

EMBER 1937

Vol II-10

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**THE PHILOSOPHY OF
INDIVIDUAL LIFE**

SCIENCE



An Individual Intelligence!

Conformity to Law



Eternal Triangle Analyzed



Law of Detachment and Separation



"Man," Microcosm of the Universe



"Ring Out, Ye Bells"

The Unexpected Situation

Life Here and Hereafter Has A Common Development

TO YOU!

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



Volume Four

December, 1937

Number Ten

CONTENTS

THE UNEXPECTED SITUATION.....	(To You) 289
THE ETERNAL TRIANGLE ANALYZED.....	(The Great Highway) 298
CONFORMITY TO LAW.....	(Your Morals) 304
INDIVIDUAL STUDY.....	310
THE SPIRIT OF MUSIC (Egyptian Mysteries).....	Verna B. Richardson 292
PINE NEEDLES.....	Joseph A. Sadony 295
THE LAW OF DETACHMENT AND SEPARATION.....	August Brandon 296
TO A MASTER.....	John L. Billups 301
"MAN," MICROCOSM OF THE UNIVERSE.....	Dr. F. W. Riley 302
THE WORLD MOVES ALONG.....	J. W. Norwood 312
AN EXPERIENCE THAT CHANGED OUR LIFE.....	Mrs. A. W. 313
"RING OUT, YE BELLS".....	Helen P. Thurman 317
WHAT DO YOU THINK?.....	318
CHRISTMAS GREETINGS.....	Back Cover
Cover and Designing.....	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.

TO YOU is published monthly at Hollywood, California. Editorial headquarters 8272 Marmont Lane. Copyright, 1937 by Noneta Richardson. 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.

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To You...

JUST YOU

The Unexpected Situation

THE Unexpected is constantly happening. Some specific cause sets in motion some specific force and this finally reaches some specific effect, which can be expected or unexpected. It may seem entirely natural to You, or it may seem to be very mysterious. In either case, it is merely Cause and Effect.

The Unexpected. What a vast number of incidents and accidents transpire and happen unexpectedly. A neighbor drops in unexpectedly for a chat. You are all set to do something which You consider most important, and You become fussed and befuddled. You act strange and tense, and do not give your neighbor the welcome which she expected. The neighbor becomes strained and the atmosphere charged, and both become nervous and flighty. You do not desire to offend the neighbor and yet time is passing and You feel You must be doing the things You planned which are important to You.

Are You sufficiently flexible to meet this unexpected intrusion gracefully? Are You able to convey to your neighbor, tactfully and kindly, that You have work of importance to do, and thus give him or her the opportunity to retire gracefully, or do You stiffen like a ramrod and sit and dare him or her to make You pleasant?

As in every other situation in life, there are two ways of meeting the unexpected conditions. You can meet them with a view to profiting by them, or You can sink under them and effect destructive results to yourself. Will You seize the opportunity for

self-growth, or will You overlook the stepping-stone toward greater unfoldment? The Individual who can accept the unexpected gracefully and make use of the opportunity is flexible and self-controlled. He is master of any situation, rises above all conditions, is a tower of strength and a shining example for his fellowmen to emulate.

It is true that the best accomplishment of any specific work is attained through concentrated effort and attention, free from interruption and disturbance. It also is true that an Individual cannot accomplish a given task unless he has the time in which to do it. But one can become selfish in his desire to accomplish and become hide-bound in his routine of doing it to the extent that he loses all humanness and forfeits a certain soul development which is to be attained through learning flexibility and adaptation to conditions.

There are days when it seems that everyone You know, and some whom You do not know, go out of their way to call You by telephone, or drop in at your office or home, or do other various things to fill your day with one unexpected interruption after another. Everyone will admit this is disconcerting and uncomfortable, as well as annoying; but if they are unavoidable, if You cannot prevent them, the annoyance and discomfort can be greatly assuaged by an endeavor to find possible values from the experience. Perhaps in talking with one person, an opportunity arises to give service. Perhaps with another, a new viewpoint on some subject is presented; with an-

other the tension of everyday life is eased through light talk or some jokes; and perhaps the worst interruption will give a beautiful opportunity for You to control your irritation, to transmute your anger into cheerful acceptance, to develop your sense of humor, or to study your amount of Poise. Many people definitely plan each day's schedule. They establish one idea in their minds for the day; and anything or anyone who interferes with that idea, brings forth snaps and bites and unpleasantries from the Individuals who have made the plan. They cannot adjust themselves to their different relations. They are not sufficiently flexible to seize opportunities. These ramrod people miss many little pleasures and satisfactions in life because they cannot grasp the unexpected pleasures and joys as they appear. To be able to plan a definite line of procedure and carry it through is very desirable from any point of view. To be able to adjust oneself to the unexpected conditions and situations of life which interfere with this line of procedure, demands tact and self-control and poise and flexibility of character in order to incorporate them into the general scheme of life and make them constructive stepping-stones along life's highway.

To allow one's daily life to be constantly interrupted by non-essentials, and by people without purpose, is not constructive nor conducive to accomplishment; this is as much a problem calling for solution as is the other extreme. Some Individuals invite and welcome these purposeless interruptions—it gives excuse for failure to accomplish given tasks and responsibilities. But some day they must solve the problem of regulating their lives in conformance with their duties; and then make the adjustment to cheerful acceptance of unavoidable interruptions and converting them into opportunities for growth and unfoldment.

However, the set Individual who fumes and

fusses and frets at every unexpected interruption which comes along is preponderant. Consider a woman for instance: Her husband comes home unexpectedly and asks her to accompany him on an unexpected business trip which he can convert into a combination business and pleasure trip for them. Is she pleased? Does she appreciate his thoughtfulness of her? She is not; and she does not. She rants and fumes because he could not have known of the trip and advised her of it three or four days before, that she might have had time to prepare for it. All his explanations of the unexpectedness of the entire trip makes no impression on her. There should be no unexpected business trips and men should arrange their business so they could know what they were to do, etc., etc. She fumes and fusses, and all the youthful joy and spontaneous pleasure is killed before even the trip is begun. The husband secretly wishes he had gone alone on the trip and enjoyed it as best he could. The wife continues to resent the intrusion on her planned schedule of life.

The average husband tries these little unexpected surprises on this type of wife several times, then decides to go his way alone and derive his pleasure and joy without her. He is sufficiently flexible to adjust to unexpected conditions and make the best of them; she remains inflexible and misses an opportunity for pleasure and satisfaction, as well as causing disappointment to the one who is thoughtful of and interested in her.

On the other hand, think of the wife who continues to spring unexpected situations on her husband who is set in his ways. When he returns home at night she suddenly informs him that they are invited out with two of their intimate friends who have had a windfall and want to celebrate. He has his mind set on spending a quiet night at home with his newspaper. He becomes upset, he stews and storms and rails about

people who never know what they are going to do next, who never make plans, who are willy-nilly in their lives. And by the time he is dressed and ready to go, both the husband and wife are in a temper, are spitting and snapping at each other, and the evening is spoiled not only for themselves but for the two kind friends who kindly had invited them for a pleasureable dinner. Had this man been flexible he might have converted the evening into one of mutual pleasure, and in addition might have made advances in his own growth of character. If in either case there was specific and good reason for not desiring to do the particular unexpected thing on a particular occasion, this could be quietly and calmly talked over and considered. But it could be done without ranting and railing and hurting the feelings of other people. This there is no excuse for.

Many pleasures and joys can be had out of life if the unexpected situations and conditions can be taken advantage of. Also, the unexpected things give zest and thrill and throb to life, and monotonous routine is broken. Business men, from experience, realize that unexpected developments often are as vital and valuable to them as expected ones. They soon learn that it is to their advantage to be free to act under any and all conditions. But these same men may be as rigid as ramrods when unexpected conditions arise at home; and as unbending as a piece of cast iron. They cannot seem to transfer the principle which they apply in business, to the environment of their home. Many a girl is wholly flexible in accepting unexpected invitations and situations with her boy friends; but with her fiance, or her later husband, she is rigid and unbending in her plans and never is able to act or react to the sudden, unusual calls he may make upon her, even though they may be of help and assistance to him in social or business life, or even for his own personal pleasure.

Can You grasp these little unexpected things in life as they come along and get out of them all the possible constructive results? Perhaps not. Perhaps You may. It all depends upon your Individual status. But no doubt You are able to remember the joy and pleasure You experienced from an unexpected social evening, from which, looking back, You realize You had a much happier and enjoyable time than many of the planned and formulated parties You had attended where everyone was set and stiff and making an effort to have a good time. In fact, if You look back over your life, regardless of how old or how young You are, You probably can recall many unexpected situations that gave You great pleasure and satisfaction, and many business opportunities that appeared "right out of the blue."

These unexpected situations and experiences afford golden opportunities for Service to others and to one's self. They open ample doorways for Receiving and Giving. They present adequate occasions for operation of the Law of Compensation—if one is ready and willing to grasp the situation at hand and make the most of it.

The holiday season is again at hand, the specific period of Receiving and Giving. Watch for the opportunities which will enable You to Give to your friends and associates, as well as to Receive from them. This does not mean to give and receive of physical, material things, but to Receive and Give of the things that last—of knowledge, of Cheerfulness, of Courage, of Strength, of Spiritual Stability, and of Soul Stature. By keeping your Consciousness alert to grasp these unexpected situations and make opportunities of them, You will find far greater pleasure and joy from the Holiday Season than ever You have before. The time will take on added significances; You will have taken several steps forward to your goal of Individual Life.

The Spirit of Music...

Egyptian Mysteries

Verna B. Richardson

CONTINUING with the Baikie version of the legend of Isis and Osiris we find that after these evil beings had thus foully slain their god and king and had nailed his body in the airtight chest, they threw him into the river Nile and returned to their homes rejoicing, believing they had seen the last of him and his righteousness forever. Still some of them had a feeling of doubt in their hearts and even Set was fearful lest the shade of Osiris should return to haunt him.

So he gave out the report that he was hunting, for he ranged the land, night and day, to make sure that the chest should not come to land and thus restore to Osiris his life.

The chest was borne down the stream of Hapi, thru the wide marshland which the Greeks called the Delta and at last it was carried out upon the Great Green Sea, by the Tanitic mouth of the river. This was all done on the 17th day of the month Athyr, when the Sun-god was in the sign of Scorpio and as some say, when Osiris was in the 28th year of his reign.

It so happened that the creatures of the woods and fen, the Pans, and Satyrs who were half man, half beast, had seen and heard the seventy men as they bore the body of Osiris to the river. They went to the city and told it to the amazed and frightened populace and even to this day, anything that causes fright to the multitude is called a Panic Terror.

Now Isis already knew when the soul of Osiris had left his body and by this inner spiritual knowledge she knew Set had slain him. So, lest Set should also slay Horus, her son, she journeyed with him to the Marshlands of

the North, where she could safely leave her child while she went in search of her husband's body.

She went to the ancient city of Pe (sometimes called Buto), where she besought the goddess Uatchet to guard her son until her return. So Uatchit took him and brought him up as her own. Isis, thru her magic, cast a spell upon this city and caused it to float upon the waves of the Great Green Sea as an island, so that no man could draw near it and harm the lad. She then proceeded on her journey.

Now it seems that the chest with the body of Osiris was carried by wind and wave to the shores of the city of Byblos, where reigned King Malkander and Athenais, his wife. The chest was swept gently into a Tamarisk bush growing by the sea. At first touch of the god, the bush shot up into a beautiful tree which grew around the chest, enclosing it on every side, so that it remained unseen by mortal eye.

The King, hearing of the beauty and greatness of the tree, came to view it and was so impressed, that he ordered it cut down and had it made into a great central pillar in his own presence-chamber as the only fitting place for so kingly a tree. He knew not that the coffin of Osiris was held fast in its heart.

As Isis journeyed in search of her husband's body, no one seemed able to help her, so she finally turned to the children whom she asked if they had by any chance seen a chest floating on the river. They told her of having seen a gorgeous chest drift past them down the stream. Being amazed at its beauty, they followed and watched it until it had floated out into the waters of the Great Green Sea. It is said that even today, the Egyptians look upon children as wiser than grown men, having knowledge that men have long since lost. All this because it was the *children* who di-

directed Isis in her search for Osiris. This has a great significance, as viewed from the esoteric. As we have long realized, children are closer to the spiritual realm, not having entirely lost their touch therewith. As the years pass and the effort and interest become centered here, we are apt to lose entirely our use of the spiritual sensory organism and thus we cease to feel this contact and influence in our every day life. 'To become as a little child' is a command that has more than one interpretation.

To continue with the story; Isis then journeyed northward until she reached Byblos. Her familiar spirits revealed to her the whereabouts of her husband's body in the King's palace. Thereupon, she went to the seashore, close by a fountain, where the court maidens of Queen Athenais came to bathe and there she mourned for her lord. When Isis saw the maidens, she made offer to be their tire woman and proceeded to braid their hair with her perfumed fingers.

When they returned and the Queen became conscious of this sweet odor and discovered that it emanated from the hair of her maidens, she sent for Isis, who had worked this wonder. Everything Isis touched was perfumed, thereafter.

When Isis and the Queen met, their hearts were turned to each other and the Queen besought Isis to remain there and become the nurse to her small son, whom she called Diktys and who was sick unto death. Isis then said, "Trust thy son unto my keeping, and he shall be restored unto thee safe and well, but in mine own fashion must this thing be done, and none must look upon me or meddle with my doings."

Diktys was then given into the keeping of the stranger and he began to improve greatly in strength and stature,—so much so that his mother marvelled and wondered by what means it was all brot about. She asked her maidens if they knew and they replied, "As touching this matter of the child, we know naught save only this; that she feeds him not,

giving him only the tip of her finger to suck, and that at night when all men sleep, she bars the door of the presence-chamber, where is the great pillar of tamarisk wood, and listening at the door, we can hear her pile the fire high with logs. And then we hear no other sound save that there comes from the hall a twittering like that of a swallow flying round the fire."

This report frightened the Queen and that night she hid herself in the presence-chamber so that she might see and hear for herself what would befall her child. When all were asleep, Isis came in carrying the child. She piled logs on the fire and when the flames roared and the heart of the fire grew red and white with heat, she cleared a space in the center of it and laid the babe therein, as if in a cradle; she changed herself into a swallow and flew round and round the tamarisk pillar, mourning and weeping to herself. Nothing could be heard in the room but the flames roaring and the twittering of the swallow.

In her terror, the Queen screamed aloud and sprang forth from her hiding place, snatching her child from the midst of the fire, and was about to carry him away; at this, the swallow ceased its circling and in its place stood the Great Isis, angry and terrible.

"Oh fool and slow of heart," cried Isis, "wherefore didst thou doubt my power? Hadst thou not snatched him from the cleansing fire, within a brief space of days, all that is mortal would have been purged from him, and he should have been as the gods, ever beautiful, ever young, ever strong; but now because of thy folly, he must know age and decay and death, even as thou."

May we digress for a moment to give here a purely personal interpretation? There is a spiritual power that can change the course of human life thru the process of spiritual refinement, whereby all that is gross in man's nature may be destroyed. Sometimes the lack of understanding and the absence of faith on the part of those nearest and dearest to an individual, may be the element that holds him

back from a complete realization of his own powers. He then has before him the task of freeing himself from mental and physical domination and bondage, before he can hope to become initiated into the inner, spiritual order thru which and by which he may acquire a oneness with his own being. It is a question of just how far anyone may go in trying to guard, guide and protect another individual by endeavoring to change the course of that other's life.

We quote from *The Great Work*: "Nature evolves a man. Man co-operating with nature, evolves a 'Master.' The Master-Man, co-operating with and controlling the forces, activities and processes of nature, evolves a ———." and we supply the missing word—, "a god."

Now to continue with the legend. When Queen Athenais realized that she stood in the presence of one of the immortal gods, her heart misgave her and she called for her husband, the King. They then begged Isis to accept a gift of whatever her heart most desired, but she refused all except this tamarisk pillar of wood that stood in the presence-chamber. This they gave her and she split it open, taking therefrom the body of her husband Osiris. Then she wrapped the rest of the pillar in fine linen, poured sweet smelling oil upon it and returned it to the King. Thereupon the royal couple set it up in a temple which they built unto Isis, at Byblos, and even today, men go there to worship it.

Isis set the chest in a boat and sailed away from Byblos with it and back to Egypt. On her way a cold wind from off the river nearly overturned her ship and at this danger, her anger arose and she cursed the river, and behold, it dried up.

At last she came to Egypt and a desert spot where she believed herself to be alone. She then opened the chest and looked upon her dead lord's face, embracing him and weeping bitterly. The song of lamentation she sang was written in stone and set up in the temples

of the gods, where all men of Egypt learned it and know it even today.

Isis, then mourning, hid the chest in a remote place and went in search of her son, whom she had left with Uatchet at the city of Buto. While she was there, Set, with his evil conscience was unable to rest and he hunted with his dogs and companions. He ran across the chest and was so enraged and terrified that he decided to make an end of Osiris for all time. So he opened the chest, tore out the body of his brother and rent it into fourteen pieces which he scattered thruout Egypt. After this act, he felt secure, for he believed he had forever destroyed the fear of Osiris from the earth. (This is symbolic of the destructive council of seventy that has worked for ages to destroy the opportunity for enlightenment, the one thing they fear and the one thing they cannot entirely conquer or overcome.)

On Isis' return, she found the chest empty, so she knew her enemy Set had been at work. She then set forth to find the fragments of Osiris' body, building herself a boat of papyrus. Sebek, the crocodile god of the land, gave orders to the crocodiles of the river, that none was to harm Isis. To this day, they will never harm anyone who journeys in a papyrus boat.

So, proceeding on her way, wherever she found a part of the body, she buried it and built a shrine. This, they say, accounts for the many sepulchres of Osiris. Some say, however, that she only reared the shrines, but did not bury the fragments and that having thus deceived her enemy, took the fragments with her. When she had them all together, she besought Ra to aid her. The god heard her plea and sent his fourth son Anubis, whose head is the head of a jackal and who acts as guide thru the devious ways of the Shadow-world. Anubis gathered together all the parts of Osiris' body and united them as they first were. (This version differs from the one to follow, which has it that one limb was never found).

To proceed, however, with the present tale, Anubis wrapped the body in swathings of the fine linen of Egypt and from that day to this, the Egyptians do the same to their dead, even unto calling them by the name Osiris.

Even after Anubis had done this, the body of Osiris remained cold and dead. But Isis came forth and waved her hand over him, completing a spell, and lo,—the breath of life returned to his nostrils and he arose from the dead. (Note from this point on, the similarity in that to the Christian sacrifice).

After his resurrection, the Council of Gods gave forth their ultimatum that he should not return to earth as an earthly king, but should reign as King in the Under World, judging the dead and meting out justice to all men according to their deeds on earth. So now Osiris reigns in the Hall of the Twofold Truth and all men must pass before his judgment seat.

Quoting from Baikie: "There their deeds are judged and their hearts are weighed. They who have done evil are condemned and perish in the jaws of the Devourer of the Unjustified; but they who have done righteously are approved and pass into the Fields of Rest, where is everlasting peace and abiding happiness."

Set, the Red Fiend, continues in misery and defeat. (The following illustrates the battle between the constructive and destructive forces of Nature). When Horus is grown, he challenges the murderer of his father and with all his arts, Set is overthrown and vanquished. "But the end is not yet; for Set is of the immortals" and cannot be wholly slain as long as men on earth remain foolish and weak. So the battle continues on and as fast as Set is overthrown, he again rises and renews the fight. Eventually one day Horus will vanquish him for all time, and—"in that day Osiris shall return once more as King to this earth and his kingdom shall be righteousness and peace." It should not be hard for the student of Natural Science to grasp the inner meaning of all this, for it seems quite obvious.

Pine Needles ...

Joseph A. Sadony

Not one, it seems, but several are studying, or have studied some kind of "memory system" to the defence of which they rise since I brought up the subject. They tell me of the virtues of memorizing by association of thought, with numbers, etc. I have no bone to pick with "association of thought" providing the associations be natural ones (not forced and meaningless ones). We all know how closely allied with associative memories are music, odors and sounds, especially in conjunction with seasons of the year.

What I had reference to was man's inheritance of access to all things without "memorizing" anything. Would anyone be so foolish as to carry around in a basket in the library a hundred pounds of books, the contents of which it is desired to have "handy," when there is a fixed position on the shelf for them, where they may at any time be consulted?

If one were to be obliged to travel where there were no libraries, there would be some excuse for the burden; but it is impossible to escape from the Universal Library of Nature in which we "live, move and have our being;" and which, could you but realize it, holds everything eternally in the archives of its "Memory" to which man has access by natural faculties with which Nature has herself endowed him.

How then is it necessary to cram into our microcosmic heads that which is carried for reference at will in the "Macrocosmic Memory?" There is not a legitimate purpose, nor a fit excuse for a single mind to attempt to know or remember all, or ought save that which properly fits and equips him for his part in the natural scheme of human cooperation according to his capabilities and natural inclination by which he will remember, not perhaps always without effort, but without undue artificial effort, that for which his natural ambitions will create a magnetic affinity if not prevented from doing so by some artificial system.

Everything that has ever happened is "in the air," for future generations to consult by attunement if they develop the faculties to do so. Of this I have absolute scientific evidence. Are not these faculties, then, rather to be cultivated, than to attempt by artificial systems to overload to the defeat of its functional purpose the memory of our objective mind?

* * * *

BRAIN-CRAMMING. — The petrification of memory by over-exposure (beyond the desire to know).



The Law of Detachment and Separation

August Brandon

THE highest development of this law, as it appears in the intellect, is analogy. Analogy is relativity and is the final form of interpretation and expression. It is the poetry of speech. By it detachment may be carried so far that it fragmentarily goes the full circle of expression and, returning, gives a sense of unity and wholeness again. It is the spherul form appearing in thought, or the metamorphosis of the *specific* into the *general*, thus creating a definable synthesis. The idea is not only detached but is wedded to some outward object, so that spirit and matter mutually interpret each other. Nothing can be explained by itself, or, in the economy of Nature, is explained by itself. The night explains the day, the day interprets the night. Summer gives character to winter, and in winter we best understand the spirit of summer. The shore defines and emphasizes the sea, and the sea gives form and meaning to the shore.

To measure grain we must have a bushel; and to confine water and air we must have other than water and air to do it with. The bird flies by balancing itself against something else; the mountain is emphasized by the valley; and one color is brought out and individualized by another. Likewise do we have "cause and effect;" and all manifestation of today is merely the antecedent of subsequent effects of a later date. In no instance does Nature suffer the obliteration of contraries, opposites or gradations. Continuity is an eternal verity. Our mood of yesterday is understood and rendered available by our mood today; and what we now experience will be read aright only when seen from the grounds of an opposite experience.

The spiritual canopies the physical as the sky canopies the earth, and is reached and expressed only by its aid. And this is analogy—the marrying of opposite facts—the interpretation of relationships; a perception of the same *specific* law breaking out in a thousand different forms under the *general* law; the completing of the circle when only a segment is given.

The visible and the invisible make up one completed sphere of which each is a part. We are related to both. Our root is in one, the *specific*; our top in the other, the *general*. Our ideas date from spirit and appear in fact. The idea informs the actual. This is

(This is Part 3 of "The Law of Expression." Part 4 will follow next month. All rights reserved.)

the way the intellect detaches itself and finds expression. It is not its own interpreter and, like everything else, is only one side of a law which is explained by the other side. The intellect uses the outward, as the sculptor uses marble, to embody and speak its thought. It seizes upon a fact as upon a lever, to separate and lift up some fraction of its meaning. From Nature, from science, from experience, it traces laws and records approximations, until cognition makes them part of itself, and thus finds a thread to string its thought on.

Without analogy, without the marrying of the inward (*specific*) and the outward (*general*), there can be no speech, no expression and no manifestation. It is a necessity of our condition. Spirit is thoroughly cognizable by us only when endowed with a material body; so an idea or feeling can be stated only when it puts on the form and definiteness of the sensuous, the empirical. Hence, the highest utterance is a perpetual marrying of thought with things, as in poetry; a lifting up of the actual and a bringing down of the ideal, giving a soul to one and body to the other. This takes place more or less in all speech, but only with the genius is it natural and complete. Ordinary minds inherit their language and form of expression, but with the poet, or natural-sayer, a new step is taken, and new analogies, new likenesses must be disclosed. He is distinguished from the second-hand man by the fulness and completeness of his expression; his words are round and embrace the two hemispheres, the actual or *specific*, and the ideal or *general*. He points out analogies under our feet, and presents the near and the remote wedded in every act of his mind. Nothing is old with him, but Nature is forever new like the day, and gives him pure and fresh thoughts as she gives him pure and fresh air and water. Hence the expressiveness of poetry and its power over the human soul. It differs from prose only in degree, not in essence. It goes farther and accomplishes more. It is the blossom of which prose is the bud, and stems from sincerity, simplicity and purity of motive, bespeaking of vital relation with Nature under the dual sex-principle.

As men grow earnest and impassioned and speak from their inmost hearts, and without secondary mo-

ives, their language rises to the dignity of poetry and employs tropes and figures. The more emphatic the statement, the more the thought is linked with things and universal existence. The ideas of men in their ordinary mood are only half expressed, like a stone propped up but still sod-bound; but when they are fired and glowing with heat of some great passion, the operation of the mind is more complete and the detachment more perfect. The thought is not only evolved, but is thrown into the air like a force—disembarrassed from the understanding—and set off against the clear blue of the imagination. Hence, the direct and unequivocal statement of a man writing under the impulse of some strong feeling, or when speaking to a thrilled and excited audience. Nature, the world, his experience, is no longer hard and flinty, but plastic and yielding, and takes whatever impress his mind gives them. Facts float through his head like half-pressed grapes in a winepress, steeped and saturated with meaning, and his expression becomes so round and complete as to astonish himself in his calmer moments.

People differ not so much in material as in their power of expression. The secret of the best writer lies chiefly in his art. He is not so much above the common stature, his experience may be no richer than ours; but he knows how to put handles to his ideas, and we do not. Give a peasant the writer's power of expression, or of wedding the world-within to the world-without, and there would be no very precipitous inequality between them. The great writer says what we feel but cannot utter. We may have pearls that lie no deeper than his, but we have not the ability for bringing them to the surface. We are mostly like an inland lake that has no visible outlet; while he is the same lake gifted with a copious channel.

Underlying the great writer's art is his understanding or sensing (although he may be unable to rationally analyze it) of the universality of the dual sex-principle. He possesses the ability to transmute this intuitive knowledge into words upon that plane of life to which he is conditioned. More or less of filtration and refinement does it all. Nature makes the poet, not by adding to, but by taking from; she takes all blur and opaqueness out of him, condenses, intensifies, lifts his nerves to the surface, sharpens his senses, and brings his whole organization to an edge. Sufficient filtration will convert charcoal into diamonds; and we shall everywhere find the purest, most precious substances are the result of a refining, sorting, condensing process. In such manner does the chemist complete his analysis, by segregation and isolation, until all component parts have been accounted for.

Our expression is clogged by the rubbish in our minds, the foolish personal matters we load our memories with. Ideas are not clearly defined, but are blurred, as the reflected image in a river is spoiled by the driftwood on the surface. We feel nothing intensely; our experience is clouded, without distinct form and outline; in short, we are encumbered with too much clay. Hence, when illness has burned the earth and dross out of one the whole organization becomes keen and sensitive. The mud wall grows transparent. The senses lose their obtuseness; the capacity for expression is deepened, while at the same time, one lives nearer the surface.

As a general rule, our ability to express ourselves is in proportion to the fineness of our organization. One's capacity for expression is also effected by his experience; not experience in time and space, but soul-experience—joy, sorrow, pleasure, pain, love, aspiration—the intense feelings by which the genius of the inward man is unfolded. What one has lived, that alone can he adequately say; it is the only personal knowledge. The outward is the measure of the inward; it is the earth and the sky; so much earth we see, so much sky takes form and outline. The spiritual, it is true, is illimitable, but only actual experience is the measure of that part of which we are made conscious.

Intense feeling of any kind afterward gives us definite command over some thought or power within us. Every inundation of passion enriches and gives us a deeper soil. The most painful experiences are generally the most productive. Our lives are not thoroughly shaped out and individualized until we have lived and suffered in every part of our being. A great feeling reveals new power of the soul, as a deep breath fills the air-cells in the lungs that are not reached by ordinary inhalation. Love first revealed the poetic gift in Novalis; and in reading the autobiography of Goethe, one cannot but notice the quickening of his powers after every new experience; a new love was a new push given the shuttle, and a new thread was added.

To complete the unity, however, intellect would be barren indeed without the emotions, its natural correlative. Always the prime mover, yet the emotions should at all times be absolutely under the control of intellect. Their respective spheres are as individualized, and yet as complementary to each other, as heat and cold, and just as indispensable. Intellect, with its frigidity and powers of contraction constantly beckons onward emotion, with its warmth and powers of expansion, until Nature's dual and divine Law of Expression lifts the veil from objectivity and fructifies it.

The Great Highway...

The Eternal Triangle Analyzed

YOU will recall that when the question of a "Marriage of Convenience" was presented in an earlier issue the statement was made that an analysis would be made. No promise was made of giving an answer for the reason that no one answer could be given that would apply equally to all the many people that might find themselves involved in just such a problem. However, The Individual Philosophy of Life is based on certain fundamental principles that have been found to exist in Nature and under which the Individual struggles toward his goal.

This Philosophy of *Individual* Life accepts the fact that Nature works out the evolutionary problem through *individuals*, not through a social group, a legal code, or mass legislation or regulation of any kind. Nature works only through the *Individual*. The individual can work only through himself. When he conforms his life to those fundamental ethical principles which Nature has established, and conforms it to the Constructive Principle of Nature in Individual Life he is able to establish and maintain a harmonious condition.

Accepting the fact that Nature works only through the individual in her evolutionary scheme the analysis must be based on the concept of the *individual's voluntary cooperation with Nature* toward his own higher unfoldment.

An "eternal triangle" is an opportunity for the development of knowledge, the expansion of consciousness, and a more uniform

An "eternal triangle" can be met constructively or destructively in exact proportion to the cooperative combined efforts of the individuals involved.

alignment with Nature's Constructive Principle. It is a great privilege and a great opportunity for the individual who desires to gain knowledge and understanding that he may the sooner arrive at his goal of Self-Completion. It is valuable because it provides opportunities for a kind of adjustment in the discharge of duties and obligations and the fulfilment of responsibilities that are present in but few daily experiences. Where true love exists there can be no sacrifice, for to those who truly love the way is easy and the burden is light no matter how far the journey may be to the reward.

So if you are confronted with an eternal triangle in your life know that the right solution will carry you that much farther toward your goal of Self-Completion. Give your best to finding the "right way" for all concerned. This is a natural problem in human association. Through its proper and intelligent solution, intimate and lasting friendships may be built and much joy attained along the Highway of Life.

In the working out of any scientific problem it is necessary to know what facts are involved. They can be listed for this problem just as they can be listed for any other. The difficulty lies in knowing and understanding their actions and reactions since they are much more complicated and involved than are those in any physical experiment. Here human feelings and sympathies, as well as human development and human limitations are involved.

The factors are:

1. Three full sets of appetites, passions, emotions, impulses and desires, each set clamoring for expression in a way that will give the greatest amount of satisfaction to the individual possessor.
2. Three varying sets of knowledge, and past experiences.
3. Three different moral standards, which to each individual is the rule and guide by which all things right or wrong can be measured.
4. Three independent wills each of varying intensity and development.
5. All the complicated maze of reactions of each individual to the other two, and his interpretations thereof.

Co-existent with this individual aspect are the Principles of Nature under which the Individual must operate, constructively or destructively. There is a principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity. Arising out of this principle is the Natural Marriage based upon natural attractions of the human kingdom. This is the only marriage that Nature approves, it is the one in line with her fundamental principle of evolution.

Co-existent with these two, and existing in a large measure because of them, is the Legal Marriage which man has established, giving the Individuals absolute freedom until they, of their own free wills, set it into operation.

Not having experienced the thrill of a Natural Attraction nor having been able to form a marriage on the basis of it, two Individuals decide to wait no longer, but to rationally enter into a "marriage of convenience." They invest this marriage with all the possibilities of a Natural Marriage, in so far as they are able, even unto the point of having a child and fixing upon themselves the duties and responsibilities that are concomitant with that experience.

They likewise decide that if an opportunity for a marriage based on Natural Attraction should present itself, the one falling in love may be free to live his life in harmony with this greater attraction.

After having taken the matter into their own hands as it were, and time passes on, one of the duality finds himself attracted to another Individual on the basis of Natural Law. Up until the time that the natural attraction occurred the rational self-made marriage was quite satisfactory, but once the automatic attraction comes the self-chosen and self-made marriage pales into insignificance so far as its possibilities of giving pleasure and enjoyment, contentment and satisfaction are concerned. Previously assumed duties and responsibilities stand diametrically opposed to individual needs and desires.

The question then is: Which is greater, the Law of Natural Attraction that impels the Individual to seek his own likeness in order to find contentment and happiness, or Legal Marriage which is the result of the Individual's voluntary and rational choice based upon his knowledge at the given time?

The desires of at least two of the Individuals are in harmony with the Natural Attraction. If it were not for the previously assumed duties and responsibilities of another two, they might try the experiment and determine for themselves the tenacity and strength of the new attraction.

But the three individuals, being moral creatures, so conditioned under their heritage from Nature, are unable to divest themselves of the duties and responsibilities which they have fixed upon themselves. At least the divesting is not so simple a process as when the two agreed that should the Law of Natural Attraction enter they would blithely wipe the slate clean and each go his separate way without feeling or malice.

Which is greater, a Law of Nature that *impels* but does not *compel*, or that set of

duties, responsibilities, and obligations which the Individual has fixed upon himself? Which holds precedent, a marriage of Convenience under which a child has been brought into the world, or a marriage of Natural Attraction?

This problem must be worked out by three Individuals in harmony and compliance with the Moral Order of the Universe which governs all Individuals and holds each one responsible according to his own highest concept of Equity, Justice, and Right—Equity, Justice, and Right to all concerned; and four people are intimately concerned.

If Nature demanded of the Individual that he live in conformity with her Moral Order at every point of his evolutionary career, the problem might indeed be impossible to solve. However, this is not the case. He can make mistakes, he can have his experiments, he can learn his lessons by trial and error and in the very doing thereof, he can acquire greater knowledge, a higher moral standard and a more balanced desire that will carry him more directly toward his goal. Nature is never in a hurry; she only demands that he pay. In his paying he can either forgo the present opportunity to learn through what appears a more pleasurable experience, and work out the Marriage of Convenience, or he can make the Marriage of Natural Attraction, first endeavoring to clear off as many complications as possible. But no matter what the Individual decides he has a right to so adjust his life that he can live it constructively. If previous mistakes prevent him from doing this, he has the privilege of acknowledging those mistakes and paying at a later date when he is able.

It is true that social precedent and convention has for many years put the emphasis on the continuance of a marriage relation once it has been established. This has been more particularly true where children are in-

involved. It has usually been considered that to follow the new attraction is the way of self-indulgence, to remain with the already chosen mate is the way of self-control. This may not always be true. To the Individual who has developed a high degree of accountability, a strong sense of fulfilment of duty, it is perhaps easier to continue in the already established marriage than to break it and form a new relation. This might also be true of the Individual who has more faith in Nature working things out than in his ability to work them out himself. It may be of the greatest value for the Individual to make the decision himself and not wait "until death do us part." The third member of the triangle might enter on his responsibility with a greater understanding as a result of the self-conscious choice that had preceded. The mate who would be left alone might gain much from the self-discipline involved in relinquishing that which he had thought was his when facts indicate that they may have been mistaken.

The ideal toward which all humanity is striving is a monogamous and indissoluble union. While this must ever be the paramount ideal, it may not be possible for the Individual to live it if he has not reached that ability. To reach Nature's standard the marriage must not only be monogamous and indissoluble, it must be based upon the Law of Natural Attraction. If two Individuals form a marriage that is not based on that Principle they may find that their abrogation of Nature's requirements may demand that they rectify the mistake.

It is true that the Will is supreme over all the appetites, passions, emotions, impulses, and desires but it is possible to so apply that will force as to warp and bias the normal expression of the Soul. No amount of will power can make constructive an environment that is destructive, as a result of the enforced intimate association of two people

who, as a result of other limitations, are unable to effect a reasonable degree of receiving and giving between themselves.

Any two Individuals who mutually desire and strive to work out a marriage problem can do so. But neither can do so alone. It is only by the consistent effort of both and the willingness of both, that a condition can be established in which it is possible to work out the problem. Two Individuals working together toward a common goal can effect an adjustment between themselves that is uplifting, constructive, and harmonious. The results all depend upon them.

Human limitations are one of the strongest factors in any problem. They are the indeterminate factor in all human association. The Individual who has the courage to do his best at any given time and then hold his mind for greater knowledge and a more accurate understanding, who is able to hold himself in readiness to meet the new requirements as they come, has a great chance of arriving at the correct analysis. While it may be best to do a certain thing today, it may develop that it is best to alter that decision after several months or years. To be broad enough, versatile enough, and unselfish enough to be willing to accept new facts and truths at any time in the solution of a problem is characteristic of a sincere soul. "Not my will but thine be done," can often give an attitude that will make possible the realization of what is right, when all personal efforts have failed.

From the viewpoint of constructive self-development two standards constantly exist for the Individual. First, the ideal toward which all humanity strives and which is Nature's standard. Second, the Individual's standard which varies as Individuals vary and which is only partially realized because it is ever altered, effected, and modified by his changing development and acquired knowledge.

The first standard, Nature's standard, can be the common meeting point between the three Individuals involved in a triangle and can serve as the basis of a solution that will be constructive for each of them. It can serve in this capacity because of the fact that Nature has an established Moral Order in the Universe and happiness can result from conformity to it.

The second standard can keep the Individual at peace within himself for when he meets its requirements, he has satisfied Nature at that particular time and in so doing he earns a satisfaction and a contentment that is of much lasting strength to him as he strives toward the higher goal.

Whatever tends to prevent Natural marriage, or union by Love, is detrimental to the Individual, to offspring and to the race.

Whatever tends to weaken the monogamic legal system is detrimental to the material and moral interests of the Individual, of children, of society and of the nation.

The difficulties which stand in the way of True Marriage rationally and scientifically contracted are great but they are not insurmountable.

To A Master . . .

John L. Billups

To you whom I have never seen, and yet
Who have rendered unto me the greatest service
Man can render unto man—I do regret
I can but say, Thanks. And extend to you
The gratitude of a sincere soul who, until he
Came within the aura of your Light, had wandered thru
Life a searcher after Truth. And tho it still is true
The search is but begun; the source is found.
Your profound Knowledge and incisive thought,
Your flinty logic eased the hunger of my soul as naught
Of mysticism ever could. Your unfailing inspiration
To a broader, higher life has spurred me on
And on, my ideals to seek, my destiny to achieve.
And as I falter along the rocky, upward path of Life
Amidst the sorrows and joys and peace and strife,
Your kindly words of wisdom a lantern in my hand,
I strive to "Smile and go on" to that promised land
Of Light and more abundant Life.

"Man," Microcosm of the Universe . . .



Dr. F. W. Riley

NEW METHOD URGED IN TEACHING OF MEDICINE

A striking departure in medical teaching, calling for a complete diagnosis of healthy "patients," was advocated here yesterday at the annual convention of the Association of American Medical Colleges.

Before a distinguished audience representing seventy-three medical schools of the United States and Canada, Dr. Stanley Ryerson, president of the organization, said:

"The chief changes in the courses of anatomy and physiology would be the introduction of a new point of view, that of health.

"In anatomy, after the student had completed each division of the body, such as the shoulder region, the foot, the neck, he would be taught the methods of physical examination of a healthy person—

"In doing this, he would have to synthesize his whole knowledge of the structures of the part, to put together that which he had taken apart during his dissection and laboratory work."

The eminent speaker, who is assistant dean of the University of Toronto Faculty of Medicine, went on to say that medical curricula in the present form fall short of imparting a full knowledge of man. Traits of personality, age changes, heredity and eugenics, physical activity—all the manifestations and surroundings of a well person should be studied to better equip the medical student for combating disease.

Services of the medical profession to the public, he said, would be "vastly increased" by this additional course in psychology.

THE foregoing article taken from *The San Francisco Examiner* under date of October 26th is a significantly healthy sign of the times, being, as it is, an admission by medical authorities "that medical curricula in their present form fall far short of imparting a full knowledge of man." Granting that a new order would be adopted which would include a study of physical health, psychology, heredity, eugenics, etc., it would still fall far short of comprising a full study of man. It would be merely scratching the surface of a vast field of investigation of *Individual Intelligence*, its attributes, powers and the tools with which it is equipped by Nature to manifest itself on this and other planes of existence.

Anything approximating a full knowledge

of man would be a study of man from the physical, mental, emotional and spiritual standpoint.

The Swedish seer, Swedenborg, in his "Divine Love and Wisdom" states that all heaven and hell and the universe is laid out in the form of man.

Modern Natural Science states that Man is a microcosm of the universe.

The ancients discovered the signs of the zodiac, and they understood and defined the vast atmosphere of the solar system to be identical with the life forces of a "Grand man of the universe." They found that a relation existed between planetary positions and body functions, that various signs in the heavens typified certain parts of the body.

The white race, Jews and Gentiles, are typical to the head and trunk of the body, the yellow races are typical to the arms and hands, and the black races typical to the legs and feet.

The heads of most of the large enterprises, governmental departments, financial organizations, are Jews. From the start they get in business for themselves and direct others. They are typical to the head. They can outsmart and outguess the average Gentile.

If we think in terms of "Mankind" instead of "Man" and consider all flesh as one flesh, it would appear that the various races are typical to various parts of the body.

The Gentiles being typical to the trunk of the body which contains the vital organs, are responsible for practically all advance, scientific progress and otherwise. They originate new ideas and put them to practical use.

The Yellow races are not original; they make use of that which the white man has perfected. They make good servants.

The negro is the born entertainer and dancer; he is never too tired or lazy to shuffle his feet.

A correlation exists between the body and every piece of machinery. Intricate machines are sometimes called "almost human."

A correlation exists between the body and every organization, whether it be religious, political, social or economic. Every organization has a head, body, legs and arms.

Health, in its final analysis, is a condition of balance or harmony, a balance between wear and tear, a balance from the standpoint of chemistry, a balance from the standpoint of energy, and mental and emotional balance.

Likewise, the success of any organization depends upon balance and harmony.

Disease, in its final analysis, is a condition of unbalance, discord and unsatisfied polarity, regardless of the name that medical science gives it.

A striking correlation can be observed between body disease and economic disturbances. Just as the blood is the vital fluid of the body, so is money the vital fluid of a nation. Just as impaired circulation of the blood results in body congestion, so impaired circulation of money results in congestion and stagnation followed by economic unrest and disturbance.

Just as one organ of the body may require and handle more blood than others, so also certain individuals and groups of individuals are better fitted and qualified to handle more

money than others. The circulation, however, must be maintained at all times or congestion results.

The predominating disease today is cancer, which may be defined as "Inflammation which has progressed beyond due bounds," or disturbed cell polarity. In other words, a certain group of cells multiply and exist at the expense of the rest of the body.

Likewise, the universal social and economic situation of today can be compared with a huge cancer.

Just as medical science has been helpless and unable to discover a specific cure for cancer, so also the leading bankers and financial experts have been unable to evolve a remedy for the economic situation. The unbalance is universal, from the individual units to the nation itself. The result is chaos.

The remedy would appear to be or would at least start with a radical change in the present day educational methods. A systematic study of the law of compensation in all of its ramifications and application might well be substituted for some of the silly and obsolete theories and deductions of the "so-called" accepted authorities who are hopelessly out of tune with the new order of things.

We are entering into a new age, which calls for new age conditions whether we like it or not. A search for what constitutes health, physical, social and economic, will divulge the laws that must be observed in order to attain that state. When these rules and laws are observed much of the present sickness and unrest will cease to exist.

Aspiration

Eleanor Parker

Rose crowned above the gray
The Mount of Aspiration soars,
It raises its majestic head
Above the clouds, above the storms.
Oh, for strength to reach the top,
Thy pinnacles secure—
One would find true vision there
In thine unobstructed view.

Your Morals...



Conformity To Law

THE measure of the advancement of an Individual upon the evolutionary path is his ability to exercise his intelligent attributes in such a manner as to conform his life and activities to the requirements of Natural Law, and to utilize the laws of Nature for the accomplishment of moral purposes, under the law of his being.

When an Individual enters upon the road of independent self-development, the first problem he must solve is to determine for himself the relation which he, as an Individual Intelligence, sustains to Nature, of which he is obviously a part. It is a matter of definite knowledge that he exists. It is equally certain that other beings like himself also exist. That a vast multitude of entities, of every kind and degree, likewise have being, is a part of his early acquired knowledge.

An Individual soon learns that everything in existence is a part, and is subject to the general laws, of what man has designated as "Nature." Experience teaches him that his very activity is circumscribed and limited by definite boundaries and regulations which he, in common with his fellowmen, recognizes and acknowledges as Natural Law.

The fact that he exists as an individualized entity in a vast aggregate of entities, similar to, yet differing from, him and from each other in important particulars, clearly demonstrates to him that he has his own place in the scheme of things, but is nonetheless

irrevocably bound by definite relations to the whole, and to every other individual entity therein.

Natural Law is the fixed mode of activity which Universal Intelligence has established for the manifestation of its energies, and the government, control, and operation of all the activities and processes within and throughout the realm of Nature.

Complete knowledge of Natural Law would therefore require a thorough awareness, comprehension, and understanding of all the facts involved, as well as all the relations existing between such facts. Indeed, perfect knowledge would necessitate full acquaintance with the manner in which Universal Intelligence fixes such relationships, together with the why and wherefor. Finite Intelligence is not equal to the task of acquiring such knowledge. It cannot comprehend the Infinite.

It is not necessary that it should. One does not need to know the chemical ingredients of water, nor the manner in which it is produced in Nature, in order to adapt it to the uses of life, or avoid venturing into it beyond his ability to swim. But it is essential that he should acquaint himself with the laws of its use, if he is to receive the benefits, and avoid the penalties of its mis-use.

The real object of Individual search is to ascertain the relations which he, as an Individual Intelligence, bears to the laws of Nature, the attitude which he should attain and maintain toward them, and the course of conduct required of him in order to com-

ply with the law and receive the constructive effects and results of such conformity. Convinced of his amenability to law, taught by experience that conformity thereto enhances his well-being, while all neglect, violation, or attempted evasion only occasions his discomfiture, suffering and defeat, man eventually reaches the point where he realizes that his progress is dependent upon his adjustment of his activities to the requirements of Natural Law.

He learns that all the power he has comes to him through his ability to exercise his own capabilities in harmony with the law of his own being. He discovers that he is powerless to alter Natural Law in any way, or to any degree. He can establish none, he can abolish none, he can suspend none. He cannot even avoid their consequences when he has invoked their action.

He learns that as an Individual Intelligence he possesses the power to array all the forces of his being in opposition to the energies of Nature. This soon teaches him that the inevitable result is defeat in every contest, with consequences to himself that are neither profitable nor pleasant. He also finds that by surrender of all the forces of his Individuality, he may yield himself supinely to the activities of Nature, in which case he finds himself a mere chip on the ocean of life, tossed hither and thither by its waves, a drifter floating aimlessly about, carried along by every wind that blows, and ultimately cast up in some foreign spot to perish forgotten and unmourned.

Convinced of this, Man soon discovers that by directing his own activities in accordance with Natural Law he can direct it for the accomplishment of his own purposes. He finds that all the laws of Nature become his willing coadjutors and servants when he bends his own energies into intelligent coordination with them.

Thus he learns that they are the tools with

which he must labor, the instruments through which he must accomplish the working out of his destiny. In all that he does or can do, he must employ them. Without them he can do nothing. Properly utilizing them, he can make himself what he will. He also demonstrates for himself that all the consequences of his contacts with Natural Law accrue to himself as an Individual. Whether they are the penalties of neglect or violation, the follies of indifferent idle drifting, or the rewards and added strength attained by Self-Effort in co-operation with the law of his being, the results are his, and his alone. In any event, he has reaped his own harvest.

Thus educated in Nature's school, every Individual reaches the point where he has demonstrated for himself the proposition that his well being and hope of betterment are entirely dependent upon his ability to coordinate his individual activities with the beneficent laws of Nature, and utilize them in the working out of his own destiny. He also knows that his ability to utilize the Natural Laws is limited both by his lack of knowledge and by his lack of power. He realizes that the more he knows of them, the more abundantly he can learn to employ them and make them ministers of his purposes. He understands that it is impossible for him to succeed at anything until he has studied it and made himself familiar with its requirements. He awakens to the fact that ignorance of the law of his being is the principal stumbling block in his way to progress, and that nothing but knowledge of that law, combined with well directed Self-Effort, can possibly remove that obstacle from his path.

The thorough realization of this fact is the turning point in his career as an Individual. Once thoroughly convinced of it, he sets about to acquire the necessary knowledge and discover the best means of utilizing it for the accomplishment of his advancement.

Henceforward he is alert to study himself, that he may discern his status as an Individual, the law of his being, and his capabilities of improvement.

In the pursuit of this knowledge, he soon learns that he must depend entirely upon himself, not only to discover these things, but to put them to practical use. However valuable the experiences of others may be, they are meaningless to him, except as examples, as guide posts along the way, until he has demonstrated them in his own life, thus making them his own.

Operating under the law of his own being, an Individual finds that his needs are peculiar to himself, that what suffices for another, existing under the law of his differing Individuality, may or may not be helpful or beneficial to himself. Thus more and more he finds himself thrown back upon his own resources for determination and decision as to what is best for him, both as to objective and means of accomplishment.

This sooner or later brings him to the realization that his particular field for the accomplishment lies within himself. It is knowledge for himself, of the law of his own being, and of the relations which he as an Individual Intelligence, sustains to Nature and its laws, that he is seeking and must obtain, if he would bring about conformity between himself and Natural Law.

Obedience to the law of one's being necessitates a knowledge of it. The most important thing for an Individual to know is his own nature, his faculties and powers, his resources, opportunities, obligations, and possibilities. This knowledge alone can lead to the highest and wisest use for the best results. Fortunately, it is within the conscious realm of the Individual Intelligence to become acquainted with his own nature, govern his own powers, and utilize his own opportunities.

It is particularly necessary that the Individual

shall attain to an independent and rational conception of the Law before he can hope to accomplish anything in the way of conforming his own activities thereto. Knowledge is always a prerequisite to intelligent, purposeful performance, in every activity of life, and in every department of his being. This is unerringly true in respect to the laws of Nature.

Independence, in this connection, means "without dependence upon the dicta or conclusions of any other Individual Intelligence." Rational is self-explanatory. It has reference to that conception of the law which rests entirely upon one's own reasoning powers and rational processes.

When one determines that his conception of the law is founded upon his own Intelligence without dependence upon the mere dicta or conclusions of others, but entirely upon the correct use of his own reason and allied intelligent attributes, he may know that he possesses an "independent and rational conception of the law."

This does not mean that he should entirely disregard the opinions of others. But it does mean that before relying upon them and accepting them as the rule and guide of his own conduct, he must carefully analyze them, reason upon them, weigh them in the light of all the knowledge he possesses, and form his own independent estimate of their soundness and value to him as an Individual.

Knowledge of Natural Law, and of the law of one's being, are necessary and valuable elements in the establishment and maintenance of a harmonic relation with the forces of Nature. Yet one may have abundant knowledge of these without receiving any benefit therefrom because he fails, neglects, or refuses to avail himself of the possibilities thus placed at his command. Indeed, the possession of knowledge is a responsibility. Knowing, the Individual can no

longer find excuse for neglect or disobedience. By the very act of acquiring knowledge he assumes the definite obligation, not only of making use of it, but of rightly utilizing it. This imperative duty he can neither evade nor escape.

Nor can knowledge of Natural Law, or of himself, have any value to an Individual except as he is able to apply it to the benefit and betterment of himself and his fellow men. Knowledge is power only to the extent that it is applied to the uses of life. It is latent power, and becomes dynamic only when, and to the extent, that the Intelligence possessing it makes use of it in the pursuit and attainment of his purposes.

The real objective of every Individual in seeking knowledge is that he may make use of it in acquiring added power over himself and surroundings. When he has awakened to a realization of his relation to Nature and its laws, he becomes conscious of the fact that all the knowledge he has or may be able to acquire must be converted into potential energy or power in the utilization of Natural Law.

The power of the Individual over the manifestations of Nature does not necessarily keep pace or proportion with his knowledge of her laws. Every Individual already knows far more than he has developed the ability to convert to use. Knowing is one thing, actually experiencing is quite another; while the power to control the forces of Nature is a distinctly unique achievement.

Having acquired an item of knowledge, the Individual must learn to apply it by actually putting it into practice. He may study music for a lifetime, but he cannot play even a single tune until he has learned to manipulate the mechanism of a musical instrument. However well he may play a piano, he still has to master the technique of a violin or cornet if he would utilize them to express his ideals of melody.

No one can change Natural Law, but it is within the capability of everyone to come into an understanding of it. The reward of this understanding is a conscious realization of ability to adjust one's thoughts and activities to the mandates of the Law, and, not only to function in harmony therewith, but actually to manipulate and utilize the laws of Nature in the attainment of the purposes of the Individual.

This power is inherent in the nature of man, implanted as a part of his constitution, and like all other powers, is given him for a purpose, having its own legitimate field of operation. It is his privilege and duty to develop this power to the utmost of his ability. To develop or unfold, is that one should become acquainted with and learn rightly to use his own forces.

Every item of increased knowledge not only enriches the store of the Individual, broadens his horizon, and deepens his penetration into the great truths that have been wholly or partially obscured from his vision, but it also adds to his ability to acquire more knowledge. With this added knowledge comes also increased capability, with an enlarged field of opportunity for its proper application, and the consequent enhancement of power and usefulness.

All the works of man, not less than the works of Nature, are wrought out through the means and instrumentality of Natural Law. All that man can effect is brought about by way of natural consequence. All human machines are but contrivances for bringing natural forces into operation. Men are able to devise and construct them only out of natural materials and by the application of natural laws.

The conditions of human life and conduct, like those of all other phenomena, are not necessarily the result of a particular law, but are usually due to combinations of those forces, which are of endless variety and capability of change. Man, co-operating with

Nature, acquires the power of commanding her forces by methods of adjustment and combination, influencing to an extent unappreciated the conduct and condition of humanity .

Results accrue to the Individual in exact accordance with his understanding of the law, and his ability to make the proper application to the problems arising for solution. Mankind secured no results from electricity and its governing laws until someone formulated the law and demonstrated methods and devices for its utilization. By recognizing the law, man may learn by experience to work with it. Instead of remaining the victim of chance, or the slave of caprice, he may become the master of his destiny by knowledge of and obedience to the law of his being. Nature is antagonistic only to idleness, ignorance, and disobedience.

The path to Mastership is the way of self-analysis and self-discipline. Man gains power over Nature exactly in proportion as he understands and masters himself. Hence, with selfhood basic in the nature of man, every Individual must differ from his fellows in the degree of understanding and mastership attained. Otherwise selfhood must be annulled or disappear. Man can become master over Nature by knowing, conforming to and utilizing its laws and processes. Knowledge of the natural laws, and conscious and voluntary co-operation with them, are the master-keys to all higher development above the purely animal plane of being, and it is only by this means that the human race can work out its vast and complex problems.

Man can transform motion, but he cannot annihilate it. Hence, there is no standing still. Even when he vacillates, procrastinates, and wastes his time, he is still broadening and deepening the lines of experience, enlarging the circle of life, or allowing it to contract and wither, with the goal

as obscure and unknown as before. The Individual who has learned to master his appetites so as to comply with Nature's laws, realizes fully that knowledge, personal effort and self-control are the only avenue to further development on all planes of being, and the only path open to him if he would attain to Completion.

Individuals so educated and trained by conscious and deliberate personal effort, acquire self-control, exercise rational choice, and recognize personal responsibility. They are not dominated from without, but voluntarily control themselves from within. Such men are free to build the Temple of Human Character, without outside interference.

The impression seems universally present that divine law is one thing and human law quite another. Nothing could be further from the truth. *Natural Law is universal in its operation. Man, as an integral part of Nature, is bound and limited by it until he learns to obey it and, through obedience, to master it.*

Self-Mastery is the goal which any Individual must gain before he can hope to co-operate fully with Natural Law. By living the clean life, the truly upright life, by obeying every law, he rises above all law. The majority of men have risen above the law prohibiting theft. So far as they are concerned, there is no need for a law against theft. But others have not yet risen above it, and such a law is needed on their account. When he has attained this mastery he is no longer subject to it, but by perfect co-ordination and co-operation with it, becomes individually free from the restraint of the law. As he learns to obey the law through choice he rises above it, as no longer necessary for his own self-government. As he rises above the need of law, he attains freedom from it. Henceforward he is its master, not its subject.

It is within the conscious capability of every

Individual Intelligence to learn his own nature, govern his powers, and utilize his own opportunities. It is at once the privilege and the duty of every Individual, recognizing the real nature of the universe, to seek to understand its laws, on all planes of being, and to endeavor to use them to the best effect in his upward progress through life as he travels from plane to plane. It is not to be expected that the Individual will be able to regulate his actions in perfect conformity to law, immediately. Perfection is an ideal, requiring an eternity for its realization. But it is entirely practicable for him to keep moving toward this destination. A mile today, and another each tomorrow, will finally bring him to his goal.

The progressive evolution of each Individual is always a matter of adjustment, through experience and personal effort, to Natural Law. Every adjustment to the laws of being means a distinct advance along the evolutionary path, and brings to the Individual wider range and facility for action, leading ever to higher accomplishment.

Mere action, or the application of power, does not necessarily imply growth, or development. It may mean the exact opposite: devolution or destruction. Growth and development imply and involve action, plus continued constructive adjustment to Natural Law. The whole of man's higher evolution depends upon his getting closer to Nature, utilizing her laws, and facilitating her evident designs, thus fulfilling his own destiny.

As one increases in experience and development, he finds that there is a corresponding growth of facility in the exercise of Intelligence, in the range and power of feeling, in ability to choose rightly, in the power to Will. He notes a marked improvement in executive action. He has the conscious satisfaction that he is expanding, growing, developing, and refining in every department of his being. He knows that Natural Law is an aid to him, and not a resistant.

It is by knowledge of unchanging laws that these victories over them are achieved, yet not by knowledge only, except as a guide to power. There must likewise be a constant adjustment of organic growth to intensity of vital force, of increased ability to apply knowledge to constructive use, adjustments in points of fact, of law to law, of force to force, and of all these to the intelligent purposes of the Individual.

One cannot afford to remain ignorant of the laws of his being. Ignorance is the most costly luxury in the world. It behooves every Individual to use all the Intelligence with which he has been endowed to study the laws of his being and comply with them to the best of his ability, so that enlightened reason may take the place of unintelligent impulse, and guide him to physical, mental, and moral perfection.

The inability of man to demonstrate his dominion over Nature has resulted quite as much from his ignorance of Natural Law as from his unwillingness or inability to meet the conditions which it demands. Acquaintance with Nature and its methods of procedure brings home to the Individual, constantly and forcibly, the inexorable demands of Natural Law and the necessity of compliance therewith. Herein lies the educational value to the Individual and to the race. The whole meaning of Individual Life and the consummation of human evolution consists in man's realization of his possibilities, powers, and destiny. The more he understands his own life, the more clearly can he comprehend the Law, and bring his life into conformity therewith, the better the results he obtains.

While the laws of human nature are universal and unchangeable, the aspects and problems that arise to every Individual are numberless. Furthermore, the conditions that surround each particular Individual differ from every other, with the necessary result

that every problem presents itself to him as a distinctly personal one, which he must work out and solve in his own life by experience and personal effort.

Because activity is a latent potentiality in man, always moving toward some desire, impulse, or interest, in action or re-action, the Individual frequently overlooks or ignores it. Hence he often acts thoughtlessly, or impulsively, or automatically. An important milestone in the life of man is passed when he learns to desist from acting upon blind impulse or caprice, and intelligently conforms his activities to constructive work through compliance with Natural Law.

Growth is attained through an exchange of the old for the new, of the bad for the good, of the good for the better. It is conditional or reciprocal action, for each Individual is a complete thought entity, and this com-

pleteness makes it possible for him to receive only as he gives. The ability of any Individual to co-operate with Natural Law is indicated by the degree of success he manifests in persistently and conscientiously co-ordinating his thoughts, motives, and acts into concerted efforts in alignment with the Constructive Principle of Nature.

Mastership is the result of normal evolution in harmony with Natural Law. It is facilitated by conformity to law, but cannot be forced against law.

It is within the power of every Individual to place himself in harmony with Natural Law, and thus to co-operate with it. Thus guided, he gradually advances to an independent, rational, and cheerful compliance with it. So long as he maintains this attitude, all the forces of Nature work with him and manifest through him.

Individual Study . . .

Questions on Ethics . . .

1. Distinguish between Moral Science and Moral Philosophy. Give an illustration of the use of each in practical life.

2. Give an example of the concept, "Intellectual and moral phenomena always co-exist and are indissolubly conjoined in action." Why is this true?

3. Explain how all intellectual activity contributes to the formation of character.

4. Upon what plane must an Individual function if he is to determine his moral obligation? Can he *feel* what his duty is? Can he accurately arrive at the conclusion through the use of his emotions, his intuitions, or his æsthetic responses? Explain why in each case.

5. Make an analysis of the concept involved in paragraph 3, column 1, page 276 in the light of the generally accepted ideal that one

should not judge his fellows. Show the interrelations, the constructive or destructive boundaries, and the values to be attained:

6. After making this analysis would You say that it is ever possible for one Individual accurately and honestly to judge the moral conduct of another Individual? Why? To what extent, if any, could he constructively go?

7. Make an analysis through elucidation and illustration of how one can profit by the experiences of others. Is first-hand knowledge always necessary? How do You co-ordinate this thought with the fact that the Individual learns only through experience?

8. With what must Ethics be in harmony and absolute accord to be correct and right? Why?

9. What fact makes Ethics as exact a science as Biology, Chemistry, or Medicine? Give an illustration from one of the physical sciences and one from the Science of Ethics to show the analogy involved.

10. What two things are indispensable if the Individual is to be a moral factor in his own development? Make an analysis of yourself in the light of these two requirements that you may know where your greatest effort needs to be applied at this time.

11. What attributes enable the Individual to form his Standard of Morals?

12. Does this Standard of Morals change? Why? Explain.

13. What factors are essential before any problem can be of meaning and value to the Individual in relation to the Moral Law? Analyze some personal problem with these factors in mind.

14. What capacity of the Individual enables him to co-operate with and respond to the Moral Law?

15. Why is man influenced and affected in his development by the Moral Law when the animals are not?

16. How far can Ethics go in helping the Individual align his life with Moral Principles? Why can it go no further? Explain by elucidation and illustration.

17. Make an analysis of the statement, "The application of the truths and principles of Ethics to life and conduct is the problem which every Individual must work out for himself and in his own way."

18. Elucidate and illustrate the truth contained in the following statement, "The better one understands his relationships with Nature and his fellow beings, the more consistently will he conform to the Moral Law and exemplify its ethical standards in his life."

19. Explain your understanding of the process by which the Individual attains to higher and higher standards of moral living.

20. What indicates the status of the Individual on the evolutionary path? Explain

just how this operates and how the Individual's status is gauged at any given time. By considering this question from both the physical and spiritual planes you will acquire a more balanced and accurate concept.

21. What fixes upon the Individual the responsibility for the living of an ethical life? Explain fully and illustrate your meaning.

22. Make an analysis of the statement, "The more intelligent the Individual is, the greater is his ability to comprehend and exemplify the Moral Law," by defining each major word used and then elucidating the concept.

23. In view of your present study make a careful analysis of the scientific statement, "The spiritual development of an Individual is measured by the Intelligence with which he applies his Knowledge to the accomplishment of moral purposes." (page 151, paragraph 2, *The Great Work*.) Can you explain the interrelationship between Ethics and Independent Spiritual Unfoldment? How are they intimately connected?

24. From what source do you get your greatest inspiration toward moral living? Why?

25. Write a short paragraph or two, with the concluding paragraph of the article on *Ethics* as your first sentence and without referring to your answers or to the article itself. Use this as a gauge of your accomplishment.

Books . . .

"Good books should find place in every room, in every home, and in every land. Books, unlike other things, may be scattered promiscuously about and still not give evidence of carelessness. For those who prefer the mathematical lay of things, shelves should be provided for every apartment and these supplied with books of ancient and modern, of the choice and pure writers of the world — books that will give an education and provide solace unattainable by any other means. The house where books abound is never lonely — even the home of but few volumes may be as he who has many but a few friends, tried and true. Papers and magazines, too, should be given generous place — not all papers and magazines, discrimination should be observed here too. — With a judicious selection of books, papers and periodicals any home is wealthy."

—Anonymous

The World Moves Along...

J. W. Norwood

TEETH EXTRACTED WHILE HYPNOTIZED

A demonstration of the powers of hypnotism was given at a hospital here (London) when a woman underwent the extraction of two teeth without being conscious of pain.

For some days previous to the operation, the woman had undergone treatment at the hands of the hypnotist and arrived in the operating room in a responsive state. When the hypnotist snapped his fingers three times, she fell into a deep sleep, oblivious of the crowd of students.

Before making the extractions the surgeon probed between the bone and the teeth to test the extent of the anaesthesia. Having assured himself that it was complete, he extracted the teeth.

After telling the patient that she would not remember anything that had happened, the hypnotist placed his hand on her forehead and **commanded** her to wake up laughing.

This she did, giving no sign that she knew her teeth had been extracted.

(Oakland Tribune)

PHANTOM COMPANIONS

During childhood fancy is rather unbridled, and many a youngster surrounds himself with one or more phantom companions with whom he may range the gamut of human relations, from joyous companionship to quarrelsome animosity.

This subject of imaginary companions was recently reported on by Dr. Margaret Svendsen of Chicago. Her contribution is interesting as it is provoking, for the phenomenon of phantom companions is as mysterious in its origins as it is in its significance.

Doctor Svendsen studied the phenomenon of imaginary companionship among a group of children in whom this association with a phantom was more or less persistent for a period of months. The incidence of this "companionship" amounted to just over 13 per cent of the children studied. Seventy-five per cent of the youngsters affected were girls.

A study of the intelligence of these children revealed them to be above the average. However, a very large percentage of the children presented a variety of personality difficulties, including marked timidity, abnormal shyness, sensitiveness, evasiveness and extreme self-assertiveness.

"Only" children are only slightly more inclined to people their household with imaginary companions than are the children with brothers and sisters. In 33 out of the 40 children whose imaginary companions were studied in detail the phantom's sex was the same as the child's.

In a general way it has been taken for granted that these play phenomena, in which imaginary companions appear, are normal incidents in the child's life. However, there is no scientific warrant for this assumption. Interesting questions are raised as to the relationships of these phantoms to the mental development of the child—whether, for example, they indi-

cate a high imaginative power or possibly forecast mental or emotional difficulties.

(Dr. Iago Galdston)

LIFE CONTROLLED BY THOUGHTS

The state of mind unquestionably has much to do with our physical health.

Bemoaning our fate, does not help matters. "As a man thinketh in his heart, so is he." There is nothing by way of habit, character or achievement that can get into a man's life except through the avenue of his mental life.

Study yourself carefully and see if you are satisfied. Has worry got you down? Wise are we if we do not allow any one thing to disappoint or to cloud or to sour our lives and thereby destroy our energies and our hopes and ambitions.

Only the weakling gives himself up to the latter. To worry over that which is past is an unwise habit; a habit of those who generally are not perfectly well never of those who are physically fit, the alert, the brave, the intrepid.

The amount of good which we get out of life depends largely upon how we live, upon our habits, mental and physical, and the thoughts which we carry with us most of the time.

(Geo. Parrish, M.D., in L. A. Examiner)

EUROPEAN MASONS PERSECUTED

WASHINGTON, Oct. 22.—(International News Service.)—Persecution of Masons "in some of the continental European countries by ruthless and irresponsible powers," was denounced today by the Supreme Council, Thirty-third Degree, Ancient and Accepted Scottish Rite, Southern Jurisdiction, in a resolution adopted by the council. Spain was mentioned by name.

The council said "it is not without significance that wherever in the world today despots are seeking to destroy the liberties and take away the God-given rights of the people, there Masonry is being suppressed, its property confiscated and its members imprisoned or murdered.

"On the other hand, it is likewise significant that wherever in the world the ideals of democracy obtain and the principles of constitutional government by the people's representatives are in force, Masonry prospers and carries on its work unmo-
lested . . ."

The council again expressed its opposition to "paternalism on the part of the National Government in matters of state and local educational systems and institutions."

The thirty-third degree was bestowed upon Senator Carter Glass of Virginia, Maj. Gen. Charles P. Summerall, U.S.A., retired; Dr. Cloyd Heck Marvin, president of George Washington University, and eighty others.

Announcement was made of the completion of the million dollars appropriated by the council for a school of government at George Washington University.

(L. A. Examiner)

An Experience That Changed Our Life...

Mrs. A. W.

A miraculous experience which changed our life from unconsolable sorrow to a happiness never known before:

Eight years ago we lost our only son, twenty-five years old. To us he was simply everything that makes life worth living—a home-loving, studious boy, a college graduate, and had only one sweetheart, his mother; his only pleasure was a car, the theatre, a good book and above all else, our company. I am only stating facts. He was taken sick and all efforts could not save him. He passed on.

When that happened the world seemed to stand still in our estimation. Everything was wiped out that could be of interest. Owing to our devotion to each other, we three had lived a rather selfish life, always by ourselves; during the week our time was taken up by work, and the evenings we spent most interestingly at home; Sundays we generally went out motoring. Therefore we had failed to make intimate friends, we were so much to each other that we never gave it a thought. When it happened we were at sea.

Then one day my husband visited our dentist who knew our son. He said, "Why don't you try to get in touch with your boy?" My husband was baffled for a moment, not knowing what he meant until he explained Spiritualism. Not knowing anything about it, we put no stock in it. We were invited to visit the dentist one evening, when he and some friends placed their hands on a table, through the movements of the table they got contact with what was supposed to be the spirits of

their loved ones. When we went home, we were more convinced than ever that it was all humbug.

Days went by in agony; then my husband and I came to the compromise of going on for just six months. We would honestly try to get along without him, and console ourselves with the thought that it was all for the best. At the end of that period, if we saw that we would suffer too much, we would end it all—but together!

It seemed strange that I could not get rid of the thought which came over and over again.—"Get in touch with him; get in touch with him," kept pounding at me. My common sense revolted but that command was stronger than I was; it did not let go of me. Finally I tried the table as I had seen it done, not telling my husband anything about it. I was ashamed that he might think my mind was unbalanced. I got no results.

Then one night we went to a movie—the same theatre we used to go to together, thinking our minds would be taken off ourselves for at least a few hours. On leaving the theatre I went upstairs to the dressing room; while going up I felt my knees giving way under me with the terrible recollection of the past; it almost choked me and I had to hold on to the balustrade, saying to myself: "Oh God, I should not have come." Just then, like a shock, as if someone had taken hold of me, lifted me up with a jerk and said with a distinct voice: "Now, that's not the way to feel about it, you must go often." I got such

strength in me all of a sudden that I ran up the rest of the stairs with the vitality of a youngster.

On the way home I felt my son walking next to me, holding my arm as he used to do. I did not tell my husband of that experience until months later; it all seemed so strange and I was too bewildered, and did not want to worry my husband any more than was necessary.

This was my first psychic experience. The next day I did not put too much stock in it and kept telling myself that it was all in my imagination — that we were people of reality figuring that one hundred cents make a dollar, no more and no less; in order for us to believe anything, we must have proof; in other words we were very skeptical. I have always been a business woman, having to figure with cold facts only. Now I said to myself, "*If there is such a thing as a life hereafter, Junior will get in touch with us, for our love was too strong!*" I just knew and was certain that *nothing* would stop him. Well, he did!

It was just three months after the first psychic experience. We had moved to a different place. One night while eating dinner I heard a distinct voice saying: "Try the table." (I had given up trying, as I had no results. I was convinced it was nonsense.)

That particular night my husband had to take our dog to a veterinary as it had been bitten by another dog and needed treatment. When my husband left I tried the table. As soon as I placed my hands on it, the table rocked to and fro. At first I thought it was my nervousness that caused it, so I calmed myself and put my hands down very firmly, holding it in place, but it rocked just as lively as before. Then I thought it was because of holding it too tightly that my arms shivered. I removed my hands entirely and waited a moment, replaced them *very* lightly, and it rocked more than ever. Well, then I got alarmed! I said out loud: "Am I fooling myself?"

With a jerk the table stopped; not a move of it, and my hands were still on it. I said: "Is it possible that it is you, Junior?" I wish you could have seen that table — it almost ran away with me, rocking with such force, as if it wanted to express its joy. At last I recognized that I had gotten in touch with Junior. I continued to ask questions. When the answer was no, the table would stop abruptly; for yes, it rocked violently. By this method I received quite some information concerning him, as well as of the hereafter. When my husband returned I told him what had occurred; he could hardly believe it. The next night at the same time I tried it again in the presence of my husband. Lo, it worked, we had the same experience.

Let me assure you that it was the first ray of sun since his passing. I kept this up for some time, after which it no longer satisfied us, as we could only get "Yes" or "No" or indifference. I made up my mind to go deeper into the matter, but before I started to investigate we had another wonderful experience.

One morning just before arising and getting ready to go to business, I just wanted to turn over for one more little snooze when I heard my son saying: "Hello there, Mama!" in a voice almost shouting. I jumped out of bed, knowing I could not have dreamed that; but to satisfy myself I asked my husband, "Did you just pass through the room to answer the dumbwaiter and shout down 'Hello, hello'? No one answered so you walked back to the bathroom and used the vibrator?"

"Why, yes," my husband answered, "I thought I heard the ice man whistle but I must have made a mistake. I did use the vibrator — what of it?"

"Oh, nothing. I just asked."

That verified the fact that I was wide awake; it seemed to me that my boy stood at the foot of the bed when he spoke.

The following day my husband said, "Mama, do you know, I heard Junior whisper in my ear this morning. It was just before get-

ing up he said, just as natural as can be, "Ich bin gang gut," in his peculiar German accent meaning, 'I am all right.') I was not dreaming; you know I would not tell you anything I was not sure."

I did not need his assurance, for I had had the same experience. Then I told him what I had heard the previous day. If there was still a doubt in our minds, that ended it; all we had to do was to recall his voice, that was enough.

The following day, returning from business, I was walking down the subway stairs deep in thoughts of the most material problem of what I would buy for the next day's menu. (I had the habit of shopping before going home, to enable me to cook on the previous day for the next evening's dinner). I was planning what I would do that night when I was interrupted by my son's voice saying, "Now, mama, if I had gone to a different part of the country, doing well and being very happy, you would not mind?" I was startled. I never had looked at it from that viewpoint. I walked home on wings that night.

About two years later I read almost the same words in J. E. Richardson's book, *The Great Known*. At that time I knew nothing about The Great School or Mr. Richardson's books; in fact, we knew nothing at all concerning spiritual science. We were materialists in the true sense.

After that experience with my son I was more than ever determined to know and find out the truth, for I was convinced of a life hereafter. I started to attend so-called spiritual meetings where messages are given from the spiritual world. I felt instinctively that these places could never mean much to me as I placed no confidence in the messages. Then I heard of a place where instructions were given to enable one to get in touch with loved ones. I took a few lessons, intending to continue, but in the meanwhile I heard of a trance medium who was genuine. I attended two seances. The first meeting convinced me there

was something to it but I did not particularly care for the type of people who attended; they were always the same people, meeting each week to keep posted on their business and family affairs. Most messages were advices from a so-called business executive control who departed from this world with the burning desire to carry on his work on our planet, with the aid of this medium. I had no intention of going again when the medium, in a trance, announced through her controls that in the next meeting one of our loved ones, for each one who attended the meeting, would materialize in person to us. When the meeting was over I inquired and was informed by an attendant that if I had any particular person in mind whom I wished to materialize, I should make sure to come. I could hardly wait. I thought no matter what the meeting would be, I would not mind if only I would be able to see and speak to my son.

The following meeting was as the previous one; after about two hours the so-called materialization would take place. I don't know what they would call materializations as nothing could be seen of any spirits; the only thing that did take place was that each departed one spoke in his own independent voice through the medium; therefore the only thing that did materialize was their voices. It was about one o'clock midnight when at last my chance came. Being a newcomer in the circle I had to wait until the last. It really was the voice of my son — there could be no doubt about it. He said: "Mama, talk to me!"

I could not talk to him, I was so upset and disgusted in the bottom of my heart. I had only one thought in my mind, to get out as quickly as possible, but I could not break the circle. I was as if paralyzed; all I could say was, "I cannot talk to you." So he said. "All right, I'll see you tomorrow."

I know why my son *insisted* that I go to that I don't know how I got home. I felt terrible; I had a headache such as I never experienced before or since; and I was sick for

three days, wanting to sleep all the time. At that period I did not understand what was wrong, but now I do. When the medium goes into a trance she uses her entire vital energy. Her controls immediately resupply her from the negative and mediumistic members of her audience. In this event the largest ultimate draft was upon the audience instead of the medium. It did not seem to affect the others as much, as they were steady members, so it must have been that her entire supply was drafted from me, which caused my complete breakdown. I was almost like unconscious for three days, keeping myself awake only by summing my whole energy and will power.

The next night I managed to work the table because my son said he would see me tomorrow; so I knew he wanted to talk to me. He came through very strong that night; he posted me never to go to any medium again, but I should go Friday night to the place where I was getting my lessons, and I would understand why.

Friday night I went to the place and I had another exciting night. During the evening the instructor said that she thought I would make a good trance medium, asking me if I was willing to let her try and put me in a trance. I consented, not knowing anything of the destructive results. She had almost succeeded when my nature revolted; although seventy-five percent under her influence. I kept saying, "No! No!" repeating it over and over, until finally I managed to shake off the condition and regained my senses, but not without a terrific headache. When the instructor saw that she could not succeed, she helped me out of the condition. The meeting closed at twelve o'clock that night. As I was on my way home, a visitor of the place who had witnessed my fight against the trance condition stopped me. He asked me if I would like to have him explain something which he thought place that night. I never had done that before; I always went in the afternoons as the

was of importance. I consented to have a cup of coffee in a cafeteria. After being seated he told me he admired my steadfastness in refusing to enter into the trance. I assured him that it was not my efforts, nor myself, but there was something which I could not explain — someone shook me and said, "No! No!" He gave me a book, saying: "After you finish reading it you will never give anyone another chance to try to put you in a trance, or even go to a place such as the one we just came from."

When I asked him what made *him* visit such places he told me had had no intentions of going — in fact, he had an appointment that night, and as he was ready to go to it, something persuaded him to go to the other place instead. He had loaned this particular book to that instructor and thought he would go and see if she had taken his advice, hoping that if she had read the book she would realize how destructive her work was, and would give it up.

When he had entered the room that night I heard the instructor greet him: "Oh, hello, there Mr. ——. I just knew you were coming tonight. After I had left the house something told me you would be here, and I went back to get the book you loaned me. Here it is." When Mr. — asked if she had read it, she said: "No, I don't believe it. I just looked through it, it's too deep for me. Thank you just the same."

"I'm glad she brought it," Mr. — remarked, handing it to me. "I hope you will not feel like the instructor felt about it."

I have read a great many books on that subject in search for the truth, but they all failed to satisfy me; they gave no scientific facts, and I cannot believe unless I know. The title of the book was *The Great Psychological Crime*, by J. E. Richardson. I read that book, which opened my eyes, particularly regarding the instructions I was taking and the experiences I had had. It gave the answers to all my questions and freed me from destruction. Now I

neighborhood was not inviting for a woman to go to alone at night. My son certainly managed to get that book into my hands.

This was the beginning of a new outlook to my investigations. I never returned to that place or any other spiritualistic meeting. This started me on the path of determining the difference between the constructive and destructive methods of spiritual unfoldment and saved me probably from insanity. After knowing the process involved, it meant for me to stop using the table for messages. After a few more sittings at the table I discontinued and never touched again. Nevertheless, I keep in touch with our boy; I get messages direct now, not often, but when I need them I get them. He leads me and tells me what to do; in that way I got the books that I needed to make progress in the right way. He actually works with me in such a way as being absolutely constructive; meaning that he does not interfere with my own Will Power. He suggests, and lets me reason matters out for myself. Through this method I have developed healing powers, which gives me the inward peace, knowing that after all, life has something in store for the one who does not surrender and it gave me a mission. That proves to me that everything, no matter how hopeless it may appear, has a reason. I now have the *faith that knows*—Faith is something we cannot understand, is hard to acquire, and rarely amounts to anything more than hope. But faith based on immutable laws grows into knowledge. Thanks to Mr. Richardson's great books, and other good scientific books on psychology that put us on the right road and saved us from suicide or perhaps insanity; for I was determined to get in touch with our boy and would have paid any price. Now we know that death does not end all.

"Ring Out, Ye Bells"

Helen P. Thurman

People are bells; struck by the clapper, Life. Great bells, booming in solemn tones. Small bells, whose voices die before the world has been awakened. Bells of peace, calming the edges of some ruffled storm like a firm, cool hand laid against the terror of fevered darkness. Bells of power that drown the timid fragrance of unfolding lives. Dull bells, thickened by complacency, responding to the lashing tongue of Life with a quickly-silenced "thud."

Bells that clamor in greed, with a thousand clashing voices. Bells of vanity that "twang" like a too-taut string. Tinkling bells, dainty and fairy-like, whose small, sweet tones may ride a wave of sound into a lonely and forgotten place. Strident bells, made sharp with anger. Fearful bells, hunting the timid and the sore-afraid with the harsh tongue of hate. Bells that waste themselves on ceaseless, empty clattering; bells that strike but once with a deep, ringing voice that echoes, sound on sound, into eternity.

Gilded bells, seamed with selfishness, striving in vain to cheat the relentless clapper. Bells, be-jewelled and set apart in some great tower, thinking to trick the clapper into dulcet tones. Bells whose faults of workmanship the clapper finds, rending them wide in ugly scars. Impatient bells, asking in fretful urgency for the plaudits of a world seated with the importunities of the self-seeking.

Restless, nervous bells, shattering calm. Bells whose hollow metal sides ring on and on the tales that never should have rung at all.

Bells whose clear and simple tones speak friendliness. Bells whose steady voices speak of courage in an hour of need. Bells whose tones drip color; rich and varied as the dying, wanton sun.

And there are bells, tempered and seasoned by long days of patient waiting that eagerly respond when they are struck with rich, sweet notes, winging their way in harmony until the world is filled with gracious, happy song.



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.

Ed. Comment: It is necessary to announce this month that, due to a change in conditions at the printing plant, the magazine hereafter will be mailed between the 5th and 10th of the current month instead of the last week of the previous month. In these days of instability, uncertainty, and disturbance in the world of business and outside activities it is not always possible to regulate individual conditions and maintain established precedents. This is true in the case of the magazine at this time, and it becomes necessary to adjust to the shifted conditions just as it is necessary for You, as Individuals, to adjust to shifting conditions in your own lives. You possibly have noticed that for the past few months your copy has been arriving a little later, and have wondered about it. This explains the reason and will relieve your minds concerning it.

PEACE

A little expression on peace is enclosed with some hesitancy, for it seems presumptuous for one who is so far from its attainment to attempt to tell others about it. Some weeks back, in response to a personal experience, many questions relative to Peace and its meaning arose. As often happens, an attempt was made to answer these questions on paper. The result has been revised and is herewith enclosed, to use or not as seems fitting to you.

The thought has come, rather a desire, that it were possible to have editorial comments on articles contributed by others than the Editors. Such comments would be welcomed by those of us who are struggling in more or less confusion of thought and action, and would throw a truer light upon the subject matter presented, it seems. Or would such comments take too much space in the magazine and too much time of the already busy editors? Or is it best that each of us arrives at his own conclusion concerning the articles through a little exercise of the gray matter? Thank you always for the encouragement given.

Austin, Texas

M. A. B.

Ed. Note. One of the main objects of the magazine is to inspire the reader to think and analyze for himself. It is true that this is one of the reasons why comments are withheld on the writings of the various contributors, that each reader may decide for himself and herself the verity of the statements made by other Individuals. However, there are other reasons, also. The effort is made to present principles in editorial writings and to analyze and elucidate them that they might be applied in varied and various situations. The average article published contains some Individual's elucidation of a subject, based on the result of his specific understanding after experiencing a particular personal problem.

It is colored by his intelligence, writing ability, and personal characteristics. To give an editorial comment that would be helpful to the reader in arriving at the principle involved might necessitate a picking apart of the article, sentence by sentence and paragraph by paragraph, which, in turn, might prove very discouraging to the writer. At the same time it might be of little help to the reader, for an analysis from the viewpoint of an Individual's own development and moral standard is often as helpful to another person as an article dealing with the Principles of Nature. It takes variety to make a good and interesting magazine; and freedom of individual expression and thought is one of the surest means of securing variety.

JUST ONE SOLUTION

The problem which was caused by the entrance of a third party after a child was born to the parties of the Marriage of Convenience has, to my mind, just one solution. I do not believe anyone entering the marriage relation should enter into such an agreement. The great purpose of marriage is the rearing of a family, giving other souls a chance to evolve and develop in this life. It is much more than personal happiness, although this, too, may be found.

The child must be considered. It must be given its chance and not hindered by a triangle to which one of its parents is a party. Sacrificing their own seeming happiness in order to pay a moral obligation may be the means of bringing real happiness to them. At any rate it will no doubt help them immeasurably along the road to higher things.

My own marriage was one of convenience. Wife and I each had a child by a former marriage. Both have now grown to be fine upstanding young people. We have two others born to this marriage of convenience which has turned out to be one of love and happiness. I believe this same thing could happen in other marriages of the same kind. Certain qualities have attracted them to each other and if they look earnestly they will find many others and discover that they really are in love with their own husband and wife.

Hoping this thought may help others to solve their problem,
Sincerely,

Detroit, Mich.

H. L. M.

THE NEW DEPARTMENT

In telling you of my reaction to the new department in the magazine I shall begin with my reaction to the October number. After reading "The Moral Order in Nature," I decided to outline it for myself so that I would not overlook anything in it. It reminded me of the lessons, somewhat. Then I noticed

wonderfully the articles "Mortgaging Your Future," and "The Law of Expression" fitted in with it. (The magazine better and better, by the way.)

When a letter came, telling me of the new department, I wondered if it might not consist of questions on the articles. You see, I must have wanted something of the sort. When the November magazine came, I was delighted with what I found. Like so many others, I have missed the Instruction and these questions will help me to hold to a study that is difficult to maintain, as you say, when lessons do not have to be in at a certain, fixed time. The questions are stimulating and their answers will require thought. I shall enjoy working on them and know that I shall gain much from the effort. The department seems like an answer to a definite want of mine.

North Dakota
An Earnest Student

Ed. Note. It would be helpful and pleasurable to hear from some of the other students and friends in regard to this new department. The foregoing frank and ready expression is greatly appreciated; perhaps the effort will inspire some of the "let-George-do-it" readers to come forth from their cocoons—some of those who have been silent for a long time—and voice their opinions and reactions. It is hoped there are many more who experienced the same response to the effort.

"I AIN'T COMPLAININ' "

My sole effort at contributing to the spirit of the Sabbath, whatever that may be, lies in occasionally writing you people a note of gratitude. It's been so long since I did even that, that I may have slipped from grace. However, I decided last night that today—being one of those lonesome Sundays on which my friend husband is not at home—I should plant tulips and write an article that has been buzzing around in my consciousness for some time. Time alone will tell whether or not the first part of my venture was successful. I am enclosing the fruits of the second part. Do with them as you will.

In spite of my continued faithfulness to the sitz-bath and the cold bath—over a year now—I feel as if I were still operating on half power. There are so many things I want to do and the lack of energy and vitality seems to defeat me at every turn. Now, Miss Violet Ultra, I ain't complainin', I'm just wondering why. It may be the diet. I have not eliminated all meat; I felt that I might be too near a negative state to do that with safety. I still indulge in an occasional sweet, so maybe I have no right to complain. But I've been a darn good customer for your California citrus fruit, and I do eat me vegetables. The doctor here wants to take out my tonsils and give me treatments, but I still have faith in "nature's method."

The magazine is greatly appreciated. Hope you people who are making such a gallant and successful effort to keep it going realize how much it means to all of us on the outside. I never did get around to voting on the title. Had I done so it would have been in favor of "To You." Like so many who did express their opinions, I like the intimate challenge of that title.

Utah
Mrs. N. T.

Ed. Note. "Nature never did betray the heart that loved her." And 'tis said, neither did California fruits. Perhaps with continued faith in "nature's method" and regular use of California's "wonder fruits" the above promise will be fulfilled. It is hoped the first part of your venture may prove as successful as the second part—the article which You so kindly sent.

FROM A TEACHER

The Morocco-bound copy of "The Great Message" was received by me and is most appreciated. Thank you very much.

No communication has as yet been received from the Public Library of Newark, New Jersey. This communication, as you will remember, was to be in regard to placing some of the books of The Great School upon the shelves of the Newark library. However, time and patience will no doubt bring a reply.

I am extremely interested in the poems and articles of Miss Mary Lou Fletcher, and writer 57503. It is sincerely hoped that these two individuals will continue their contributions of merit. Mr. J. H. Fletcher should also help in giving of vicarious experiences to the readers. As a teacher and student of education, I am aware of the absolute necessity of the solving of this problem of life. Can it be solved through our schools? Can you educate people into the right way of living? Will the new philosophy of making the social studies the core curriculum of the entire educational structure bring society into a higher ideology? Is the junior high school a step in the right direction? Remember that the old idea was to adjust the child to the school while the new is to adjust the school to the child. A middle course would seem the wiser for man appears to be a gregarious being in order that he may perfect himself as a human and single entity. Life is a continuous process of adjustment in accordance with the environment. **Let the School reflect life itself insofar as it is possible to duplicate the conditions thereof!**

Writer 57503 says in the October issue—"We did not think." That is a definite charge against our schools. **THEY DO NOT TRAIN THE PEOPLE TO THINK!!** An idiotic statement is made that the Constitution belongs back in the "horse and buggy days," whereas the fault lies with the voters who do not think. People are beginning to think as living entities but not enough of the people are doing so. Let the reader stop and pursue the chapter on "Thinking" in Self-Unfoldment, Volume 2.

These and other problems are static efforts in the solutions unless each and every intelligent person makes an honest goal of spurring society from its lethargy!

University of Maine
N. C. H.

"WISE MINDS"?

The Editorial Comment at the head of the "What Do You Think?" department of the October issue of the magazine, caused me to reflect that notwithstanding innumerable intentions to write the department, I had allowed that old "Thief" Procrastination to prevent me doing so, and I, like many other readers, I suspect, humbly admit the soft impeachment contained in the aforementioned comment.

Having read with interest each month the various suggestions, in regard to the size and Title of the magazine, I confess that I cannot attach much importance to these details; although not unmindful of the fact that such considerations may have a certain value.—The quality of the plate upon which the food is served, can never be so important as the quality of the FOOD upon the plate.

Personally speaking, I would consider that I had more than got my "money's worth" if the magazine contained nothing more than the Editorial "TO YOU" each month—but many other articles fall far short of the standard that I have come to expect from the "School."

For example—in various issues psychic experiences have been related, which can be of little value to the earnest stu-

dent of Natural Science, and in many instances can be found in the volumes of the S.P.R.—that is if the student wants constant reassurance of the continuity of Life, or the persistence of Intelligence, therefore the recital of some experience that may be the outcome of a too vivid imagination—or the result of an overindulgence of Lobster Salad (my weakness) late at night—or even the genuine psychic experience of another Individual, can but have little educational value to the average (meaning myself) reader.

Lest this be regarded as criticism, let me hasten to assert that it is earnestly and sincerely and humbly written with a constructive intention—in fact I am convinced that you will get the impulse back of the thought that prompted me to write you.

Assuming that a large percentage of subscribers have been either actual Students, identified by the School, or have studied the text books, or are would-be students, and the remainder Readers of the magazine—would it not be practicable to carry on an educational work, thro the magazine that would promote STUDY rather than encourage “just reading”? Being aware of the enormous amount of (gratuitous) work involved, as well as the expense involved in a student’s course via mail, and also some other factors that preclude the probability of an early resumption of such an admirable work—the thought has oftentimes occurred to me that if a department could be opened in the magazine whereby the “School” propounded say twelve questions each month—the student to write his answers to the questions, **and keep them.**

In the ensuing number of the magazine, the answer could be given, or if that is not advisable, the text book and chapter given where the answer could be found, the student would then become his or her own examiner, and would at least resort to **study** rather than follow the line of least resistance, and content himself with “just reading.” Regardless of advancing years of an Individual we are fundamentally as we were in our adolescent years and in order to study many of us must have lessons to learn; even if we have to be our own examiners, this would not deter the earnest intelligent seeker of TRUTH, but rather provide an incentive to development and growth.

Each of us is in a certain Individual stage of development, and while of course the advanced student needs no such inducement or incentive and the reward or goal—LIGHT or KNOWLEDGE—is sufficient of itself, nevertheless, there are so many of us in the kindergarten class that we need training by the kindergarten methods.

Needless to say that for various reasons I understand that it is not expedient for the School to engage in correspondence courses, much as it is doubtless desired—but in the meantime could not something be worked out along the lines here so humbly suggested?

Canada.

P. L. B.

Ed. Note: This letter was received last month as the November issue went to press, making its publication impossible at that time. It seems to be another verification of wise minds running in the same channels—but the question remains, which was the wiser?

RELATIVITY OF THE “PARTICLES”

The fine letter written by “Shireen” refers to Gravity as a **power**, without apparently taking into full consideration the relative vibratory activity of the atom or particles of “The Rock—The Feather and the Water” which she mentions.

Everything is where it is because of its having been “weighed

in Nature’s Balances.” The Gravinometer—or Scales—registers its balance under the Universal Law of Gravity.

Water in its liquid state is relatively slow in vibratory activity of its particles, but, when observed as Ice appears to be a solid mass or heavy substance, and, apparently without any movement of its component parts or particles. However, when a certain number of heat units contact it, the “solid mass” becomes a liquid, the same particles vibrate at a higher rate of speed. If, then, additional B.T.U’S. or degrees of heat contact the liquid which we observed as ICE we are able to have what is termed “super-heated steam” (unobservable by the unaided physical sight) which, if not confined or restricted, rises rapidly, due to the fact that the vibratory activity of its particles is much more rapid in speed than when we observed the same elements **in the form of ice**—yet the **Law of Gravity** has in no sense changed, either in its “pull” toward or away from “Mother Earth.”

The reason why a piece of wood of a given size or shape floats in water, while a piece of iron or rock **gravitates** to a location below the surface of the water is accounted for because of the relative vibratory speed of the particles of which each is composed. The Law of Gravity is automatic and universal and its effect upon all known substance is uniform; however, the vibratory speed of the **particles** of which substance consists is commensurate with its status of coarseness or fineness at any given time.

The “Atmosphere” around and about us, at sea level, registers a constant pressure of (approx.) fourteen and one half pounds to every square inch of the world’s surface. Stay with it, Shireen,—because gravity will never forsake you.
Oakland, Calif. W. B. D.

A FEW “THINKS”

Kindly permit me to express—via the Mailman—a few “thinks.”

The progressive intelligent careful reader can surely find in each issue of this magazine gems of thought and something well worthy upon which to exercise his rational faculties. Some articles such as those by August Brandon and others which might be termed “deep” can be read several times to advantage, even then one may not have extracted ALL that was in the mind of or desired by the writer to convey or elucidate in a brief article.

The November issue gives the student “Something to Study—Individual Study”—and this New Series under “Your Morals” Department will no doubt receive a hearty welcome and appreciative reception because of its helpfulness. The requests of many students who are desirous of additional Self-development can find problems and work formulated and prepared for him; it’s “up to him” because the only known way to travel to higher heights of self-elevation requires one’s own **personal effort**. It is essentially an Individual labor, in the accomplishment of which each Individual must rely upon his own resources, and is dependent upon his own exertions.

Self-development **cannot be delegated to some other person**. The Philosophy of Individual Life provides no means or methods of any kind or nature whereby Personal Effort by the Individual can be done by some “other” person, any more than he can become a master of music or a musical instrument—for some other person.

To personally get the view from the mountain top the Individual **himself** must ascend to the elevation **personally**.

Congratulations and heartfelt thanks to “TO YOU.”

British Columbia

D. Retlaw

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and

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TO YOU!

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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!*

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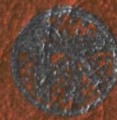
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Greetings - - Merry Christmas !

Each primitive idea seems
to be only a kernel from which
a tree of thought springs up
in the orchard of knowledge
where each year it puts forth
its buds of hope, its blossoms
of promise and its ripened
fruitage of realization
for the Harvest of truth.

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