they fail to sense that they are unbalanced.

They have stepped on one end of life’s teeter-totter, and stayed there. . . .

They must use all muscles of the body to keep them in good workable condition.

To see, they must use their eyes.

They grow deaf if they cease to listen.

And they must eat a little of all food that is good and wholesome.

As with the body, so with the mind, if they do not wish to foster a seed of a monstrosity, that will envelop all. . . .

Jesus, the Great Teacher of long ago, tried to make men feel the beauty of the natural life, that is found in nature.

He gave his life in his efforts to disentangle the distorted minds of men. To dispel the distorted imagings of the seething mass which rushes hither and thither in a mad search for happiness.

"As ye think, so shall ye be," He whispered.

"As ye think, so shall ye be," a few screamed in echo. Like parrots.

But still they rush on. . . .

Let us pause for a moment by the wayside until our breathing is normal.

And then alone, let us go through our own house, from top to bottom, shutting all doors and windows against dust and din,

Let us sweep and clean.

Pick a few flowers from the garden that is walled within.

Prepare and eat a simple meal of bread and milk.

Gaze at the sunset from the little attic window, where we cannot see the street, then sleep.

A child again!

A child on the breast of the Mother of us all.

In this way only can we begin again, becoming as a "little child", forgetting utterly all that confused our souls.

We distort our minds by opening a door admitting that which is contrary to the beautiful, the simple and harmonic law of Nature.

Until the pumping of our hearts no longer deafen our ears.

It is a door through which we may go forth to labor when our wings are strong enough.

It is a door through which we may pass a cup of water to the wayfarer when our cup runneth over.

But until we are masters of ourselves, until our wings are strong in their sheath, we must for the sake of the reason for our being, refuse admittance to all that might injure and delay.

We must admit nothing that would soften the walls that protect our wings, or harden the thin veil into a death net, through which we might not be able to tear our way at the new birth.

Nature alone knows what is best for her children.

And until we are "of age" we should never leave her side.

EDITOR'S NOTE:

"For when you feed the brain, you either awaken the Soul, or you lull it to sleep."

This is from Mr. Sadony's Pine Needles in the August number of the Great Work in America under the caption *Mystery and Psychism*.

To the student of the psyche and its manifestations, the words carry a definite significance. In such work the student is working voluntarily and presumably with free will in matters pertaining to the Soul. He is directing his attention to its activities. He is particularly interested in Spiritual Development and in processes of growth.

He knows that every act, thought and motive which stir man aside from the result in the objective world, make an impression on the Soul. It has been stirred to keener wakefulness or lulled or hammered into deeper sleep.

In every motive actuating the will, in every thought stirring the brain, in every act animating the body of a human being there is this resulting silent progression or retrogression of the Soul.

Man contains within himself the elements of all life that manifest in states of development lower than himself. His bodies embody all the energies of those elements of life which animate and govern the animal, vegetable and mineral kingdoms.

The involuntary operation of the electro-magnetism and the vito-chemical life elements serve the physical body. The spiritual life element which governs the animals furnishes the physical appetites and passions in man. This is explicitly set forth in the Teachings of the Great School.

What does the Soul Element bring to the Individual?

It is stated in "Harmonies of Evolution" that "all the individual and voluntary activities of man are set in motion by the intelligent ego, the soul. This is in conformity to the universal law which leaves the government of each kingdom to the energies of the highest.

The soul element brings to the Individual the life of Man.

And man is only living that life when he brings his acts, thoughts and motives into alignment with the universal law of harmony, and when the soul element of life governs his mind and his bodies.

It is not without reason that when a man is governed by his physical appetites and passions that he is called "bestial". The spiritual life element of his nature has ascended the throne in the kingdom of his Soul. An usurper reigns in a place that is not rightfully his own. And the legitimate sovereign is chained and asleep in his great tower.

We have heard it said that some people do not really live. They "vegetate". Granting the wild exaggeration there is yet a grain of truth in the saying. Such people are failing to exercise the rights and privileges of the soul. They do not allow the soul element of their nature to govern. The lower life elements hold sway.

Man has the privilege and the right to live his life fully and freely, and without violence to his nature. There are some people who ignorantly or wilfully act upon such right and work out fully their baser desires and cravings. They give as the reason, that they feel it necessary to do so, otherwise they would be violating their own nature. They yield to the demands of the particular life element striving for expression. I wonder if the thought has ever come to them, that they really and truly violate their own nature when they yield the governing powers of the soul element to lower life elements.

Every soul exercising free will and conscious of its acts, thoughts and motives is either assisting or hindering Nature in her great purpose of evolving individual intelligence to a state of perfection. This is the birthright granted to the Individual at the time of the bestowal of the soul element. It is the essential privilege or gift given when the Individual becomes Man. He is then endowed with the powers and capacities to join his specific efforts with those general efforts of Nature to accelerate his own growth and development toward greater consciousness, power and beauty.

How carefully should his intelligence serve his highest life element, the soul element. It is the jewel in the heart of the

lotus. It should be burnished and kept glistening and awake.

CLARENCE THOMAS.

THE PHILOSOPHY OF CRITICISM

As The Fault-Finding Phase of INTOLERANCE

By A. C. K.

The old adage: "It takes a thief to catch a thief", has a deep ethical and philosophical significance.

Reason indicates, that *pure, undefiled* Innocence can neither "see" with understanding eyes, or "comprehend" with understanding mind, any of those evil propensities, or defects of character, that beset the average human being. Therefore, if one could find in human form, a pure, sinless being, he would be absolutely incapable of understanding the significance of destructive moral conduct, until he developed his latent *capacity* for it, through repeated applications of the power (possessed by every normal human being as a free moral agent) to perpetuate wrongful acts—if he chooses to do so.

Furthermore, he must view the wrongful acts of another with varying degrees of amazement, at first, and be incapable of analyzing or comprehending the motives that actuate them—except in an abstract consideration of them as the "causes" in some manner responsible for the "effects" manifested by the wrongful acts—just as we note the relations between cause and effect in Nature's processes, without comprehending either the Primal Cause, or the ultimate Purpose, back of them. Obviously, too, he would be absolutely incapable of expressing anything like *criticism*, or of assuming a critical attitude, toward something so completely without the scope of his personal knowledge and experience, because, only these can serve as an adequate foundation for his comprehension of the motives.

It follows, logically, that ones' own character must include

(or else have at one time included, until they were mastered or suppressed by self-control) more or less marked degrees of all of the faults, failings and weaknesses of vanity, intolerance, prejudice, selfishness, greed, dishonesty, self-assertion, self-aggrandizement, etc., which one is so prone to *criticize* in others—else would one be “blind” to them—since only thus could one have developed that keen *insight* of the “critical eye”, which so clearly detects them in others.

We contemplate the operations of Natures’ laws, forces, and processes, with varying moods that engender a great variety of different thoughts, feelings, opinions, and emotions—but never with anything, even remotely, resembling an attitude of *criticism*. Only the ignorant and superstitious who believe in “Luck”, and the delusive doctrines of Predestination, Foreordination, etc., assume any semblance of criticism toward Nature. This consists in their futile attempts to find self-justification for their “failures”, or to absolve Conscience from all personal responsibility for the consequences entailed by their own faults, failings and weaknesses. Whenever *failures* occur, then *of course* (in their minds) all the blame attaches to “circumstances beyond their control”. However (as in the case of nearly all ignorant distortions, or selfish perversions, of Truth) they see no element of “luck”, accident, foreordination, or predestination, whenever “success” obtains—then theirs is all the credit (responsibility) therefor. “Oh, Consistency, thou art a jewel!”

It is only in regard to human frailties, acts, motives, and opinions, that one is *capable* of assuming a critical attitude—and, even then, it becomes possible only in the degree that one’s capacity (*i. e.*, developed capability) for criticism, is founded upon one’s knowledge of them, based upon, or derived from, personal experience in the possession of similar defects in one’s own character, consciously or unconsciously acquired.

It follows, then, that the faults one so readily sees, and criticises, in others, are but the magnified (and perhaps somewhat distorted) images of one’s own defects, reflected in the mirror of one’s own inner Consciousness. Thus it is this foundation of similar, or equivalent, faults, failings and weaknesses

in one's own character, that constitutes the basis of comprehension of the things one *criticises in others*—or, in other words, they are the “silvered” back-ground of the mirror.

In times of “trouble”, when the pendulum of Self-consciousness swings from the side of elation, vanity, self-aggrandizement, etc., to the other extreme of doubt, discouragement, penitence, etc., an honest introspection in a spirit of true humility, will reveal an appalling array of faults, failings, and weaknesses of character, to which Vanity and Egotism are ever blinded by the lure of selfish interests.

“Believe you me!” Harsh as this philosophy of Criticism may seem, at first, to those who have not considered the subject in this light—its truth will acclaim itself, just as it impressed itself upon me—for it evolved itself as the result of honest introspection, uncompromising self-analysis, and extended reflection.

And if it impels a protest against its uncompromising severity, let's consider the aphorism: “It is the *truth* that hurts”—for it may be Conscience seeking expression.

If all of us knew what all of us do,
And all of us knew that all of us knew;
Then some of us might never do
Some of the things that all of us do.



THE UNIVERSE OF INTELLIGENCE

The Universe of the Great Intelligence, so fair about us—
above, beneath, around, within—

Resplendent with dignity, precision, law and order;
With abundance, beauty, virtue and joy;

Never so much as a grain of star-dust misplaced;
The "music of the spheres" an eternal miracle of mightiness
and majesty, with which nothing can interfere.

Time and space are naught;

The fount open and free to all on equal terms;
The supply inexhaustible and infinite—

All for man to claim, appropriate and use, for the glory of
his on-going.

Man—the individual intelligence—creeping through life,
maimed, crippled, lame, halt and blind;

At the same time an Ishmælite, Prodigal and Judas,

Crying up and down the face of the earth with madness of
doubt and fear—

Distracted, distraught, discordant, beset and seduced by appe-
tite and passion of greed, intemperance and worse;

His hand against, instead of with and for;

Endless round of human misery and woe and despair;
Seemingly without shepherd, succor, helping, love or care;
hopeless and helpless—

A victim of his own dalliance and unfulfillment.

MYSTERY though it seems—even this part of Law and Order
of the Universe—

Underneath are the "everlasting arms"—the sleepless eyes
of Providence—

In which are no "special dispensations", but awards of Equity,
Justice and Right, dispensed with infinite love and
wisdom.

And the Gods of Evolution wait in eternal patience for
man's arrival.

FOIA W. HOSWELL.

THE HOME ATMOSPHERE

"Criminals come out of homes that are, in many respects, real homes, but have in them certain conditions which aid in releasing the evil that is in the child's nature, and in suffocating or starving the good. It is one thing to teach positive virtues and the avoidance of vices; it is quite another thing to provide a fostering atmosphere which shall reinforce the teaching."

Home Atmosphere, as I shall use the term, is the general, magnetic influence present in a home as a result of the association of the household members, and the physical, mental, moral and psychical conditions existing therein.

Every home has its individual atmosphere, just as every living soul creates its individual atmosphere. This atmosphere is ever present—an inherent and essential part of the home—with or without the consent of the individuals dwelling therein. It may be good, bad, or both, dependent upon existing conditions. It may exert a constructive influence, a destructive influence, or a combination of both, over those in the home.

Frequently we hear people say that they are strangely affected when they enter certain homes. One person feels depressed when in Mrs. So-and-So's home; another is impressed with a sense of immorality in a certain other home; yet another person senses the effect of inharmony and quarreling, each time he enters the home of his neighbor. I have frequently visited in the home of a young couple who apparently were very harmonious in their mutual relations. I had never suspected their unhappiness and incongruity; yet always, immediately upon entering their home, I was affected by a strange sense of irritability, restlessness, a "churned-up" atmosphere, and the desire to get away. It later developed that the couple were most quarrelsome and unhappy in their real relation which, at times, resulted in open warfare, but which was carefully concealed from outsiders.

Probably all of us, at some time, have been in homes where we have been impressed with the feeling of harmony, peace,

tranquility, lofty association and beautiful companionship, immediately after entering it. We also have been in homes where the atmosphere seemed to be permeated with the beauty and loveliness of the souls inhabiting them.

This is the result of the *home atmosphere* created out of the individual associations in the home, together with the magnetic conditions existing therein. A refined individual, whose consciousness is alert, is able to sense this home atmosphere, good or bad, immediately upon entering any home, and is able to judge the occupants by his knowledge of the atmosphere they create in the home.

The home atmosphere is a vital and an important element in the lives of all people. It exerts greater influence, on both children and adults, than any other one thing in postnatal life, from birth until death.

The home is the unit of society, as well as of the state and the nation. Upon it as a basis rests all reform, progress, evolution and education in society, the state and the nation. Out of it comes the inspiration for social morality and cleanliness. With it as a foundation is builded the perfect social structure. Without it all social enterprise would fail. Without the home as a background education, reform and progress could not exist. Therefore, we readily can see the importance of the intimate relation existing between the home with its atmosphere and the social structure. The home and its atmosphere represent the central unit about which revolves society in general.

Man and woman, as individual, human atoms, constitute the molecular unit of society. Man—the aggressive, positive, dominant, reasoning atom—has his natural field of endeavor in the world of business and conquest. Woman—the non-resistant, pacific, receptive, intuitional atom—finds her natural plane of endeavor in the *home*, and therefore is the leading influence therein.

We have seen, in a preceding article, that the *mother* is the sole educator and the most influential environment of her child during its *prenatal* life. While it is a regrettable truth that the average mother gives little heed to the home atmosphere and its influence upon her child; nevertheless, it is a fact that the

home is its essential environment during its *postnatal* life. The mother naturally is the leading influence in the home; therefore the home, *under the supervision and dominant influence of the mother*, is the greatest educational and influential environment to the child during its early postnatal life.

The most important postnatal, educational period in the life of a child is that period preceding school age, during which time the mind and consciousness of the child are more plastic and more readily influenced by its surroundings. During this period the silent influence of the home atmosphere is a potent, determining element in the building of personality, individuality and character. At this period of his life the child is started upon his up-grade, or down-grade road, to constructive or destructive manhood or womanhood. During this time, through the home influence, the foundation is laid for a successful, useful and happy life of service to himself and to humanity in general—or the reverse.

Again we see the vital importance of the home and its atmosphere to the life of the child. When a child reaches the age of six or seven, he begins his course of learning in the educational institutions. From five to six hours a day he is employed in the acquisition of book knowledge, and in the association of a mixed and motley environment. Good and bad influences are brought to bear on his life. He meets with lofty characters who inspire him to better things. At the same time, he meets with evil characters of vicious tendencies, who endeavor to mislead him and overcome his home training.

Before and after school hours the greater part of the child's time is spent in the home and in the atmosphere created by the mother. It is during these hours that the home atmosphere accomplishes its work for the child, in counteracting the evil and encouraging the good learned during the school period, or in encouraging the evil and counteracting the good—as the case may be. But, in either event, the home atmosphere continues to be a potent influence in the child's life, for good or for evil. It continues to be an essential environment in the life of the child.

So, here again we note the vital significance of the *home*

atmosphere in its relation to the child's life and future.

The home and its atmosphere have proven, in all ages, to be an abiding influence in the lives of individuals. Until death closes the physical door, we shall continue to carry a remembrance of our early home life. This remembrance may be inspiring, beautiful, uplifting and ennobling, or it may be the direct antithesis. But the remembrance is ever present.

Frequently we hear individuals say: "The constant remembrance of my early home life and training, and the general home atmosphere, have kept me traveling the straight and narrow path; whereas, without this remembrance I probably would have fallen by the wayside and been lost." Again, we hear criminals say: "If my early home training had been different, and the atmosphere of a different quality, I would not be a criminal today." And many of us say: "My entire life has been colored by the recollections of home and its general atmosphere which permeated my whole being when I was a child."

This merely suggests again the essential nature of the *home atmosphere* as an abiding influence in the lives of our children.

Every soul born into this physical life exists in some kind and quality of *home atmosphere*. Every human life is colored and influenced, consciously or unconsciously, by this home atmosphere. Men and women grow up to be what they are, as a partial result of home atmosphere. Lives are made constructive, and lives are lived destructively, as a natural sequel of the home atmosphere.

Is not all this, then, sufficient to impress upon our consciousness the vital importance and the essential significance of home atmosphere?

There are three distinct aspects of life which enter into the home atmosphere, and help to create it—the physical, the mental (or psychical), and the moral. Each of these several aspects of life lends its aid to the establishment of the general atmosphere of every home, constructively or destructively.

The physical aspect of life expresses itself in the home atmosphere by the harmony or inharmony of the furnishings, decoration, fittings, etc.; by the tidiness or the untidiness, the cleanliness or uncleanness, the neatness or the slovenliness.

of the home itself, and of its individual members; by the comforts or the discomforts to be found therein; by the industry or the slothfulness of its inhabitants; by the sanitary or insanitary conditions therein; by the physical appearance of those who constitute the household, more especially the mother; by the beauty or the ugliness of the mother's person, the neatness or untidiness, the harmony or inharmony of her dress; by the physical health or unhealth of the family; by the lightness or the darkness of the rooms, the ventilation or lack of it, the sunshine or lack of it; by the physical exercises and habits of the individual members of the home; by the general dietetics; and by any and all other things which pertain to the physical side of life.

The mental aspect of life, entering into and affecting the home atmosphere, comprises the intellectual pursuits of those who make up the home. This covers the literature they read, the discussions they hold among themselves, the many lines of their intellectual interests, the games they enjoy together, the cultivation among themselves of music, art and literature, their general conversations, their intellectual refinement or the lack of them, and all the phases of intellectual or rational pursuits, or the lack of them, which are found to exist among the individual members of the home.

The mental (or psychical) aspect of life also affects the home atmosphere through the artistic harmony or inharmony of the home furnishings and fittings; the æsthetic or unæsthetic decorations throughout the home environment; the artistic worth of pictures, statuary, and other ornamentation; through the music of the home, the general color scheme, the artistic effects of the mother's dress and appearance; through the interest of the occupants in religion, philosophy and spiritual things; through the intellectual natures of the members; and through all other things which appeal to the æsthetic or spiritual nature.

The moral aspect of life, which enters into and affects the home atmosphere, covers the moral (or immoral) principles of the individual members of the home; their ethical codes; their manifestation of Self-Control, or the lack of it; their use or

misuse of their individual Wills; the alertness or inertness of their individual consciousness; the sympathy or lack of it, the selfishness or unselfishness, the humanity or inhumanity of the members of the home; the courtesy or discourtesy, the cooperation or opposition, the cheerfulness or churlishness, the refinement or coarseness of speech and manner, the honesty or dishonesty, the cleanliness or uncleanness of speech and mind, the general moral sense or lack of it, the kindness, love and good will, or lack of it, among those who have a place in the home life.

As a general result of these three aspects of life, the home atmosphere may be either constructive or destructive, or both. It cannot, however, be neutral. This is for the reason that any element which exerts influence must be either good or evil. If any influence were "indifferent", as some assume, then it does not inspire to better things; and any influence which does not inspire to loftier or nobler things is necessarily lacking in "good", and is, therefore, evil.

We might liken the three aspects of life, above mentioned, to the primary colors of Nature; in which event the physical represents red, the mental (or psychical), yellow, and the moral, blue.

Each color in itself is pleasing and beautiful. The red and the yellow colors may be combined, in their various shadings, to form most beautiful and harmonious effects; or they may be combined in other shadings, in such manner as to create a most unpleasant and inharmonious effect. The red and the blue may also be combined, in their various shadings, harmoniously or inharmoniously. Likewise with the yellow and the blue. Or, all three colors may be so combined as to produce a perfectly harmonious and pleasing effect to the artistic sense. And in each combination may be produced either harmony or inharmony, depending upon the various shades of the primary colors employed.

The same is equally true of the combinations of the three aspects of life and their general effects upon the home atmosphere. This atmosphere of the home may be entirely physical, mental, or moral, and at the same time be either harmonious or

inharmonious. Then again, the physical and mental may be combined into all the varying shades and degrees of harmony or discord. Or, the physical and the moral may be combined in such manner as to produce any degree or shade of harmony or inharmony. The same is just as true of the mental and the moral. And finally, all three aspects of life, physical, mental and moral, may be so combined as to produce any result, from complete discord to perfect harmony.

And thus we find that the home atmosphere may be harmonious or inharmonious, constructive or destructive, good or evil, dependent upon the relative influence of the physical, the mental and the moral conditions existing within the home circle.

"A child's habits of speech reflect the standards of conversation maintained in the home. His habits of neatness and order tell of the methods of housekeeping to which he is accustomed. Habits of gossip, fault-finding and criticism of others speak volumes concerning the topics of conversation to which he is accustomed in the family circle. Thus do our children, wholly unwittingly to themselves, reveal to the world, through their habits, the innermost secrets of their home life and training." (Betts.)

Judge Hersey of the Denver Court says: "I believe in heredity, but I believe far more in environment. What our homes are, our children will be.

"The home and family form the foundation on which society, progress and civilization rest."

NONETA S. RICHARDSON.

Pass no comment upon the passing throng.

Let them go hence to learn their lesson well;

Soon they may be a mentor—who can tell?

And show to thee the deeds thou hast done wrong.

Thence goest thou, singing anew thy song.

Seeing day by day, errings of the ways,

Thou once thought right and followed for so long;

Before thee now a broadened vision lies.

FRANCES FARNHAM.

A NEW DEPARTURE

This new departure is intended to be of special interest and value to every reader of our magazine, for the following reasons:

1. It will give him something definite to do that will be far more interesting and beneficial to him than the working out of any cross-word puzzle could ever be.

2. It will be of specific educational value to him, in that he will learn something of vital and practical value that he did not know before.

3. It will inspire and impel him to a character of Personal Effort that will improve him both morally and spiritually.

4. It will make of the reader a better man or a better woman, just as surely as he or she enters into the spirit of the Work, and endeavors to profit by it.

Here is the plan I propose:

In this issue I will give you a problem to be solved, in the form of a definite and carefully formulated question. This problem I am asking you to solve, to the very best of your ability, *in writing*. You are to solve the problem in accordance with what you understand to be the principles and teachings of the Great School. Your first work will be to formulate, in the most exact terms possible, a *definition* of the term I shall use to express the principle involved in the problem. Then you are to follow this definition with a careful analysis, explanation and elucidation of the problem itself, and of the mental process and various steps by which you arrive at your definition. Keep all this where you can refer to it when you receive my own answer and solution. Do not send it to me, but keep it.

In the following issue of the magazine, I will give you the definition, answer and solution of the Great School, so that you may compare it with your own answer and solution. I will also give you such helpful suggestions as I can that will be of value to you in applying the principle and problem to your own life and conduct. At the same time, I will give you the next problem for your solution. You are to see how perfectly

you can exemplify the principle during the thirty days after you receive my official definition and solution of any given problem. At the end of three months from the time you receive this number of the magazine, you may write me and tell me what benefits, if any, you have received by the "New Departure", or any objections you have to offer, or any suggestions you think will improve the plan.

The problem for this number is

WHAT IS CHARITY?

Your Elder Brother, TK.

ATTENTION OF THE ADVISORY BOARD

Mr. W. W. Mann,
Ann Arbor, Mich.
DEAR BROTHER MANN:

I read with interest the Council activities under your department of the July issue of the Great Work in America. I also note your request that members send you something of constructive value when possible, that it may be included in that department of the Magazine. The July issue of the Harmonic Booklet Series (No. 9 on Refinement) suggests some ideas to me which, I think, have constructive value. Some of the Councils may possibly be carrying out these ideas at present, but I have seen no official notice of the fact in the Magazine.

Doubtless no student will dispute the great value of the TK.'s remarks in this booklet regarding the subject of Refinement, and how it expresses itself in Speech, Good English, Lack of Slang, Physical Cleanliness and Manner. The chief difficulty probably is to make these remarks apply to the indi-

vidual student and for him to exemplify them in his own life. The constructive value of my suggestion lies in the fact that, if faithfully carried out, it should help any student in this task of exemplifying Refinement in his own life.

The suggestion is this: At Council meetings to be devoted to the study of the Harmonic Booklet, let each member be assigned by the Master Counselor (or member in charge of the meeting) a certain portion of the Harmonic Booklet to be read aloud during the meeting. The length of the portion assigned should depend upon the number of members in the Council, so that all members could read a proportionately equal amount. I would suggest that the Master Counselor did not make these assignments until the meeting took place. One of the results would then probably be that each member who subscribed to the booklets would read his copy over very carefully before coming to meetings, and look up words beforehand, if he were at all doubtful of the pronunciations.

I note from the Magazine that several Councils have already adopted the plan of having one or two of the best readers to read over the booklet under discussion at the meeting. This is a good plan and of much value (particularly to the readers), but what about the majority of members who do not fall under the classification of "good readers"? Do these listening members receive as much value in Refinement as if they were making the personal effort necessary to improve their own ability as readers aloud? It would not seem so to me. The argument might be advanced that if such a plan as I have suggested were carried out, the Council meetings might degenerate from a study and discussion of the principles of the Harmonic Booklets into a mere form of Elocution Society. I do not think that this argument is entirely logical, because such a result will certainly not follow unless the members themselves are at fault.

It might be wise to have each Council vote privately on such a suggestion before adopting it officially and to encourage the timid ones; remind them of their duty to themselves as good students of Harmonic Philosophy. The slogan, "Don't Be a Slacker", might help swing the majority of votes in a Council

in the right direction when considering this suggestion. Undoubtedly many earnest students are painfully conscious of their lack of true Refinement in some respects, but there is no better place to improve than among real friends in Councils. If my suggestion is carried out I would also suggest that each Council meeting provide itself with a first-class standard dictionary for looking up disputed points of pronunciation, etc. Also let all members note, not in a critical but in a kindly spirit, mistakes in pronunciation as each member reads. At the end of each assignment of reading I would suggest that there be a call for corrections, and the correct pronunciation should be given by any student who has noted an error. However, this plan, if considered too blunt, could be varied by having the Master Counselor, or some other member appointed for the purpose, keep a written record on loose-leaf paper of each error committed by a student, giving this record to the student concerned and asking him later to look up the matter. Mannerisms, harshness of voice, and many other indications of lack of Refinement could be noted by the Counselor and brought to the attention of the student in a way that would not offend, but would be of constructive value to him. There are many good correspondence courses on the market concerned with the matter of English expression, and perhaps some of the students who possessed such a course might lend it to another student whose need for it was apparent, but who might not be prepared to buy it for himself at that particular time.

RONALD P. FITZGERALD.



MORALITY

By W. M. McCoy

Recall that in "Harmonics of Evolution" as matter in the vegetable kingdom reaches that degree of refinement in which vibratory correspondence is attained with the Spiritual Life Principle, a step in evolution is made from the vegetable into the animal kingdom. Here we observe more markedly that which points to Nature's Ultimate Purpose in evolution, viz., the individualization of intelligence. Animals have, in varying degrees, "consciousness", "will", and "choice". Look on page 361 of the Great Work at the Chart. By removing everything after and including (1) Independent, (2) Self-conscious, (3) Rational, and substituting antonyms, you would have pretty good representation of an "individual intelligence" in the animal kingdom.

Now it is "that" in the chart upon which depends "Responsibility" that differentiates man from an animal. It is what determines a "moral order" in Nature in relationship to man. In other words, when evolution steps from the animal into the human kingdom, the individual intelligence comes into harmonic relationship with a new principle. This principle rules this kingdom. Indeed, the human kingdom is different from the animal only because it IS ruled by this Principle—the Moral Principle in Nature. The Moral order rests upon Responsibility, which, in turn, rests upon man's independent, self-conscious, and rational powers of will and choice. The individual intelligence is not a human intelligence until it can function upon a vibratory plane of Moral Nature. Moral Nature, then, is a distinct field of Natural Causation with definite laws which operate harmoniously with all other fields of Nature—including the physical and mental.

Man, then, is subject to a set of higher laws in Nature as well as all those to which the lower kingdoms are subject. We must live in compliance with the laws of our being to avoid misery and to progress along the path of evolution. Physical science has demonstrated much in the matter of dietetics, which

can guide us so far as physical laws pertaining to nutrition are concerned; similarly with other physical laws. In the mental plane also our mental processes must be in harmony with the established laws of Nature governing that plane (*i. e.*, for constructive results upon the individual). Some of these laws, physical science has discovered. It is for the individual to apply to himself the knowledge of these laws, in order that he may build up and not tear down; in other words, direct his efforts in harmony with Nature's Constructive Principle in individual Life.

But the Moral plane of Nature? What are its laws? What shall be our guide in our efforts to comply with these laws in conformity to Nature's Constructive Principle? What shall be our standard of Morality? We all desire to continue in our progressive journey toward the Land of Light, Life, and Happiness. Above all, therefore, we, as human souls, must live in harmony with those laws of our being which govern the Moral Order of Nature, if we would progress and not retrogress toward the next lower order. How shall we do this intelligently and scientifically?

Listen! We know that Morality depends upon independent, self-conscious, rational powers of will and choice. But individual intelligence, being subject to the laws of evolution, progresses from the lower to the higher, the mere feeble to the strong. Logically the corresponding intelligent faculties and powers will unfold only to a degree commensurate with the evolutionary status of the individual intelligence. For Nature is beautifully consistent in her plan and method. A low order of intelligence will be lacking in independence and self-consciousness of will and choice, and rational volition. Then, with the certainty of logic, according to our chart of individual intelligence and of a responsible living being, the responsibility of an individual with a low order of intelligence will be correspondingly small. In other words, each individual's responsibility varies according to his evolutionary status of intelligence. This status or degree of understanding, however, establishes, at any particular time, a fixed standard of morality

for each individual. Then morality depends upon understanding. Understanding of what?

Follow me carefully! The Great School defines Knowledge as "Facts of Nature, identified, verified, and acknowledged by Human Intelligence". The evolving intelligence by personal effort accumulates knowledge. But knowledge, only as such, is useless, or even dangerous, without Something else. There are many who would stop at this point and argue that nothing is superior to knowledge. But wait! Again, the Great School defines Truth as "The established relation which the Facts of Nature sustain to each other and to the Individual Intelligence". Ah! What havoc has human intelligence played by utilizing Knowledge divorced from Truth!!! The hypnotist is a case in point.

What has Knowledge and Truth to do with Morality so particularly? The Great School defines Morality as "Man's established harmonic relation to the Constructive Principle of his own Being". The constructive principle is that which gives the evolutionary impulse to man's individuality. Putting these various concepts together in logical relationship: The individual intelligence in its efforts to seek satisfaction becomes possessed of Knowledge. By experience it comes to understand something of its relationship to some of the facts of Nature. It thereby grows—moves up the path of evolution. It becomes possessed of a more active consciousness and a firmer and more independent will. Reason becomes more active. It is a steady process of expanding, understanding, of increasingly active faculties. But understanding comes only in the direction of our efforts—we develop only in line with our attention. Therefore, rapid progress is only possible when the individual has reached the point where he realizes that he must turn his attention to the higher laws of his being. Understanding then begins to expand in a new field of Nature. New facts in Moral Nature present themselves for analysis. Eventually the soul perceives its relationship to these facts. What is the logical consequence in the life of one who has reached this high stage of consciousness?

To illustrate: A man travels on foot in a strange, rough

country at night. He is ignorant of his direction and of his surroundings. Afraid to go on, he remains in one spot until morning breaks. The Light reveals to him the dangerous cliffs and the narrow Way he must travel. He is enabled to appreciate his relation to his geographical environment, and thereby can direct his footsteps with safety. In other words, he is enabled by the Light to keep in harmonic relationship to the Constructive Principle of his physical being. Or, on the other hand, if he so chooses, he can align himself with the Destructive Principle, knowing just as definitely the physical result upon his being, and dash himself over the cliff.

And so it is with man's moral being, his fundamental nature as a human evolving soul. Only by definite Knowledge of the facts in moral nature and a perception of one's relation to those facts, as well as the relation of all Nature to them, is one enabled to establish his life and being in harmonic relation to all Nature. Then only can he travel the straight and narrow path of self-completion. For by the exercise of his faculties, which mark him as human, he attains to Understanding of his relationship of cooperation in assisting Nature to work out Her plan and purpose of Life and creation. This recognized relationship fixes upon the individual a responsibility. For the individual comes to know that there is no other justification in Nature's granting, to the individual, enlightenment, other than the responsibility fixed upon him to cooperate with Nature to the extent of his ability. In other words, Nature demands that we align our lives with Her Constructive Principle. She demands nothing impossible or even impractical—for she fixes a standard of morality for each individual; and as long as he lives up to that standard he is aligned with Nature's plan and purpose. This standard is the individual's highest ideal of Love, Justice, and Righteousness as determined by his best intelligence.

We all fall far short of this individual standard of Morality. In fact, with most of us, much of our time is spent in seeking to avoid or overlook the specific demands of this immutable standard. It, indeed, places a heavy responsibility upon every one of us. Yet we must come to know in time that

we cannot possibly escape the smallest obligation that our individual standard of Morality places upon us. We may delay and fool ourselves; but all of our obligations are only accumulating as long as we avoid them. Eventually they must well nigh overwhelm us.

Thus it is the easier Way, in the long run, to live each day, each hour, each moment, gladly discharging our personal responsibility. Difficult as the task may seem, we can know that our reward will come as we earn it, and we alone can determine when that time will be.

GOD'S MINUTE

Let us put by some hour of every day
For holy things—whether it be when dawn
Peers through the window-pane, or when the moon
Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the Soul
Away from sordidness and self, a sanctuary,
Swept by the winnowing of unseen wings,
And touched with the white LIGHT, ineffable.

CLINTON SCOLLARD.



THE SADOL MOVEMENT

All persons desiring information concerning the Sadol Movement, membership in Councils, or desiring to take up the study of Natural Science and enter as students of the Great School, are requested to address their inquiries to the Director of the District in which they reside, as follows:

District No. 1 includes the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. Daniel F. Davies, Director. 122 Beacon St., Hyde Park, Mass.

District No. 2 includes New York, New Jersey and Pennsylvania. Dr. I. Sossnitz, Director. 170 West Twenty-third St., New York City, N. Y.

District No. 3 includes Delaware, Maryland, District of Columbia, Virginia and West Virginia. W. T. R. Morris, Director. 312 North Ninth St., Richmond, Va.

District No. 4 includes North Carolina, South Carolina, Georgia and Florida. J. W. Norwood, Director. 2115 Maryland Ave., Louisville, Ky.

District No. 5 includes Ohio, Indiana, Illinois and Michigan. L. W. Potter, Director. 1201 North Main St., Rockford, Ill.

District No. 6 includes Wisconsin, Minnesota, Iowa and Missouri. Herbert W. Ryan, Director. 4433 Scarritt Ave., Kansas City, Mo.

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District No. 11 includes Utah, Colorado and New Mexico.

Ronald P. Fitzgerald, Director. R. F. D. No. 1, Box 94,
Roswell, N. M.

District No. 12 includes Washington, Oregon and Idaho. Mrs.

Abbie Gerrish-Jones, Director. 230 Twenty-third Ave. N.,
Seattle, Wash.

District No. 13 includes California, Nevada and Arizona. Mrs.

Eola A. W. Hoswell, Director. 4057 West Seventh St.,
Los Angeles, Calif.

Inquiries from foreign countries should be addressed to the
Advisory Board. Also inquiries concerning the establishment
of new Councils and other matters not falling under the juris-
diction of the above Directors should be addressed to the
Advisory Board.

ADVISORY BOARD,
Box 28, Ann Arbor, Mich.

THE QUESTION BOX

QUESTION: Why does the School use the term "North" as
the Land of Darkness, Devolution and Death?

ANSWER: Let it be admitted that the term is not a good one
for the purpose indicated. And this is because, in any accurate
figurative use of the term, it could not apply to any but those
who live North of the equator.

Far back in the ancient past, there was a time when all the
great centers of knowledge and learning were North of the
equator. The wise men of those times observed the fact that
the sun (the source of our planetary light) at its meridian
height was always directly in the South. The South, therefore,
to them, represented the Land of Light, in that there lay the
most intense light of each day.

They observed that when the sun was in the South the light
of day was most intense. The South therefore stood for Light.

They observed that the farther the sun was from the South,
the less intense became the Light. They knew that the perfect

antithesis of Light is Darkness. Hence, they knew that when the sun was at a point directly opposite to its "meridian height", which we call "noon", the darkness was greatest, most intense.

They reasoned that Darkness is the antithesis of Light, and inasmuch as the South is the Land of Light, therefore the North must necessarily represent the antithesis of Light, which is Darkness. Hence, the North came to be known, figuratively, as the Land of Darkness.

Also, they observed that sunlight was a vital necessity to all life upon the earth. Hence, the opposite of Light represented the opposite of Life—namely, *Death*. And so, the North came to be known not only as the Land of Darkness, but likewise the Land of Death.

The imperfection of the figures will now be appreciated when we recall the fact that, to those who live South of the equator, the conditions as to Light and Darkness are completely reversed. To them, the North would naturally be the Land of Light, and the South would be the Land of Darkness.

But so generally was the South accepted as the natural figurative expression of Light, and the North as Darkness, that in the ritualistic ceremonies of the Masonic Lodge there is no official station in the North. The chairs of the three principal officers of every Masonic Lodge are in the East, the West and the South. The absence of a chair or official station in the North is due to the fact that the North, in Masonic ritualism, stands for Darkness.

It will be of interest, however, to note the fact that—in the ritualistic ceremonies of the ancient Temple worship of the Great School—there were not only a station and a chair in the North of the Lodge room, but the chair was always—and is also at the present day—occupied by the "*Grand High Priest*" of the School, or Order, when the Lodge is open.

From this fact alone it will be observed that the Great School, many thousands of years before Egypt (South of the equator) became the center of knowledge and "Light", knew that the North was no more a "Land of Darkness and Death" than was the South.

This question is excellent, in that it brings out the fact, very forcefully, that the figurative use of the North as the Land of Darkness has no application whatsoever except to those who live North of the equator. It is, therefore, not an apt figurative expression. The only justification for its use today is merely in the fact that it conveys, to virtually all mankind, an idea, a suggestion and a fundamental principle of nature, by virtue of the principle of usage.

QUESTION: Is Intuition always Constructive? Or, must it be weighed in the scale of Morality by Conscience?

ANSWER: A *genuine intuition* is the recognition of an actual fact or condition, through the channels of spiritual sense.

The intuition itself is always constructive. It may, however, have reference to facts and conditions that are either constructive or destructive. For illustration: One may receive an intuition of the fact that a great blessing will come to him soon. On the other hand, he may have an intuition of the fact that a murder is being committed. In one case the fact itself is constructive, and in the other it is destructive.

In view of the fact that the average individual has not developed his intuitions to a point where he can always rely upon their accuracy, it is well to subject them always to a most critical examination of his reason and judgment, before acting upon them. Even then he may not always be able to anticipate the results correctly.

QUESTION: Was Moses, of the Old Testament fame, a Master?

ANSWER: There are certain records that would seem to justify the statement, made by one of the Great Masters, to the effect that Moses was admitted as a student of the Great School, into the Egyptian branch of the Work, in Luxor. But I do not have definite information as to how far he progressed in the Work.

However, I think you can safely accept it as a fact that no Master of the Great School would ever do many of the things credited to him in connection with the Exodus of the Israelites from the Land of Egypt.

QUESTION: Insofar as dietary laws have any bearing upon

independent spiritual unfoldment, is the Mosaic dietary in conformity with the dietary approved by the Great School?

ANSWER: The two have no definite or specific relation. In truth, the dietary of the Great School is based entirely upon the needs and conditions of the individual. In other words, diet is a subject that can be rightly determined only by a careful study of each individual and a definite knowledge of his specific and individual conditions and needs. The Mosaic dietary was entirely arbitrary, and applied to all who accepted Moses as their authority.

QUESTION: Has somnambulism any connection with any subjective process?

ANSWER: Not in the sense that it is hypnotic. It has no relation to hypnosis, nor to hypnotic processes. In what is known as natural sleep, it sometimes occurs that the sleeper involuntarily slips out of his physical body. In such cases he may travel at will, and see many things spiritually, and return to his physical body and re-enter it without remembrance of anything that has occurred.

But, in a very few cases, it sometimes occurs that the sleeper, without intending to do so, and without knowing how it is done, starts to escape from his physical body. But he only goes just far enough to establish a condition which he cannot break, of himself alone. The result is that he "walks in his sleep". From this semi-conscious condition he may be awakened by another individual. Usually such an awakening produces a severe nervous shock to the sleeper; and there have been cases where death has followed violent methods of waking such a sleeper. Great care should be exercised by those who seek to awaken one from a somnambulistic sleep, or psychic state.

QUESTION: If the spiritual vision is independent of the physical, is it possible for one developing the use of his spiritual eyes to close the lids of his physical eyes and look through them with his spiritual eyes?

ANSWER: It is.

QUESTION: In this case, would he see the spiritual plane surrounding him? That is, would whatever was in range of his

spiritual vision be visible to his spiritual eyes while looking through the closed lids of his physical eyes?

ANSWER: Yes, he would see whatever of the spiritual plane was at the time within the range of his spiritual vision, just as he would if his physical lids were open.

But this question suggests a bit of information which may be of interest to my questioner, as well as to other readers of the magazine. It is this:

The power to open the spiritual eyes while the physical eyes are shut is something of an accomplishment. It must be learned by the individual who is just coming into the use of his spiritual sense of sight.

This is because the soul impulse which opens and closes the physical eyes also opens and closes the spiritual eyes at the same time. It is merely a matter of practice, however, until the individual can exercise his physical sight and his spiritual sight independently of each other.

A suggestion of the reason for this may be found in the fact that a great many people find it impossible to open one physical eye and close the other at the same time. To do this and then alternate it rapidly is very difficult for almost everyone. This is because they have, all their lives, used both physical eyes in the same way at the same time. That is, they naturally open both eyes at the same time and by the same impulse of the Will. This becomes so perfectly "natural" that they cannot do otherwise, except after much practice. But by shutting both eyes, and then slowly exercising the power of Will upon one, in time he will be able to open it without opening the other. Then if he will open both and reverse the operation, he will, in time, be able to make his Will close one without closing the other.

J. E. RICHARDSON, T.K.

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