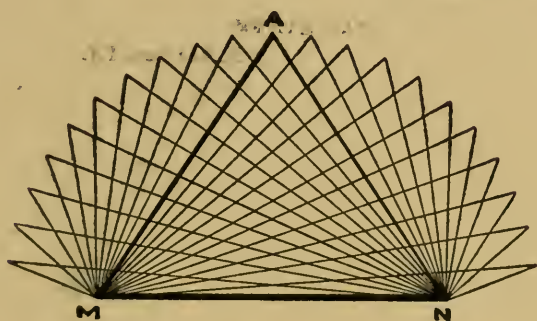


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

MAY 1926

Volume II

Number 1

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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CONTENTS

	PAGE
THE SCHOOL OF NATURAL SCIENCE	
By J. E. Richardson, TK.	1
PINE NEEDLES By Joseph A. Sadony	6
FREEMASONRY By TK.	10
THINK By Edwards Davis	12
A DELIGHTFUL EVENT By the Editor-in-Chief	16
RELATIVITY VS GOOD AND EVIL By B. A. Krafft	18
EMOTIONALISM By Noneta Richardson	25
TIME; HOW TO USE IT WISELY By R. P. F. G.	32
WHAT IS HUMILITY? By TK.	37
STATEMENT OF OWNERSHIP, ETC. By J. E. Richardson	43

THE GREAT WORK IN AMERICA

THE SCHOOL OF NATURAL SCIENCE

A question of the most profound significance and importance arises at this point. It has been asked more than once, and was even propounded since the publication of the last installment of the series appeared. It is this:

Since it is a fact that the School exists on all the planes of life, where is the source of its *authority*? Is it directed, in its operations, from the spiritual side of life, or from the physical? Do its representatives on the physical plane work independently, or are they guided and directed in their efforts by the more exalted intelligences upon the higher planes of life? In other words, is the School, *in essence*, a spiritual institution, or a physical organization?

It is important for the reader and student to obtain a clear understanding of the answers to these questions, so that he may know why it is that its work upon this physical plane of life is carried on so quietly, and with so little effort to advertise itself and its plans and methods of procedure.

1. While the work of the School is carried on upon the physical plane, as well as upon all the higher planes of life, the *source of its authority* is not upon the physical plane.

2. Its governing authority is upon the higher planes of spiritual life. It is due to this fact that all the convocations of the School, from time to time, are held upon the plane of the seventh, or higher.

3. Each representative of the Work upon the physical plane knows that he is obligated to carry on his definite work in strict conformity with the instructions that come down to him from the Masters who are directing the Work upon all the planes of life. He knows that he is bound by a most solemn and binding Obligation, to cooperate, to the full measure of his abilities, with each and every other representative, to the end that the largest measure of constructive results may be accomplished in behalf of humanity. He knows that he has no moral right to assume or attempt to discharge the duties and responsibilities that are specifically assigned to any other representative, or worker in the Great Cause. He knows that he is permitted, by his obligation and the law of relationship between himself and his recognized fellows, to do no more than express his readiness and willingness to serve them in direct response to their invitation. He knows that the constructive principle of Prayer involves these distinct elements, namely:

(a) A real need for help to accomplish something of constructive value.

(b) The willingness to ask for that help, after he has proven by personal effort that his own powers are not sufficient alone.

(c) The actual asking for help, with the unwavering purpose and determination to cooperate with the helping agencies, to the full limit of his abilities, for the purpose of obtaining the constructive end desired.

Only in conformity with these principles and conditions is he entitled to ask for or receive help in the discharge of his personal duties and responsibilities.

And the inevitable corollary to this is the fact that in responding to the call of a Brother for help, he must be governed by the same principles and conditions, so far as he is able to understand them in their application to the call for help.

Hence it is that each individual representative upon the physical plane is definitely educated, instructed and schooled to carry on some specific and individual work. He may be the only representative, for the time being, who is charged with the personal responsibility in his specific field of activities.

Perhaps there is no better illustration of the truth of this phase of the Great Work than the relations existing between Brother Joseph A. Sadony and myself.

As heretofore explained, the specific department of the Great Work for which I am personally responsible, and to which I am personally responsible, and to which my life and efforts have been devoted—and will continue to be devoted so long as it is my privilege to work upon the physical plane—is the work of formulating and expressing in the simplest and most exact form possible the scientific teachings, findings and demonstrations of Natural Science, and getting the definite message of the School over to humanity upon the physical plane.

Brother Joseph's department of the Great Work, for which he has been specially educated, instructed and schooled, is more especially that of attracting the attention and interest of the largest number of people possible—through the exercise of his prophetic vision, and through certain phenomenal demonstrations of psychic powers—thus opening their minds to the realization of the continuity of individual life, and stimulating in them a wholesome desire to share in the joys and the benefits of more definite knowledge of the life that is out just beyond the limits of this purely physical existence. This, however, by no means covers the entire field of his personal work. It is not my privilege, however, nor my desire to anticipate his efforts. The point is that he is doing a definite work that is different from my own. He is employing the specific means and methods that have been demonstrated to be the most effective in that particular work. And in the discharge of his responsibilities he acts upon the instructions and the information that come down to him from the higher realms of the spiritual life and Work.

The same thing is equally true of each and every other individual representative of the School on the physical plane.

From all of which it will be observed that, whilst each individual representative is carrying on a definite and specific work, for which he is specifically trained, it requires the com-

bined work of all these representatives to cover the entire field of the 33 distinct "lines of human endeavor".

Furthermore, it is not within the right or privilege of any one member to give to the world any information as to the work of other representatives, without their full and unqualified permission. Neither is it possible for me, or any other Member of the School, to break down the bars of protection around any other Member, or expose him to the approach of those who have not absolutely proven their *right* to know him. Even then, the invitation must come direct from the Member himself, and not from any of his associates.

And let it be known that no individual, however brilliant of intellect, however great within his own estimation, however "worthy and well qualified" he may believe himself to be, will ever gain admittance as an accredited Member and representative, upon his own personal estimate of himself.

The School, through its almost infinite numbers of workers upon the various planes of life, know the qualifications of each and every individual upon the physical plane who is most nearly qualified to become a Member. And in every instance, the School makes the first move, takes the first step, and opens the way for the personal meeting with some one of its accredited Members and representatives. Then follow the personal *Tests* upon which must be determined the final judgment rendered.

In Freemasonry, especially in its existence as a speculative Order, this method of approach is reversed. No true Mason will ever invite or solicit or urge any man to join the Masonic order. On the other hand, the entire burden of approach is fixed upon each individual. He must come of his own free will and accord, and must be able to prove that he is "duly and truly prepared, worthy and well qualified".

It is in this connection especially that the "Secrets of a Master Mason" are held to be of such profound importance.

During the earliest history of Freemasonry, as an institution, it was known as an "operative" order; and during that period of its history the method of obtaining its members was identical with that of the School at present, and throughout its

history. It has ever been known and designated as a "Secret Order". It must be confessed, however, that in its present state and condition, the element of "Secrecy" is regarded by some as of small importance. This is largely because it has come to be regarded as little more than a mere "Fraternal" institution, by a considerable number of its members.

If (or when) it shall be the good fortune of Freemasonry to restore its Ancient Land-Marks, and once more become, in reality as well as in name, an "Operative Order", the former method of gaining admittance into its membership will be re-adopted. And then will it be, in truth, a "Secret Order".

The intelligent reader will have no difficulty in understanding the fact that the Great School is, in truth, a profoundly secret institution. Its authority rests in the organization upon the higher spiritual realms of life, from which the accredited representatives and Members upon the physical plane of life are definitely charged with the responsibility of carrying forward the Great Work—each in his own specific field of endeavor—in such manner as to coordinate with the combined efforts of all.

Your Elder Brother,

TK.



From the Valley of the Pines

PINE NEEDLES

JOSEPH A. SADONY

KINDNESS

He who carries the atmosphere of nobility about him,
Heals the multitudes merely by his presence.
Frees—never enslaves.

Will-power repels.

And he who uses will-power to enslave others
Finds himself enslaved.

The greatest and noblest quality is kindness:

Kindness to all living things.

Life is an individual unfoldment

Which necessitates the constant observance

Of our thoughts, words, deeds.

No other one is so much concerned with them,

As ourselves.

Food that is health-giving to one,

Often brings disease to another.

There are no general set of rules—man made—

For the evolution of mind, soul and body,

For all men.

Each must learn to know his own particular force

Of character.

Polarize it,

To time, condition, and locality.

Then can there be no difficulty

In building the Temple.

THIS IS THE WORLD.

It is impossible to see one's own reflection

In those who do not possess its likeness.

No one is perfect.

But the man who excels, flies his own colors.

Look! See, the hypocrite,

Who constantly raises the flag of truce

In times of peace,

And cries aloud:

"I am an honest, virtuous man."

I would like to know,

Who taught such a man

That there ever existed dishonesty or vice?

Or has he already dipped his hand

In slime and suspicion?

Who told him he was naked

When there were no clothes?

Why try to blot out a sin

Which has not been committed?

GIVE

In the name of Charity and Love,

Give your surplus profits in your youth,

So they may be returned to you

In your old age,

As necessities.

SERVE

The spirit of serving is becoming

To the high

As well as the lowly.

But dignity belongs to him

Who is able to uphold it.

COMPENSATION

When a man complains to you,

Ask him these questions:

"What do you demand?"

"What do you receive?"

"What are you worth?"

Nothing more need be said.

ACCOMPLISHMENTS

If you would be a butterfly,

Become a worm.

It is as essential to pass through
The stratas of God's footstool,
Even in its darkest hour,
As to wing through the air currents
In the bright sunshine of joy.

SINCERITY

The man who is sincere
Seldom advertises his intentions.

LOVE

Love has hope
Where reason dies of starvation.

CAUTION

If you will cross a muddy stream,
Be wary, lest you leave behind
Something better than you will receive
On the other side.

DISCRIMINATION

If I offer you an epigram you cannot digest,
Then I have given you something of value.
And you find that your sharp knife
Of discrimination
Is still in your hand,
And rust is not blunting the cutting edge.

LOVE

We are often unaware that we possess
A constant flowing well of pure love.
We ignore it.
And drink from a filthy reservoir of sensuality.
Pepper and salt are to be used sparingly,
And drugs as well,
Unless we wish to become slaves,
Forfeiting our mastership.

AWAKENED LOVE

You will understand that if you have awakened love

Within a heart,
You must, under the law of compensation,
Either feed that love,
Or lull it back to sleep again.
What you have asked for,
And have received,
Cannot be cast aside so easily.

THE SKEPTIC

One good skeptic with a level head
Can do more good in the world
Than a hundred "total believers"
Who have no reason for their beliefs.

DEATH

In a hundred years or a few more,
Everyone living now,
Will have passed away.
Should ever the road after Death
Have been rough.
Surely the billions of souls
That have passed over it
Will have worn it smooth by this time.

THINK TWICE

Whenever you wish to do something,
No matter what it might be,
Think twice.
The day thought, and the night thought,
The result to others,
And the result to yourself.
It will astonish you
What an interesting game you may play
During the rest of your life.

TEMPTATION

There is always present the question
Of strength and sincerity
In the man who has succeeded
And who has never been tested
By temptation.

FREEMASONRY

During the last three years, but more especially since June of 1925, it has come to me directly from the central source of information, to which it has been and is my privilege to refer in times of great need or importance—that we are on the eve of a great awakening among Freemasonry, along a number of definite lines.

Within the last few weeks I have received interesting and valuable confirmation which should convince any brother Mason of the fact that I have not been misled concerning the central fact.

To those who have followed, through its published literature, the work, the development and the progress of Natural Science and the Harmonic Philosophy, during the last two decades, there should be not the least possible doubt as to the fact that there exists, and has existed throughout the entire life and history of the Masonic Fraternity, a sympathetic relationship which constitutes an unbreakable bond between the "Great School" and "Freemasonry". This bond, in essence, exists today in all its pristine potency and vigor.

Members of the Great Ancient School *know* that Freemasonry received its original and most ancient "Charter", so to speak, direct from the Great School. They also know that this original charter fixes the origin of Freemasonry thousands upon thousands of years prior to the date generally accepted by members of the Craft as the birth of the present system of so-called "Speculative Freemasonry".

There are also individual Freemasons today who accept, without question or doubt, the fundamental fact that Freemasonry, even as it exists today in its speculative garb, has a legitimate and definite history which links it with some great ancient source of Authority. Some of them go so far as to identify that ancient source in the "Ancient School of The Masters". In some instances they do not even know to what definite Institution they refer. They recognize, however, that

Freemasonry taps a vast reservoir of scientific information and definite knowledge too deep and too vast and too all-comprehensive to have its rise in anything of modern origin or development.

In this connection, it gives me the deepest satisfaction to call our readers' attention to the following article from the pen of Edwards Davis.

It so happens (or *did* it just "*happen*"?) that Brother Davis is one of a very small group (numerically speaking) of Brother Masons who are responsible for the inauguration of one definite line of Masonic endeavor which seems to be directly in line with the purposes of the Great School in its efforts to deliver to the humanity of today, and tomorrow, and to humanity of all future ages, the "*Messages Of The Masters*"—for the deliverance of mankind from the bondage of Ignorance, Superstition and Fear, so effectually fastened upon us by the designing intelligence of modern Clericalism, and the ready susceptibility of our fellows to the fascinating charms of modern "Mysticism" and the thrilling allurements of so-called "Psychic Phenomena".

Perhaps some of our readers will be able to identify the institution through which Brother Davis and his Masonic Associates are endeavoring to carry forward a constructive Work in behalf of Morality and true Spiritual Unfoldment. If so, I am sure they will be interested to know that I am hoping to secure for our readers the pleasure and the benefit of other articles from the same charming and beneficent source, from time to time. The thinking world of today profoundly needs the constructive inspiration of the knowledge and the wisdom which men of the type of Brother Davis have been able to gather through the Great School of *Personal Experience*.

His first article, on "THINKING", is a clarion call to all his fellows who are equipped with the necessary mental machinery, to throw in the clutch, give it more gas, and "THINK ON HIGH", the balance of the journey.

To all of which your editor-in-chief, and his entire editorial

staff, respond with all their hearts. Come again, Brother Davis. You have helped us. Let us prove our appreciation in our deeds.

Your Elder Brother,

TK.

THINK!

By EDWARDS DAVIS

There are many truths to other minds, that my mind cannot accept. I may only speak for my own self. What I write is true so far, and only so far, as it so appears to me. I refuse to state as truth that to which my consciousness cannot testify.

One of the primary rules of progress into knowledge is the recognition of Truth as the dominant control of one's self, the shibboleth that passes the individual into the living sphere beyond Self. The botanist who only studies botany becomes a pedant, knowing all the academic terms of a flower's organic structure, but only in such proportion as his botanic data is used to reveal his own soul to himself, may his search for scientific truth be of value.

In the writing of a good book the author is frequently the one most benefited; the reader's unfoldment is merely an incidental beneficence. It is futile to concern ourselves about the public's unfolding beauty; the beatification of the individual will be an ingraftment for which the Tree should get the praise.

When I shall become right, by that adjustment to the spiritual cosmos, I will help humanity. What I say, or what I write, is a leaf blown upon a desert. I must not bother to know who shall pick it up: a bird may be helped to build a nest of it—and then the song! But right or wrong, I *must* express myself. That is Life, the changeless principal: spiritual energy distributing itself. First, however, to express my-

self ultimately I must first discover the Source of myself. The Source is discovered by so adjusting one's own soul that it may receive the influences ever throbbing for utilization: souls seeking existence are not more actual than thoughts crying for expression. They (thoughts) are the eternal entities.

I am ceasing to think of the Infinite Intelligence, and beginning to think of the Infinitude of Thoughts. They are the mental atoms of which the Mind-universe is composed. I have somewhat succeeded in training my brain to think. A brain is a mass of gray-cells in inertia, acting involuntarily until forced to respond to voluntary action. Then the mental electrons produce—Thought. Thought materializes itself! It builds the House, supernal, in which we live, the Temple wherein we worship the Divine, and with heroic courage proclaims the Government to which our spiritual citizenship subscribes.

Of what significance are the facts of the universe except as they can be known. If we may imagine the voids between the swirling spheres as unpopulated by any spiritual existence—vacuums of space—and across the empty, soulless and unlit gulfs an orb passing as brilliant and mighty as our sun, a volume so supremely terrific in force and velocity as to make Pantheism a rational reaction—of what significance is that supreme spectacle if there exists no Soul to witness it. God does not rehearse His universal extravaganza without inviting spectators to behold His Masterpiece.

An esoteric knowledge of one's own soul enables the seer—one who sees—to behold the Spirit. The Spirit of man has come to be immortal. Man's soul may have been, or may not have been, immortal in the instance of the Ape-man of Java of the First glacial period, 500,000 years ago, or in the instance of the Heidelberg man of the Second inter-glacial period, 275,000 years ago, or in the instance of the Piltdown man of the Third inter-glacial period, 75,000 years back in our pre-historic past.

In the Neanderthal man of the Fourth glacial period, the modern human, a thinking, designing and aspiring creature became, or was becoming, a soul-possessor. In the Cro-Magnon man we recognize our ancient ancestor of 25,000 years ago.

Twenty millenniums after that—history, in writing, began. Behold Socrates, who, as a divine herald of immortality in that antiquity, made the supreme sacrifice for his conviction! Behold, in turn upon the time-worn stage on which has been played the sublime tragic-romance of Love: Anaximander, Empedocles, Anagoras, Aristotle, followed by John, of the Wilderness, preparing the way for Jesus of Nazareth, the Master! If we may believe this Exalted One, the theory of the immortality of Life became by Him demonstrated. In such proportion as we may accept His revelation, the Soul of man has become a fact—in the evolutionary process—of Divine Thought, as truly as in the physical world the Reptiles of the Mesozoic Age have progressed into Mammals, and the Half-man into creatures born of God standing erect, facing the East at dawn to meet the recurrent rising of the symbol of eternal Light.

Thought—Divine Thought—forced by the impulse of patient Omnipotence has brought the acacia—any emblem, sign or token that connotes immortality—to hold a hailing meaning for all who knock at the gates of the Temple of Supreme Intelligence. And *it* that shall be opened is none other than the Kingdom of Heaven. That *is* within you. Thought urges the Soul to see the walls that border the Infinite—to understand—to pledge allegiance to the reigning Ruler of Truth, and to follow all who lead toward the coming of the next Renaissance. Then will our present Dark Age be past. Then will the Day begin that is as a thousand years. Then will time lose its measure, and space will cease to be. Then the Spirit of man, with victory over death, as a triumphant Soul will rise to its destined heights, and the limitations of the animal will have been lost in the sudden discovery of the illimitable, while harkening the seeing soul shall also hear the symphonic harmony of the music of the endless spheres.

The power of the Soul to see and hear and feel the presence of Spirit enables the active, personal Being to understand, and hence to tolerate all men, all animals, all materiality—to love all creatures and all things created and sustained by divine Natural Law.

The mind given to casual thinking too frequently limits the scope of the action of Love to the human element, rather than broadening the domain of Love's privilege to include the tides of the sea, the drift of the winds, a gorgeous streak of lightning, ledges of ore, flowers, trees, weeds, dust, ashes. The Cosmic Universe is a symbol of the Spiritual Sphere, and in the presence of the handiwork of the Supreme Architect, we are privileged to advance to a plane whereon we may apprehend, with exalted reverence, His purpose, His scheme, and to possess the ineffable joy of the reward that comes to those "who by patient continuance in well-doing, seek for glory, and honor, and immortality: eternal life."

The mind that thinks it cannot think should train itself to thing that it *can* think. The mind that wills it so may at least *try* to think. This results in thought. Thought is the beginning of every great enterprise, every ideal, every conception. Thought was the beginning of the Universe. Thought was, and is, and ever shall be the essence of the Word. Thought is the predicate of wisdom, and wisdom is our only hope. Hope leads us by faith—the evidence of things not seen—into the way that approaches the Temple that is eternal and infinite in which we may dwell—with ecstatic gratitude and zealous devotion—if we so will—and think.

An aspiration is a joy forever; to have many of these is to be spiritually rich.—*Stevenson*.



A DELIGHTFUL EVENT

By THE EDITOR

One of our over-ripe contemporaries whose chief business on the outer rim of this mundane mud seems to be that of saying wise (and sometimes otherwise) things for the rest of us to quote—said, not long ago, that “We measure Time by the sequence of happy events in our lives”.

Accepting this as a truism, there is a considerable group of us inhabitants of this delightful city of Hollywood and vicinity who have placed another mark to indicate that we have just enjoy another “Time of our Lives”.

Brother Joseph (Sadony) and his delightful family have been dwelling very quietly and unobtrusively “in our midst” for a number of weeks. A very limited number of us have enjoyed the privilege of meeting these lovely friends occasionally. But there have been many who have not enjoyed that privilege, but who have longed to meet them and establish the personal acquaintance, but have not been permitted to do so because of the demands of the Work upon the time and vitality of Brother Joseph.

Anticipating something of the deep disappointment it would mean to these many good friends to be denied this privilege, your editor-in-chief had one of his semi-annual “brilliant ideas”. After submitting it to his better nine-tenths for her approval, and finding that it met her enthusiastic commendation, it was unanimously “carried”—and he proceeded to act upon it.

Consequently a meeting was arranged at our little “Home-on-the-Hill”, 8272 Marmont Lane, for the evening of March 31, at which time and place as many of the friends as could be reached were invited to meet Brother Joseph and his family, for an evening of “getting together” and social enjoyment.

Promptly at the hour fixed, our little home was filled to overflowing with friends who had come from the “four quarters”.

After brief introductions all around, Brother Joseph became the active center of gravity and for more than two hours gave the friends, both collectively and individually, a series of demonstrations of his psychic powers—such as few, if any of the friends, had ever witnessed.

Though he had never before met most of these friends, yet within the short time at his command he gave to some 25 or more personal readings which proved his contention that "Thoughts are things", and established his ability to convey to them his own thoughts telepathically, as well as look into their own lives with clear vision, and disclose to them the things they had theretofore concealed from the whole world.

His manly, wholesome, unassuming and charming friendliness won the hearts of all who had the privilege of meeting him. What he did was so absolutely free from every suggestion of "mysticism", so perfectly sincere and free from egotism, that the friends could not fail to realize the fact that they were in the presence of an *independent psychic*, and not a "medium" nor a "subjective psychic", nor any form of faker.

I believe I speak for every individual present when I say that it was a "Delightful Event" to them all. Personally, I do not recall any occasion where a more beautiful spirit of harmony, peace, good-will and happiness prevailed than throughout this meeting.

And now these friends are looking forward to the time when it may be possible for Brother Joseph and his charming family to come again. In the heart of every one of these good friends, I am sure, is the earnest wish that these beloved guests of ours from "*The Valley Of The Pines*" might find it both possible and desirable to make their future and permanent home in Hollywood.

And in behalf of your entire Editorial Staff, let me say
AMEN!

"The unanswered prayer finds its fruitage in the disciplined heart."

RELATIVITY vs GOOD AND EVIL

By B. A. KRAFFT

Man needs for his complete spiritual unfoldment a full quota of experiences, which, in our finite human existence are termed "good" and "evil". Both are strictly in accordance with the divine evolutionary processes. No human soul advancement could ever be attained without the constant and eternal action and interaction of these two fundamental, opposite poles upon which all soul development is founded.

We find this to be true in all human experiences. Nature has wisely provided a nearly equal quota of effects, which bring experiences analogous to our human experiences of good and evil. This is so true in all the departments of life that it cannot be denied. The commonest experiences of our everyday life, as well as the profoundest and mysterious relationships of human affairs, in their constant action and interaction all attest to this, perhaps the most fundamental of all laws of life.

This duality of creation has been variously designated as good and evil, constructive and destructive, positive and negative, etc. It is directly ordained by the great Creative Spirit, as the great fundamental basis in the economic structure of all life development. Let no one be deceived in this. Every action that brings what we, living in habitual ignorance of the all-embracing law of Relativity briefly call "good" or "evil", is merely the visible side of this great duality. Every "good" has somewhere, somehow, an equal quota of its opposite, which we are accustomed to designate as "evil". We can only gain one thing by relinquishing our rights to some other thing. It would be just as sensible to assume in daily business life the existence of a credit account without somewhere finding a debit, as to assume the existence of something "good" without somewhere assuming the existence of an equivalent of a negative quality, to complete the great law of duality. This equivalent may not always be of the same kind, and to the inexperienced,

and especially to those whose view-point is still laboring under the delusion of an absoluteness of human experiences, it may elude observation, but rest assured, it is there, concealed somewhere in the invisible realm where eyes cannot see and ears cannot hear. It will be projected into our field of observation and become a part of our human experience when its time is due.

Equally is this true of our "evil" experiences. These also have a distinct, although oftentimes unexplained purpose. Both good and evil are fruits of the same tree; they grow together and can never be separated—neither in our temporal physical existence nor in the future spiritual existence. This law of duality has been impressed upon all creation that exists within the bounds of relativity. From this we are henceforth led to the logical conclusion that this dual basis of life pre-exists in the ultimate nature of the Absolute. To make this point a little more clear to those who have all their life long been accustomed to think only in terms of theological dogmatism, let it be stated plainly and openly that the true philosophy of the Spirit recognizes God as the source of all that is projected into our life of material relativity. Plainly and scientifically speaking, God is the absolute source of all that we in our finite concept call "good" or "evil". The great truth of this knowledge has been known to thinkers and philosophers in all times. One striking example may be cited in the instance of Goethe's drama "Faust". Here the poet causes Mephistopheles to say, "So then everything that you call sin, destruction, in short, all evil, is my special element."

Let the reader note well the fact that Mephistopheles is here caused to say distinctly "everything that YOU call sin", etc. This is an irrefutable verification of the great law of relativity as it is exemplified in our human life on earth. To those whose concepts of ultimate truth have not yet penetrated to this point, such a statement may appear slightly shocking, but let it be remembered that this only reflects the lack of true spiritual understanding and knowledge which still so largely prevails today. To those who have had a clear understanding of the true nature of the spiritual basis of existence, the knowl-

edge that all qualities that can in any way be considered as instrumental in the moulding of our lives have their origin and basis in the great Creative Spirit—in God, appears as completely accepted and settled. The great Absolute, in this reference stands in contradistinction to the whole relative plan of life in which we live, move and have our being. Rightly understood, this is rather a verification instead of a denial of the scriptural statement.

Multitudes have misinterpreted this biblical statement, in ignorance of the great law of relativity, believing that the meaning here intended was that the relative human subject, in all his limitations and shortcomings, stood on a par with the Creative Spirit, whereas the only possible explanation that could be given is that man lives in the relative, temporal, and finite phase of existence, here on earth, which is a low vibratory form of projection of Absolute being. We can give a very fitting illustration in the example of the circle. It is, and always has been, universally accepted by occult teachers that the circle represents the emblem of creation. Now, if we accept that the very center of the circle—the point that has no dimensions—represents Absolute Being, which is a very fitting illustration for the purpose here intended. Suppose now we trace a line from this center to the outside, what happens? By this act of projection we at once *create space*. We find ourselves confronted by a new element that was unknown in the center of the circle. We also become aware of certain *spacial differences*, from point to point. In other words, we see ourselves surrounded by laws of relativity. We have become relative subjects, and have lost the consciousness of that one central point, the Absolute state of existence. Yet, each and every point in this new circumference in which we now live and move and have our being stands in some definite relation to the *center of being*, the Absolute. In this way only can we justify our relationship with God. We have been projected from this mysterious center, and by this very act of projection have lost our divine consciousness. We can think, feel and experience only in terms of relativity, and *not* in terms of the divine being.

Unless we can learn to completely turn our viewpoint from our customary relative ideas, no true understanding of spiritual laws or an approximately correct idea of the nature of the Supreme Being is possible. Our conventional religions have become to such an extent alienated from the true concept of soul existence and philosophical understanding of life, and the basic distinction between relative and absolute concepts, that it is little wonder that the large masses of the people do not respond to this enlightened knowledge, but instead, flock in droves to listen to various forms of pseudo-philosophy, platitudes and make-beliefs.

However, for the enlightened soul that has once had a clear glimpse of a transcendent understanding, this true knowledge of the distinctive difference between absolute and relative terms and concepts of Creation develops a wisdom that no dogmatic belief can affect. It brings a feeling of settled and quiet conviction and a confidence of the soul in the whole divine plan that no fictitious promises of dogmatic theology can seriously affect or even influence, regardless of how sweet these promises may appear, and how seductive the phraseology employed.

But the reader will here interpose: Have we not always been taught that "God is only good, and that He is the expression of love in human life, and that His very name is the equivalent of the quality of good? If now, good and evil are fruits that grow on the same tree, that have only been differentiated by us as a result of our ignorance of a distinction between relative and absolute conditions of existence and laws, then where is the 'All-goodness of God'?"

In answer to the above it can only be said that all conditions of life that contribute in moulding our destiny here on earth and even hereafter in the spirit realm have primarily proceeded and emanated from the one great Absolute Center of all being, which, for want of a more correct and fitting name, we have been taught to call God. That not only all those effects that we have been accustomed to call "good", but also those effects that are generally designated as "evil", have primarily proceeded from this Absolute Center, from God, is a fact, must be accepted as inevitable in the plan of nature. We

must remember that evil is only so in our finite consciousness, in many cases, and the far-reaching karmic effects of a supposed evil circumstance are not always visible to our human perspective. In the same manner, a supposed "good" effect often proves to be very different in the last analysis, by the same law. Both good and evil everywhere represent the two opposite poles of existence, the constructive force and the destructive force. Both are necessary for our human advancement, and both are continually in mutual interaction and so blended and interwoven that only a seer can recognize their true distinction and individuality.

We can see only with a human, relative view, and in most cases can encompass only that narrow and limited sphere in which we live, bounded everywhere by our own special and temporal limitations. In order to show how utterly deceptive our idea of "good" and "evil" may prove to be, let us recall a recent historical incident that is still vividly in the memory of all. During the late world war the development of the German submarine was heralded by them as a new and effective weapon, and so it was. It was clearly something "good" for the Germanic allies, as experience had amply proved. However, this effective weapon soon caused conflict with other nations, notably America, and finally impelled the latter to enlist against the Germanic allies, which without the deceptive promises of the effectiveness of the German submarines, America more than likely never would have done. The final result shows how, in this case, a distinctive "good" has become an "evil", and vice-versa, relatively considered, the "evil" has become a "good", depending from what angle of observation the matter is considered.

This same law of the interaction and interdependence of good and evil in all our human experience prevails everywhere. It is the relativity of all existence that has been projected into space and time. It is in this sense that it has been stated that both good and evil are fruits that grow on the same tree. There is no such thing as an "all-goodness of God". All of our ethical concepts have only developed through special and temporal differences. God, in the sense of the Absolute Being,

is neither intrinsically good nor bad. He represents a static or absolute state of existence, very difficult for the average human intelligence to comprehend; a phase of existence that is free from the encumbrances and impediments that always attach to the state of relative ideas and conditions, as we have them in our present life, on earth.

It has often been suggested that there is a pointed analogy between the words "God" and "good", for which reason the former is represented as the great exponent of the quality of "good". This apparent similarity between these two words originated in this manner: In the early Christian epoch it was customary with the Christian missionaries who came to convert the northern heathen to explain to them that their new god, Jehova, was synonymous with the quality of goodness; in short, he was the cause and promoter of every agreeable condition that could be conceived. This teaching was given to the heathen to facilitate their acceptance of the new Christian religion. It soon became so firmly established in the minds of the new converts that this analogy became a subconscious element in their consciousness, and thereby created a new ethical basis for the Christian intellect, up to the present day.

That the original understanding of the real nature of the divine being was very different is readily seen from a comparison of the various designations in other languages that have developed prior to the Christian era. Note the following:

Latin: God—Deus
good—bonus

The same difference is seen in Italian, Spanish, and French, which have been developed from the original Latin. Other ancient languages show the same radical difference. When we come to the northern languages, the "missionary trick" is immediately seen. Note the following:

German—Gott
gut
English—God
good

In Anglo-Saxon, ancient Low German, Dutch, Scandinavian, etc., the same "trick" is visible. This little missionary

trick, performed centuries ago, is still today blinding the understanding and preventing a more general recognition of natural spiritual laws and truths with millions of people. It is again an exemplification of the all-embracing laws of relativity as applied to our human affairs and relationships, for this is a part of the price we are today still paying for the introduction of the Christian teaching. It is again good and evil growing on the same tree. However, we must admit that even this example of a deceptive teaching is not without at least a semblance of a beneficial purpose, for it is known and admitted by all great teachers and occult philosophers that the bare truth about certain natural laws can not always be openly taught to the unprepared and unauthorized masses of the people, hence this little euphonism. This exposition of the distinction between absolute and relative concepts is therefore not intended to be broadcasted indiscriminately. Those for whom this teaching is intended will recognize it without persuasion. As regards the others, they will accept it as quickly as their state of understanding will permit, for as the ancient precept says, "where I go my children know me".

However, the evil effects of this necessary deception are comparatively harmless when we take into consideration a still greater perversion of spiritual truth that has gained ground in the last few generations. It consists in a perverted form of teaching first expounded by a certain spiritual medium to the effect that all evil is non-existent, and only in the nature of "nothing masquerading as something". For the intelligent mind it is difficult to gain a clear conception of this perverse dogma. It is not necessary to point out the intellectual disorganization that results from the open teaching of such a false dogma. The well-informed reader will know immediately to what is here referred. This teaching of physical non-existence really amounts to a teaching of nihilism, and to warn against all such false and deceptive teachings is one of the duties of every advanced teacher of Natural Science. To one who has learned to know the great Absolute in his true capacity, as far as this is possible for us in this relative phase of life, no false teaching of this kind can do any serious harm. The

true knowledge of natural spiritual laws will develop a strength and quietly settled conviction that no false teaching can disturb. It will bring a new strength of spiritual conviction that is outside the reaches of all false dogmas.

* * * * *

EDITOR'S NOTE: I desire to publish the foregoing article for these specific reasons:

1. It is so well written.
2. It is so thought provoking.
3. It presents a view of the subject of "Good and Evil" which is being mooted with deep earnestness and enthusiasm among some of the leading intelligences of our time.

I am not, however, asking the students and friends of the Great Work to do more than read and study it carefully, and draw from it their own unbiased conclusions.

If any of our readers take issue with its teachings and findings, I will be glad if they will point out wherein it seems to them at fault. This is not for the purpose of inviting the spirit of "controversy", nor "disputation"—for that is out of harmony with the methods of the School. It seems to me that the article is well worth a careful reading, inasmuch as it presents the theme from an angle that appeals to a considerable number of our modern thinkers and writers.—TK.

EMOTIONALISM

It is true that many of our women have learned and are learning the power and exercise of Reason. We, as a whole, are becoming less emotional. It is also true, however, that many of us still are ruled, lead and guided almost solely by our emotions, to the exclusion of our Will and Reason. It is the *majority* of any group of people by whom that group is judged. Just as it is true that womanhood is judged by the general condition of its majority.

Emotionalism is the yielding of the individual to his emotions in such manner as to cultivate them. The emotions in-

clude fear in all its forms, grief, anger and all its degrees, worry, sympathy, joy, sorrow, jealousy, envy, extreme religious ideas, chagrin, affection and all excitations of the mind.

These emotions are a part of the human individual soul. All are legitimate and help in establishing individuality. But every emotion, however legitimate, may cross the line of constructiveness and enter the realm of destructiveness, if it be allowed by the individual to become inordinate and uncontrolled. If it is allowed to go untempered, it becomes destructive and acts as a barrier to soul development and character building. To keep the emotions on the constructive side they must always be under the dominance and the Will of the individual and be guarded by Nature's individual disciplinarian, Self-Control. Insofar as we fail to exert this discipline over them they become destructive spiritually, physically and psychologically, and we become slaves and martyrs to them during our entire lifetime.

Emotions are constructive elements, and promote soul growth *when kept constantly under vigilant Self-Control.*

"*Emotionalism*" in an individual betrays immaturity, implies lack of Self-Control, portrays self-indulgence and confesses general weakness of character. It is destructive to the individual.

Emotional indulgences are not only a waste of time, energy and vitality, but a decided menace to the physical, mental and moral *health* of the victim of them. They interfere with the natural, chemical action of the body by increasing or decreasing the normal flow of secretions according to the type of emotions. This creates a poisonous condition within the body, known as auto-intoxication, which is a root evil of many diseases, and so accepted by modern scientists and medical men.

Apropos of this subject Mr. Flynn, the well-known physical culturist and dietitian in his "*Exercise and Diet*", says: "The fact that strong emotions produce important changes in the body is now fully recognized by all scientists. Certain pleasurable emotions bring new life. They increase respiration, stimulate the circulation of the blood, and bring a sense of exhilaration to the whole body. But there are other emotions

that paralyze the nerve centers, suspend the activities of the nutritive system, depress the heart beats and create injurious compounds which poison the whole body.

"Fear is one of the most primitive and injurious of these emotions. We are all familiar with the weakness, trembling or complete loss of the power of action that accompanies fright. Worry, which is a less violent but more continuous form of fear, has the same effect. The vitality is lowered and the body quickly succumbs to disease. Grief or chagrin may bring about a diseased condition. It is said that the poet, Keats, died of chagrin because of harsh criticism of his writings. Prolonged grief lowers the vitality and the body then may yield to any disease to which it is exposed.

"The violent emotions are even more disastrous in their effects. Jealousy is like dynamite in action. It destroys everything in sight. It is like the venom in serpents, except that they have a sack for its confinement. In man it may be scattered through the entire system, poisoning the tissues. * * * All are familiar with the physical evils resulting from a fit of anger. It interferes with digestion and elimination so that the body may be filled with poisons. * * * The effects of sudden emotion may even cause instant death by arresting the action of the heart."

Ralph Waldo Trine, in *"In Tune With The Infinite"*, states: "It is well-known that sudden and violent emotions have not only weakened the heart in a few hours, but have caused death and insanity. * * * Strong mental emotion often causes vomiting. Extreme anger or fright may produce jaundice. A violent paroxysm of rage has caused apoplexy and death. Grief, long-standing jealousy, corroding anxiety, worry, exaggerated sympathy and constant care sometimes tend to develop insanity.

"From this we get the great fact being demonstrated today—that the various mental states and emotions have their decided effect upon the body and, if long indulged, produce their own peculiar forms of disease."

So it becomes evident that when we deliberately indulge ourselves in emotionalism of any kind, we impair our physical

health and, necessarily, our soul growth, which is a marked sin against Nature and her Law; and we shall be duly punished for such violation under the inexorable and unfailing Law of Compensation.

Emotionalism carries with it a marked influence on other people with whom we come in contact. One of every man's social responsibilities is that he exert a constructive influence upon all those with whom he meets, or whom he passes by. When an individual indulges in a spell of emotionalism, the atmosphere naturally radiates to people who come within its radius, and impresses such people with a sense of immaturity, lack of Self-Control, Self-Indulgence and weakness of character—all of which invite destructiveness rather than constructiveness. Therefore, the individual who indulges his emotionalism fails in his social responsibility; for he exerts an influence suggestive of destruction, rather than one of inspiring construction.

Emotionalism has its direct influence upon our associates, and it is the social, as well as moral obligation of every individual, so to control and conduct his emotional nature as to radiate the impression of poise and self-control at all times.

It likewise is the duty, obligation and responsibility of every *mother* to exert this influence over her own children. Her emotionalism, uncontrolled, directly affects her children; and, as surely as it affects her own health, does it affect the health of her children. She, as the dominant influence in the home, controls the mental, moral and physical health of her children. If she allows her own health to become impaired through wilful indulgence of her emotional nature, she creates a diseased atmosphere in the home, which reflects directly upon the health of its occupants. She becomes inadequate to discharge her maternal duties and the home and its inhabitants suffer neglect. She sets an example of uncontrolled emotions which inevitably will affect her offspring and, in later years, cause them unhappiness, perhaps failure, weakness of character and possibly death.

Ralph Trine states further: "A mother had been dominated for a few moments by an intense passion of anger, and the child at her breast died within an hour's time, so poisoned

became the mother's milk by virtue of the poisons secreted by the system while under the domination of this fit of emotional anger. In other cases it has caused severe illness and convulsions."

One sad but potent illustration of the results of emotionalism comes to mind: An automobile accident occurred in which a child sustained concussion of the brain. The driver of the car, with the aid of a neighbor, carried the child to its home. When the mother opened the door and saw the seemingly lifeless body, she threw up her hands, uttered a cry and fainted—not knowing if the boy were hers, nor the extent of his injuries—and left the men standing there helpless, with the unconscious child.

They entered the house and placed the child in bed, to await the coming of a physician. There was nothing more they could do. They then attended the mother. When finally she revived, she lamented and wept until she was unable to render any assistance to the physician. A nurse had to be called. The mother completely gave way to a flood of emotionalism, and the next day she, too, was in bed demanding as much time and attention as the injured child, thus sapping the strength and vitality of the nurse and physician, all of which should have been reserved for the benefit of the child.

Several days later the mother rallied sufficiently to sit beside her child's bed and weep and moan over him, but not sufficiently to relieve the nurse in any way, nor to assist in the many duties which were increasing hourly as the child grew worse.

At the end of two weeks the child passed away. Great anxiety was felt by the husband and the physician for the mother's sanity. She wailed and moaned, refused to eat, shunned her remaining children, cast aside all sympathy and love from her husband, and shut herself away from the kind friends who came to offer their services.

She went into deepest mourning and continued her lamentations for the boy who had crossed the "Valley of the Shadow" to take up his life on the "brighter shore". Her religion availed her naught. She abandoned all comfort and hope

which she had previously derived from the definite assurance that: "There is no death. What seems so is transition. Life here and hereafter has a common development and a common purpose." The love of her husband and her other children lost its soothing influence. Friends and companions meant nothing to her. In fact, she abandoned all faith, hope and interest, and surrendered herself to the emotion of grief and despair.

The end of a year found her broken in health, her vitality gone, her strength waning, an inviting victim of any disease which might, and did, come her way.

Her home became an abiding place of heartache and grief. The husband, broken-hearted at sight of his beloved wife's suffering, served day and night to effect a change of her mental attitude. The children continued to grow up in this poisonous atmosphere and, in course of time, two of them began to take on the same depressed and morbid mental condition of the mother.

During an epidemic the mother, in her weakened condition, became a ready victim of influenza. She died the fourth day after contracting the disease. While her death was deeply lamented, nevertheless, it relieved the destructive home conditions. The father, realizing the detrimental atmosphere for his growing children, immediately set about to establish a more constructive home atmosphere for them; and, through his efforts, together with those of a cheerful and intelligent sister, the children soon outgrew their morbidness and continued their natural growth as cheerful, healthy and normal children.

But the memory of his wife's sad end, and the remembrance of the early termination of their happiness, still wrings the husband's soul and casts a shadow of suffering and pain over his life. And the greatest pain results from the knowledge that all this unhappiness, suffering and tragedy, came as a direct and quick aftermath of his wife's uncontrolled emotionalism.

Mother, does this sad illustration, and true, help you in any degree to realize the potently destructive effects resulting from inordinate emotions?

Surely it ought to! You are the dominant factor in your home; you are the potent influence in the lives of your chil-

dren; you are their chief health factor, even as this mother was. If you—as she—fail in your responsibilities, as such, by allowing your emotional nature to run rampant and uncontrolled, then you are unworthy of the great trust reposed in you by Nature, and you shall suffer for your wilful neglect and deliberate failure.

This article is written for the purpose of bringing home to you—reader, wife, mother—four essential points:

1. Emotionalism is destructive.
2. It creates impotence of mind and body.
3. It affects the health, not only of yourself, but of your children.
4. It is your individual and personal responsibility to control it in yourself at all times, in all conditions, and under all circumstances.

And—*Self-Control* is the *remedy*.

NONETA RICHARDSON.

IT ALL DEPENDS ON YOU

It isn't the way that is stormy—

Where the storm-clouds hide the day—

It isn't the thorns that pierce the feet;

It's just how You walk the way.

It isn't that lions linger—

With teeth that are keen to slay—

It isn't the sorrows today—tomorrow;

It's just how You walk the way.

It isn't that crowns await you—

The gold of the rainbow's ray—

It's only the Faith that lives through Death;

It's just how You walk the way.

(Author unknown)

TIME—HOW TO USE IT WISELY

By R. P. F. G.

The title of this article may seem somewhat misleading. The writer is not such an egotist as to assume that he can tell you, dear reader, how to make the wisest use of your time. Even were he one of the wisest of the Great Masters he could not tell you how to accomplish this unless he were intimately acquainted with all the details of your own life and aspirations. And why? Because the problem is a purely personal one and must be solved by your own personal efforts. I offer as an excuse for writing this article that it may help to stimulate your thoughts upon the subject and enable you to solve it to your own advantage through your own personal efforts.

Because the problem of the wisest use of your time is a vital one, that affects you individually and cries aloud for a satisfactory solution. Have you solved it already? Or do you intend to just "let things drift"? Are you somewhat of a Slouch in the matter of Time? Do you procrastinate habitually? Or do you properly value Time, that present portion of Eternity which you are enjoying right now? Do you realize when you look at a little baby that the child represents physically what you yourself once were, and that the mere factor of Time accounts for your present evolution in body, mind and soul?

Perhaps you somewhat resemble the farmer in the anecdote. He was fattening his hogs for market, but he was not feeding them enough to accomplish this result with normal speed. A neighbor noted this fact and asked the farmer if it did not take a very long time to fatten them on those rations.

"Yes," replied the farmer, "it does take quite a time, but shucks, what's Time to a hog?"

Some Philosopher has said that each individual has all the Time that he needs right in the present, if he would but take advantage of it. Ah yes, perhaps so; but that is just where the rub comes in, taking advantage of Time. This requires Personal Effort and Self-Control.

A world-wide traveler, who had visited nearly every country on the globe, on being asked to name a universal characteristic, common to people of all the nations he had visited, replied: "I think that all men are at heart inclined to be lazy." (Undoubtedly he must have been chivalrous and did not refer to women at all.)

Now, it is undoubtedly true that just a touch of Indolence makes it very hard for a person to take the wisest advantage of Time. And who is he that is valorous enough to boast that the "Lion of Indolence" has never presented any terrors for himself? For if such an individual exists, he or she is certainly an exceptional person in more ways than one, and should be well qualified to tell the rest of us (including the writer) how to make the wisest use of our Time.

But perhaps such a one might be incapable of telling us, and be identical with the phenomenon in the following story. An officious reformer took a seat in a railroad coach beside a quiet gentleman with whom he was unacquainted, and opened the conversation thus: "My friend, are you married and the father of a family?"

"Yes, sir," came the answer, "and I have one son."

"Ah, indeed. And does he drink intoxicating liquors, smoke, or use profanity?"

"No, sir," replied the father, "he has no such bad habits nor forms of Self-Indulgence."

"Amazing!" ejaculated the reformer. "But perhaps he is an invalid or crippled? Probably also he is not careful in matters of diet."

"Oh, no," came the reply, "he enjoys perfect health and use of his body, and is very careful about his food. In fact, he is particularly fond of a wholesome milk diet."

"And do you also mean to tell me that he does not frequent clubs, dance-halls, nor stay out late at night?"

"Certainly he does none of those things," replied the father. "He stays at home evenings and generally goes to bed soon after supper, and always enjoys at least eight hours of whole-

some sleep. Now if you will please excuse me I must go, as we are just arriving at my station."

"But, my dear sir," exclaimed the astonished reformer, "I do not doubt your word, but you must realize that your tale is almost incredible in this modern age. How old is this exemplary son of yours?"

"Ah," answered the father, as he prepared to start down the aisle of the car, "you should have asked me that question first. He is just six months old."

Upon analyzing the subject of Time, it becomes apparent that under present social conditions, the average person finds it necessary to devote a certain amount of Time to the necessary business of earning a living if he wishes to continue to exist in the physical body, enjoy the respect of Society and fulfil his Personal Responsibilities. In fact, with perhaps the greater portion of Humanity, the mere business of earning a physical livelihood and discharging their Responsibilities while so doing, takes up such a large proportion of their Time that they have but little or no Time left to devote to the subject of Spiritual Unfoldment. This is far from a happy state of affairs for the good of Society in general. A Time will undoubtedly come in the future when Society will take a greater interest in spiritual things and duly reward the unselfish service of those, who, like our elder brother the TK, labor for the spiritual enlightenment of mankind and the Constructive Principles of Harmonic Philosophy and the Great Work.

Nerve specialists tell us that we, in America, are living at too high a rate of speed, and wasting nerve-force, and that this is even more true of the bustle of life in a city than of life in the country. "But I cannot earn my living away from a city," you exclaim. Perhaps not, and I am not advocating any "back to the country" movement, nor any shirking of Personal Responsibilities in any degree. My point is that you should cut down your speed of wasting nervous energy, and you will thus automatically increase your speed of Spiritual Unfoldment (providing, of course, that you utilize this recovered nervous energy in constructive channels in your life).

Waste of nervous energy is certainly not a wise use of Time.

And this energy can be wasted in so many little ways that you do not realize it unless you give thought to the subject. How many ways do you habitually waste energy? An engineer would have a very good excuse for giving up his task of trying to get up steam with a leaky boiler. You are the engineer of your own body and mind, and the leaks are little wastes of nervous energy trickling away daily. Stop these little leaks and then notice how much more energy you have on hand to use in profitable ways. Use personal efficiency, but be temperate in all things. Personal efficiency, like everything else, can be overdone. I am not advocating taking all of the pleasure out of life. But are you really sure that all your imagined "pleasures" are actually Constructive and not Destructive in their effects upon you? All work and no play does, indeed, "make Jack a dull boy". But what sort of a boy does all play and no work make? One needs but to observe the idle scions of the rich to note the answer.

Nerve specialists tell us that a constructive hobby or avocation is of great value to anyone. Think over this advice carefully and then pick out some good hobby or avocation that you can personally enjoy. Assuming that man needs eight hours for sleep, there are still sixteen hours left in the twenty-four. Let us assume eight to ten hours daily (except Sunday) for the business of earning a living. This still leaves, on week days, from six to eight hours which are free for the average person. Have you organized your spare time? Or do you belong to that unfortunate class which think they have no spare time whatever? If you are in that latter class, I am astonished that you actually found time to read thus far into this article. However did you manage it?

It should pay anyone to have some sort of schedule as to how he spends Time that is not actually taken up in the business of earning his living. By adhering to a regular Time Schedule you stop wastes of Time and Energy and also develop Will-Power and Self-Control. All this helps directly in your Spiritual Unfoldment. You do not need to forego Amusement on such a system as this; allow a certain amount of time weekly

under the heading of "Amusement". As to just how much Time to allow for this purpose, let your own Conscience decide, and be sure your Amusement is Constructive.

If you are a student in some course of the Sadol Movement, note what is printed on the backs of your Record Cards as to the importance of keeping a record of Time spent in the Work. For the benefit of those of you who are not Students, or do not have your Record Card handy, the following is reproduced therefrom (as to importance of keeping a record of Time):

"First, This is an Educational Work; a schooling in the nature and use of the Faculties, Capacities and Powers of the Soul; negligence and indifference to which bring like results to delinquency in any School. If one fails to keep a record of the time he spends in the Work, he may find that days, weeks, and even months pass without any Constructive Work being accomplished.

Second, On account of the Psychic nature of the Work much that may have been gained by two or three months of careful application may be lost in as many weeks of careless neglect.

Third, The Constructive Principle in Nature apparently takes into account unavoidable delay, but evidently does not condone *wilful negligence* of either body or Soul."

It must also be noted that there are many different ways of looking at the matter of what really constitutes the wisest use of Time. To a Miser, any use of Time which does not bear directly on the accumulation of money or property is a waste of Time. The wisest use of Time should, therefore, take into account the underlying motive as Selfish or Unselfish. There is no Student of the Great School but who should realize that the unselfish use of Time is the wisest and most helpful from the standpoint of Spiritual Unfoldment. Of course, the unselfish use of Time could be carried to such extremes that it seriously interfered with the individual's Personal Responsibilities in the earning of his livelihood. If carried too far, it is evidently not the wisest use of his Time, because it is intemperately spent.

The use of one's Time acting as an Instructor to other Students is both a wise and unselfish use of Time and should be indulged in by all Students who are qualified for Instructors. to the full extent that their Personal Responsibilities allow. If you are now a qualified Instructor are you really handling as many Students as you possibly can with justice to yourself and Students? Of course, you are the only judge in this matter. The School is not criticising you, nor am I doing so. Each of us must discharge his own Personal Responsibilities, but once, perhaps, you were yourself a "knocker at the door of the Great School seeking admittance". If so, do you recall how eagerly you hoped for an Instructor to conduct you along the Path to the South? And how, perhaps there are others, "worthy and well qualified", knocking on the same door through which you passed. Do you realize to the full your unselfish privilege of acting as Instructor to such ones? For truly does the Golden Rule state: "Do unto others as ye would that they should do unto you."

WHAT IS HUMILITY?

It is always with a feeling of sincere gratitude that I am permitted to give to our readers as many as possible of the definitions of terms herein propounded. I love to have each individual student know that his or her efforts are deeply and sincerely appreciated, and that, to me, you are all my fellow workers.

The following are a few of the many efforts of the friends to formulate an accurate definition and analysis of the term "HUMILITY"—as they believe it is employed by the Great School:

1. *Humility* is the soul's recognition of proportion, normality and natural justice.
2. *Humility* is the conscious and intelligent recognition of

one's limitations in comparison with the seeming unlimited Source of Universal Wisdom.

3. *Humility* is the expression of that feeling of reverence generated in an individual through the dawning realization of his own present spiritual, mental and moral limitations as compared with the infinite possibilities of the Supreme Intelligence, some expression of which is manifested in the wonders of the material universe.

4. *Humility* is the attitude of soul which results from the individual's due appreciation of the measure of his failure to live up to his ideal.

5. *Humility* is an attitude of Soul which represents the individual's due appreciation of his "earned or unearned increment", without ostentation.

6. *Humility* is a rational appreciation of one's true state of being.

7. *Humility* is that element of Nature in individual human life which keeps the individual from getting on the destructive pathway of egotism.

8. *Humility* is an element of morality and strives, without desire for acclamation, in the service of humanity.

9. *Humility* is the attitude of an individual soul expressing its recognition of its physical, spiritual, mental, moral and psychical comparative limitations.

10. *Humility* is that state of the Soul, on all the planes of life, when it clearly and completely realizes its true value as an infinitesimal unit of the Universe; when it recognizes its rightfully earned status among other Souls.

11. *Humility* is an attitude of Soul expressing (or manifesting) one's recognition of his own limitations.

12. *Humility* is the recognition of one's own limitations in relation to others.

13. *Humility* is a deep realization of one's limitations, considered in the light of one's benefits.

14. *Humility* is the ingrained love that transcends and idealizes our human relations to a higher plane—a sort of nobility which gives way to even the meanest of God's creatures, as a Son of God.

15. *Humility* is the sincere and true realization of one's own limitations.

16. *Humility* is the proper attitude for maintaining one's true status in the universe.

17. *Humility* is the reverence of spirit in one's very Soul because of the awareness of the ever-present infinity of vastness in value.

A careful study of these efforts cannot fail to be of real benefit to anyone who will take the time and make an effort to get the meanings in the minds of the several writers.

And I am sure such a study will enable the individual the better to understand and appreciate the specific meaning which the School gives the term. It is this:

"Humility is the Soul's recognition and exemplification of one's true relation to his fellows—without bias, egotism or vanity."

I hope my fellow students who are working out these interesting problems do not think, for one moment, that the mere intellectual exercise incident thereto is all the benefit—or more than a very small fraction of the benefits it is hoped they will derive from their endeavors.

Indeed, the solution of each individual problem, or the acceptance of the School's solution of it, is but the beginning of the real good each student should obtain therefrom. To emphasize this important suggestion, and bring it home to each individual student, I am going to give you the following question for your consideration next in order:

"In what way, or ways, are you seeking to benefit from these problems; and what do you conceive to be the most important benefit, or benefits, which the School desires you to obtain therefrom?"

Your Elder Brother,

TK.

STATEMENT OF OWNERSHIP, MANAGEMENT, CIRCULATION, ETC.,
REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912

Of "The Great Work in America", published monthly at Hollywood (Los Angeles), California, for March 1, 1926.

State of California, County of Los Angeles.—ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared John E. Richardson, who, having been duly sworn according to law, deposes and says that he is the Editor, Owner and Publisher of "The Great Work In America", and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are:

Publisher, John E. Richardson, 8272 Marmont Lane, Hollywood, Calif.

Editor, John E. Richardson, 8272 Marmont Lane, Hollywood, Calif.

Managing Editor, John E. Richardson, 8272 Marmont Lane, Hollywood, Calif.

Business Manager, John E. Richardson, 8272 Marmont Lane, Hollywood, Calif.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock, if not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) John E. Richardson, 8272 Marmont Lane, Hollywood, Calif.

3. That the known bondholders, mortgagees, and other security holders owning or holding one per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) There are none.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is: (This information is required from daily publications only.)

JOHN E. RICHARDSON.

Sworn to and subscribed before me this 29th day of March, 1926.
(SEAL)

WALTER M. KOLB.

(My commission expires April 25, 1926.)

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