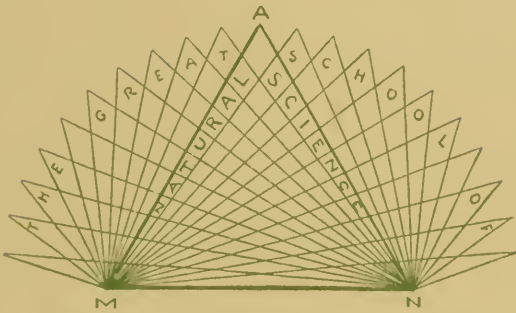


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

“Happy New Year”

JANUARY, 1928

Volume III

Number 9

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, W. W. Mann and
William Alvis Guthrie, M.D.

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VOLUME III JANUARY, 1928 NUMBER 9

CONTENTS

	PAGE
NEW YEARS GREETING	TK 1
WHAT IS HONESTY? J. E. Richardson, TK	2
MY POINTS OF VIEW Joseph A. Sadony	9
A LETTER Capt. W. D. Bunker	12
THE GENESIS OF LIFE J. W. Norwood	15
RING OUT THE OLD YEAR (Poem) Tennyson	20
"FRUITS" Grace Whitmore	21
THE "MIRACLE GIRL"	TK 23
LETTERS FROM A SAGE Sigmund Lowe	28
ANGER (Concl.) Noneta Richardson	33
QUESTION BOX	TK 38

New Year Greetings

☉ MAY the "Peace that passeth Understanding" be yours throughout the year 1928.

☉ MAY you all enjoy Happiness to the full measure you earn it.

☉ MAY you gather your wisdom in the art of Serving your Fellows.

☉ MAY you help them to know how to earn Happiness.

☉ MAY your Lives be a mutual inspiration to All.

☉ MAY your work be productive of Great Good.

☉ MAY you advance the Cause of Truth.

☉ MAY you Exemplify true Brotherhood.

☉ MAY you live in Peace with All.

☉ MAY you all be Happy.

The Great School of Natural Science Extends a hearty greeting, with all these Good Wishes, to each and All.

OR

WHAT IS HONESTY?



FOR the sake of enabling us to get a clear and practical understanding of just what it is for one to be "*Honest*" toward his fellows; let us suppose two men belong to a certain fraternal order which is intended to exemplify "THE BROTHERHOOD OF MAN."

This Order has certain "sacred and binding Obligations" which all its members must take before they can become such members. Suppose both these men, in the presence of a large number of other members, have voluntarily taken an Obligation which, in substance, is this:

"I furthermore promise and swear, that I will not speak evil of a Brother of this degree, neither behind his back nor before his face. I will not traduce his reputation, by word, sign, suggestion, or inference; nor will I permit others to do so, if within my power to prevent; but I will apprise him of all approaching danger, that he may protect himself and that I may aid and assist him within the length of my ————" etc.

Now, let us suppose that one of these Brothers in the Order has been maliciously attacked by unscrupulous enemies and his reputation has been traduced, in the most despicable manner. In the light of the *Obligation* which both men took at the same altar, what would just common "*Honesty*" require of the other?

He has *promised and sworn* that he will not speak evil of his Brother, neither behind his back nor before his face. He will not even permit others to do so, IF within his power to prevent. He has promised and sworn that he will apprise

his Brother of all approaching danger, that he may protect himself, and that he may aid and assist him, etc.

Now, instead of doing these brotherly things he has sworn to do, suppose he joins his own voice with those of the traducers of his Brother; and becomes one of the most malicious assassins of his Brother's good name and reputation, what would you think of him? He has deliberately, intentionally and maliciously *perjured* himself. Is there anything in this world or the world to come, that could convince you of his *Honesty*? Would you thereafter place any confidence whatever in anything he might tell you? Rather, would you not say (to yourself)—This man voluntarily took a solemn and binding Obligation. He deliberately, intentionally and maliciously violated that Obligation. He thereby perjured himself. Of all men he is the one who most deserves to be despised, because of his lack of common "Honesty."

What do you think this man is laying up for himself, if anything, under the *Great Law of Compensation*? Would you want to be in his place?

Do you believe it is possible for any man to put himself in such a position as herein suggested, and still call himself an "Honest" man? Do you believe such a man really knows anything whatever about the true meaning of "Honesty"?

Do you believe that any *honest* man will voluntarily take a solemn and binding Obligation to his Brothers, and then deliberately, voluntarily and *unnecessarily* perjure himself by violating that Obligation?

Do you believe you could voluntarily assume such an Obligation, and then deliberately perjure yourself by violating it, and still hold up your head among your friends as an "*Honest*" man?

My Friends, I just want you to begin, the day you read this, and make a study of the real and true meaning of the term "HONESTY". But do not stop there. After you have gotten the meaning thoroughly fixed in your minds, then begin and ask yourselves these questions, and answer them with all the sincerity of your heart and Soul:

1. Am I *Honest*?
2. If not entirely so, wherein do I fail?
3. Have I ever deliberately perjured myself by violating a voluntary Obligation?
4. Have I ever become a party to circulating derogatory insinuations, suggestions, or statements against the reputation of any other human being—on hearsay evidence alone?
5. Have I ever expressed my *belief* that any other person is *Dishonest*, without first having reduced my belief to absolute personal *Knowledge*?
6. If so, am I justly entitled to consider myself "Honest"?
7. If I should, in future, hear anyone who calls himself a Student or Friend of this School and its Work, circulating slanderous, or derogatory suggestions, insinuations or charges, against the reputation of any other Student or Friend of the School and Work, what would be required of me to prove that I am really "Honest," under such circumstances?

Should I sit quietly by and permit such an individual to scatter his poison where it may kill many

innocent Souls whose only crime is the crime of Loyalty and Honesty?

8. What is the character of Honesty which the Great School has a perfect right to demand of and expect from its Students?

9. What is the quality of Loyalty which every accepted Student owes to the School and its work?

10. Am I exemplifying that character of Honesty and that quality of Loyalty? If not, why not?

11. Has any *honest* man, or woman, a moral right to circulate derogatory suggestions, insinuations, or charges against the reputation of any other individual in this School or Work, without first *KNOWING ABSOLUTELY* that every word, suggestion or insinuation is literally TRUE?

12. If he does so, however, in what way, or to what extent, do you understand the LAW OF COMPENSATION will deal with him?

13. Just what TESTS do you believe would be just and at the same time adequate, to protect the School, the Work, and the Workers, against Dishonesty and Disloyalty among those who are permitted to receive the GIFT of INSTRUCTION from the SCHOOL and its INSTRUCTORS?

We must try to remember, at all times, that we are dealing with mere *humans*, all along the lines of this Great Work. We must, therefore, be careful lest we make the vital mistake of expecting and demanding too much of them. In other words, we must try to keep ourselves well within their purely human limitations, and not treat them as if they were *Super-men* and women. If we had to deal with honest men and women only, and with those who are absolutely *loyal*, the problem would

need no solution. It would solve itself. The School and the Work, as well as the Workers, would require no protection. May we be forgiven for admitting, however, that there is a real danger here, to be met and provided against, with the utmost precautions? We are profoundly sorry that this is true; and we wish, with all our hearts, that it were not. But it would do no good to deny the facts, hoping thereby to eliminate the difficulties to be met, or the real problem to be solved.

The purpose of every Student and Friend of the Work should be to guard the School, as far as may be humanly possible, against the admittance of those who are not worthy to receive the GIFT of INSTRUCTION. Every individual, therefore, who has the welfare of the School and its Work at heart, should be most careful as to the individuals he recommends for admittance into the ranks of Studentship.

It is equally true that every individual who is charged with the responsibility of protecting the best interests of the School, its Work and its Workers, should make use of every precaution that can rightfully be applied, to determine the fitness of applicants for Studentship. If we do not apply the tests at the right point, namely, before the applicant is admitted to Studentship, we not only fail of our duty and personal responsibility, but we open the door to the most subtle, insidious, and deadly danger possible to be conceived. Moreover, we actually *invite* the very danger we are seeking to guard against.

When it is remembered that the Master, Jesus, lost his life, according to Biblical History, because of the Dishonesty and Disloyalty of one of his

trusted disciples, it can be understood and appreciated, more truly, what a profoundly important problem we are facing.

When it is further realized that this present movement was delayed many years solely because of the Dishonesty and Disloyalty of those who had been intrusted with the protection of the School and the Work, the reader may still better understand the vital nature of the responsibility that rests upon us all who have anything whatsoever to do with opening the way for applicants to approach the School and make application for admittance.

HONESTY and LOYALTY are the KEYS.

This does not necessarily mean Loyalty to me personally, because I am the present authorized representative of the School and its Work. It does not mean Loyalty to any other individual, as such. But it *does* mean Loyalty to the SCHOOL AND THE WORK; Loyalty to the Teachings of the School, and the fundamental Principles of NATURAL SCIENCE upon which the Teachings are all based. Anyone who, after understanding these Teachings and Principles, has accepted them as the basis of his own life, and then proves himself *Disloyal* enough to repudiate them, deny them, try to evade them, or misinterpret them to others, does not deserve ever to have imposed upon the time and consideration of any Worker, for so much as one moment of time. Such an individual is unworthy of the name of "Student of the Great School."

Any individual who has read and studied the volumes of the Harmonic Series, cannot fail to realize the fact that one of the Great Problems I

have sought to solve wisely and effectually, is how to prevent my own personality from obtruding itself upon the attention of the students in such manner as to divert attention from the Teachings and the Principles of the School and its Work.

I am still contending with that same Problem; and I have not yet solved it to my own satisfaction. Try as I will, to sink my personality in the School and the Work, there are those who, unwittingly it is true, make it virtually impossible for me to accomplish the thing in such manner as to further the best interests of the School, as such, and the Great GIFT it has for those who can prove their right to receive it.

May every Student and Friend of the Work feel it a part of his duty and responsibility to help me in my efforts to accomplish so worthy a task.

Your Elder Brother,
J. E. RICHARDSON, TK.

AN ANSWER TO THE ORTHODOX

I worship at the secret shrine
Of every eucalyptus tree,
And as I pass the garden fair,
I ask the flowers to pray for me.
The scent of burning leaves in air,
Is more to me than incense rare.
But if you think I must have *words*—
I'll listen to the mocking-birds.
This thought some folk can't understand—
I don't like temples made by hands;
But He who loves each little seed
Will understand my quiet creed.

PATSEY ELLIS.

MY POINTS OF VIEW

JOSEPH A. SADONY



NOW, upon what do you base *your* belief?" I asked. "To argue there is no mind, but proves it. Likewise on the existence of supreme Wisdom. The fact that we can add to our stock of knowledge as we evolve proves that we are traveling toward a greater perfection than we have at present.

"If a million years have elapsed, and billions of men have lived before us, all traveling the same road,—must there not be a law of gravitation which propels us upon some stream of law and life, harnessed by some banks which we cannot overflow? For you were shoved into that stream without your will, and pushed into the sink of eternity whether you will or not. Which all goes to prove that imagination is stronger than your will. For with my imagination of heaven and a Supreme Being, I can live and die with a smile. But you with your will-power cannot do so.

"Therefore again, I base my belief upon experiences which to me are absolute knowledge as far as my logic and reason can demonstrate. I am in touch with nature, which does not preach sermons for any other purpose than a silent symbol or a crystallized law which cannot lie.

"Be it a Supreme Will of Nature, or the law of evolution, the survival of the fittest, the fact that these is a law at all, proves that to disobey it means dissolution.

“If you have been taught that sweet is sour, you but believe a fact—because both exist, and the sweet will be the same. Therefore if I have been taught before I could think, that the Big Outdoors, or the law which governs the Universe is God—I have the right to say that sour is sweet, as long as I need not drink that which is not agreeable, and perhaps not in accord with my fellowmen. For we can make no comparisons without acquired memory. . . as building timbers. So do, please let me know what forest of experience it is in which you have accumulated all your wood and sawdust.

“If, with all my experience, I am ignorant or narrow in my judgment, I surely must be a deluded, but a happy fool. And as God is but the reflection of our personal makeup, then God and Goodness are what we make them. And as Goodness stands for life, agreeableness, tolerance, unselfishness, kindness, perfection, harmony and joy, one can but add them all together and the product is: God.

“The strangest part of it all is, that no one has yet been able to even scratch one brick of my mansion of belief, because I have gathered each grain of sand carefully. That brick has been shaped by hunger, sorrow and experience. And I have not waited as a lounge-lizard to have it done for me. Nor have I depended upon brain-cramming accumulation of theories and mathematics. And if some of the brightest minds of today have failed even to remove one brick of my edifice, I cannot help but feel and believe that anyone is safe in living therein. And as I believe that every stone and living thing can preach sermons if we will but listen, I cannot help but believe that they, each

and every one, will also have praise for that law which launched it into life and realization of its own existence.

“We are not alone satisfied in seeing the brown turkey sizzling in the oven, nor with the pleasure of eating it, but there is more satisfaction in being hungry, with having a good appetite. This we apply to our life on earth. For to be hungry is to have a longing, a want, an expectancy which is Youth.

“At the prime of life we have the realization that we have found what we want, and by concrete reasoning mature to the realization that we are living in tested facts of a well-spent life, with a mental hope in immortality.

“And should we have been mistaken, and Death ends all, then we have already had what we expected, and have nothing to loose.

“Now, then which is the better? the one who will kneel before a crucifix, or the one who bows before the rising sun? Both the manifestation of a superior being, which every living thing in existence admits, from the Queen bee to the leaders of nations ”



A LETTER

The seventh day of the third week prior to Christmas, 1927.



BELOVED Elder Brother John:

Many thanks for the magazine "Christmas Number"—and permit me, once again, to convey an expression of appreciation for the splendid matter contained in each and every article it contains.

All who read this issue should be able to get the Truths you have so clearly defined. Principles, not people, have been the teachings you have consistently, clearly and beautifully presented to us *at all times*; yea, almost a half century. During all the years I have been in contact with the Work, the School and *you*, *never* have I known of an instance where you have held up for an example, an "Individual," to pattern after; not even the Nazarene. It has always been the *Principles*, the *Truths*, the *Facts*.

So, once again, you have clearly brought home to us the Way to go (not the *person* to *follow*). Even so, some of us could be, and would be, better living examples of the Philosophy of Natural Science, if we practiced in our daily lives and conduct, as *you* do, those principles and Teachings of the Great School, which you so ably and conscientiously represent.

Yes, truly, time does fly. The years go rolling by, into eternity; but you (and we) have the real consolation that the Work and the School in America, are *established*; and, who can tell how far-reaching the effect and results may be in the years to come, as the future ages unfold? It would

surely require a wonderful and far-reaching vision to foresee what the Future results will be; but one thing is sure—they will be *Constructive* results. This must give you much consolation (and some cheer) in spite of the many disappointments, heartaches, and destructive efforts of a few little souls. You know your life on this plane has not been in vain.

To you I owe *my own awakening*, and *Soul's Salvation*. You presented "The Truth" so that I could, and did, grasp what the purpose of individual life means. You conclusively proved, by logic, that if a man dies, he *shall live again*.

I have not the least doubt—NOW.

Your "Great Work" is a live reality, *today*, and will continue to live—when you are on some higher plane; still carrying on "The Great Work."

May Peace and Success ever reward *all* your efforts, wherever you may be, in the years to come. I shall endeavor to "live the life," and to be in close communication with *you*, even though "Planes" may separate us, as miles do here.

My present hope and desire, as you know, are to be near the "Center." I feel, then, that I can be more active in the Great Cause. I certainly hope and pray that the way will soon open up for me to come to Los Angeles and be *permanently* located there—for years to come—OR while life on this plane lasts. I *hope* the early weeks of the New Year, 1928, will find me in your City of the Angels (and some others). The "wild life" no longer appeals to me; so I shall not come to Los Angeles to sow any more "wild oats"—it will be preferably "wheat" (maybe a few tares—who knows). But, with it all, I believe my field of

usefulness will be greater in Los Angeles (and possibly my own evolution and Illumination come about speedier). Let's hope so. So mote it be!

And, can I ask you, Brother John, to "Hold the Thought," or do any other constructive thing to bring about quickly, *if it's best*, what I desire.

With lots of love and every good wish to each of you three at the Center and *our Friends*.

WALTER.

(Capt. Walter D. Bunker.)

Dear Younger Brother Walter:

I fancy it will be something of a surprise to you, when you open your copy of this month's issue of the magazine, and find your letter, as above, published in full, just as you wrote it. I did not ask your special permission to publish it; because I recalled a remark you made to me, during your last visit to Hollywood, which I felt was intended to give me full permission to make use of anything you might write, in any manner I believed would be for the 'GOOD OF THE CAUSE.

I just felt that your letter was entirely too good to be lost; and I had a strong conviction that many of our readers (knowing that you and I have been closely in touch with each other, and mutually interested in the Work for almost a quarter of a century) would derive real inspiration and value from such a letter from a Student who has known and investigated all about the futile efforts of the enemies of Truth, over 11 years ago, to destroy the Work, and myself along with it.

Thank you for your unwavering loyalty, and enduring friendship.

Your Elder Brother,
J. E. RICHARDSON, TK.

THE GENESIS OF LIFE

J. W. NORWOOD



AT some period of the earth's past existence, when the heat had subsided sufficiently for water to come into contact with land above the surface of the waters, by some physico-chemical process or processes, mineral matter (some of it) was changed into colloid forms that in some mysterious fashion began to function as "life." In other words the crystallized form of mineral matter, upon becoming "colloidal" gave birth to the original cells which are at the base of all life now on earth.

Just what "life" is, may not be known, but scientifically it may be regarded as the sum of all potentialities and energies in any given form of life. Science generally admits that life was evolved in what it considers a physico-chemical manner. But it does not generally admit or believe that the process that once evolved physical life and fitted it for dwelling on earth, has continued from that far back period to the present day—in suitable times and places.

To admit the possibility of such a thing, many eminent physical scientists fear will upset too many working theories that have arisen particularly since the formulation of Darwin's theory of evolution. So the experiments that have tended to establish as a fact, the genesis of physical life today, much in the same manner it was "generated" thousands or millions of years ago, are NOT accepted by our scientific associations.

These experiments deal with the transformation of mineral matter into vegetable and seemingly

animal cells. The process of achieving this transformation varies slightly, but is very simple and believed by the experimenters, to closely approximate the process of Nature. The experimenters do not "create life," nor have any of them claimed to "create life." All that any of them have ever claimed is to work by Natural methods in speeding up the results of Natural laws. In one series of experiments, the scientist contents himself with reproducing artificially certain chemical life forms—shells, insects, marine forms, vegetation. This is done by diffusion and osmosis. Various chemical solutions are carefully covered with clear water and spread throughout the whole volume of the liquid in defiance apparently of the law of gravity. This is Diffusion, analogous to the expansion of gasses.

Again, various liquids pass through membranes, such as a pig's bladder, at different speeds. This is called Osmosis. Diffusion through colloidal substance, such as protoplasm, and Osmosis through membranes that seem to afford no passage and to be "water tight," are similar phenomena. There is no real difference between them according to Dr. Stephane Leduc, who offers a number of interesting life forms produced in this way, by use of a varied assortment of chemical combinations and mixtures.

His chief purpose was to demonstrate that chemicals (salts, crystals, soils and the like) have a faculty of retaining and reproducing certain forms, whether they are in crystalline or colloidal status. Dr. Leduc's book, "The Mechanism of Life" deals with experiments familiar to most college-bred men who have studied chemistry—

but so arranged and reduced to scientific exactness, that they impress one with the fact that "Form" is inherent in everything.

Thus, physical science comes very close to the assertion of so-called "occultists" that the form exists before the physical matter is built around it. Watching a crystal grow in its mother liquor, makes this easy to understand. But when the crystal becomes a colloid, many have seemed to imagine that the geometrical form making activity of the crystal has been destroyed. Dr. Leduc clearly shows in his experiments that this activity has merely been changed.

His researches indicate that there is a form-assuming power in every thing. The more complicated the solution, the more complicated the form it assumes.

Some of his osmotic productions resemble algae, mushrooms and other low forms of vegetable life. Articulate life forms, as of insects, also come into being in his experiments. Artificial cells, plants, flowers, are produced. By the aid of mathematics it is discovered by him, that there is a certain rhythm, and in and out flow to the processes of reproducing these forms, strangely similar to claims of a "law of motion and number."

Many of Leduc's conclusions as to the meaning of his experiments will be abhorrent to Students of the spiritual side of life perhaps, but these experiments are nevertheless useful when we consider further experiments along slightly more advanced lines.

This second series of experiments, instead of being devoted to the production of form, deal with the production of animate cells from saline solu-

tions—notably of silicon. Here the experimenter takes mineral matter, puts it in solution, seals it in glass tubes, subjects it to sufficient heat to destroy all possible germ life, subjects the tube to nothing more than the action of the sun's rays for weeks or months, and discovers at the end of that time, accumulated crystals of the original substance or substances at the bottom of the tube—and *growing on these crystals* and no where else in the solution, actual living cells, plant or animal life seemingly activating them.

What has happened? The experimenter believes and asserts that particles of the chemical matter in solution must have become so refined as to change from crystalloid to colloid and display a different kind of energy which can be interpreted in no other way than as physical life. Skeptics hold that some germ life must have resisted the destroying heat despite the fact that sufficient heat to meet every demand of the skeptics, was used to destroy previous possible life.

At any rate, there are the life cells, in every way similar to cells familiar to modern science. And there is the admission of skeptics that the heat applied to destroy previous life in the tube is sufficient.

Dr. Bastian of England, in his book, "The Origin of Life," presents very interesting micro-photographs of his experiments. He was a member of the Royal Society, but that body rejected his work. It would not even give him a hearing. It is easy to understand therefore why even reputable physical scientists hesitate at making public some of their more abstruse work.

What then is left for them to do?

They are not often inclined to do as an American physician who experimented along a slightly different line from Dr. Bastian. He also produced what were to him obvious living cells from mineral matter. Having thus discovered what he concluded was Nature's method of evolving living entities, Dr. Littlefield created a semi-religious cult to preserve it.

In his rather voluminous book, "The Origin and Way of Life," Dr. Littlefield sets forth a series of experiments tending to show that repeated evaporations of water on mineral (chemical) matter, so refines their particles that they become capable of sustaining a different life energy from that of their prior state. Living cells are the result.

Dr. Littlefield claimed to have gone much further than this and to have proved that this new or changed state of his material, left it in such sensitive condition that it was affected by human thought. He produces some micro photographs which he claims are pictures thought or willed upon the substance. As works of art they leave much to be desired, but are sufficiently clear to distinguish as "a building" or a "face" and so on. In other words, Dr. Littlefield believed it possible to fix thought forms in matter which was in course of transition from mineral to plant.

The writer of these lines does not undertake to say how much, if anything, there is in these experiments and claims. Let every reader draw his own conclusions. They are presented merely as interesting to students who are familiar with what the Great School of Natural Science says as to the genesis of physical life.

RING OUT THE OLD YEAR



RING out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die!
Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true!
Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor;
Ring in redress to all mankind.
Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.
Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.
Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common Love of Good.
Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

ALFRED TENNYSON.

“FRUITS”

GRACE WHITMORE



BY their fruits alone may they be judged. The perfect fruit containeth a flavor that is distinctive of its own ingredients—the result of its own growth—the involving process of absorption. The seed is impelled from within to attract, absorb, assimilate. That which engenders its own potential power for growth and development along certain lines, governed by that Law which enables it to function within its own kingdom and produce of its own kind. Its supreme purpose is to produce that quality of Fruit which only true culture has refined and ripened to perfection. So it absorbs into itself from natural sources, those elements which are used for its own constructive value.

It must not be over-ripe nor undeveloped, but balanced, tempered, blended; presented for appreciative acceptance by those who need to partake of the essence thereof, and receive nourishment.

Having achieved Self-Control as the basis for growth and advancement along definite lines of constructive unfoldment, the Soul works in and with the Law to exemplify sympathetic understanding as distinguished from sentimental emotionalism; gives individual response to a call of the Soul for truth; exercises power to differentiate between the essential and the non-essential; has the moral courage to state Truth regardless of personal criticism, because in possession of that degree of rational knowledge which can separate that which is destructive from that which is constructive—the true from the false.

Self-Control gives the poise to maintain silence when words would create naught but strife or resentment, realizing that silence can be pregnant with vibratory power to create harmony, if the Attitude of Soul is tuned to Harmony.

This Harmony, correlated with a keen sense of humor, is the leaven which quickeneth perception of the Law of Compensation. The Soul accepts each experience as a lesson for the expansion of Consciousness to be balanced by rational analysis of its application to Self in accord with the Law of Righteousness.

Intelligence, Courage and Perseverance are utilized to discharge Personal Responsibility—working in accord with the highest standard of Equity, Justice and Right which the Individual maintains as the ethical code for which he alone is morally accountable. And the individual is ever grateful for the training which enables him to realize and formulate this ethical code in harmony with Natural Law.

This knowledge, sustained by the wakeful and alert consciousness of one's responsibility, gives ability to distinguish impressions from intuitions, mere illusions from rational concepts, true inspiration from emotionalism. Good judgment is used with discrimination to balance intuition and reason for Right Use.

The cardinal virtues of a progressive Soul are its "Fruits," balanced, sustained and exemplified by rigid (yet fluidic) adherence to the fundamental principles which form the basis of individual development in alignment with Nature's purpose.

THE "MIRACLE GIRL"



URING the last few weeks the great newspapers of America have given much space to accounts of certain remarkable stigmata which are said to appear upon the body of a simple, uneducated Bavarian peasant, "Therese Neumann," a girl of the most ordinary type.

Briefly, the accounts state that on Easter day of last year this peasant birl went into a state of "trance," during which there appeared upon her body the exact replica of wounds inflicted upon the Master, Jesus, during his crucifixion. The bleeding wounds from the nails that pierced his hands and feet, and those from the "crown of thorns" that was pressed upon his brow. Doubtless many, if not all, of the readers of this magazine have read these newspaper accounts and narrations concerning the phenomena that girl is said to present.

I am in receipt of a letter from a Student and reader who sends me a copy of the paper containing a full statement of the claims that are made concerning the matter; and asks me to answer with whatever information I can give that will enlighten one who knows nothing about such phenomena, or whether such things are possible.

The phenomena produced upon this young girl's body are by no means as unique, exceptional and unusual as they must naturally appear to those who have had no opportunity to inform themselves upon the subject.

In truth, there are literally thousands of young people, both girls and boys, throughout the world

today, so constituted that similar, and even vastly more wonderful, phenomena could be produced upon their bodies, under favorable conditions; and in every instance the exact method employed to produce these phenomena would be so unique and "occult" that the world of humanity in general would call them "miracles," or "miraculous." But they are not so.

Do not be shocked, disgusted, nor offended, when I tell you that there are no such things as "Miracles"—in the sense that they occur *without a natural cause*. In fact, every phenomena of nature that can be seen with the physical eye, felt with the physical sense of touch, heard with the physical sense of hearing, smelled or tasted by the physical senses of taste and smelling, is "natural." This is because they occur only through the operation of Natural Laws. You or I may not know anything whatever about the Natural Laws which cause them to occur; and for this reason, they may appear to us very marvelous, unique, unusual and "occult."

The human organism is, perhaps, as marvelous a thing as there is in all physical Nature. But it is a phenomenon which comes into being because of Natural Law and in conformity therewith, just as truly as a blue spot will come upon your leg if you run against the corner of a table and bruise your leg. You may not know but very little about the method or process by which Nature produces the blue spot; but you will not make the mistake of calling the spot a "miracle." It came into existence strictly because of, and in accordance with Natural Law.

No more is there anything "miraculous" about

these stigmata that are said to appear upon the body of Therese Newmann, the peasant girl of Bavaria. They appear there only because there is a "Natural Law" back of them which produces them, or by and through the operation of which they are produced.

You will note the fact that these phenomena do not occur upon the body of this Bavarian girl, *except* when she is in a "trance" state or condition. Thus far, in the various accounts I have seen, nobody has even attempted to account for these trance states. On this one point I may be able to throw some light.

There are many, no doubt, among my readers, who have seen hypnotists throw their subjects into a state of *trance control*; and while in that trance condition compel them to do whatever the hypnotist commands and wills them to do. Thus, a delicately refined young lady may be made to bark like a dog, meow like a cat, chatter like a parrot, lie on the floor and go through all the motions of swimming, lope through the house and whinny like a horse; then take off all her clothes and be awakened by the hypnotist, to find herself stark naked. There is, in truth, almost no limit to which a skilled hypnotist cannot go in compelling his subject to execute his command and will.

The same state is often produced in a so-called "Medium." The only difference, is in the fact that her trance condition is caused by spiritual intelligences who exercise their hypnotic control over her from the spirit side of life. These "spiritual controls" are not ordinarily visible to the sitters in a mediumistic Circle, or Seance.

These spiritual controls who understand how to

do so, are often able to produce many queer phenomena—called “stigmata” by scientists—upon the surface of the bodies of their subjects. For illustration :

1. They may produce all sorts of pictures, some of real beauty, and of intricate designs. The background of these pictures is usually the natural color of the skin. The intricate designs and delicate lines are made in the color of the skin when it is flushed with blood. Sometimes this flushing process can be carried to a point where it produces a blue, or even a deep purple color.

2. There have been a goodly number of these “mediums” developed to a point where their controls can produce letters with perfect distinctness. The letter appears upon the natural background in a series of ridges, either white, or blue, or purple, whichever color the controlling intelligence wills to produce. This is called “Spiritual Tattoo Writing.” It has been carried to such a degree of facility, in some cases, where written messages have been made to appear so distinctly as to be read with perfect ease.

The controlling intelligence can remove all these stigmata almost instantly, by a simple act of his Will.

And so, the stigmata that appear upon the body of the Bavarian girl, are not, by any means, so unusual as to warrant the designation of “miracles,” or “miraculous.”

Oriental adepts who have learned the method of controlling their own circulations by the exercise of their own Wills, are able to produce these same stigmata upon their own bodies. It is all very scientific, and involved a careful and technical

training to enable them to accomplish these results.

There is almost no apparent limit to which these controlling intelligences may not go, in the matter of producing these stigmata. This young Bavarian girl is a subjective psychic. She can be hypnotized, by her "controls," into the deepest stages of trance. And when in that stage of subjection, these controls that are using her, are able to flush the blood into any part of her body they Will it to go. They can even flush a section of a vein so full as to cause the blood to ooze through the skin to the surface. And thus they are able to make a representation of a real wound, such as might result from the crown of thorns piercing the skin of the Master upon his brow. In the same way the apparent wounds from the nails in his hands and the spear in his side, are indicated.

All I want to get over to my correspondent, at this time, is the fact that, while this young girl is something of a curiosity to her friends and associates, and to those who travel miles and miles to see this "Miracle Girl"—the phenomena that are produced through her, by her controls, are not at all "out of the ordinary," among those who are trained to do the same sort of thing. Nor it is correct to call her a "Miracle Girl"; because there is nothing at all miraculous about the phenomena she exhibits. If her controls had selected any other incident than that of the crucifixion of Jesus, as the topic of illustration, they could have produced many other forms of stigmata that could have been woven into quite a different story.

Your Elder Brother,
TK.

LETTERS FROM A SAGE
SIGMUND LOWE



MY Dear Boy:

I have just returned from a New Year's trip to the ocean. For I felt, on this day of new beginnings, that I must be stimulated by a seance with this age old symbol of the "All in All."

Sitting on the heights overlooking the tremendous expanse, I marvelled at its appearance of unruffled calm. And yet there are times when its surface is a veritable maelstrom of seething activity—when it seems as though Nature had let loose upon it all the fiends of Hell. For the unleashed demons of the air, with their wild whistling and screaming have apparently aroused old Mother Ocean into a frenzied upheaval of indignation. Its otherwise placid and smooth surface, billowing gently in response to the mighty tidal breathing has become rough and roaring in choppy anger.

And yet paradoxical as it may seem, we are told by deep sea divers, that even during the most severe storms, one has only to descend a comparatively few feet below the surface to find that all is serene and tranquil. And to me, this profound phenomenon symbolizes one of the grandest truths in Nature. And that is that deep below the surface of the elemental animal in man, with its ungoverned cravings and seething turmoil, lies serene and unruffled, adamant in its invincible immobility that fundamental basic spark of Intelligence Supreme.

And even though Divinity has decreed that man must struggle and be active in order to unfold and

develop all of his latent capacities and faculties, and even though there are times when the battle royal with the outer elemental forces of Nature causes one to appear like a seething volcano in action, yet within ourselves lies the power, if only we might realize it, which would enable us to maintain the same invincible serenity of Mother Ocean herself. It is in fact, this fundamental truth, which gives significance to that profound aphorism—"In the world, but not of it."

And so then, reading over your splendid letter, I am extremely grateful for the fact that you feel that the past year has been one of real accomplishment. For I believe I understand the real significance of your statement that you seem to have developed within yourself a buoyancy that enables you to rise serenely above the turbulent waters of life's activities.

In one sense, nothing appears to matter any more. For regardless of the disturbing nature of outer circumstances, your rational powers seem to have gained the ascendancy over your emotionalism. And this power of mastery over the lower element of your being is not a mere spasmodic development that springs up over night to shrink and wilt away into nothingness at the first appearance of dawn, but a definite thing—a real live, tangible growth like those staunch oaks of northern climes, that have developed a resiliency and firmness through years of battle with the wild elemental forces of Nature. And so, likewise, you know that this power that has grown up within you is a definite and dependable result of months of battle and struggle with the unruly elements within your own economy.

And yet you say that there is a certain fear in your heart. For the feeling of exhilaration is so new. The ever increasing peace, that only comes from definite Soul-awakening is so entirely different from your hitherto restless and uneasy state of consciousness, that you are almost afraid of it. It seems as though you have suddenly entered a new world, an unexplored region of gorgeous beauty and unmined possibilities.. And you stand there alone. Or at least you think that you are alone. For your eyes are half blinded with the unaccustomed brilliancy, and you do not know that this new world is full of kindly Souls, who stand just out of the range of your immediate vision and who are watching over you with a loving solicitude, only hoping and praying that you will have the necessary stamina not to fall back into the old rut, but to move bravely on, hewing out for yourself a new road in this larger world of expanded consciousness.

And you wonder if it will last. For past experience has taught you something of the law of action and reaction—"that extremes meet"—"that that which goes up must come down" etc., etc.

Ah, dear boy, just realize that this glorious achievement of your being can last if only you will it so. For know that there is one supreme element in Nature that is not subject to the law of opposites. And that is intelligence itself—that in you which is you—the ego, the Soul—the foundation of your being. And only as it forgets its all dominant position in Nature, only as it allows itself to become falsely identified with its own material expressions, does it then swing and sway in harmony with the pendulum like activities of that

very law of its being which says that poise must be established, that equilibrium is the primary requisite of Nature.

For this thing which is taking place within you is something more than the mere transcendency of one set of attributes over another. For all the faculties, capacities and powers of the Soul are inherent properties of your being—yours to be utilized. And at no time should any intelligent entity allow himself to become the slave of any thing which belongs to him. But he should by virtue of his divine inheritance, strive at all times to be Master. And you, my boy, are beginning to know that you can be master. For you are awakening to a fuller realization of your own position in Nature.

Instead of being used, you are beginning to utilize. Instead of being controlled, you are beginning to control. Instead of being overpowered and swept hither and thither like a stray leaf in the wind, you are beginning to assert yourself, to stand your own ground, firm within yourself. In other words, you are awakening, yes my child, awakening into an ever-increasing realization of self—an ever-growing mastery of every department of your composite nature.

And the profoundly beautiful part of it all is the fact, that it is you and you alone who is doing all this thing. For who else can it be? Is there any other you but you? Why my boy, you are essentially of the very fundamental substance of the universe. You are a God in embryo! Control this foolish fear. Drive out your anxiety. Let this coming year be one of real achievement. Resolve within your heart that you are going to con-

quer this new heaven and earth into which you have been translated. From now on your new watchword is "relentless determination"—that kind of determination that says "I will achieve or die in the attempt. And my new year will be a daily event, an hourly event, new with every moment of the day. And even though I fail a thousand times over, yet will I never give up the battle. And even though every destructive influence in the universe bar the way, yet I will achieve that cheerful, alert, invincible calmness that nothing can disturb."

Truly is this a large order, my child, but it must be filled. It can be filled. For the very fact that this ideal of self-conquest exists in the heart and Soul of every rational being is already a proof and prophecy of its eventual fulfillment, providing of course that man puts forth the necessary effort. For thank God for the fact that without effort is nothing ever accomplished. Otherwise would there be no justice in Nature.

Lovingly,

G. G.



ANGER

(CONT.)



THE following incident occurred in a neighboring family who lived but a short distance from my friend:

The mother allowed her two daughters to attend a club dance with two young men whom she knew to be of clean moral character. Both girls were beautiful and well-behaved, and the mother never had reason to doubt the moral character of either. They were twenty and eighteen years of age respectively.

After the dance, the chaperones divided up the couples, to be taken home in different automobiles. In this process the sisters were separated, the one with her escort going in one machine, while the younger with her escort went in another. The machine in which the latter rode had a puncture on the way, and it took some little time to repair it. This naturally caused the younger girl to reach home later than her sister who knew nothing of the delay.

When the mother heard the daughter arrive, knowing it to be long after the arrival of her sister, she immediately suspicioned the morals of the younger girl, took for granted that she had strayed with her escort, and became enraged. Without waiting for an explanation she went to the kitchen, took down a black-strap, proceeded to her daughter's room and, without reason or mercy, lashed the girl across the back and shoulders until she screamed for help. Her cries brought her father who put a stop to the torture.

The girl never went to bed that night.. She

packed her clothes, escaped from the home, and took refuge in the near-by city. When located, she refused to return home. Shortly thereafter she left the city with a young man she had met on chance acquaintance, and thereforward she followed the retrograde path of immorality and vice. Her mother's unjustified and unreasonable punishment was directly responsible for the loss of her child's virtue, respect and character.

Mothers, it is most unjust and unfair to mete out punishment when your Souls are filled with anger. Do not do it. Wait until your anger is over, and you can intelligently and wisely mete out the justice due your child. Even then, wait until you are sure you know *all the facts*, so that you may not unwittingly do injustice. Only then can you use such methods as will work permanent results with the young offenders. Only then can you devise potent methods of teaching the necessary lessons without the use of unjust and inhuman force.

One wise mother had an obstreperous son who delighted in pinching his sister's arm. One day the mother asked him: "Robert, would you like it if Alice pinched your arm until it became black and blue?" "No," said Robert. "Well," said the mother—"neither does Alice like it when *you* pinch *her*; and if you don't stop pinching, I am sure she will turn on you someday and hurt you worse than you hurt her."

This did not help. One evening, just before dinner, Robert again pinched Alice, and, made her cry. The mother quietly took a towel, wound it about Robert's hand, saying: "Suppose we cover up this naughty hand, and shut it in the bed-

room until it can remember not to pinch Alice." Then she led Robert to a bedroom, where he found no prospects of dinner.

In the midst of the meal, Robert came slyly to his mother and told her the *hand* had learned to behave; so, would she please uncover it? Robert never pinched Alice again.

Would the average mother have handled this punishment so intelligently? Probably not. She would more likely have threatened Robert or given him a sound whipping.

There are only too many of us mothers who punish our children with inhuman force, and without reason. We punish them for small and annoying misdemeanors unworthy of our consideration. Our children become accustomed to these punishments, and lose all sense of respect for them. They lose their power to teach them their lessons, and the mother has no further recourse.

The wise mother uses subtle and intellectual methods for all slight misdemeanors, and reserves forceful punishment only where *severe* lessons must be taught. She studies her child's individuality, and by so doing discerns the most effective method of punishment. Some individualities may be talked with, and their sense of honor appealed to. Others must have their pride humiliated. Still others must receive more severe reminders, before they learn their lesson. The wise mother learns, through study, how best to render judgment in the individual cases of her children, and in this way establishes the respect and consideration of each child.

I do not intend to dogmatise on this vital subject of punishment. It is something which each

and every individual mother must determine for herself; but she should always be sure that she knows when and how to employ punishment without injustice or inhumanity. I am convinced, however, that severe, bodily punishments are very seldom, if ever, necessary or justifiable. I believe, if mothers will but study the subject in the light of the best modern intelligence, founded upon experience, they will find that there are purely intellectual methods which will prove far more effective, and be entirely free from all suggestion of cruelty or inhumanity.

This wise mother never punishes in anger. Neither does she use force for insignificant offenses. She never punishes without knowing the *real facts* in the case. And never does she punish without giving her child the reason therefor. She never makes *threats* of punishment, without *fulfilling* them in both *letter* and *spirit*, but *always free fro manger*.

One other great fault which exists among mothers is that of *scolding* and *nagging* their husbands and children. The scolding, nagging mother emits an unending, unceasing and untiring stream of fault finding, criticism, abuse, complaint and condemnation against her family. She sees no good in anything they do, and hears no good in anything they say. From morning until night she picks away at their faults, their virtues, their doings and sayings, until apparently there is no good left in any of them. Nothing they do satisfies her. Nothing they say pleases her. Her life is one continuous invective against them.

A nagging mither who constantly scowls and scolds inevitably drives her family away from her

and out of the home, to seek peace and companionship elsewhere. She only calls down upon herself loneliness, humiliation and sorrow. This form of anger is so degrading that any mother with a mere iota of self-respect never should allow herself to tolerate it one minute within her home. If she is guilty of it, even in its mildest form, she should begin *here and now* to eliminate it forever, and raise herself far above and beyond the limits of the degraded scold and nagger.

The ideal mother strives earnestly and faithfully to overcome all feeling and manifestation of anger in her soul. She endeavors to find the peace and quiet within that will forever silence and subdue the demon of Anger when it arises to cause destruction and sorrow. She places on guard her monitor of *Self-Control*, which places upon her the hand of calm and quiet, and mollifies the roaring lion within. She teaches, by precept and example, the great lesson of overcoming the evil passions within, and thus begins early to eliminate temper from her children. Through her personal effort and intelligent application along this line, she makes of her home a heaven, and of her children worthy inhabitants therein. Through her exemplification of the good, the true and the beautiful, she wins her place as the natural leader, guide, companion, teacher and ideal in the home, fulfills her responsibility to all people, becomes a joy to society, and merits a generous reward from her Creator.

"May her tribe increase."

NONETA RICHARDSON.

QUESTION BOX



QUESTION: How does the School account for the hermaphrodite, or androgenous person?

ANSWER: This is a purely *physical* defect in the *human organism*. It arises from causes which affect the physical body during gestation. A child may be born club-footed, or hair-lipped. This however is only one of the "irregularities," the "exceptions" which prove the "general rule" of Nature.

QUESTION: In case of a perfect hermaphrodite, how does the individual inhabiting that body know his own sex?

ANSWER: So far as science knows, there is no such thing as a "perfect hermaphrodite." Even the deformed sex organs of such an individual are never equally developed. One or the other predominates, and the psychic characteristic follows that dominance.

QUESTION: We are taught that the spiritual body is a duplicate of the growing physical body. If so is the spiritual body of the hermaphrodite also of that character?

ANSWER: The spiritual body imprisoned in a deformed physical body, *only while so bound* takes on the contour of the physical. But the instant physical death releases it the spiritual body assumes its natural contour, and the defects of the physical no longer appear.

QUESTION: In February Number, 1927, you say: "The purely physical School consists of exactly Thirty-three Members. At the present time there are but thirty-two, upon the physical plane of life, and there is one vacancy to be filled

whenever the School finds the right *man*.

Now, I am wondering if the members are all men, and if they think that no woman can possibly have qualifications for such a position.

ANSWER: At the present time, all the members are men. This has also been true throughout the past, so far as I know. This, however, is not because the School, or any Member of it, has the least doubt that there are women who possess the ability to qualify for such a position. In truth, it is hoped and believed that the present Movement of *The Great School* will give to women a better chance than the past has ever afforded them, to prove that they are just as capable of serving humanity in that position as are men.

At the present time, however, there are some handicaps which seem to be somewhat in favor of men, in such a position and Work. But the School is absolutely free from all prejudice in the matter. And I may be permitted to suggest that I verily believe the time will come when men and women will share this Great Work and Greater Responsibility together. The present movement and purpose are to give to men and women alike all the value they can possibly acquire from the Grand Word of Instruction.

QUESTION: (a) What position does the moon's orbit sustain to the Spiritual Planes? Does it lie out beyond them?

(b) Do meteors pass through the spiritual planes when attracted to earth; if so, do they produce phenomena that are perceptible to spiritual people?

ANSWER: I shall have to answer you without disturbing my own stock of *personal* knowledge

I do not know. All I can give you will be surmises drawn from certain information I have received, from time to time, during the last 44 years of my studies with the Great Masters:

1. I am led to believe that the higher and finer Spiritual Planes extend out so far beyond the earth's surface that they meet the corresponding conditions of the other planets in space.

2. IF this be true, then it would appear that *some* of the spiritual planes, at least, virtually fill all interplanetary space.

3. AND, if this also be true, then the moon is somewhere within the territory, or space, occupied by spiritual conditions.

4. *I do not know;* but I should hardly think a purely physical meteor falling through space toward the earth; would cut much of a splurge within the spiritual planes, or conditions of space.

5. Once I saw a meteor fall to earth. It was at night. As it sailed through the ether blue it looked to me as large as the Sun, and lighted up the heavens almost as brilliantly. It nearly hit me on the head. That is to say, it missed me only by a hair's breadth—for it hit the earth only about 65 miles Northeast of me. It was so big and heavy that sometime after it disappeared, the shock jarred the houses near me.

Next day I went with a number of college professors in search of it. We found where it had hit the earth, in the midst of a wheat field, about a quarter of a mile from the nearest farm house. Its explosion, when it hit the earth, tore a hole 60 feet deep by 75 across; and one of the largest pieces was picked up more than a mile from where the explosion occurred.

TK

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