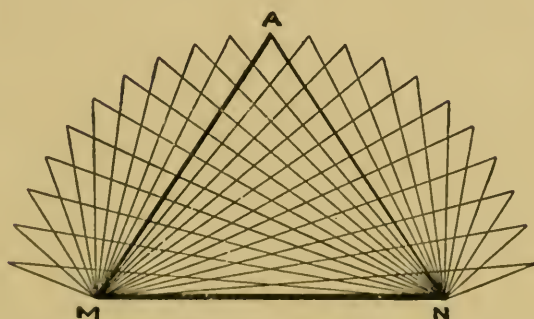


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

AUGUST 1926

Volume II

Number 4

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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THE GREAT WORK IN AMERICA

A GENTLE ADMONITION

If I truly felt that what I desire to say in this article calls for an apology, I do not believe I would say it.

As the accredited representative of the Great School of Natural Science in this country, I have assumed certain definite responsibilities which I could not evade nor avoid if I would, and would not if I could.

One of the most important of these is to guard the School, as far as lies within my limited powers, against misrepresentations of its teachings, misinterpretations of its public utterances, misconstructions of its views, and such interpolations as would do injustice to both the School and the public, as well as the students and prospective students and friends who desire to drink from the fountain of its knowledge.

Whatever would guard the School itself from these misfortunes would, at the same time and in the same measure, protect the public, as well as the students and friends of the School and its work. I am firmly convinced, therefore, that my readers will commend such honest endeavors as I shall make to discharge this burden of responsibility that rests upon me—even though I may not always be as graceful and charming about it as they could wish, or I would like to be.

As editor-in-chief of this magazine my responsibility in the line suggested is multiplied many fold. This fact would have a natural tendency to depress me, if it were not for the fact that the magazine itself opens the way for me to come directly to the ones I desire most to reach, and whose active help I most need. It therefore becomes my most powerful ally and most

efficient helper, and I gratefully accept it as my friend and coworker.

As a suggestion which I believe to be most pertinent, in this connection, I am convinced that very few of my readers, if any, are in position to appreciate how very few, in comparative numbers, approach the Great School, knock at its door and ask for admittance into its educational sanctum, until after they have gone the rounds of other philosophies, schools, churches, cults and movements along the lines of metaphysics, psychology, religion and science, and failed to find satisfactory anchorage for their spiritual and psychical barks. Indeed, so literally true is all this that the students and friends of the work, of their own accord, have named the Great School "*The Last Resort*". And this is because so frequently the opening sentences of those who write in asking for information, or for admittance as a student of Natural Science, are somewhat like this:

"I am coming to you as a last resort"—or, "I have been a seeker for spiritual truth for many years. I have been a student of almost every other school, cult or religion, and still I am not satisfied. Now I am going to the Great School of Natural Science, as a last resort, in the hope of finding that which will satisfy the demands of my soul," etc.

While this all suggests a state and condition of religious and philosophic thought and research that should be gratifying to the School—in that it would seem to indicate that the applicant is a real student and searcher for truth and is coming in the spirit of honest inquiry, seeking soul satisfaction—nevertheless, it proves to be a situation that presents some of the most difficult and intricate problems the School is called upon to meet and wisely solve.

One of the most important of these is in the fact that virtually every such friendly applicant for admittance into the active work of the School comes to the dock with his or her spiritual and psychological boat loaded to the gunwales with a cargo of religious, philosophic, scientific and miscellaneous scraps of information, misinformation, facts, fictions, teachings, opinions, assumptions, beliefs, dogmas, doctrines, teach-

ings, truths, fallacies and errors—constituting a psychological *olla-podrida* beyond the scientific analysis of the most learned analyst of earth.

What can you do with such an applicant but give him his chance? Nothing. He tells you that he has made a careful study of the text books of the Great School and, so far as he knows and can understand, he finds himself in sympathy with its teachings and findings, and earnestly desires to have the assistance of an instructor to guide and help him in his further search for Truth. You believe he is honest and that his motives and purposes are consistent with the requirements of the School and its Work, and you realize that he is in great need of wise guidance and intelligent help. You cannot turn him away empty-handed. You are bound by every consideration of human nature, as well as by every principle of morality and justice, to open the door and admit him, and extend to him the helping hand of a friend and brother.

He enters and becomes an accredited student of the Great School. As such, he is immediately charged with the responsibilities incident to that relation and designation. His relatives, friends and acquaintances understand this—also the students and friends of the School and its Work—and he enters bravely upon his duties and his studies. He tries his very best to exemplify the qualities and characteristics of a good student and a worthy representative of the School.

But he finds himself sorely handicapped and embarrassed by his cargo of miscellanies, gathered from the four-quarters of earth and from every cult, school and institution upon the periphery of the universe. As he proceeds with his study of Natural Science, he comes to a definite statement of facts which appeals to him intensely. But he says to himself: "Now, that is not new to me. Where have I run across that before? Where did it come from? O, yes! I remember now. It was in Jacoliot's "*The Bible In India*"; but he goes much farther than does the School of Natural Science. And then he says something quite different from the teachings of this School. I wonder why—and which is right."

He comes to another item in one of his problems in Natural

Science. He recognizes it as familiar, and his brain gets busy. His mind goes on a rummaging expedition to find it somewhere in his cargo. He finds it at last, and is surprised to discover that it comes from China. He got that item from his instructor in Confucianism, over in Peking. "But Confucius says much more. And then he says *this*—which is not in line with the findings of the Great School".

As he passes on in his work he forgets just what Jacoliot and Confucius said that was different from the teachings of the Great School.

Then one day, after he has himself become an instructor, and is passing his instruction on to another student—his own student—these same problems come up for consideration. His student is confused, and asks him for definite information and enlightenment. In the meantime, his own mind has become confused, but he does not know it. He informs his student, without looking the matter up as he should in such cases, that the answer is so and so. He does not realize that he has substituted the teachings of Confucius, or Jacoliot, or Swedenborg, or Andrew Jackson Davis, or Madam Blavatsky, or Max Hein-
del, or Rudolph Steiner, or Cora L. V. Richmond, or some one of a hundred other schools, for the teachings of the Great School of Natural Science. And thus he has made a false step, and in so doing has committed this School to some fundamental fact or principle the exact antithesis of its true position.

This error, though committed ignorantly and innocently, has done a vital wrong to the School, the Work, his student and himself—as well as to thousands to whom it may be passed on in the years to come.

But here is another illustration which is different: He is in the midst of a public meeting of those who have come together to listen to an address by him, on some important theme where-in the School has demonstrated its scientific findings with the most exacting certainty.

He gives his audience an opportunity to ask him questions. A question is asked him concerning which he is not informed. He knows that he is lacking in the definite knowledge to answer the question scientifically. But his intellectual vanity impels

him to assume a knowledge he does not possess. He answers the question wrongly, because he remembers that some authority under whom he has studied gives such an answer to it.

Here again he has violated his obligation as a student and instructor, and committed the School to a vital error for which it is not responsible. And he has been impelled to do this by his vanity of intelligence. What would *you* have done, kind reader, had you been in his place? Would you have been honest with yourself, honest with the School, honest with your questioner and honest with the public—by answering promptly, with humility and sincerity, "I do not know"; or, "I admit that I do not recall, just now, what the School says upon the subject; but I will be glad to look the matter up and send you a written answer, if you will kindly give me your name and address"?

I regret to disclose the humiliating fact that I have learned of more than one of the accredited students and instructors of the School, whose egotism and vanity have impelled them to misrepresent the teachings and findings of the School in various ways. Possibly these dear friends would be more careful and discreet, if they but knew that, in one way or another, their misrepresentations and misstatements of the philosophy of Natural Science get around to me. This usually comes about by some one who has heard them, writing direct to me, telling the circumstances, reciting the misstatement or misrepresentation, and asking me for the correct answer or explanation of the subject. In most instances the name of the offender is given me. I am making a list of these for such future action as the best interests of the School and its Work may demand.

I am asking of every student and friend of the School and Work that, from this day forward, he enter into a new compact with himself, that he will be absolutely honest in every statement he shall make as to the teachings and findings of the School, under all conditions and circumstances.

Remember that there is no disgrace in frankly saying—"I do not know". It is not expected of any student or instructor of the School that he be able to answer instantly any question that may be put to him concerning the teachings of the School.

Any child of five years can ask questions which the wisest of the Great Friends cannot answer.

It is true that the primary course of instruction in the student's work is intended to give to every student a thorough and an accurate knowledge of the fundamental principles upon which the entire philosophy of Natural Science rests. And it is the business of every student to make himself master of the textbooks, before he assumes the responsibility of attempting to pass his knowledge on to others.

Although I have had more than forty years of schooling in the knowledge of Natural Science, under the guidance of the best instructors it is possible to obtain, nevertheless I often find it necessary to say—"I do not know". And I have so mastered whatever intellectual vanity I may have had, that I am able to admit my ignorance, or my inability to answer a question without the least hesitation or humiliation. I am told that often my students marvel at my exhibition of ignorance concerning subjects of which teachers of other schools talk with great fluency.

Some years ago a group of my students and friends had come together for an evening of educational work and study. During the course of our consideration of the subject under consideration, the methods by and through which the individual Soul, Ego, or Intelligence manifests itself to other Souls came up. One of the students propounded the question: "Does the human Soul ever exist without a material body of some kind?"

The question immediately started a discussion of the subject among the students. It waxed more and more intense as it progressed, until I think I must have been about the only one of the entire company of some 24 students, who had nothing to say. I sat quietly listening, until almost an hour had passed in a discussion of such intensity as seldom occurs. When it had finally reached the point where it had become a sort of "free-for-all" performance, and all parties were at "white heat" and going strong, suddenly one of the number turned to me and said: "Say, TK, you tell us about this."

Instantly there was apparently absolute silence. For the first time, they all seemed to realize that I had said not a word

during the entire discussion. The attention of every one was fixed upon me, with the most intense expectancy.

Very slowly and quietly I said: "About what?"

He replied: "Why, about the subject we've been discussing, of course."

I then said: "Just what is the subject under discussion?"

They looked at one another, then at me, and finally one of them ventured: "What we want to know is this: Does the human Soul ever exist without a material body of some kind?"

For a moment or two, I simply looked very wise—until I knew the suspense was at its highest possible tension—then, very slowly and with the dignity of much learning, I said: "*I d o n ' t k n o w ; I n e v e r m e t o n e i n t h a t c o n d i t i o n .*"

The sigh that followed was almost an explosion; but I felt that it was one of mingled approval, disappointment and disgust. For another moment there was silence. Then I quietly said: "In fact, the Great Master, and my Instructors generally, have kept me busy with problems and subjects of consideration so far this side of the *ultimates* that I don't know very much about them—as yet."

During the years that have followed since then, one by one that group of students confessed to me that my answer had conveyed to them one of the best lessons they had ever received.

Let me emphasize it in this connection. The Great School does not expect nor demand of you that you hold yourself ready and able to answer correctly every question submitted to you. You, therefore, should not hold *yourself* responsible for passing out knowledge which you do not possess—and which you *know* you do not.

If, in your work as an instructor, you keep yourself strictly within the limits of the textbooks of the School, you will be doing all that is asked of you, and will save yourself much embarrassment and many humiliations; and you will render to the School, yourself and the world a much greater and more valuable service than you can ever do by assuming a much greater knowledge than you actually possess.

J. E. RICHARDSON, TK.

From the Valley of the Pines.

PINE NEEDLES

JOSEPH A. SADONY

HAPPINESS

Happy is that man
Who knows neither his own weight, strength
Nor destiny.
But whose emotions awaken
At every turn of the road.
Who enjoys a life-time of appreciation.
With every aspiration guarded.
Who spends his interest on inheritance,
And at death's door finds his capital
Of Soul untouched.
That man is a man
Who follows in the shadow of the Master.

INITIATION

The man who never makes a motion,
But always supports them
Always gets to the table first
And leaves last.

PRO AND CON

Eating forbidden fruit
Effects us as does a heavily loaded gun
When fired.
It kicks both ways.

ASSURANCE

If you wish the world to follow you,
Keep on walking alone without looking back.
And when you have reached your goal
A multitude will be at your back.

CAUTION

Never profess to do more than you can.
The effort to maintain your assertion
Will be greater than the reward
From your deception.
With the same amount of energy
You could do better things
In your own way.
The things that are yours to do.

GIFTS

If you have anything to give to the world,
It must be from the food eaten.
If this food has not been spiced
With egotism, false pride, and selfishness,
Your teachings and gifts will multiply
With compound interest,
And will never die.

GLUTTONY

Many a rich man starves
In his privileges.
Many a beggar over eats of his poverty.

MIRRORS

We are all mirrors.
Some with ruffled and creased surfaces,
And have perfect silver-plated backgrounds.
Some with perfect surfaces,
And spotty and imperfect plating.
But each of us shapes truth in our own
Imperfection.
And believes in our own reflection entirely,
Never comparing our reflections with those
Of one we know to be better informed.
Why reflect hastily?
Why not absorb only
Until we have that to give
Which we find a burden in with-holding?
Why preach our own infirmities?

Our mirrors often hold us
Up to a ridicule, which we can not efface.

HUMILITY

If you have been a faithful and unselfish father
Do not advertise it.
The world will see it before you do.
If you are an honest man,
Don't shout it,
Or your neighbors may become suspicious
And hunt around for your axe.

PATIENCE

The jack-ass that eats the clover within reach
Lives to eat the thin patch
In the distance,
Which will be when he reaches it
As it now appears.
And he will have no regrets.
For not having finished the first meal.

ALL IS LIFE

He who lives upon the fruit
Of one tree alone,
. . . Becomes deadened to its flavor
And super-sensitive to the flavors
Of other fruits.
He who uses but one of the human senses
May know what others are blind to.
But he will be blind to what the other senses
May give of life and pleasure.
He who acquires but one trade in life,
Must expect to be but a cog in a great wheel,
And which is governed by the man
Who is normal, and well-poised,
But who may have no great technical skill
Nor ability.
If a man has no vices
He does not know the value of his self-control.

If he knows but one virtue
He does not know its value nor its sweetness.

CONSECRATION

Never climb a mountain that reaches nowhere
And which is more difficult to descend
Than ascend.

The reward of curiosity
Is but to forfeit energy
That might have furthered happiness
And brought joy.

If you have no interest in life,
Reserve your smallest strength
In silence, solitude and rest,
And there will be revealed to you
Your work,
That thoughtlessness and wrong environment
Hid from you.

There is nothing on earth that has life
That does not strive to enlarge,
Beautify, and perpetuate itself
Through desire, vanity and love.

POISE

With honor comes responsibilities.
And with responsibilities, comes worry
If you don't relax.

LABOR

All life is a labor
Until we love to labor,
And then it is play.

DISCOURAGEMENT'S PUSH AND PULL

By FRANCES FARNHAM

To feel discouraged is proof that one has tried, and are either not pleased with their efforts, or that some one has found fault with their efforts.

Not to be pleased with one's self is a necessary state of mind in which to be for a moment, but not the frame of mind to hold continually.

Dissatisfaction with one's self is the *self-starter* toward Success.

To have friends point out one's faults, is the only way one has of seeing himself through the eyes of others, thereby reviewing himself and beholding his deficiencies. For how can Deficiencies be covered by Efficiency unless one becomes aware of the need?

The criticism of others is the spark which ignites the self-starter with *resolve*, the first step toward *achievement*, and is a boost instead of a knock.

Discouragement is proof that one has begun to travel the road of *Individuality*. That he is not satisfied following the multitude, but wishes to make his life something apart.

Life is a grade to make, not an incline to slide down.

Those that slide will in time reach the bottom. The road that was smooth sliding today, will be slippery climbing tomorrow. For climb every man must, some time, somewhere. Postponement only makes the grade steeper.

When he begins the ascent, alone will he feel, unaided will he consider himself, misunderstandings will be experience and discouraged will he be. Often the feeling of discouragement is only the reminiscence of the former life's habits *pulling* for recognition. The old life with its thrilling experiences, the old thoughts, the gossip of those he is leaving behind seem like shackles binding him down. As he faces onward he is Pushed back, it seems, by the non-encouragement he receives from those just ahead. He could weep from sheer disgust with himself, as well as the world with which he is trying to cope.

But he that hath caught a vision of, or felt a sincere desire for something different, nobler and above his present environment can crowd discouragement out of his mind with thoughts of determination to succeed, and remembering what others have accomplished he, too, may ascertain, is the inspirational spur that speeds him onward.

In analyzing the Cause of Discouragement, is it not after all is said and done, the result of the natural law of Cause and Effect?

Discouraged today, because, perhaps, yesterday's efforts brought not the desired results.

Expectations should be measured by the amount of energy expended. Often a feeling termed "Discouraged" is just the receipts of the returns of an Unflated Result.

Keep expectations balanced by the energy used, and Discouragement vanishes.

For Nature's Push and Pull, go to the beach. Watch the waves as they push in and pull back. Better still, get into the water and note the force of the first wave that pushes you to the shore, and the strength of the under-current that pulls you back into the sea. Now if you happen to be standing where the Push and Pull meet, what happens? You are knocked off your feet by the rip tide, and unless you have the strength to hold your own against the forces of the water, you are carried out into its depths. But if you know the art of working in co-operation with the force that brings you in, all is well. There is as much help or danger in the Push as there is in the Pull, and vice versa. We should not be discouraged by the Push any more than by the Pull, both are natural forces at work. We must learn to work with, not against them. The action of the body Pulls the breath into our lungs, another action of the body and the air is Pushed out. Thus the Push and Pull of life goes on.

Some people seem to enjoy standing in the rip tide zone of life trying to attract the attention of others to their complication of distress. And because none reach down and put them on a higher pinnacle, sink even deeper in the mire of discouragement. But why should one expect another to pull for him,

or push for him, when his own climbing requires all his strength? As each man must Pull into his own body the breath of life and push out again that which he cannot use, so must he make the same effort to climb out of discouragement's reach. As only he can breathe for himself, only he can change himself.

There is in the mind of man his own power of Push and Pull. It may be dormant, but it is there. This force is "The Power of the Will". Arouse it, set it to work, for it is subject to the desires of man.

If man Wills to overcome and holds to that resolution with determination, and lives to the best of his knowledge, accordingly, he will have generated within himself enough strength to carry him beyond the reach of discouragement's lash.

Overcoming one spell of discouragement, does not mean he will not have another day of gloom. But when he has passed through enough of them to make him realize that in overcoming weaknesses he has become strong and unafraid of whatever may cross his path, then it is that discouragement flees.

When man has become stronger than the thoughts of Discouragement, he no longer recognizes Discouragement as Discouragement, but only as a roughness that needs his attention, and in his capable way smooths the wrinkles out.

The human family, as a whole, will not achieve unless driven to it.

Man is content to take life easy, and follow the line of the least resistance. He is so automatic, he takes no care of, and abuses his physical body, until it fails to serve him well. He then realizes its inability and gets busy getting fit. So are the finer things of his life neglected. In joy and plenty he thinks that he is strong, but when sorrow, unhappiness and misfortunes come, he feels his limitations and realizes the need of development.

When these weaknesses have been overcome with strength and man walks out of such experiences strong and unafraid, in after years, as he views his life from the heights that he has attained, says from the depths of his Soul, "I thank whatever God there be for the hours of discouragement through which

I passed. Without their digging spur I would have been content a non-entity in the multitude, but by being driven I have made for myself the Individual, the Universal Intelligence intended I should be. In this hour of my triumph, I am rewarded for overcoming every Push and Pull of the tendencies of human desires. I tried. I suffered. I won."

ACTION AND INTROSPECTION

By H. H.

"There is a universe of spiritual materiality upon which our finite spirits *open inward*, as inlets open into the Sea."

We know that every law and fact in life has its spiritual correspondence, and so in the study of Action and Introspection, we will see them to be from a common cause, though dissimilar and of opposite polarity.

Action is positive; introspection is negative. Life is action and the state of completion, which is happiness, and the goal of all our endeavors, is a state of the most intense psychical activity.

We are told that "Love is the supreme activity of the intelligent Soul"; that intelligence must have occupation. Thus it would appear, to those who are tried and tested and admitted to this knowledge, that activity is a *necessity*, while inertia and idleness are forever impossible. (1-461-1. 1-457-1. 2-275-2.)

Introspection means "looking within", or the cognition of the mind of its own states and acts; further, it is a state of consciousness in which the objective faculties of the mind are inactive. As this habit is negative in effect and leaves the body passive, it might be said to be an indulgence fraught with certain dangers, for we know that this practice opens the door to emotionalism and mediumship. If in the attitude of introspection the emotion controls the will, then the mind instantly becomes negative and passive—this carries us further: With will controlled and mind passive we *surrender our Self Control*.

In this condition, there is no barrier to domination, and this is destructive spirituality. Now there is only one, long, safe way to constructive spirituality, and introspection may be used by the student only when he has become, by training and discipline so firmly grounded and poised that he may, in proper attitude of Soul, day by day, and step by step, walk softly and *selflessly* into the holy of holies. One must first become "as a little child" with Self-Control, which is the "constructive exercise and mastery of all the faculties of the Soul in their relation to and action upon the vital energies of the individual". And further, by the practice of order, concentration and sincerity, kindness and honesty and obedience there will come a changed condition, all that you were will be changed, then with a certain dexterity of Soul you may "turn within" with placidity (not emotion) with no mind-wants and desires, and the dominant self will come back with poise and power. You can see how necessary Self-Control is; how clean and orderly and calm the instrument, to stand the higher vibrations of the "light", for this instrument is then played upon by finer, swifter, clearer, brighter shafts of life and holiness than the mind can conceive.

As action and introspection represents the sweep, back and forth between the two extremes, so all life is but an everlasting struggle between opposites to strike a harmonic, which represents satisfaction. This balance we must attain, for we are bound by Law of Personal Responsibility to learn to discriminate between the two vibrations, wherever found, and to exercise Self-Control over all emotions and impulses to a degree that none may reach the destructive point.

It is an interesting point to note that in India, where the habit of mind is introspective, there is no great Art, Science or literature; still worse, conditions of life are unsanitary and progress made cannot be compared to that of Western Nations. These people are, in every case, under subjection, ruled over, not ruling.

To be constructive, therefore, there must always obtain an "equal and steady flow in all directions, physically, spiritually, and psychically, and through this equal development, the mas-

ter can give to each of these capacities and powers its fullest latitude, within constructive lines, without permitting it ever to pass those limitations". It requires knowledge and training on the part of the individual to determine the line of demarkation which differentiates the Constructive from the Destructive process. It has always been the secret of power and powerful natures to "turn within" for source of strength.

"Like tides on the crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in.
Come from that mystic ocean,
Whose rim no foot has trod;
Some call it longing,
But others call it—God.

A CALL

Your Editor-in-Chief is sending out a call for help!

In order to keep our little magazine measuring up to the high standard which it has set, we are sorely in need of short articles—one or two pages, or about 1000 words—on subjects which are pertinent and "meaty". Your editorial staff can supply the material, but we feel that all our readers are interested in reading the ideas and thoughts of other intelligences, and perhaps getting new viewpoints on various subjects. Therefore, we ask each of our readers to make an effort to send in some short articles on any subject they may think will be of interest to our readers. The effort will be a help to them, as well as to the staff of editors, the magazine, and its readers.

EDITOR-IN-CHIEF.

“COURAGE” AND “NERVE”

It is with a deep sense of gratitude and sincere appreciation that I come each month to the “New Departure”. As I read over the various definitions which the Students and Friends have sent in during the month I realize the progress which is being made by them and feel that the object of this particular department of our little magazine is being accomplished. This month is no exception to the rule, as I hope my readers will be able to appreciate from the following splendid efforts on the part of a number of those, out of the many, who have sent in their answers for this issue:

1. *Courage* is that soul quality which enables an individual to do whatever his conscience dictates. *Nerve* is the soul condition which causes action regardless of the consequences. (E. M. O.)

2. *Courage* is an unselfish, sustaining and constructive impulse of the soul which is absolutely necessary and essential to it in its struggle toward Self-Completion. *Nerve* is a selfish, aggressive and destructive impulse of the soul, entirely due to selfish desires or ambition to obtain a coveted objective in the physical world. (G. P. B.)

3. *Courage* is that energy which sustains the soul when exercising the Will in taking the initiative in any department of Nature. *Nerve* is the element of Nature which sustains the physical and spiritual bodies when such initiative is taken. (C. J. M.)

4. *Courage* is that attitude of soul which expresses the relation which the Soul sustains to its own convictions—Faith. It represents that quality which enables one to encounter dangers and difficulties with faith and firmness—without fear or fainting of heart. *Nerve* is physical force, due to the will and determination to endure. *Courage* is of the Soul; *Nerve* is physical—a direction of the nerve—a direction of the nerve force in a body by determination and will power. (H. H.)

5. *Courage* can be moral or it can be physical; however, it is always constructive for it is a quality of the intelligent

soul which indicates a total absence of fear. *Nerve*, in the sense it is used here, that is, as I understand it, is a destructive display of self-confidence based upon over self-esteem, vanity and false pride in presumed accomplishments, which in truth have not really been earned by the individual displaying nerve. (J. C.)

6. *Courage* is based upon faith—a knowledge of cause and effect and confidence in the ability to direct cause to obtain result desired. *Nerve* is experimental, accumulative and presumptive. (A. E. P.)

7. *Courage* means for an individual to know what he wants to do, to believe it to be right, to go forth to his task without fear or hesitancy and have full faith in its accomplishments; and not to give up as long as there is a possibility. *Nerve* is to do a thing irrespective of its being right or wrong to anybody else, simply being governed by one's own desires. (B. R. P.)

8. *Courage* is the control of the psychological process of fear and its conversion into a constructive force. Therefore, it is constructive. *Nerve* is the control of one's actions in the presence of fear. Therefore, it is destructive. (A. C. N.)

9. *Courage*: To fully realize the danger and responsibility but to do one's duty without thought of reward. Constructive. *Nerve*: Ostentatious bravado; thoughtless emotionalism. Destructive. (P. L. B.)

10. *Courage* is the spirit of poise, that calm serenity of purpose under all circumstances, doom and dangers. *Nerve* is conscious thought force; it is that inner sense of right either for weal or woe. (A. M. B.)

11. *Courage* is an attitude of Soul. *Nerve* is a state of mind which reacts upon the vital energy of the body. *Courage* impels the individual to accomplish whatever it is that he believes to be right. *Nerve* is compelled by the Will and affects the nervous system. *Courage* is moral, in that one desires to obey the law of Righteousness. *Nerve* is a material condition in that it is an effort to meet certain circumstances or an emergency. In common parlance, it is used to express certain degrees of pure bluff, without the basis of real courage to

uphold it. When constructive, it may be the result of courage. When destructive, they stand in the relation of cause and effect; in that Nerve may so tone the nervous system, under the exercise of Will-Power, as to supplement the Courage born within the soul. Therefore, Courage is the attitude of Soul which impels the individual to accomplish that which he considers right. Nerve is a condition of the material organism, produced by the exercise of Will Power, and may be either constructive or destructive in its effect. (G. W.)

12. The difference between Courage and Nerve lies in the motive which inspires each of them. Courage may be defined as the attitude of soul which impels one to accomplish that which he believes to be right. Nerve may be defined as the attitude of soul which impels one to foolhardy action which is not approved by the individual's reason and common sense. It is thus evident that Courage is inspired by a right motive in the line of duty, and that Nerve is inspired by a wrong motive, generally underlain by vanity or some form of Selfishness and love of display. (R. F. F. G.)

13. *Courage*: The self-conscious and rational exercise of the voluntary powers of the Soul in the discharge of personal responsibility. It is the exercise and application of the powers of the soul, in the accomplishment of that which the intelligence accepts as "Right". *Nerve*: The response of the Will and voluntary powers of the individual (in the accomplishment of an object or purpose) to impulse. It is not a self-conscious or rational process and may be either constructive or destructive. Courage requires reason and understanding and is an independent and self-conscious and rational, constructive power. Nerve is an impulsive action, and is not set in motion by an understanding of the elements entering into the accomplishment of any given task or problem. Nerve will undertake the most foolhardy or irrational tasks or problems, without a consciousness of the elements involved, or their results, which may or may not be constructive. Courage has for its goal, the accomplishment or attainment of constructive results and purposes. (C. G. R.)

14. There are several possible shades of meaning of the

word "Nerve". For instance, a physician has "splendid nerve"; in emergency one has "wonderful nerve"; one "works on her nerve". etc., meaning physical energy and power of endurance. But in this question I sense an odium attached to this word—"Nerve"—with which idea I "differentiate".

Courage is strength founded in moral status and an expression of physical and spiritual *sureness*. A soul reliance upon the higher aspects of the Self. Nerve is an expression of strength born of over self-esteem, complacency, egotism; a super-confidence in one's self. Nerve is related to the lower plane of consciousness. Courage is reality, Nerve shadow. Courage is virtue, nerve pretense. Courage is an activity of high spiritual intelligence, nerve an activity of self-centered, material aspect of intelligence. Courage is founded in moral relationships and rationality; while Nerve represents the spirit and attitude of "fools rush in where angels fear to tread", based on egotistic, selfish impulse and desire. Courage is an intrinsic element of spiritual principles, Nerve an intrinsic element of Personality. Courage always makes an impression upon others of commendation, admiration and elicits an attitude of respect, even of reverence from them toward the one who displays real courage. But an exhibition of Nerve on the part of anyone, leaves a trail of offense, an involuntary irritation, even to resentment in the minds of others. Nerve is destructive. Courage always Moral and Constructive. (E. W. H.)

The study of differentiating between these two words is an interesting one; and I trust each of the readers of this department have derived as much pleasure from following the mental processes of those who have sent in their definitions, as I have. A careful study of the above definitions shows a varied understanding of the terms and again proves to us what distance lies between the minds of a group of people who are actually studying along identically the same lines.

For illustration: A careful analysis of the foregoing definitions—or attempts—will disclose the interesting fact that a considerable number have assumed that "Courage" is constructive and "Nerve" destructive. A few, however, have gone deeper into the analysis of the term "Nerve" and have discov-

ered the two-fold aspect in which it is rightfully employed.

I trust both classes will be able to appreciate the following official definition of the terms and will be grateful for the light which the Great School is able to throw upon the subject. Here is the School's definition:

"Courage is the soul's attitude of fearlessness, confidence and poise in the presence of danger, doubt, uncertainty or seeming calamity—either physical or spiritual—under the power of Self-Control, and is always constructive.

"Nerve has a two-fold aspect, one of which is constructive and the other destructive.

1. The Nerve which, under the power of Self-Control, sustains Courage by holding the nervous organism as rigid as steel and in perfect poise, is constructive.

2. The Nerve which simulates Self-Control for the purpose of "running a bluff" and thereby accomplishing some selfish or unjust end, is mere bravado without the elements of Courage, and is destructive."

Your next question for study and definition is: What is "Fact"?

Your Elder Brother,

TK.

"The world stands out on either side
No wider than the heart is wide,
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through,
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by."

—Author Unknown.

THOU SHALT NOT BEAR FALSE WITNESS

By EOLA W. HOSWELL

I am here as God's WITNESS—

Here, to witness truth; and it is laid upon the Conscious Soul—

Thou shalt not bear false witness.

I am here to "love my neighbor as myself";

To do "good to those that persecute me";

To turn "the other cheek" and give my coat;

To find the straight and narrow path and walk therein;

To lift the fallen, guide the weak;

To spend my days in gladsome Service and render unto the Giver of all, honor and glory;

To *still* the babbling voice of—sense—and listen only for that without taint;

To "sow and reap" in "His image and likeness", as we are bid;

To open the windows of my soul that the light of Truth may come in;

To bear a noble part in lifting up the earth and all therein, to meet and greet the shining sun;

To keep the channels of receiving, clean and clear as limpid stream, that that which is returned again may be worthy the Sons of God;

To lose the sense of—self—in a boundless love;

It is Selfishness, alone, which beareth witness to the false and breeds the hells of earth—

Thou shalt not bear false witness.

CRITICISM

"The critical attitude of mind arises naturally from the consciousness of one's own unworthiness. The individual who finds pleasing employment in criticizing those with whom he associates, thereby—if he but know it—advertises his own imperfections of character and demonstrates the justice of his own condemnation.

"A strange discovery has been made, namely, that the individual who seems to consider it a mark of distinction to be considered 'critical', almost universally sees in his associates the very faults and defects of character which most deeply mar the beauty of his own character. In other words, it seems to be a law of life that we are able to see most clearly in others the flaws that are most glaring in ourselves.

"Stated in yet another form—to the '*critical*' individual his associates are but so many mirrors wherein he sees most vividly reflected the flaws, defects, faults and deformities of his *own* character."

Before we proceed with our subject, let each of us stop a moment and think over the substance of these quotations. This idea probably is a new suggestion to us, but would seem to be quite worthy of a few minutes careful study and consideration. It will throw a new light on the subject matter of this article, and help us to appreciate what a mark of impotence and unworthiness Criticism is.

Let each of us mentally traverse our line of acquaintances and find one among them who is a habitual and chronic critic. Let us then apply the suggestion in the above quotations, and see for ourselves if the rule stated above is not correct. Analyze the critic's character, her faults and defects, as you see them; then answer me, is not not true?

There are two kinds of Criticism—unbiased, or constructive, and adverse or destructive. Unbiased, or constructive Criticism, is the process of studying and analyzing the life, work, or character of our fellowman, with the motive and intent

of profiting by the study and analysis, or of rendering service to someone.

Adverse, or destructive Criticism, is the process of finding fault with, or cruelly picking to pieces the life, work or character of our fellowman, with the motive and intent of satisfying our critical souls, or of causing him hurt or injury.

Suppose you are a traveler, stopping in the City of Indecision. The principal, or general station in this city is the Station of Criticism. Going out from this Station are two railroad tracks, running side by side, upon which are two daily trains, going in opposite directions. You know that one train leads to a land of verdant beauty; the other leads to a land of dry, sandy desert. You know not to which of these lands you will travel.

The station agent—the human mind—tells you that the train running south is the train of Unbiased, or Constructive Criticism. It is equipped with the comforts and necessities of mind development, intellectual unfoldment and soul growth. It transports its passengers, safely and securely, to the verdant country of true Success, profitable Friendship and happy Companionship.

The train traveling north is the train of Adverse, or Destructive Criticism. It is poorly equipped with the inadequate materials of mental stagnation, intellectual disease and soul deterioration. It carries its passenger, slowly but surely, to the dry, decadent desert of inevitable failure, injurious enmity and unhappy association.

The ticket agent asks you: "Which way do you wish to travel? Which road seems most attractive to you?" And at this point, you are called upon to decide the future road of your travels. Which shall it be?

May it be the road which leads south—the road of Unbiased, Constructive Criticism.

The individual who follows the road to the north soon becomes a chronic critic who indulges himself in adverse criticism of everybody and everything but himself. He becomes blinded to the good points and qualities of his fellowmen, and sees only the faults, defects, idiosyncrasies and eccentricities. He shuts

himself into his desert land of adverse criticism and shuts out all the flowers and beauties growing in the verdant land of Constructive Criticism.

The critic, in picking to pieces the lives and characters of his fellowmen, assumes an attitude of self-righteousness, and judges his associates from an elevated angle above them. It is pleasing to his vanity to pretend that he is free of all the faults and defects of other human beings, and he reveals this in his false but lofty position. His attitude seems to say: "See how fine and splendid and perfect I am, free from all these faults of my fellowmen. I am far and away beyond them. They are mere grovelers." He constitutes himself a follower of the Pharisee who knelt at the altar of his Temple and thanked his God that he was not as other men. But sometime this critic awakens to his folly and sees himself in his true light—the light of one who, in his criticism of his fellowmen, has acknowledged to the world his own faults, defects and false pretenses.

We all have studied the subject of Intolerance and have learned that it is destructive. Upon analysis we learn that no one individual has any moral right to judge any other individual, because no one is able to understand the limitations, handicaps or abilities of any other one. Intolerance is one of the roots of Criticism, and is involved in it. Since Intolerance is destructive and a root of Criticism then, too, must Criticism be destructive. Since we have no moral right to be intolerant with our fellowmen, we likewise have no moral right to criticize them adversely.

Criticism spells alignment with the Destructive Principle of Nature in Individual Life, and therefore brings only the destructive results of discord, inharmony, enmity, failure and unhappiness.

"Criticism is like the worm which gradually bores its way into the hearts of plants, destroys the vital, integrating centers, and in this manner kills them. The essential lives of these plants are eaten out and destroyed by the worm. Criticism accomplishes precisely this thing in the human soul.

"We begin by criticizing the dominant traits of another's

character. The footing is gained, and the process of boring into the soul is begun. Gradually, and perhaps unconsciously, the criticism continues and leads on to the personal interests and affairs of the victim. The boring progresses. Then we begin to find fault with everything the individual does and says. We exaggerate and place a wrong construction on all his words and actions, until our souls become filled with resentment and discord. The worm has bored its way into the soul. Then begins the eating process.

"We begin to dwell on the faults of the individual, enlarging and exaggerating them, until we no longer can see any good in his character. The more we think of, and dwell on, his faults and defects, the more we become resentful and irritated. This attitude continues until we find ourselves unable to control the outward manner and manifestations of our worm-eaten souls. We become disagreeable, unkind, crabbed, and sour of disposition toward other individuals, lose their confidence and friendship, and thereby forfeit all possible opportunity for true service. At this point, the soul's vital, integrated center is eaten out by the worm of Criticism. If this attitude continues, we become critical of all mankind and our souls become victims of the Destructive Principle of Nature in Individual Life. The great finale would seem to be disintegration and self-destruction. This is logic.

"The critic generally makes mountains out of mole-hills, instead of forming mole-hills out of mountains, by manifesting charity, good will, sympathy and generosity of soul. Criticism generally results in far greater damage to the critic than to the criticized. It weakens the critic's character, mars the beauty and wholesomeness of his soul, and leads him along the devolutionary path of life. It causes him to lose the confidence, respect and good will of his fellows, and shuts him out from the sunshine of their companionship, friendship and association; for inevitably the critic becomes branded as a bore, and is shut out from wholesome, constructive society." (The Higher Aspect of Nursing.)

I know a young woman who possesses a charming and inviting personality. It wins admiration for her wherever she

goes. Upon meeting new people, she never fails to win them instantly, and charm them with her vibrant personality. She is a beautiful woman as well, intelligent, and highly accomplished in the æsthetic things of life. But this woman never has friends, and is never able to maintain the good will and admiration of the people she meets. For a long time this was incomprehensible to me and I came near to believing that there was something wrong with the people. However, upon closer acquaintance with the young woman, I came to know that the cause of her loneliness and her inability to make friends was nothing, more nor less, than a critical attitude of soul. When she felt sufficiently acquainted with me, she began to manifest criticism, and invariably began criticizing some person or another whenever we met. For a long time I listened with patience to her chronic criticism, hoping that she would tire with this line of talk, and become interested in something more worthy. On two occasions I discussed the subject of criticism with her, and gave her to understand my dislike of it. But this evidently made no impression on her, and she continued her same line of adverse criticism until I could no longer bear it, and gradually broke all social relations with her. Then I was able to understand why people shunned her, and why she walked alone in the midst of mankind.

We attract people by our personality. We hold them by our individuality. We attract them by what we seem to be. We hold them by what we are. This woman attracted people by her pleasing and charming personality; but back of this personality she had no strong individuality with which to hold them. Her individuality was all absorbed and eaten out by the worm of criticism which had entered her soul. She lived out the inevitable results of her disintegration.

Soon or late we shall all of us suffer this humiliation and degradation, if we continue walking in the path of adverse criticism; for only destructive results follow destructive causes.

Adverse criticism is destructive. Unbiased criticism, or self-criticism, is constructive. We should all strive to cultivate either a constructive criticism of others, or *self*-criticism. Only then shall we walk the path of Evolutionary Unfoldment, and

only then come into our blessed heritage of Self-Reliance and Spiritual Strength.

Frequently we come in contact with mothers who have become slaves to the evil habit of criticism. They criticize not only their friends, acquaintances and relatives, but likewise their husbands and children. They maliciously pick to pieces the individuality of their friends, their characters, their lives, their entertainments and their purely personal affairs. They lose all sight of the beautiful characteristics, individualities and charms of even their husbands and children. They allow their souls constantly to be fed upon by the boring worm of criticism.

These mothers voice their criticisms in the homes and before the children, and thereby set a precedent in the family circle which surely and inevitably will react upon themselves. As the children grow up and become critic habitues, and reap the logical harvest, only humiliation, chagrin and heartache will be the portion of the mothers who set them such an example in the days of their youth and plasticity. Mothers, beware!

When a mother allows this weakness of her character to indulge itself in the presence of her children, she sets in motion an active, mental poison which fills the minds of her offspring and results in mental disease. She fills their thoughts with destructive, rather than constructive things. She places in their pathway of maturity, barriers—high and difficult—which may demand years of their time and effort to remove. And, in fact, these barriers may prove insuperable to them even throughout their lives.

No mother has any moral or legal right to erect such barriers before her children. Life will erect as many of these as are needful to their development, without her help. If she adds to their hardships and struggles, by instilling in them the evil habit of criticism, then may she hold herself ready for the results of the working out of the Law of Compensation: for they surely will come to her in course of her life, even on this plane of existence.

One mother I have met tells this story of how she awakened to her unconscious habit of criticism, and was cured of it:

"One evening, while my family were having dinner, we discussed a social gathering I had given that afternoon in our home. We talked of the guests and of the good time they had enjoyed. Before I was aware of it I was mentally and critically picking to pieces the clothes worn by the various women; the things they said; what they did or did not do; and then I began on their personal affairs.

"My eldest son, who was then nineteen, looked at me for several minutes, as if contemplating whether or not to say something. Then with a look of a man who has determined his course of action, he began to speak: 'Mother, don't you like Mrs. S. and Mrs. B. and Mrs. R. and all the other women who were at the house this afternoon.'

"I answered: 'Why, yes, my son, of course I do.'

" 'Did you enjoy their company this afternoon?'

" 'I did, indeed.'

" 'Do you always enjoy being with them?'

" 'Yes,' I answered, surprised at these questions.

" 'Do you think they are all nice women, and good associates for you? Do you feel that they dress modestly and well? Do you think they have a right to their private, personal affairs? Aren't they as good as you are?'

" 'Why, surely, son; but why do you ask?' I inquired.

" 'Well, mother, then, for heaven's sake, why are you always criticizing them? Every time you return, after being with them, you begin to pick them to pieces—bit by bit—until you make one believe you have no use for any of them, and that you consider them all your mental, moral, physical and financial inferiors. If you don't like them, then don't associate with them, and *don't talk about them*. If you don't like them, then talk about their *good* points, and see the *good* things in them. The first thing you know, you won't have a friend left.'

"I was surprised, chagrined and shocked at this reprimand from my own son. The longer I thought of it, the more humiliated I became, and the more I realized how much I had become an unconscious victim of the habit of criticism. It was a rude awakening for me, coming as it did from my own son, and in the presence of my other children and my husband. But I

rallied as best I could and, after that, it did not take me long to break the habit. Every time I began to criticize anybody, immediately the words of my son would flash into my mind. In this way I always caught myself in the act, and immediately checked myself. I cannot tell you how thankful I have been to my boy for the lesson he taught me, even though it did humiliate me into the dust."

Every mother should teach herself to look only for the good in people, and to shut out from her mind the disagreeable things which grate on her. She should kill the worm of criticism before it obtains a nesting place in her soul. If there are disagreeable things in people which annoy and aggravate her, the thing for her to do is to shut them out from her thoughts, by not allowing herself to dwell on them, and then turn her mind to their beautiful qualities, or to constructive things.

The mother, as the dominant home influence, must set a precedent in her home, by eliminating all evidences of criticism from her soul and manner, and by tabooing it in the home circle. If any of the children, or the husband, begins criticizing any person, the mother will show her strength of character and wisdom of soul by immediately calling attention to the *good* points of the same person. She will continue to dwell on his constructive qualities; and each time a critical remark is made, she will render it nil by capping it with a remark of admiration which will call direct attention to the constructive side of the individual's life and character.

This method of silent rebuke will soon humiliate the critic. Eventually it will break him of his habit. In this simple, non-resistant way, she will teach a potent example of the constructive phase to her children and will guard herself against becoming an unconscious victim of the plague of criticism.

If she is wise, she will teach her children the art of *self-criticism*—the art which reveals ourselves to ourselves in a strong and helpful light. She also will teach them the kind of unbiased, constructive criticism which is a boon to growth and development. The study of these two phases of constructive criticism will leave no time for indulgence in the adverse, or destructive kind which leads to unhappiness.

What does adverse criticism accomplish? Does it stand for progress? For uplift? For education?

The mother must stand as a permanent power of progress and uplift, as well as education; for through her influence and her example the children travel toward the goal. If she indulges in criticism, she erects barriers in their pathway. She does an injustice to them, and commits a sin against Nature, by failing in her responsibility. If the eyes of the soul are turned toward the goal of ideal wifehood, motherhood and womanhood, the germ of criticism will be stamped out and the thoughts and ideals will be lifted up into the realm of positive, strong, constructive mental action, where the only criticism which exists is the criticism of SELF, or *unbiased* criticism.

Let each of us, as we finish this analysis of the subject, turn the eyes of our souls toward this worthy and exalted goal, and cultivate a magnetic, courageous, vibrant personality and an electric, strong, positive individuality—that we may exert the constructive phase of life to our children, and lead them along silently and surely to the great realm wherein abides only Constructive **Criticism**.

NONETA RICHARDSON.

LETTERS FROM A SAGE

By SIGMUND LOWE

My Dear Boy:

I received your last letter, and my heart goes out to you. For having trod the pathway, full well do I realize the difficulties which beset you.

Gladly, if such a procedure were possible, would I carry your burdens for you. But Nature has so decreed, that in the great Battle of Life, each one must shoulder his own responsibilities; for only by so doing, does one develop that kind of Power which enables him to free himself from the limitations of environment and circumstance.

You say, "you wish to serve Humanity", and yet you cry

out against the hardships of Life. You are displeased with your environment. You feel that you are in an atmosphere not conducive to your highest Spiritual development.

Listen, my child, I must speak plainly to you. And I only hope that you will not feel offended. For it is only my great Love that prompts me, and I am sure you will have the necessary Courage to stand face to face with your *own self*, and let the searchlight of Truth disclose to your gaze, all of the little weaknesses and failings that mar the beauty of your character.

You aver that your one aim in Life is to serve, and yet you feel that your own highest development is being hindered because of the conditions under which you find yourself.

Now doesn't this attitude of yours really express the acme of Selfishness? For how can one be of service to others, when he thinks only of himself, his pleasures, his comforts? Don't you realize, my boy, that if you are really and truly sincere in your aspirations, that the most wonderful opportunities for service present themselves right now, right where you are?

Do you suppose for one moment, that the Divine Providence, the Supreme Intelligence erred in placing you in the position in which you now find yourself? Do you really believe that God is a respecter of persons? Don't you understand that the other individuals with whom you find yourself associated are just as important to the Almighty as you are, and that guided and governed by the same great Law of Cause and Effect, you are all brought together for your own mutual good and further development?

And furthermore, don't you feel in your inmost Self, that you, as a living eternal Being, are in reality, a part and parcel of the Supreme Intelligence, and as such, have a very important part to play in the furtherance or hindrance of the Great Plan which is really an expression of yourself?

No, my Son, there is no such thing as Chance. All things work according to Law. Somewhere, somehow, in the past history of your being, you yourself, through your own actions, have created the very conditions under which you now find yourself.

And so, my boy, you must be brave. Realize that others

have their burdens, that all of us are governed by the same great laws of Nature. And, if we really wish to serve Humanity, we can only do so by making ourselves fit to serve. And that we can best do by cheerfully accepting the place in which we find ourselves, gladly willing to accept the penalties for all of our past actions.

And thus we become strong and Self-Reliant. And our hearts, instead of becoming cold and embittered, open up to the flow of that Divine Love, the highest activity of the Human Soul, without which there can be no such thing as true Service. For, since he who would serve must give of himself, he can do so only through Love, which is an outpouring of the Soul.

Ever in True Friendship, G. G.

My Dear Boy:

I have read with interest your last letter. You say that your mind is in continual turmoil. You seem to be swayed hither and thither like a fallen leaf in a wind storm. You would like to find a Haven of Peace, where you could rest secure against the onslaughts of this busy electric world of ours.

Humanity to you seems to be occupied only in a mad scramble for Gold; the catering to the senses; petty ambitions; the bickerings for place and power.

And again, you feel like a lost Soul wandering in the darkness. You are sensitive to the emotions and passions of those around you. Their mental atmospheres, reeking with vile thoughts, impinge themselves upon your consciousness and seem to squeeze you until you feel like crying out with the agony of it all!

Ah, my boy, how well I understand you. And truly I sympathize with you. But to sympathize is not enough. You must be helped. But realize, my kind friend, that all that a guide can do, is to point out the way. For in the great process of Soul Culture, each one must stand on his own feet and do his own work. Evolution can proceed only through the efforts of individuals for Self-adjustment, for individual happiness and for balance.

Think for a moment, of a gigantic rock in the ocean, a mountain of granite, let us say. The water swirls and beats against it. The storms and the winds rage and roar, and yet it stands there, adamant, immovable.

And so you, too, an eternal Being, can be like a rock midst the swirling waters of Materiality. But in order to do so, you must find yourself. You must learn to analyze yourself.

Does not your medical science assure you that as an intelligent entity, you are not your physical body? For is not the body in continual flux, changing from moment to moment; worn out cells and atoms continually being replaced by new, until in the course of a year's time, perhaps, the physical materials composing your body have been completely renewed?

And likewise, your thoughts, your emotions, your mental attitude, viewpoints, etc., are they, too, such permanent creations? Ah, no, my child, they are as variable as the winds. Nothing is stable that you feel, see or hear. All is in Flux. A ceaseless energy moves, alters and transforms continuously.

"And what," you ask, "is back of that tremendous force, guiding and moving and operating?"

Ah! There is the secret. For back of it all is the one permanent, stable thing in the Universe—Supreme Intelligence. And you are That.

Look you, Child! You are a Soul, a thinking, acting, creating, dynamic entity. And all that you see, all that you feel and hear and sense, all these things are your tools, your instruments. You can master your own Destiny, you can and must create your own happiness.

But first you must realize what you are. Drive out these fears! Assert yourself! Lift yourself onto the throne where you rightfully belong, and let the world roar, let the torrents rage. For you have found your Haven of Peace. You are like that Rock of Ages, invulnerable. For nothing can really harm you, the Real. "Fire cannot burn you, water cannot wet you, sword cannot pierce you."

But here, I must caution you. For in this first taste of Freedom one is apt to forget, that all through Nature, runs the

one great Law of Compensation, of justice: "As ye sow, so shall ye reap."

And thus, if your actions are not governed by pure and holy motives, and if in the first flush of the new birth, the feeling and desire for Power overbalance your sense of Justice, Equity and Right, then down you will topple, down into the mire from which with difficulty you have extricated yourself. And again you will be a lost Soul wandering in the darkness. For you will have forgotten your Divine heritage and a maze and uncertainty will hover over your Consciousness.

So remember, if once you have found yourself, look back with pity and compassion upon those other fragments of Humanity, who like you, also are striving to find the light of Truth.

And so, because of your increased Knowledge and Power, you must take these thoughts of vileness and filth and transmute them into things of beauty and life and health. And thus you may, if you so desire, become a living center from which radiates a ceaseless, constructive energy, helping to purify the minds of men, even as a little stream of pure water will clarify a stagnant and muddy pool.

And so you see, my boy, that all is well. For experience is the great teacher. In our ignorance we depend for Happiness upon things. We accumulate and hoard and cling. And even as we cling, the thing melts in our grasp, and we find ourselves alone with nothing to lean upon.

And then, in desperation perhaps, we turn to ourselves, become Self-Reliant—and suddenly there dawns on us the realization that the Haven of Peace for which we have been so strenuously seeking, has been with us always. In fact, is our very Selves.

I hope I have not bored you with my word picture, but if you really mean to succeed in the development of Character, this, and this alone, should be your ideal—To Know Thyself.

Yours as ever,

G. G.

THE QUESTION BOX

QUESTION: In what scientific sense is the soul "material"?

ANSWER: It must be remembered that the Great School does not dogmatize on questions pertaining to the ultimates, of which the "Soul" is one. It is admitted by the Great Friends that they *know* very little concerning the Soul. However, they have drawn conclusions and made assumptions on the basis of the work and experiments of the greatest scientists on both the planes of life. When these are given out and taught, they are given merely as *assumptions*.

One of these assumed facts of Nature taught by the Great School is the Unity of Substance, which is briefly explained in the November, 1925, issue of this magazine. They do not say they *know* this to be true, but merely teach it as a logical conclusion which has been drawn from the demonstrated truths and experiments of its most advanced scientists. For want of a better name, this primary substance has been designated as "Ether", or "Cosmic Ether".

Now, *assuming* this principle of Unity of Substance to be true, and *assuming* that the material instruments of the soul are precipitations of this primary substance, Ether, the logical conclusive assumption would be that the soul itself is "material" *only insofar* as it manifests through its material instruments, or bodies. The Great School says: "We *know* nothing about the soul excepting merely its manifestations."

Therefore, the Soul is "material" *only insofar* as it manifests through its material coverings, or instruments. Beyond that nothing is definitely known.

QUESTION: Is the soul element the highest form of Ether, or is it so far above the Ether that it is not material in any sense—that it is something else in reality?

ANSWER: It is understood that the soul's material bodies are different combinations of the primary substance, Ether, and its properties of Motion and Number. These bodies are of different refinement and vibration. The spiritual body is vastly higher in refinement and rating than is the physical body.

From observations which show that the soul element mani-

feats greater and higher faculties through both these instruments, it is logical to assume that it is something still finer than its material bodies through which it manifests itself. Whether this is a form of Ether is not positively known, but is assumed.

QUESTION: Then, in the light of the principle stated, where does the universal refinement of matter come in? That is, what is it that is "refined"?

ANSWER: If the assumption of the Great School is true, and if the Unity of Substance is a fact of Nature, then it follows that all material such as rocks, trees, minerals, etc., are precipitations of the primary substance—Ether. But each different material substance is made up of a different grouping of ether particles.

For instance, we'll say it takes five *particles* of ether to make one *atom* of gold. (This is purely for the sake of illustration.) It takes fifty *particles* of ether to make one *atom* of lead. Because of its larger number of etheric particles, the lead is slower in vibratory rating. Gold, which is composed of only five particles of ether, vibrates much more rapidly *as an atom*, than does lead. For this reason it is said to be more "refined".

Through chemical action and reaction, a piece of lead might be reduced back into its primary substance—Ether. In each atom of lead would be found, say fifty etheric particles. Now, by recombining these etheric particles into groups of five, we would have ten gold atoms. This process of raising the coarser substance compound of lead to the more rapid vibratory rating of gold is known as "refinement".

The process of refinement consists in breaking up a coarse material into its original etheric particles, and then regrouping these particles, through chemical action into *atom groups* of smaller number, and thereby raising the new groups to a higher vibratory rating.

For illustration, we call lead a coarse material because its individual *atoms* are composed of a large number of etheric particles. We call gold a "fine" material because its individual *atoms* are composed of a small number of etheric particles.

The larger the number of etheric particles in an atom, the

slower is the vibratory rating of that atom. The smaller the number of etheric particles in an atom, the faster is the vibratory rating of that atom.

The Great Friends have proven that a coarse material, such as lead, can be broken up into its etheric particles and these particles regrouped in such manner as to form a more refined metal, such as gold. From this it is logical to conclude, then, that the refinement of material substance takes place in the individual *atom*—that is, in the individual *groups* of etheric particles.

QUESTION: I would like to ask if you would give your personal verification of the statement that the original copy of the Latin manuscript of "The Crucifixion By An Eye-Witness" is in the hands of a Masonic Fraternity in Germany. And, if this is really true, then do the Masonic lodges in the United States have knowledge of this fact, and of the discovery of this manuscript?

ANSWER: About the year 1903 this same question arose in such manner as to impel me to a personal verification of the claim made in the manuscript to which you refer. At that time it so occurred that one of my student friends was a member of the identical lodge referred to. I wrote him asking him definitely to ascertain for me personally whether or not such a manuscript was then in possession of that Masonic Lodge. His answer came promptly, absolutely verifying the correctness of the statement to which you refer.

Since that time the matter has not been referred to in such manner as to demand my further attention, until the receipt of your question. Therefore, I am not at this moment, in position to make a positive declaration that the same manuscript is still in the hands and under the control of that same Masonic Lodge. I have no doubt, however, that it is still in the hands and under the protection of the Masonic Fraternity.

At the time to which I refer I personally communicated the information to a number of leading individual Masons throughout the country; and had considerable correspondence with them concerning it. In every instance the Brother Mason to whom I communicated the fact indicated his unqualified accept-

ance of the information received. I doubt if it would be quite fair, at this time, to say that more than a very few "Masonic Lodges"—as such—have any further information than that which I have indicated.

QUESTION: In the Great Psychological Crime, page 298, paragraph 8, it says: "Physical death does not appear in the least degree to suspend, *retard* or *check* the growth and development of the spiritual organism (of an infant)". Also, see page 303, paragraphs 5 and 6. But in "The Great Known", page 259, paragraph 3, marked (a) it is stated that the physical death of an infant does check the growth of the spiritual body. Would you explain this apparent discrepancy.

ANSWER: A very fine distinction is involved in the questions to which you refer. But it so occurs, that there is not a contradiction, nor discrepancy, in the essential meaning of the various quotations. The fact that spiritual growth after physical death is slower (naturally) does not mean that physical death has *retarded* its progress. The slower growth is merely because the infant has entered a different element and is living in a new environment and condition. That is what causes the difference in the speed with which the two bodies—physical and spiritual—grow at different rates of speed. Let me give you an illustration that may help you to realize the subtlety of the differentiation:

Suppose you are walking upon the ocean beach. You are moving directly toward the water. You are moving in and through the conditions of *atmosphere*. You continue to walk with the same energy until your body enters another element, namely, the water. The instant you strike the water, however, you find that your progress is slower, although you may be putting forth exactly the same energy and personal effort. Why? Because the element of water, being denser than air (as spiritual material is denser than physical) your rate of speed decreases accordingly. It is the water that seems to retard your speed and not the air from which you enter the water. Do you get the distinction?

Your Elder Brother,

TK.

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