

**TO
YOU!**

LEARN TO LIVE!

Philosophies of Hollywood

BELA LUGOSI

The Horror Man

Do You Know What Happens When You Die?

Those Who Bear Witness ~ True Experiences

Are You "Getting Yours"?

*Life Here and Hereafter Has A Common Development
and A Common Purpose*

TO YOU!

*A Magazine ... for the Discriminating Individual ... that Develops
and Enhances the Art of Living Here and Hereafter*



Volume Two

May, 1935

Number Three

CONTENTS

THE GARDEN OF YOUR SOUL.....	(Just You)	41
DIVORCE.....	(Your Struggle)	47
DO YOU KNOW WHAT HAPPENS WHEN YOU DIE?.....		54
ARE YOU "GETTING YOURS"?.....	(Personally Speaking)	61
CRYSTAL-GAZING.....	(Hypnotism—Mediumship)	69
MEDITATION.....	(Are You Word Shy?)	76
PHILOSOPHIES OF HOLLYWOOD.....	Helen Mitchell	44
TO YOUR HEALTH.....	Violet Ultra	50
THE SPIRIT OF MUSIC.....	Verna B. Richardson	51
PSYCHOLOGICAL SNAPSHOTS.....	H. E. Feiring	53
BENEFACTANT NATURE.....	Audrey Thompson	57
THOSE WHO BEAR WITNESS.....	{ William J. Candlish	58
	{ Eola W. Hoswell	59
THE DAILY TASK.....	Grace Miah Whitmore	64
THE WORLD MOVES ALONG.....	J. W. Norwood	65
ART, THE UPLIFTER.....	Jan Coroy	66
ARE YOU TIRED AND WEARY?.....	Nan Nettleton	68
NEW MOVIES AND THEATRES.....	Tamor Lane	72
FURTHER CHALLENGE.....	Jackie M. Hunter	74
WHAT DO YOU THINK?.....		79
Cover and Designing by.....	Johnny Richardson	
EDITORIALS BY.....	THE GREAT SCHOOL OF NATURAL SCIENCE	

Articles appearing under the names of individuals express the opinions or convictions of the writers but not necessarily those of Natural Science.



Distributed by
DeVorss & Co.
843 South Grand Ave
Los Angeles, Calif.

Copyright 1934 by J. E. Richardson. Editorial headquarters 8272 Marmont Lane, Hollywood, California. TO YOU is published monthly at Los Angeles, California. Yearly subscription price \$2.50, single copy 25 cents. Entered as Second-Class Matter, June 14, 1934 at the Post Office in Los Angeles, California, under the Act of March 3, 1879.

All rights reserved, including that of translation into foreign languages.

To You!



Just You



The Garden of Your Soul



GOOD gardener knows all about the tools he has to work with, all about the seeds he wants to plant, how to cultivate and nourish the soil in which he plants them, and how to control the irrigation and fertilization. Also he understands his plotting, pruning, and plucking.

He also has acquired an æsthetic development, for the plotting and designing must be artistic as well as practical. He has an appreciation of color, of contour; he knows the quality of the aromas and perfumes which permeate the atmosphere; and he has a taste cultivated to test the richness and flavor of his products.

Oh, there are many ingredients and qualities involved in being a good physical gardener. But to be a gardener of the *Soul*, the ingredients and qualities are vastly more; for many other things are involved in creating and developing the Garden of one's Soul. Are You a good Gardener?

The spring is here. The winter's sleep is over. The seeds dropped from last year's crop will soon be sprouting. These seeds may bring forth fine new plants which may develop, mature, and drop more seeds into the ground for next year's crop.

Is The Garden Of Your Soul A Beautiful Garden — Or Is It Full Of Thistles And Cockleburs? Are You A Good Gardener Or A Bad Gardener?

Then again the new-appearing plants may be the seeds of last year's crop of weeds; for perhaps last year the weeds had the better of the deal in the struggle for existence. Perhaps the thistles and the cockleburs, the wild grass and the burdock were more powerful and prolific; and perhaps the garden was not as diligently and watchfully cared for as it should have been, in order to keep the weeds under control.

What are You going to do with the Garden of your Soul this spring? Are You going to start now to do your planning, plotting, fertilizing, and choosing of the particular flowers, fruits, and plants which You desire to raise in it?

Are You going to keep watch over your flowers, fruits, and plants as they grow and develop, or are You, after a while, going to get a little tired and neglect them and allow the cockleburs and burdock to gain headway and dwarf your worthwhile efforts?

The spring is here. The ground is waiting to be prepared. It is seething with life, only waiting to be loosened and dug up, after the rains and snows have pounded and packed it. And it needs a little fertilizer to stimulate and accelerate the growth of the

seeds and plants which are placed in it.

Also there is raking to be done and many old roots to be torn out, for if this is not carefully done, some of the old live roots, buried deep, may begin again to sprout and cause much trouble when the new crop grows; and then it will be necessary to dig so deep in order to uproot them that perhaps many of the new plants and flowers will be needlessly sacrificed.

These old deep-buried roots are sometimes most difficult to dig out, for they are husky from the years of growth, and spread in many directions. And often if even a very small piece of root is left, it will put forth sprouts and suckers which damage the new little plants and flowers.

No, to do efficient gardening, the work must be done completely. It cannot be done half-heartedly and a bumper crop be assured.

So it is with the Garden of the Soul.

You cannot create a beautiful psychic garden and do the work half-heartedly. The old roots of worn-out dogmas and superstitions must be dug up and out, for they sometimes go very deep. You may want to be lenient with them and allow some to remain, thinking them beautiful; but You cannot expect a bumper crop of your new ideas and concepts if they are to be sacrificed to the old roots and suckers.

Then, too, there are the roots of jealousy, envy, greed, selfishness, vanity, and egotism. Ah, these are the thistles and cockleburrs with such strong vitality that cutting them off the surface does not kill them. They can sprout anew from the least bit of old root and be grown strong and vigorous before You realize they are there again.

They are the undergrowth and the overgrowth that sap the life and energy from the fine, new, beautiful plants which You have sown. If You desire to create a beautiful garden of your Soul, your Intelligence, You are compelled to stir up your mind, dig away down

deep into memory and trace every little frond back to the main root which is causing You trouble, and then extricate that. Then You have to rake and clean out all the false and outmoded ideas and concepts that are cluttering up your mind, preventing the fresh, new, beautiful thoughts and concepts from taking root in your consciousness and waxing strong.

Sometimes this spring stirring-up causes You much worry and fretting and nervousness; You may try to hold on to some of the old ideas and concepts which You have nursed for so long and of which You have become quite fond, for many of these become very precious. You may not like to tear them out of your garden, even though You know that there are other more beautiful and useful flowers and plants to be grown, and that there is not room for both in the same garden. But You must know that all birth is more or less painful, and must be ready to accept the discomfiture of the tearing loose process.

If You can take your mind and look at it the same as You look at your physical garden, and then calculate just what You would like to have in it, then You will begin the planning, cultivation, and growth of a fine character, as You now plan, cultivate, and grow a fine physical garden.

Perhaps You do not have a physical garden to cultivate and grow. But You can have an imaginary one; and this You can visualize just as You would have it; the beautiful flowers, the general lay-out, the bumper crop. You can create it in your imagination.

You can do the same with the Garden of your Soul—the only difference is You do have your Soul Garden. You can visualize it as You would have it; the beautiful qualities of character; the general color scheme, the abundant development; and then You can cultivate and grow your Garden that it may be a credit and satisfaction to You.

All your personal experiences are registered in your Consciousness; and the harvest of the seeds of those experiences are transplanted to your memory, in which they are stored.

Your memory is the warehouse where all your crop of personal experiences, and knowledge, and information are stored for future use.

And herein is where so many weeds, thistles, and cockleburs are stored along with the beautiful flowers that are so delicate and fine, and whose colors, odors, perfumes, and beauty are marred by the intermixed weeds and cockleburs.

Sometimes a competent gardener cultivates and grows the garden of his Soul, but leaves some of the weeds of egotism, vanity, selfishness, intermixed with the precious flowers and plants of tolerance, unselfishness, self-control, altruism, and high moral standard; thus contaminating, to a degree, the beauty and loveliness of the entire garden.

As You have driven along the highways and looked upon the fields and gardens as they came into view, You have noticed that some were well cared for and carefully cultivated, while others grew willy-nilly and were uncared for and uncultivated.

You had a desire to linger round the cultivated, well cared for places to enjoy their beauty of color and perfume and wholesomeness. But You also had the desire to leave quickly the uncultivated, uncared for ones, because they were distressing and disheartening to You.

Just so on the highway of Life—You have

met those Individuals whose psychic gardens were full of weeds, uncultivated and uncared for, and your desire was to get away from them. But also You have met those people whose Soul Gardens showed clearly that the beautiful thoughts, ideas, and concepts had been planted therein, then carefully cultivated and nurtured, until in maturity they were redolent with the beauty and perfume of fullblown flowers.

The Garden of your Soul.

What a wonderful work it is, and a glorious one, too, to plant, cultivate, nurture and grow it.

What a joy to revel in the harvest.

It is a never-ending work—and an ever-increasing joy—

To create and establish the Garden of your Soul.

And then as it develops and matures, is it not wonderful and satisfying to have those who are able to appreciate the beauty and glory of your garden partake of and enjoy with You that which You have worked so hard to create?

And is it not wonderful and gratifying to go forth upon the highways and byways of Life demonstrating to those who have not cultivated and nourished their garden as You have, what can be done? and to share your efforts with them? and to encourage them to create and develop their own gardens as You have?

The Garden of your Soul!

The springtime gift of the Great Creative Intelligence to You.



Philosophies of Hollywood

Tinker Town

The Philosophy of Bela Lugosi
The Horror Man of Hollywood



BELA LUGOSI
The Famous Count Dracula
of Stage and Screen

Helen Mitchell

USHERED into a great room which overlooks the hills, my thoughts revolved back to just such a room in a baronial castle high in the Tyrolian Alps. Surely a fitting setting for Bela Lugosi, the world-famous horror man of the screen, with its massive furniture and great stone fireplace. Over the mantle blazed a crest in triumphant colors, with the inscription *Vojnic*. The banner of Bela Lugosi's people meaning "The Soldier." A hundred years ago they drove the invading Turks from their land, then Hungary, now Rumania, and were knighted for their bravery. I was still studying the escutcheon when the majestic gentleman himself entered. At once the room seemed magnetized with his presence. There is an enchantment about Bela Lugosi that is magic to the personalities and inanimate things about him. I drifted with the illusion and found myself at the portals of age-old wisdom. For Bela Lugosi is a very old, sane and deep philosopher.

My eyes still wandered about the strangely monarchical room, fancy free, and then my

host caught them full in wonderment on the vast collection of books and literature.

"Reading and research is my passion. I am an eager searcher for knowledge and truth."

"But you are so busy with those difficult roles piled upon you one after the other. When do you find time to read?"

He lighted one of a row of long-stemmed black charred pipes and settled back in his great chair. "No matter whether I work or relax I read from six to eight hours a day, and have since I was a boy of eighteen. I was denied education and it caused me great mental anguish."

It seemed to me a shade of some old sadness passed across his fine intelligent face. He did not continue so I broke into his reverie, "What a wealth of knowledge you must have garnered all these years."

He smiled, "Knowledge is a never ending fount. I have mastered many interesting courses of progress—spiritually—economically—physically. There isn't a city or hamlet in any country in the world, that I cannot

immediately place its environ, its people, its habits, industries and policies."

I marveled as he continued in his modest way. "When there is an outbreak in China, I can readily trace the source through my researches." His eyes gleamed. "There is no fascination like that. To keep one's fingers on the many threads of life like a great harp and follow their many vibrations. That is my greatest joy."

"Vibrations," I mused, "that opens an interesting avenue of thought."

"Ah yes! My flesh body, that chair, this pipe are all part of a great intelligence given expression in different degrees of vibration."

"Do you define that intelligence in physical terms, Mr. Lugosi?"

"I do not define it. It isn't yours. It isn't mine. It belongs to the universe and is present all times—everywhere. The whole universe is vibration."

"What do you think is the greatest thing in life?"

He replied simply, "Sex. Not as the unthinking mind might catalogue the force, but as the basic principle of life—all life."

"Then you must have a definite creed."

"My philosophy could be summed up in one word—honor. I try to never deviate, no matter what others may entreat, from what I believe to be honorable."

As I listened, it seemed that I sat in the audience of some powerful old king. I ventured to question, "Have you ever felt or had intimations that you have lived before this present life?"

To my surprise the interrogation did not seem unreal or unusual to him, for he answered me quietly and with that quality of knowing that is so indelibly his.

"Many times. It seems that I have been the Lord of a great estate with many peasants under me. Sometimes I find myself unconsciously taking that tone of kindly command to village folk." He laughed. "I am embar-

assed when they, too, unconsciously follow me."

I could understand because those who know Mr. Lugosi almost invariably catch that majestic leadership. Then he confided that he had to hold himself down in his screen roles for that very reason. I did not want him to close the subject at hand and perhaps close a corridor I had so long wished to open with him, so I hurriedly interjected, "Then surely you have met many personalities whom you are positive you have met before or have visited strange places that proved to be already familiar."

"No, not exactly." He hesitated as if about to reveal a secret. "But I have heard voices that rang in my memory. New voices that I had heard before. And voices that uttered philosophies which I seem to have always known."

That remark brought a moment of silence, for it seemed I had experienced a revelation. Associations of my own psychological ecstasies took command of my mental processes for the time. Our quiet was broken by a slim white dog breaking through a side door and frolicking to his master. I watched the man who chills thousands in his gruesome portrayals, stroke the long head that lay against his knee with infinite tenderness and understanding.

"Surely, Mr. Lugosi, those horror subjects you so magnificently play are not of your own choosing."

That same strange apathy again passed over his face. "No. I once was the toast of Budapest in *Cyrano de Bergerac* and Lord Byron's beautiful 'Manfred.'"

"Then there must be a role you dream of doing in pictures."

"There are two, 'Don Quixote de la Mancha' by Cervantes and 'Don Cesar de Bazan.' Perhaps some day a producer will understand."

I left with him standing at the gate waving

goodbye, his great stature silhouetted against the sun, his dogs frolicking about him. As I made my way down the winding hillside path an after-image clung to my vision—an old king, with age-old wisdom standing regally in his castle door.



Tinker Town Heroes...

A Great Surgeon

Unsung, unheralded, April rode into the by-ways of Tinker Town, his rain-silver armor glistening in the sun against the last stormy blast of the March wind. And surely a warrior is he for the brown leaves and gaunt branches have rallied to his reconnoitering and have lined up in bright regalia to answer his command, "Beauty, search for Beauty!" And so the merry ring of the Tinkering hammers resounds over the fast-blossoming hills and burring, cracking foliage of Tinker Town, the Hollywood so few know, creating beauty, pounding out dreams, weaving illusions for a world of reality. Tinker Town heroes under the command of an inner driving force, "Beauty, search for Beauty."

And so as unsung and unheralded as April a great surgeon came to Tinker Town. Back of him a monument of labor and accomplishment. A man whose strong hands had fought unflinching the command of beauty and had

given many the will to live. From the battle fields of France came the menage of torn flesh, battered beauty. Boys who had jauntily worn college caps and sung in the college glee club—youths who had cockily pulled a slouch felt over one eye and roguishly stolen a kiss from a becurled pink ear—young manhood from every walk of life bespoiled, disfigured, discarded for the scrap-heap of war. I don't suppose from their hours of agony and delirium many of them remember two strong hands toiling, tired kindly eyes watching every minute opportunity to remold the shattered faces into a replica of their old selves and to send them out in the world again remade, renewed, refired with the ambition to carry on. I don't suppose many know that that same unsung hero lives in a by-way of Tinker Town and still remains loyal to his command, "Beauty, search for beauty." Modestly he goes his way in service. Earnestly he studies and experiments on ways and means to supplement mistakes of nature and remake a misshapen model of flesh just as the master sculptor molds the rough-hewn marble or alabaster into a thing of grace.

Some months ago Mitchell started with her tinkering hammer to beat out a niche in the forbidding iron wall of Hollywood for the unknown great of Tinker Town — Tinker Town Heroes from every walk of life! May the merry ring of other hammers join until men and women like Doctor William E. Balsinger, who have mastered the learning of great institutions all over the world, who have loyally served their fellowmen, and who have known no blare of trumpets as they go their modest way, find their names emblazoned against the sun.



Your Struggle...



Divorce



DIVORCE is a necessary accompaniment to Legal Marriage. It is a needed provision for the evolution and progress of mankind.

The law governing divorce may be abused and diverted to wrong purposes, but so long as humanity is in an evolving state, there must be legal provision for taking care of the marital mistakes of men and women.

"Until death do you part."

This phrase is found in the text of almost every marriage ceremony; yet one vital, significant aspect of it is generally overlooked, by ministers, priests, judges, churches, and states.

In this one simple statement, there is a recognition of the fact that Nature herself causes divorce, brings about a separation of one man and one woman through physical death.

It also involves a recognition that *all* marriages, at least, are not made in heaven, for if they were, then even death could not separate the parties of the marriage.

When You die, the legal bond of marriage is broken. If You have made an inharmonious, incompatible marriage, when Nature

It Is As Necessary To Have A Law Governing The Abrogation Of Marriage Contracts As It Is To Have One Governing The Abrogation Of Business Contracts.

brings about the divorce, You are freed from the legal contract. If You have made an harmonious, compatible marriage, You still are freed from the legal contract, but You can voluntarily maintain the natural attraction and marriage when You and your mate meet again on the other side.

Men and women on the physical plane are not perfect; they have lessons to learn and experiences to gain. Naturally they will make mistakes; and some of these can be righted through divorce, while others will be repeated over and over again, in spite of divorce.

On the lower spiritual planes the same conditions exist, but as the Individuals gain in knowledge and wisdom and ascend to higher planes, fewer and fewer mistakes are made in the choice of mates, and consequently there are fewer and fewer separations among the mated ones.

Naturally there is abuse of the divorce privilege; but the abuse on the part of a minority of the people does not justify the withdrawal of the privilege from the majority.

As there is a Natural Marriage provided for under Natural Law, and given the sanc-

tion of Nature, and as there is a Legal Marriage provided for by Man-made Law, and given the sanction of mankind, so there must be a natural Law and a man-made Law providing for the abrogation of these marriages if they fail to result in the degree of contentment, satisfaction, and happiness required.

The separation of two Individuals who find themselves bound in an inharmonious marriage, is just as essential to their further evolution as Intelligences as was the original union. Just so long as men and women marry ignorantly, foolishly, and without a full understanding and knowledge of their conduct and its natural results, just so long there must be some provision made whereby they can dissolve that marriage and proceed again to seek contentment and happiness in accordance with the natural Law of Attraction.

Nature holds men and women to their voluntary conduct only on the basis of their own realization of the responsibility involved and only by the decrees of their own conscience.

In the marriage relation, Nature does not hold the human Individual to his voluntary choice one moment beyond the point where he chooses to dissolve it—except that his further growth and development as an Individual Intelligence are retarded until his already assumed responsibilities and duties are discharged and fulfilled.

If a man or woman makes an unintelligent choice of a mate and contracts a marriage which proves to be inharmonious and unsatisfying and dissolves the union shortly thereafter, Nature in no way interferes or prevents him. He is affected only in that he has not gained knowledge from the experience and has not learned his lesson from the mistake; and therefore he will contract another marriage that may be equally as much a failure as this and he will suffer

again the same disappointment and dissatisfaction.

Under Natural Law this process continues until, by repeated trial and error, the Individual acquires the knowledge that will enable him to make a wiser, more intelligent choice, and the degree of morality that will make him desire to fulfill his self-assumed obligations.

As a Legal form, for abrogating a previously signed contract, however, Divorce is quite another and, in many respects, a far more complicated thing. Man, in his endeavor to regulate his conduct and that of his fellowmen, has made certain provisions and regulations for the setting aside or dissolution of the marriage contract, whether this be shortly following the marriage contract, or later on.

Divorce is a necessary accompaniment for Legal Marriage in any society where the Individual members have not reached the degree of development wherein they self-consciously, voluntarily, and wisely choose the one mate with whom a permanent, indissoluble union is possible. It likewise is a needed accompaniment in order that the idealism, the beauty, and the dignity of the marriage relation may be maintained.

Nothing so reflects on the Beauty and the Morality of the marriage relation as the testimony of those whom the legal ceremony continues to bind after harmony has ceased to exist between them. Nothing so makes for a cynicism of youth toward the virtue of the marriage relation as the living in a home where that virtue has ceased to exist, and wherein there is inharmony and dissatisfaction. Divorce is necessary that these conditions may be remedied.

In the mineral, vegetable, and animal kingdoms, the individual entities separate and dissolve their unions as a result of greater attractions to other entities.

In the human kingdom, where conditions are

more complicated and the individual entities are more sensitive to inharmony, as well as more aware of assumed obligations, the reasons for separation (divorce) and dissolution of unions, may be greatly increased and considerably involved.

A man and woman may desire to separate (divorce) because of a greater attraction to another Individual; but they also may desire to dissolve the union because of a greater attraction to another place, a vocation, an avocation, or because of the recognition of an inharmonious state resulting from a difference in intellectual, æsthetic, moral, or physical development. Or, the reason for the desired separation may be simply that the ideal of the marriage relation is so far from being fulfilled, that only freedom can relieve the disappointment.

But regardless of what the need may be, and no matter what the failure may be, the mistake, the basic fundamental error, the violation of moral principle lies not in the divorce itself nor the reason for the divorce—it lies in the fact that a marriage was contracted which did not bring harmony and satisfaction to the Individuals involved in it!

The divorce is merely the admission of a previous mistake or violation of principle, consciously or unconsciously.

So long as mercenary, social, political, and selfish reasons govern men and women in their choice of a mate, just that long will Divorce be necessary to relieve them of the conditions which they have produced and which make their further advancement impossible. So long as men and women mistake passion for affection, desire for harmony, expediency for principle, Society, in its own best interest, will find it necessary to provide for legal separation and Divorce.

Men and women are seeking Happiness not alone through self-fulfilment, but likewise through moral conduct and the discharge

of personal responsibilities. They can find happiness in marriage only when all their assumed responsibilities are fulfilled; and they likewise can gain great peace and satisfaction in carrying out their self-assumed duties and obligations, even though personal happiness may not result.

One of the basic and fundamental responsibilities involved in Marriage, and one that may and often does continue long after mutual affection and attraction between the husband and wife has ceased, is to children. Society, recognizing that its own best good is based upon the proper care and raising of children, holds the two married Individuals responsible for the proper discharge of this responsibility. Whether this is best accomplished through the continued association of the one man and the one woman in an established home with the children must be decided upon the basis of the best good of *all* concerned, and not upon the basis of the later attractions or interests or desires of either the man or the woman. Children are a mutual responsibility; and as such, they assume a prior right in any later adjustment which may be made.

Society has another and important reason for holding that two Individuals, having entered into the marriage contract, must show good and sufficient reason why the contract should be abrogated. This reason lies in the fact that respect and regard for assumed duties, obligations, and responsibilities, makes it difficult and unwise for marriages to be made and dissolved at pleasure and by whim. In a society of modern civilization, a marriage should be deemed as serious and as binding as any other legal contract and should be abrogated only by due process of law after the conditions and circumstances affecting both parties have been reviewed and studied.

In Divorce, as in Marriage, the formality of legal procedure adds a dignity and an im-

portance to individual conduct that might not possibly be provided by the Individuals themselves; and as such, it serves as an educational medium in the evolutionary process of the two Individuals.

Men and women on the physical plane of life are Individual Intelligences in the process of evolution.

Recognizing this, and also that in the process of development they are bound to make mistakes and form unions that are only temporarily satisfying, or which become unsatisfactory because of future changes and differences which may and do occur, it becomes evident that Divorce is a needed provision in the further evolution of mankind.

While men and women must be held to an accountability for their conduct, just as Nature holds them accountable for their mistakes, still there does come a time when responsibilities are fully discharged; and there does come a time when the graveness of mistaken marriage makes it virtually impossible for the Individuals to continue further the intimate association and relationship without detriment to themselves as Intelligences, as well as to children possibly resulting from the relationship.

In these cases Divorce is the only right and proper solution, that the Individuals, as independent evolving Intelligences, may continue on their individual course of progress, and the evolution of mankind, as a whole, may be furthered.

Too difficult Divorce is just as immoral as too easy Divorce.

And it is equally as stultifying and detrimental and harmful to the Individuals concerned.



To Your Health



Spring Fever

Violet Ultra

SPRING has sprung"; and with it has sprung "spring fever." That "tired feeling," weary muscles, lack of ambition, listlessness—yes, and what's worse, those everlasting rashes that will break out and itch! Aren't they terrible? And what is it all about? Just this:

During the winter months we have been eating heavier foods—starches, proteins, sugars; we have had less exercise; and the cold temperature has kept our bodies contracted and tight. Elimination has been slowed up as a result of all this, causing a more or less slow accumulation in the system.

Come then the first warm days of spring, and hoopla, we have it! The warm atmosphere causes all the organs and tissues of the body to relax and let loose of the toxins accumulated in the cells. The muscles become over-loaded with them and make us feel tired; the blood stream picks them up and becomes heavily laden, making us feel weary; the skin becomes filled with them, breaks out in rash to relieve the congestion, and then we itch. All the effort and energy of the body are utilized in throwing off the toxic accumulations of the past months. And then we feel listless, tired, weary, ambitionless—spring fever.

Aren't Nature's methods and processes interesting! So simple, yet so efficient. Spring fever is a result and a reminder—not a disease. It is a result of toxic accumulations and a reminder to increase general elimination.

In our grandmother's day the remedy was a concoction of molasses-and-sulphur (the horrible stuff!), and safforas tea "to purify the blood."

In our present day the remedy is a lighter diet with plenty of Nature's cleansing foods and less starch and meat, increased exercise, deeper breathing, greater activity of the skin through the use of more cold water, and speedier intestinal elimination through the use of citrus fruit juices.

With the general increased activity and elimination, within a few days the "fever" is gone and only "spring" is left—spring in our step and spring in our spirits—and we feel better in every way.

The Spirit of Music . . .



A Means of Individual Evolution and Self-Unfoldment

Verna B. Richardson

IN YEARS gone by, children were not educated in music or in any of the arts unless they showed some marked talent for it. And even then, music was looked upon as more or less of a luxury and was, in many cases, denied the child. More stress was put upon the mundane affairs of everyday life, and children were educated for a business career or for the career of home-makers. Practicality and utilitarianism were the keynotes of life in past years. The arts took second and third places in importance. A child educated to sing or play a musical instrument was generally the offspring of a well-to-do family, and not always particularly talented. Such a child was considered accomplished, but spoiled.

In the case of real talent or genius which underwent the smothering process, the child's ability was either diverted into less successful channels, or it broke loose from its shackles and the talent made itself felt through much suffering on the part of the child. In this event, the individual would finally achieve his goal through much hardship, perhaps, and because of an undaunted spirit and persistence, and a craving for self-expression through the particular channel, that would give him no rest. The inner spiritual fire of

genius would drive him on and up until he did succeed in freeing himself from obstacles sometimes deliberately placed in his path by his parents. If he reached the heights of success, he was pointed to as an example of what persistent effort could do, and was looked upon as a prodigy. True, he gained strength from the battle, but those who attempted to stop him delayed themselves.

Today, thanks to better understanding, facilities and opportunities, the average child is given a certain amount of musical training, in the home and in the school; and if he shows especial talent, he is allowed to continue on the particular line of his talent. Now it is the exception where a child does not at least have, through school training, an *appreciation* of music, and it is not at all unusual that many young people are able to play some instrument or to sing. Whenever it is at all possible, the average parents of today see to it that the offspring have the opportunities for musical culture that they themselves lacked in their youth, or were denied. They are realizing the benefit that is derived from the development of the finer things of life; and they are coming into a knowledge of the importance of music in the home. An old saying has it—"Music hath charms to soothe the savage

breast." It is a harmonizer when rightly used and understood.

I know of a case where, because of a love of music and a decided talent for it, a young man was forced to work on his father's farm in an effort to "make him a practical, self-respecting, industrious man." He was frowned upon if he spent time practicing on a musical instrument when he could have been growing corn and beans. He was misunderstood by his entire family; and because he finally took to drink to ease his feelings, he was looked upon as the "black sheep" of the family. This man's life was ruined and he amounted to nothing, either in farming or in music. It was as if his whole life had been wasted. His better instincts and ideals were wrapped up in music and yet he was denied this vital means of self-expression. He had no particular ability along so-called "practical" lines even when forced to it. Yet he assuredly would have made a magnificent musician, either as a composer or performer, had he been encouraged in his efforts and allowed to follow music as a career.

The peculiar thing about this particular case was that the whole family was musically talented and enjoyed music; but because this child was the boy of the family, his musical interest was not countenanced and was interpreted as a weakness of character, rather than as æsthetic and spiritual refinement. So the remainder of the family continued to frown upon him in his efforts to perfect himself in his art—and life lost all joy, zest and inspiration for him.

This example illustrates the cruelty that may oft-times be practiced on an individual by other well-meaning individuals in an effort to interpret and regulate his life for him; for who is wise enough to know with certainty what lessons another individual intelligence has come here to learn? or along what lines he will gain most experience?

Even take the one who has no seeming talent for music but has an overwhelming desire to

study it and begin to master it. He should by all means be given the opportunity to get his start, for even though he does not go far with it in this lifetime, he will at least have begun to gain a knowledge of it and to have laid a foundation for future progress in it. If, as many of us believe, individual evolution is accomplished through the process of reincarnation, then we know the human soul must gain its knowledge through actual experience. In order to know and understand all life we must experience all there is of life. That means that somewhere along our path of evolution we must make a first start at whatever it is we wish to know; so from that angle it is easy to see that we have no right to delay the process for another individual by coercing him to conform his life to our own ideas of what is best for him. We must leave him free to gain his knowledge through whatever channels he sees fit even though he stumble and fail. He will one day cease to stumble and will succeed.

It is through our many failures that we learn the most. No path was ever carved out for an individual whereby he could reach the heights in one leap. We take one step at a time and proceed not by endeavoring to skip a grade, but by gaining all the knowledge there is in each and every experience. There are no shortcuts nor any "special privileges" for anyone. There are universal laws or principles that apply to individual life and evolution which, if properly understood and cooperated with, will aid us to achieve our goal (which is individual completion) that much faster. Whereas, if we live in ignorance of the law and fail to cooperate with Nature's Constructive Principle, we only delay our advancement that much longer. While it is true that one learns through one's failures and mistakes, it still is not necessary to continue making the same mistakes. Nor should we, through our efforts to impose our will on another, knowingly or otherwise, attempt to delay him in his own soul growth.

If the time has come for an individual to learn the principles of music, let him be free to make this start. The harmonizing influence of the right kind of music may be the very means of teaching him the importance of keeping "In Tune With the Infinite." At least, it will bring into his life untold joy and

a much greater "feeling" for life and life's experiences.

Where there is good music, no task seems quite so hard, no trail so steep, no day so long. And we can smile a little easier, and radiate a little more harmony and good cheer in our daily contact with our fellowmen.



Psychological Snapshots Snapped At Random

H. E. Feiring

She whispered with tempo and feeling into her friend's ear, "Why, Alouise smokes cigarets! How can she—a girl of her standards and ideals! I didn't think her beliefs would permit such an immorality. I'm shocked and disappointed."

Alouise smokes about one a day, has figured it all out, and knows what she's doing.

Her gratuitous commentator is the owner and keeper of a psychological zoo containing the following animals and animalcules: one sabre-toothed temper, one mouse-like "front" for occasional exhibition, a brood of young melancholies, a petulant pessimism, one one-celled searcher for Truth and a beautiful bevy of plump self-pities who, alone and unaided have sired, damed and otherwise brought into being a "Gargantuan Martyrdomosis."

These creatures are all well nurtured and care far—both nicotine in any quantity is excluded from their diet!

One of the great, painted desert canyons in the middle of the Mojave. Vast, sweeping, brilliant. Quiet—the kind that is vital and ringing. Stillness, silence.

Snap! Crackle!—Two feminine Boston accents, arm in arm, eyes on the ground, stroll into the solitude. "My deah, the —s of Newbury St. gave us the most delightful party before we left—and Millie was there too—you know Millie—she's the most delightful creature—really intellectual, you know—and how you heard about her husband and that Mrs. —? * * *."

Sight-seeing, you know.

Two people (almost any two) were engaged in a heated argument. A third (almost any third) had listened for some time, becoming increasingly disgusted. At length, unable to

contain himself longer, he said, "Don't you realize the foolishness and absurdity of that argument? Even if you decided it there's no point to it. Now here's the way it is."

Then he proceeds to present **his** views with no less ardor and feeling and conviction than had the other two. The argument became triangular instead of linear, and is probably still doing nicely.

Some folks don't believe in a Great Creative Intelligence. Others do. Of those who do, some do because the bible says so; others because they observe that water doesn't run up hill, that the planets don't bump noses in the dark, and that man is two sheets and a pillow-slip beyond a potato. A recently reported monologue following a local earthquake adds another category:

"Lawd, a massah, you never know how rough dem earthquakes is till you is in 'em. Ah never was no religious woman, but when Ah felt dat ol' earthquake a'quakin' Ah believed in God right then and there."

Mr. Boon-Dogglar purchased a jar of shaving cream, took it home, put it down still unwrapped, and forgot it.

After a few days he wanted it, so he looked and he looked and he looked—in the drawers, under the bed, and on the shelves in the bathroom. Nowhere could he find it. Finally he asked his wife.

"Why yes, dear, it's on the shelf in the bathroom. I unwrapped it and put it there."

He had been looking for a **wrapped** package.

Mr. Boon-Dogglar is looking also for Truth (obstinate evader of his search and thwarter of his virtue!), but a Truth resplendent in the wrappings of his religious convictions, vacuum-packed in his ignorance, and triple sealed in his prejudices.

Truth, unlike shaving cream, is not wropped.—What, oh what, is poor Mr. Boon-Dogglar to do?

Do You Know What Happens When You Die?



If A Man Die Shall He Live Again?



IF A MAN die, shall he live again?

If I die, will I live again?

This has been and is one of the most anguishing cries from the souls of men since the dawn of the human race.

Today there is more talk about life after death than almost any other subject. It is orated upon in pulpits and halls, it is discussed in theatres, on street corners, in the Orient, in the near East, and in the United States. In every inlet and on every island, wherever there is habitation, there can be found those who propound the question and dwell upon the answer; and there also can be found those whose prejudices and preclusions are almost as many and diversified as there are human beings.

The cry has come down through the ages. The higher the civilization, the more urgent has been the query.

All down through the pages of history, the fact is obvious that men have used the anxiety and fear of death as a means of holding their fellowmen in spiritual and psychical bondage. But concomitant with this runs the golden thread of truth disclosing that there also have been Spiritual Teachers and Message Bearers who gave their energies

There Is No Death—Life After Physical Death Is A Fact Scientifically Demonstrable—Life Here And Hereafter Has A Common Development And A Common Purpose

and efforts, and even their physical lives, to the work of answering this question for mankind and enlightening him on the truth of life Here and Hereafter.

The great Souls and Teachers have been outstanding men of all ages. Christna, Buddha, Confucius, Lao-Tze, Zoroaster, Jesus. They came to bear witness. They came to testify to the truth of a life after physical death, and to the fact that man could so live his life as to prove for himself that he lives on in another world, separated from the physical world by only a thin veil—a gauzy curtain shimmering between the physical world and the spiritual.

There is no death!

The statement challenges both dogmatic theology and scientific skepticism. It is made, realizing the full significance of what it means—and yet,

There is no death!

The fact has been proven over and over again, by those great Souls who have come to serve humanity. They have proven it to the point that they have been able to contact and communicate with the spiritual world at any time, any place, of their own free will and volition. To them the spiritual world is as

much a reality as the physical world is to You.

These men have lived in the past. They live in the present.

There is another class of Individuals who contact the spiritual world, but only at times, and not of their own free will and volition. They do it while under the control of a spiritual or physical hypnotist.

There are others who, through certain circumstances and conditions, temporarily contact the spiritual world and spiritual people, without the aid of a hypnotist and not deliberately and intentionally. These people are "sensitives"—temporarily sensitized to spiritual vibrations.

These three classes of people count up into the thousands and hundreds of thousands. And all, in their particular ways, bear witness to the truth of the existence of a spiritual material world wherein those who pass from view in this life live on and on, and learn, and love.

You go to school and are taught that the earth is round, that men have investigated and proven it to be round, and that it revolves around the sun. You grow up accepting this as truth, without a question or a doubt; but have You proven it for yourself? Probably not.

Men and women of honesty and integrity tell You that there is a life after so-called physical death, and tell You that they have proven it—yet immediately there is a doubt in your mind; You question the accuracy of the statement.

And yet there are more actual witnesses who have experienced contact with the spiritual world, than there are scientists who have definitely proven beyond a doubt, that the earth is round and that it revolves about the sun!

There are possibly very few men and women living today who can actually say they have

proven the earth to be round. But there are thousands of men and women living today who can testify to the truth of there being a spiritual world of matter wherein real people abide.

And still men and women question and doubt. They accept one fact, unproven by them, but refuse to accept another fact, just as potent and just as unproven by them, but more thoroughly proven, perhaps, by others, than the first fact.

There are other human beings who claim that God did not intend for man to know what happens when he dies. They declare that God withholds this information from man for his own best good.

However, if these human beings do not know what happens when they die, how can they know what God intends for mankind in general?

Some men tell You You are destined for hell, if You inquire after the facts of so-called death. If they do not *know* what happens when You die, how do they know there *is* a hell? How do they know anything about it?

The only Individuals who actually *know* what happens when You die, or where You shall go, are those who have definitely contacted the spiritual world and have learned some of the facts concerning it. And there are more of these people than You may suppose.

With all the present upheaval rampant throughout the entire world; with all the troubles and difficulties of every kind and description through which humanity, at large, is passing; with all the financial and political prognostications, broadcasts, and prophecies — underneath and around them all there is one deep, profound, urgent, and searing age-old query present in the mind and soul of all humanity—

"What Happens When I Die?"

The fear of death and the anxiety concerning what happens after death has held more Individuals in all kinds of bondage than the kings and potentates and rulers combined. More money has been paid to soothsayers and priests and spiritual mediums, for the alleviation of the fear of death, than for any other human need. Men have used the fear of death, to mulct people more than was ever accomplished by any profligate, politician, king, or potentate. And today more money is being spent by Individuals who are trying to purchase relief from the fear of death and its aftermath and the known life beyond the grave, than on any other one thing.

The crying need for knowledge of what lies beyond the grave is in the human soul. Its echo is heard here, there, and everywhere. Does not your soul respond in deepest sympathy to this earnest, eager cry of a questioning woman?

"This is my case. I am nearly sixty-six years old. I was brought up in the home of a Presbyterian minister with half-a-dozen brothers and sisters, all of us sincerely religious. Married at twenty-one, I'm happy with the husband of forty-five years, and have five splendid children, three sons, two daughters. Finances are tight, but since they always have been, that is no hardship. There is everything to be thankful for, and I AM thankful. My difficulty is more humanly fundamental. I desperately want an answer to the question: "If a man die, shall he live again?" As the years have gone by and, one by one, dear ones have dropped from—not merely SIGHT, but from every manifestation of life—that question hammers more and more insistently against my mind and heart. Truly, it is not only the sense of bereavement personally,—it is far more than that. It is rather the intellectual as well as emotional sense of utter futility and WRONGNESS of having the struggle and achievement of character and worth-

*while personality end in a handful of ashes. Please don't tell me to read this or that. I've read nearly everything, it seems, enough at least to know all the arguments. In one of those books the statement was made that it is possible to personally acquire proof of life after death of the body. "There is no death." Can you, and will you, tell me how I can acquire that proof? Is there within my reach * * * * * an authorized teacher to whom I could go? Believe me, this is no idle request. For some time the hopelessness of any effort to gain that knowledge has been very heavy on my heart. If I could but KNOW "there is no death" it seems that I'd never feel sad nor sorry again. But I don't know—I fear I shall have to wait for death itself to show, and sometimes I want to hurry up that time—I want to know so desperately.*

Any information will be most gratefully received. Can you help me?"

The lamentable cry of a questioning soul!

Contented in her marital life, proud of her five children, satisfied with the material conditions of life, no disturbing element throughout except the one desperate plea for a knowledge of life after death! And nothing but the personal proof will satisfy that desperate need. Others may have definite knowledge, may tell her of the facts, and may point the way for her to prove for herself—but the one desire and urge is for immediate, personal proof; and this proof can be gained only by herself.

What do You think—those of You who have had definite spiritual experiences? Could You prove for this earnest soul that there is continued life in a spiritual, material world, where those who leave this life live on and work and labor and study and develop? Could You prove to her that she can safely entrust her future good on the basis of the good she has done here, to the unselfish life she has lived, to the moral stand-

ard she has adopted? And even though she shall pass through the Valley of the Shadow of Death that she need fear no evil?

Can You testify to the truth of the fact that to the extent she has lived a moral, wholesome life of service here she will be rewarded there? and that she need not expedite her transition to the spiritual world, for there perhaps is much she can still accomplish

here that will establish her greater comfort and joy there?

“The truth shall make you free.”

In a series of articles to continue under the title “What Happens When You Die?”, the answer to this vital question will be given as stated by one who has travelled the road and proven the way.



Beneficent Nature

Audrey Thompson

REINCARNATION—a subject which so many people, even religious people with a firm faith and belief in a world to come, ridicule and cannot understand. “Why,” they ask when these discussions arise, “why cannot we remember these lives if they really exist?” ..“Why,” I answer, “can’t you remember when you were a baby?”—and incidentally, I get nowhere fast. “Because a baby’s mind is not fully developed” they reply. Not that I am presuming to have any knowledge whatsoever as to why reincarnation is one of the many facts of Nature, but somehow these discussions always leave me with a desire to express why to me reincarnation is one of the most beneficent and wonderful of all Nature’s laws.

I heard some say: “I would like to remember all these past lives if they really exist,” with an attitude that Nature is cheating them out of something; and I begin to think just what their reactions would be if some so-called good fairy could really grant that wish. What a time we would have if each time we were called upon to make a decision, we must need search through all those dusty files of memory, centuries old, seeking that precious little bit of knowledge gained so long, long ago! The need for decision would be long past before we made use of this knowledge which now comes to us so easily in its condensed form of intuition or conscience. What if all the old ties made by association, by memories, by loves (yes, and even hates, if we are still undeveloped enough to possess them) still bound us to so many, many people and things? For old associations do bind us as long as memory

still lingers; and even if it is true that these old ties are still binding us to a certain extent, we are still spared the memory of the many why’s and wherefores. What if the old disillusion, the old heartaches clung to us still? We would always be old. We would never know the eager care-free attitude of youth. The idealism and enthusiasm which the youngster with those shining eyes possesses when he tells what he intends to accomplish, would never be there; because how seldom it is that these youthful dreams ever reach realization.

We find enjoyment in the struggle for attainment; a few of the dreams come true, but so many, many others fail. Life goes on, knowledge is gained, and then it is all over. Youth is gone, not only in body, but in attitude of soul. The mistakes of ourselves and the world have crowded in so close that, like weeds, they have choked out that old enthusiasm, and much of the old idealism is gone, too. Knowledge is gained; and if we stop to think, we are content—but youth is gone—forever you may say. But no, not forever, for kindly, beneficent Nature takes charge again, and gathering up the experiences of a lifetime, she sends us back at the time of rebirth with new youth, and with only those precious little bits of knowledge all catalogued and filed, ready for instant use, while all else is stored away in Nature’s great storehouse—perhaps until such time as we have progressed far enough that she can give it back to us.

Were she to give it to us now—were we to receive it now—how willingly, how gladly—like the other man’s burden in “Pilgrim’s Progress”—would we give it back to her.

Those Who Bear Witness...



One of My Experiences



William J. Candlish



HAVE read with interest the article on a spiritual experience. While many of the readers who have never had the benefit of personal experiences with occurrences of this character may and do question and perhaps doubt the verity of the narrations, those of us who have had the good fortune to acquire personal knowledge of these phenomena know that such things really occur.

Having had many such experiences, some of them even more remarkable than that described, I can readily believe that it could and probably did occur. One such experience comes vividly to my mind at the moment:

A number of years ago while I was engaged in the practice of law in one of our large cities, I was busy in the trial of a rather important case. Trouble had arisen between two parties who had been engaged in business together for many years. One of them had looked after the business end of things, while the other had devoted his energies to the operation of the plant, with no knowledge of the business details. The time came when the success of the enterprise tempted the business manager to acquire ownership of the entire

business. The ousted party came to me for assistance.

With all the books, documents and data in the possession of the other party, and my client without even personal knowledge of how affairs stood, I realized that he had but little chance of getting anywhere in a court, unless we could find some way to make his opponent start proceedings, and thus enable us to fight on the defensive.

Under my advice the client got a job with a small rival concern soliciting business, called on all the customers of his own company of whom he had knowledge, solicited their patronage and told them the manner in which his business associate had treated him. As I expected, this forced the partner to court to procure an injunction to restrain him from soliciting business from the customers of the firm. To this suit I promptly filed an answer and a cross-bill asking that the court find that my client was half owner of the business. Temporary injunction was denied, and the case was set for early trial.

There I was with a client who knew very little of details and transactions which would prove his ownership. Even his copy of their agreement was in the office safe, if it had not been destroyed or removed by his partner.

All the supporting evidence I could discover was the testimony of one friend, a Mr. Thomas, who knew enough of the facts and certain occurrences to be of material assistance to our case. In fact, my partner and I felt that our *only* real hope of success lay in the testimony of this one witness.

The case came on for trial. The jury were selected and sworn. Two days were consumed in taking testimony of complainant and his cross-examination, at the conclusion of which court adjourned to the following day. I retired that night, still uncertain as to the outcome.

About four o'clock the following morning, I woke suddenly out of a sound sleep, wide awake in an instant, and apparently for no reason. But there was a reason. For though no words were spoken as we understand it, I distinctly received, through the sense of hearing, this message: "*Do not trust Thomas. He is with the other side.*"

So vivid was this message, so important its meaning, that I lay awake the balance of the night wondering what I was to do. My one witness with the other side! I could not doubt its verity, as I had received similar communications previously at important moments and times, all of which had proved to be completely true.

On the opening of the court, complainant was recalled for short additional testimony. While this was going on, Thomas came into the courtroom, and on complainant finishing his testimony, *was called at once to the stand*. My client turned pale at the sight of his only witness appearing for the opposition. My partner was not far behind him in consternation. And had I not been prepared for such a happening by the spiritual warning given, doubtless I would have been as badly disconcerted as they. But prepared as I was, through the help of some spiritual friend, I instantly saw a way out.

By availing myself of the greater freedom allowed a cross-examiner, I might be able to

get in all his testimony I was relying upon, with the added effect of having it come from their witness, and not one called by us. By careful questioning this was accomplished, with the result that at the close of the testimony of this witness, the case of our opponents was completely shattered. Then when they placed another witness on the stand, it was an easy matter to block further evidence on their side by raising the objection that no litigant is permitted to impeach his own witnesses, and as we now had two irreconcilable stories from two witnesses, any evidence which supported one of them must inevitably impeach the other. This objection was sustained, whereupon the opposition sought to dismiss the suit, that they might begin anew. This was thwarted by calling the court's attention to the fact that defendant had filed a cross-bill, asking affirmative relief. So nothing remained but for the court to instruct the jury to find the issues for the defendant.

Thus I was able to win a very doubtful case, thwart a rascal, and vindicate the oppressed—all because of the warning message delivered to me out of the silence, in the still, wee hours of the night.



Tangible Evidence

Eola W. Hoswell

Our daughter Edith was at the Lewis Institute, Chicago, studying architecture.

One day the class, in connection with the study, went to the basement, to observe the "heating and ventilating system of a model building."

Edith went on ahead of the others, into the engine room. The engine had just been cleaned and emptied into a vat in the floor. Alas,

the cover had not been placed over the vat, the room was not so light as the other, so she did not see the vat was open and stepped into the boiling hot mass from the engine with one leg.

What saved her from going in all over, we probably shall never know. The leg was literally cooked, from the knee to the top of a high shoe.

When the surgeon had finished the dressing, he said to me, most emphatically,—“on your life do you never touch this bandage,” fearing infection.

Many of us know the discomfort of the itching of even a small wound when it begins to heal, and can imagine the torture of such a large surface. Soon after we had retired one night, Edith called—“I shall go mad, I shall go mad, my leg is itching so.”

My first thought recalled the Doctor’s instruction and I realized there was nothing I could do.

A short time before this I had heard a lecture on “*Our Invisible Helpers*” and had talked it over with the family. So when her call of agony came, in my helplessness to *do anything*, my thoughts turned to the Helpers.

I must have spoken to Edith with force, as one may and does in extremity; I do not recall much of what I said, but that is not essential. I said all I could and then again retired to quiet myself. What follows may seem strange, but it is the exact and absolute truth as I experienced it.

There first came into the room the most ineffable fragrance, I have never before nor since smelled anything like it. Then a swishing sort of sound, like a gentle breeze; and then in floated (that is the word, floated) the form of a young woman, artist, dear friend, who had passed on some years before—with the merriest laugh, (no one ever had just that laugh, rich, mellow, merry, unmistakably hers) and said — “I’ll help her; I’ll help her”—loud, full, strong—“I’ll help her”—and was gone.

In five minutes Edith was asleep like a baby and *the leg never itched again*.

When the Doctor next morning took off the bandage, a strange look came over his face. I said—“what is it, Doctor?” He answered, “I have never seen such a healing as this.” He, being a cousin of mine, we were familiar with each other, so Edith said—“You cannot take all the credit, Dr. Will.” He said—“What is it, Edith?” She—“Oh, mamma’s friends are helping me.” (I had told her of the previous experience.) He answered, with reverence—“We will give God the credit.” For a cold, physical, material Scientist, that was much. Several times after that, as he was dressing the leg, he repeated, “I have never seen healing like this.”

May we not consider this—Tangible Evidence?

The experience employed the use of smelling, hearing and seeing, didn’t it?



Personally Speaking . . .



Are You “Getting Yours”

The Modern Game of Chiseling—

The Great American Game

CHISELING—the most popular game in America today. Do You play it? The achievement of the game is “to get yours.”

It is being played by people in all classes and stations of life—from the highest politicians in office, through the clergy and professions, and down to the humblest family men seeking relief through their county and federal governments.

It is not a game confined to one particular class, like polo, or skiing in Switzerland—it is an all-inclusive game today, indulged in by the wealthy, the middle class, and the poor.

Of course there are Individuals, many of them, who, regardless of conditions, circumstances, and opportunities will not and do not chisel. But there also are many, many of them who chisel here, there, and everywhere when circumstances and opportunities permit. To these it is considered sport, clever, smart and, in some cases, justifiable.

A great deal of the American morale has been broken down during the past few years. The younger generation today is suffer-

ing the effects of it. Many are the young people who have been brought up in open defiance of law; their fathers carried a flask on their hips and their mothers one in their stockings or in handbags in defiance of the prohibition law. They have seen and heard collusion in defiance of the divorce law. They have witnessed crookedness and grafting in defiance of constitutional law. So today, old and young have lost all respect for law and order and are living in open defiance of it.

There always have been those who defied the laws of government and society, but they have been in the minority. During the past years of hardship and financial difficulty, they are increasing rapidly and astoundingly. People who formerly would no more think of taking anything that did not rightfully belong to them than of jumping into the hot place, today are chiseling and show no hesitancy in telling it. One woman of former financial independence, high standard of honesty and integrity, and member of a prominent social family, laughingly tells of how, two years ago, when “badly bent,” whenever she went to the store to buy small articles, she always came back

with a few extra eggs, or a box of matches, or whatever extra thing she happened to need. She said: "Someday I'll pay it back somehow, but now I need it and so I take it." Another young woman, with a young child, is on county relief, but receives barely enough help to keep them in food of the poorest kind. She openly and frankly tells of the things she takes in the various stores, and feels justified in doing it. A man whose integrity never before was questioned, today is holding down two jobs under the SERA while all the time his wife is receiving a maximum salary under the public school system and they have no children to support. Twice he has been reported, but twice he has chiseled his way to the payroll. Another man, of high recommendation in his neighborhood, is a market examiner under SERA, or FERA; it is no uncommon occurrence whatever for him to chisel five dollars' worth of materials for one dollar, on the strength of his ability to report misdemeanors—and at the same time he is busy on another job, in defiance of rules and regulations.

Many of these people are not deliberately immoral; it is merely that their morale has been broken down; they have lost their bearings; they see others "getting theirs" and so they proceed to do likewise.

The government and the men administering the government are dispensing huge sums of money to relieve the distress and suffering of the citizens.

But the amount of chiseling that is being done all along the way would seem to be almost as great as the amount of money which actually reaches the hands of the needy.

With such huge sums of money passing through the hands of so many various people, it is almost inevitable that much of it will stick to the fingers of those handling it. And the man below, seeing the man above "getting his," decides also to get what

he can before it passes on to the next man. And so it goes.

Witness the many committee investigations, the many graft cases in the courts, the bitter accusations, all having to do with dispensation of government funds.

A worthy effort is resulting in a debacle. Good honest citizens who used to spurn dishonesty in any form, today do not hesitate to filch from public monies. They say: "Well, if I don't, someone else will, so I may as well get mine while the getting's good—and I may not be here long."

And that psychology goes.

There are a vast majority of moral men who will not take public office because of the conditions surrounding them and because of the methods resorted to in electing candidates. They hesitate to accept the responsibility of helping to handle government money for fear of being involved in graft. Conditions have reached a place where a sincere, upright, moral man can scarcely hold his own against the crooked, immoral methods of his opponents. The method seems to be if you cannot kick, or bite, or browbeat your opponent, you can at least malign him, blacken his reputation, frame him, or shred his character. And the majority of moral, law-abiding citizens are not anxious to be dragged through the mire, only to be defeated in the end. And why does this exist? Because the majority of the voting people have lost their morale to the point where they are willing to slide along and "get theirs" rather than to stand pat on their own standards of morality and right.

Start a conversation about politics and what do You hear? "One party is as bad as the other. Neither one intends to do what they promise; what difference does it make whom You vote for? One is as crooked as the other. They're all grafters."

Years ago when women wanted the vote they

claimed they were going to clean up politics. When women got the vote things would be different.

Yes? Listen to the promises of the women politicians. And only a few months ago two women in Los Angeles were indicted for grafting thousands of dollars by making false contracts for trucking in the SERA work. And listen to the women talk who are doing relief work—the petty grafting, the favoritism, the filching, the business of “getting theirs.”

In a less aggressive way, perhaps, the women of today are “getting theirs” as much as the men. And yet there is no “cleaning up of politics.”

Men and women today are going down the line of “getting theirs,” regardless of their fellowmen. The example is being set by men and women in higher positions who have become intoxicated with the idea of their own importance and power. They have become so inflamed with their own vanity and egotism that they bring themselves to believe they are omnipotent and omniscient. These people, all over the world today, are setting themselves up to rule or ruin; their attitude is that might makes right, and inasmuch as they are might, in political power, they also can make right.

People in general are becoming more and more conscious of conditions. Some day they will call a halt. It will not be the communists who will change the conditions, and neither the facists; it will be the great middle class of sincere, moral, intelligent citizens seeking the right to Individual Life, Liberty, and the Pursuit of Happiness.

The other day in a conversation, surprise was expressed at the idea that neither Mr. Mitchell nor Mr. Insull had been found guilty and convicted of the financial charges brought against them. Is it, in reality, strange? Is it not the logical thing to

expect from a jury of average men and women? No doubt they considered it foolish to convict these two men when there are hundreds and thousands of others doing the same things, and even worse—for after all, who knows that Mr. Insull deliberately and intentionally set about to accomplish the thing he did?

An analogous condition was true during the days of prohibition—which is one of the main reasons why prohibition could not be enforced.

The juries would not convict the criminals. The courts were made into jokes.

Was there ever any greater farce than the Hauptman trial? and that court?

Some years back a California man was tried and convicted on the charge of stealing timber from a government reserve. He was outlawed by society; and when he returned from paying his debt in prison, he was accepted as one who had the right to work and prove his worth but not as one who was to be coddled and eulogized and sentimentalized. He was definitely accepted as one who had violated his moral responsibility.

Today there are no crimes. Murder is not a crime; neither is grafting; neither is chiseling. A jail sentence is no longer a disgrace. Why? Because the murderer, the grafter, the chiseler can “get away with it.” After he has gone through his court trial, paid his possible fine, or served his time of imprisonment, he enters the world again, almost a hero. He is accepted into society without question and without disgrace. People look at him and say: “Well, he was just ‘getting his.’ Only the poor boob wasn’t smart and wise enough to get away with it, like most of the others are doing.”

But are they “getting away with it”? Are they “getting theirs”?

Temporarily, perhaps, as far as man-made law is concerned.

But *under Nature's immutable Law of Compensation?* No indeed!

Nature is not lenient; she is not tolerant; she is not sentimental, and neither does she accept alibis. She has no sympathetic judges and neither has she prejudiced juries. She has no back stairways and neither has she "fixers."

Nature, or God, or Creative Intelligence—call it whatsoever You will—holds every Individual accountable for his own acts, according to his standard of morality based upon his knowledge of Equity, Justice, and Right. And according to this standard does she make him pay—and pay—and *pay*; and her punishment always fits the crime.

Because one man manages temporarily to "get his," does that justify You in "getting yours"?

Because one person is immoral, does that justify *your* immorality?

Because on Individual commits a crime, does that justify You in doing likewise?

Does one wrong right another wrong?

Do You want to violate Nature's Laws and pay the penalty sometime, somewhere, just because You are sure You will have company in so doing?

Think it over!



The Daily Task - A Gift of God

Grace Miah Whitmore

The Task which confronts us each hour is our Problem, our Opportunity, our Privilege, our Lesson to be solved; and Love is the Solvent.

The environment in which we find the Self is that which each Individual has created for the self, through the Law of Attraction, which unfolds as Cause and Effect. If we deal with it with the Right Attitude of Soul, which is that of willing obedience to the Law; Faith to be led; to Work out our part with Courage; facing the Task with grateful hearts in acceptance of whatever lies before us;—then the Way will Open for our Understanding.

If we harbor a grain of resentment, then must we transmute the some and the positive pole of understanding will Deal with it;—and the I-Deal will become the Real, in that our Effort will be concentrated upon this Task of making each Thought conform to and work with that which is wholly honest and true, and will, therefore, build for Righteousness.

If we Know the Law of Cause and Effect; if we have consciously and rationally realized the power emanating from the Right Attitude of Soul; if we have accepted the Task of working out our part in Life with Courage;—then, if we harbor resentment, irritability, or any degree of criticism that will be destructive;—then indeed are we more at fault than the person, or the condition we resent. Because we Know better than we Do!

We alone are personally responsible and morally accountable for the Attitude of Soul held toward each and every Personality; each and every situation; each and every relationship.

How shall I answer to my God for His Gift to me?

For each and every Task is a Gift of God, for which we should be Truly Grateful!

The World Moves Along



J. W. Norwood

Politics Is Banned to Finnish Clergy

HELINGEFORS, Finland, March 16.—Clergymen must shun politics under a warning issued by Finland's new archbishop, Mgr. Koila. The archbishop asserts:

"The clergy cannot serve two masters. We must either serve God or a worldly master."

Finland established leadership in integrity by paying her honest war debts to the United States. Again she is establishing her leadership by setting an example in definitely separating Church and State in that country. One of the smallest nations, yet one of the most outstanding in vital issues!

Pope Pius Orders Ban on Politics

VATICAN CITY, March 14.—Members of Catholic Action "cannot remain idle" in working for the common good of society, but must not ally themselves with parties or politics, Pope Pius XI declared today. (L.A. Examiner, Mar. 15)

Worry For Mr. Farley

"Postmaster General James A. Farley, determined on President Roosevelt's reelection in 1936, must feel like a combination of King Lear and the patient Job reading current news. There is the energetic Huey Long of Louisiana who says he has at least 25,000,000 votes that will follow wherever he goes, like Mary's lamb.

Doctor Townsend, who would also "share the wealth" with the aged and on a generous scale, calling for at least twenty thousand millions a year, knows he has 25,000,000 followers.

Now, for more serious, to those that know anything about politics, Archbishop Michael T. Curley of Baltimore, addressing "an indignation meeting under the auspices of the Sodolity Union of Washington," makes what the New York Times calls "a thinly veiled suggestion that twenty million American Catholics might reply by way of the ballot boxes to Administration 'indifference' to religious persecution in Mexico."

According to the Times, an audience of five hundred stomped and applauded wildly in approval of the Archbishop's remarks beginning, "I am going to talk freely, because, as an American citizen, I have the right to talk freely."

Estimating that 1,000,000 resolutions and letters on this subject have been sent to President Roosevelt and Secretary Hull, the Archbishop declared that there was "no excuse for the opacity and inactivity of the United States Department

of the State" in connection with the treatment of Catholics in Mexico.

There may have been some doubt as to the exact number of followers behind Senator Huey Long or kind-hearted Doctor Townsend. There is no doubt as to the twenty millions and more American Catholics to whom Archbishop Curley appeals. **They have been counted.**" (Arthur Brisbane in "Today," L.A. Examiner, Mar. 27.)

Popular College Course

For several years Prof. Read Bain has been giving a series of lectures on "The Family" in the sociology department of Miami University in Ohio. This year, because of changing sociological conditions in the nation, the professor renamed his course "The Family and Marriage."

Immediately the enrollment trebled, although the course carried no college credits. Then a group of senior men students, most of them engaged to co-eds, desired to enter the course.

As a result, the college will establish, beginning next year, a course on the problems of marriage relationships, with three lectures a week for credit, in which seniors, about to enter life and marriage, may enroll.

Thus the most important questions in active life are at last to be taught in Miami University to those who are about to meet with those problems in the concrete.

The development of the movement will be watched with interest. It should be extremely beneficial when conducted along the line planned by the Ohio university. (L. A. Herald, March 21.)

DeBussy Spirit Heard Her Sing, Says Mary Gorden

BOSTON, March 12.—Mary Gorden, the singer, told a rapt audience of about 700 persons last night how the spirit of the composer, Claude DeBussy, was said to have returned to earth to hear her in the feminine lead of his famous opera, Pelleas and Melisande.

The incident occurred at a revival of the opera in France after DeBussy's death in 1918, Miss Gorden related.

DeBussy's divorced but adoring wife, Lilly, greeted the singer after the performance and told how she had purchased two tickets, one for herself and one for the dead composer. They sat side by side, she said, and were "tremendously thrilled" at Miss Gorden's portrayal of Melisande. (L.A. Herald, March 12.)

Art, The Uplifter



Jan Coray

The Power Of Art In Prehistoric Times

IT IS interesting to observe that one of the earliest records of man's existence on earth is the representation in picture form of his impressions. The most primitive humans of whom we have any knowledge, the cave dwellers of the Paleolithic period, have left us remarkable evidences of their skill, interpreting their environment in the wall paintings of their cave dwellings.

Although crudely expressed, those images already proclaim the promise of art, the innate love of beauty in the human soul, breaking through the coarse shell of hostile surroundings.

We can but admire the graphic skill of those early races, and their capacity for observation in the rendering of the things they saw and which impressed them. Still incapable of planning and building a shelter, the cave dweller nevertheless attempted, and quite successfully, to reproduce the ponderous beasts which lived around him. He ornamented with designs and symbols his tools and weapons in a way which makes us wonder at such inborn talent finding expression even then.

Of course, we cannot possibly believe that the ornamental art of these ancient peoples

was meant to be left to posterity as a trace of their existence, as we might possibly have in mind today when we build monuments to our progress and victories. We cannot possibly credit them with such foresight and accuracy of vision; therefore we must take it that their aim was simply an effort on their part to decorate their dwellings for their own pleasure and delight and for the worship of the divinity stirring within their souls.

Even in those remote times men felt the forward pull of an ideal of perfection. Art indeed is one of the few magnets, such as religion and morality, which can draw men out of the pit of materialism to the higher glories of the spirit.

We are forced to marvel at the relatively high artistic level attained by people surrounded by such difficult conditions of existence, fighting for survival a fauna whose means of attack and defense were so infinitely superior to their own.

It makes us wonder at the spirit animating human kind even in this dim past age, for outside findings of archeologists unearthed from the cave deposits in Southern and Central Europe, we also must take into consideration the remarkable discoveries of huge carved stone figures in some of the Pacific Ocean is-

lands, as well as the magnificent ruins excavated in Central and South America.

There must have been a high degree of artistic power in these ancient times which have left us such stupendous vestiges. One of the most obscure questions which faces the ethnologist and with which he has to deal is that of the wonderful archeological remains in islands of the South Seas. These prehistoric wonders occur in widely separated parts of that region; huge stone figures are found in Easter Island, enormous ruined monuments are located in the Marianas as well as in the Carolinas Islands. They consist of numerous platforms built of dressed stone fitted together without mortar. Some of these stone buildings are lined on the inside with upright slabs on which are painted geometrical figures and representations of animal forms. Their ancient existence has not as yet been satisfactorily explained by scientists and there are no traditions among the native tribes assigning them an origin. Their creation seems to be lost in the beginnings of time. We can only speculate as to their connection and it is very probable that they are a part of what is left of an ancient continent which was submerged eons ago. Some say that it was there in the Pacific Ocean where the mother continent of Lemuria existed, and no doubt it is the explanation, for what else could it possibly be?

The comprehensive philosophy of art teaches us, when we study it in retrospect, that for unknown ages the civilizations of mankind have been built up, have prospered, and have crumbled away like mighty waves breaking on the shores of time. We can watch the influx of these great tides reach their full-

est force when man has been most obedient to the constructive laws of life. It must be, indeed, the underlying cause of progress—this response to Nature's constructive principle; for when man begins to ignore and abuse this principle, we may easily observe the tide break and retrogression begin. To achieve mastery whether of thought or art man must be self-restrained. The recognition of the constructive laws of Nature is necessary to the life of ideal, and art is abstract ideal made manifest. The indolent surrender to the sensuous in art is as dangerous and destructive to the soul of art as unrestrained indulgence of the body is dangerous and destructive to the soul of man.

Little as we really know of man's effort to civilize himself until we reach the Egyptian era, we can yet clearly observe in man since the time he was disputing his very life with inclement nature, the instinct of art, and through its manifestations we find the latent love of beauty finding utterance in spite of untold difficulties until it reaches the unimpeachable beauty that made Greece. We can see the growth of spirituality and the march of civilization go hand in hand, lead by the principle that beauty is food for the soul, and bound on their heavenward way to perfection.

Hence in our philosophic contemplation we survey the subtle magic of art wave its spiritual essence into man's evolutionary journey, bringing forth, through its abstract sense of beauty, a realization of co-ordination with Nature's constructive laws, the truth of which, once it has been tasted, imparts to the soul an appreciation of its sacredness which is beyond all words.



Are You Tired and Weary?



Nan Nettleton



ARE YOU tired and discouraged—just plain weary? I'll bet you are. Tired of blasted hopes, shattered ideals, lowered standards of living, constant straining and striving to keep up as you used to. You're weary of the monotony and grind. Discouraged with all the disappointments and humiliations you have been through. I know . . . it gets pretty wearisome, this long-drawn-out business. You've managed to get by with food, and by scraping and scimping you've managed to keep the utilities' bills paid. But that isn't all there is to life, is it? There are other things just as necessary to contentment and well-being, aren't there? It's just as necessary to see a movie occasionally, to read a new book, to get out into the world of life and activity to get inspiration and stimulation, isn't it? A new vase for the home, an occasional trip in the car, a swanky new tie or blouse, a friendly dinner party—just little things, yes; but what a break they make in the routine and monotony! And still you can't have them. You just can't make the grade.

It is discouraging and disheartening . . . don't we all know it? At times we want to rip and snort and break and tear—anything to change the conditions of limitation and frustration—anything to batter down the enclosing walls of helplessness!—*something . . . anything!*

But that doesn't get us anywhere, does it? It doesn't help a bit in relieving the situation.

No. But there is something that can and does help . . . something that can and does relieve the tension and strain—know what it is? It's the *spiritual outlook* on it all. That can do wonders for us. It may not change the immediate physical condition, but it can make life possible and liveable in the midst of it. Don't let's lose that, and let's not forget about it.

Let's stop the fighting and rebellion . . . transmute the bitterness and resentment. We know the conditions are only temporary—they cannot last, then why sink under them and tear ourselves to pieces? Why allow the monotony and routine to deaden our spontaneity and spiritual outlook? Let's not dwell on the negative physical things . . . let's lift ourselves to the positive spiritual plane. Let's keep our faith and courage. Let's hold our same ideals, our same standards, our same appreciations. We may have to divert from them temporarily, but let's not grow sour and wrinkled about it. Let's keep ourselves fresh and light in spirit and preserve the ideals, standards, and sweetness so we may use them for our further satisfaction and enjoyment when the scene is changed again. Let's keep the light of hope and achievement aglow and agleam . . . for the dark clouds must pass away and the sun must shine again. So let's keep striving and working, smiling and achieving . . . and let's be ready and eager to welcome the glad new day and new conditions when they appear again upon the horizon—you—and you—and me.

Hypnotism ... Mediumship



Crystal-Gazing

CRystal-gazing is one of the subtle, intriguing methods of obtaining “unusual” information of the so-called occult world.

Many people do it in secret; some do it openly and admit that they receive pictures, symbols, and suggestions or messages which mean much to them.

It seems so simple, so helpful, so inspiring, and so harmless that more and more people are relying on their “crystals” to ease them over tough spots or to add to their prestige in one way or another, because of their “occult ability.”

Crystal-Gazing may look simple and may seem harmless; but to the great majority of people who use the crystal as a means of concentrating thought and receiving spiritual help and information, the process is decidedly destructive and devastating. This is because they almost inevitably drift into an introspective and negative mental attitude and become *subjective sensitive* Individuals upon whose consciousness the images or symbols or suggestions are impressed by the strong, dominant Will of another person.

Have You ever tried crystal-gazing?

Crystal-Gazing May Be Intriguing — But

Also Its Results May Be Devastating

You may or may not succeed—depending upon the type of person You are. If You are a positive, active, creative type You probably would not get results. If You are a passive, receptive, day-dreaming type You likely would get results—and perhaps get them too quickly for your own good.

The Crystal-gazer sits comfortably and quietly before a crystal ball, with his attention fixed in the line of his vision upon the ball. He sits and looks, and sometimes stares. The more he looks, the less he *thinks*. Gradually he drifts into a state of mental negativity; and thoughts — oh, wonderful thoughts — begin to ramble through his brain, floating in and out and round and about. He sees pictures and symbols and gets ideas and suggestions. A wonderful experience!

It intrigues and encourages; the gazing is continued and repeated, over and over again—until the gazer becomes more and more expert in mental negativity and eventually falls partially under the hypnotic control of some other individual either physically embodied or physically disembodied. In most cases it is someone on the spiritual side of life (a physically disembodied person)

who gets control of the consciousness and Will of the gazer; then through the power of hypnotic suggestion, he creates whatever pictures, symbols, or suggestions he desires to impress upon the sensitive consciousness of the crystal-gazer.

Usually the person doing the gazing is conscious of someone about him; he can "feel" him; in fact, he can almost see him—but only "almost." For generally those spiritual people who linger around crystals and the other mechanical devices of its kind, are not anxious to have themselves seen.

So the crystal-gazing Individual receives only the symbols, pictures, or suggestions which the dominating Will of the spiritually embodied person desires he shall receive. If the pictures, symbols, or ideas are a reproduction of something that is actually happening, or has happened, or does happen, then it is a "true message." If not, then it turns out to be "false." It may be either. It all depends upon the integrity and knowledge of the Individual who is responsible for creating the pictures and impressing them on the mind of the subject, the gazer.

In the greatest majority of cases the "messages" are false. Some few may be true, as a means of encouraging the gazer to continue his gazing. But in most cases they are untrue revelations.

Some helpful suggestions may be impressed on the gazer; some key-note ideas may be given him; some prophetic vision may be flashed on his consciousness—but mostly they are "leaders"—tricking the fly further and further into the web, to get him finally enmeshed.

In the beginning and shortly thereafter, the spiritual Intelligence exercises only just enough control over the gazer to make him sensitive to the psychic impressions. He knows he is getting ideas or impressions, but is ignorant of the whys or wherefores. He is not aware of any dominating influence

or control, so he concludes that he is entirely safe and independent and that there is "no harm in crystal-gazing."

And for days, and weeks, and even months, he may continue on, before he begins to realize that he is getting under nervous tension; and it may be a year or several years before he finds himself approaching a nervous break-down of some kind.

But *all the while* his nervous poise is being gradually but surely and definitely undermined and his self-control is being destroyed.

And if he continues his crystal-gazing—his innocent little pastime—in time he inevitably becomes a "nervous wreck," broken in mind and in body.

It may look simple and it may seem harmless; But it nevertheless is devastating and destructive to the person who indulges in it.

The following letter was received recently:

"Dear Friends:

About every morning at nine o'clock, The Voice of Experience speaks over the National Broadcasting System.

Whenever the opportunity presents itself, I make it a point to listen to his constructive advice.

This morning a writer received advice from him on request by a letter that read something like this:

'Dear Voice of Experience:

I am a writer and until a few weeks ago I could not write well enough to sell my stories.

One day as I was sitting at my desk, I happened to be gazing into a crystal that held a paper file on my desk. I gazed at it and became aware of something that seemed to gain control of me; I broke away from the spell only to find myself gazing into the crystal again. This time I let the power or whatever it was, gain control of me.

I don't know how I did it, but I sat down when I was under this spell, and re-wrote my entire story. I took it to the same place that I had been before and sold it, and it went over big.

I have told one of my friends about this strange affair and he says that unless I quit doing this I will go crazy.

This seems to be the only way I can write anything that is saleable, yet if my friend is right I do not want to keep on. What shall I do?

(Signed by the writer)

The Voice of Experience proceeded to answer him in this manner: 'You have nothing to fear, my good friend, for you have opened a new power that is within you. When you go into this spell as you call it, your sub-conscious mind is more intelligent than the conscious mind. Some people are able to do the same as you without the

aid of a crystal ball, and in time as you develop these powers, you too will be able to do so and I encourage you to keep on doing this.'

Now I have J. E. Richardson's book "The Great Psychological Crime" and it seems to me that in this book, he has brought out many instances similar to the above described; and in it has pointed out the dangers of meddling with these unseen forces and powers.

Should it be true that there is danger for the writer and that the Voice of Experience is making a mistake in the advice he is giving, I feel that he is committing a grave offense, not only to the writer who has written in to him, but to anyone who may have listened in who has inclinations in this way.

Will you please give me an answer and an explanation to this letter for I am deeply interested.

Yours very truly,
C— A—

The letter tells its own story. The statements are self-explanatory. The Voice of Experience in his answer, makes clear the fact that his information along these lines is limited and that he knows little concerning the hypnotic process.

"I became aware of something that seemed to gain control of me; I broke away from the spell only to find myself gazing into the crystal again; and this time I let the power or whatever it was, gain control of me."

If the Voice of Experience had analyzed that statement deeper than he seemingly did, he would not have attributed the experience to "sub-conscious mind"; he would have understood, from the writer's own words, that he was under a definite outside control; and that the control must have been another human, for in all history there never has been found that God, or Nature, or Creative Intelligence has ever exercised "control" of this kind over any person. And neither is there any record of animal intelligence exercising control over human Intelligence. And since it is difficult to conceive of anything except Intelligence controlling Intelligence, it must have been human Intelli-

gence that gained control over the writer.

There are plenty of recorded cases where a hypnotist, physical or spiritual, has gained control over another human Intelligence. And there are just as many recorded cases of people succumbing to the control of physical or spiritual hypnotists through the media of crystal balls, ouija boards, seances, etc.

Analysis based on the writer's own letter leads to one conclusion: That by gazing into the crystal ball he became mentally passive and negative and slowly succumbed to hypnotic control by some human Intelligence in the spiritual world. And the reason that he was able to do better writing while under the spell was because of the fact that the controlling Intelligence was influencing him to do it.

Undoubtedly the Voice of Experience is unfamiliar with the destructiveness of the crystal-gazing process. He unquestionably is sincere in trying to help those who seek his advice; but with all his sincerity and honesty of purpose, he is leading people along very dangerous paths in giving such advice as the above.

Before many more years have passed, it will no longer be necessary to sound the warning bell of caution to those who practice crystal-gazing, automatic writing, ouija board manipulation, and other mechanical means of contacting the spiritual world and receiving occult information; for Hypnotism and Mediumship, in all their forms, will be definitely and scientifically recognized and accepted as destructive processes in Individual Life.



New Movies and Theatres ...



Tamar Lane

WHAT does the future of the cinema hold forth for the discriminating theatregoer who sees in the motion picture a splendid, powerful institution capable of contributing fine, worth while subjects to the nation's entertainment life?

Of course, the great majority of film producers, the same as with the majority of theatrical managers or publishers, are a group who are legitimately and properly in the business to make money out of it. They must always devote their energies and attention to supplying the cinema with films aimed solely at big profits.

It is not expecting too much, however, to say that the cinema will some day bring forth a crop of producers who will attempt a higher type of photoplay art, with large profits a secondary consideration. To make the efforts of this new type of producer successful, certain changes will have to be brought about in the realm of the cinema. While there are no doubt sufficient discriminating theatregoers to make first rate, moderately priced productions financially successful, pictures of this sort cannot get enough bookings in present day theatres to make them profitable. The situation of the cinema today is this:

There is the crowd, which wants hokum, old familiar stories, jazzy photoplays, etc., many of which are entertaining if not taken for a steady diet. Then there is the "sophisticated" element, who wants films of an ultra-modern and Continental flavor with a disregard to ethics, morals and conventions. Finally, there is the more discriminating group, who desires films of a better and more intelligent type.

For the first and second types of theatregoers there are plenty of photoplays being made. It is the third, or thinking class, that is being neglected by the producers. With the cinema theatres in their present condition it is almost hopeless to expect any marked improvement. The producer must continue to aim at the crowd and the many millions of newly created "sophisticates," to which virtually all cinema houses cater today.

There is only one solution to this problem. It must be made possible for certain producers who desire to make films of a higher grade, to have a different outlet for their pictures than exists today. They must have some assurance that films of this sort will be able to be presented to the type of theatregoers to which they would appeal. In the case of cinema theatres today, with only a few exceptions, a

producer could not do this, especially if his productions should be light, fanciful, or psychological. The theatre manager of today prefers to play only sure-fire successes.

The answer to this condition is to establish a new chain of theatres in which a better type of photoplay can be presented and to which discriminating theatregoers can give their patronage. The theatres should be small and inexpensive. Lavishness is unnecessary so long as there is proper equipment to show the films effectively. If theatres of this type were started in a few of the bigger cities the idea would quickly spread and there is little doubt but that an enthusiastic patronage could be developed, providing the right kind of films was presented.

If we are ever to have a consistent program of photoplays for discriminating theatregoers, this movement must come sooner or later. There must be a division of the theatres. Several years ago in a critical volume entitled "What's Wrong With the Movies?" I first outlined such a plan, but it is needed more today than ever before.

Under this plan a film patron will have his choice of going to the theatre for an evening

of popular entertainment, or for an evening of inspirational mental stimulus. With a chain of these theatres established throughout the country a producer will find it possible to try something artistic without the necessity of depending upon the present group of theatres for support.

There is also the added advantage that in this new type of theatre the usual moss-covered rules that are imposed upon the cinema can be done away with. Take, for instance, the rule that every feature production must be at least five reels in length. There is no sound reason why a spectator could not enjoy a film of four reels, three reels, or even two reels, providing it were good photodrama. There have been many short subjects which were far more interesting than the so-called feature production on the program. By arbitrarily establishing a regulation that every feature must be five reels long, the producers are forced to add padding and excess material to many of their photoplays. No wonder so many films today are tiresome, dragged-out affairs. A distinctive group of small cinema houses will eliminate all these faults.



Look Upward, Soul

J. P. Giminez

Look upward, soul, one moment brief,
And cast aside each old belief.
Shake superstition's shackles free,
And breathe, and live, and laugh with glee!

For with the rising sun each morn,
Anew each day, oh soul, you're born!
And nought can pale your innate joy,
Nor thousand deaths your life destroy!

For when you look beyond this sod,
You see yourself a part of God!
And having seen, you then know, soul,
You're just as deathless as the WHOLE.

Further Challenge...



Jackie M. Hunter

IN "Lady Over Forty's" letter in the April issue, we wonder why it begins with the statement that our answers "had a good deal of standing on guard, and a fear or expectancy of criticism." In my own case this thought never entered my head.

In all kindness, may I call attention to the fact that she states her own child was continually on guard against her for fear of criticism? Wouldn't this indicate the child had some reason for being on guard against criticism from the one it would naturally be expected to confide in and seek knowledge from?

Then we have the statement that as time passed and the mother began to talk with him frankly on any subject, he began to lose this fear. This is exactly one of the points I tried to make plain in my letter; that the child would respond to the right attitude on the part of the elder, whose duty it is to make the right move. If the child, with the limited experience, fears criticism from those he has a natural right to expect sympathy and understanding from, there is a justifiable reason for his attitude.

Let us again refer to the letter and the statement—One seldom hears the words "ideals," "aims" and "goal," and "Life seems to be a matter of physical thrills and sensations." Isn't it true that the earnest thinker—with the ideals, aims and goals—does not go about talking of these promiscuously to all whom he contacts, but rather utilizes his energy in attempts to achieve them, and in finding ways and means to proceed? Wouldn't he be very foolish to make them his common topic of conversation—without discrimination? The fact that he does not do so, is scarcely proof that he has no aims, ideals and goal.

The letter continues—"Aside from these phases, I still fail to see wherein the present generation is any different from those gone on before, except in the lack of self-restraint and self-discipline." How is the writer able to judge the extent of self-restraint and self-discipline practiced by any one individual? To be able to do so, would make necessary the knowledge of all the other fellow's inclinations, desires, degree of intelligence and understanding, etc. One could be practicing self-restraint and self-discipline to the limit of his ability,

along certain lines of conduct that appeared important to him, without the fact being discernible to the onlooker. He might be showing no restraint and self-discipline along other lines of conduct, that appeared to him in the light of his own reason and conscience to require none; which would be misleading to the onlooker.

We do not believe the younger generation is so promiscuous in affairs of sex, as some perhaps believe; but isn't it their right to experiment in sex as well as other matters of importance to their happiness and welfare, and learn from the experience, if they desire to do so? Isn't it a fact also, that Nature does not apparently regard any birth as illegitimate, and that this stigma has been attached to the birth under certain conditions, by man alone? Believing in the wisdom and justice of Nature, we personally accept the fact that she does not make mistakes in carrying out her plans, and if the individuals make mistakes in conduct and matter of choice, we can scarcely, honestly, place a stigma upon one of the functions of nature created for man's progress and evolution.

It is believed most all of us would like the protection and sanction of the marriage laws for all our descendants, but speaking from the standpoint of the welfare of the persons involved, in such an instance—I would prefer a daughter of mine to bring a child into the world outside conventional marriage, than to find herself mismated in marriage, the child there just the same, and facing years of actual bondage in this relation—that in such cases absorb the individuality and destroy the best that is in one. To those who really have any knowledge upon this subject, the picture of a life of martyrdom following a marriage made in ignorance, isn't pretty; nor is it a wholesome environment in which to rear a child.

In this connection—may we also cite the fact that marriage seems to be going on at about the usual rate—among the young folks—and that most of our sensational divorce cases relate to those in the middle years? That the young folks seem to be doing just about as good, or a better, job of mating choosing and marrying, as their elders, and that illegitimate children are no more common today, than during the past two decades, nor do we believe that there are more illegal operations being performed among the young folks.

May we also point out the fact that one of the chief differences between the moderns and elders is: The moderns are not so vitally concerned with what Mrs. Grundy says and thinks, as with their own interests and welfare? They would rather make a few sacrifices to Mrs. Grundy, than be miserable for years on end; and her opinions do not constitute the sum-total of a rule and guide for conduct. No longer is a woman ostracized from decent society because she may at some time in her life have been involved in an unfortunate sex relation; tho' deliberate misconduct is just as distasteful as ever. To concede that our young people are practicing deliberate and promiscuous sex relations in the broadest term, would be an insult to their intelligence, a reflection on their guardians and parents, and is untrue.

There are exceptions as there have ever been, but few individuals enter into such relations in the beginning, without mutual attraction and the intention of making the relation permanent; since in the case of the average normal individual, only such attraction justifies the relation. If they find themselves mistaken, is anyone really to be blamed, or is a whole life to be marred, hindered and made a martyrdom, as a concession to Mrs. Grundy?

We cannot do away with the natural attraction between the sexes, either by outlawing the sex function—except under certain conditions—or by shutting our eyes to it and cataloguing it as one of the unmentionables. We moderns claim the right to be frank about these things, to make our experiments and claim our rewards and endure our penalties. We believe this is one of our natural rights and liberties. If not, Nature must be an old fool—to have created our parents wiser than it is, and set them over us as tyrants and judges. And we are unwilling to concede this, but think we are right in believing Nature is wiser than the older generation, when they prefer us to cooperate with Mrs. Grundy rather than Nature herself. And we suspect that some of this may honestly be attributed to the personal ego of the parents, rather than to their desire for our happiness and welfare. (With exceptions)

Can it be that they care more about what Mr. Jones says on the golf course and Mrs. Jones at the bridge club, than for our own happiness, which is a part of their personal responsibility? A hundred years from now, what will it matter what either Mr. or Mrs. Jones said? The moderns need a new deal from the elders.

"So few of the modern parties that I hear anything about, are much more than drinking bouts, etc." May we in fairness call attention to the fact, that the drinking, smoking and petting are not confined to the activities of the young ones? Most of them learned about the hip-flask from their elders defying prohibition after it became a law. Regardless of the justice of this law, had the parents conformed to it and not set the example of law-breaking, it isn't likely the children would have considered it clever to outwit the bootlegger and serve cocktails at their parties.

They had not acquired a taste for liquor, being born during prohibition, except for the fact the older ones must and did obtain it regardless. The young ones are only following the example set for them.

We do not believe the so-called "necking" of the youngsters is any more vulgar than the shy stolen kisses of grandma; since they are frank and above board and lack the element of secrecy that is a fertile ground for unwholesome thinking. Grandma's blushes may have been very pretty, but we honestly

believe that daughter's chummy goodnight kiss is more wholesome than the stolen ones of grandma.

Yes we honestly do believe "that less restraint in social relations, means a quicker way of gaining knowledge," tho' perhaps not surer. It has been noted that the children of "pruders" are unpopular, shy, and have an exaggerated opinion of the importance of little things in social relations between the sexes. That they often look upon all sex functions and the birth of children, as evils that fall to the lot of woman, and not as a right and proper function of Nature—to be entered into from a wholesome and cooperative standpoint.

The suggestion that the same freedom of conduct be practiced after marriage, as when one is making the selection of a mate, seems inconsistent. For once having made the selection, it becomes a personal responsibility to carry out the agreement with honesty and cooperation.



SPRING

Inez Rice

When the earth is moist and warm
 And smells of new-born things,
 I want, O God, to dig a hole
 That's big enough to plant my weary soul.
 I'd bury it with little prayers
 And over it so tenderly
 I'd smooth the rich damp sod.
 With the passing days
 I'd watch it clow itself to rays
 Of beckoning light—
 Both hungrily and greedily
 To taste again of life.
 And when it bloomed a fascinating flower
 With petals golden as the sun
 Upon a slender stalk,
 So proud and beautiful,
 Then tenderly with little prayers
 I'd pluck it, God—
 That which You had done with sun and sod,
 And hold aloft the whole
 Of my enraptured soul!

Are You Word Shy?



Meditation



WITH the majority of words, almost every Individual has his own idea and concept of the word *meditation* and the process involved in it. But also, in the majority of cases, the idea and concept connects the word and process with passivity, negativity, and mental inactivity. This is readily understandable in the light of the fact that the practice of meditation originated in the Oriental countries and has been misunderstood and misinterpreted when introduced into the Occidental countries.

Very few Occidental minds connect "meditation" with the words thinking, cogitating, contemplating, reflecting, pondering, musing, weighing, revolving, studying, viewing, beholding, considering, deliberating, examining; or attention, earnestness, seriousness, self-consciousness, judgment, conception, thought, mind. And yet true meditation involves the essence of all these words. In none of these is there an indication of passivity, negativity, or mental inactivity. Meditation is a positive, active, constructive process when rightly practiced.

The average Individual would explain the process of meditation somewhat after this fashion:

What Is Meditation? Is It An Active Or A Passive Process And Procedure? Is It An Oriental Or An Occidental Practice?

You go into a quiet room each day at a certain hour and *relax*. You then close your eyes, breathe deeply and rhythmically for a certain number of times, depending upon the specific instructions You are following. You decide the subject on which You wish to meditate. Then You assume a peaceful, passive, receptive attitude and *stop thinking*. You shut out all contact with the physical world by "looking within" and maintaining that condition. Then You proceed to *wait*, quietly and unobtrusively and receptively, until You begin to receive ideas, concepts, impressions, sentiments, pictures, or visions. You accept these. You do not doubt or question them. You continue to receive them for a certain length of time each day, and after a time You come to realize their full meaning.

Whence do they come? Supposedly from the spiritual world and spiritual people, or from the "subconscious" or "super-conscious" mind. The meditator does not know, inasmuch as he cannot see and *know*. The process is analogous to tuning in on a radio. You dial in on a certain wave length and receive whatever vibrations are coming in over that station. You cannot see the person or *know* who it is conveying the ideas or

concepts You receive. You can but receive them, without control, turn to another wave length if You do not like them, or turn off your radio. And in this, there is even greater latitude than in meditating.

“But,” the passive meditator says, “I tune in on only the very best vibrations when I meditate.” Perhaps so; but not being able to determine and discriminate definitely, how can he be sure?

Meditation: 1. Act of meditating; turning or revolving of a subject in the mind; serious contemplation; reflection.

2. Specif., a private religious or devotional exercise consisting in a continuous application of the mind to the consideration of some religious or moral truth, or the like, in order to promote personal holiness and love of God.

Meditate: v. t. 1. To contemplate; to keep the mind or attention fixed upon; to watch; to study; to muse upon or over. Syn.—ponder, weigh, revolve, study, consider.

Meditate: v. i. To keep the mind in a state of contemplation; to dwell in thought; to muse; cogitate; reflect.

Contemplation: 1. Holy meditation; a state of mystic revelation. 2. Act of the mind in considering with attention; continued attention to a particular subject; meditation; musing; study.

Contemplate: v. t. To view or consider with continued attention; to regard thoughtfully; to meditate upon; to study. 2. Hence, to look upon (mentally); to view in a certain light or respect. Syn.—view, behold, study, ponder, muse, meditate on, reflect on, etc. (Webster)

From the definitions it is found that *meditate* and *contemplate* are synonymous; and their meanings, as well as their synonyms, all indicate a *definite, positive, active process*. The outstanding words involved are *turning or revolving, thought, contemplation,*

reflection, and, in the second part, *exercise in a continuous application*.

The Oriental Intelligences understand meditation and contemplation as an active, positive process. They have had a true knowledge of the process for ages past, and generation after generation has been brought up with the understanding. They have a knowledge conveyed in an Oriental way for the Oriental Intelligence.

But when the effort is made to teach the Oriental method and process of meditation and contemplation to the Occidental Intelligence, trouble results; for the Oriental teacher is handicapped by his lack of knowledge of Occidental thought and expression, and conveys an entirely different idea and meaning from that which he is endeavoring to convey.

Also, the Occidental Intelligence is handicapped in grasping and understanding a certain quality and coloring of “mysticism” which permeates the Oriental teachings, and thereby loses the true significance of their methods and processes of psychological unfoldment.

There is a type of Occidental Intelligence that “dotes” on mysticism and mystical teachings. That is why the Oriental philosophies have such a vogue in the United States today.

The peoples of Atlantis and Lemuria had the same vital knowledge and methods of spiritual development that the Orientals have; yet little is heard of it.

The Occident has the same knowledge and methods, but expressed in simple, concise, direct manner for the Occidental Intelligence. It is un-mystical; and for this very reason, often is overlooked by people of the mystical trend of mind.

Meditation, in its true sense, is an active, positive, wholesome process. It involves the receptive attitude—but the active recep-

tivity of a thinking, controlled attention. It helps the Individual to centralize his forces and thoughts, *when done properly*. But done improperly, it is dangerous to a very marked degree.

Some people use the passive, negative, inactive meditation in a darkened, or semi-darkened, room as a method of spiritual unfoldment, to contact the spiritual world and spiritual people. They say: "I must be passive and receptive; I must sit in the dark; if I keep my attention active and think, I can't get anything 'spiritual.'"

Certainly they cannot; for constructive spirituality is based upon self-control and morality and before one is ready for specific spiritual development, there is much work to be done along the lines of individual self-control and the application of moral principles. For in constructive development, the effort is to develop *independence*, not dependence upon outside people and conditions; the purpose is to develop one's *own* spiritual faculties and powers, and not depend upon those of any other Intelligences. When the passive method and process are used, they invariably, sooner or later, lead to a state of mental negativity and spiritual subjectivity.

In the method and process of Independent Spiritual Development formulated by an Occidental Master of the Law, meditation

is not used; attention—active, alert attention—is the keynote.

The Individual works in the positive bright sunlight—not in a darkened or semi-darkened room.

He keeps mentally active, and positive; not passive and negative.

He is receptive in attitude—but *actively* receptive;

He *thinks*, not dreams;

He controls his attention, not allowing it to drift and wander;

He expands his consciousness, but he does not open it to any and all outside Intelligences;

He exercises Self-Control, and not self-suppression and subjectivity.

In other words, he follows a definite, scientific method and process which has been tried, tested, and demonstrated, and which is based upon the fundamental Moral Principles of Nature.

Meditation, in its generally accepted metaphysical sense and usage, is a gravely dangerous process leading to psychological negativity and subjectivity.

For this reason, Natural Science cautions everyone to be exceedingly careful in any endeavor to practice it or use it as a means of developing contact with the spiritual world and spiritual people.

It is not the constructive Occidental road to travel.



What Do You Think?

This is a column of individual opinions. In order that as many letters as possible may be published, contributions should be about 200 words. No unsigned letters will be published, but names will be withheld if requested.

TRIBUTE AND APPROVAL

May I pay tribute to the fine message "Keep Faith, Little Bark, Hold Strong"? It presents courage and undaunted faith, of which we so often need to be reminded!

I am pleased with the new spring form of the magazine—it bespeaks success and re-new-able Life. It is good to read the differing viewpoints presented through the articles and the Letters in "What Do You Think?" It broadens one's vision and expands consciousness—inclusive and not exclusive.
Los Angeles, California G.M.W.

WHICH IS IT?

I much enjoyed "A Spiritual Experience" in your April "TO YOU." It seems to me that this experience can be interpreted in several ways any one of which might be correct. The lady who had the experience might actually have gone to the home in her spiritual body as she concludes, yet it hardly seems that all the details would be identically the same on two different occasions, such as the mother holding the baby in the same manner, and her coming by the rear entrance.

Also the experience might have been a prophetic dream in which the lady saw pictured a future physical activity. Or again, might not it have been impression from spiritual intelligences in the first case? and then in her later experience following the impression because it had been registered in her consciousness?

Fresno, Calif.

A Questioner

BEST WISHES

I was so glad to receive yesterday the March issue of the magazine, and the enclosed note about subscriptions. I know I ought to have written to you before both in regard to the magazine and to the new volume "Unfoldment." I apologize for not having done so, but one is always so disinclined to say "I can't afford!"

In truth, I am in some slight financial difficulty. The responsibility of running a half-share of a house and of the half-support of one of my sisters is a bit of a strain on an

income which doesn't increase! But I hope within the next few weeks to have wiped out my small debts and be free to send you my magazine subscription and to buy "Self-Unfoldment." If in the meantime you would, as you kindly suggest, continue to send me the magazine, and if you could possibly lay aside for me a copy of the book, I should be very grateful.

With all my best wishes for the good work,
London, England E— M—

MARRIAGE

The analysis of "Two Kinds of Marriage" in the March and April issues of TO YOU has been most instructive. Though there are some things in it which do not seem to be borne out in experience.

In one place you say, "Natural Marriage is evidence of the fact that Nature holds each Individual, man or woman, responsible for his individual selection of a mate." It hardly seems that in the attraction which we see among our friends that they have resulted by individual selection. In fact, the contrariness with which the Law of Attraction seems to operate is proof to me that there is some force or law in operation that is quite outside the individual's own control. We all have known people who have been attracted to one another in spite of all of their individual desires in the matter and who have made a conscious effort to stop the matter but have not succeeded. I am inclined to think that Nature has little right to hold the individual responsible for his selection of a mate when that attraction exists often in spite of rather than because of his own rational choice.

It rather seems to me that "like attracts like" whether the choice is there or not and some characteristic within one may cause them to be drawn to another with this same trait when they would choose someone far different if the choice were theirs.

Los Angeles, Calif.

M. O—

ANOTHER DOG HOWLS

Have read with interest your article on howling dogs. However, this does not explain to the writer a similar occurrence with one of her own dogs which is as follows:

A family moved into the house next door, consisting of husband, wife, two grown children and one about fourteen. I had been in their home once for just a few moments without

the dog. Soon after coming, they were quarantined with scarlet fever, which naturally ended any further visits and in fact, everything except a nodding acquaintance.

My dog "Peggy" was carefully watched, let out only for exercise, and then usually with someone, or at least someone watching her thru a window and calling her in soon. Also it was a cold early Missouri Spring, when no one torried long outside, and the dog being sensitive to the cold, did not play about the yard except for these short periods.

One evening late she began this terrible howling. It took perhaps ten minutes to quiet her. She was always clowning to be noticed, and while this was a new thing, and seemed going a bit too far, it was attributed to that and thought little of. A few minutes later, going to the door for something, the children were discovered crying beside their house, and said their mother had just died.

It does not seem possible that a magnetic attraction could have existed between the dog and any of this family. Insofar as I know no one of them had ever spoken to her. During the short time before the quarantine, one child had been working, another in school, and the crippled eldest with his mother in the house or out in a car. The dog was always locked in the house when we were away from home, which would deny any opportunity to make friends with her in this case, and my family were all well and accounted for.

This dog laughed, played jokes on us and proved beyond a doubt that she could and did reason to an extent. A cut paw or one with a splinter in it, or a burr, would be brought immediately to the house for attention. It would take too long to enumerate the extent of her knowledge. Such as knowing a prowler was around a vacant house in the block and making such a disturbance about it, that after ascertaining nothing was wrong in mine, turned out the lights and watched thru a window to see what it was, and made the discovery. In this instance there was snow on the ground, very cold outside and doors and windows closed, which would apparently eliminate the possibility of scenting him. These are only two of the things she did (being many in number) that personally I cannot answer, except I have the suspicion that she had her psychic senses open and in use.

Amarillo, Texas

J. H.

FOR ANOTHER EPICTETUS!

I enjoy the magazine very much, and I know of others that feast on its pages; and yet it is disconcerting to realize the number of people that read it and get absolutely nothing out of it; yes, even worse, there are a few that even become antagonistic. Not so long ago, a friend made this remark: "Everybody knows those things they print in there!" **Only they pay no attention to it.**

Oh, for another Epictetus, to teach the people that they take appearance for reality. And "having eyes they see not"; and "having ears they hear not"; and "having a mind; * * * neither do they understand!"

What a chaotic age! . . . No two minds agree on anything either in sense nor in genesis;—i.e. not for long.—You call this an age of transition;—how true. Oh, what surprises and disappointments there are going to be in store for the majority of people.

Perhaps it is well that some of us don't see at such late

stage—(things as they really are . . .) Perhaps it is well that we only hear that which our heart has set apart and loves to hear. Oh, and the many minds that are saved excruciating pains and misery, for a while at least, could they but understand the coming events which have been casting their shadows before. Wouldn't it be wonderful if these people could be awakened before it is too late! Blessed be Father, and may he save us all, or have mercy on our souls!

Spokane

A Washingtonian

A REAL KICK—

I got a real kick out of "Marriage on the Dole" from the department "The World Moves Along." If it is true that the average man has an innate desire and pride to provide for his family from his own efforts, do you mean to infer that the Duke of Kent is not a normal man and lacks the natural pride and desire of the usual laborer? It would seem that way, anyway!

Salmon, Idaho

H. M.

FROM MEXICO

It is with the greatest of pleasure that I herewith enclose my check for \$2.50 for the renewal of my subscription to "TO YOU" Magazine, as my subscription has run out with the January issue.

I wish to say that "TO YOU" has been of very great value to me in my perusal and study of your wonderful Philosophy of Individual Life. It has been a source of great pleasure and light, that has come to strengthen my convictions, making my life full of confidence that all will be well, and giving me an opportunity to do some good amongst my fellow men.

I wish to again thank you for the great benefits I have personally been able to derive, and wishing that your benevolent work continue to enlighten the world, I beg to remain,

Sabinos Hidalgo, Mexico

J.F.M.

HE KNOWS!

Is hell paved with good intentions? I can "bear witness." I **know**. I just got my foot into a peck of trouble because of some good intentions that went wrong. Good intentions are one thing. Brains are something else again. But I've learned my lesson just too late. Why didn't you write that article two months ago?

A good-intentioned but d— ignorant

Chicago, Ill.

Reader

SIMPLY BLASPHEMOUS!

In the April copy of the magazine TO YOU the article entitled "Speaking in Tongues" is simply blasphemous, as the writer has no knowledge of the experience. He is writing from his intellectual viewpoint rather than from the actual knowledge of God.

G. M. B.

New York, N. Y.

Universal Truth Centre School

LITERATURE

of
Natural Science

and

The Philosophy of
Individual Life



HARMONICS OF EVOLUTION, Florence Huntley.....	\$3.00	
<i>The Struggle for Happiness, and Individual Completion Through Polarity or Affinity.</i>		
THE GREAT PSYCHOLOGICAL CRIME.....	\$3.00	} J.E. Richardson TK.
<i>The Destructive Principle of Nature in Individual Life.</i>		
THE GREAT WORK.....	\$3.00	
<i>The Constructive Principle of Nature in Individual Life.</i>		
THE GREAT KNOWN.....	\$3.00	
<i>What Science Knows of the Spiritual World</i>		
THE GREAT MESSAGE.....	\$3.00	
<i>The Lineal Key of The Great School of the Masters</i>		
Morocco Bound	\$5.00	
SELF-UNFOLDMENT, Vol. 1	} J. E. Richardson }	\$2.00
SELF-UNFOLDMENT, Vol. 2		
Morocco Bound	\$4.00	
WHO ANSWERS PRAYER? PO, RA, TK.....	\$1.00	
Morocco Bound	\$3.00	
TO YOU!	per year	\$2.50
	single copy25

TO YOU!

What It Means to you



To You is a magazine for progressive thinkers of the age. It contains information that may be of benefit in solving the many problems that bar your way to Happiness. It is intimate; it is personal; it digs deep into the realm of your Intelligence and searches out the inherent characteristics and idiosyncrasies, the false ideas and concepts, the secret ambitions and ideals, that You may know yourself as You really are, stripped of all glamour and superficiality. It searches into your very Soul and lays bare for your inspection the hidden powers and potentialities which You possess and which You can use in attaining your ideals, aspirations, and worthy goals. It presents Nature's universal, fundamental laws and principles in their relation to You, an Individual Intelligence, that You may learn to live your life fully and freely and helpfully, and derive the greatest possible pleasure therefrom, without constraint, inhibitions, or suppressions. It is philosophical, psychological, and scientific. It is For You, About You, and *To You!*

Address all Communications to

TO YOU!

or

THE GREAT SCHOOL OF NATURAL SCIENCE
8272 Marmont Lane Hollywood, California

The Ageless Moon

Vesta Gething

*Behind black-velvet, pointed pines
The sky makes silver lace.
All through the mown and waiting grass
Small scented breezes pace,
While climbing up the eastern sky
The moon unveils her face.*

*She glances through the shifting leaves
Piled round me where I lie.
They drift in whispers from the trees
As they float down to die.
They whisper, weary, sink to rest
The same as you and I.*

*Their whispering stirs a memory
That this had been before—
I lay in unremembered leaves
An age ago, and more,
While other pines with shadows laced
Another valley's floor.*

*The same clear moon was shining then
And climbed the eastern sky.
In other molds, another age,
We watched her, you and I.
Passed presently from youth to age,
And on, without a sigh.*

*I know not what high venture then,
We claim as heritage,
Nor from what haven we return
To move upon the stage,
Beneath the same cool silver moon
Some distant future age.*