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Vol - 1 - 2  
APRIL

1934

# TO YOU

FOOLS . . . DERIDE  
PHILOSOPHERS . INVESTIGATE





WORDS MEAN TO YOU ONLY WHAT YOU  
UNDERSTAND THEM TO MEAN.

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



*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.





# TO YOU

fools deride, philosophers investigate

volume 1

april 1934

number 2

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editorials by- the great school of natural science

COPYRIGHT, 1934, by J. E. RICHARDSON  
TO YOU is published monthly at Los Angeles, California.  
Yearly subscription price \$2.50, single copy 25 cents. Entered  
as Second-Class Matter, May 1, 1926, at the Post Office in  
Los Angeles, California, under the Act of March 3rd, 1879.  
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Editorial Headquarters

8272 Marmont Lane, Hollywood Calif.  
Wholesale Dist., De Vorss & Co., 843 S. Grand, Los Angeles



to you



just you

An Individual Intelligence.

**Y**OU HAVE possessions,  
That are individual to You.

The word "possess" is a compound of two Latin words—"Po" meaning "power", and "Sidere" meaning "to sit upon".

The literal Latin meaning of "possess" was and is "the power to sit upon".

The Latins particularly applied the word to real estate rights and titles, or to rights and interests in lands. They held it lawful for a "free man" to own and hold only as much land as he had the "power to sit upon". With them it was literally a matter of "power". If an individual desired to hold a land estate he was compelled to demonstrate his ability to "sit upon" all the land to which he laid claim, whenever he was called upon to do so. He had to prove his ability or power to prevent all others from settling upon ("sitting upon") any part of it.



The Latin application of the term was to material things.

However, there is a different concept from the "ownership" and "possession" of the Latins.

It is a concept involving a more just and accurate understanding of the fundamental principle at the very basis of "ownership". This concept, expressed in English, means "to make a part of one's self".

It applies more especially to *individual human beings*. In this application it means that the things an individual "possesses" are those which he is able to appropriate and employ in a definite, personal sense, (to make a part of one's self).

It is a psychological concept rather than a material one.

This psychological concept is the one of vital interest to *You*, an individual human being.

Literally it means that the things *You* "possess" are only those things which, taken together, constitute *You*, an Individualized Intelligence, an Ego, Soul, Essential Entity—an individual human being, a man or a woman.

In an exact and scientific sense, the only things *You* are legitimately entitled to say *You* possess are those things over which *You*



have direct, immediate, continuous, and individual power, as a result of your endowments and acquisitions as an Individualized Intelligence.

As an Individualized Intelligence, a human being, You possess only the things with which God, or Nature, or the Great Creative Intelligence has invested or endowed You in order that You may express yourself.

You actually possess:

- 1 physical body,
- 1 spiritual body,
- 1 Consciousness,
- 1 Will,
- 1 full set of appetites, passions, emotions, desires, impulses, and aspirations.

You are not a physical body possessing an individual intelligence,

You are an Individual Intelligence possessing a physical body which is your instrument and not your master.

As an Individual Intelligence, You "possess" a physical body; but You do not "possess" the clothes You wear.

You "possess" your feet, but You do not "possess" the shoes in which You dress them.

You "possess" the faculty of Consciousness but You do not "possess" the material things which are impressed upon that Consciousness.



You "possess" the impressions of these things,  
but You do not "possess" the things themselves.

You "possess" a Will, but You do not "possess" the things of the material universe which furnish the motive and impulse for your exercise of that power.

You "possess" attributes which distinguish  
You from all the rounds of animal life,

But—You do not "possess" the earth on which  
You are temporarily living, nor any part  
of it except only the few infinitesimal particles which constitute your physical body.

However much You may try, You cannot literally "possess" any part of the great universe of material things outside the limits of yourself—your own *essential self*.

True, You may assume jurisdiction over, and control of, certain material things in the world,

But You do not "possess" them, any more than  
You possess the atmosphere which You do not breathe into your lungs, or the part of the ocean You do not absorb into your physical body and thereby make an essential part of You.

As an Individual Intelligence with a temporary body, the only part of the universe You can "possess" is just sufficient food to replenish and sustain the physical body, just sufficient clothing to protect it against the chilling blasts of winter and decorate it to



meet the requirements of your æsthetic taste, and just sufficient shelter to protect it from the inclement elements of physical nature.

But even this is only a temporary appropriation,

For even these will elude your grasp sooner or later.

You cannot keep them indefinitely.

When your physical body is worn out and

You cannot use it longer as a means of expression it will fall away from You,

And with it will go all the material things  
You have gathered around it.

You cannot keep them.

This view of "ownership" reduces the matter of possessions to a simple and normal basis.

It gives a much clearer concept of the vital things of life—

The permanent things.

You possess a physical body.

You likewise possess a spiritual body, although You may not know that fact.

You possess all the faculties, capacities, and powers of an Individual Intelligence.

These are all "gifts" to You from Nature, or God, or the Great Universal Intelligence.

With this equipment and inventory of stock  
You enter upon the business of life.

From the very first moment of your life You begin to "get ahead".



You begin to have experiences.  
Every experience brings to You an item of knowledge.

Thus You secure a permanent income of knowledge and experience which constitutes your "increment".

You earn knowledge and wisdom by personal effort.

Therefore, your "increment" becomes *earned*.  
Your knowledge and wisdom become permanent possessions.

They become yours for all time.

No "hijackers", thieves, gamblers, grafters, or "short-change" men are able to take them from You.

Depressions may come and depressions may go, yet your "earned increment" is yours;  
And You may go on continually adding to your wealth of knowledge,

And your acquirement of wisdom.

You may lose your money, your house, your lands,

Your fellowmen may deprive You of these, and even of your physical body,

But no one can take from You one item of your knowledge and wisdom—

Your earned increment.

You alone are capable of misusing or neglecting to use it.

You, an Individual Intelligence, are rich in the gifts bestowed upon You by God, or Nature, or the Great Creative Intelligence.



You are rich in those "things" which remain  
with You always—your *actual* possessions—  
Rich in those "things" that are priceless and  
lasting,  
*Knowledge and Wisdom*—your *earned* pos-  
sessions.

THE MORE YOU LEARN ABOUT YOURSELF, THE MORE  
INTERESTED YOU BECOME SO READ MORE ABOUT  
"JUST YOU" NEXT MONTH.



## the ceaseless round

madge parry

To eat, to sleep,  
To gain shelter from the scorching sun and chilling night.  
To 'fend the body from its threatening foe,  
To battle avalanche and flood,  
To seek a store of food 'gainst time when want is near.  
To mate, to propagate, to cherish and to love,  
And then — to eat and sleep.

In ceaseless round the biologic urge drives on and on,  
Till at the end comes ceaseless sleep — oblivion.

In common with all living things, man shares this primal urge,  
And in behavior varies not  
From single cell, or forms of life more complicate.

High pinnacle above the rest,  
Yet built of protoplasmic cell,  
He follows still the path laid down,  
And then — oblivion.

My heart turns cold, my soul rebels  
In moments when I cogitate.  
It cannot be this ceaseless round  
Leads ne'er to but a death, the grave.  
Inspired, impelled, I must go on  
In search of something more.  
I seek the truth — Eternal Life —  
And not — oblivion.





# i'm telling you

don't strain at the leash

nan nettleton

**I** HAVE a fifteen pound orange Persian cat with a long line of recorded ancestors back of him... And does he feel the weight of his heritage! He struts with his tail straight in the air. Oh, yes, he's proud. His dignity sometimes is almost painful... certainly funny... as he lords it over the rest of us. His entire mien is one of "supreme king"... and so most of us have come to regard him.

When free and unhampered his marked characteristic is independence; self-confidence is his glory. But let a leash be placed about his neck and immediately he is cowed, humiliated, bound, hampered, even though the leash is unfastened and he still has the same freedom of surroundings and space. His spirit is broken, ambition gone, pride less than the dust. He is a pathetic sight.

Some people are like that. When life flows along gently, placing no obstructions in



their paths, they are enthusiastic and full of vim, sizzling with pep. Ambition is high as their spirits soar, and they are ready to move the world. But let the least restriction or limitation be placed upon them—whether of their own making or of some external circumstance—and immediately they feel cowed and hampered, bound and depressed. The sizzling pep dies down. They are sad to behold. They, too, are a pathetic sight. Life shrinks for them as it does for the Persian cat.

Why should it? Life can be just as free and beautiful within limitations as without them—it all depends upon how hard we strain at the leash. Whether the leash be long or short, we can soar mentally just as far. No leash can bind our enthusiasm, no limitation or restriction can cramp our aspirations if we really want to be free and unhampered.

A young commercial artist said to me the other day, "My style is cramped in my present position. I can't do things as I want to. I like to do things in a *big* way."

Yes? Well, who doesn't?

That young man is limited not so much by the circumstances and conditions of his position as by the limitations he is placing upon himself. Perhaps because of financial limitations he cannot create involved designs to print on expensive papers; but what has that to do with his mental freedom of creating the best possible designs to fit best the cheaper paper? He can do just as good creative work



within these limitations as he can without them—but he is straining at the leash.

These people who are always rebelling against their limitations and being cowed by them—don't you feel sorry for them? There they sit, mumbling at fate, fretting about circumstances, tugging at their leashes. . . . Meanwhile the world passes by, life flows along with its glorious opportunities and inspirations . . . and they cannot enjoy them. They can only feel the pull of the leash, real or imagined.

I know . . . because I have strained at the leash . . . and felt the pull . . . and it hurt.

But I am learning to take conditions as they are . . . and accept them cheerfully . . . and make the best of them; and life looks bigger and brighter today than ever before.



Those who achieve individual success are those who employ their own intelligence and their own reason, those who exercise their own independent powers, and rely upon their own independent judgments in all the affairs of life.





# your struggle



## ARE YOU HAPPY?

Have You any conception of exactly what would constitute Happiness for You?

In your Struggle for Happiness many problems, obstacles, and perplexities arise; It is necessary for You to pass through many vicissitudes.

That may sound ominous, and it may seem depressing,

For possibly You have thought that Happiness would just come to You without effort on your part.

However, a little reasoning and the use of a little logic will soon clarify the apparently confused ideas as to how and why it is necessary for You to put forth effort and energy in order to acquire Happiness.

There is a principle in Nature which impels every entity to seek vibratory correspon-



dence with another like entity of opposite polarity.

This is true in every kingdom of Nature.

Science has found it to be true,

From the positive and negative mineral atoms  
to Man and Woman.

The law of attraction impels every positive mineral atom to seek vibratory correspondence with another like mineral atom of opposite polarity—a negative mineral atom.

The positive mineral atom seeks the negative mineral atom—

The negative mineral atom seeks the positive mineral atom.

Positive and negative seek each other.

The two mineral entities—positive and negative—will cleave to each other until a stronger attraction, or force, separates them.

This is a proven fact in chemistry.

In the vegetable kingdom the same law of attraction operates, holding together the positive and negative entities until a stronger attraction separates them.

This has been definitely proven in the science of botany.

In the animal kingdom the same law operates, although its operations are somewhat less apparent.

In this kingdom the process becomes more complicated and the principle is a little more difficult to trace.

However, in the science of biology the prin-



ciple has been traced sufficiently for scientists to know that Nature is consistent.

When the human kingdom is reached, the majority of scientists lose trace of the same principle operating between positive and negative entities.

But careful study and analysis will disclose the same identical principle operating in the same definite and undeviating manner. It is the same old principle operating in the same old way,

But in a much more complicated and involved manner.

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

Here in the human kingdom, your kingdom, is the same impelling force, the same law of attraction,



Sex is a universal and an eternal principle.  
Love is a soul activity.  
Marriage is a psychical necessity as well as a biological need.

Impelling the individual man or woman to seek vibratory correspondence with another individual man or woman.

The man seeks the woman, the woman seeks the man.

The positive seeks the negative, the negative seeks the positive.

In the human kingdom, your kingdom, the attraction is stronger and more enduring.



A man and a woman between whom there is  
a strong attraction can be separated by  
prison bars, bodies of water, distant lands,  
or even death,  
And still the attraction will continue.

It is simple to break the attraction between  
mineral entities.

It is not nearly so simple to break it between  
human entities.

In fact, once the permanent attraction is es-  
tablished between two human entities—pos-  
itive and negative—man has not the power  
to break it.

He has the power to break up mineral attrac-  
tions, vegetable attractions, and generally  
animal attractions;

He can separate the entities, divorce them.

But once a human couple meet on the basis  
of the same vibratory correspondence,

Man has not the power to separate or divorce  
them.

He may do so physically, but he cannot do so  
psychically,

Because the attraction lies within the realm  
beyond man's power of action.

Is it not inspiring to realize that The Great  
Creative Intelligence has created and per-  
fected an attraction which lies beyond man's  
power to destroy?

And that that attraction is between the one  
man and the one woman?



That permanent attraction, that force, that power, is *love*, Love, the highest and greatest activity of a human being.

Love is as involuntary as breathing. It is the instant and involuntary response of the individual to the universal law of harmonics.

Then is it not wonderful to think that Happiness is the state, and love the force or attraction which You are *seeking*?

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

You will note the word "impels".

This means that the law of attraction is an *impelling* force and not a *compelling* force. It means that Nature impels, but does not compel, her entities to seek vibratory correspondence.

And yet the impelling force is just as definite and undeviating as any compelling force can possibly be.

Note the words "impels" and "seeks".

They indicate that You are the one who is impelled by Nature to put forth the energy, the effort, to acquire that which You desire more than anything else in the universe.

You may deny it; You may rebel against it; Nevertheless the fact is that You desire, above all things, that permanent love relation with the one man, the one woman.



You are seeking the state of Happiness which comes as a result of that love relation between the one man and the one woman.

The same identical principle operates in your individual life as operates in the life of every mineral, vegetable, and animal entity.

Seeking a mate to marry is like training for a golf game or a tennis match.

If You expect to win You must train for the match.

You must know how to play the game.

And if You desire to keep on winning You must keep on practicing.

There are always new things to learn and perfect in any game of life,

The same as there are in golf or tennis,

And remember that if You lose your temper and "blow up" You lose the game,

Whether it is golf, or tennis, or marriage.

Marriage is the one business where cooperation is absolutely essential—

That is, to be successful.

And also, marriage is not an endurance contest;

Or should not be.

There are thrills and thrills in life,

And there are as many kinds of thrills as there are things at which to be thrilled.



Love is the most intense activity of an individual intelligence.

It is the direct and specific result of the perfect harmonic relation between one man and one woman.

It leads to perfect Happiness in the marriage relation.

Yet there is not a thrill in all the world that equals the thrill of love.

It transcends all other thrills.

And love comes to You

whether You will it or not.

You just meet the right individual of opposite polarity and the contact of the vibrations sets up an oscillation and You thrill.

When this happens You say, "Why, I never experienced that before. It is so strange.

I feel so light. I want to sing, and dance, and laugh. The sun was never so bright for me, nor the grass so green, nor the sky so blue. I see beauty in everything. The whole world looks different."

And all that has happened to You is that You have met some individual of opposite polarity who is vibrating in very close harmony with yourself.

It is a great life

And it is a great game;

And love and marriage are the greatest games of all.

If You should happen to make a mistake in your choice, do not give up;

Any more than You would give up if You made a mistake in a game of golf or tennis.

Profit by what You have learned and go into training again.

• • •



# doomed or damned



johnny richardson



BEAUTIFUL day .. clear .. balmy .. birds singing .. everything comfortable; not a care .. at peace with the world .. satisfied with life and my philosophy of life .. great to be alive .. then out of the clear—a sinister monster.

This apparition was none other than one of my "fair weather" friends who breezed in on my peaceful state of mind with this information: "Johnny, why don't you go to church? Don't you know you are losing everyone's respect, and especially God's? Don't you realize that you are neglecting your religious duty? You're doomed for hell".

God's respect. Religious duty. Doomed for hell. Now I ask you, isn't this a terrible predicament to be in; doomed or damned or something, just when I had nicely gotten the question settled in my own mind as to who God was and what the churches were and that my business in life was to learn all I could about facts and truth. And now this! I'm to go to church and pay my respects to something I don't know anything about. I'm



to perform a religious duty when I don't know what it is. Either that, or the alternative of going to a place that, although some of my friends might cheerfully endorse my going, I was not interested in—and besides, I had long ago decided that there is no such place as “hell”.

If it had not been for his sincerity, I might have thought my friend was kidding me; but he had such a woeful expression that I felt sorry for him and decided to give this problem serious thought. God. Religious duty. Hell. Still, I might be wrong. I often am. So I decided to hie myself off on an extensive tour of the churches to solve my distressing problem: Who is God? Where is hell? What is my religious duty?

I started the rounds. The first church I visited was a beautiful edifice, inside and out. Ah, maybe I was wrong—this place looked like it might be a big help. But woe is me, I was nearly worn to a frazzle, for after an hour of standing up, sitting down, kneeling, praying, fathoming queer sounding phrases, and feeling cheap because my present state of finances would not allow me to “feed the kitty”, I was verily bewildered. As I careened through the exit uttering anathemas and vituperations, I vowed never to go there again.

The next Sunday I headed for another church—a nice, quiet one where I could glimpse the chance of some light on my problem. But this was worse than the other church.



At first I thought I had made a mistake and gotten into a physical culture class, because I would have had to roll on the floor, speak in gibberish tongues, and shout hallelujahs—and I had just had my suit cleaned the day before. This kind of religion didn't seem to shed much light on my problem, so I left, still unsatisfied.

The next Sunday, and the next, and the next I went the rounds, from one church to another. Prayers, hymns, quotations from the Bible, shouts of hallelujahs and amens, emotional religion, the drone of Reverend So-and-So's sanctified voice, beautiful music, immorality damned. To be sure I listened to a number of good sermons with good points to them; but I also listened to selfish prayers. I heard statements galore—all without proof. And no answers to my questions. Then, too, what about my own personal problems? Nothing to give me even a suggestion of encouragement with these.

Finally I met a promising looking young fellow of about my own age and made some inquiries of him. He invited me to attend a young people's meeting that evening at his home. Ah—at last. I was relieved, because here, of all places, I would find some things discussed with reason and logic. Now, at least, I would get some light on my problems.

I arrived at the appointed time and was duly introduced to those assembled. Very cordially received, indeed. The text book was



the Bible, out of which passages were read and discussed. In the midst of the discussion came my moment, so I arose and asked: "What is God? What is my religious duty? What do we do to be saved from hell?"

A bombshell. Everyone looked aghast. "Why, God is everything good. God is love. God is truth. Your religious duty is going to church and paying your respects to God."

My heart sank. The same old hooey. But maybe if I brought up some personal problems they might help me on these. So I asked some questions concerning a certain problem that had been troubling me of late; it was discussed and torn apart, but not put together again. Finally I was urged to go to the Bible to find the answer, but from then on I was considered an outcast, uneducated, out of place; I was turned down by the very people from whom I certainly expected help and understanding.

After this I made a survey of how many of my friends, and the people I knew, attended church. To my surprise only twenty per cent of them attended at all; eighty per cent, or two out of ten, did not attend. When asked why, the general opinion was that they did not learn anything beneficial.

From then on I was through. Doomed or damned, slated for hell or what have you, I want facts and truths and information that will help me to solve some of the problems that are giving me considerable concern today.

• • •



# your morals



TO WHAT degree are You a Moral Individual?

You will notice that the word "degree" is used.

It is done intentionally,

For so far as is known there is no perfectly moral Individual.

To be a one hundred per cent moral Individual it would be necessary for You to know everything about morals,

And not only that, You would have to make right application of your knowledge of morals.

A right application of your knowledge, and a right use of your power resulting from that knowledge, is wisdom.

So knowledge and wisdom have to do with morals.

It is of the greatest advantage, and also of the greatest benefit, to You to know something of the actual facts and truths about morals.



You may think You know all You want to know about morals.

You may think You are a very moral person. But is that any reason why You should not know more about them, and thus be able to become an even more moral person?

You are seeking more joy, more satisfaction, more pleasure, more Happiness.

As it is only the moral Individual who is capable of being truly happy, does it not behoove You to seek more knowledge and acquire a greater ability to make constructive application of that knowledge?

If You desire to live a successful life, You must not only know right from wrong, but You must be able to apply your knowledge.

Morals are a matter of science.

Science is: The facts of Nature classified and systematized.

Morals are facts.

A fact is anything that is.

Classify all You know about Morals.

Systematize your knowledge of Morals.

Then make application of your knowledge

And right use of the power your knowledge gives You,

And You will become a wise man or woman.

Morality has to do only with the human kingdom.

Man and woman alone are capable of being either moral or immoral.



The animal is not held responsible for his acts.

The owner of the animal, providing it has an owner, is held responsible for its acts.

And any damages You may sustain from your neighbor's animals are compensated for by the neighbor who owns them.

In order for You to be held morally accountable and personally responsible it is necessary for You to be capable of judging between right and wrong.

An insane person is not held responsible. Neither would You be if You were compelled to commit a crime because of an influence or a power exerted over You by another.

Consider a baby.

It crawls out of an apartment into that of a neighbor. On the floor it finds some money and proceeds to take it back to its mother in the apartment.

But You would not say it had *stolen* the money,

Because it is incapable of knowing right from wrong.

Neither would the neighbor consider that it had stolen the money.

But, suppose You had gone into a neighbor's apartment and had taken some money You found on the floor.

You would consider that You had stolen,  
And so would your neighbor,



Because You both understand that You know right from wrong.

So it is with the Principle back of the Moral Order of the Universe.


Under the laws of this principle, You are held morally accountable and personally responsible according to the amount of knowledge You possess at any given time.

The more knowledge You possess, the greater is your moral accountability and personal responsibility.

Your responsibility exists because there is a "Moral Order of Nature".

The measure of your personal responsibility is your "Knowledge of the Moral Law".

Knowledge is the basis of responsibility, and the measure of responsibility is the *amount* of knowledge You possess at any given time.



The Moral Accountability and Personal Responsibility of an Individual at any given time, depend upon the amount of knowledge he possesses, other things being equal.

The wise men, referred to all down through the ages, are the men who have made a right application of their knowledge.

A man may have much knowledge and not make a right application of it;

He may make a wrong application of it.

In that case he would be classed among the "intellectuals",

But not among the "wise men".




How much do You actually know about morals?

And how much of that knowledge are You rightly applying?

If You are making a right application of all the knowledge You have gained concerning morals, then You are living up to your standard or degree of morality.

And that is the degree to which God, or Nature, or the Great Creative Intelligence holds You responsible.



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

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

Can anything be more fair?

Is it possible for God, or Nature, or the Great Creative Intelligence to exemplify any greater fairness than to hold You responsible only for what You actually know?

Is not this the quintessence of Equity, Justice, and Right?

Morals, as a distinct term, has reference to definite and specific principles and rules of individual action, individual procedure, and individual conduct.

By the conscious and intelligent observance of these principles and rules of action, procedure, and conduct, You are able to con-



form your life to the constructive principle of your being.

Then, by acquiring the ability to maintain the harmony of the relation, You also solve all those more detailed and seemingly complex problems of your relation and obligations to your fellow man and also to Nature.

If You will devote yourself to the simple problem of maintaining your own harmonic relation, every other problem of your life will fall into line without much attention on your part.

In fact, if You will take care of the central proposition — the "harmonic relation" — all the details of your life and relationships will be cared for in the process as a perfectly natural and inevitable result.

It all sounds so simple.

And it is simple—

If You know how.

But if You do not know how to maintain the established harmonic relation, it is a job well worth your best efforts to learn how.

This requires that You gain a knowledge of both the constructive and the destructive principles.

It also requires that You align yourself with the constructive laws.

Maintain the harmony.

Aye, there is a rub.

Make application.



Aye, there is another rub.

You may know many things, but to apply  
your knowledge rightly, that is the rub.

However, if You devote yourself faithfully to  
the problem of maintaining the harmony of  
your relation to the constructive principle  
of nature,

You may make "mistakes",

You may make "errors";

But You will never commit a "sin".

So long as You are in harmony with the Great  
Constructive Principle it is impossible for  
You to commit an intentional wrong or in-  
tentionally to injure your fellow man.



**WATCH NEXT MONTH FOR MORE ABOUT YOUR MORALS.**



Religion is not a matter of "duty to God" but  
a matter of duty of man to himself and to  
his fellow man. —*Florence Huntley*





# vibrations

frederick w. riley m. d.



VIBRATION may be defined as an energy impulse resulting from material in motion. It is universal in scope and activity, inasmuch as all activities of nature are, in their final analysis, vibrations.

From an electronic standpoint, everything in nature can be resolved into one and the same thing—namely—a charge of positive and negative energy.

Our solar system as a whole can be compared to an atom—consisting of the sun, or the huge positive charged proton, about which rotate the negative charged planets. Likewise everything on this planet, from the largest to the smallest activity, can be reduced to electronic activity resulting from the rotation of negatively charged electrons around a central positively charged proton.

The only difference between various materials is the rate of vibratory activity. The finer the material, the higher is the rate of vibratory activity; and vice versa, the greater the vibratory activity, the finer the material.



We see evidence of the law of vibratory activity operating in all of the kingdoms of nature. This law is responsible for the formation of minerals in the mineral kingdom, the growth and development of vegetable life and formation of cell aggregations in the vegetable kingdom, the development of organisms in the animal kingdom, and all of the activities of the human kingdom—including the development of the physical body and all intellectual development.

As applied to the physical organism we have the vibratory range of health and the vibratory range of disease. These include the vibrations of fear, worry, envy, malice, hate, resentment; the vibrations of confidence, assurance, love, affection, tolerance, graciousness—in fact, a vibration for every emotion, state, and condition that can be experienced by the consciousness.

There is the vibration of harmony and the vibration of inharmony. Vibrations of this nature are not seen with the physical eyes, but are felt as intangible impressions.

Who has not had the experience of entering a home, for example, in which the discordant vibrations were so marked as to make the individual decidedly uncomfortable and desirous of leaving as soon as possible?

Have you not often met individuals for the first time and immediately been impressed with the feeling that they were not to be



trusted, or were not to be believed, or were insincere in their dealings with others? And have you not had this impression verified in a majority of cases? You may have called this a "hunch", but in reality it is the law of vibratory activity in operation.

The human organism may be compared to a sensitive sound board, receiving vibrations from everything within the range of its vibratory activity which are registered upon consciousness as "feelings" or impressions.

At the same time this sound board is continually giving off vibrations that are likewise registered upon the consciousness of others who come within the range of its vibratory activity. These vibrations are tangible forces—operated through the agency of an instrument which we call mind, and directed by a something which we call thought—which always return to or react upon the sender. Like begets like.

If you want health, observe the rules of health and think in terms of health. Get into the vibration of health.

If you want success, get into the vibration of success.

If you give out the vibration of intolerance you will receive intolerance from others.

The ideal state to attain is that of vibratory equilibrium or balance. This calls for knowledge, the right application of knowledge, and self-control.



# personally speaking



RE YOU "kidding yourself"?

The term may not express culture, refinement, or elegance, but it does express and convey a specific, pertinent idea.

Do You over-estimate your abilities and possibilities,

Or, do You under-estimate them?

In either case You are "kidding yourself".

Do You compliment yourself upon the fact that You can always find alibis (true or false) for your weaknesses?

Do You consider yourself clever in that You can always manipulate conditions and circumstances for your benefit, regardless of others?

Don't "kid" yourself.

Do You think You are unusually smart because You manage to "get away" with things?

Do You get a glow of satisfaction from an



evasion of the truth, or the failure to face facts?

When You have an unpleasant duty to perform do You leave it undone and manufacture excuses for doing so?

If You do these things, You are "kidding yourself".

Do You coddle and smirk and tell your acquaintances how great they are in order to profit through the association, or for some other selfish purpose?

Do You try to "kid" the other fellow in order to gain something for yourself?

If so, You only succeed in "kidding" yourself.

Are You "kidding yourself" into trying to demonstrate the things You want by sitting down and concentrating on them instead of getting out and hustling to get them?

Do You "kid" yourself into believing that You can *think* things into existence, so all You have to do is sit still, keep watch, and grab them as they come along?

Why continue to "kid" yourself?

Ask your friends and acquaintances what they think of You.

There will be a few who will tell You the whole truth.

Most of them will not.

And it is well that they do not, for You who



are "kidding yourself" are not ready for the truth.

You do not really want it.

You want what You *think* is the truth—or what You would like to believe is the truth.

You want to be "kidded".

Very often when someone really does tell You the truth about yourself You won't believe him, because in your opinion he is prejudiced against You.

According to your estimate he is all wrong and You are all right.

You are "kidding yourself".

The slang meaning of the word "kid", or "kidding", has quite an interesting significance,

Inasmuch as it has definite reference to a goat.

A goat is used in many different ways—constructively and destructively.

He is used to lead sheep on their grazing expeditions. A bell is placed about his neck.

The sheep are trained to follow the bell. Because of this bell, the sheep continue to follow the goat, and at the same time the shepherd is kept informed of their whereabouts.

The goat does a good deed for the sheep as well as for the shepherd.

Then again a goat is used in large packing houses to lead sheep to their destruction.



A bell is still about his neck. The sheep continue to follow him; but this time they follow him up a chute to the slaughtering place. When he reaches the top, he is allowed to pass unharmed, returning down the chute, leaving the sheep to be slaughtered.

The goat, leading the sheep, is ignorant of the result of his action. He does not realize that he has done a destructive act.

Neither does the human individual when he "kids" himself.

There are numerous ways in which almost every individual at some time or other "kids" himself.

He usually is the only one who does not know it—unless he is doing it knowingly and intentionally.

To enumerate all the various ways by and in which an individual can "kid" himself, it would be necessary to enumerate every type of individual in the world—

And You would be one of them.

But You most likely would not be able to point out the one that is You.

When You "kid" yourself, You are somewhat like the goat leading the sheep to their destruction,

Only You are leading yourself, not others, to destruction.

ANOTHER PROBLEM DISCUSSED IN NEXT MONTH'S  
"PERSONALLY SPEAKING".



# the terrible twins

henry feiring



**H**EVERY ONCE in a while during the course of our contacts with people we hear someone say something that lodges in some special pigeon-hole, from which we draw it out from time to time for further inspection and thought.

Such an incident occurred two or three weeks ago while I was talking with a man who runs a small suburban business. What he said, as nearly as it is to be recalled now, is this: "Most of the trouble with the world for the last 4000 or 5000 years has been too much psychology and philosophy, and people are just beginning to wake up to it."

If he was in earnest his remark is one which deserves a little thought, so let us assume his sincerity and try to determine the worthiness of his statement and whether the opinion he expressed merits thoughtful acceptance.

Man, as a soul or intelligence, can be studied scientifically as regards, for instance, the things that go to make him up as an intelli-



gence, the use and activities of that intelligence, and the forces and elements it involves. This scientific study is psychology.

Psychology deals with certain facts which can be classified and systematized, and from which conclusions can be drawn. The conclusions so drawn comprise part of the broad field of philosophy, which is defined as follows: "The conclusions which men, in their search for a knowledge of Truth, have drawn from the facts of science."

If someone wanted to make a good automobile engine and had to start from the very beginning, consider some of the things he would have to learn to do. He would have to study metals and alloys and a lot of technical things about fuels, vaporization, lubricants, mechanical principles, and electricity. He would also have to find out how to combine the various factors and relate them in such a manner that they would work properly together.

Much the same process applies to the making and subsequent improving of any machine. It has taken us a long time to find out that this is true, because in order to find it out we have been required to experiment and analyze and compare until we came to some sort of comprehension of the facts with which we have to deal and of the principles which underlie and govern and connect those facts.

Psychology and philosophy lead us into a somewhat comparable study of human intelli-



gence—the thing that has discovered facts and made use of them, and that has discovered and applied the laws and principles which relate and govern and control those facts. But in psychology and philosophy human intelligence can go still further, for, inasmuch as it has the attribute of self-consciousness, it can, in a sense, go back of itself and discover many of the laws and principles behind the facts which it can learn concerning itself.

Only intelligence can deal self-consciously with the facts related to the physical and other things around us; only intelligence can discover and apply the principles back of those facts. It seems reasonable to conclude, therefore, that if intelligence is so important in the business of living, we can make a much better job of living if we know more about the intelligence upon which it depends. We can make better automobile engines, paint better pictures, express ourselves more clearly, be more brave and cheerful and patient and friendly, and do a host of other things that we have been wanting to get around to doing for a long time.

In order to approach an understanding of this interesting task in an orderly manner let us study carefully the following list of some of the elements, processes, states, and forces which go to make up and characterize human intelligence.

Ignorance, Inertia, Self-Pity, Greed, Emotionalism, Selfishness, Self-Indulgence.



Fear — dread, despondency, apprehension, anxiety, fright, terror, horror, dismay.

Anger — pettishness, irritation, bitterness, resentment, impatience, ill-temper, rage, fury, hate, wrath, revenge.

Fear plus Anger — jealousy, envy.

Vanity of Person, Vanity of Intelligence — (Inwardly) self-consciousness, self-conceit, self-confidence, self-esteem, self-praise, self-assurance, self-sufficiency, self-admiration, self-applause, self-love, self-elation. (Outwardly) arrogance, haughtiness, disdain, ostentation, arbitrariness, flippancy, impertinence, boastfulness, superciliousness, imperiousness, pretentiousness, dogmatism, audacity, frivolity.

Tact, Faith, Wisdom, Charity, Honesty, Loyalty, Courage, Courtesy, Sympathy, Humility, Kindness, Judgment, Gentleness, Discretion, Cheerfulness, Consideration, Refinement, Beauty, Humor, Poise, Self-Control.

After you study this list of processes, states, and elements, following some of which appear some of the more detailed forms in which they manifest, it may become clear that these elements have a direct or indirect bearing on virtually every thought, word, and activity, which, taken together, comprise the plain business of every day living.

By thinking about them in various combinations we can, in imagination, construct any type of person that we desire to construct; we can analyze and weigh real people in terms



of them; and we can study and really become acquainted with ourselves as we actually are if we have the intelligence and courage and perseverance to make the effort.

Endeavor to account for our many problems, mistakes, errors, failures, and weaknesses in terms of them; try to understand our successes and accomplishments, our growth, development, and unfoldment; our ideals and aspirations, on the basis which they supply.

Since psychology and philosophy deal with these matters it seems evident that both of the subjects have had some bearing on what man has been doing about himself during the last 5000 years, and for that matter, during the last 50,000 years. It seems evident also that they will have the same bearing on what he does about himself during the next 50,000 years, or whatever period may mark the extent of his existence.

Psychology and philosophy will cease to be of vital importance only when intelligence ceases to exist. As long as self-conscious intelligence functions it can acquire knowledge concerning itself and it can make either constructive or destructive use of that knowledge. If it makes constructive use of the knowledge it gains its progress will be forward — an evolutionary development and unfoldment. If it makes destructive use of that knowledge its progress will be backward — a devolutionary and retrogressive slide.





# hypnotism



**Y**OU MAY think there is no such thing as Hypnotism.

You may think that even if there is, You are not interested in it. Perhaps if You knew more about the principle involved in it, You would be.

Have You ever seen a hypnotist?

Perhaps one tried to hypnotize You once, and You laughed, and ridiculed the idea of your being hypnotized, so he failed in his effort.



In hypnotism the subject is required to place himself in a negative or passive condition and surrender himself to the Will of the hypnotist. Otherwise there can be no hypnotism.

He could not succeed in hypnotizing You. And probably You felt that You had proven Hypnotism impossible, The hypnotist just a fakir. The hypnotist tried to tell You that he could hypnotize, That he had hypnotized others,



And knew many fellow hypnotists who constantly practiced hypnotism.

But You only laughed and said "fake",

You did not believe it.

But regardless of all this conviction of yours,

*Hypnotism is a fact.*

Throughout the country hypnotists are practicing hypnotism daily by controlling and influencing and dominating individuals who surrender to them.

They do this in hospitals under the guise of healing, in colleges under the guise of experimentation, and in theatres under the guise of amusement.

But whatever the guise, hypnotism is practiced,

And the results are the same.

Many of these hypnotists are honest and sincere seekers for knowledge;

In medicine and in colleges they experiment and practice in order to accumulate data.

But the majority are just charlatans, practicing hypnotism for the money they get out of it, regardless of the destructive effects they may produce on those they hypnotize.

There are individuals who give instruction by mail in the "art" of hypnotizing;

And those who advertise cures by hypnotic "suggestion", not daring to advertise that the so-called curing is done under complete hypnotic control, through hypnotic *command*.



Other hypnotists use the "art" to entertain in theatres and clubs and at public demonstrations.

A few years ago a hypnotist toured the country for entertainment purposes.

He had between fifteen and twenty men who traveled with him and assisted him in his entertainment.

These men were scattered throughout the audience. They were supposed to be citizens of the town in which he was appearing. When the stage was set and all in readiness, he would call for volunteers from the audience to come on to the stage.

When the "subjects" had their instructions and were seated in the prepared chairs, the hypnotist would go through the apparent process of hypnotizing them.

They would respond perfectly.

Out of the fifteen or twenty men, perhaps two or three really submitted to the hypnotic control,

The others did a good bit of acting.

The hypnotist really gave an interesting entertainment, and the audience would thrill and exclaim at the dramatic events which unfolded before their eyes.

There was one good publicity stunt which this hypnotist used in every possible town and which created much interest in his show.

For days previous to his appearance, he would



carry publicity in the local newspapers telling all about the possibilities of hypnotism when used in operations.

The physicians and surgeons of the town would receive personal invitations to attend a demonstration on the stage of the theatre, or in a clinic, or any designated place they might choose.

Many of the medical men would attend. They were good, honest, sincere men interested in anything that meant progress in the methods of healing.

The hypnotist would give an intensely interesting talk on the great possibilities of hypnotism. He would bring in the most submissive subject he had with him, and would give actual demonstrations of the "power" of hypnotism, the marvellous things that could be accomplished through hypnotism, and the unbelievable results that could be accomplished with it.

When the atmosphere was tense and the interest at highest pitch,  
He would present his crowning feat.

A straight backed chair would be placed before the medical men.

The subject would bare his left arm and sit sideways in the chair,

Hanging his arm casually over the back of the chair.

The hypnotist, in his most dramatic manner,



(remember he was an excellent actor, as well as a hypnotist)  
Would recite to the doctors that he was about to make a remarkable demonstration—  
He was going to remove all blood from the subject's arm solely by hypnotic "suggestion".

A marvellous feat.

Slowly the hypnotist would make passes over the arm as though forcing the blood back through the arm and into the heart.

Gradually the motions would increase in speed and intensity

Until he would be working most strenuously and even perspiring in his efforts.

With sleeves rolled up, and perspiration flowing freely,

He would continue the process until slowly the blood would recede from the hand, then the wrist, then the forearm,

And finally the entire arm, until it hung limp and lifeless and perfectly white.

The doctors would marvel at the miracle, And be confounded.

With such conditions and possibilities they could perform operations without the loss of any blood,

And with no after-effects from anæsthetics—  
Marvellous and wonderful.

The hypnotist would continue to talk and dramatize.

As he was a fluent talker and dramatic actor



he would carry them along in thought from possibility to possibility,  
From probability to tremendous accomplishment.

In the midst of this he would perform the greatest feat of the demonstration—

He would release the flow of blood and restore it to normal circulation in the arm.

But here again he would "prove" to the doctors the great power of hypnotism.

He would have the blood traverse the full length of the arm without showing any evidence of it until it reached the palm of the subject's hand.

Again he worked strenuously to hold the flow of blood through the arm so completely under his control that it would not appear until it reached the palm.

A masterly feat.

The doctors were spellbound.

They watched intently.

And sure enough, as he had said, there were the first signs that blood was flowing in the arm,

And the first appearance was in the palm!

Marvellous, miraculous.

And yet so simple.

The subject, when he sat in the straight-backed chair, had so placed his arm, apparently casually, that the large blood vessel lay immediately over the sharp edge of the back of the chair. With a slight unnoticed



pressure of the arm against the chair he could shut off the flow of blood in the arm, and in a very short space of time—just long enough for the hypnotist to dramatize it properly—the arm would slowly change color to a deathly white.

But the subject did it, not the hypnotist.

What of the miracle of the blood showing first in the palm of the hand?

That likewise was simple,  
For nature took care of that.

The phenomenon was one of nature's, and not of the hypnotist's.

When the subject released the pressure on the blood vessel, the blood flowed back into the arm; and it is a natural result that the blood is first evident in the palm of the hand.

But, the doctors did not know this, and the hypnotist did.

It was merely a demonstration of nature's methods, and not hypnosis.

Certainly it was interesting entertainment,  
And apparently harmless—

But perhaps not so harmless as was apparent,  
Perhaps this demonstration was the cause of some honest physician becoming deeply interested in hypnotism and utilizing it in his practice of healing.

And if he did, whatever his motive, no matter how worthy,




He nevertheless was controlling the will and sensory organism of the patients he hypnotized in his efforts to help them;  
And that is the destructive aspect of the entire performance.

The hypnotist, in his various performances throughout the country, faked many of the things he did.

He was looking for results in the field of entertainment.

The boys he used for his real subjects and demonstrations were negative, passive, weak. They continued to grow weaker and weaker, until eventually the time came when the hypnotist was compelled to secure new subjects and abandon the worn-out ones to their sad and inevitable fate.



In the development of hypnotic control the process becomes easier for the dominating intelligence (the hypnotist) at each succeeding subjection.

In exact ratio as a hypnotist gains ease and facility in the establishment of hypnotic control the subject loses his own power of resistance. His will becomes weaker and weaker.

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MORE FACTS ABOUT HYPNOTISM NEXT MONTH





# youth and maturity

vera m. olson



**Y**OUTH, as that time that comes between childhood and maturity, represents a time of enthusiasm—indiscretion—instability—great energy—strong impulse—lack of caution—desire for freedom. It expresses vivacity—joyousness—buoyancy—emotion—lack of suppression—and often lack of self-control.

Youth as an ideal represents freedom—joy—delightful experiences—romance—warmth and vigor—courage—animation—enthusiasm—freshness.

These two phases of Youth are intimately associated and when Youth thinks of itself it thinks of the ideals, the goals, the romantic possibilities and the inspiring things of life. Living and breathing and having its being in such a vibration, such an atmosphere, Youth as an age and as an ideal is the great inspiration of any age.

Youth is, however, even more the inspiration of this new age that is just dawning, for most all humanity seems to recognize that



youth and youthfulness are worthwhile accomplishments for any individual, and so Maturity is learning to be youthful as never before.

But still many differences exist between Youth and Maturity for Youth is not yet its ideal; nor has Maturity yet the courage nor the intelligence to know that there are many things it needs to retain from its youth.

Because of its varying and its variable characteristics, because of its freedom and its self-assurance, Youth often tries Maturity until Maturity becomes impatient and ruffled with Youth and finds itself fast approaching old-age.

Maturity in its stolidness and assumed virtue, in its caution and its feeling of wisdom often questions Youth's right to attention in philosophical and psychological thought. It often considers that Youth's place is among its own kind alone—in student activities, in college clubs, at football games, and on the campus.

To Maturity, Youth is, sometimes, just an age to be gone through by the younger people and a time to be borne with forbearance by Maturity. But if this is its attitude then Maturity is the loser for while Youth can attain maturity and by the very fixedness of things will attain it, Maturity can only experience with and gain from Youth by an effort—by cooperation, and intimate association.

Maturity represents a settling down—a more conventional conduct—a less inspired



and less romantic living—a more rationalized existence. It expresses intensity of feeling, perhaps, but intensity of feeling carefully concealed. It may represent desire but it is desire that is conventionalized in its manifestation. Somehow the foam and the froth and the glitter of Youth go from Maturity, and when they do, they take something of the essence, the aroma, and the warmth that Maturity needs.

Maturity sees the seriousness, the profoundness, of life—Youth sees the joy, the possibilities of life. Maturity sees the results of experiences—Youth sees only the experiences and values them for the immediate satisfactions which they yield.

Maturity makes a decision and because it has made it, it feels in duty bound to retain it. Youth makes a decision with equal seriousness but with a shrug and a smile can change it.

Youth can take a ramshackled old car, give it a bright and gleaming coat of paint and venture forth for experience, for adventure. If the rainstorm comes and the top proves to have needed repairing more than the sides needed paint, Youth may fume and fuss but it laughs while it fusses, and is joyous.

There is a deep and important psychological value to this freedom and ease of Youth for the sacrifice of which Maturity pays dearly. Maturity may protect the car but it does not always protect itself, its own Soul,



its own hopeful, cheerful attitude toward life. And then somehow its very faith seems in danger.

How badly Youth needs Maturity! What a privilege it is for Youth to acquire balance, rationality, and logical procedure in its association with Maturity! What a reliable security it is for Youth to know that it has Maturity on whom it can depend when experience, knowledge, and ability are needed!

How badly Maturity needs Youth! What a privilege it is that Maturity can gain inspiration, dynamic energy, lightness, freedom, and joy in its association with Youth! What a delightful security it is that Maturity can turn to Youth when it becomes burdened and tried, when it becomes confused and involved by its conventions, its preconceived notions, and its weighty responsibilities!

What a blessing it is that they two—Youth and Maturity—can associate together in their work and in their play, in their philosophy and in their psychology, in their serious discussions and in their humorous moments. Each has so much for the other and together they can strive for that ideal of Youthful Maturity which is the fulfillment of the ideal of each.

One of the greatest obstacles in this struggle is that on the physical plane the body does grow old and no matter what an individual does it seems that Youth finally eludes his grasp. This is only seemingly true however,



for Youth is fundamentally an accomplishment of intelligence and it may and often does sparkle in the eyes of the gray haired man or woman while it is absent from the sophisticated boy or girl. That balanced inspired life which represents Youthful Maturity must be secured by Youth and Maturity together, for only with the combination of the experiences which time gives and the spiritedness and vibrant enthusiasm which hopeful anticipation gives, can an equilibrium of idealism, a world of joy and a world of peace, a world of animated, self-controlled, temperate, and inspired living be achieved.



"When is the age of romance quite over?  
When does the spirit of fancy die?  
When is a man too old for a lover?  
When is a woman too old to sigh?

When are we gladdened by white hairs sprinkled  
Over the brown and over the gold?  
When do we welcome a face that is wrinkled?  
When are we willing to call ourselves old?

When the song of a bird has no hint of gladness,  
And our hearts are not warmed by the roses in bloom;  
When laughter of childhood beguiles us to sadness,  
And fullness of springtime compels us to gloom;

When light-hearted lovers are sights that distress us,  
And all generations seem great but the last;  
In yearning—not pleasures, but priests to confess us,  
We know beyond doubting that fair youth is past.

"Youth" and "Old Age" are words without meaning,  
Save as life's sorrows are heaped upon men;  
Age may descend upon youth in its dreaming,  
While youth may abide with three score and ten."





what do you think?

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## AFTER-LIFE BELIEF HELD UNPROVED

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### *Columbia Dean Rejects Concept of Immortality in Talk to Students*

NEW YORK, Jan 7. (AP)—Rejecting one by one of the various ecclesiastic and lay authorities who hold the concept of individual immortality, Dr. Howard Lee McBain, dean of the graduate faculties of Columbia University, said in an address today that such a belief is "unproved and unproveable."

He spoke at the university's annual service for members who have died in the last year.

Discussing in some detail the traditional dogmas of Christian churches, and the theories of lay philosophers, Dr. McBain rejected their findings, but added that, on the whole, it is better, perhaps, that the fact of immortality should remain unproved.

"I may be wholly in error," he said, "but I am inclined to believe that for thinking men a certainty of an after life would have graver and perhaps more devastating effects upon us than the certainty of extinction... It is better that many of us should travel hopefully toward an unknown eternal destiny than that we should have our eyes set upon an eternity fixed, immutable and known of all men."

—L. A. Times, Jan. 8, 1934

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In the foregoing article Dr. McBain is quoted as saying that a belief in individual immortality is "unproved and unproveable".

Physical science recognizes that Nature is composed of individual entities;

That the atom, the molecule, the electron, the proton, the most infinitesimal particle is an individual belonging to the positive or negative, male or female in Nature.

Science also recognizes that it is impossible to take one atom away from, or to add one atom to, Nature.

Then if the individual entity cannot be annihilated, extinguished, or destroyed, why does Dr. McBain reason that individual immortality is unproveable?

Immortality is exemption from death or annihilation, according to Webster's Dictionary.

Science can transform physical matter, but not destroy it. Then how can the Individual Intelligence occupying the human body which is physical matter, be destroyed?

At least there must be something connected with the human body which cannot be destroyed.

Had Dr. McBain said that immortality is "unproved and unproveable" so far as his knowledge goes, his statement could not have been questioned.

There are those alive today, thousands and perhaps tens of thousands, who can testify that there is a continuity of life after so-called physical death.

Among these are doctors, lawyers, engineers, scientists, and people from all walks of life.

Dr. McBain is further quoted as saying: "... but I am inclined to believe that for thinking men a certainty of an after life would have graver and perhaps more devastating effects upon us than the certainty of extinction . . . "

Dr. McBain says he is "inclined to believe".

Is his "belief" any more valuable than that of the ecclesiastic or the layman?

After all, they are all merely "beliefs".

It seems rather difficult to fathom just why a certainty of extinction is less devastating than a certainty of life after physical death.

Just why should thinking men fear a knowledge of life after death and prefer a certainty of extinction as being less destructive?

The people who are looking to the thinking men to search out the truths and facts of nature certainly do not expect them to be fearful of the very truths and facts for which



they are searching, regardless of what truth or fact may be disclosed.

Then Dr. McBain makes a definite statement: "It is better that many of us should travel hopefully towards an unknown eternal destiny than that we should have our eyes set upon an eternity fixed, immutable and known of all men."

That is a broad statement.

According to it, ignorance is more valuable than knowledge. And why object to a fixed and immutable eternity?

Are not all the forces, principles, processes, laws, and conditions of Nature fixed and immutable?

Then why object to one specific thing in nature being fixed and immutable?

Dr. McBain's statements savor of inconsistency.

However, he made one statement which must be considered and which is pertinent.

He said: "I may be wholly in error".



Every man and every woman is factor of health or disease, for harmony or discord, for happiness or unhappiness. Every human being radiates his own conditions. The radius of personal influence is only limited by personal power and by the counter influences of other individuals.





# are you word shy?



**I**F YOU shy at words, why do You do so?

Words are harmless,  
They cannot hurt You.  
Perhaps it is not the words at which You shy,  
But the concept or idea which the words convey.

Do You feel the heat of anger,  
Or do You feel a fear that chills You to the marrow

When any of the words at which You shy are mentioned?

Whichever You do, You may be closing your mental door on information which might possibly be of the greatest value to You in your search for Happiness.

Perhaps there are certain words at which You shy.

There may be certain other words at which your friend shies.

From personal experience You both recog-



nize that there are certain words and subjects which are better left out of your conversations.

You value his friendship, and he values yours. You know that he grows angry when certain words are mentioned.

He knows that You do likewise.

Or, You know that he becomes fearful at the mention of certain words,

Fearful of losing the friendship which You both esteem.

And he knows that You do likewise.

Do You think it is possible for You to control the fear and anger and thus be able to discuss with your friend the subjects and use the words at which You and he shy, and thereby enhance your understanding and friendship?

There is, perhaps, no word in any language which has caused, and can cause, as much disturbance as the word "God".

There has possibly been more blood shed over who, or what, or where, or why God is than any other subject, concept, idea, or problem.

Who, or what, or where, or why The Great Creative, Universal Intelligence is, is not known.

Natural Science does not claim to know anything whatsoever about it.

That lies within the domain of the ultimates.

Men and women throughout the ages have been trying to force their own concepts,



ideas, or beliefs regarding this subject on their fellow beings, whether or not their fellow beings wanted to accept them.

They have even resorted to killing their fellowmen in the effort to make them accept their ideas or concepts.

An illustration of this is the incident of the Christians being fed to the lions.

You may have a certain belief as to who God is.

Your friend may have another belief as to who He is.

Consequently, You and he cannot discuss, or discourse on, any subject having to do with God, without becoming angry or fearful.

You both close the door on any and all information which You may profitably receive on the subject.

Have You ever seen God?

Have You ever known anyone who has seen God?

Have You ever known anyone who actually possessed any knowledge of the true personality of God?

If not, then You and everyone else are equal, For as far as is known, God still remains within the realm of the Great Unknown, God is one of the "ultimates".

It would seem that if one were to know God



it would be necessary for him to know all there is to be known.

It is doubtful if anyone would venture the statement that he knows all there is to be known.

Then by this admission alone it is evident that there are *some* things, at least, that are still unknown concerning God.

Scientists throughout all ages, as far back into antiquity as men have gone, have recognized that there is a force, a cause, a great energy, a creative intelligence, which animates, vivifies, and vitalizes that which is called Nature.

Some call this "force", or "energy", or "cause";

God, Creator, Universal Intelligence, Primary Cause, Nature,

He, She, or It.

Everyone has a name for "It";

Yours may be just as appropriate and significant as your friend's, or the greatest scientist's, or the most renowned preacher's.

In your various studies or experiences, You may have learned that there are principles, forces, activities, and processes throughout Nature which operate according to specific laws, that they operate orderly and sequentially.

You most likely have learned that the earth,



the sun, the moon, the planets, all operate in an orderly and sequential manner; that they operate under certain, definite, fixed laws.

If there are certain, definite, fixed laws, principles, forces, activities, and processes in Nature which operate according to law and order, then it would seem that Intelligence was required to create them.

It would seem to indicate that there is Intelligence back of them.

It would seem the utmost absurdity for anyone to try and conceive of nothing—which has not Intelligence—creating something which has Intelligence,

Particularly an exact, specific, intelligent operation, on so vast a scale as the universe.

Because *It*—Universal Intelligence—transcends the power of human conception.

You know that You are intelligent,  
So undoubtedly You will admit that it must have required Intelligence to create *You*, an Intelligence.

You can find evidences everywhere in the universe of intelligent design and operation. You can find Intelligence everywhere as a fundamental and universal principle.

You can find Intelligence manifesting in all the principles, forces, activities, and processes of Nature;

And You can find that, to some degree, Intelligence inheres in everything.



If You will study and observe, You will find that everything in Nature, from the greatest to the smallest, gives unequivocal proof of intelligent, orderly development.

You can find Intelligence evident in the sequential, orderly, progressive methods by which results are accomplished. This is proven by the consistency with which the same causes al-



All that is known concerning Intelligence has been derived from observation, investigation, experimentation, and contemplation of the manifestations of Intelligence on all planes accessible to man, as disclosed in the manifold activities throughout the universe.

ways produce the same effects under the same conditions. Natural laws are evidence of this.

In fact You will find, if You study and investigate, that the consistent, orderly, harmonious activities of all entities working persistently to accomplish definite purposes can only be accounted for by attributing them to the operation of a governing and directing *Intelligence*.

In further study and investigation You will find that, from the organization of unconscious mineral particles into groups and masses and planets, to the self-conscious, self-determined, independent, rational operation of the human individual, all activities in nature indicate intelligent design and purpose being accomplished through intelligent processes.

Manifestations of Intelligence can be found



everywhere and throughout everything in the universe.

Therefore, is it not logical to accept *Intelligence* as the primary Cause of all that is?

Natural Science so accepts it,

And on that basis chooses to call the primary cause, the first force, God, Nature, Creator, He She, or It,

*The Great Universal Creative Intelligence.*

In choosing this designation no exception is taken to any other term being used by any other individual, organization, church, school, or cult.

It is merely a matter of preference.

With this understanding of the great creative force, or energy, back of all nature,

Is there any reason for You, or your friend, or the scientist, or the preacher,

To shy at the words, God, or Great Creative Intelligence?

Is it not, after all, merely a matter of understanding?

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# classification of data



some things you know, and you know that  
you know them.

some things you assume to know, but you  
know that you do not know them.

some things you believe, but you do not  
know them, nor do you even assume to  
know them.

all other things you neither know, nor as-  
sume to know, nor do you even believe  
them.

