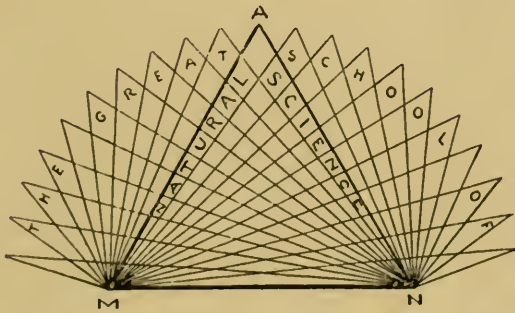


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

OCTOBER 1927
Volume III
Number 6

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.

Editorial Headquarters, 8272 Marmont Lane, Hollywood, Calif.

EDITORIAL STAFF

Editor-In-Chief J. E. Richardson, TK.
Assistant Editor Noneta Richardson
Associate Editors Joseph A. Sadony
Haldan Thomas and W. W. Mann

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THE GREAT WORK

IN AMERICA

"Fools Deride. Philosophers Investigate"

PACIFISM

(CONT.)

HE CONSTITUTION of the United States of America, in its relation to you and your protection, is an exact parallel to the Moral Law. If it were not for our Constitution, and the fact that our nation enforces its provisions among all mankind, you would have no protection for your life, your family, your property, or your right to happiness. You well know that this is true, and that you would not feel at all comfortable in this great country of ours, if such conditions obtained. Immediately you would condemn your country because it permitted such impossible conditions to exist. Every other citizen would agree with you, and together you and they would send up such a "howl" as fairly to shake the stars in the firmament. And nobody would blame you. But you would not stop there. You would begin at once to hustle around among your fellows to see what could be done about it; and you would soon find that the only way to remedy the condition would be to get together and formulate a CONSTITUTION; and when you had it formulated and ready to sign, you would find, in all

probability, that it would be almost childish and puerile, as compared to our present Organic Law. But you at least would have entered into a "Compact" with your fellow citizens for mutual protection of yourselves, your families, your property and your right to seek happiness. *Then* you would appreciate the meaning of the fact that the Organic Law of any country involves a *mutual compact* between the citizens, *among themselves* and *with the nation as an organized institution*, that is, in its *national* character. And this mutual "Compact" binds each and every Citizen; and it binds one just as forcibly and, in truth, *irresistibly*, as it binds them all individually and collectively; and just the same as it binds the Nation, as such.

Here is where the "*pacifist at any price*" usually loses track of the fundamental principle at the basis and underpinning of all government. He is intrigued into thinking of himself solely as an *individual*, wholly separate and apart from his government. He is *not*. He never *can* be. So long as he lives, he is a part of his government. He is one of the basic units that, in their aggregate, make up and constitute the Body Politic of his government. And as long as he remains a *healthy* unit he will be helping to make his government and his Nation healthier, stronger and better. But the moment he begins to shirk his duties and responsibilities as a unit in the Body Politic of his government, that moment he becomes an unhealthy, toxic, poisonous and destructive influence within the Body of the Nation.

If, perchance, you should still have any doubt

as to the fact that every citizen of our government has entered into a solemn "Compact" when he *becomes* a citizen, and in order that he *may* become such, then listen to these, the very first words of our CONSTITUTION:

"WE, THE PEOPLE of the United States"—These are they who *established* the Constitution of the United States. It was "*The People*" who did it. In other words, our nation did not come into existence like *Jove*—"by his own power, and full panoplied"—that is to say, dressed in a full suit of plate armor, ready to attack an enemy or defend himself. It came into being, like an infant new born. It came into existence only at the behest of "THE PEOPLE." The Nation is the *creature* of the "*People*," and the "*People* are the *Creators* of the Nation.

"WE, THE PEOPLE of the United States—in *Order* to form a *more perfect Union*." What does that mean? Merely this:

1. The "*People* of this country, at the time, had not yet come into a sufficiently close *Union* among themselves to enable them to act as a Unit concerning matters of state. As yet, they were only a heterogeneous, unrelated, detached, independent and discordant band of people, with selfish, independent and conflicting interest. They realized that they must "get together," come into closer relations, establish some common and cementing bond that would harmonize their individual interests and unite them into a band of "Brothers," rather than a stampeding herd of cattle running wild on the range, only to be roped and branded

by the first greedy country that could catch them out.

Remember, it was "*The People*" who got together and formed this "*More Perfect Union*" among themselves. It was the very men who became "Citizens" under that "Union," as soon as it was formed. But this was not all they had in mind when they got together. They found it necessary to go further and "*establish Justice.*" What does this mean?

At the time, and for some time before, there was much commercial conflict among the states. Some of the states enacted laws prohibiting the impertaion of goods from other states. Commerce *between* the states was not free. Some of the colonies had enacted laws nullifying and repudiating entirely just claims of many English creditors for money loaned, and these creditors were unable to enforce their just claims in the American Courts.

Hence it was that the members of the Constitutional Convention found it necessary in the interests of humanity, both at home and abroad, to "*establish Justice.*" Remember, it was "*The People*" who did this. And they did it *for the "people."*

But why did they find it necessary also, to "*insure Domestic Tranquility*"?

This was because, under the then existing government, the thirteen original colonies were independent states. The Central Government had no power to levy or collect taxes. It had no means otherwise to support itself; but had to depend upon

the states. True, it could appeal to the several states for support, but was dependent absolutely upon their good will and generosity. The laws of the several colonies took precedence over the enactments of the Federal Congress. These conditions resulted in all manner of complications and difficulties in the domestic relations among the several colonies in their relations to the Central Government. Hence it was that the framers of our Constitution sought to "insure domestic tranquility," and they succeeded most wonderfully. But do not forget that it was "*The People*" who did all this. It wasn't the Nation, as such.

The People also found it desirable, if not absolutely necessary, to "provide for the Common Defense." At the time they found themselves sadly lacking in any orderly and general plan and provision for the defense of themselves and their country against attack of enemies from every direction. They knew that they must meet this vital condition; and the subsequent history of our country tells us how wisely they "provided" for the common defense.

It was but natural that they should want to "promote the general Welfare," and they did it nobly.

But listen to this: It was for all these purposes, and in addition—to "Secure the Blessings of Liberty" to themselves and their posterity, that they did "ordain and establish this Constitution for the United States of America."

Now let us read the Preamble in its entirety and sequence. It will do us good, and help us the better to understand and appreciate some of the

things that were in the minds of our noble and heroic forefathers when they affixed their names to one of the most important documents ever formulated by human intelligence, our CONSTITUTION.

Let them tell it themselves. Here are their own exact words. Read them and reread them until you have them so indelibly fixed in memory that you will never forget them, so long as you live:

“WE THE PEOPLE OF THE UNITED STATES, *in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common Defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this CONSTITUTION for the UNITED STATES OF AMERICA.*”

Are not those among the noblest words ever emanating from the human mind and Soul? And these were among the beneficent purposes our heroic forefathers were endeavoring to accomplish for *themselves* and their *Posterity* (this last means YOU and ME).

These, friend reader, are among the benefits which we both are enjoying today, at this very moment, in fact, solely because we are *citizens* of the United States of America. And we are citizens only because of the mutual “Compact” between us and every other citizen of our country, and between us and them and our Government, under the CONSTITUTION. Remember that all this came down to us from our forefathers who lived and moved and had their being 140 years

ago. It constitutes an "Inheritance" to us of today, and it is ours to pass on to our own "Posterity," for another 140 years—and it may be 1000 years to come.

But here is another thought. I have heard men try very hard to salve their conscience as follows:

1. I am a free moral agent. I am in no sense indebted to the government, because I have never asked anything of it; and it has never done anything for me but oppress me and make demands upon me, just because it had the power, and knew I couldn't help myself.

2. All that has come to me from the government is simply an inheritance, and was mine of *right*.

3. Merely because my father leaves me an inheritance is no reason why I should be compelled to accept it. I have a perfect right to repudiate it if I want to; and it is nobody's business but my own.

For the sake of the logic, let us assume that you are, indeed, a "Free moral agent." Suppose as such free moral agent, you enter into a solemn and binding compact and agreement with another such individual. Suppose the agreement demanded of him that he pay you \$5000 at a given time, for value which you have given him. Would you expect him to keep his pledge, and pay you? Or, would you say to him: "O, well, you are a free moral agent, and you don't have to repay me unless you *want* to?" Or, would you say to him something like this: "I loaned you that money to help you at a time when you greatly needed help. You

have had the use of it all these years, and have made it earn you several times the amount in clear profits. You owe me that money, and you agreed to repay it. I am now demanding that you keep your promise and show good faith by repaying the amount you owe me. I give you one week to make good, and if you fail I will see what the Law of the Land can do to compel you to discharge an honest debt." I can imagine the above to be a very mild and imperfect paraphrase of your real declaration.

But suppose you owed him the \$5000. Would you try to get out of paying it, just because you are a free moral agent? You know very well that you would not. You know that would be a deliberate fraud on your part, if he permitted you to get away with it. Every fellow citizen in the whole community would hold you to be a crook and a fraud and a deliberate liar. And they would be entirely right.

Then will you tell me what right a fellow citizen has to repudiate his solemn pledge of citizenship to the Nation, especially after it has fully discharged its pledge to you, and you have enjoyed the benefits of its good faith for years?

You may not like the man personally. You may even think he takes advantage of his benefactors. That would make no difference. You would still know that you owed him an honest debt, and that you should pay him, without protest—and you would even thank him for his help, at a time when you were in great need.

Then will you tell me why you would not treat

your government with the same consideration? No matter how many different grounds you may think you have discovered on which to criticise your government; you could never get away from the fact that you are a *citizen*, and that you are bound by your *pledge of citizenship*, so long as you live and remain within its jurisdiction. The only possible way you can ever relieve yourself from that Compact, and from your obligation and responsibility under it, is to cancel your citizenship, leave the country, and identify yourself with some other country, or become a man without a country, a wanderer upon the Earth, a veritable parish.

(TO BE CONTINUED)

Your Elder Brother,

J. E. RICHARDSON, TK.



HOW LONG SHALL UNFULFILLMENT BE WRIT

Until the feet shall learn, in Humility to walk the
"straight and narrow way":

Until the eyes shall see, with Courage, only Light
—no Darkness upon the path:

Until the ears shall listen, in Silence to no allure-
ments, but only the Master's command.

Until the heart shall bear within, forever in Pa-
tience—"Thy Will Be Done." E.A.N.

From the Valley of the Pines

MY POINTS OF VIEW

JOSEPH A. SADONY



SOONER or later my new friend asks me if I believe in God. When I reply definitely in the affirmative, he asks me why I believe in God.

I tell him that it is a natural tendency, inborn, to a sense a superior through logic, if I believe in an inferior—thus preparing me to acquire things that I do not know.

I believe that all about us, unperceived by our mortal senses, exist worlds of thought and action, unknown, unheard, unseen. The Radio faces us daily with its example.

If God exists only in the abstract (for want of a better word) do we not constantly draw new designs from the "abstract" through imagination or intuition, evolving constantly some new discovery for the betterment of the human race, replacing superstition and the "supernatural" by true understanding, tuning ourselves with it, instead of expecting the wisdom of things to shape itself at our command, when we represent but the parchment to be written upon with memory?

I seek my Ideals in places I have not been before, having sought well in existing environments. And when seeking in the abstract, is not the milestone's foundation a belief in some fountain-head of Good, as a beginning? So that if we find nothing, we may still back-track in new directions, al-

ways traveling from the center of a circle to its limitations.

The inborn Ideal to seek has already made itself known by the effort; and surely has but one result, providing everything has its dual beginning and end. Far better, this, than to trace and retrace the mental labyrinth of reason, when our reason is so fallible, even though logical.

Perhaps you are fond of books. Enter a library with no set purpose, and at night you will find that you have tasted a little here or there, but not a full meal because you were not hungry enough.

If you return from a long trip, and meet many old-time friends for the evening, do you visit as well and satisfactorily as with the one old-time partner alone by the fire-side?

And thus it is when delving into things which interest but the full stomach of curiosity. For the miner who is hungry still concentrates upon his mine; the student upon his newly acquired, keen-edged instruments or knowledge, but not upon the timber upon which to use them—ready to cut down the carved timber of masters and martyrs, until the edges turn and rust. But do they deny a superior?

A newly graduated physician expects to conquer the world, ignoring old, tried and true men of his profession. The soldier is ready to meet any warrior—each with the same ambition—until time wasted in idle thought destroys them all.

If we try to believe in God, the UNknown, do we not delve into all knowledge that exists in the unknown?

EXPANDING THE VISION



AS AN INDIVIDUAL enters a vast auditorium and takes his place well back in the audience, he catches a glimpse of the stage. He is thrilled by the beauty of the setting. He is pleased with the impression it makes on him. He revels in the general view of it—although indistinct, vague, blurred and out of focus.

The average individual is satisfied with this view, and settles back to enjoy the performance, accepting the limitations as they are.

His neighbor, however, not satisfied with the limited view, takes a bifocal. Looking through the glass, he finds the stage still blurred and vague. Gradually he adjusts the focus screw; and as he intently watches, he finds his vision becomes clearer and clearer. The vagueness disappears. The beauty of the setting begins to show in detail, making it still more beautiful—and the perspective becomes proportionate. His enjoyment of the beauty is increased a hundred fold as he realizes that he is seeing the scene as it really is. The focusing process has brought the stage closer to him, and he sees it in an unlimited, detailed vision.

So it is with the Principles of Nature.

As the average individual travels through life, at sometime or other he catches a fleeting glimpse of one of Nature's Principles. He is thrilled by its beauty. It pleases him. He accepts it. His vision of it is indistinct, vague, blurred; but he

rejoices in the realization that he sees it. He gets a general view of it which greatly appeals to him, and he becomes blind to the poor perspective and focus.

This general, appealing view intrigues him into thinking he sees the principle in all its beauty and entirety. It lulls him into a blissful complacency where he is entirely satisfied with his view. It soothes him into a static condition where he makes no further effort to increase the detail and clarity of his vision. No—he settles down to living his life according to *his vision* of the principle—limited, vague, indistinct and out of focus.

This very attitude of self-satisfaction with his own view of the principle establishes the fertile soil for the growth of his Vanity, Egotism and Self-Importance. His Vanity is fed by the idea that he sees the principle in its entirety. His Egotism is built up with a realization that *he* is the one person who is seeing it as it is. His Self-Importance is developed through the idea that all others must see it just as he sees it.

But he fails to appreciate the fact that his neighbor may have reached a state of development and unfoldment where he is able to see the same principle from a much broader angle and a much clearer view. He does not take this into consideration. Instead, he manifests an intolerance for the individual who sees that principle from any other view except his own limited and vague one. He is not interested in investigating it from the broader standpoint. He has no patience with

the one who has passed beyond the one limited view.

And this is Orthodoxy—pure and simple; the good old-fashioned, much talked-of orthodoxy which spells death to Progress and Evolution.

Not so, however, with the progressive, understanding man of Knowledge. He is never satisfied with his limited vision.

What does he do? He sets out to enlarge his vision of the Principle and to draw it closer to him.

Day by day he studies the particular principle in its relation to himself and others. He endeavors to make application of it to the various conditions of life. He begins to adjust the focus screw of his Attention to it, drawing it closer to his own life, getting a better perspective of it, accentuating the details, clarifying and perfecting the outlines, until he is able to perceive a full, broad and comprehensive view of it in its relation to all life. This is his Growth—Evolution.

Then—when he has reached this point of clear, unlimited vision, he understands and realizes that all during this period, the *Principle itself* has remained unchanged—it is fixed and immutable—but *he* has changed in the enlargement and expansion of his own inner Consciousness. The Principle has not changed; the change has taken place in his Consciousness.

This is the work of even the greatest of the Great Masters—to expand his vision and knowledge of the Principles of Nature. And so should we all strive—not to become bound by our own narrow vision and limited knowledge—but to

develop this broad, comprehensive and expansive view of all of Nature's Principles, that we may see them and apply them in all their beauty and detail, to life Here and Hereafter.

NONETA RICHARDSON.



THE LIGHT



HERE is no light but love; this I have learned.

There is no other glory anywhere
But love has made it and has made it fair.
Love is the only sun that ever burned.
Each far-reflecting moon and star discerned
Through and beyond our azure wheel of air
Has but one ancient wonder to declare—
How all that goes from love must be returned.
Bend your bright orbits when they lead away,
O blessed luminaries; so will I
Turn in my farthest darkness to the Light
That colors mountains, fills the common day
With power, and quickens every mothering cry
In a blind race that would give birth to sight.

MARGUERITE WILKINSON.

THE RIDDLE OF THE SOUL

(CONT.)

GEO. P. BAUER



YOUNG: "Soul is any noble manifestation of the heart or moral nature; inherant power or goodness."

Soul cannot be a "noble manifestation" because this would render the Soul subjective and subordinate to something higher in the human entity which causes the manifestation.

But the Soul is the highest element in man, the center, the dominating, controlling part of the human entity; a cause in itself.

Therefore it cannot logically be a "manifestation" of any sort. The cause cannot at the same time be an effect, (I think this statement needs further consideration, Ed.) a manifestation. This would be contrary to Natural Law.

However, the Soul is indeed possessed of "inherent power" but this power is not necessarily identical with "goodness."

The obvious, indisputable fact of human personal experience proves that the fundamental power of the Soul, the Will, can be and very often is used for wrong and immoral purposes, wholly at variance with, and diametrically opposed to any concept of "goodness."

Tylor: "Soul is the spiritual, rational, and immortal part of man; that part of man which enables him to think, and which renders him a subject of moral government—an animating, separ-

able, surviving entity, the vehicle of individual personal existence."

Soul is indeed the "rational and immortal" part of man, but it is not, and cannot be at the same time the spiritual part also, which is entirely distinct from, and subject to it.

Soul and Spirit cannot be the same, because Spirit is merely an instrument through which the Soul manifests itself, just as the physical body is another medium of manifestation.

On the other hand "thinking" is not necessarily a soul-process, because the soul-less beings, animals also possess the faculty of thinking. (? Ed.) But rational, Independent Logical Thinking certainly is a Soul process due to volition which again proves that Man is the only Soul-being in Nature, and is thus "subject to moral government." And Soul certainly is "an animating, separable (from the body) surviving entity.

Madame de Staël: "The Soul is a fire that darts its rays through all the senses; it is in this fire that existence consist; all observations and all the efforts of philosophy ought to turn toward this me, the center and moving power of our sentiments and our ideas."

In an allegorical sense the Soul is "a fire"—meaning a source of power—from which radiate the motivating impulses that control human existence; that shapes man's destiny, and that motivates him to aspire to and attain God-like unfoldment and perfection.

...But this very "fire" can also, and terribly often does, cause him to sink through immorality and

degradation to the level of animal nature and aligns him to the Destructive Principle of Nature.

Voltaire: "What then do you call your Soul? What idea have you of it? You can not of yourselves without revelation, admit the existence within you of anything but a power unknown to you of feeling and thinking."

We cannot indeed become acquainted with our Soul, face to face so to speak, because there is at present no known process by which a "revelation" of the Soul itself is possible either to itself personally, or to other Souls, except through some body, either physical or spiritual.

But we know that we mean the Soul itself when we say "I" or "Me" or "Mine." We realize clearly that it is not the physical body we refer to, because we also say with scientific exactness, "My body," "My head," "My heart."

Whose body, head, or heart? What is the "I" we refer to if not the Soul, the controlling part of our entity?

Of course many of us are also accustomed to say "My Soul" but that is merely a matter of form and unscientific. Because what then is that within us which claims possession of the Soul? It cannot be the physical body, nor the spiritual body for both are subject to, and controlled by the Soul.

And, since Man is proven to be a triune being there is no part higher than the Soul which could possess it.

The "power unknown" within us must have a source and a director. That source and director is the Soul, the I, the Ego itself.

All this proves the existence of the Soul to be a fact because of its manifestations physically, spiritually, intellectually and morally, with as much scientific certainty as the fact that it requires an opaque body to make a shadow.

Aristotle: "Still a man is not the only organism; and every organism has a Soul, whose immediate organ is the spirit; a body which—analagous to a body diviner than the four so-called elements, namely the ether, the element of the stars—gives to the organism its non-terrestrial vital heat, whether it be a plant or an animal."

If every organism had a Soul—the controlling center in man which gives him the power of reason, of logic, and the capacity to realize and recognize the fact of Moral Law and Love, and to create—then all organisms in the plant world and the animal world would be intelligent, rational and moral beings.

From known, identified and acknowledged facts in Nature can we logically and scientifically assume or conclude that "every organism has a Soul? Not if we study the four "Life-Elements" in Nature, and their action upon matter.

Obviously therefore, judging from a basis of known, identified and acknowledged scientific fact, we are forced to the conclusion that Aristotle was wrong in his hypothesis, and that it is Man only who is a Soul-being, because he is possessed of Self-Consciousness, Reason, Independent Self-Conscious and Rational Will.

All of which would seem to prove with scientific exactness that: The Soul is the most essential

part, the controlling center of the human entity.

That therefore, the Soul is not "possessed" by man, but represents his true ego—himself.

That because of this fact we mean ourselves, our ego or essential part when we say "I" or "Me" or "My" we mean the Soul and not the physical nor the spiritual body, either of which is but an instrument through which the Soul manifests itself, and by means of which it gathers knowledge and wisdom due to its experience upon the different planes of existence.

That, if any part of ourselves is immortal, it must logically be the Soul, clothed in the spiritual body; because neither is of physical material, and therefore neither is mortal.

What then IS the Soul? Has it form? What is it composed of? These questions naturally present themselves.

Everything in Nature has form, why not the Soul? Would it be logical, scientific, or even common sense to assume that it has no form; in view of the proven fact of its Individuality, its consequent oneness, and the fact that Oneness implies a body of some sort?

Everything, from the atom to the mightiest planet or sun has a nucleus, a core, a center about which it is formed and about which it revolves, gyrates or vibrates. The atom has its positive nucleus, the proton, around which revolve its negative electrons. The forms of the proton, the electron, the atom, and the molecule which they compose are identical. The planets are but myriad combinations of these.

(CONT.)

The Return

Fatsy Ellis



MASTER, when thou comest o'er the low,
green hills . . .

(O, the wonder of it; how my glad heart
thrills!)

All the lovely flower-folk will lift their faces sweet,
All the bending tree tops lay their tributes at their
feet.

Master, when thou comest o'er the low green hills....

(O, the triumph of it; how my quick voice thrills!)

All the cunning flower folk will bring their company,
All the joyous babbling brooks will sing a song for
thee.

Master when thou comest—I wish that I could be
As ready for Thy Presence as a flower or a tree,
As ready as the fairies and the happy little rills.....
When thou comest to Thy children o'er the low, green
hills.

SELF-CONTROL AND SELF-SUPPRESSION



SELF-CONTROL is the conscious, intentional and voluntary exercise of the power of Will in *restraint* of the appetites, passions, emotions and desires of the individual Soul of man. Self-Suppression is the conscious, intentional and voluntary exercise of the power of the Will in *suppression* of the appetites, passions, emotions and desires of the individual Soul of man.” (C. H. C.)

“Self-Control is the control of all one’s appetites, passions, emotions, impulses and desires, and converting them into constructive activity. Self-Suppression is the checking of one’s appetites, passions, etc., and then trying to ignore them by becoming inactive regarding them. They may thus accumulate to such an extent they may become unmanageable. Self-Suppression is destructive. As an illustration we may use a steam boiler to which a steam engine is attached for the purpose of doing work. If the boiler is partly filled with water and a fire kindled under it, steam will be produced. The energy in this steam may be transmuted in several ways. It may be used in the steam engine to produce work by opening the throttle and letting the steam into the engine. (Constructive). If the throttle is not opened, the steam will accumulate pressure enough to open the safety valve and escape, in which case it is wasted. Or, we may tie down the safety valve, and if we continue to fire the boiler, sufficient pressure will be produced to blow it up (which may

be likened to self-suppression).” (A. C. N.)

“Self-Control is the intelligent, independent and voluntary command and exercise of the Soul’s faculties, capacities and powers in constructive effort and Right Use. Self-Suppression is the voluntary intent and endeavor to suppress, eradicate or annihilate some or all of the Soul’s passions, desires, etc., without regard for the Law of Right Use.” (G. P. B.)

“Self-Control is Right Use of Soul’s endowment. Self-Suppression is the Wrong Use of the Soul’s endowment.” (E. H.)

Self-Control is the conscious, intentional, voluntary, constructive exercise of the Power of Will in restraint of the appetites, passions, etc. This means a voluntary command over one’s self. Self-Suppression is the conscious, intentional, voluntary and destructive exercise of the Power of Will in restraint of the normal and timely enjoyment of the appetites, passions, etc., of the Soul of Man. This means the voluntary forced denial to Self of Nature’s constructive demands.” (A. C.)

Great School’s definition:

Self-Control is the exercise of a governing, restraining, guiding and directing influence over all the appetites, passions, emotions and desires of the human entity.

Self-Suppression is the exercise of an influence which overpowers, crushes, overthrows and destroys the appetites, passions, emotions and desires of the human entity.

Next Question: Differentiate between character and reputation in their relation to man. TK.

THE BUSINESS WORLD
(Women)

CAPT. W. D. BUNKER



HE varied activities in connection with business interweave their threads throughout life. The development of Cities, States, Nations and even "World Movements" involves a "business side" that must be considered before the solution of their problem is attained. The "business side" is a very important factor in the life of every individual and every organization.

There are plenty of opportunities in business to do a constructive work and help to lift it to a more elevated plane. It is a duty, as well as a golden opportunity, to help place Business upon a high scale of evolution, and the opportunity exists for Men and Women.

Recently a California newspaper contained the following headline—"Business and Professional Women Meet In Convention, representing 50,000 members"—which might cause the student of "World Movements," as well as the common wayfarer to find food for thought as well as mental speculation, regarding Woman and her influence in the Business World.

What influence has she already had in our business life? True, it is only a few brief years since she began to take her place in this world of activity along with men; but there is every indication that she is there to remain—and will greatly increase in numbers as the years roll by.

Men have accepted the inevitable, more or less gracefully; and now, without a doubt, Women are established in Business, and constitute a factor that must be considered in every question. The world war apparently created the necessity, and Woman took the opportunity to swing wide open the door for her entry into the business world. For awhile, some of us "mere men" wondered whether the door would be torn off its hinges because of this entrance into what we had come to look upon as our own exclusive field. However, Business has continued "as usual" along the uneven tenor of its way, and as yet, we have not been compelled to fight "with our backs to the wall" to maintain our rights.

During the past few days, thousands of business and professional women assembled in Convention, have decided upon an International Policy, whereas prior to this the organization had confined itself to only a National Policy. It is therefore evident that Business Women do not feel their height of influence has been reached—that there are bigger opportunities and greater accomplishments to be attained in their new field.

Women's opportunity to become a factor in business, carries with it the responsibility to place business upon a higher, nobler, better plane because of her refining, uplifting influence; and now that she has "of her own free will and accord" decided to enter foreign countries and spread her business gospel, who of us can foresee what the constructive results may be? It is possible to bring about a better understanding between Nations, as

well as between individuals, advancing the teaching of "Peace on earth, good will to men." This cannot be done unless Women inject their own highest *ideals and standards* of conduct into their daily life and business dealings, whether it be "at home" or "abroad."

It is conceded that men have been the pioneers in the business affairs necessary for our existence as we live today. However, we cannot prove that women are not equally capable of conducting Business just as intelligently, just as honorably or just as efficiently as men. However, this does not mean they have the right to conduct business dishonestly or take unfair advantage of anyone because of their sex, or because they see the opportunity to do so. There would not appear to be any particular reason or excuse for Women in the active Business World of today if their objective is to follow in the footsteps of shady business practices (misnamed 'Shrewd') indulged in to make money, by some individual men. The responsibility of Women in Business is to elevate the standard, and by precept and practice make it worthy of their interest and efforts.

Is it difficult for Men and Women to lift Business to this higher plane? Will it be done? It can be done; but it must be done by both *Men and Women*, associated in the world of Business. If both will allow Conscience to be their guides, apply their highest understanding of moral dealings, the constructive influence nationally, as well as internationally, will be apparent, and greater happiness will obtain for all, in Business and out of it.

SELF-PITY

(CONT.)



At this point I hear some of my Self-Pitying readers say: "Well, if you had all the responsibilities and work and disappointments that I have; and if you had to live the kind of life I live, you'd be worse than I am. You don't understand me and my difficulties. Nobody does—not even my husband and children."

My answer is: "Dear friend, you are only betraying the universal manifestation of Self-Martyrdom. Misunderstanding, so-called, is the basis upon which the majority of Martyrs erect their excuse for Self-Pity. It is their plea for sympathy, but it carries no weight. Such individuals are far better understood than they imagine, or than they would wish to be. It is not others who misunderstand, but themselves alone. Do not think for one moment that you are misunderstood, or that your lot is any harder than that of any other woman. In truth, your nearest neighbor may have ten difficulties to your one; but because she conceals them from the world, shoulders her burden like a true woman, and presents a smiling face to the world, you know nothing of her real difficulties. If you did, and then compared them with your own, you would be profoundly ashamed that you ever allowed yourself one minute of Self-Pity."

The mother exercises a potent effect and influence upon her children in their physical life, their mental life, and their moral, or psychic life. Each minute of each day she is influencing them for

good or for evil. Her responsibility is to make this influence a constant inspiration for good. Yet, if she goes about the home in an attitude of martyred Self-Pity, her influence is potently *evil*. Therefore, this alone makes Self-Pity essentially and morally *wrong* on her part, and she can expect only disappointing results from it.

"The only responsibility that a man cannot evade in this life is the one he thinks least of—his personal influence. Man's conscious influence when he is on dress parade, when he is posing to impress those around him, is woefully small. But his unconscious influence, the silent, subtle radiation of his individuality, the effect of his words and acts, the triflings he never considers, is tremendous." (William G. Gordon).

How much more true this is of the *mother's* influence. One supreme test of her character is the effect she produces on her children, from day to day. In her daily association with them, they should constantly receive a new-born impulse to a nobler, better and higher life. In her presence they should be able to sense an atmosphere of high attainment, and recognize in her a soul condition of cheerfulness, happy satisfaction, contentment with circumstances, and mental progress. Her whole atmosphere should convey to them the impression of complete Self-Control, strong Will-Power and courageous compliance with the duties and responsibilities of her station of life as wife and mother.

One of the essential requisites of successful wifehood, and motherhood is Cheerfulness and a

willing acceptance of the joys, the sorrows, the benefits and the difficulties of life and its conditions. To acquire these requisites, it is necessary to become an optimist—"A merry soul whose thought muscles are strong enough to lift her a mile or two above the trivial worries of the day."

Every person of earth has his sorrows, his heartaches, his disappointments and his disillusionments. All of us could be "martyrs," if we allowed ourselves to fall under the weight of our burden. Happily we do not.

Many of us have learned to keep our sorrows, disappointments and heartaches to ourselves, and abandon all suggestion of Martyrdom and Self-Pity, to get the most out of the joy and peace of earth life.

So should every mother, whose soul is filled with Self-Pity, learn to keep her gloomy thoughts to herself, and strive to eliminate them from her soul and mind. It rests with her to teach her children this lesson of cheerful compliance, both by precept and example, and she owes it to all concerned, to teach the lesson faithfully, wisely and intelligently.

"Rejoice, and men will seek you ;
Grieve, and they turn to go ;
They want full measure
Of all your pleasure,
But they do not want your woe."

NONETA RICHARDSON.

LETTERS FROM A SAGE



DEAR SIR:

I appreciate very much the very fine spirit which prompted you in the writing of your letter. And particularly does your gracious attitude as the editor of a socialistic periodical commend itself to me. For generally speaking, the average radical reformer, with a pet theory for the amelioration of mankind, or with a panacea for all the ailments of human society, becomes usually a bore and pest.

He not only assumes but actually believes himself to be an individual of superior mental attainment. He divides society into two groups the "intelligentsia" or that morbidly happy brand of individual who agrees with him, and the ignoramus or so-called "poor-boob," who simply doesn't know any better.

Years ago, I too was bitten by the socialistic bug. I wallowed galore in radical literature with its lurid portrayals of the oppression of the down-trodden poor by the favored few. And do not for one moment Sir, think that I am at all decrying the facts of the case. For only too well do I realize that there is a type of selfishness and ambition that impels one to raise to heights of worldly power by a cruel, inhumane and conscienceless domination of weaker individuals.

Yes, I too know what it is to be driven by the whiplash of circumstance. Many a long hour have I toiled underground, stripped to the waist with my muscles hardened to the tension of steel

bands. I can assure you that full well do I realize from personal experience, what it is to work a twelve hour shift alongside of a roaring blast-furnace and with the terrific rat-tat-tat of trip hammers pounding incessantly in one's ear until it almost seemed as though to burst asunder and fly into a thousand pieces would have been relief immeasurable. And full well do I know the meaning of the soul-searing piece work system, in the cotton mills and shoe factories, in which the human entity forces its physical body to become a fac-simile of an automatic machine, ever keying it up to greater speed in order to eke out the extra few pennies held up as an inducement to greater effort.

So you can readily understand Sir, that whatever opinions I may have upon the subject are not based upon mere sophisticated parlor discussions, but are the results of basic truths hammered home through bitter experience. And as I previously mentioned, my first reaction to these experiences of early life was to swallow wholesale the generally extant socialistic remedies for our economic and social ills.

Starting with the false premise that all men are equal, and then leading up by a line of clever reasoning, the natural and logical conclusion was arrived at, that the monetary balance of power should be taken out of the hands of the terrifically wicked capitalists and that the profits of all labor should be equally distributed among the deserving multitudes.

A Utopian dream would be realized through:

collective ownership of property and all implements of production, etc. The so-called communistic interpretation was to throw everything into one pot as it were. It all sounded very lovely. For all men were to live together in a state of brotherly love. Change the system of government. That was all. Then no more crime, disease, wars, no one individual to have any more of this world's goods than any other, etc.

But early in life, dear friend, I made a very profound discovery. And that is that men are not equal. The very fact of leadership proves this significant truth. There are men in the world who stand out from among their fellows like beacons in the night. And my own bitter though humorous experience along the lines of labor organization has definitely proven to me that no mere system in itself has the power to transform our world into a Utopia. For men existed long before systems were evolved. And no mere change in the outward conditions of life can ever have any lasting effect unless a primary change has first taken place in the consciousness of individual men. Systems do not make men, but men create systems.

And just so long as lust, avarice, greed, fear, anger, sloth, indifference exist in men's hearts, whether in high places or in low places, just so long will the uncertain and unhappy conditions of our earthly existence remain as it is.

Yes I can assure you that I was sadly disillusioned in my attempts at organization. For in each specific instance, moved through pity and compassion by the complaints and growlings of

the men with whom I was working, I became the spokesman and ring leader as it were of an organized attempt to better our conditions. Invariably the result was that I alone was the one to suffer loss of money and position, and the very individuals who had urged me on to efforts in their behalf turned and grovelled like sneaking curs at the very first approach of their employer.

Now then, my dear Sir, please do not for one moment assume that my attitude towards humanity is one of condemnation. Ah no. I am merely trying to bring out the fact that equal distribution of this world's goods, as well as equal distribution of legislative power would be a crime of the most stupendous magnitude. For bitter as the pill was to a born idealist with a love for his fellowmen which has never been squelched, yet was I forced to realize that this earth plane of ours includes every type of individual development, from that of the mental and moral degenerate who has sunk even below the level of the animal, to that of the most exalted spiritual unfoldment. And as I mentioned above, condemnation is the last thing in my heart. For sad to relate, I have often discovered, rising up within myself, like the ghosts of bygone ages, remnants of every possible vicious and criminal instinct.

It almost seemed at times as though a panorama of former incarnations would unfold itself before my inner eye, and I could visualize myself in past lives as priest and profligate, thief and murderer, Knight-errant and rogue, philanderer and monk, black sorcerer and white magician, orator, writer,

musician, running through almost every experience in the gamut of human evolution.

So by no means does bitterness or rankling exist in my heart towards my fellowmen, but possibly a deeper understanding and compassion, and with a full comprehension of Christ's significant statement "Let him who is without sin cast the first stone."

But if one really has the best welfare of humanity at heart he must be willing at all times to face the facts of nature as they are, at any particular time. And it strikes me, dear friend, that one of the greatest curses that a suffering humanity could be inflicted with would be to place the balance of power in the hands of unintelligent, unbridled and morally deficient individuals. It would be far better to have the supreme authority vested in the hands of a really wise and loving dictator.

And as an old friend of mine who has had much experience along the lines of communistic endeavor said to me, "It doesn't work. For to throw everything into one pot breeds discontent and disloyalty. It stultifies ambition. For the average human mind is so constituted at present that the individual who has developed a little more gray matter, resents the fact that the other fellow of inferior development should be compensated equally with himself. And then on the other hand the instinctively lazy individual with no sense of personal responsibility takes advantage of the opportunity and loafes on the job.

"No Sir, every movement of that nature in the history of the world has proven a failure for the

simple reason that the founders did not take human psychology into consideration. For it is simply putting the cart before the horse. There is only one rational way to improve the condition of the producer and that is upon the basis that every man is worthy of his hire. For this seems to be nature's way all up and down the line. The drones are killed off and only the ambitious workers survive. This is only another way of stating nature's marvellous law of compensation as expressed in the proverb "That as ye sow, so shall ye reap'."

Yes my dear Sir, every rationally intelligent individual who has the welfare of humanity at heart feels the crying need for an improvement of our social and economic standards. But in its final analysis, where upon this earth can one find a government whose fundamental principles are more exalted than those of our own U. S. A.? Why, our civilization hasn't even arrived at the exemplification of the sublime precepts of our constitution. For let me assure you that the principle of Equity, Justice and Right upon which every individual has the right to life, liberty and the pursuit of happiness in his own individual way is an exact expression of nature's own inviolable law of individual life.

Ah no, dear friend, this country of ours does not need a new constitution. Our troubles would all vanish into thin air if only we as individuals had the moral calibre necessary to live up to its demands without inflicting ourselves upon our fellowmen.

But what we do need is a deeper understanding

of nature's law of compensation and spiritual gravity. And this understanding to be based upon exact and scientific knowledge of man's inherent immorality and of a future life in an actual world of real substantial material, where man's place and happiness depend absolutely upon his life and activities here. In other words, man must learn to know that even tho every principle of ordinary decency and man made justice can be violated without any apparent redress, yet nature's law of Justice is inevitable and irrevocable.

For even tho races come and go, tho nations rise and fall, tho continents sink to the depths of the ocean and rise again in future ages, tho men's bodies be rent asunder and death apparently ends it all, yet the soul lives on eternally. "For in my Father's house are many mansions. If it were not so I would have told you." In other words this short physical existence is a mere temporary abode in the Soul's journey through eternity. For as one body is discarded the soul awakens in surprise to find itself functioning in another world of actual reality, and garbed in a vehicle corresponding to and vibrating in harmony with this new world of real substance.

Yours for humanity,
G. G.



THOUGHTS CAUGHT AT RANDOM



IT COMES to me that should I act in strict accordance with the harmonic law of my nature, I would enter a state or condition of oneness with the Soul element of Nature; and so bring myself into loving union with the universal element, as love is its essence. We all feel ourselves, and know ourselves to be something different, or at least something greater in our inherent powers and capacities than we ordinarily manifest in the physical plane. We know that we belong to another world as well as to this world of physical matter. We know a little, quite a little of the power of love. We know that love can overcome hate. We know that a state tending toward comparative perfection is gained only by living in accordance with the moral law of nature. We know that a soft word will turn aside a blow. We know that the silent voice "from within" has greater power than loud crashing words thundered in tones of the physical. We know all these things and yet there are few who can put this knowledge in practice. We have not yet learned to transmute volitionally and consistently spiritual consciousness, that is awareness of spirituality, into terms of the physical. We have not learned to bring the lower elements of our nature into harmonic obedience to the Sovereign, the rightful ruler of the Soul. We walk with faltering steps toward the throne. Yet the King's Highway has been mapped for us in the Great Work.

QUESTION BOX



QUESTION: On page 229 of "*The Great Known*," mention is made of "The personal responsibility of motherhood" and "the penalties of failure or refusal."

What of the invalid, the leprous, the tubercular, the cancerous woman who has not the physical health to vitalize a child or care for one—but for these reasons, refuses the responsibility?

ANSWER: These are purely physical conditions, and they do not affect the Moral or Spiritual responsibility of the individual woman.

Indeed, in the cases suggested, a woman who denies herself the joys of motherhood, in the interest of humanity, will receive whatever reward Nature has in store for those who so nobly exemplify that character of altruism. No such physical sufferer need ever feel the least anxiety as to the question of her personal responsibility. Nature never does injustice to any of her children, under the Moral Principle of Compensation.

QUESTION: Has *The Great School* any views regarding the advantages or disadvantages of "tithing"?

ANSWER: As practiced by those religious bodies mentioned in your letter, there seems to be an element of injustice, in this:

Take the man whose income is \$50,000 annually. Let us say his necessary expenses are \$5,000 annually. This leaves him \$45,000 to the good. Now, if he pays his tithe—that is, one-tenth of his income—to the church, he pays out \$5,000 tithe.

But he still is \$45,000 ahead, at the end of the year.

Take another member of the same church whose income is \$2,000 annually, and his necessary expenses are \$2,000. But he also pays his church a tithe of \$200. He comes out \$200 in debt at the end of the year.

This does not seem an equitable proposition, does it?

It would seem that the only way of equalizing the matter would be to provide that all tithes shall be limited to those whose incomes exceed their necessary expenses; and the first purpose to which the gross tithes of the church shall be applied is to make up the deficiencies of all its members whose incomes do not cover their necessary expenses. Even then, the rich would still be far ahead in a material sense.

There are also other angles to the problem; but the foregoing is enough to show wherein the tithing system might be improved, to make it more equitable.

QUESTION: Is an individual ever cured of disease through any other medium than the physical, spiritual, or mental medium which the patient has faith will cure him?

ANSWER: Here is an actual case which came within my personal knowledge: A young lady was a sufferer from Bright's Disease. She had suffered for several years. She had been taken all over the world, to the leading specialists; and the universal verdict was that she was entirely beyond the possibility of cure from physical means or methods. She was consigned by all the great phy-

sicians to inevitable death within a few months, at the outside. She believed them, and her Faith was firmly fixed in the fact that she would die very soon.

Under protest, and in direct opposition to all her faith and belief, she was virtually compelled to submit to a course of Radium treatments. As a result, she began to improve the first week of the new treatment. Although she has been bed-ridden for months, within three weeks from her first Radium treatment, she was out of bed; and within one month the most minute scientific tests showed no trace of Bright's Disease.

This would seem to indicate that there are a few exceptional cases, at least, where a physical ailment may be entirely cured—even though the patient may have no faith whatever in the method of treatment employed.

But this does not imply that Faith of the patient is not or may not be, a most important factor in a large majority of cases of cures.

In truth, I believe it would be safe to say that the Faith of the patient in the efficacy of almost any course of treatment is one of the most powerful curative elements in all Nature. TK.



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