

Vol 1 - 1

# TO YOU

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WORDS MEAN TO YOU ONLY WHAT YOU UNDER-  
STAND THEM TO MEAN.

THIS IS TRUE REGARDLESS OF WHAT THEY  
MEAN TO OTHERS WHO USE THEM.

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*Fact:* Anything that is.

*Truth:* The established relation which the  
facts of Nature sustain to each other and to  
an Individual Intelligence.

*Science:* Exact knowledge of the facts of  
Nature, classified and systematized.

*Philosophy:* The conclusions which men, in  
their search for a knowledge of Truth, have  
drawn from the facts of Science.


*Religion:* The application of the facts of  
Science and the conclusions of Philosophy  
to individual Life and Conduct.

Truth has reference to the relations which the  
facts of Nature sustain to each other and to  
an Individual Intelligence.

Science has reference alone to the facts of  
Nature.

Philosophy has reference to the deductions  
which men have drawn from the facts of  
Nature in their search for Truth.

Religion is merely the application of such  
knowledge as You possess, to the problem  
of your individual life and conduct, in such  
manner as to maintain a harmonic relation  
with the Constructive Principle of Nature.



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# TO YOU

fools deride, philosophers investigate

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**VOL. I**

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**NO. 1**

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The Great School of Natural Science

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# TO YOU

## JUST YOU

### WHAT ARE YOU?

What is it that looks back at You, out of that which You term your eyes, from that which You term your reflection, from another thing which You term your mirror? What is that enigma—

That something about which even the wisest of the scientists say, "We do not know and we do not know anyone who does know"?

That something which is *You* has been the object of the most mystifying, intriguing, interesting search of the advanced thinkers among the greatest scientists of all ages.

Yet never has anyone among them been able to drag out the "You" by its roots and hold it in his physical forceps to make an examination of it.

For, so far as is known throughout all Nature, "it" has never been found without a material body through which "it" manifests.



Preachers preach about "it".  
Moralists moralize over "it".  
Scientists speculate on "it".  
But does anyone actually know anything definite about "it"?  
Yes and No.

The tremendous effort and energy expended in the long search for actual knowledge as to what *You* really are, have not been in vain.

Down through the ages individual scientists have been making an intensive study and analysis of that inscrutable something which is "You".

From the accumulated data of scientific experimentation, analysis, systematization, and classification, definite conclusions have been reached, definite facts have been recorded, and definite data have been made available for those who have the desire, the courage, and the Intelligence to know something specific about themselves.

While it is not known just *what* that something which is *You*, actually is, it is known that it exists, as You know You exist, and as You know others calling themselves "I" exist.

A great deal is known about how *You* function and how You manifest your many different characteristics; and after all, it is sometimes just as valuable to know about



your many manifestations and characteristics as it is to know what You really are. For what *You*, that inscrutable, intangible something that looks out at You from your mirror, actually are, or of what You are composed, or what your size, shape, manner, and constituency are, nothing definite is known.

These lie within the realm of Nature's ultimates.

You look at yourself in the mirror and say, "I see myself".

But do You?

You see a reflection.

Of what?

You see a reflection of your face, your body, and what adorns it.

You see a reflection of something that You say You possess.

You do not see a reflection of yourself, but a reflection of your possessions.

You cannot be identical with your possessions. *You are You.*

Many terms and expressions have been, and are being, used to designate the *You*, the Intelligence who manifests through the instrument—the physical body.

Ego, Soul, Psyche, Essential Entity, Individual Intelligence are some of these. All have reference to the same thing.



*Ego* is the Latin pronoun of the first person "I". In philosophic literature it means "self", the self-conscious Intelligence. This is because the use of the pronoun of the first person, ego, I, is characteristic of a self-conscious being.

*Soul*: The word is of unknown origin and root meaning. Its cognate forms are found in many Germanic languages, and it is a native English word. In its popular use, as well as in theology and philosophy, it refers to the non-physical element of the human being. It is thought of as being a "spark of the divine" and therefore immortal and capable of existence apart from the physical body. The relationship between the soul and the physical body is very vague in the minds of most people, but the more careful thinkers consider the Soul to be the real Self or Individual.

*Psyche* is the Greek word for Soul, with very little subtraction or addition of meaning.

*Essential Entity* is the power or force which manipulates and operates the physical body.

*Individual Intelligence* (Ego, Soul, Psyche, Essential Entity): The intelligent Being who inhabits the physical body and manifests through it.



This latter term and expression is the one preferred and used by Natural Science because of its clarity, simplicity, and exactness.

You may call yourself by any name or term You may desire. That is your privilege, and no exception is taken to it. But in order that there may be no confusion the one term *Individual Intelligence* will be used throughout this magazine.

This term does not apply to your physical body. Your physical body is merely a machine through which You, the Individual Intelligence, function and manifest—the house which, for a short period of time, You inhabit.

*You* are an Individual. There is not another person in the entire Universe just like *You* in every detail. *You* possess an Individual personality and an Individual character.

*You* are intelligent in your own particular way. There is no other Intelligence in the entire Universe just like *You* in every detail.

*You* are just *You*.

*You are an Individual Intelligence.*

The actual *You*.

That *You* to which *You* refer when *You* say  
“I”,

“I see, I hear, I smell, I taste, I feel.”

That *You* to which *You* refer when *You* say  
“My”,



"My mind, my memory, my consciousness, my reason, my senses, my body."

That is the actual You,

The real You,

*An Individual Intelligence.*

It is You, an Individual Intelligence, who are in a state of evolution or devolution, progression or retrogression.

It is not the material body You occupy—that is merely a temporary instrument.

Many people, in the past and in the present, have referred to the "You", the Essential Entity, as Spirit, Mind, Consciousness.

But these words, when used, usually are preceded by the word "my", "your".

Thus they definitely are placed in the category of possessions, attributes.

You know You have possessions and attributes;

You also know that your possessions and attributes are not *You*.

They are an essential part of You, that is true.

And it would be impossible for You to manifest your Individuality, Personality, and Character without them.

Still they are not *You*.

For You can control and use them at will.

Because of this Natural Science refers to *You*, an Individual Intelligence, as separate and apart from your attributes and possessions.



Every thought You think, every action You  
set in motion, every word You speak is  
traceable back to *You*.

So whether You are selfish or unselfish,  
whether You are jealous and envious or  
kind and considerate, whether You are  
hateful or spiteful, or whether You are  
chock-full of self-pity

It is *You, Just You;*

An Individual Intelligence,

Who thinks, feels, acts, and evolves or de-  
volves

As You live your life from day to day.



It is the province of science to disclose the  
facts of nature. It is the province of philos-  
ophy to illustrate principles. It is the privi-  
lege of the individual and society to accept  
or reject those facts as the rule and guide  
to action.





# THE NEW AGE INTELLIGENCE

**F.W.RILEY, M.D.**



**P**RACTICALLY every intelligent individual of today is aware of the fact that things are different at the present time than they were a comparatively few years or even months ago.

To some this difference appears as a change of politics, an attempt to pull the world out of financial depression. To others it appears to be a progressive change that has been under way for many years, but yearly and monthly is becoming more acute. Many believe that the change is universal in its scope, that in compliance with certain definite universal laws we are entering new-age conditions, for a new-age Intelligence.

In this connection it is interesting to note that we are well under way in a condition that has been termed "the precession of the equinoxes". This change is thought to occur once every some 25,000 years, and is said to usher in a new age, new conditions, a new race or new type of intelligence.

Regardless of what may be the cause, the



fact remains that we are confronted with changes that are happening so rapidly as to appear somewhat bewildering to the average intelligence. On every side old rules and precepts are being discarded as obsolete. Former so-called authorities confess their utter helplessness and are eagerly looking for a leader.

These changes are manifesting their appearance in practically every field of effort, from politics to religion. While the changes themselves are interesting, it is even more interesting to consider the new-age type of intelligence for which, we might say, these changes are being made.

As a rule, the new intelligence is limited to those under the age of fifty; the younger the individual, the more marked the type. As an example we might consider the young people between the ages of sixteen and twenty-five. No one can deny that these young people are radically different from their elders. They think differently, act differently, and have a different code of ethics.

While they exhibit a frankness in all matters among themselves, they are inclined to be reticent before their elders, knowing full well that their elders probably would not understand their views.

While exhibiting a proper filial respect for their parents, they are amusingly tolerant or oftentimes intolerant of their parents' inability to understand them. Young ladies



are sometimes classed as "dumb but beautiful" by those who do not understand them. Oftentimes this same "dumbness" is their protective shell against wasting energy on a situation or individual where there is a lack of stimulus for their attention.

The new-age intelligence possesses intuition plus the powers of deduction and analysis—a combination somewhat rare among the majority of the old-age intelligence. It discards the orthodox religious beliefs as fairy tales and intuitively is able to grasp the principles of mental science in a manner to utilize and apply them, while the old type is floundering, hopelessly enmeshed in superstition and blind faith in its effort to discover the fundamental principles of nature.

Where formerly a man supported a certain political party just because his father and grandfather did, the new-age intelligence thinks for itself and makes its own decisions and choices. Where formerly a young man engaged in a trade or profession just because his father was in it, the new-age intelligence has its own ideas and will engage in the line of endeavor that most appeals to it.

The new-age intelligence cares little for the conclusions of so-called authorities; as a result, it exhibits more or less apathy toward the orthodox routine presentation of educational subjects, and oftentimes "stumps" the dignified college professors with original





questions or original answers to propounded questions.

The new-age intelligence is closely attuned to the finer forces of nature, and in case of sickness prefers the natural methods of healing to the pills and drugs of the old time family physician. It refuses to be ruled by many of the so-called laws of diet and hygiene and is continually endeavoring to express complete freedom in thought and action.

Judging from the type of intelligence exhibited by the younger people of today, it can well be imagined that in the next few generations a virtually new race will have made its appearance on this planet.



Courage, brightness, cheerfulness, freedom from care, with perseverance, determination, hope and Faith are all mighty factors to supplement nature's constructive principle in the restoration and conservation of health and life.



# PSYCHOLOGY



**P**SYCHOLOGY is a derivative from the Greek word *psychologia*, meaning "the science of the soul".

Strange as it may seem, much modern psychology, being a materialistic science, ignores the soul and considers the brain as the source of Intelligence.

If the modern psychologist admits the word "soul" at all in his vocabulary he understands it to mean the sum total of the functions of the brain.

A humorist remarked: "Psychology has lost its 'soul' and is in great danger of losing its 'mind'."

Modern psychologists endeavor to study the Intelligence through the functions of the physical nervous system and the brain almost entirely, to the exclusion of the "soul", even though psychology really is a "science of the soul".

That is equivalent to studying a copper telephone wire and the telephone exchanges in



order to learn about the messages which travel over the wire and to know about the characteristics of the sender of the messages. The student undoubtedly would learn a great deal about the wire and also about the various telephone exchanges, but would he know anything concerning the sender of the messages?

True Psychology is a study of the soul, the Intelligence.

Natural Science studies the Intelligence—the *You*—

It does not limit its study to the physical nervous system, nor to the physical brain.

It recognizes these merely as physical instruments through which *You*—an Intelligence—manifest or function.



*To fear nothing*, is the key to both psychological and physical freedom.



# THE PIONEER DAYS OF 1934

**HENRY FEIRING**



IF YOU ARE one of the adventurous souls of today the chances are that you mourn the passing of the pioneer and of the conditions which gave rise to the need and opportunity for pioneering. There is an elation about setting foot where no man has been before that appeals to something fundamental in us. We are thrilled by it, and when houses and fences and roads cheat us of the opportunity we have a feeling of confinement and restraint, a desire to break the visible and invisible bonds of this relentless civilization that is creeping up upon us. Peace, we cry, and freedom and room! Yet if we could, it is doubtful if we would dispense with civilization. What can we do about this seeming paradox of desires? Can we enjoy the advantages of organized society and at the same time thrill to the freedom of the vast distances and the lure of the silent mysteries which Nature in her own way has reserved for us?

We can. Moreover, upon doing that very thing depends a great deal of our pleasure and



of the growth and development it is possible for us to make. That statement may seem strange to some, but stop for a moment and think what pioneering means. A pioneer is one who precedes others and prepares the way for them. He can seek new lands and blaze new trails; he can explore a wilderness; he can create a great invention; and he can penetrate the fastnesses of a realm that few have yet explored yet which in its fascinating mystery and vast expanses contains something that is so fundamental in life itself that our very existence is almost one with it. It is Intelligence.

Back of the search for new land and of the blazing of trails are the needs and desires of intelligence. Back of all the advances in science are the needs and desires of intelligence. Back of economics, of art, of marriage, of all human activities, are the needs and desires of intelligence. Every one of them is the direct outgrowth of intelligent needs and desires, and has been developed to its present point solely by intelligent effort.

Take intelligence out of civilization and less than civilization is left. Yet, in spite of its importance, about as near as people generally come to dealing with intelligence is in dealing with its results—chemistry, economics, sociology, and others.

If an architect's plans are wrong it is not the fault of his drawing instruments; if a



mathematician makes a mistake the pencil and paper are not to blame; if an automobile engine breaks down it is not expected to repair itself. Can you picture any human act, organization, or product as existing if intelligence were eliminated from the scheme of things? Why is it that we try to solve the problems of the various *departments* of men's activities in terms of the departments themselves instead of in terms of the source from which they all come? Someday we shall learn to go to headquarters when we want to find out things.

Perhaps we find it difficult to make decisions about what to do or what not to do; perhaps we let some other person direct our activities; perhaps we are so aggressive and "strong-willed" that we make decisions easily and are proud that fire, water, earthquakes, nor other "acts of God" or man can budge us from them. Or, perhaps we make our decisions calmly and intelligently and "on our own" and change them with flexibility and equal intelligence when the occasion requires. Vascillating, weak, brittle, resilient. Each course involves certain consequences. *You* are the one who feels the results of those consequences, aren't you? Can anyone else satisfy *your* hunger by eating for you? Can anyone else live *your* life for you?

It may be clearer now why each Individual is a pioneer, or can become one. In the last



twenty years there have been exciting and interesting and valuable advances in science. Why? Because there were some people who were not satisfied to let matters rest where they were and who had gumption enough to study and think until they knew more about Nature's laws and their applications. There is every reason to believe that the next twenty years will bring forth additional advances. The same kind of people will be doing the job.

Perhaps science is not in your line and doesn't interest you. There are some things that do interest you, though, or at least that are of importance to you. What about education? What about your own development? What about marriage? What about LIVING?

You are at a certain point of development now. How are you going to proceed in your efforts to advance beyond that point? It is a challenge that life holds out to every one of us; not an unfriendly, antagonistic challenge but one that is buoyant with the warmth of encouragement and possibilities that lie within our reach—for has not life given us Intelligence, with which each may become a pioneer in the wilderness of his own being!





# YOUR STRUGGLE



**I**NDIVIDUAL Happiness is the real inspiration and goal of every human activity.

The main activity of human Intelligence is the struggle for happiness.

This struggle constitutes a universal activity, involving both men and women.

You are struggling.

For what are You struggling?

Is it for an existence, for knowledge, for pleasure, or to fascinate some one individual of the opposite sex?

Or are You struggling to retain the affections of some one of the opposite sex?

Perhaps your struggle is for money, or for greater and bigger thrills?

Or for power, for applause and approbation?

What do You *think* You are struggling for?

Everyone desires something.

Everyone is striving to acquire or attain something.



Just what is it *You* desire?

Some may desire money, or power, or position, or applause, or affection.

But back of the desire, what is the real struggle for?

Is it not for happiness?

If an Individual desires power, he desires it because he believes it will make him happy—otherwise he would not struggle to attain it.

If he desires money, or applause, or affection, he does so because he believes these will make him happy; otherwise he would not strive to acquire them.

Neither would *You*.

So after all, what is he striving and struggling for?

Happiness, is he not?

And happiness, after all, is exactly what *You* are striving and struggling for.

You may acquire physical material things and feel satisfied for a time.

You may gain riches, or power, or applause, or affection, and feel very well contented and peaceful for many years.

But always the time comes when *You* start your struggle again.

Why?

Because *You* have not attained happiness—

*You* have merely gained a degree of satisfaction and contentment,



And always in the background of your consciousness is the recognition that happiness is still to be reached.

What, then, is *happiness*?

Is it one of those enticing, elusive, evasive states or conditions about which everyone talks, yet about which few have any concrete ideas?

Does anyone *know* what happiness actually is?

A person recently stated that the only really happy Individual he had ever met was a gardner. He said the gardner went about all day long singing at his work of caring for and cultivating his flowers. The gardner did this day after day—singing or humming as he went about his duties. The person reiterated that the gardner was the only happy Individual he knew. Then he went on to say that the gardner was a “half-wit”.

Do You think a “half-wit” could possibly know what constitutes happiness?

In fact, if Happiness is possible to a half-wit, do You want happiness?

Look about You some bright, clear day. The sun is shining, the flowers are blooming, the birds are singing, the sky is blue and the grass is a vibrant green.

The beauty and loveliness make You feel



lighter in spirit, more peaceful, contented,  
and satisfied with life.

But are You necessarily happy?

Contentment and satisfaction and peaceful-  
ness are states and conditions different from  
happiness.

Happiness is a goal which is reached only  
through labor, effort, and struggle.

The struggle for happiness is the rational  
effort of the two sexes—man and woman—to  
effect an harmonious relation between  
themselves.

It is a mutual effort to bring their individual  
desires into correspondence and harmony.

Happiness is the result of this mutual effort,  
and is possible only between one man and  
one woman.

Because of undeveloped reason and lack of  
understanding, men and women, in their  
struggle for happiness, have indulged in  
every character of experimentation which  
they, in their ignorance, could conceive.

They have indulged in gluttony and lust, in  
fierce ambitions, in avarice, and in vanity.

They have displayed every variation of cru-  
elty and folly that ignorant men and women  
could conceive as means to an end.

Thus the Individual proceeds in search of  
those objects, relations, and conditions



which he thinks will afford him contentment and happiness.

The struggle for happiness has as many forms as there are degrees and qualities of individual development.

The inherent elements of masculine and feminine nature condition man and woman to pursue the struggle along different and divergent lines.

In the struggle man represents the aggressive elements and energies, while woman represents the receptive elements and energies.

There is a principle in nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity.

The same principle that impels an unconscious physical atom to seek vibratory equilibrium in another atom, impels the self-conscious Intelligence to seek vibratory equilibrium and conditions in harmony with itself.

This principle impels the struggle for happiness.

How can the struggle for happiness be accelerated?

How can the goal of masculine and feminine desire for happiness be earliest reached?

These are questions You, no doubt, are interested in.



Since happiness is dependent upon the love relation between the sexes, these questions become individual and personal.

They are resolved into questions of personal intelligence, courage, and perseverance.

The state cannot legislate upon the question of individual happiness,

Nor can law compel it.

Governments can only protect the individual in his right to its pursuit and enjoyment.

The struggle for happiness is a matter of *evolution*, not *revolution*.

It is an infinitely varied struggle.

It necessitates a knowledge of the laws of life and living.

It necessitates rational conformity to principles.

There is no royal road to happiness any more than there is to knowledge.

Each individual is the arbiter of his own destiny.

He is the builder or destroyer of his own happiness.

He develops himself by and through a series of experiences which finally mold and condition him for his noblest destiny—happiness.

Everyone has to earn happiness.

It is an achievement.

It is the *great* achievement.



Your struggle for happiness is an uphill struggle.

The sun is in your eyes and the wind is in your face.

The road is narrow and steep.

You stumble and fall as You struggle along,

You get up and go on,

Over and over, again and again.

And You thrill as You pass each mile post.

You cannot travel this road blindly.

You must have Intelligence—have You got it?

You must be courageous—are You?

You must persevere—can You?

Intelligence, Courage, Perseverance.

Then up and on your way.



It is easier to entertain a prejudice than it is to acquire the knowledge necessary to rise above it.



# THE MODERN VIEWPOINT

JOHNNY RICHARDSON



ACCORDING to Webster, the word "intellect" means: to understand, the power or faculty of knowing, as distinguished from the power or faculty to will.

The discourse in this article is distinguishing between the intellect of the modern young people, and that of the parents of the young people, in connection with the progress of the world.

In my estimation the older generation has segregated itself into three distinct classes which include the different degrees of understanding; and the younger generation has done likewise. That would seem logical, would it not, the offspring of each class developing their intellect under the influence and environment of their parents? Yes, that is logical, theoretically speaking; but after experimentation and observation I have found that although there are three distinct classes in each group, they do not coordinate. I will discriminate between the classes in the older



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group, as it will not be necessary in the younger group, due to similarity.

1. Those parents who have lived a certain, set, traditional, orthodox life, and are carrying old ideas and customs into modern life regardless of progression. These people use neither reason nor logic, and are very dogmatic in their beliefs. They have set ideas that could not be broken by dynamite, let alone reason and logic.

2. These people mediate between the modern way of thinking and the orthodox beliefs. If a logical proof is given them to consider they may or may not take it, according to the strength of their intellect. They are very cautious; but not as fear-bound as class one; yet they try to understand the modern viewpoint.

3. These people have almost completely discarded old, out-of-date traditions and customs, and are very optimistically doing their level best to keep up with the times. They use reason and logic, and as a rule are more intelligent; that is to say they have a greater depth of understanding.

Consider the effects these three types would have upon a young man or girl of twenty. Through my observations I have found that approximately ninety per cent. of the younger people are developing themselves similar to



class three; and that approximately seventy per cent. of the parents of these same children are either in class one or two. Can you see why so much discussion is going on about the modern generation?

Here is an example. A boy comes home from school with fresh, new ideas; "Dad" wants his son to do something a certain way; but imagine the father's surprise when his son defies him and tells him he's "all wet". This irritates the fond progenitor; to think that this mere child, his son, should tell him, the almighty father, what to do. So without even inquiring into the cause of his son's statement that he is saturated with water, he sets his foot down, and refuses to reason with him. The son meanwhile goes ahead with his plans, because he has reasoned them as being right. Thus a break comes between "Dad" and "Son" which, I have found, as a rule, becomes a complete separation.

I know of a lot of young people who have lost all respect and admiration for their parents. Why? Because their parents would not cooperate with them, and give them credit for having an intellect of their own. Undoubtedly, parents have more experience and knowledge than their children; but parents fail sometimes to realize that their experiences are of an age before their children's time, and knowledge being the result of experiences purely, their knowledge, at least a



large portion of it, is antiquated. Of course knowledge, no matter how antiquated is very useful. It is like an automobile, it must be overhauled once in a while, new parts added, and old worn out parts discarded. That is just what some people need; a good overhauling of the mental faculties. A great number of parents are trying to instill their old thoughts and beliefs into the new and fresh minds of their children. Some parents are so extreme that they practice complete suppression; this is dangerous because in many cases it kills the creative side of a child.

It is cheerfully admitted by the younger generation, that they need guidance; but they want a reason for everything they do or are told to do. So many young people would like to "pal" with their parents and are not able to, because the parents will not let them. Of course the parents think that they are doing right; yet they might be wrong. What do you think?

Now just suppose that all parents used reason and logic with their offspring, remembering to be tolerant; they would reach a better understanding with their children, be up with the times, alert, looking for new ideas; and with the possession of their knowledge and experience combined with reason and logic, they would be an asset to their sons and daughters rather than an obstruction in the path of their children's experience. They



would gain their children's confidence and respect.

On the other hand the children would have to contribute their half of the cooperation. They, the younger set, with their new fresh ideas, and the use of reason and logic, would reach a much better understanding with their parents.

Unfortunately there are two faults that prevail among parents and children. These faults are: parental egotism, and youthful egotism. The parents believe that they should be the all-knowing idols of the children; but when the parents try to force their own ideas of conduct, thought, and action upon their children, and become harsh in their method of approach, they cause the children to become deceitful in their effort to carry out their own ideas, which to them are as logical as any the parents can offer. The children believe that because they are modern they are more advanced in knowledge, educationally. This is perfectly natural; but, it should be controlled, and not allowed to become extreme.

Therefore, if the parents would cooperate with the children by understanding, reason, and logic, taking their experiences and knowledge, and applying them to this day and age; and if the children would take their new experiences and knowledge, making use of the parents' helpful suggestions, a much better relationship would be established.



## A STARDUST MANTLE

E. Van.

Scenting the midnight air,  
A cloud of musk in showers,  
Sprays on a cosmic loom;  
And woven in its tapestry  
Like moon against the windows,  
The starlight fills the room.

Sprinkling its diamonds 'round  
Upon the cloth of dreams,  
The stardust lightly spreads;  
A mantle for Isis seems  
To grow from moonbeam's fingers  
As they ply the magic threads.

Sounding upon the air  
A lilting melody rang,  
Then temple bell was still.  
A dancer found the sparkling cloak  
Of Isis woven on the loom;  
Revenge possessed her will.

Seeing the stardust gleam  
Amid the threads of gold,  
"One single minor tone,"  
She said, "Would rend that cloak  
Upon the loom. I'll peel the bell!  
I'll pull the cord alone."

Quickly came Isis then  
To push her hand away.  
Too late! A shattering note!  
The threads broke with a flash  
And flung the mantle to the clouds  
Downward soft to float.

### ENVOY

And no one saw the beauty slayed  
Upon the midnight air;  
Nor shattered stardust, melted gold  
Of the magic mantle there.



# YOUTH LOOKS AT LIFE

DOROTHY SIMPSON



**T**ODAY WE stand before you—youth. We present ourselves as the new generation that is soon to assume your problems and responsibilities as part of the governing power of this nation and the world.

In any age, youth's attitude toward life is the dominating factor in the development or retardment, the success or failure of that era. The mature have always regarded youth with skepticism in regard to their actions, and uneasiness in regard to their future activities, so we are here to put you at ease, and reveal to you what we are, and what we hope to be.

Realizing that my viewpoints were strictly personal, and possibly not typical of all youth, I circulated questions that I believed touched upon vital philosophic ideals, and asked representative types to answer them. I issued sufficient copies to include all religions, races, moral codes, and temperaments. The amazing sincerity with which these questions were answered was very gratifying. And from this research, from the very heart of youth itself,



you may see the manner in which youth looks at life. I have used only the answers to those questions as my material; so you know this is no propaganda issued by a sentimental optimist, or a dogmatic pessimist, but youth itself in an intimate companionship.

Youth's thoughts on religion have always been discussed. Religion has ever caused such definite stands and divisions. It has separated people; it has drawn them together. However, the tolerance with which youth of today views his own, and other's religion, is outstanding. Youth of today has been accused of atheism, agnosticism, and cynicism in its religion. The elders have become alarmed. They have rushed youth into his starched Sunday collar, and hustled him into Sunday School and Church. But do not be alarmed. For the claims against our religion are false. There are among us those who do not believe. There are disbelievers among every group, but we do not class ourselves with the atheists. We only look upon them with pity and disregard, and go on believing—in our own way. This way doesn't always conform to a creed or ritual, but the important thing about it is that we believe in a God.

Youth of any era has been accused of being too far departed from the conventional in its ideals of love, of being facetious and insincere. And this has never been true, no matter what the cause for the outcry might be. Ro-



mantic youth is definitely sentimental and idealistic. We think love is both a physical and spiritual emotion, based on devotion, kindness, understanding, comradeship, respect, and willingness to sacrifice. Isn't this your conception of love? We aren't really changed, and with our supreme idealism we expect our loves to be even finer and stronger than those of the past. Ah no, we are not foolish nor insincere in our thoughts of love. We are sane and deadly in earnest.

Youth is not perfect, and one of its prominent failings is the general disinterest in politics and national affairs. Some are interested in international relations, others merely in their nation, and still others in politics as they affect the lives of the populace. Fortunately, some of youth's outstanding representatives have definitely invigorating answers to the questions concerning politics. This is exemplified by the following statement:

"If this country were excellently governed, if others were equally well governed, and if world peace were assured, I wouldn't care about politics except to do my duty as a citizen. But since the situation is far off on the horizon, I for one, am very much concerned with politics and national affairs."

With such opinions, with such a hint of promised action, I believe we can face the political future without fear.

Today youth has taken a more active part



in æsthetic life than formerly. There is an astonishing number of youthful poets, artists, musicians, dancers, and actors. They are breathing their refreshing lives into the works that they lay at the feet of their Muses. They, with lips touched with fire and eyes alight with enthusiasm, are leading their band on to new vistas of beauty. And those who can not join as participants in this glorious throng, stand in ecstatic admiration, aiding with their intelligent praise and criticism. Yes, youth has become extremely art conscious, and the new generation will bring forth beauties that the world has never known.

Many social problems have presented themselves of late—problems that youth alone must solve. And I, speaking as one of youth's representatives, claim that we can solve them, and vow that we will. With freedom from the unworthiness of the old, unselfishness toward the carrying out of the new, and the cooperative spirit toward all nations we shall lead and you will follow, and we shall lead to peace of the soul, and peace of the body, and peace of the world. We shall lead!

○ We present ourselves to you as youth. In certain respects we are like all youth that ever was. We are idealistic, enthusiastic, optimistic, and afire with life. But we are new—brand new. We shine with the lacquer that another age has applied, and we are steeped in the wonders and powers that you



have stored for us. We mean to use them.  
We mean to set aflame the tall fire of opportunity that you have carefully lain for us. We mean to build up painstakingly all the ideals of yours that have been torn down by hate, wars, and financial disruption. We promise these things to you, and ask for your trust, and your belief in us. Will you give it? Will you listen to youth?

As we ask for peace,  
And don armor of Light to earn it,  
As we cry at untruth  
And offer you fire to burn it,  
As we seek the stars,  
And don our wings to soar,  
Will you listen to youth  
And give us the help that we implore?



Help others to have a good time. There is no  
straighter road to health and self-control.



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# HYPNOS AND SOMNUS



THESE ARE two interesting fellows. Their family relations are just as interesting as they.

Hypnos was the Greek mythological god of sleep.

Being a native of Greece, he necessarily must have been a Greek.

Somnus was the Roman mythological god of sleep.

He, being a native of Rome, must necessarily have been a Roman.

Both were gods of sleep,  
So perhaps they were twins.

Somnus had a brother whose name was Mors. He was another god, or diety, and was also a Latin.

He was the god of death.

But here appears a strange situation :  
Hypnos and Somnus were both gods of sleep.



Thus they were two of a kind - yes, they must have been twins.

Somnus and Mors were brothers; Somnus and Hypnos were brothers; therefore Hypnos and Mors must have been brothers also—Or half brothers or something.

And Mors was a brother of Thanatos who was a Greek—

The Greek god of death—

Therefore Mors and Thanatos must have been twins, or something.

And Thanatos was a brother of Hypnos and a dweller in the lower world.

That is quite a family circle in itself—from Hypnos to Somnus to Mors to Thanatos and back to Hypnos.

But Thanatos seems to have been better off than the rest, for he had a mother.

He was the son of Nyx, so 'tis said.

Perhaps she was also the mother of the other three, although nothing is said of that.

Anyhow, Nyx was a goddess.

She was the goddess of Night. And she was a Greek.

Nyx seems to have had a sister who was Latin and a Roman.

This sister's name was Nox.

Nox was also a goddess—she was the Roman goddess of Night.

So it would seem that these two goddesses



might have been twins,  
As Hypnos and Somnus were twins.  
And as Mors and Thanatos were twins.  
This is one of those family relationships, astonishing but true.  
However, Nyx had a parent,  
And her parent was a Greek.  
(Well, Nyx being a Greek, that was to be expected.)  
And her parent was the most ancient god of all the gods.  
Perhaps she had two parents.  
Must have had if she were a daughter.  
At least it would seem logical to assume so.  
She was the daughter of Chaos.  
But do not become disturbed about trying to unravel all this family relationship. Chaos, the most ancient of the gods, just became a little confused in his lineage and things were not quite as orderly as they should have been.

Now Chaos, the most ancient of the gods, had a son who was also a god.  
It is easy, You know, for gods to make their sons gods.  
And this son was a brother to Nyx and to Nox (and perhaps to all the rest of the family).  
His name was Erebus. He ruled over the regions of nether darkness, the gloomy space through which the souls passed on their way to Hades.



He was the brother of Nox and Nox dwelt  
in Hades.

And Nox was a sister of Nyx,

And Nyx was the mother of Thanatos, and

Thanatos was a brother to Hypnos, and

Hypnos and Somnus were twins.

And there is the vicious circle.

A family of sleep, darkness, nether regions,

and Hades—not a bright spot among them.

And down through all this ancestry and lin-

age come the offspring of Hypnos—

Hypnosis and Hypnotism.

A fine background they have.

You who are playing

around with Hypno-

tism, are playing

with dynamite.

Playing around with

Hypnotism is like

giving a child a

lighted taper and

setting it beside a

pile of gunpowder

or a tank of gasoline

to play; or giving it

a nice large full-grown rattlesnake for a

toy. After the gunpowder or the gasoline

has exploded and You go about picking up

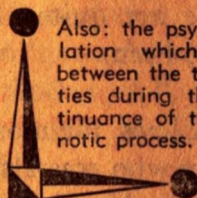
the pieces, You console yourself by saying:

"I did not know the gunpowder or gasoline

was so dangerous"—or, "I did not think the

Hypnotism: The process by and through which a hypnotist obtains, holds, and exercises control of the Will, voluntary powers and sensory organism of his subject.

Also: the psychic relation which exists between the two parties during the continuance of the hypnotic process.





rattler was so vicious, I thought it was a cute little plaything."

So it is with Hypnotism.

You may think it is just an interesting phenomenon to play with, just one of those things with which to amuse yourself and your friends.

It may seem amusing and interesting to watch an individual under the control of a hypnotist doing a lot of funny things he would not do in a normal state—

Eating red pepper and liking it, enjoying it as candy because he has been commanded to eat candy;

Or permitting pins to be stuck into his body because the command has been given him that there will be no hurt;

Or barking like a dog because he has been commanded to do so;

Or having his body put through various contortions and incongruous positions for the amusement of those watching.

But all this is as dangerous as dynamite.

Hypnotism involves a relationship between at least two individuals.

Hypnotist: A person in the physical body who voluntarily controls the Will, voluntary powers and sensory organism of another physically embodied person.

A hypnotist controls the Will and voluntary powers of his subject.

In the development of



hypnosis the subject is required to place himself in a negative or passive condition and *surrender* himself to the Will of the hypnotist. Otherwise there is no hypnosis. After hypnotic control is fully established the subject becomes a mere instrument for the execution of the hypnotist's Will. He is under his domination and control. His own Intelligence is no longer in command.

Only insofar as this relationship exists can it be known as hypnotism, or hypnosis.

So Hypnotism and Hypnosis are the legitimate offspring of Hypnos and Somnus, of Nox and Nyx, of Chaos and Erebus, and of Mors and Thanatos.

Subject: A physically embodied person whose Will, voluntary powers and sensory organism are under the domination and subject to the control of a hypnotist.

Sleep, darkness, nether regions, and hell.

When You subject yourself to the Will of a hypnotist, You go into a state of sleep or somnolence. The hypnotist then takes You down through the darkness of night and the confusion of chaos. He lands You in the misery of Hades. He finally escorts You to the gateway of death.





# THE INSPIRATION

**VERA M. OLSON**



A NEW Magazine—a new magazine addressed to the Progressive Intelligence of the age.

Articles—articles with punch, with vim, with appeal—articles that are modern, attractive, and that have a practical value—articles that have an excuse for existence aside from their space-filling function.

An opportunity—an opportunity to be actively associated with this new magazine—an opportunity to help in bringing out a magazine that will meet the demands of a new generation—an opportunity to become one of the progressive Intelligences of this age.

These are but some of the many thoughts that have been flitting around in my mind for days though they have as yet been unable to find a logical arrangement. They have been unable to associate themselves in any sort of harmonious sequence or to bring forth any



direct and profound concepts which contain an inspiring message or which seem to have so much as an excuse for finding themselves in a magazine that sets as its high mark an appeal to the progressive Intelligence of the age.

But—and there always is a but—somehow there is a dim and half-conscious idea that all this disturbance, all this uncertainty, all this desire without a clear formulation of sequence has, in a way, a close and intimate association with the very thing that this new magazine desires to accomplish.

For is not this magazine to be of value to those who desire greater freedom, greater joy, greater satisfaction, and greater accomplishment in life?

Individual human liberty—physical, intellectual, moral, religious, and psychical—is an inalienable and paramount duty of every intelligent Soul.

And somehow these very words give a feeling of release—they call up something out of the past—not too far distant—that has been allowed to slip to some extent and which, if it slips too far, will cause a permanent separation from the progressive Intelligence of the age.

Greater joy—somehow it brings thoughts of buoyancy—of days of fun—of experiences that were delightful and free because of the



intrinsic worth of the experience and the attitude which accompanied it.

Greater freedom—again release—suppressions are unnecessary—the emotions can bring pleasurable sensations to the Intelligence—the appetites and passions have their rightful place—they bring experiences that are broadening, which make for greater growth through a more comprehensive life. Freedom means release, release of body, release of mind, release of spirit, and an entering into the heritage which makes for progress.

Greater satisfaction—equilibrium—peace—contentment. An expression of self—self in its beauty, in its cleanliness, in its strength, and its highest idealism of accomplishment. Satisfaction means fullness of experience, joy in completion, and a final peace through balance.

Greater accomplishment—ah, *to accomplish* freedom is necessary—satisfaction is an integral part—joy is a natural concomitant. Accomplishment means use—use of the best and the greatest—use of the experiences of life—use of courage, of perseverance, of intelligence, and of all that one possesses.

But what is the one word that somehow in its essence conveys the concept of joy, the feeling of release, the courage of freedom, the



peace of satisfaction, and the warmth of a life in its full vigor without suppression, without repression, without curtailment, and without fear?

As my mind skips from thought to thought with the freedom of the wind, one word stands out as the key, the very essence, the very spirit, of this age. It stands for freedom, it stands for joy, it stands for warmth and activity, for growth through accomplishment, for knowledge through experience and experimentation, for courage—the courage to fall and the courage to rise.

That word is *youth*.

The Youth that exists in some who are old in years, and some who are young in years;

The Youth that may be experienced by only those who have caught its spirit of vivacity, its opportunity for fascinating experience, and its true worth;

The Youth that may exist in sickness or in health, in wealth or in poverty, because it depends upon the spirit and courage, the understanding and the intelligence of its possessor.

Youth—the inspiration of a new age.





# PERSONALLY SPEAKING



CAN YOU take it  
When someone tells You You are con-  
ceited?

Can You take it

When your mother, father, brother, sister tells  
You You are selfish?

Can You take it when a friend tries to show  
You a flaw in your character?

Can You take it—

Or do You resent it?

And if You have the strength of character to  
take it

How do You take it?

Many times to be told You are conceited or  
selfish or weak hurts worse than a punch  
on the jaw or a slap in the face.

And many times You can take a punch on the  
jaw or a slap in the face without flinching;

Whereas if a friend told You You were vain  
or had some other flaw in your character  
You would flinch and feel You had been  
struck a blow below the belt.



A blow is a blow; a hurt is a hurt.  
Whether it is a physical blow or a mental  
blow, a physical hurt or a psychical hurt,  
*You* are the thing that is hurt—  
The Intelligence, the *You*.

All kinds of hurts are conveyed through your  
consciousness to *You*.

A surgeon gives *You* ether which renders *You*  
unconscious of your physical body. He  
then proceeds to cut off your leg or your  
arm, but *You* do not feel the hurt.

Why not?

Because the paralysis of the nerves makes it  
impossible for the sensation of pain to be  
conveyed to *You* through consciousness.

A flaw in your character is much worse than a  
flaw in your body.

A beautiful character is much more to be de-  
sired than a beautiful body.

If *You* possess a beautiful character people  
will seldom notice your homely body,

For the vibrations which radiate from your  
beautiful character will be so harmonious,  
so satisfying, that your body will be for-  
gotten.

So, can *You* take it to have the truth told to  
*You*?



Have You the strength of character  
To take it?

Have You the strength to begin to remedy the  
flaws in your character?

If there were a dam above the house in which  
You live and that dam had a flaw in it  
which endangered both You and your  
house, would You try to fix that flaw?

Or, if You were ignorant of the flaw and  
someone told You that You and your house  
were in danger, would You fly into a rage  
and tell him to mind his own business, and  
would You just wait and wait for the flaw  
to get worse and worse, the dam to get  
weaker and weaker until it broke and de-  
stroyed You and your house?

Some Individuals who have flaws in their  
character do exactly that.

They allow some flaw to get worse and worse,  
and they get weaker and weaker in their re-  
sistance until their house—their character—  
is destroyed.

How many Individuals in your environment  
are doing that?

Are You doing it?

When some friend tells You of a flaw in your  
character—

Can You take it?





# INTERESTING?

## EDUCATION IN SEX SEEN AS FAILURE

*Unhappiness and Chaos  
in Marriage Gaining,  
Says Stanford Consultant*

CHICAGO, Dec. 29, (AP)—Sex education, as a means of solving many of the difficulties of marriage and relationships between men and women, has failed, the American Student Health Association was told today by Dr. Elizabeth Whitney, consultant in mental hygiene at Stanford University.

"There is more unhappiness in marriage and more confusion in relationship between men and women than ever before," she said.

She deplored the movement for general sex education, declaring it "has loosed a flood of talk until



sexuality has become an obsession."

Furthermore she contended that woman's struggle for education equal to that of a man's is bringing destruction to her finer senses and ruining her moral character.

Women today are undervaluing the family and marriage, she said.

"We are informed that marriage is nothing but an outworn convention legalizing sexuality. Mothers with large families are discredited."

The college girl today should realize that her feminine and emotional qualities must not be stifled in her struggle to equal the other sex mentally, she said.

—*L. A. Times, Dec. 30, 1933*

An interesting item of news, especially so because quoted from so authoritative a person as Doctor Whitney, consultant in mental hygiene at Stanford.

It hardly seems possible that Doctor Whitney realizes the full import of her statements, For in one paragraph she states that woman's struggle for education equal to that of man is ruining her moral character.

This statement would indicate that the more



ignorant a woman is the more possible it is for her to be moral—

The greater the ignorance, the greater the morality.

And what about men's morals? Are men losing their moral standing with more education?

Why should not women with education be just as moral as men with education?

Why the double standard?

According to the quoted statements, Doctor Whitney believes that an ignorant individual is more capable of being moral than an educated person.

It is impossible for an ignorant person to exemplify as high a standard of morality as an educated individual, provided the latter rightly applies his knowledge to the living of a moral life.

Women today are undervaluing the family and marriage, she is reported to have said. Is giving birth to babies the only thing for which women are fitted?

If Doctor Whitney is correctly quoted, it would seem there is some inconsistency. In one statement she belittles sexuality and declares it has become an obsession. In another statement she says that "mothers with large families are discredited."

It would seem that the large family idea indicates at least a degree of sexuality, otherwise how could there be a large family?



# ARE YOU WORD SHY?



ANY Individuals are.

Sometimes some simple word will be heard or read and immediately they feel a repugnance and repulsion. It conveys to them some specific idea or concept which they do not like, so they close their minds to anything suggestive of it. They don't want to even think about it. In doing so, very often they miss great opportunities for acquiring information which would be most beneficial to them.

Take the words *morals, morality.*

At the reading of these words, do You immediately get the idea or concept of someone who is going to preach?

Do they convey to You the idea of someone who knows nothing of the joys of living and who taboos the pleasures of life?

Do You think of people with long faces and sanctimonious expressions?

Do they bring to mind the idea of churches, worship, chants?



To many Individuals today, that is what *morality* and *morals* convey.

Yet "moral", and "morality" are wholesome, vital, joyous words which, in actuality, should convey the very antithesis of this.

Morality is another science for You to study and apply.

It is an exact science.

It is as truly and definitely a matter of science as is chemistry, physics, or biology.

It is just as exact, and even more exacting, than mathematics.

There is a fundamental constructive principle in Nature.

*Morality* is the established harmonic relation which You, as an Individual Intelligence, sustain to that constructive principle.

It is *your* established harmonic relation to the constructive principle of your own being.

Is there anything in this to shy at, or turn away from?

Many people connect the idea of *Morality* solely with the sex problem.

There is a great, fundamental Law or Principle of Nature back of the process which integrates inorganic matter, organizes vegetable and animal matter into living, organic bodies, renews and sustains Individual Life, and constitutes the essential foundation of all development and growth—it is Nature's Constructive Principle in Individual Life.



And the sex problem being taboo in their consideration, so also is Morality.

But Morality has also to do with all other problems in human life.

Sex is merely one phase.

It is just as great a violation of morality to go off on an emotional "jag" as it is to go off on a sex "jag".

It is just as immoral to over-indulge in an æsthetic orgy as it is to over-indulge in a sex orgy.

Have You ever thought of that?

All over-indulgences disturb the established harmonic relation which You, an Individual Intelligence, sustain to the integrating, upbuilding, constructive principle of nature.

Harmony is pleasurable.

Morality is an established harmonic relation.

Therefore, morality is pleasurable—

And there is never any unpleasant reaction because it is an established condition.

The moral Individual is the contented Individual—

Not the immoral one.

And You, perhaps, have always considered that Morality deprived You of pleasures and enjoyments,

And took all the joy out of life and living.

Not so.



Which type of character do You appreciate most?

The Individual who indulges in vanity, selfishness, overeating and drinking, who is egotistical, greedy, lustful, etc.—

Or the one who is neither vain nor selfish, who eats and drinks temperately, who is neither egotistical, nor greedy, nor lustful?

Which is the type You would strive to emulate?

All these things have to do with Morality. You practice morals every day and do not realize it.

Why do You?

Oh, because it is the more logical and easier thing to do.

If that is true, then why not make a definite study of morals and morality, and so know more about them?

It is the creative force in nature that established the moral laws—not man.

Man can only discover the laws and conform to them,

Or not conform, as he jolly well pleases.

Man, through his laws, cannot legislate Morality.

The moral laws of the universe are just as definite and fixed and accurate as is the law of gravity or the law of compensation.



The criminal class gravitate together.  
Criminals of certain types or classes gravitate together.

Those who have a particular moral standard look down on the class of those who have a lower moral standard.

There are some things that some criminals will not do.

And they will not associate with other criminals who do those things.

There is an old saying: "There is honor even among thieves."

Honor has to do with morality.

Thievery has to do with immorality.

So the statement sounds rather paradoxical.

It indicates that they are moral among themselves and immoral with the rest of humanity.

But this is not necessarily true.

For criminals are immoral among themselves as well as in their relationship with others.

Prostitutes gravitate together. There are certain classes of prostitutes who will not associate with prostitutes of a lower moral standard than they.

The sycophants who attach themselves to prominent or wealthy people, and through flattery and fawning, profit by their influ-



ence or money, have different standards among themselves.

So morality enters into the problems of every class and every association of people.

Each Individual has a moral standard all his own.

What is yours?

With whom do You associate?

Are your associates of the same moral standard as yourself?

If You will analyze your friends' moral standards You will find they do things that You would not do.

Also You will find that You do things they would not do.

Yet if You will balance their standard and your standard You most likely will find that they are about the same.

You gravitate to people of approximately the same moral standard as yourself.

The world today is in a state of revolution or transition.

Whether the men in authority are endeavoring to hold humanity in bondage or whether they are endeavoring to free them from bondage, the problem basically is one of morals.

You never thought of it from that angle, did You?



Think of this:

There is a constructive principle in nature.

You, an Individual Intelligence, sustain a certain definite and fixed relation to that principle.

It is, in fact, an established relation.

It is established on the scientific basis of a true harmonic.

There are many things involved in that harmonic relation.

Your evolutionary possibilities depend upon your knowledge of and cooperation with the constructive principle in nature.

It is your business to preserve the harmonics of the relation.

In the accomplishment of this task is involved the seemingly complex problem of your relation to your fellow beings and to all nature.

There is a constructive principle in nature.

It is an established principle.

It is fixed and unchangeable.

If You would be happy and contented, You must live and conduct yourself in such manner as to keep yourself in harmony with that principle.

If You fail to maintain that harmony, You at once fall into alignment with the opposite principle—the destructive one.



So long as You maintain your harmonic relation with the constructive principle it is impossible for the destructive to affect You.

You are above and beyond its operation.

There is a principle in Nature which, in all its operations and manifestations, is dissolving, disintegrating, disorganizing, decomposing, and devolutionary in its nature and tendencies. It is known to science as Nature's Destructive Principle.



Do You recognize the fact that this is all a matter of *science*?

Do You appreciate the fact that this is all true *because Nature so established it*—and not because men have discovered it and so declared it?

Do You understand that it is true, *not because of men's desires, wishes, or predilections, but in spite of them*?

*The Great School of Natural Science.*





# LITERATURE

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