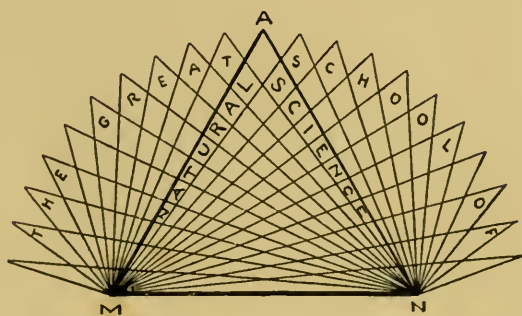


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

JULY 1927
Volume III
Number 3

Addressed To The
Progressive Intelligence
Of The Age

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.

Editor-In-Chief J. E. Richardson, TK.
Editorial Headquarters, 8272 Marmont Lane, Hollywood, Calif.

EDITORIAL STAFF

Assistant Editor Noneta Richardson

Associate Editors Joseph A. Sadony

Haldan Thomas and W. W. Mann

Contributing Editor . . William Alvis Guthrie, M.D.

*Grand Lecturer A. F. & A. M. for the Grand Lodge
of Kentucky and Director of District No. 8*

for the Sadol Movement.

* * * * *

Yearly subscription in U. S. A. \$3.25; in Canada \$3.50; foreign countries \$4.00. Single copies in U. S. A. 35c; in Canada 40c; in foreign countries 50c. Back numbers 50c.

COPYRIGHT, 1927, BY J. E. RICHARDSON

Entered as Second-class Matter, May 1, 1925, at the Post Office in Los Angeles, California, under the Act of March 3rd, 1879.

VOLUME III

JULY, 1927

NUMBER 3

CONTENTS

	PAGE
THE PACIFIST J. E. Richardson, TK	1
PINE NEEDLES Joseph A. Sadony	9
THE PROGRESSIVE INTELLIGENCE OF THE AGE	
. Noneta Richardson	11
TRANSMUTATION OF ENERGY TK	14
A PRAYER Nellie P. Hopkins	18
WHAT IS TRANSMUTATION? Eola W. Hoswell	19
MENTAL TRAINING OF CHILDREN (CONT.)	
. Noneta Richardson	23
THE BUSINESS WORLD (Common Sense)	
. Capt. W. D. Bunker	27
MYSTICISM'S EPITAPH TK	30
LETTERS FROM A SAGE Sigmund Lowe	34
QUESTION BOX TK	38

THE GREAT WORK IN AMERICA

"Fools Deride. Philosophers Investigate"

THE PACIFIST



do not like to write this article. This is because I don't like "hard work." And I know that I am in for a real hard and difficult business, if I am to succeed in making myself clearly understood and my subject free from ambiguity and uncertainty.

In truth, I would not attempt it but for the fact that, during the last year I have received a large number of letters from readers of our magazine, asking me for information as to the School's attitude on various phases of the subject.

One of the chief difficulties lies in the fact that there are pacifists and pacifists, as well as pacifism and pacifism; but these terms have not, as yet, been so clearly, definitely and critically defined as to reduce them to a basis of absolute certainty. In truth, only the latest editions of the great dictionaries contain either of these two terms. From this fact it would seem that the terms have but recently been coined. This makes it a bit tough on a writer who is "not guilty" of the coinage, but who is painfully afflicted with the desire to tell "*the truth, the whole truth and nothing but the truth,*" as the courts demand of witnesses who testify before them.

Here is the only definition I am able to find that seems to be headed in any definite direction:

"*Pacifism* is the spirit and temper which opposes the military ideals, emphasizes the defects of military training and the cost of war and preparation for it, and advocates settlement of international disputes entirely by arbitration."

"*Pacifist* is one who favors *Pacifism*."

All we now lack of knowing nothing at all about it is

one more definition, to tell us that "*Pacifism grows Pacifists,*" and that settles it.

From the nature of the letters we have received concerning the subject, it is perfectly clear that nothing contained in the foregoing dictionary definitions comes within gun-shot of what these inquiries have had in mind.

It is confidently believed that we all abhor "Wars." We will agree that they are terrible things. We also will agree that "settlement of international disputes by arbitration" is a consummation devoutly to be sought.

But suppose the "*other fellow,*" or one of the nations involved in a dispute will not arbitrate, what then? Are you, or would you want your own nation, to just lie down and let the hostile "bull-headed" nation walk all over your own nation—just because you are opposed to war?

Putting it that way is, perhaps, a bit blunt; but it may help us to get at the subject from a new and practical angle, somewhat like this:

Is war ever justifiable? I have listened to lengthy and learned discussions of the subject from exactly that angle. I have heard men assert, with great vehemence, and evident sincerity, that "war is never justifiable, under any conditions whatsoever."

Let us keep in mind the simple fact that nations have their *individuality*, as truly as do human beings. And that individuality, in every instance, has grown up and developed around the "Organic Law" of the particular nation. England's individuality has grown up around her "*Magna Charta.*" Ours has grown up around our national "*Constitution.*"

England honestly believes that her *Organic Law* is the greatest in the world. To her it is the most precious jewel in her national diadem. She knows that her national LIFE depends upon her ability and purpose to protect it against all the world.

And this raises another question that may help us in our search for Truth and Righteousness. It is this:

Is the *Life* of a *great nation* of greater or less value and importance than the life of one of its citizens? In other words

if Great Britain today were confronted by the problem—"Which shall we sacrifice, our *national* Life, or the life of just *one* of our fellow citizens? One or the other is absolutely necessary. There is no alternative. If the nation is to live, the individual must die. If the individual dies, the nation will continue to live"—Is there any individual living today, in any nation of the world, who would say: "Let Great Britain die the death, but by all that is good and holy, save that individual?"

But it is only fair that someone should ask: "What is meant by the 'Death' of Great Britain, in this case?" Surely it does not mean the death of all her citizens. No, it does not mean that. But it does mean that she is no longer to enforce the *Organic Law* of her country. She is no longer able to protect her citizens under that law. She is a helpless nation that is no longer able to defend herself or has decided *not* to do so because of her conscientious pacifistic scruples about the value of individual human life. If England should take this pacific attitude, it is safe to say that, as soon as France and Germany learned of that fact, they would begin vying with each other to see which of them could send the first flock of military air-ships across the channel to bombard London and take possession of the government. For, in that case, it would be "first come first served."

Such a situation would, undoubtedly, result in not merely *one* death, but in hundreds, thousands and possibly hundreds-of-thousands.

Now, granting that we all believe in universal *peace*; the only other question of vital importance is this: Do we believe in "*Peace at any Price?*" what say *you*, my good reader?

It must not be forgotten, nor lost sight of, that the most important function and responsibility which any government *must* assume, under and by virtue of its *Organic Law*, and which every government *does* assume, is that of *protecting the lives, homes, liberties and property* of its citizens against any and all international enemies, which means against the entire world. If she cannot, or *does* not, do this she cannot expect

or demand the help or the loyalty of her citizens. As soon as they learned of the cowardly, or pacific attitude of their own government, there would be a wholesale exodus to other countries who *would* protect them. Hence, the question we must all answer is: "To exactly what point, or limit, do we go in our Pacifism?" Are we of those who say—"Peace at ANY Price?" or may there be *limits* of Pacifism beyond which we are unwilling to go? If so, what are those limits?

One man asked a pacifist this question: "Suppose a brutal and unscrupulous man should say to you that he was going to kill you, and should immediately attack you for that purpose, would you defend yourself?" The pacifist answered that he might try to avoid being *killed*, but he would not kill the other man. He was then asked this question: "Suppose he held a murderous knife poised over you, and you knew that he intended to strike you with it, and that if he did he would kill you, but you had a loaded revolver in your hand with which to protect your life; now, if you knew it was either *his* life or *yours*, which would you do, kill *him*, or let him *kill you*?"

The pacifist replied, without apparent hesitation: "I would let *him kill me*."

What would *you* have done, had you been in his place? Would you have laid down your gun and said: "All right, go ahead and strike. I am a pacifist, and I believe in "Peace at any price." Or, would you have stopped him with a bullet before he had a chance to strike?

Then here is still another situation which might occur at any time: Suppose you had a sweet, beautiful, lovely little wife and an adorable little babe, both of which you fairly worshipped. Suppose you should come home some evening, with happy anticipations of a most delightful evening with them, but should upon entering your door discover a villainous, murderous vagabond attacking them with an axe. The mother was trying to save her babe from death but was utterly helpless. She knew that her own life would pay the penalty. You knew that if you delayed a single moment, your beautiful wife and adorable babe would lie dead at your feet, and their murderer would escape—what would you do? Suppose you also had a gun with

which you could save your wife and babe only by killing the villain—would you throw your gun out the door, and say: "Go ahead, old man. Kill them both. I am a pacifist, you know, and it is against my conscientious scruples to kill you, because you are a human being; and the Good Book says "Thou shalt not kill!"

The pacifist still maintained that he was a pacifist, even under such conditions. I hope he will forgive me, if I "*ha'e me doots.*"

It is safe to assume, under the circumstances suggested, that you and the axeman would both be tried for murder—he as the principal and you as an accessory before the fact; and any jury in the land would find you both guilty of murder in the first degree, and fix the penalty at death for you as well as for him.

But it may be suggested that such questions as these are altogether too personal, and have nothing whatever to do with pacifism, when it is applied to a nation, or government, of which one is a citizen. Nevertheless, there is a fundamental principle underlying the subject which has to do with "the sacredness of individual human life."

The United States of America is a great nation today, perhaps one of the greatest in the world, in some respects. It came into existence about 150 years ago, and was integrated around its "Organic Law," or "Central Inspiration"—the CONSTITUTION.

Under that Constitution, the brave and wonderfully wise men who formulated it, fixed upon the government, as such, the sacred obligation and responsibility:

1. To protect each and every individual citizen in his right to "Life, Liberty and the Pursuit of Happiness."
2. This protection was guaranteed against every other nation on earth, meaning the whole world outside.
3. This protection extends to each and every citizen and inhabitant of our country, the young, the old, the rich, the poor, the weak, the strong, the ignorant, the learned.

During these 150 years of our national life, the ablest and wisest men and women of our country have formulated and

enacted a large number of Federal Laws for the government of the individual citizens in their relations with each other; and the several individual states of the Union have done the same thing within their several jurisdictions. The body of Federal Laws has been compiled into certain volumes called "*Federal Statutes*." Those of the several states have been likewise compiled into what we term "*Revised Statutes*" of each and every state of the Union.

The underlying object and purpose of these various laws, both state and Federal, are to govern the relations of its citizens to one another, as well as their relations to individuals of other countries and nations.

Then again, the various individual nations of earth have cooperated with each other in the formulation and enactment of a large number of Laws which have been compiled into what are known as the great body of "*International Laws*."

These International Laws govern the nations of earth in their relations with each other, as such, and are binding upon each and every individual nation in the whole world. These Laws were inspired by the desire of the several nations, as individuals, to be able to preserve pleasant and peaceful relations among them, and enable each of them to protect its own citizens against wrong and injustice, as well as dangers, from without. They define the prerogatives, liberties and rights, as well as the duties, obligations and responsibilities, of each individual nation, as such, in its relations with all other nations, as such.

Although these International Laws have been often violated, by one or more of the various nations bound by them—sometimes without harmful intent against any other nation, sometimes with the deliberate intention to oppress a weaker nation—and in many instances, though not always, these violations of International Law have been adjusted without resort to violence; in other instances the result has been war between the contending nations.

Then, because of the close and intricate and complicated relations that have grown up among the various nations, it sometimes happens that one or the other of two warring nations

will violate what has come to be known as the "Rules of War," of which there are many. By such violations of the Rules of War, a great wrong may be committed against a "*Neutral*" nation—as was the case during the World War when Germany torpedoed and sank the great "*Lusitania*" passenger ship, and wantonly caused the death of a number of our citizens.

It often occurs that such wanton acts as these, result in drawing other nations into the war; leading on to great sacrifice of human life, and great destruction of property.

Whatever may be the actual causes of any given war between nations, it will generally be found that one of the most vital and important purposes of the belligerent nations is to protect the lives, the property and the rights of its own citizens, thus discharging its obligations and responsibilities.

The better to understand the meaning of "pacifism," as it applies to the individual citizen of the nation; let us go a little more deeply into the principles at the foundation of any government. Let us take our own government as the illustration.

When our Organic Law—our Constitution—was formulated, it defined what constitutes citizenship under it. Quoting from various authorities:

1. A Citizen, whether native-born or naturalized, owes allegiance to his own government, and is entitled to reciprocal protection from it.

2. A Citizen, as such, is entitled to the protection of life, liberty, and property at home and abroad.

We might continue at great length; but these definitions will enable us to make clear certain items of vital importance:

A Citizen has the absolute pledge of his own government that it will protect his life, the lives of his family, his and their liberties (within the laws of the land), his and their property, and his and their legitimate pursuit of Happiness. To this end every resource of his government is pledged, and he can depend upon it to keep that pledge, as to all other nations. This means that our own government pledges, not only all the resources at its command, but its very life, as a nation, to the protection

of the life, liberty, property and pursuit of happiness of each and every individual citizen.

Reciprocating these vital benefits, our government demands of each and every male citizen that he pledge his personal allegiance, his loyalty, his support, his devotion, his very life, if necessary, to the defense of our country, and to the support of our Constitution.

The same is equally true as to each and every individual citizen of our government, should he ever be called upon to discharge these duties and obligations.

As a result of this mutually reciprocal pledge between our government and its individual citizens, we have today something like 20,000,000 strong, able and brave men who are all mutually pledged to our government, *as well as to each other*, to share whatever duties, responsibilities, burdens and sacrifices, if necessary, that our Constitution shall be protected, and our nation shall be defended against destruction from the other countries of the world.

In other words, this is the "*National Compact*," into which our country and its citizens have mutually entered, under and by virtue of the *Organic Law of the Land*—THE CONSTITUTION OF THE UNITED STATES OF AMERICA.

This is true, not alone of the U. S. A., but of each and every nation on earth; as well as of every citizen of every nation of earth.

(CONT.)

J. E. RICHARDSON, TK



From the Valley of the Pines

PINE NEEDLES

By JOSEPH A. SADONY



COVETOUSNESS

When we have our eyes too much
On our neighbor's pocketbook
And then return to gaze to our own,
We may find it empty,
When it had been full.
We covet the gift of another
To the neglect of our own gifts;
Which may be as great
And greater.

FREEDOM

Can you trust yourself?
Do you feel safe?
Have you ever felt
Freedom of action from any authority?
Which way did you turn?
And when you found yourself from under a yoke,
What were your thoughts?
Were you panicky?
Or did you assume the attitude
Of a Child of God,—
Humbly longing to create Ideals long inborn?

EMOTIONS

We have no right to
Starve our emotions
We have need of them all
If only to counteract certain resultant evils.
But if you would succeed as you should
Be sure to hire a care-taker
For each emotion that manifests itself
Above normal.

GIVING AND RECEIVING

If you have nothing to give
Hold your tongue and open your ears.
If you have something to give
Hold your ears
And let the tongue speak.
A man inspired
Has not immediate use for his ears.
To be told, would hinder.
One with nothing to give
Has no immediate use for his tongue.
Let him use his ears to receive,
So that some day he may give.

WATERS OF LIFE

People seldom drink from their own springs of Inspiration.
They drink from their neighbor's stagnant pool of waste,
Allowing their own spring of running water—
The water of life—to dry up.
Our own spring of water
Will flow only when we use the water
And the mouth of the spring kept clean
And clear of debris.
By wrong thinking we merely exist.
By right living we drink of the waters of life.

OUR OWN PART

When a good soldier kneels to pray
Before the battle,
He does not expect God's legions
To fight his battle.
He expects to be inspired
By the sense of justice,—
And then, himself, to do the fighting
That is required of him.

"THE PROGRESSIVE INTELLIGENCE OF THE AGE"



HAVE you ever heard this question:

"Most of the readers and devotees of the Harmonic Philosophy are older people, are they not? Naturally it is the older generation to which it appeals. They are the ones who are interested in that line of thought. Is this not true?"

I heard a man answer it in this manner:

"No, strange to say, that is not true. You would be surprised how much this Philosophy appeals to the younger generation, and how many of them become definite students of it. You know it is addressed to "The Progressive Intelligence of the Age."

The questioner seemed surprised and taken aback. He evidently decided to think it over, for he said no more on the subject.

There may be many such people who feel that this Philosophy is only for older people. But they are gravely mistaken.

The Philosophy of Natural Science is addressed directly to "The Progressive Intelligence of the Age."

But what constitutes the "Progressive Intelligence?" Does this depend upon age, or education, or environment or heredity?

No. It depends solely upon the Individual Soul who desires to keep pace with the conditions of today and the future, and to make progress along with those conditions.

Any person, whether of the younger generation, the middle-aged, or the older one, may be a progressive intelligence. He may be highly educated, have a mediocre education, or have virtually no education, as generally applied to book learning; yet still he may be a progressive intelligence.

Many people believe this term applies to philosophers, doctors, professional men and professors, as well as scientists. It has been proven that in many, many instances these learned men are among the most UNprogressive of the entire age; and are so completely satisfied with themselves that Progress along

any line but that of their own limited interest, is foreign to them.

And neither does environment or heredity bar an individual from being classed under this title. For whether he be born of high or low parentage, and regardless of the environment in which he lives, he may be among the very most progressive of his time. We have many examples of this, familiar to us all.

The "Progressive Intelligences" of any Age are those Individual Souls who are marching steadily along in the front ranks of the Army of Progress.

On the general average, we find the majority of these marching Souls among the younger or middle generation. In the past perhaps the greater number have been from the middle generation. But it is almost unbelievable to the person who has not studied the facts, the progressive attitude of soul of the average boy or girl of 14 to 17 years.

Therefore, to them as well as to the people of the older generations, the Philosophy of Natural Science is addressed. It is applicable to individuals of all ages, from early childhood, through maturity and into old age. It is for each and for all.

The earnest and almost anxious interest and desire in the *inherent* Soul of Youth are for a knowledge of the better and higher things of life—the knowledge of living a worthy life, and of what follows after life on this earth. The great majority of our young people truly seek for the finer things, and form their high ideals toward which they strive. Any help or knowledge they can receive along these lines is accepted and appreciated by them—provided it is presented in an appealing manner which does not savor of preaching. That is one thing against which they almost universally rebel.

The fact is, a large percentage of our youngsters are unwittingly made to suffer agonies of torture and disgust by thoughtless parents who preach and dogmatize on superstitious religious teachings which are thrust upon their children, without rhyme or reason.

These Progressive Intelligences of the Age search for knowledge which will give them a definite and logical basis and foundation on which to build their lives, and establish har-

mony and happiness within them. The search is in their Souls.

And this is exactly why the Philosophy of Natural Science is appealing so widely to the younger generation of this age. It satisfies the cravings of their Souls.

I know of a young man, now in his first year of college, who never allows a day to pass without reading a chapter from one of the Harmonic Books. His parents both are deeply interested in the Work—although not active Students—and for years have endeavored, by precept and by example, to inculcate the principles of individual life into the life of their son until it has become an essential part of him.

I know of another boy of 16 who has applied for the definite work of instruction—having come in contact with the Work two years ago through the influence of an older sister and her husband. All during this period he has been absorbing the principles, and now is ready to learn the definite application of them.

One of the prominent women directors of moving pictures has been a faithful reader of the Philosophy since she was 14 years of age, and declares "The Great Work" is her Bible.

There are illustrations abundant to show the uplifting and powerful influence of this Philosophy on the younger generation; proving that it is not only the older people who are interested in, and influenced by it, but truly the "Progressive Intelligences" of all ages.

As the cycle of Time rolls on, we watch the younger generation with keen anticipation for the future. We look to them to accomplish the great unfinished tasks of importance. We hope for them to reach heights of achievement that may far excel those of the previous generations.

The Philosophy of Natural Science is addressed as specifically to them as to the older people of today. Let us not forget that they, too, belong to "The Progressive Intelligence of the Age" as they trudge along the Evolutionary Path along with the Army of Progress.

NONETA RICHARDSON.

TRANSMUTATION OF ENERGY



HE process by which the forces of Nature are Changed and diverted by Universal or Individual Intelligence, in such manner as to accomplish a specific purpose. (A. C.)

"Energy occurs in Nature in different forms, such as Chemical Energy, Caloric Energy, Mechanical Energy, Electrical Energy and Vital Energy. The Transmutation of Energy is the change of Energy from one form to another. Examples: The change of energy of a waterfall to Electrical energy in a Hydro-Electric Power Plant. The change of energy in Coal, by combustion, to that of Steam. And again, that of steam to mechanical or Electric Energy. The change of Energy in the food we eat, water we drink and air we breath, to the vital energy in our bodies. (A.C.N.)

"Energy is the dynamic component of substance, on all planes. Its potentiality and periodicity being commensurate to the substance to which it is inherent. Energy, in the evolutionary process, seeks assimilation with more potent reservoirs of energy of opposite polarity, and thus, through an alternating action, the process of natural transmutation proceeds. When Intelligence and Will become factors of the process, the natural course can be accelerated by their control, on all planes. On the material plane, Coal is refined into gas, its periodicity increased, and its potentiality amplified. On the physical plane, by diet, exercise and fresh air, the same process can be accomplished. On the mental plane, by Will and Control every current of energy may be transmuted into a higher service by way of simile. Supposing one were to hear a piece of scandal which would certainly interest a friend—his first impulse might be to hasten to him, over several miles, to retail his gossip, this impulse seeking to be dissipated. By Control this energy would be conserved and transmuted to strengthen the Control which can guide it.

"The Brain is, however, only the focus point of the Soul and this is the Monitor which is capable of transmuting all Energy after the natural process has ceased.—I wonder."

(J.F.M.)

"Change or transformation of one form of Energy into another; as, transmutation of motion into electricity, or electricity into Light. By analogy we might speak of the transmutation of rightly directed personal effort into character and spiritual illumination." (C.H.C.)

"When the muscles with which this pen is being propelled in making these letters were a few generations removed from the present, the cells of which they are composed were then undoubtedly doing duty in some mineral or rock formation, biding the time when they would become free, knowing full well that sooner or later the chance would come to further do their Master's bidding. Grain by grain the rock crumbled, as the years passed, and soon we find the shifting sands mixed with other substances, out of which the fertile soil is produced. More years go by, and again we find this particular cell lying in a rich cultivated plane, with little kernels of wheat drilled in alongside, for the harvest. As the season advances, the moisture surrounding the seed, in conjunction with our cell, and many others, is attracted by the roots of the growing grain and soon finds itself being extracted from its coarser surroundings and carried up the growing stem of wheat where it is securely lodged in one of the many kernels on that particular plant.

"Harvest comes, and with it we find our cell now about ready to enter into the food which builds and maintains human life. Along comes a delicious wheat pudding, one of the rarest, and yet most healthful dish to which a family might well partake of daily, containing, as it does, all the fourteen elements of which the human body is composed, and in the right proportions—and now our particular cell is producing for its allotted time, its share of vitality in determining what Transmutation of Energy is, with an attendant illustration. (A.D.P.)

"Is the transmutation of one kind of energy or power into another of different quality. Example: X experiences a feeling of anger against Z, but by using Self-Control and Will Power, he transmutes this feeling into one of Tolerance. In the realm of the Soul, through Personal Effort, one may trans-

mute a character of ordinary worth into one of great spiritual refinement.

"(Perhaps one can't transmute character.) (H.M.G.)

"Transmutation of Energy constitutes the polarization of individual life to the constructive or destructive principle in Nature. The bringing about of vibratory correspondence, or repulsion, between the different rates of energy, as manifest in the Universal Life Element, in response to the universal Law of Harmonics. The process involved is one of refining, or coarsening, speeding up or slowing down, releasing or imprisoning, one form of energy to a degree where correspondence is achieved or maintained, with a higher or lower form of energy, giving rise to a different form of expression. In a chemical sense, it represents the transmutation of a lower form of energy, of the life elements, into a higher, (or a higher into a lower), through a compliance to the Law of Polarity, or Affinity. Example: The Transmutation of Energy involved in the melting of ice into water, water into steam, resulting in increased activity, and corresponding increase of energy. The reverse is the slowing down process. The transmutation of the energy involved in the vegetable kingdom, into that of the animal, vegetable and animal into the human body. In relationship to Individual Intelligence, it is in its constructive sense "Self-Control," in its destructive sense "Subjection" or "Surrender." In its constructive aspect it is the Transmutation of the Energy or force, of the emotions, passions, appetites, desires and intuitions, toward the accomplishment of moral purposes, resulting in a higher form of energy in the individual. In its destructive aspect, the transmutation is from a higher to a lower form of energy, from Control to Submission, resulting in the manifestation of the energy of the destructive principle in Individual Life."

(C.G.R.)

"Transmutation denotes CHANGE from one form or condition of matter and force to another; a phenomena of Nature which is universal.

Energy is the inherent or spiritual force within matter; it is also universal. Primarily, it is the Law of Polarity, or

positive (aggressive) and negative (receptive) force.

The Transmutation of Energy means a natural and orderly change in the lines or direction of a given force; or, in other words, change in the vibratory activity within a property, which in turn causes a corresponding change in the refinement of the property itself.

In man, the most potent energy is Moral force; which primarily, is positive and negative thought; expressed by and through the two functions of intelligence, reason and intuition.

Thus, the principle thing necessary to change an Individual's alignment with the Destructive Principle of Nature and establish a harmonic relation with the Constructive Principle is for him to *Change* the line and direction of his thought; for "as a man thinketh in his heart so is he."

In Moral Alchemy, a Sovereign WILL is the Philosopher's Stone, by means of which the "Great Work" (pure philosophical gold) or Mastership is transmuted from the grosser nature of human appetites, passions, desires and emotions. And "Right Use" is without doubt the fourth dimension in the moral universe, as quality of contents is in the physical."

(W.W.M.)

"Changing Nature's primitive energy or force, into a form which can be utilized in the business of life. Examples:

Coal + Fire + Water = Steam. Steam + Steam-Engine = Mechanical Energy. Mechanical Energy + Dynamo = Electrical Power. Air + Crude-Oil + Diesel-Engine = Mechanical Energy. Water-Fall + Water-Turbine = Mechanical Power. Food + Water + Air + Animal-Digestive-Organs = Animal Muscular Power. Food + Water + Air + Human-Digestive Organs = Muscular and Brain Energy which, in turn, equals Muscular Work and Creative Brain-Work."

(G.P.B.)

The Great School's definition: Transmutation of Energy is the process of transforming energy from one expression or manifestation into another.

Next question: Differentiate between Meditation and Concentration.

TK.

A Prayer.

Nellie Parker Hopkins.



God of the Just—the Brave—the True,

Teach us, Father, what to do:

God of the Gentle—the Wise—the Good,

Give us daily the Spirit's Food;

God of the Erring—Mistake—the Weak,

Grant our Father the aid we seek;

God of the sorrowing, heart-broken one

Grant Father to say—"Thy will be done";

God of Mankind, Who doth love us all,

Grant, Omnipotence, on Thee we call,

That our eyes may be opened to see Thy will,

That our hearts may have courage to follow Thee still.

In the way that Thou dost lead---

Till at last we are worthy to be called Thine.

WHAT IS TRANSMUTATION?

EOLA W. HOSWELL



TRANSMUTATION is the process of *change*, whereby an intelligence separates itself from one form and finds expression in another.

"In the beginning was the Word and the Word was God."

We vision the great cosmic fact that "in the beginning," whatever its form—was held in *potentiality*, all that was or ever could be.

Whatever *is*, at any given time, is simply some arrangement of particles; some combination of relationship of this primitive, elementary potentiality. We work from the premise of a destined goal for all that is created, and the Evolutionary Law and Process whereby it is gained.

Wherever and whenever any atom of intelligence manifests on a visible plane, it is expressing some rate of vibratory activity and some expression of the Law of Polarity; that is, some phase or degree of ATTRACTION.

Transmutation is one result or product of the operation of Polarity and the Evolutionary process, universal in Nature. Within potentiality, lies the *impelling urge*, which, under the Law of Motion and Number, is ever responding to the power of Attraction; thus ever securing and increasing intelligence and extending Consciousness. And the law of correspondence between Consciousness and expression forever co-ordinates and prevails. Thus—in the kingdoms below the human, transmutation goes on in sequential, constructive order, conducted by General Intelligence—Evolution un-impeded by any destructive, counter influence or power.

With the Soul Life Element in command of the Evolutionary process of Individual unfoldment, transmutation encounters the deflections and difficulties subject to individual ignorance and selfish wilfulness.

When "personally conducted," the process meets with *individual Will resistances*. It is this resistance which constitutes a battleground of conflict between individual and Univer-

sal Intelligence, going on within the Evolutionary process, whereby transmutation is effected.

The form through which individual intelligence *expresses* itself is organized and builded by means of transmutation from atom to angel. Man's body is nourished and sustained by means of the chemical change of the elements; he takes into it, into some other constituent element, appropriate and corresponding to a need within the body, which is Nature's process of transmutation.

The individual Soul grows and unfolds by means of physical, mental, moral and psychical experience—the Law of *change* translating and transmuting one set of spiritual states and attitudes into those of higher and more refined vibratory rating. The ego is ever led up, by the Universal *inner urge* for "Life more abundant."

As to the "scientific" process of transmutation, my knowledge of physical science is too limited and scant for adequate solution, so I can only approximately estimate or understand the subtle operation of the Law. However—by way of "illustration," will take—FEAR—a destructive attitude, feeling, emotion and impulse arising within the soul, which is not *stabilized* or aligned wholly with the Constructive Principle in Nature.

From the standpoint of Polarity, fear is a *negative* energy, therefore open and receptive to a more *positive* impulse, influence or suggestion.

Indeed, it is by virtue of the fact of its being *negative*, that it *can* be, and is receptive to a positive, thus coming under the Law of transmutation.

Transmutation is possible and effected, because a higher positive, attracting energy exists, with its *pulling* power to lift or raise a lower vibration. Transmuting a lower negative, into a higher positive, is in fact the universal evolutionary effort, manifest throughout Nature. The atom thus transmuted from negative to positive, instantly becomes a negative to another higher positive, so far as man can trace the evolutionary process.

Tracing the action of FEAR upon the Soul, in its relation to transmutation—if an individual is alert, exercising the Wake-

ful Consciousness; Attentive to its own inner states; on guard at the portal of its appetites, passions, emotion, impulse and desire—the Consciousness will instantly be *aware* of the presence of a destructive element (in this instance—fear) within its own being.

We will assume, for this specific individual, a pure motive and an active sense of moral responsibility and obligation to its highest intelligence, for its own development.

With a Consciousness of the presence of fear and of the moral responsibility resting upon himself alone, man will *instantly assert a positive* attitude of mind and Soul; realizing it a moment of peril, also an immediate opportunity and duty to overcome the destructive present spiritual state of being.

The individual therefore brings into immediate activity *a dominant Will*, to exercise *morally* his full soul powers.

It is this positive, constructive *effort* which sets the transmuting process into action. With my limited knowledge of what now happens, scientifically speaking, I can only venture and not try to state surely.

The Wakeful Consciousness is in a state of “listening in” on the nerves, as it were, to record actual events in the brain, which are the physical correlations of spiritual states. The passing of messages down the nerves cause “electrical disturbance” and the “electric current shoots along a nerve fiber,” carrying the impulse over muscles to the brain.

Fear is a negative, deadening, paralyzing impulse. When Consciousness initiates the positive impulse, it sets in motion a higher rhythm, which produces a *change* in and upon the whole being, physical and spiritual.

Soul and body are *lifted* literally into a higher, more refined physical and spiritual vibratory condition.

And the process of transmutation has taken place; one impulse—the negative—fear—has been converted, commuted into another, the *polar opposite*, courage, moral assurance, independence.

Thus through compliance with Nature’s Law, (not resistance); through personal effort and self-mastery, the Constructive Principle has prevailed over the Destructive; in consequence

of which—man has “fulfilled the law” and naturally come into his compensatory reward—transmutation, or a higher spiritual state.

In the final analysis, what is it really that transmutes, or is transmuted? Is it not that spark of potentiality resident in the dominant soul Life Element?

The emotion of fear or any destructive impulse, as a setting for the soul, is *incompatible with its potentiality*. The awakened individual intelligence, consciously *aware* and on guard, is aroused instantly to an immanent peril, and at the same time, to its moral responsibility thereto.

Accordingly puts forth the *essential effort* of Conscious, Rational Independent Volition—and the miracle of transmutation takes place.

VOLTAIRE said—“Attractions are proportionate to destinies. Nature does not deceive her children or create in them false hopes”—from which we deduce—the inherent potentiality within individual souls, is the pole star, holding intelligence ever to the high task—transmuting humanity into Divinity.

Life on many planes is a matter of transmuting experience into knowledge and power. Whatever transpires on one's pathway may be converted into something higher and better. As every “dark cloud has a silver lining” the transmuting process turns the “dark cloud inside out” and lo, we come into possession of a blessing. There can be no experience save for this very purpose.

We students are potters moulding our clay in terms of Harmonic living and BEING. Striving to transmute ignorance into knowing; our limitations into strength; and our spiritual capacity into reality. Our pain and sorrow and grief into understanding patience and courage. Our weakness into steadfast fortitude and *willingness* to wait for Nature's Law and Purpose to do its perfect work, within and without us. All that we have wrought into the fiber of being, up the evolutionary way, even the mean, ignoble and small, shall, through Nature's beneficent mystery of Love and Wisdom be finally *transmuted into God's fulfilled Purpose for His child*.

THE MENTAL TRAINING OF CHILDREN

(CONT.)



HIS man had developed the power of concentration. What he was able to do, every woman is able to do, if she have the desire, the perseverance and the determination to undertake her development in this line. Every mother should deem it her personal responsibility to train her mind to this kind of mental concentration, that she may teach her children by her own potent and forceful example.

Many of the modern cults and isms teach the development of a passive introspection which they call "concentration"—"going into the silence"—"exercising the subjective mind," and various other names. This passive, introspective state of mind, however, is, in reality, *not* concentration in any sense of the word. If sufficiently practiced, it proves most destructive and dangerous, for it leads to mental inactivity, and even worse, to mental subjection. The only safe, reliable and constructive concentration is the active, alert, self-controlled application of mind to the thing under consideration, to the exclusion of all other things.

The Chinese race appreciate and understand the potency and results of concentration very thoroughly. It may be of interest to the reader to know how they teach this to their children in early childhood.

The parents, during the prenatal period, determine the vocation of the child. Let us say, they decide that the child, if a boy, is to become a physician.

When the child is three or four years old his training in concentration begins. For a number of hours each day he is shut alone in a dark, vacant room, with nothing apparent to divert his attention, and is impressed with the idea that he must think only of becoming a physician. Later on, as he grows accustomed to this procedure, an aperture is made in the wall, through which different hands are passed. A trained physician is then stationed in the room with the child, and teaches him to study the human pulse. He is taught the difference in different pulses, the variety of counts, the force or weakness, the

individual characteristics and idiosyncrasies of many different pulses, and as he grows older he is taught by the trained physicians to diagnose disease, as well as the physical condition of individuals, solely by the action of the pulse—a skill for which the Chinese are especially noted.

By the time the child is matured, he not only has developed a wonderful power of concentration, but is far advanced in his professional career.

This method of training is primitive and undesirable, to our Western civilization; nevertheless, it has taught us that even this decadent race understands the power of concentration when taught in early childhood.

A well-known judge of the Supreme Court, in a large city of the Pacific Coast, had so developed and trained his memory that in his practice of law he never took a book with him into court, no matter how many authorities he might find it necessary to quote. It was a matter of profound astonishment to his fellow lawyers that, in a course of a trial of an important case, he would quote decision after decision of the Supreme Courts of the various states of the Union, giving title of the case, names of the contending parties, the volume and page of the report wherein the decision would be found, together with a complete syllabus of the entire decision. It often occurred that he would thus quote from 50 to 100 decisions. Never in the course of his practice was his opponent attorneys able to discover a single false quotation or a misstatement of authorities.

A young college man has trained his memory to great advantage. He takes a dictionary and reads over 100 words, with pronunciation, syllabbling, accent and definition. He closes the book. His memory has responded so accurately that he is able to repeat these 100 words exactly as given in the book.

These are examples of the possibilities of the human mind, when properly developed. We may not all develop our memory to this great extent, for in many cases it is unnecessary. These illustrations are given merely to show that there is virtually no limit to the possibilities of mental development. However, we all should train ourselves sufficiently that we should make of

our memories active workers at all times. Memory is an important element of success, accomplishment and development.

Consciousness is the storehouse of knowledge. Memory is the keeper of this storehouse with the power to bring forward any item of knowledge therein stored.

It rests with every responsible mother to train this keeper to respond readily and accurately to her demands.

Versatility of mind means the ability to change rapidly and with ease from one subject to another; possessing aptitude for new tasks, or facility in various subjects; being many-sided.

Every mother owes it to herself, her husband and her children, to develop versatility of mind, that she may meet and companionship with them intelligently in any field of endeavor of interest to them. When a conscientious mother comes to understand and appreciate her responsibility of developing the individualities of her children and encouraging them in their individualities, she necessarily must awaken to her responsibility of being many-sided and versatile, that she may be able to lead the various children in their individual penchants.

A one-sided person is always more or less of a bore. A bore is not a good companion and associate. The mother with one idea becomes a bore to her children and her husband, and fails in her duty as chum, associate and leader. Inevitably the family goes out of the home to seek versatile people who can respond to their interests and companionship with them in their intellectual world. The mother finds herself alone, lonely and neglected.

By training her consciousness, her Will, her reason, her power of concentration and her memory, the mother stores up an abundance of knowledge on all subjects which form a basis upon which versatility easily can be built.

One of the essential and important phases of mental training is the Application of Principles. Each person should learn the ethical and moral principles of life and know how to apply them to all situations and problems which may arise. Every child should be taught these principles during its early childhood, and be instructed by its mother—who constitutes the dominant influence—how to apply them. Yet, how can a

mother teach these things to her children, if she herself is ignorant of them? It is her personal responsibility to train her child in this line; it necessarily is her personal responsibility, therefore, first to train herself efficiently, that she may pass on her knowledge to the souls in her charge, intelligently and conscientiously.

The interesting, progressive, successful individual is he who practices Activity of Intellect. It is he who is interested in all wholesome things, in all fields of endeavor. It is he who constantly fixes his mind upon something definite, and plans and develops. We all can be interesting, progressive and successful, if we will but exert sufficient energy and Will-Power to keep our mentality always active and alert and wholesomely interested in constructive things.

Every mother should become interesting, progressive and successful in her own home and among her children, by training and controlling her mind that she may be an inspiration and uplifting influence in their lives. Is not this a part of her obligation as wife and mother?

A potent and pertinent illustration will demonstrate to the reader that she can train, cultivate and control her mind successfully, if she but wills to do so:

A young woman, of mediocre family, in her first year of high school, found her education suddenly stopped by the death of her father. Through this unfortunate occurrence it became necessary for her to enter the business world to help support her younger brothers and sisters. Because of limited training, and the urgent need of a position, she became a clerk in a large mercantile establishment.

After several years of this employment, she pledged her life to a young man of splendid intelligence and worthy ambitions who, even then, was making a place for himself in the world of accomplishment and success.

Almost from the moment of her betrothal this intelligent young woman became cognizant of the onerous responsibility and weighty obligation she was incurring by becoming a wife, and ultimately a mother.

(CONT.) NONETA RICHARDSON.

THE BUSINESS WORLD

(COMMON SENSE)

CAPT. W. D. BUNKER



We are informed by scientific men of research that all matter is active—there being a continual state of vibratory activity constantly apparent in all things. If we accept this as a fact (and there does not appear to be any reason to doubt or discredit the evidence) it does not require a very elastic mind to appreciate the principle of underlying Growth and Evolution.

All about us, in the Business World, we observe a very restless condition resulting in growth of Business; and in some special lines the quality and quantity have evolved to such a high peak that we can no longer even speculate with any accuracy as to what is likely to be accomplished even a few years hence. Even the "methods" of conducting business do not seem to escape the process of "change." The modern, practical method as applied to big business especially seems to be based upon "Cooperative Production, Scientifically Managed."

One of the particular beneficial results expected from the application of this method of conducting big business is the advantage to be gained by having "specialists" attend to, and be responsible for, specific branches. This makes it possible for concentrated, undivided attention, combined with expert knowledge and skill to be applied to the solution of each business problem. Our many colleges continue to investigate and make careful study of ways and means of scientifically evolving a more perfect article, or method of bringing about improved results.

As a Nation, we are, as yet, in the "infant" stage of development. We have given our full attention to material things; and it would seem that our "Pursuit of Happiness" has been sought principally through the material, or physical senses. For we have wrought wonders on this material plane to gratify our tastes and conveniences.

To some human beings on this plane, who have used not

only their physical senses, but have developed, constructively, their spiritual senses, Activity, Growth, Change, are Facts. But our average Business Man appears to have quite some difficulty grasping the full significance of these facts. Is it because he is afraid to pay the price of honesty? Is he lacking the necessary Intelligence? Is he so steeped in material gain that he will sacrifice the knowledge of what the future life has in store for him?

Civilized nations have come to realize, as never before, how closely interwoven with our everyday Happiness, as well as necessities for our existence, are the affairs of Business. Whenever there is an interruption which interferes with the regular, or normal flow of supply and demand of almost any of the commodities, we invariably look to the Business Man to readjust things as promptly as possible, that our wants may be fulfilled with as little inconvenience to ourselves as possible. We need the Business Man.

He, and the Business Heads who are in charge of the important affairs for the successful operation of industry, find themselves constantly confronted with Responsibility; and they must assume it whether or not they want to.

Successful business men in all walks of life have devoted much time, concentrated thought, determination and energy to attain the standard of Success they have achieved in the Business World—with the exception of those who have had wealth, station, or influence thrust upon them. They have been compelled to work hard for what they have acquired and therefore are rightly entitled to it, provided it has been acquired honestly.

Having accomplished big success in comparison with some other men, their standard, measured by material values, is relative and temporary, regardless of the size and magnitude of the financial fortune accumulated. It remains on *this* plane indefinitely. The man who has found a new "shady" method of acquiring some temporary advantage over his business competitor, might well pause long enough to ask himself the same old question: What will it profit me if I gain the whole world and lose my own Soul?

The successful business man usually is a busy man, with

his thoughts on material or financial matters, either directly or indirectly. But if, during some convenient moment, one ventures to broach the subject of a higher life, or the possibility of a life after this, it is quite likely he will receive an answer something like this: "One world at a time is enough for me." He has heard that expression somewhere and is passing it on with an air that would indicate finality.

There is always an opportunity to discover whether a man has evolved to the point in his life where he has come to realize that there may be some things about life here and hereafter, which he does not know. But this is not the man who has equipped himself with that other stereotyped phrase which is uttered like a parrot, and has received about as much thought—"That's too deep for me."

This mere statement indicates that he feels a certain amount of safety in the shallow water wherein his soul bathes. It shows a fear to discover if his soul is cramped in its present restricted quarters while he, the Life Guard of his own Soul, is too indolent to give freedom to lofty thoughts and actions.

The manner in which many business men cling to their wordly possessions, always trying to acquire more, and not realizing the personal responsibility of Use, would almost indicate that they do not expect to receive much when they Cross the Border. Their principle hope is centered in this life here and now, because they realize they cannot take with them even their physical body, which also was given them for right use.

All we have, and all we at any time possess, is for *right use only*. The intelligent Business Man, as well as all other thinking men, should see the importance of putting to Right and Constructive use all his possessions, capacities, faculties and powers. This is the real road to Happiness.

The door is not closed to any man because he is rich in this world's goods. It is still possible for him to acquire spiritual riches.

There is no virtue in pauperism or dependency, either in a material sense, or in a spiritual sense—more especially in a spiritual sense.

MYSTICISM'S EPITAPH



It has already come to me that some of the readers of my article in the June issue of our magazine, have not received my effort in exactly the spirit it was hoped and intended to inspire.

Among a large number of letters received concerning that article, I am permitted to publish the following; and I am doing so for two reasons:

1. It comes to me from one of the oldest, wisest and most universally loved and respected students and Instructors in the Work.

2. It expresses and exemplifies exactly the spirit I was hoping to inspire in the heart and Soul of every Student and Friend of the Work, by the article referred to.

"Beloved Helper:

I have read, with deep concern and grief, your article on "MYSTICISM" in June Magazine, and I regret, more than words can say, that you have this sort of situation with which

Of course, I do not know, in the least, to whom or what you make reference, but I am sad for it.

At our last Council meeting we had three guests and because it seemed *relevant* to the subject we were considering, I read two extracts from "The Aquarian Gospel," one giving the symbolism of the Carpenter's tools, as to Character Building, which I understood to be Masonic; the other "Ravenna, a Royal Prince of India, took the child Jesus with him that he might learn the wisdom of the East. And Jesus was accepted as a pupil in the Temple, and here he learned the Vedas and the Manic Laws."

However, when I read your article I immediately wrote the guests of our Council (and will inclose copy of that letter), to obviate any possible misunderstanding with them.

Abiding and grateful love,

EOLA (Mrs. Hoswell.)

COPY OF HER LETTER TO THEIR GUESTS

Dear Friend:

I have read the first TK article in June Magazine, as I

presume you also have; and am sending this note to you, lest there might be a bit of mis-understanding on your part, regarding the book, of which we spoke at the meeting here on Thursday.

This is not a scientific book and in no way was recommended by us for others to read; although, insofar as I have seen, the teachings given in it are, in all particulars, in line with the Harmonic Philosophy, and are Constructive.

The Book itself, I believe, was given through Subjective methods, and for that reason, might possibly be included in TK's objection.

I heartily coincide with the LESSON to us students, in this particular, and grieve that he finds it necessary to so often chide the workers. We feel that we should cooperate with him, to the best of our ability, to hold the standard of our work to the highest.

Although I believe you do understand, I may not leave a stone unturned, as to the attitude of our Council.

I am sincerely,

EOLA A. W. HOSWELL.

Quoting from another letter, just received:

"I always get something of real value from each number of the magazine; but I especially want to congratulate you on your leading article in the June number, on 'MYSTICISM.' I regret to say, it was greatly needed. Though one of the early students, I 'acknowledge the corn' and am taking the lesson to myself, in grateful spirit."

These facts tell me that a very large majority of my readers caught the spirit, motive and intent of my article last month. I only wish there had been no exceptions. But I suppose that would be asking too much.

A number who are among those who have been trying to "get away from Mysticism," have expressed their pleasure at having something direct and definite on the subject. They have been in the Work but a short time, but have been referred by their Instructors, to various books—other than those of the School; and everyone has been confused by what these books contain.

Mrs. Hoswell's spirit in the matter is so beautiful that I want especially to commend her for it. IF her own attitude would only inspire her fellow workers to the same degree and quality of Discretion, the largest measure of my own trials and tribulations would vanish in thin air.

I do not want any of the students or friends to take my former article as a *personal* message. It was not so intended. But the amount and character of confusion among the students and friends of the Work—as indicated by the endless chain of letters that have been coming to me for months—indicated to me that the students were entitled to something from me, to indicate the proper course to follow.

If the Friends could only realize even a small part of the burden of personal responsibility that rightfully rests upon myself, as the personal representative of the Work in this country, they would know that my greatest desire is to be of the largest possible help to them in their efforts to fit themselves for active *Service* in the Great Work of passing on the knowledge to their fellows who are able to prove themselves entitled to receive it. I do not want to be harsh or severe—above all I do not want to be “dogmatic.” I do not even want to *seem* dogmatic.

I remember when I was but a small boy, I had done something mother thought I had sense enough to know was wrong. But, in my heart, I thought I had done something quite commendable. Nevertheless, she gave me a box on the ear. When I got my bearings, I timidly asked her: “W-w-what did you h-h-hit me so h-h-hard for?”

She reached over, pulled me to her and gave me two dear little taps on the other ear, and said: “What would you call those?”

I looked up into her dear, kindly face, and replied: “*Love* taps.”

Imagine my consternation when she said: “Well, I didn't want you to mistake that *other* one for a *love* tap.”

Then, when she had explained to me carefully what I had done, and the *meaning* of my action, and that it was her duty to punish me when I did wrong, she said: “So, you see,

there are two kinds of 'taps;' can you tell me what they are?"

Without the least hesitation, I replied: "*Love* taps and *Slap* taps."

Then she wanted to know which I liked best; and I had to admit that I much preferred the "*Love* taps."

She closed the lesson with the moral: "Be *good*, and do *Right*; and you will never get any but *Love* taps."

If any of the Friends have thought I was handing them a "*Slap* tap," in the article referred to, let me assure them it was only just an "*accented*" *Love* tap with the accent on the TAP.

After all, I hope the lesson I was trying to inculcate will not be lost; for it is most vital to the future of our mutual Work.

The School does not intend to censor the reading matter of its students. It only seeks to give them its own Instruction in such manner that they will avoid the sort of confusion of which so many *young* students have complained.

After our students have completed the various courses of study it has for them, and thoroughly mastered the textbooks of the School, *then* they can read whatever books they desire without confusion or uncertainty as to what *The Great Work* stands for.

An applicant for studentship should be tested as to his purposes, lest he be admitted before he is ready, or able to understand and appreciate the meaning and purpose of this Work. If he is seeking *Mysticism* and *Mysteries*, instead of definite Knowledge, he is not yet ready for this Work, and should be advised to wait until he realizes the fact that *Mysticism* never satisfies those who *want to know*.

It is hoped that *Mysticism* has now served whatever purpose it may have had among the Students and Friends of this School and Work; and that it will be considered a "Dead Issue" henceforth, so far as we are concerned.

TK.

LETTERS FROM A SAGE

SIGMUND LOWE.



DEAR Senator;

I have followed with keen zest, your courageous battle against the malevolent powers that are trying to undermine the very institutions for which the founders of our glorious country fought. It seems a curious and yet sad indictment of the intelligence of a people that they will even for a moment consider limiting the broad scope of our educational system.

Instinctive in the human heart is the desire for knowledge—more knowledge. "For knowledge is power" or rather the basis upon which power may be developed and utilized. And the one thing above all others that predicates the real freedom of the human soul for which our glorious Declaration of Independence stands, lies in the fact of the soul's ability to reach out—to voluntarily extend the bounds of its consciousness in order to satisfy its inherent craving for an understanding of those facts of nature which will enable it to give a broader, freer and more comprehensive expression to its latent possibilities.

And we are standing today, my friend, at a very crucial point in the history of our nation. Thank God, however, that we still have men with the necessary moral vigor and requisite intelligence to stand face up against the snarling and yet crafty opponents of the individuals right to life, liberty and the pursuit of happiness in his way and according to the demands of his own evolutionary unfoldment.

I may be wrong in my perception of the situation, yet it strikes me that here in this country is being made a last determined stand by the opposing forces. For the very word "America" is to all peoples an epitome of that mental, social and economic concept of Independence, which is one of the moving impulses in all human endeavor.

Very aptly has this country been called "the melting pot." For in ever increasing ratio is progressing that amalgamation of all nationalities, not so much into the production of an Ameri-

mean citizen as into the production of a citizen of the new world, for the new civilization. And surely does it behoove us as participants in this modern renaissance, to stand upon our rights, not to deviate a hairs breadth from the platform of an ever freer and broader education, to the full limits of our national as well as individual capacity.

The fourth of July has always been to me a day of extreme inspiration. For even as a child one could sense in the air that definite feeling of jubilation—a veritable unseen, yet tangible mass formation, ever growing in splendor, whose initial impulse was given a tremendous forward movement on that memorable day in 1776.

And this evening as I looked out over the city from my vantage point on the hill, and saw the sky-rockets bursting into myriads of star formations, I wondered in my heart if all the thousands of people who witnessed this celebration really felt and understood its deep significance. For having in the past, studied somewhat into the science of mass psychology, a feeling of apprehension came over me when I considered the insidious nature of those dark forces, who work unceasingly for the undermining of human liberty.

This feeling however was purely momentary. For as I breathed a prayer to the great Father of all to protect and guide this evolving humanity of ours into the pathway of Equity, Justice and Right, I momentarily glimpsed with my inner eye, those profound souls on high, Washington, Franklin, Adams, Jefferson and many others, whose guiding influence must still serve as a bulwark against the enemies of light.

No effort is ever lost. And even though we are at the present time standing at the crossroads in our national destiny, yet will the cumulative effect of our past struggles combined with the constructive effort of all past history act as a mighty stream to sweep down all barriers. For evolution must proceed. Nothing can stop its onward sweep. America has a destiny to fulfill. And you my friend, and I as free agents, must rise or fall only as we voluntarily choose to work with or against this tremendous cosmic urge.

And herein, dear Senator, lies the true value of education. For only through education can be broken down the destructive influence of degrading superstition. And through education alone can man learn to know something of his relationship to the great whole of which he is a part, and of his infinite possibilities providing he stands squarely and fairly upon the platform of personal responsibility and moral accountability. And this only can he do as the blight of ignorance and the induced fear of domination is lifted from his soul.

So let us not be cowards "who die many times before their death" nor yet noisy braggards. But imbued with the realization of our divine heritage as free moral beings, let us steadfastly, courageously and above all intelligently, fight for all that is purest, noblest and best in American tradition.

And thus may our glorious Declaration of Independence become a perpetual monument of America's gift to humanity. For words in themselves are valueless except as their very essence is incorporated into the living of a life.

Now then dear Senator, let me quote to you from one of the most thrilling as well as epoch making speeches in the history of the world. This is taken from an obscure book of old documents. Picture to yourself the scene in old Independence Hall, July 4th, 1776. Fifty men impatiently await the arrival of the declaration committee. At length they entered—Franklin, Adams, Jefferson, Sherman and Livingston—and laid their masterpiece upon the table. Ensued a fierce debate. For to sign that parchment was treason to the British. And the minds of many in that group wavered like flickering candle flames. The decision was hanging in the balance, when a bold voice from a stranger rang through the hall—"Gibbets!—They may stretch our necks on all the gibbets in the land; they may turn every rock into a scaffold; every tree into a gallows;—The British King may blot out the stars of God from the sky, but he cannot blot out HIS words written on that parchment there. The works of God may perish; His words never.

"The words of this declaration will live in the world long after our bones are dust—SIGN THAT PARCHMENT!—*Sign*, by all your hopes in life or death, as men, as husbands,

as fathers, brothers,—sign your names to the parchment or be accursed forever. Sign, not only for yourselves, but for all ages, for that parchment will be the textbook of freedom, the Bible of the rights of men forever. Nay do not start and whisper with surprise! It is the truth, your own hearts witness it—God proclaims it—.

“Yes, were my soul trembling on the verge of eternity, were this hand freezing in death, were this voice choking in the last struggle, I would still, with the last impulse of that soul, with the last wave of that hand, with the last gasp of that voice, implore you to remember this truth—God has given America to be free!”

So then dear friend, let us also take courage. For history has proven the prophetic significance of this divinely inspired speech which carried away all opposition and thrilled these men to rush forward and emblazon their names on Eternity.

Yours ever, for greater Freedom,
G.G.

THE GREAT KNOWN

The Great School of Natural Science announces to the Students, Friends and Readers that a revised edition of Vol. IV of the Text Books will be ready for distribution July 15th. This book will conform in color, binding and size, to the Fenno edition of the first three volumes.



THE QUESTION BOX



QUESTION: A very dear friend of mine died, leaving to three W.C.T.U. women workers about \$5,000, to be used by them for the W.C.T.U. work. When I found that I was not mentioned as one of her executors, I was deeply hurt, because of our long and confidential friendship. To be sure, the three women were all well at the time, and I was not. One morning I sat alone, trying to eat breakfast; but I felt so hurt over the matter that I found it hard to swallow any food. While I sat thus, I felt the arm and hand of my dead friend lying across my shoulder, and I FELT her say; "It will be all right," very distinctly, three times. This experience has never been repeated; but it comforted me greatly.

One of the three women above referred to moved away for several years, and she asked me to serve in her place, until she came back. I complied, merely to help out. Since then one of the other two has died; and she left a letter asking me to act in her place when she was gone. I did so because I felt that my dead friend wanted me to help. The fact of her visitation to me, in the Spirit, took all the hurt away, and I now feel that she thought I was not well enough to act as one of her executors.

Many years ago, when I was about 16 years old—several weeks after my mother died—I heard my mother call my name three times in rapid succession. I was frightened at the time. This experience also was never repeated.

What would you call these experiences?

ANSWER: They were spiritual visitations from your friend and your mother. Such experiences are very frequent, and often very clear and distinct, especially between those who have been very closely and sympathetically associated in this life. I presume the Psychical Research Societies of England and the United States, have the recorded evidences of many thousands of similar psychic, or spiritual visitations. They are exactly what they *seem* to you to have been.

QUESTION: What is the most constructive response to

beggars, especially when they approach one whose income hardly takes care of himself?—yet who could give out of the small amount that would have been used for occasional recreation?

ANSWER: This is a question which has puzzled and perplexed many a good and wise man besides yourself. It is difficult to answer because it is so largely an individual proposition, depending upon the character of the individual beggar. I can only give you my own experience which may possibly contain a hint or suggestion that will be of service.

I have met the same problem perhaps as often as almost any other man of my years. And, on many an occasion, it has perplexed me. A series of actual experiences, however, classified and reduced to figures, has proven, to my entire satisfaction, that not more than one beggar (professional) in twenty is entitled to consideration on the basis of his inability to earn his living by honest work. This fact, determined upon after many years of study and experience, led me to adopt a definite method of meeting the solicitations of these human parasites. And this, in general, is my method of procedure, when I feel that I have the time to spare:

In a kindly but familiar attitude I ask the individual to tell me how long he has been a beggar. How long since he has done any real work. Whether he would accept a definite job if it were offered him. What line of work he is familiar with. What kind of hard work he would be willing to do rather than beg. How soon he would be ready to begin work. Whether he is willing to work eight hours a day and for what wages?

Usually before I have reached this point the beggar proceeds on his way, evidently with the feeling that he has made a mistake. These questions may be enlarged upon to any extent necessary to satisfy you as to the real character you are dealing with.

Assuming that you are in the financial condition indicated in the last part of your question and you have no time to question the individual, you are safe—at least nineteen times out of twenty—in simply saying: “I have difficulty in caring for my-

self and family and do not feel that it would be right for me to take you into my family, or contribute to your support under these circumstances."

QUESTION: Why does not an amputated limb, a removed tooth, and other like happenings, grow back again, in conformity to Nature's plan, or modulus, as explained in the text works of Natural Science?

ANSWER: If you will turn to the paragraphs in the text works referred to, which refer to the realm of Nature wherein exists the "Patterns of Things," it will help you to understand my effort to answer your question.

Every physical animal or human organism has its naturally selected pattern from the instant of its entrance upon the physical plane. The process of physical growth and development is specifically identified (by Nature herself) with that particular and individual pattern. There is but one pattern (as you will readily understand when you consider the Law of Individuality in Nature) for each living physical organism. No other pattern can possibly take its place in that organism. It is equally true that no part of any other physical organism can be substituted for the original pattern. It is this fact in Nature which destroys the possibility of a severed limb, or a removed tooth, to utilize the principle involved in physical growth to replace or restore the missing member.

By purely mechanical means it is possible to take a healthy tooth that has been drawn and, by restoring it to its natural position, immediately after its extraction, enable the living tissues about it to restore it to a semi-firm position in its setting. But this does not restore the nerve of the tooth that has been broken in the process of extraction; and therefore, the tooth is "dead," and will remain so throughout the balance of the life of the individual, or until it is otherwise removed. The same conditions apply to any other member of the body.

You might ask me another question which has reference to the very rare event in human life wherein very old people have been known to develop a third set of teeth. But this involves another principle or fact in Nature, and is hardly pertinent in this connection.

TK.

Harmonic Literature

THE HARMONIC SERIES

Vol. I.	Harmonics of Evolution	By Florence Huntley	\$3.00
Vol. II.	The Great Psychological Crime	-	\$3.00
Vol. III.	The Great Work	- - -	\$3.00
Vol. IV.	The Great Known	- - - - -	\$3.00
Vol. V.	The Great Message	J. E. Richardson, TK	\$3.00

HARMONIC BOOKLET SERIES

Each booklet contains the practical application of Six vital
Principles to the LIVING OF THE LIFE.

Vol. I.	Self-Unfoldment	- -	\$2.00
Vol. II.	Self-Unfoldment	J. E. Richardson, TK	\$2.00

HARMONIC COMPLEMENTAL SERIES.

Who Answers Prayer?	PO, RA, TK.	\$1.00
The Lost Word Found,	Dr. J. D. Buck	\$1.00

SADOL

Those desiring Information concerning studentship
instruction, Courses of Study or educational work in the
School of Natural Science, will please write to the

ADVISORY BOARD, Box 23,
Ann Arbor, Michigan.

THIS MAGAZINE.

One Subscription for one year	- - - -	\$3.25
Ten Subscriptions for one year	- - - -	\$30.00

Address all orders, with remittance, to
THE GREAT SCHOOL OF NATURAL SCIENCE
8272 Marmont Lane
Hollywood, California

