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# TO THE PHILOSOPHY OF INDIVIDUAL LIFE



*An Individual Intelligence!*

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## What are You Planning?

◆ The Missing Link

◆ Detours

◆ Akin to Nature

◆ Environment

### The Modern Aspect

*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

January, 1938

Number Eleven

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

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# To You...

## JUST YOU

### What are You Planning?

**O**NCE more, with the dawn of the New Year, You, and You, and You, are called upon to face a new cycle of life. With the coming of the New Year change is upon the world and mankind again faces forward to meet the new conditions, whatever they may be. Beautiful vistas beckon, bright hopes gleam, lofty dreams urge on, higher standards inspire, and new aspirations stimulate to greater achievement. For everyone the New Year presents fresh opportunities, new privileges, soul satisfactions to be derived from living life to the fullest, the highest, and the best.

Are You facing the New Year with undaunted courage and noble inspiration? Are You determined to build strength to meet the inevitable? Are You rededicating yourself to the task of living your life during the coming year to the very highest and best of which You are capable? Are You resolved to increase your general knowledge and use it in service to yourself and your fellow-man? Are You going to remember each day to be grateful to the Great Friends and Helpers of mankind who may be with You and near You during your days of trial and trouble, to sustain and strengthen You? Will You lay your Ethical Foundation deeper and broader than You may have a more substantial basis on which to build a more constructive life? *What are You plan-*

*ning for yourself during this approaching year?*

This is an opportune time for every conscientious Individual to re-draw the blueprints of his life. You may be satisfied with the general scheme of your life and the general effect You wish to attain; but if You will study over the details undoubtedly You will find that many of them need alteration and some new ones need to be entered. It is scarcely possible that You have drawn your blueprint perfectly; if You have not then it is subject to changes which will improve it. With the experiences of the past year, with the various lessons You have learned, You are now equipped to make changes which will be for the better. Are You prepared to do this?

One of the greatest satisfactions of this physical life is that which comes from consistent effort toward a definite goal. A mark is set, worthy of attainment. From then on, the ups-and-downs, the successes and failures, the pleasures and disappointments experienced along the way toward the goal, all furnish degrees of satisfaction if one realizes he is striving for a certain achievement. This goal may be in the line of art, teaching, making a home, building a business, establishing health, or maintaining a moral standard. To the degree of the worthiness of the goal and the amount of sincere effort put forth is the degree of soul satisfaction experienced.



There is satisfaction to be derived from any achievement and growth. One Individual sacrifices, strains, and struggles to establish a physical home for his wife and children and experiences pleasure and satisfaction from the effort. Another puts forth his main effort in strictly intellectual attainment and growth, which satisfies him. Still another obtains her joy and contentment from striving toward an accomplishment in art or literature—and all denote a growth and unfoldment of the Individual Intelligence.

But beyond this there is still greater satisfaction and joy to be found when the Individual reaches that state in his own development where he intelligently and consciously sets for himself a goal of spiritual and psychical development and unfoldment toward which his main efforts and energies are directed, with the other efforts and attainments acting as supplements. When an Individual reaches this place in his evolutionary trail, he first sets a main goal of living his daily life in harmony with the Constructive Principle in Nature to the best of his knowledge and ability. On the way to this main goal he fixes intermediate goals—one of increasing his knowledge of Moral Principles and expanding his general ability to make use of this knowledge. Along the way to these goals he has others, specific marks of attainment whereby he plans the details and endeavors to work them out in line with his main purpose.

Living a life in conformance with Nature's Constructive Principle entails a work of self - development and self - unfoldment. Once one's feet are securely planted on this definite road of travel, all lines of interest, pleasure, duty, labor, or work are looked upon as stepping stones along the way leading to the goal. With this outlook on life and living the joy and satisfaction of striving and struggling are the Individual's own reward.

Your new opportunity is at hand. Perhaps You started the last New Year with high hopes, noble resolutions, lofty aspirations. Probably You set for yourself many little tasks of self-discipline to forward yourself toward your goal of spiritual and psychical unfoldment and freedom. For the first few months You worked industriously and diligently at them and made headway. You experienced that kind of satisfaction which comes only as a result of individual effort in this line; a satisfaction like unto a healing balm. Then came financial difficulties, illness in the family, disturbances in business, outside pleasures and associations—the regular trials and tribulations of the work-a-day world—and lo and behold, before You were aware You found yourself drifting along with the tide of everyday life, your vision to the goal of self-improvement obscured.

Now, of a sudden, You are awakened to the fact that another year has passed, during which time You have lost golden opportunities, precious moments, valuable occasions for learning Nature's age-old lessons and profiting by them. And now what are You going to do? The same thing over again? A new impetus, a new resolution, a new stimulant—only to end during the year in inactivity, indifference, and drifting?

Money, prestige, influence, material possessions, intellectual attainments, health, all have their legitimate place in life and in affording satisfactions—but these are all secondary to the great work of moral and spiritual self-improvement, development, unfoldment, and growth.

An Individual can devote his lifetime to the pursuit of intellectual development; he can strive to reach the top in art, or in literature, or in music, or even in the various physical sciences; and when he has attained the heights, there still is something lacking, a void is felt, an unsatisfied condition exists



in his soul. This is because the conscious moral and spiritual development has been overlooked and left undeveloped as the other progress was made.

When You meet certain persons who are recognized as standing at the top in their particular line of work You may feel a respect and admiration for them in their achievement and may recognize them as examples and inspiration to You—and yet You feel a definite lack in connection with them. You sense an unsatisfied something. You are left feeling “flat.” What is it? It is their lack of conscious moral and spiritual outlook which You sense and miss. Meet another Individual whose first aim and purpose are moral and spiritual development and the resultant attitude of service to others, but who has also reached the higher rungs of the ladder of success in any particular field; immediately You sense a completeness, a warming satisfaction from the contact with him. Whether such an Individual be a plumber, an artist, a physical scientist, or a home-maker, the effect of his broader outlook on life and living, his fuller realization of values, his kindlier consideration of his fellowmen, and his own peace of soul are readily discerned and felt.

The very effort put forth by any Individual consciously to improve himself morally and spiritually sets a mark on his life and conduct which differentiates him from his fellowmen who are devoted to purely physical and intellectual attainment. If a man would grow, evolve, and unfold spiritually and morally and psychically he must live and conduct himself in such manner as to keep himself in harmony with the established Constructive Principle of Nature. In doing this he lives his life differently, conducts himself differently, thinks differently.

His life takes on a fullness and richness not otherwise attained.

If You are one who has fallen by the wayside during the past year and drifted with the tide of humanity, it is time now to readjust your life to a new activity and purpose. But first there is the work of clearing away your regrets for the past year's failure. Free your mind and memory of the regrets, but learn your lesson from the failure and definitely register on your consciousness that You will not again drop into the indolence and ease of drifting. You are not the only one on this road; You have had plenty of company and fellow travelers. But You can change your association. Live each day now for itself, beginning in the morning with a brand new dedication to moral and spiritual unfoldment; then have no fears for the future. Be ready and willing to meet the conditions as they arise, with courage and confidence—and if You will do your part in living your life to the fullest and best of which You are capable, You may be assured You will have the support and encouragement of the Spiritual Friends and Helpers who are ever near-by to do their part for the children of Nature whose feet are planted on the Constructive Road.

Map your definite course of self-improvement and unfoldment during the months to come. Review your general plan, then work out your specifications. Determine which specific weaknesses You will work on first, which good elements of your character You will endeavor to strengthen. Then with high resolve and worthy motive face the coming year.

And may the New Year be one of peace, satisfaction, and contentment, with Constructive Self-Unfoldment and Self-Completion as your goal.





# The Spirit of Music...

## Plutarch's Version of the Osiris Legend



**Verna B. Richardson**

**I**N THE description given by Plutarch of the dramatization of the various sacred legends having to do with Isis and Osiris, we find a most interesting background of music and sound effects. These Mysteries were always given in the sacred grove of Neith and on the lake of Sa-el-Hagar. It seems that music as both sung and played, was of a very high order and served as an inspiring background and accompaniment to the enactment of these mysteries.

Let us take here the version of the rest of the legend of Isis and Osiris from the description given in George Eber's "Egyptian Princess." In the foregoing article we gave the Baikie version, which speaks of Horus as the son of Nut and brother of Osiris, later becoming in some wise the son of Isis and Osiris. We repeat here the version giving Horus as the son of Osiris and he was called the Avenger, because he lived to avenge his father Osiris. In essence, he could have been the son of Nut as universal mother, and still be the offspring of Osiris. So we shall henceforth refer to Horus as the son of Osiris and Isis.

May we in part repeat the description given of the dramatized version of the story from the Eber's book? We shall quote parts of it in order that the reader may absorb some of the atmosphere and feeling connected there-

with. This is as reported by an eye witness. Quote, Pages 465 thru 469.

"A lake smooth as glass lay before me, surrounded by beautiful trees and flower beds. Golden boats were sailing on this lake and in them sat lovely boys and girls dressed in snow white garments and singing sweet songs as they passed over the water. There were no rowers to direct these boats, and yet they moved over the ripples of the lake in a graceful order, as if guided by some magic, unseen hand. A large ship sailed in the midst of this little fleet. Its deck glittered with precious stones. It seemed to be steered by one beautiful boy only, and strange to say, the rudder he guided consisted of one white lotus flower, the delicate leaves of which seemed scarcely to touch the water. A very lovely woman dressed like a queen, lay on silken cushions in the middle of the vessel. By her side sat a man of larger stature than that of ordinary mortals. He wore a crown of ivy on his flowing curls, a panther skin hung over his shoulders and he held a crooked staff in his right hand.

"In the back part of the ship was a roof made of ivy, lotus-blossoms and roses; beneath it stood a milk white cow with golden horns, covered with a cloth of purple. (The ivy, by the way, was the plant of Osiris, and the cow was sacred to Isis. Isis is sometimes rep-



presented with the head of a cow and is called many times, 'che,' meaning cow.) The little boats all skimmed over the water, singing glad songs of joy as they passed by the ship, and receiving in return, showers of flowers and fruits thrown down upon the lovely singers, by the god Osiris and Isis, his wife.

"Suddenly I heard the roll of thunder. It came crashing on louder and louder and in the midst of this awful sound, a man in the skin of a wild boar, (Set), with hideous features and bristling red hair, plunged into the lake followed by 70 creatures like himself, and swam up to the ship of Osiris. The little boats fled with the swiftness of the wind, and the trembling boy helmsman dropped his lotus-blossom.

"The dreadful monster then rushed on Osiris and with the help of his comrades," induced him to lie down in the coffin and then after nailing down the lid, "threw the coffin into the lake, the waters of which seemed to carry it away as if by magic. Isis meanwhile had escaped to land in one of the small boats, and was now running hither and thither on the shores of the lake, with streaming hair, lamenting her dead husband and followed by the virgins who had escaped with her. Their songs and dances, while seeking the body of Osiris were strangely plaintive and the girls accompanied the dances by waving black Bys-sy scarves in wonderfully graceful curves.

"Neither were the youths idle; they busied themselves in making a costly coffin for the vanished corpse of the god, accompanying their work with dances and the sound of castanets.

"When this was finished, they joined the maidens in the train of the lamenting Isis and wandered on the shore with them singing and searching.

"Suddenly a low song rose from some invisible lips. It swelled louder and louder and announced that the body of the god had been transported by the currents of the Mediterranean to Gebal in distant Phoenicia.

"When Isis heard the glad news, she threw off her mourning garments and sang a song of triumphant rejoicing, accompanied by the voices of her beautiful followers. Rumor had not lied; the goddess really found the sarcophagus and the dead body of her husband on the northern shore of the lake. They brot both to land with dances; Isis threw herself on the beloved corpse, called on the name of Osiris and covered the mummy with kisses, while the youths wove a wonderful tomb of lotus-flowers and ivy."

May we diverge here and give the story as told by Pultarch at this point. When Isis heard the rumor that Osiris' body was in the north, she went to Gebal. She was informed that the coffin had been overgrown and enclosed by an erica, which supported the roof of the King of Gebal, (or Byblos, the better known Greek name). She seated herself by a spring weeping and in poor raiment. She spoke with no one save with the maidens of the queen whose hair she braided and breathed into them a wonderful perfume, which she alone possessed. When the queen saw her maidens, she felt a desire toward this marvelous stranger, whose hair and skin breathed ambrosial odors, and sent for her. Isis soon became her friend," and went to the palace. "Isis herself took the form of a swallow and flew round the supporting pillar," where Osiris' body was enclosed, "uttering plaintive cries. Finally she reveals herself as the goddess and asks for the pillar, draws it lightly away from under the roof, peels the erica covering from the coffin of Osiris and annoints him with her tears."

And now we return once more to Eber's exoteric description of the mysteries. Isis laid the coffin under the beautiful vault that was woven by the youths and then left this sad place to look for her son Horus. She finds him at the east end of the lake. "While she was rejoicing over her newly found child, a fresh peal of thunder told that Typhon, (Set), had returned. This time the monster rushed



upon the beautiful flowering grave, tore the body out of its coffin, hewed it into fourteen pieces and strewed them over the shores of the lake.

"When Isis came back to the grave, she found nothing but faded flowers and an empty coffin; but at fourteen different places on the shore, fourteen beautiful colored flames were burning. She and her virgins ran to those flames, while Horus led the youths to battle against Typhon on the opposite shore.

"On the one shore a fearful and interesting struggle, peals of thunder and the braying of trumpets; on the other the sweet voices of women singing the most captivating songs to the most enchanting dances, for Isis had found a part of her husband's body at every fire and was rejoicing.

"Just as Isis had found the last limb of Osiris, but one, (she sought it in vain for Typhon had thrown it into the Nile. Isis made an artificial limb and from thence arose a worship which seems to have been imported into Egypt from Phœnecia), loud songs of triumph and the flourish of trumpets resounded from the opposite shores. Horus had conquered Typhon and was forcing his way into the nether regions to free his father. The gate to this lower world opened on the west side of the lake and was guarded by a fierce hippopotamus. (According to Lepsius, this animal that kept guard over the lower regions or amenti as they called it, was generally represented sitting in front of Osiris.)

"And now a lovely music of flutes and harps came nearer and nearer, heavenly perfumes rose into the air, a rosy light spread over the sacred grove, growing brighter every minute, and Osiris came up from the lower world led by his victorious son. Isis hastened to embrace her risen and delivered husband, gave the beautiful Horus his lotus flower again, instead of the sword, and scattered fruits and flowers over the earth, while Osiris seated himself under a canopy wreathed with ivy, and received the homage of all the spirits of the earth and of the amenti."

And now we give the interpretation as given by Rhodopis, the brilliant Greek woman who lived in Egypt.

"Isis seems to me to represent the bountiful earth; Osiris, humidity or the Nile, which makes the earth fruitful; Horus, the young Spring; Typhon, the scorching drought. The bounteous earth, robbed of her productive power seeks this beloved husband with lamentations in the cooler regions of the north, where the Nile discharges his waters. At last Horus, the young springing power of nature, is grown up and conquers Typhon, or the scorching drought. Osiris, as is the case with the fruitful principles of nature, was only apparently dead, rises from the nether regions and once more rules the blessed valley of the Nile, in concert with his Wife, the bounteous earth."

Dorius speaks, "But you must know that the history of this divine pair represents not only the life of Nature, but also of the human soul, which, like the murdered Osiris, lives an eternal life, even when the body is dead."

In the ritual of the dead, we continually meet with the representation of the soul whose heart is being weighed and judged. The soul makes a speech which is called the negative justification. In this speech, it assures the forty-two judges of the dead, that it is not guilty of the forty-two deadly sins which it enumerates. It is said that this justification of the soul contains almost all of the mosaic moral law. This law seems to contain the quintessence of moral human behavior. It seems that Pythagoras borrowed his moral law from Egypt and the contents are the same. Even the form is very similar to that of the Egyptians. We know beyond all question that there is much of esoteric philosophy hidden in the various rituals having to do with the Egyptian religion and much of which is being constantly uncovered even in our own day. But wise indeed is he who can recognize it.

One might almost say that only to the initiated, is the essence and meaning of the Egypt-



an religious life and ideals made clear. One may read and interpret words and still lose the meaning held within the sentence. And thus it is with so many of the learned teachers of the law. They know nought of that which they seek to impart. Their minds are centered on the exoteric display, rather than upon the spirit which is in all cases the animating force. It is this complete lack of understanding that causes the failure of most modern movements.

It seems so difficult for the average individual to seek for the inner spiritual meaning, without becoming entangled in the more tangible and obvious things of substance. Either that, or they make mysteries out of the plainest, most evident things, in an effort to read in something that is not there.

The real seeker after Truth, must first lose *himself*, before he may hope to find *himself*. This sounds rather enigmatic, but on second reading, perhaps the real meaning will appear to clarify itself. Exoteric display is but the outer garment of that more precious thing which lies hidden within and which so few seem able to discern.

## Peace

Mary Brent Whiteside

Who has known heights and depths,  
Shall not again know peace;  
Not as the calm heart knows  
Low ivied walls, a garden close,  
The old enchantment of a rose.  
And though he tread the humble ways of men,  
He shall not speak the common tongue again.

Who has not heights, shall bear forevermore  
An incommunicable thing  
That hurts his heart  
As though a wing beat at the portal, challenging.

And yet, lured by the gleam his vision wore,  
Who once has trodden stars,  
Seeks peace no more.

## Pine Needles . . .

Joseph A. Sadony

JANUARY brings man a new ladder to climb.  
Every day's experience is one round of that Jacob's ladder  
that reaches to our destination.  
If we fail one day in shaping that round,  
Tomorrow we must make two,  
Or make an extra step equal to that neglect  
Until after we borrow the ladder of others, as a servant or slave.

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If Desire is a motive power of human action, a stimulant to effort, a governor of the will, then we have found a Key to our destiny.

If this Key can be made to fit the lock of Nature's laws, the treasures of earthly happiness and well-being are ours.

If it can be made to fit the lock of the human mind, the knowledge and wisdom of the ages are ours, for the mind is a sample-case of the universe, a seed of omniscience.

If it can be made to fit the spiritual laws of Divine Will, we possess a Key to the Kingdom of Heaven, as servants of God, but masters of men.

Does it not then behoove us to determine the shape of our Key of Desire? And is it not the first step of a rational being to submit his desires rather than their later fruits in the flesh, to corrective surgery?

You may have what you will, ("Seek and ye shall find, knock and it shall be opened unto you, ask and ye shall receive"), such is our inheritance of God's gift to man; but it is also a proposition: "Take what you want—and pay for it."

So be sure it is your own wish, not that of another, be it neighbor or ancestor. "Ask and ye shall receive—" that which must be paid for. Ask not your desires, and the fulfillment shall be your wages.

In these thoughts are hints of the tumblers in the lock which our Key of Desire must fit. Hence again let us remind ourselves of the power of willing to will, of desiring to desire, of willing to desire and of desiring to will, which gives us a leverage on otherwise intangible processes.

To present to you the fruits of desire, to help you think the thoughts that long experience will shape the "master-key" of all desire, to help you desire to desire those desires that best cooperate with the abilities and possibilities of your own make-up, is one of the objectives of this little column.

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AIR-CASTLES.—Emotional specifications to be crystalized into activity. They are constructed unconsciously, but they are the shadows of future substance by which we may measure our ambition. They must be built as the heart dictates at the noontime of ambition rather than in imitation of the distorted shadows of yesterday's setting sun.



# From "The Walled City"...

—57503—

**B**ELIEVE it or not but this is one for Mr. Ripley. A few days ago I received a package containing several old editions of "To You" from some very good unknown friend in Kansas City, Kansas, who evidently guessed from my articles that I was residing in the world's largest prison. That is true, but, the package was addressed as follows: 5703, San Francisco, San Quentin, California. I am sorry but '5703' arrived here some seventy years ago and really, I'm not quite that old . . . San Francisco is located about nineteen miles from here, we have our own Post Office and there is no connection whatever between the two places. There are some 5000 inmates confined behind these big gray walls but due to the fact that I am the only one who receives "To You" each month it was decided that the package was for me. I am taking this opportunity to thank the donor for their thoughtfulness and could they but see the good that is being gotten out of their present by those less fortunate than myself and to whom my copies of the past had not yet reached, I am sure that they would realize that their efforts in doing what they did were well worth the trouble.

My first copy of "To You," sent to me by Dad Wright of the "Pathfinders" some two years ago is still going the rounds among the men as are all others that I have received. Not only are they well preserved after having been read by hundreds but I am in a position to see what a world of good they have done to a countless number of inmates. I sincerely believe that if our good friend N.C.H., University of Maine, and any others who are truly interested in solving this problem of life and educating our youth of today so that they will eventually not drift into places like this

that the following prescription will be the answer to the greatest unsolved ? ? ? ? I'll go a little further than that, I'll take any three of my patients who have had six months' schooling along this line and put them up against the same number that have had six years in *any* of our public schools and show the cockeyed world what *education* really is. One third of the prescription being "To You," I need not dwell any further along that line.

Shortly after my arrival here, some thirty months ago, it was my very good fortune to receive as a present a book "The Marks of an Educated Man" by Dr. Albert Edward Wiggam. This book has been read by hundreds of inmates and after reading it once, those who have found it possible, have purchased one of their own. I have written testimonials from former College Professors, Doctors, Lawyers, City Managers, Bankers and others who really appreciate good literature and, as one of them states: "'Gone With the Wind' has followed its name, but, 'The Marks of an Educated Man' is like the Bible, one cannot read it enough." Should any of the readers visit the office of Captain R. H. New here in San Quentin they will see a copy of it among the few choice books upon his desk. I doubt if ever a book that arrived in any one community was so much in demand as this one.

And now for the other third of my prescription. Mr. James F. Wright, D.C.S. (Doctor Common Sense) 968 Hancock Avenue West, Detroit, Michigan, Founder and Chief Executive of the "Pathfinders of America" (Reading the Price Tags of Life) is the man whose organization holds that part which our American Schools have never been able or attempted to install into the soul of our American Youth . . . *How to think for themselves*. Space



will not permit me to even begin to tell about this organization but classes are operating throughout the different schools of the United States and other countries today with great success. Detroit, Cleveland, St. Louis and other large Eastern cities have seen wonderful results of this *great and wonderful* teaching. Full details can be obtained for the asking. And that, with the other two ingredients, when thoroughly mixed together and taken internally spells *education*. Otherwise, we'll have to admit, with honest shame and regret, that we oldsters have passed on a dirty deal for the younger generation to tackle.

*Make American youth the greatest concern of our national life, give them patterns and models of good living rather than criticism.* Make American youth safe from the exploitation of drugs, vice and corrupt politics. A new pattern in living which can be passed on to the youth of our country, new patterns of 'social sensitiveness' which must be engraved in the hearts of people before they can be brot about in true education for living. *America has been finely scientific in everything but that which counts most in life today, the science of society, which brings with it a sensitiveness of human needs. This is our first and most important 'new pattern' needed in American life today.* There is more need for men of science to be men of character than ever before in our history. If we would have helped "yesterday's children," we would not have so many grown criminals today in jails and penitentiaries. There are some college graduates in prison, but they comprise a very small percentage of the population. Most of the inmates have dropped out of school before the eighth grade. *Truly it may be said that crime has its roots in ignorance.* Prisons are jammed with men of poor inheritance and poor environment. *The finest prison is but a monument of neglected youth.*

Parents should realize that the children they are rearing today are the potential criminals of tomorrow, and every precaution should be exercised for their protection dur-

ing adolescence. Home life for the boy or girl should be congenial. It should afford at least as much attraction as the association of criminals. Yellow journals and other obscene literature should be barred; moving pictures with a strong sex element avoided; education and wholesome sports encouraged and indulged in. Companions should be carefully scrutinized and something known of their habits, dispositions, and tendencies.

*There is always a first time when a boy gets into trouble, and invariably the reason is directly traceable to bad company.*

The original idea of a prison was an institution of punishment. By gradual steps this idea has been somewhat supplanted by a desire to reclaim those who are confined there. Straight jackets, dungeons, brutality and silent system have given way to libraries. University extension courses, useful trades taught in modern shops, baseball and other recreations.

Keen visioned human wardens, backed by scientifically-minded Prison Boards, have made rapid advancement in recent years. There is a profound desire at least in this institution from Warden Court Smith and Captain Ralph H. New and most all other officers to treat each individual case to the end that prisoners leaving here do not become recidivists. Contrary to general belief, the percentage of parole violators is remarkably low. A great many of these alleged violators are merely victims of a policy to hound those known to have been in prison.

When Society awakens to the fact that prisoners are still human beings who will in time be turned back into their world; when legal obstructions are removed to permit farseeing executives of prisons to function even more scientifically and humanely than is possible at present; when the discharged convict ceases to be regarded as a menace to society or social leper; when a spirit of real Christianity enters into the criminal complex, then, *and not until then*, can we truthfully say that reclamation is bearing fruit.



# The Missing Link in Health...

Lillian R. Carque

The nation's leading doctors, food experts and authorities of the Nature Cure school recognized the late Otto Carque as a Food Scientist and Chemist of unquestioned integrity—a distinguished scholar in his self-elected field. Pioneer and staunch advocate of Natural Foods, Otto Carque unrelentingly dedicated himself to the task of offering for public consumption foods as wholesome and unadorned as are possible to provide through commercial distribution.

His ardent and unflinching activity in the food industry was a flagrant protest against man's foolish attempts to improve on Nature—the modern machinery that was constantly being devised to rob natural foods of their rugged strength by milling and refining processes, further debased by the use of adulterants and poisonous preservatives to disguise their inferior quality.

The first and second editions of his last and greatest masterpiece—VITAL FACTS ABOUT FOODS—have been exhausted

with astonishing rapidity; the third edition, now available, is enjoying the same enthusiastic reception as that accorded its maiden appearance. Unfortunately his momentous life suddenly came to an untimely close due to fatal injuries suffered in an automobile accident in January 1935.

The avalanche of tributes paid to him in memorial meetings and writings has forcefully impressed me, his widow, with the sacred trust of his unfinished tasks and with the great responsibility of amplifying his scope of useful activity in matters appertaining to rational nutrition, health and disease. I have therefore deeply resolved to perpetuate in spirit, as well as in word, thought and deed that for which Otto Carque toiled and bled in his uphill pioneering efforts in the realm of food reform and therapeutics. Hence, I will exert every effort to pass on to suffering humanity the benefits of latest facts, developments and discoveries in scientific food research, natural healing and the natural agencies.

**H**EALTH is the natural and inevitable result of complying with the interior Law of Vibration. Vibration is power; the greatest power can only accompany the highest vibrations—ethically speaking. The highest vibrations are those of infinite love, sobriety of character and spiritual nobility, which are akin to the healing forces of divine love which like the sun's radiance never ceases to flow earthward in rich currents, showering its blessings on one and all. The harmonious rhythmic flow and activity of these vibratory forces in the Individual is *health*, their inharmonious flow dis-ease and misery. Everyone is molding the inherent vibratory energies into currents of harmony or into currents of discord or disease. Marvelous will be the physical transformations of him who will permit the spiritual to rise up within him, for by opening his heart and mind to nobler virtues, a flood of divine healing power will pour in. That is why lasting power or strength goes to him of the purest character and most altruistic purpose. For the power of love diffuses throughout the whole being a vitalizing healing energy, rousing the whole organism to highest activity.

This will in large measure also explain why men and women are increasingly resorting to stimulants like tobacco, coffee, tea, drugs and dope to whip into action their declining vital forces. Strength and healing power are forthcoming or measurably withheld from our Great Sustaining Source corresponding to the presence of ignorance, with its resultant falsehood, cruelty, insincerity, vanity, self-exaltation, fears, anxieties, jealousies, hatred, greed, ambition, the use of great talents of intellect for selfish ends, criticism, anger or discouragement. All these are antagonistic to the universality of the Law of Harmony and call into play discordant vibratory forces.

Alienation in consciousness for our *source*—The Source of All—has created *dis-ease*; it is like a house divided against itself. As reverence for God—or whatever we may choose to call that divine life principle—departed, so also departed compassion towards men and all sentient beings. Selfishness or *separation* is the ruling principle, and evil runs its course of misery and degradation. Every discordant condition in man's relationship to the world is the result of his satisfying his own selfish or *separate* wants and desires



at the expense of others. It has been truly said that ignorance is the only sin—ignorance is the bed rock of selfishness. For the world's evil and attending suffering and disease, the divine life is the only antidote—the true healing power.

In no place is divine power or the operation of spiritual laws more needed than in the sick room. We are wounded by our transgressions, bruised by our iniquities. Before a physical malady can be healed irretrievably, the hearts and minds of men must be cleansed of evil—a misapplication of natural law. We must realize that every practice that is not in keeping with the ethics of a lofty mind and noble soul is a source of evil or separation, culminating in disease. Sickness, suffering and death are the work of antagonistic forces *within ourselves*. Health can only be fully restored through obedience to the laws which co-ordinate the forces of good, obviating the need for the restoration of any violated equilibrium, physically or morally in the universe, and thus rendering natural law harmoniously operative. With inward peace and good-will to all that lives comes serenity, the absence of which is the source of so many mental afflictions, reaching their highest culminating point in insanity. We need to breathe in an atmosphere of purity, of high and noble thought. A strength of principle must be developed that will enable us to triumph over every injurious habit, thought or defiling lust, never permitting the divine spark within us to grow dim but to shine forth steadfastly in changeless glory.

As indispensable as are natural healing agencies, natural remedies and corrective diet are the appalling need to inculcate correct principles for right conduct, for righteousness has its root in godliness. Indeed, healing measures are mere palliatives as against ethics and right thinking, for divine wisdom has provided such therapeutic adjuncts to help Nature's erring children in their stumbles on their upward and onward

evolutionary flight. In our zealotry to avert the perils of the body, we have lost sight of the perils of the soul. Every imperfection of character, anything that distracts and corrupts the mind, displays a resultant imperfection in mind and body, defiling and ultimately destroying the body.

Anger, for example, sends destructive vibrations throughout the physical organism, and these vibrations manifest in disease. Before anyone can do an unjust and harmful act, he must first generate poisonous vibrations of *thought* within himself. These, if not unduly strong, may exhaust themselves before reaching their victim, but they play havoc with the life centers of the one harboring them. Any force is strongest at its source, dissipating itself as it proceeds from the center in which it is generated. Thus malicious and even critical thoughts will set up a condition of misery of mind and disease in the body, rebounding back to the thinker with an impact most destructive to his body. Science has proven that thought is a force which changes, by its vibrations, the inherent state of matter. This is because the more often a thought is evoked, the easier becomes the repetition and the more forceful the vibration, assuming a power that brings about sound or morbid tissue change.

That is why *the entire race body is diseased*. Do you know that today perfect health is an impossibility? for by our wrong thoughts, words and deeds we have so degenerated our vital organs as to make normal function impossible. While most people are apparently well, the quality of some of their tissues may be defective, the secretion of some gland may be insufficient or too abundant, the excitability of their nervous system exaggerated, their teeth surely show some decay, their vision is abnormal, or their capacity to resist infection is not what it should be.

Acts or moral restraint must accompany health-conflicting indulgences and irretrievably crush them step by step. The disturb-



ance which manifests in the hyperacidity of the gastric juice has its ultimate origin in an acidified motive; for feelings and expressions form the chain of consciousness which connects the disease with its deep-seated cause—the motive. While we readily grant to dietary errors the power to furnish the morbid conditions, we are nevertheless obliged to look otherwise for the central, determining force which gives the process its specific tendency. Conversely, the power of a corrected diet to modify the character of the gastric secretions lies, principally, in its influence on the individual's moral nature by way of the sacrifices involved in the dietary restrictions. Yet has it not come within the range of common experience that dietary rules and regulations are powerless to sustain a cure so long as the patient continues to acidulate his feelings?

The gamut of cellular processes, namely the impress given to the cells comprising our body, are progressive or retrogressive, constructive or destructive, according to the purity, intelligence and power residing in our *thoughts and motives*. For only the pure mind can give a sound and progressive direction to the activities of the body, while an impure, purposeless or selfish mind interferes with the naturally harmonic cell-activities and causes disturbances and breakdown in the individual's health. Evil condemns every atom in our body. All must be pure,—no trace of foulness anywhere. By purity is meant harmlessness; the doing of no harm to anyone or to any life whatsoever. Pure thoughts, pure words, pure unselfish deeds—no lack of courtesy or display of impatience. The negative qualities of fear, worry, grief and discouragement are spiritual diseases, designating a lack of confidence in divine wisdom, and thus *separate* us from the *source* of our strength.

Definite foods and remedies are known to be very efficacious in reducing high blood pressure. The police lie detector has never-

theless decisively shown that every time a criminal tells a falsehood, a quickening of the pulse is recorded. Are we therefore not justified in assuming that in honesty and integrity lies one of the great unsuspected underlying basic cures for high blood pressure? An optometrist, talking to his patient while examining her eyes, knew that she had told an untruth or in any event made a very exaggerated remark, as her eyes through the retinoscope in his hands suddenly revealed an error in refraction. Research has suggested a possible vibratory connection between the sun whose brightness illuminates the world, and the physical eye which radiates light to all material objects. Just as the pure and holy light of the wise sun drives away all darkness, will not likewise the eyes—the windows of our soul—be cleansed of all impurities when the veil of deception is lifted to no longer stain and dim the iris which reflects every physical irregularity? Is it therefore not feasible to assume that defective vision may in some measure be attributed to the blind spots in our character, thoughts and motives?

Splendid and rapid strides have been made in the realm of rational nutrition and healing in making available foods and remedies for the diabetic. Yet have not all these been powerless to regenerate the degenerated pancreatic cells so indispensable in sugar metabolism? Might not the thought suggest itself that fear, worry, anger, our fighting instinct, sexual excesses and other assorted forms of mental, moral, emotional and physical misconduct cause such a tremendous leakage of vital force that copious quantities of sugar are constantly being called and forced into the blood stream to replenish the sudden diminution of energy? When continued and persistent demands are made upon the human edifice for sugar for quick energy, might not this cause a faulty-metabolism to turn almost everything ingested to sugar, and thus make available at all times in the blood stream an emergency reservoir, alert as a sentinel on



duty if suddenly called upon for the rapid formation of sugar whenever heavy leakages of vital force occur? Diabetes as well as other diseases can be conquered only by the discovery of their causes—and these lodge deep-seated in the interior recesses of our thoughts, feelings and motives or morals.

That is how the vital human engine becomes deranged and ultimately disconnected; when cellular systems set up on their own in the form of cancer, tumors, ulcers, microbic invasions, using the remnants of the great disorganized life to generate noxious growths or insurgent cells of a descending vibratory order. It starts the spectacle of a state or commonwealth breaking down into anarchy under the stress of vital disunion and moral corruption. Is it not reasonable to conclude that the anarchistic or insurgent cells in cancer are merely the end product—the outward manifestation of a persistent inward alienation in consciousness—a divorce or violation of the Laws of Harmony, Love and Unity? For in due time the vibratory forces of equity, or laws of compensation assert themselves, and the intruder, caught in the rebound of the force he himself generated, is compelled to yield in retreat under fire his usurped health possessions through the mansions of death. Hence to separate man's physical and moral or psychic natures is erroneous for any real understanding of life and the promotion of health.

It is an incredibly easy task, as well as an incredibly fruitful one, to dispel unbrotherliness in our attitude of life, and displace it with feelings of tolerance, sympathy, patience, charity and good-will towards all that lives. Let us therefore wage ceaselessly with indefatigable energy the great battle between the two opposing forces in human nature—*good* or *God* which fights for its right to live or *evil*, i.e. the demoniacle spirit which refuses to die,—fighting each other since the mythical Cain and Abel all down the frontiers of recorded history.

## To Your Health! . . .

FROM A DEVOTEE IN EUROPE

"A friend of mine was on the verge of despair because of hemorrhoids. Medicines, etc., of different kinds had been tried in vain, both outside and inside for one month, and her doctor said he didn't believe there was anything left to do but to take an operation. In this situation I ventured to ask her to read your articles on the question which I normally would have given up beforehand as hopeless, as she surely would have regarded your cure as un-medical, charlatanry, or the like.

"Of course this is nonsense," said she; but the following day she said: 'I am much better today.'

"Have you tried the remedies mentioned in TO YOU?" I ask.

"Oh yes, I did try a cold sitzbath last night and just for fun I took a cold shower this morning, too; but of course it can't be that which has helped me, it is just accidental that I am better today.'

"A fortnight later. 'Well, how are you now?' brought this response: 'Thanks, much better, although not quite all right yet, but now I begin hoping that I can evade this awful operation.'

"Have you continued your cure from TO YOU?"

"Yes, I have, and somehow it has helped, but it is very dangerous, you know. I've just told my doctor of this cure I have used and he said that using it must be my own responsibility entirely. He would not say that a cold sitzbath couldn't help in the case of this malady; on the contrary, it was possible; and he also saw that I was better, but it was exceedingly dangerous as it in the twinkle of an eye could give the patient a severe attack of ischiatic disease (also called malady of Cotunnus), and it was so much more dangerous for me, as I have suffered exceedingly from this malady in an early period. And I ought to tell those who had given me this advice, how dangerous it is. Much less dangerous and just effective it would be to lie some time each day with ice-packings between the legs only just covering the sore part,—and she looked at me rather offended and as if she had won a great victory over me.

"Then of course, you will discontinue your treatment at once," I only answered.

"A week later when meeting, I said: 'Well, how did the ice-packing help you?'

"The ice? Oh, I didn't try it.'

"But surely you did not continue that **dangerous treatment**, did you?"

"Well, yes, I did. I had tried it for so long, and it hadn't done me any harm, so I just continued and now I am nearly all right, but of course I would have been so without that treatment, too—I do not believe in that sort! (Oh Logic!)

"And your doctor, what does he say?"

"He is **very** astonished that I have recovered, especially as he was sure I had a crevice besides the hemorrhoids and these never heal without operation.'

"And what does he say now of your nature-cure?"

"Well, we do not speak of that. (!!!)

"Now please, Violet Ultra, do tell us if possible in an article, of a nature cure for ischiatic disease and the treatment of other rheumatic diseases. And what do you think of the use of gymnastics and sport, swimming, etc., to promote health? Thanks.

(Signed) \_\_\_\_\_



# Detours...

*Helen P. Thurman*

**T**HE shortest distance between two points does not include a leisurely exploration of shadow-splashed lanes however seductive they may appear; nor is the journey to the South made quicker or easier by detouring down the winding and alluring paths of emotionalism. If you are going to continue your journey, you will have to come back to the highway eventually. In fact, you'll be lucky if you find yourself at the point of departure and not back up the road a mile or so.

The story is told of a blacksmith who had his smithy at the top of a hill. Behind the shop the hill made a sheer drop to the creek below; in front ran the country road down which the customers rode or drove the prospective victims of the smithy's art. One old nag, docile enough between the shafts of her master's carry-all, was an unmitigated vixen once inside the blacksmith's shop. Smithy Peeks had only to see her coming down the road to feel the bristles of resentment rise along his spine. He had a beautifully effective line of cuss words, and at no time was he more thorough in their use than when this particular nag came up for a shoeing. By the time the two of them were at the anvil it was a struggle of horse against man, with the owner an amused and calm observer in the background. The smithy usually conquered, if you count as conquest the shoeing of a resentful and protesting beast.

But one day the tables were turned. As Smithy Peeks reached for a hammer his watchful enemy struck out with the upraised hoof and landed well in the center of the blacksmith's solar plexus. Literally, poor Peeks was taken aback; and in her new-gained

freedom, the nag went neighing triumphantly from the shop. Rage at first made Peeks speechless. He turned from red to purple, looking all the while as if he might explode. Then he found relief in his sizzling stream of vituperation. But it was not enough. He went to the door of the smithy and shook his fists at the rapidly disappearing heels of the recalcitrant nag. Still his wrath was unappeased, so he lifted the anvil itself in two mighty arms and threw it out the back door. With eager accomodation it rolled and tumbled to the bottom of the hill and came to rest in the creek. So enraged was he at seeing his anvil lying there that he threw after it the hammer and the tongs, the horse shoes and the nails.

"Wal, Tom," drawled the amused observer of this entire performance, "looks like you'd done a mighty job of house cleanin'." The voice broke through Mr. Peeks' haze of wrath. He looked around the smithy, he looked down into the creek. Slowly he sat down and rested his head on his great and horny hands. "Hell, Jake, what a gol-darned fool I be. Now, I got to carry all those tools back up the hill before I kin shoe another horse."

Doesn't emotion of any kind, if indulged in past the point of temperance, carry you swiftly and surely down a treacherous by-path; and don't you know, even at the time you are being "taken for a ride" that you'll have to retrace these same steps slowly and laboriously before you can be on your way?

One morning I awakened with the realization that the shortest distance between two points lay between myself and the hospital.



I was "dated up" for an operation at ten o'clock, and all too swiftly the hands of the clock were edging toward the appointed hour. So shaken was I with fear that it seemed impossible for me to get out into the car knowing that it would carry me relentlessly toward the hospital and the dreaded ordeal. Once we were on our way, I coaxed my husband to go first for a little ride. "Only to the end of Main Street and back," I pleaded. "But that is foolish," he said, "you'll gain nothing by the delay, and we'll probably be late for our appointment." But he was an indulgent husband and we went for the ride. However, it was no pleasure ride. My heart was pounding with fear and anticipation; my hands were clammy and my mind was filled with dark and forboding pictures of the ordeal to come. And, of course, he was right. I had to go back and I had gained nothing by the detour except to be further vitiated by a paralyzing fear.

Jealousy and hatred and revenge can lead an individual for an entire life-time down a dangerous detour. It may be a life of intense activity, which only increases the speed with which the victim is moving away from the Highway to the South. His whole reason for living seems bound up in this desire for revenge, the fires of which are fed by his living memory of some hurt or injustice. Likely, when he's come to the place where revenge is possible, he won't take it, if he's lucky. The substance has turned to shadow. He may find his would-be victim poor and helpless, himself an object of pity. Or he may discover that the whole thing has been a mistake and for years he has been pursuing a phantom. But nothing can alter the fact that he has wasted a life-time, and it is left for him to find the way back as best he can to the place where he can again continue his arduous and inevitable journey.

One of the most seductive of all the detours and one which is made inviting and enticing with luxuriant growth is the by-road of religious emotionalism. You may have heard

that it is the direct route to the Pearly Gates, the Streets of Gold, the Association of Heavenly Harpists, and the Right Hand of God. Don't be fooled by the signs. In all likelihood they were put up by a well-meaning person, but that doesn't alter the fact that the lane is a cul-de-sac at the end of which you will probably bog down in dogma and despair. The entrance to the lane is deceiving. You may think for awhile that you are on the Road of Life, but if you'll use your flashlight of reason, you'll become suspicious of certain signs. There's one, for instance, which promises salvation by a simple act of faith without all the fuss and bother of Living the Life. And if you look at the right time, you may see a line of marching pilgrims, tears of ecstasy streaming down their upturned faces, their voices raised in songs of praise and glory. And as they march each pilgrim turns aside to avoid stepping on a sick and fallen brother. This is the most deceiving of all the detours simply because he who treads it is so likely to mistake that noble glow of emotionalism within his bosom for the very light of life. It is not trod by any particular sect or ism, nor do all the members of any one church follow this path. He who follows it may be a free-thinker or a fundamentalist, a reactionary or a student of Natural Science. The one card of admittance seems to be the belief in faith without works and the ability to indulge in an orgy of religious emotionalism.

Is there no place then along the Road to the South for emotion? It would seem that there is if you keep the word free and denuded of the "ism." Emotion is to life what the hypothesis is to the scientist. Divorced from constructive activity, it is as futile and sterile as would be an hypothesis were it never subjected to the rigorous test of experiment. But emotionalism is the arch over intruding detours which may be pleasant to travel for awhile but which definitely lead away from that high and precipitous road which leadeth to that place of peace which passeth understanding.



# Your Morals...



## Environment

**T**HE environment of an Individual, physical, magnetic, spiritual, intellectual, and moral, constitutes the field provided him by Nature for the application of his knowledge and the use of his powers in the formation of his character and his unfoldment as an Individual Intelligence.

However much any Individual may learn concerning the laws of Nature, his relation thereto, and the potentialities of benefit to himself arising from his co-operation with and control over natural forces, this knowledge is valueless to him except as he is able to apply it to his needs and uses as an Individual Intelligence. This fact necessitates a field for his operations, a medium of expression, a means for the application of his knowledge and the exercise of the powers and abilities he has acquired. Without these he is powerless to exercise his accumulated knowledge and skill for his continued development and to add the essence of his experience to his permanent possessions.

Nature has abundantly provided for these necessities by furnishing Man an unending series of contacts with its several departments of being, and constant opportunity to avail himself of these associations in the working out and fulfillment of his own destiny. Nature has constituted this as man's field of opportunity. Man calls it his environment.

Every Individual is the center of his own universe. From that center he radiates his

power in every direction. He likewise contacts the similar forces emanating from all other entities. His life is the complex summary of the effects resulting from these interblending forces and their ensuing phenomena. The extent of this area of contact constitutes the field of his environment.

By environment is meant all that surrounds and influences the Individual. There is a universe exterior to the Individual. Its existence is independent of the measure of power possessed by the Individual, yet in some way, and in some degree, has its influence upon every existing entity.

While in the larger sense this field covers everything that exists, because of the fact that everything is in some way related to, and influences in some degree, everything else, from a practical point of view the term environment is commonly understood to mean that part of the surroundings of the Individual which lies in his immediate vicinity, and which is capable of exerting an appreciable influence upon him, and susceptible of being influenced by him.

In a still more practical and limited sense, the environment of any Individual is that part of his surroundings which he immediately contacts, influences, and is affected by. In point of practical experience, it is that portion of his surroundings of which he is conscious, and which he contacts with definite awareness of its existence and relation to himself.



Environment is quite generally understood to mean surroundings of a purely physical nature. Manifestly this is a narrow and limited view, as physical contacts constitute but a small and relatively unimportant part of the environment of any Individual. Material conditions form a part of physical environment, but they are only a minor factor in the real life of the Individual. While they are a necessary and valuable incident of physical life, the Individual functions very well without them when he enters the spiritual planes. Even while inhabiting a physical body, every Individual is constantly contacting Natural Law. He is perpetually surrounded by magnetic influences. Spiritual forces operate upon him. Intellectual energies play about and upon him. His moral environment continually exerts a dominance over him. These constitute a part of his environment as certainly and as powerfully as do his physical surroundings. Thus provided with a field for the exercise of his intelligent attributes, the utilization of his knowledge and abilities, every Individual is confronted by the necessity of making the best possible use of the opportunities thus afforded him. This presents to him the problem of ways and means best adapted to that end.

Basically, there is but one answer. He can accomplish it only by making a right use of every facility at his command. Every attribute of Intelligence must be exercised in such manner as to promote the highest good. Every energy of his being must be exerted to the utmost at all times. Every opportunity must be availed of to the full measure of its potentialities. No possibility of betterment is to be overlooked, ignored, or neglected.

The first step in progress is realization of the fact that every Individual sustains a definite relation to his environment. He is intimately related to every other Individual, and to every thing, condition, and cir-

cumstance that surrounds him. All these are likewise related to him. All the advantage he can possibly gain from his environment comes from utilization of these relations. Any change therein can be effected only by modification or re-combination of these relations.

The problem thus resolves itself into a question of right relations. It becomes clear that the essential thing is the establishment and maintenance of correct relations. Primarily this is attained through the attitude which the Individual adopts, permanently fixes, and resolutely maintains toward all the constituent elements that go to make up his environment.

A basic element in the relation which obtains between the Individual and his environment is the fact that it is founded upon the natural Law of Attraction. It follows the universal Law of Polarity. In all its phases, it discloses the phenomena of positive and receptive energy. It complies with all the requirements of vibratory harmonics.

In Nature's plan, man is intended to be the positive force. Environment, the field for man's operation, is designed to be the negative. Intelligence is always, in its essential nature, positive to non-intelligence. Under equal conditions, the more intelligent will always guide the less intelligent. Force, intelligently exercised and applied, accomplishes its purpose everywhere.

Man, as an Individual Intelligence, is endowed with the inherent capacity of governing power. Whether masculine or feminine, the Individual human Intelligence, in its essential nature, is a positive force, armed with potential energy to combat, overcome, and govern the forces of environment. The world of material things is negative to the positive force of the Individual Intelligence. It yields obedience wherever and whenever that Intelligence is properly applied. Individuality is always superior to material environment when the Individ-



ual has acquired a knoweldge of Natural Law and mastered its proper application to his surroundings.

Insofar as the environment of an Individual is composed of the influences emanating from other Intelligences, these may come in conflict with his own until he has learned to hold himself in a positive attitude toward them and maintain a harmonic relation with them. In any event, they are but influences from outside himself, and cannot dominate him beyond the extent he voluntarily permits.

Every Individual is the center of his own universe. He is the intelligent force that guides, controls, and governs his own activities. He is the master of his own citadel and cannot be enslaved by his environment except as he surrenders his sovereignty to others, or permits outside forces to encroach upon his inherent right of self-government. His right relation to his environment is mastery over it, not slavery to it.

Man's proper relation to his environment embraces the further fact that in it he discovers the means of his growth and development. It is the natural field of his labors, the arena of his conflicts and struggles with external forces, the testing ground wherein he measures his strength and ability against all the influences that would drag him down, defeat his purposes, and destroy his life.

Every Individual knows that Nature has endowed him with title, to have and to hold, to a domain ample for all his needs. He knows that together with the endowment, he was also invested with the power to maintain it against the onslaught of all that would despoil him and rob him of his birth-right. He soon discovers that two courses are open to him with respect to this estate. He may, if he wishes, neglect it, refuse to cultivate and improve it, allow its fertile soil to lie fallow and grow up to noxious

weeds. He may allow trespassers to denude it of all its splendid natural resources. He may encumber it with debts, and soon find himself at the mercy of his creditors. On the other hand, he may, by proper cultivation and care, sow its broad acres with productive crops, fruitful trees, and beautiful flowers, the harvest of which will yield him profit for all his needs, and secure for him all the pleasures and benefits of well spent energy. He may build a wall about his estate that will keep off trespassers, and protect him against all attacks of those who would dispossess him or damage his holdings.

He also finds that there are those among his fellowmen who, in their selfish ambition for wealth, position and power, would match their aggressive cunning and greed against his supine indifference and lack of care, with the intent and purpose of not only depriving him of his estate, but of reducing him to a condition of vassalage or serfdom for their selfish ends.

To these he may meekly surrender, or offer such weak resistance as to be speedily overcome, thereby losing his estate and becoming a mere tool in the hands of others. Or, he may meet their attack with such watchful vigilance, preparedness, and vigorous defence as will not only defeat them but warn them and all others against further aggression.

Environment is the battle-ground of life. It is here that the Individual wins his victories and meets his defeats. In its conflicts he learns that he must exercise all his knowledge and skill to ward off his enemies and overcome his foes. He also finds that he is the master of his fate, if he wills to be, and that his environment is at once his field of conquest, his means of growth, his preparation for larger opportunities, and the attainment of his noblest ideals.

Each Individual determines his own issues of



life. He is the architect of his own fortune, the sole arbiter of his destiny as an Individual Intelligence. His environment is the field of his operations, the means of his accomplishment. Between them there is an indissoluble link. They are irrevocably bound together. Nothing can separate the Individual from his environment.

Since everything in the universe is existing and functioning under Natural Law, both man and his environment must sustain harmonic vibratory relations with some of its modes of manifestation. Unfortunately they are not necessarily the same vibrations, nor harmonic with the same law. Frequently they are inharmonious with each other.

The Individual vibrations may be in concord with some higher law, with the inner forces striving for some still loftier harmonics, while the environment may be moving at some slower rate in some discordant key. The inevitable result is discord, with attendant distress to the Individual. The environment may likewise be refined, elevating, and ennobling, while the Individual responds only to the lower influences, and is equally out of place in such surroundings.

These conditions disclose the nature of the relation which should exist between an Individual and his environment. It must be a harmonic relation. No other relation can satisfy the demands of the Individual or comply with the requirements of Natural Law. This is a mandate of Nature, which every entity must obey or suffer the consequences.

This is further evidenced by the fact that sooner or later Nature brings about this balance. Either the Individual changes the environment into harmony with his own being, or by long continuance in association, he becomes like his surroundings. In the one case, the Individual has mastered his environment, while in the other he has surrendered to it, and permitted it to conquer

him. In either instance, a harmonic is attained.

Harmony is a law of the Universe, and progress the natural result of the proper adjustment of existing forces. If disorder reigns where only harmony should prevail, the Individual may be assured that some fundamental principle underlying human development has been ignored, and the confusion observed in human affairs is the legitimate penalty for disobedience of Nature's laws.

From the standpoint of the Individual, harmony is a status or condition within himself. It is he who is conscious of harmony or inharmony with the conditions about him. When these are harmonious, it is he who realizes the benefits. When they are inharmonious, it is he who is disturbed. In fact, it is the Individual who is harmonious or inharmonious. The condition within shapes the condition without.

When the Individual has established harmony within himself, he is conscious only of harmony. Harmony within recognizes only harmony without. This attitude relates the Individual to the beneficial in his environment, and he refuses to be disturbed by the discordant. He knows that these disparities have no power to disconcert or disturb him. He is master of himself and his environment. This harmonic relation can be brought about only by Nature's process of adjustment. In every activity of Nature its adjustment of forces and effects is perfect. Man must learn to utilize the same methods if he would accomplish like results. His ability to make adjustments measures his success in controlling his environment.

In the world of mechanics the successful operation of every mechanical device, however complicated, depends upon the adjustment of all its parts to each other in such manner that they move and function without interference, and establish what is



known as complete harmony. The slightest misalignment, or maladjustment, throws the device out of rhythm or balance, and creates an inharmony which interferes with its successful operation. This is the reason why so much time, thought, and energy are devoted to the most minute adjustment of all mechanical devices, to obtain the highest degree of efficiency through the harmonious working of the individual parts. In the world of humanity the same principle applies. The great aggregate body which is called human society may well be likened to a great complicated mechanical device. Life is made up of human adjustments. The successful operation of living depends upon the adjustments of Individuals within themselves and to each other, in such manner that they move without interference and establish harmony. Misadjustments or maladjustments create inharmony and interfere with the happy, contented occupation of living a full and successful life. If as much time, thought, and energy were applied and devoted to human adjustments as are devoted to mechanical adjustments, this world would be a far happier place to live in, humanity would be far more contented and progressive, and a higher degree of efficiency would be reached. But here is the stumbling block. Mankind is willing to work day after day to reach efficiency in the mechanical world by adjustment and re-adjustment, with infinite patience. Yet in the work of making human adjustments, patience is too often negligible or entirely wanting.

From the cradle to the grave, one's life is a succession of adjustments within himself, to the environment in which he lives, and to the Individuals he finds in his environment. The degree of his success in life depends in large measure upon his ability to adjust himself to these with the fewest interferences. In other words, the degree of his success in life, depends upon the degree

of harmony he creates about him. The measure of his success is a perfect index of the personal happiness he achieves.

The problem of human adjustments is a universal one, applying to each and every Individual. He may ignore it for a time, but only for a short time. He meets the problem every day, from every angle. In business, in play, in outside affiliations, in home associations. In some cases it is more complicated than others, depending upon the Individuals.

From the moment the successful business man enters his office, he begins to create harmony by adjusting himself to the conditions and the people about him. If he does not, he is not successful. If he comes in a belligerent attitude toward everyone, he creates inharmony which interferes with the successful operation of his business staff.

From the time a wife or mother arises in the morning, she is engaged in the task of adjustment of the home environment and with all those who are associated with her in the home life. In just so far as she is successful in this harmonious adjustment is her home a haven of peace and health to its members.

But no business man, no wife and mother, can adjust himself or herself to others until he or she is first adjusted with self. Each Individual is a highly complicated machine composed of many parts which make up the whole. Each whole, in turn, is a part of the great mechanical machine known as society. Before he can fit smoothly, and without interference, into the great machinery, his own machine must be running smoothly and perfectly.

Every Individual has his weaknesses, faults, and failings, his desires, ambitions, and ideals, to be worked out within himself before his machinery can be running smoothly. He must adjust within himself, smooth off the rough corners, get his bearings, and become so self-poised, so cheerful, so self-



reliant, that no maladjustment or obstacle from within can interfere with the perfect harmony of the machinery. Only then, when the harmonious adjustments have taken place within the Individual himself, is he capable of harmoniously adjusting himself to the great complicated machinery of human society, and of becoming an integral and essential part of that great force which is slowly but surely making its progress along the evolutionary path. The various qualifications and characteristics of the Individual must be made ball-bearing, as it were, that the rhythm of perfect balance may manifest without friction. The great work of Individual adjustment must be accomplished that peace may reign and harmony prevail within the structure of Individuality.

With this harmony and rhythm established in the Individual, he is prepared and ready to make to great Human Adjustment of fitting himself harmoniously into the machinery of society, composed of his fellowmen, and becoming a successful and constructive unit in it.

Every new day presents another golden opportunity to advance on the road to effect the adjustment which shall bring to each Individual, and through him to all humanity, that peace and harmony which breathe the fragrance of a fuller, a nobler, and a higher life of generous service and joyous happiness.

So intimately is man related to his environment and so clearly does he mould his life out of what that environment furnishes, that it sometimes appears that he is actually controlled by it. Where it seems that environment controls, man has not learned that power is within himself. It is a case of shifting under the influence of circumstances instead of utilizing them to attain to desired ends.

Each Individual has the power to use such of

his environment as he will in whatever manner he chooses. It is the use of it that determines its influence, and measures the benefit or detriment he derives from it. When one comes to recognize this, he sees that his life is in his own hands and that the power of his will is the measure of his ability, and that he can do what he wills to accomplish. Any guidance that can most effectively teach the Individual the laws of his own being, refine and spiritualize his inner life and forces, aid his higher nature to maintain orderly rule over that which should be subordinate, unfold and bring into manifestation the latent powers within him, must be beneficial and normal.

Essentially, Individual freedom is the liberty of the Individual to work out, under Natural Law, all the problems of his being, and through the majestic power of his Individuality, control environment and mold circumstances to the ultimate good of himself and his fellowmen. The real need is not that of some outside condition being bestowed on the Individual, but the recognition on his part that he has something to do. That something is to learn all he can of the laws of life, and then to make the right use of that knowledge.

The Individual who is promoting the unfoldment of universal principles in his own being, as an atom of humanity is adding the leaven of truth to the whole race and so lifting it toward perfection. Every Individual is doing more than living his own life. He is living for others as well. If he can show a way to live that is better than the ordinary way, he should do it. If he can rise superior to the discordant things of the world, he is not true to himself or his fellowmen if he fails to do so. If he is living as he should live, he affects the lives of others by bringing a higher vista of life to them. If he is in a condition of passive contentment, and his mind is absorbed in things that bring no spiritual gain, he will



neither bring good into the lives of others, nor develop that quality within himself. If the Individual could realize the importance of this, he would never radiate any inharmonious atmosphere, but would constantly strive to maintain a constructive attitude and build around himself an environment which would affect those about him in a thoroughly harmonious way.

Each human being is a distinct and separate Individuality, differing from every other in the universe. Each of these has eventually to be adjusted within himself, then to co-operate with Natural Law, and finally to his surroundings and his fellowmen. This adjustment is a growth, a becoming, an actual higher evolution.

One needs not only to recognize and remember this difference, but do all he can to understand his fellows, and so express his real self that his associates correctly estimate him. The first step in this reconciliation requires self-knowledge. One must understand himself before he can hope to understand others.

Individual shortcoming is not in the surroundings, but in the Individual. External things do not make internal conditions for one. These are peculiarly his own. Every Individual is actually making his own world, and it is as good, as beautiful, as harmonious, as the conscious inner life permits it to be.

Every life is circumstanced as it has earned the right to be, and is in touch with the environment needed at that time for its unfoldment. The Individual must take hold of life where he is, and do the thing that is at hand for him to do, making the most of it for his development and unlifting. The relation of one's environment to his growth is that it is the means of growth, but its value to him as a means depends upon how he relates himself to it. If he so pertains to it that he preserves self-organization, he can

create an environment that will serve his every need and enable him to accomplish his purposes.

The real test of the value of an environment is whether it fits the constitution, needs, and capacities of the Individual. If it nourishes, sustains, and develops him physically, spiritually, morally, and psychically, it is constructive, and he has but to harmonize himself with it. If not, it is his task and duty to change it to this compliance, or find one that will meet the conditions.

No Individual should think that his present environment is the limit of his life, and give up hope of realizing his desires, and bettering his condition. He will attain to other environment and opportunities as he is developed to use them advantageously. It is not easy to break away from the false relations of life if they have once become thoroughly formed and established. It is only through persistent effort that it can be done. But one must not think that because he has once tried and failed that he cannot succeed. Everlastingly keeping at it brings success.

Man has greater power over his environment than any other created entity, and that just in proportion as he has fathomed Nature's laws and striven to abide by them. All his spiritual exaltations, his mental achievements, his material comforts, flow from eternal edicts by which he has learned to fashion his life.

Outwardly the consciousness of man touches and adjusts himself to the measureless diversity of Nature. Inwardly, the self-consciousness of man touches and adjusts him to the fathomless unity, manifested in law, and which men call the Universe.

When the adjustment of Individual Intelligence with environment is complete, his evolution will have been accomplished. He will be at perfect harmony with himself and the laws of his being, and at-one with both Nature and its Creator.



Every Individual surrounds himself with his own atmosphere. Nothing can set aside this law. Loftier spiritual atmospheres are always accessible to those who desire to inhale them. Nature provides the environment, the laws, and the opportunity, but the Individual must do the work. He has made himself what he is. What he is yet to become is a matter of his own choice and well directed effort.

The Individual must begin with the inner life, making the outer life secondary, and must work from the cause to the effect, not from the effect to the cause. His opportunity for growth and development, whether on the physical, mental, moral, or spiritual planes, will be found only in the physical, mental, moral, and spiritual environment. By so arranging the environment that it will contain within easy reach all those things that are good and necessary for all the different elements of his being, and by making these things the purest and best, judged according to their effects, the Individual who comes under the influence of such an environment will be fed and nourished, developed and strengthened, in every department of his being.

## Individual Study...

### Questions on "Conformity to Law"

These questions are on the *Your Morals* article in the December issue of *To You*. They are for personal use and study and the answers are not to be mailed in, but checked by yourself and retained for personal reference. Since they are by You and for You alone, You can be just as verbose or as brief as You like; You may put in as much or as little time on them as You desire; and You may judge the results of your efforts.

1. What general concept do You derive from the phrase "Conformity to Law"?

2. Are Natural Laws constructive or destructive? Explain your understanding fully by elucidation, explanation, and illustration.

3. What do You consider your relation to Natural Law to be?

4. What should be your attitude toward Natural Law? Why?

5. What course of conduct do You consider necessary for You to make your life a constructive one? Make this analysis in relationship to Natural Law and its demands upon the Individual.

6. What is your understanding of the phrase, "The Law of his being," as applied to the Individual?

7. Through what source comes all the power the Individual acquires? Give an illustration tracing the relationship to Natural Law in detail.

8. Give a practical illustration of the relationship between the three following factors which will clarify for You your place in the scheme: Natural Law, Man, Environment. Or more specifically, The Law of Compensation, (Natural Law); yourself; and some particular problem You are now facing (environment).

9. Although man cannot establish a Natural Law, abolish it, suspend it, or avoid its consequences, what can he do to make his life more harmonious under its operation?

10. What is the inevitable result if the Individual uses all of the forces of his being in direct opposition to Nature's Laws? Give an illustration showing the inevitableness and finality of the result.

11. Write a short paragraph giving your understanding of the conclusions which the Individual must draw when he comes to realize that all the results of his relationship to Natural Law accrue to himself. What becomes of such concepts as Vicarious Atonement, Forgiveness of Sins, etc., in the light of this reasoning?



12. What two things most seriously limit the Individual in his ability to utilize Natural Law? How only can these limitations be removed? Give a full and detailed explanation of this process and an illustration to clarify your concept.

13. Give an elucidation of the statement, "The proper study of mankind is man," in the light of your present study.

14. Frequently You have been told that You must work out the solution to your own problems. Thoroughly analyze and elucidate this concept in view of your present study. See if You can give an answer that would be satisfactory to a friend who had asked You for this kind of help. If necessary, make an hypothetical case to illustrate your ideas.

15. What obligation does knowledge of Natural Law immediately fix upon the Individual? Is this just? Why?

16. Give an analysis of the relationship between experience and knowledge. To what extent are they dependent upon one another? Which comes first, if there is a precedent? What is the value of either one without the other, if such be possible? Does knowledge invariably result from experience in natural sequences as cause and effect?

17. Give an elucidation of the concept involved in the phrase, "develop or unfold himself." What process is involved? Give an analogy from one of the lower kingdoms and then illustrate the concept in the life of a human being.

18. In view of the necessity of conformity to law, elucidate the relationship that must exist between man and Nature if progress for man is to result. Illustrate and explain fully.

19. In a literal sense is Nature antagonistic to idleness, ignorance, and disobedience of her Laws? If so, how does she express it?

If not, what proofs can You give?

20. Explain your understanding of the concept in paragraph 1, column 1, page 309. Give an illustration from your own life.

21. Why is it true that the use or application of power does not necessarily imply growth and development? Explain carefully.

22. Illustrate from your own life the truth of the concept involved in paragraph 3, column 1, page 309.

23. Is the following statement true, "Ignorance is the most costly luxury in the world"? Why?

24. Do You consider that compliance with Natural Law is a gradually restricting process or a gradually expanding one? Explain fully the relationship between your conclusion and the constant discipline involved in conforming one's life to the Moral Order.

25. When man learns to desist from acting on "blind impulse" and intelligently conforms his activities to constructive work through compliance with Natural Law, of what value are the impulses that he formerly accepted as the stimuli to action?

26. What is the relationship between Natural Law, the Constructive Principle of Nature, the Destructive Principle of Nature? How are they interrelated in regard to the Individual?

27. Man attains to Mastership by conforming his life to Nature's Constructive Principle. Is it possible for him to accelerate his devolution in an analogous manner by conforming his life to the Destructive Principle of Nature? What then would be his relationship to Natural Law?

28. How is Mastership related to "conformity to Law"? Give a careful and complete elucidation.





# Language...

August Brandon

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**T**O TOUCH upon the Law of Expression from a different angle it may be interesting to make a brief reference to language.

Pure English, insofar as such is possible, is the most convenient and comprehensive of all languages today. It is not a hybrid production in any sense of the word, as compared with ancient and medieval languages, but an evolutionary product of expression under the dual sex principle. Modern English inculcates the virility of all its progenitors. It is not an outgrowth of fortuity as many are disposed to think, but abridges and condenses and smacks of life and experience, forming the nerve and sinew of our day.

Eight decades ago this had even then become apparent, even while writers of that period were still using the old Johnsonian vocabulary. The younger writers of that age began to use Saxon words more and more plentifully, putting small and convenient handles, as it were, to thoughts and things, handles that were easy to grasp; while the ponderous Johnsonian phraseology distended and exaggerated, never quite pulling the chaff from the wheat. His sentences were overweighted with words from the Latin and Greek and other medieval languages and can be compared only to a lever of the third kind, the power applied always greatly exceeded the weight raised; while the terse, laconic style of the writers who followed, and the increasingly scientific vocabulary of the present-day writers is eminently a lever on the first principle, with slight loss, and gives the mind the utmost purchase on the subject in hand.

The dynamic language of life and of men who speak to be understood, is now being generally used in our books. A great principle anchored to a common word or a familiar illustration never loses its hold upon the mind; it is like seeing the laws of astronomy in the swing of a pendulum, or in the motion of a boy's ball; or the law of the tides and the seasons appearing in the beating of the pulse, or inspiration and expiration of the breath. The near and the remote are head and tail of the same dual law, and good writing unites them, giving wholeness, synthesis, continuity and fecundity.

The language of the actual and the practical ap-

plied to the ideal brings it at once within the reach of everybody, tames it and familiarizes it to the mind. If the writers on metaphysics and ontology would deal more in every-day speech, use simple illustrations, seek to find some interpreter of the feelings and affections of the mind in Nature, out of the mind itself, and thus keep the life-principle and the thought-principle constantly wedded, making them mutually elucidate and explain each other, they would be more fruitful and satisfying. There have been but few who have attempted this, and their writings have been uniformly consistent and intelligent. They aspired to and achieved the synthesis of Nature. Surely, one cannot reasonably object to the heights in the heavens from which man steals his fire, if he can feed it with his own fuel and cook meat with it. Though the genealogy of our ideas be traceable to Olympus and Jove, they must marry their human sisters, the facts of common life and experience, before they can be productive of anything positive and valuable.

Proverbs give us the best lessons in the art of literary expression. What vast truths and principles they illustrate with such simple and common facts! They remind one of stars and suns engraved on buttons and knife handles. Proverbs come from the character and are alive and vascular. There is blood and marrow in them. They give us pocket editions of the most voluminous truths. Theirs is a felicity of expression that comes only at rare moments, brought only by long years of experience.

There is no waste material in a good proverb; the meat is as clear as that of an egg—a happy result of logic with the logic left out; and the writer who shall thus condense his wisdom, and as far as possible give the two poles of thought in every expression, will most thoroughly reach the minds and hearts, as well as the understanding, of all men.

What a blending of the transcendent, the general with the specific; a synthesis, a marriage, a crystal-clear expression of the fundamental dual sex-principle in its universality we might have, if contemporary writers, scientists and philosophers, were less heedless in their recognition of the eternal verities of Nature!



# The Great Highway...

## The Modern Aspect

**F**IFTY years ago the home was a place that demanded almost all of the time of the average mother, and aside from his regular occupation the father could find much to do there that tied him the more closely to it. The home was quite definitely the center of life for the big majority of people. The amusements centered in the home; they were conceived there, they were brought to fruition and completion in the close family circle. No doubt You can recall with pleasant and sympathetic memory the routine of life in which mother was the center of things, and father the director and ruler until the children went away to make homes of their own.

Contrast the farm home of several generations ago with the urban life of today. Contrast the typical home of one or two children with the home of eight or ten children. Contrast the life of hard toil for the necessities with the life which can give a few luxuries. Contrast the broadened sex ideas of today with those narrow ones of fifty years ago. Yes, and contrast the feeling of personal freedom of the average American today with the conventional and religion-bound feeling that was taught fifty years or more ago. Contrast this complete picture of a social life with the one of today, and have You not an open road for marital dissatisfactions, triangular entanglements, and recognition of personal wants and needs unfulfilled?

Marital fidelity today is not forced by outside conditions. If it exists it rests on the fundamental characters of the parties concerned. People as a whole are asking more of marriage than they have asked previous-

ly. They are demanding that their ideals come nearer to fulfilment; they are hoping and planning and striving to gain happiness more diligently if not more intelligently than formerly. And it seems that they have much more with which to cope.

On every hand people are heard to say that if the women stayed at home, if they had more children, if there were a more God-fearing attitude there would be less divorce, fewer triangles, and yes, some say greater happiness. Have You been one of those who has blithely said these things or have You searched and endeavored to decide whether such changes are possible or even constructive?

Two young people were attracted together through their simple frankness, their artistic pleasures, their love of Nature, and their earnest and conscientious desire to do what they thought was right. They are much alike, of about equal development and both honest almost to a fault. They married. He is a professional man; she had an office position but was not particularly fond of it and as soon as they could arrange their affairs she quit work to remain at home.

He is full of enthusiasm for his work. He enjoys it and gives unstintingly of his energies to the extent that he often has little desire to break the circle that ties them so closely to his associates and professional affairs.

She likes her home, does her work contentedly, but when the day is done she wants him more or less to herself. In short, she is somewhat jealous of his job and having no children to take up her extra time, there are many holidays and all of the evenings that they



could spend together if it were not for the fact that his work often interferes.

Frequently he changes and rearranges his activities so that they have many days for short little trips, vacations, and pleasure jaunts, but still when they are home again the problem arises of the demands upon his time that are not upon hers and she again faces a serious adjustment.

Is the answer for him to give less time to his profession? Is it for them to have several children so that she will have more to do? Is it for her to bake the bread, do all the cleaning and all the washing so that her time is so filled that she will be tired and weary when the day is done?

Is this not fertile soil for a triangle if some man comes along who gives her to understand that she is neglected and perhaps abused? What is the proper solution?

The family is not the close unit it was many years ago, at least as far as material ties are concerned. Back in the pages of history we may find that a man's home was his castle and in it he defied the world, but that is not true in the world of today. Social adjustment goes far beyond the confines of the family circle. The ties between husband and wife must be strong enough to let her go across the continent if necessary while he stays with his professional activities. The ties of marriage must be great enough to permit him a broad and varied association with other people and still hold firm. These are the demands upon the marital fidelity of young men and women in the modern world. They are having to face the proposition of tolerance as well as that of fidelity. They are having to prove definitely an unselfish bond of attraction or they find themselves drifting apart in a world that does little to hold them together.

Women who are independent are expecting more of marriage than ever before. They

likewise are free to indulge themselves in their little weaknesses and limitations along many lines. They secretly and often openly delight in letting the masculine world know how independent they are, how really efficient they can be.

Men, also, are expecting more of marriage. They have had experience with women in business: with secretaries, nurses, office assistants, and laborers who work with them side by side. They are looking for the same kind of co-operation from women in the home. They are expecting wives to be better managers, and to give more and more to the personal relationship and companionship of marriage because there are so few children to take up the time and energy.

To what does all this point? What can and will this newer aspect of life give? It may point to discouragement just as to many the changing world conditions are cause of anxiety and fear. It may point to a higher understanding and a higher appreciation of the personal relationship that can and should exist between two married people regardless of whether the home itself is a strong physical tie. It may be that men and women will learn to choose a mate more intelligently, more wisely, and more successfully because of the attention that is being focused on the questions of marriage, divorce, sex, family life, and the social results of all these.

This is certain: the opportunities exist; the broad field of experience that is open to men and women of today is a challenge to carry the standard of marriage higher and higher toward a worthier goal. Who knows but what the great liberty and freedom of today may be the stimuli that will inspire this civilization and the coming generations really to establish Legal Marriage on the principles of Natural Marriage and thus acknowledge and exemplify the supremacy of Nature's goal?



# Akin to Nature...



Ambro S. Park

**T**HAT K. HAS written in *The Great Known* that every normal human infant is born with fully developed psychic powers. This I accept as a matter of fact because of my own personal experience. As a child I had those psychic powers, and I retained them in varying degree until adolescence. My mother passed in my sixth year of life. Frequently thereafter I saw her, I felt her, and by her I was often comforted when in distress, both mental and physical. Particularly did she comfort me when I suffered grave physical harm. Of the latter there were several instances; the three outstanding ones being when I fell from a ladder and fractured my skull, when I was, apparently, drowned, and when I was shot thru the right lung. In my earlier years I told my maternal grandmother that I saw and talked with mother, and was switched about the ears with a towel for lying. To me that was undeserved and unjust punishment which left spiritual scars. This will enable you to understand how I suffered with little Beva.

Beva's mother was translated when Beva was three years of age, and her Auntie took Beva under her wing. Auntie loved Beva; there was no doubt of that. Yet she sometimes displayed that love in an inexplicable manner.

Beva, at four, was balm to a childless old man's heart. Dark brown eyes and nearly black hair, rose-petal cheeks, pink, pouting lips and a vibrant body that seemed never to still, made of her a Gypsy fairie ever on the wing.

Beva told me that her mother came and played with her and her dollies under the trees on the lawn in view from my study window. Unseen by Beva, I watched and listened. Of course I never saw or heard Beva's mother, but I *knew* that she was there, for Beva's actions and words were sufficient proof to me. No child actress could *pretend* with the degree of verisimilitude attained by Beva.

One day Beva showed mother a beautiful, new dolly, and, after explaining dolly's many virtues, she said, "Mama, take Betty and me on your lap an' tell us a story an' sing us a pretty song." With Betty in her arms, she got into the big, cushioned chair, leaned her head back and smiled up into her mother's face. I'm sure mother told a story and sang a song, for Beva gurgled with delight at the story and nodded sleepily at the song. Her head sank lower, her eyes closed and she slept in mother's arms.

Then came Auntie. Auntie is a good, Christian woman, and it seems that she had a good, Christian grouch. She shook Beva awake, saying, "Beva, I told not to go to sleep out here. You'll catch cold."

And Beva, apprehensively, replied, "But Auntie, Mama held me in her arms an' told a story and singed a song, an' I guess I felt so good I slept."

"Beva, you mustn't lie to me; it's wicked."

"But Mama was here, Auntie, an' she loved me lots."

Then Auntie took Beva over her knees and spanked her. And Beva sobbingly protested, "Oh-Oh-you hurt me, an' Mama's hurted too."

And I "hurted" to the point of tears.



# 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:** Several interesting letters have been received concerning the new Department of Individual Study which clearly indicate that it will fill a long-felt need in the efforts of various students to conduct a definite line of study in Natural Science. The responses have been gratifying. But please, will you go back to your November issue, on page 280, and read again the introduction which points to the fact that the work is to be purely individual and private, and that the student is "on his own" so far as his answers are concerned?

Apparently some of the readers have done careless reading; they have sent in their answers to The School for comment and correction. At the present time it is impossible to give this service. Each Individual can check his own work and determine for himself or herself if the answers are correct by carefully reading and studying the article dealing with the subject matter and referring back to the Text Books. Or perhaps where two or more persons are associated they can check each other's work. At any rate, it is not opportune for The School to do so at this time and You are requested to avoid unnecessary correspondence by respecting this condition imposed with the introduction of the new department.

It will be helpful and interesting to hear from students and friends as to their success in the venture. Do You find that You know much or little concerning the subject under consideration? Do You find yourself a studious reader or merely a "skimmer"? Do You have difficulty in formulating and expressing your ideas? Analyze yourself in this connection, then share your conclusions with the other readers. Your frankness, limitations, suggestions, and comments may be an encouragement to the other fellow. If You prefer not to be known, sign a nom-de-plume—it will serve the purpose.

## A THOUGHTFUL LETTER

Inasmuch as you have suggested more letters to the "What Do You Think?" department, I shall do my bit to help the cause along. While I enjoy writing, and think of lots about which to write, I also enjoy reading letters from students who have had personal instruction from The School. How about it, old students?

I have nearly completed my third reading of the Harmonic Series. A spirit of deep humility permeates my entire being, as I pause to ponder the amount of personal knowledge I might acquire with a little persistent effort. How delightful and pleasant it is to sit down and read, and contemplate the wonderful blessings Nature has in store for us, in return for a little effort! But, Oh! how difficult it is to do the necessary labor! How easy it is to miss a lot of useful information thru care-

less reading. "Yea, verily," it is much easier to read about how to do a thing than to do it! How easy it is to ask for help—to neglect to put forth our best efforts to help ourselves!

When I asked your aid in clarifying certain distinctions between man and animals, I thot I had done my best toward a solution of my problem. While reading "The Great Crime," I found a solution, clearly and definitely explained. (And I prided myself upon being a careful reader!) Your comment enabled me to detect the difference when brot face to face with it. Thank You.

I am very much interested in the letter "From the Walled City," in the October issue. A careful study of the letter from J.H., your comment, and the letter from 57503, indicates a misunderstanding of your comment, by 57503. Our friend quotes part of your comment, and then states in part, "You are quite true, in some respects, but, you are also far from being true in others." The letter leaves the impression that the writer objects to the idea of an individual being held responsible for his own errors, or receiving credit for his achievements. It seems to imply that God is partially responsible for an individual's activities. May I offer some suggestions for thot, on this subject?

The Editor's comment, as it appears to me, offers no defense of man-made laws; nor discusses any differences of statutes in different localities. It does not deride those who make mistakes and have to go to jail, or uphold those who make mistakes and do not go to jail. It holds that God never saved anyone from sin; and that God is not entitled to the credit for the good behavior of an individual who has avoided the pit-falls. This, I believe, is in keeping with the consistency of God, or Nature, as shown in the consistency of Natural Law.

All of us, with the possible exception of children, are familiar with, and have a certain amount of knowledge of, the Laws of Nature. We know that those laws with which we are familiar are immutable. We know from experience, that we come into earth life and inhabit a physical body. That we obtain this body by one method, or formula—and only one. We know that we must take care of that body, and supply it with food, water and air, (among other things) or it will not function. We know that some foods, water and air are a benefit to our body; and that other foods, water and air, are detrimental. The correct proportions for food, water and air for our individual needs must be maintained, to avoid trouble.

Evolution, progression, advancement, education—even existence—are dependent entirely upon Natural Law being fixed. Food is composed of elements mixed in definite proportions. Water, corn, wheat, vegetables, all the products necessary to the sustenance of human life, (or any other physical life for that matter) are the result of definite formulae. But for the immutable Laws of Nature there could be no clocks, automobiles, radios, plows, trains, houses, or any of the necessities, or



luxuries, of physical life. If the Laws of Nature were not fixed, we might begin building a house, only to have it fall down, dissolve into thin air, blow away, or rise above the surface of the earth, into the clouds. We might have a radio almost completed, only to find that some of the laws which caused it to function have changed, necessitating a different radio. We might leave home picnic bound in our car, arrive at our picnic grounds only to discover that the laws which made the car take us to the picnic have suddenly changed, leaving us stranded.

If it were not for the constant action, or force, of gravity and electro-magnetism, nothing would "stay put"—not even the earth. There would be no gold, silver, iron, plants, animals—men. It is doubtful if there would even be any elements.

Think of what would happen if a chemist were unable to mix any chemicals, because his formulae would not work the same twice. Imagine the doctor writing a prescription, knowing the formula might change before the prescription could be filled. How long would we have any farmers, if they could not depend upon any definite method of raising crops?

We know from experience that on a cold winter day, when the wind is wailing, the thermometer registers sub-zero weather, and fine particles of snow fill the air like a mist, that any individual who ventures out into the open without ample clothing—whether man, woman or child—will suffer extreme cold. And if such person remains in the open long enough, he (or she) will suffer death. Any person caught in a flood, or fire, and who is unable (thru his own effort, or the help of some other human) to free himself, will die. There is no exception.

Why, then, should we assume that God will release us from the obligations of His Moral Laws, or save us from the penalties of man-made laws? All we know definitely of God, is the operation of His Laws. We know His laws are consistent. Then why should we not assume that God Himself is consistent? Why should we assume from heresay, that God is a flexible quantity, working by whim? We know that God is consistent, and constant, in all the lower forms of life which have come under our observation. Why not assume that He is also consistent and constant in the human kingdom—the greatest of His creations? Why should He interfere with the operation of man-made laws or customs? Surely an intelligence great enough to create or organize worlds, elements, etc., and make or cause to operate the Laws of Nature, would be above jealousy, selfishness, hatred, anger or whim. Mere humans know that such things are destructive.

With a few exceptions, we who violate laws, (whether man-made or Laws of Nature) do so of our own free will and volition. Even in the exceptions we have our choice between violation of law and torture; or we violate thru ignorance. No one can compel us to violate a law, if we will otherwise. The nearest approach to such a situation would be in the case of hypnotism, or mediumship. Even then, we submit to the control, or hypnotist. We cannot be forced into hypnotism.

If then, we violate law of our own free will, why should we not receive the penalty? On the other hand, if we, thru our power of will, raise ourselves above law violation, why should we not receive credit? Where we violate the law is not the most important thing. Neither is the kind or amount of penalty. Ignorance of law might be excusable in some instances, but the large majority of jail cases are matters of common law, based on moral code. Very few of us are ignorant of common law, or of common moral code. If we follow the

Golden-Rule, we are not liable to get into jail, in any country.

However, we all do make mistakes. Some of us may avoid the penalty of man-made laws. Some of us may pay in full; some may over-pay; some under-pay. But who will be ahead in the end?

Las Vegas, Nevada

S. H. S.

### A FULL-TIME JOB

Your comments on 'The Triangle' are interesting and appreciated. It does appear that marriage is a contract entered into of one's own free will and accord, and therefore the responsibility of keeping the vows doubly binding, when this realization of the responsibility comes to the individuals involved in the compact. It would seem that a marriage can scarcely be dissolved for the reason of being attracted elsewhere, without infringing upon the rights of one of the contracting individuals, unless both are weary of the arrangement and dissolve it by mutual consent.

Isn't it largely a matter of keeping one's word of honor, tho it may be a difficult procedure, and one or both individuals may be sorry they entered into the contract? It does appear that most of those married, feel they have a right to govern their treatment of their partner, by the treatment they receive from their partner? This seems to be hard to get away from. Yet isn't it one's duty to go on fulfilling his part of the agreement to the best of his ability, whether the other fellow does his part or not, so long as it is possible to do so?

People are giving up those they love everyday, rather than hurt those they are already obligated to. Many of the so-called great loves, are merely physical attractions, that might not wear so well every day in the week and year, and prove to be more a burden than the conditions one thinks they wish to change or run away from, when these attractions come into their life. I have been in a position to talk to many divorced people over a period of years, many of whom had remarried; with few exceptions they said, "If I had it to do over again, I wouldn't do it." This may or may not prove that most marriages are a full time job and not easily made a huge success; that one marriage is about as hard to adjust to as another. Missouri

One Who Knows.

### MATRIMONIAL OBSERVATIONS

Here are some matrimonial observations, that may or may not be of interest on the subject, as it has been discussed in "TO YOU."

A woman of the fragile, fastidious type, married an ugly, slovenly man who collects bugs and bones and keeps pickled snakes in jars, tells vulgar stories and likes so-called "fast women" much to the embarrassment of his wife.

She married him for his money and was able to endure his coarseness while the money lasted. Now that it is gone and the only child grown, the pickled snakes, physical ugliness and fast associates, are almost more than she can stand. Her outlet is, saying, "I'm not feeling very happy," leaving you to understand why, and feel sorry for her and admire her for not being more explicit. Her close woman friend says—"Poor L——, she didn't love M—— when she married him, and now that he's broke, it's terrible for her." I haven't heard anyone say, "Poor M——, he is sticking to a bad bargain, even tho he does seek elsewhere the approval and admiration and affection he cannot get at home."

Second Observation—Men of the so-called respectable class,



as husbands are very much the same 'fundamentally,' the world over, aside from personal appearance. They want the same things, physical comfort, their physical appetites and passions cheerfully satisfied, and to be let alone—when they want to be let alone—and amused when they want to be amused; someone to inflate their ego when it has been punctured, and to comfort them when things go wrong and tell them how wonderful they really are. One sure rule for getting along with husbands—that every wife should know, that all widows do know, which is the reason why they always get their man, is—"do exactly as they wish you to at all times, and let them do exactly as they please, at all times, without criticism or interference."

Of course, I am speaking of men only in their associations with women, since with other men they are different creatures. It does appear that the wife's problem is, "Is it worth it?" or "Am I happier with or without Henry, John or George?" Feeling sure this will not meet with your approval or views on the subject, nevertheless, it is an honest conviction, arrived at after much study and observation; also, that most of them are not happy without Henry, George or John, and for this reason are no sooner divorced, than they engage in a mad pursuit of some other Henry, George or John, only to find when they catch him, he isn't so different from their former "worry," and that one marriage is about as hard to make a success of, as another. It is a full-time job and the most difficult to succeed at. Love is, or should be, the foundation of all marriages, if they are to succeed at all.

Having arrived at these conclusions, men are still my favorite people, with a few exceptions. Why cannot we women have women friends and be real friends to them?

"I-Wonder-Why."

## ON MARRIAGE

Permit me to express my appreciation of the "Highway Series" in the magazine.

The many and varied examples, causes, and suggested solutions of marital problems, should be of vital interest to all those who have embarked, as well as those who contemplate embarking, upon the great adventure.

So many, it appears, rush into matrimony without the slightest consideration of the radical change in their lives that matrimony involves; so many fail to consider or realize the importance of what might be called the Spiritual factors.

The more we see of the shipwreck of so many married lives, the more determined we should be that our schools of learning should provide in their curricula some real opportunity of studying and discussing the whole matter in all its phases, apart from the purely biological.

Most married people will generally admit, however "Happily" married, that each partner is a real problem to the other. The most important thing is, that these people should not accept such problems as unsolvable—but should search diligently to find out why they occur and have the courage to experiment in making the necessary changes.

Notwithstanding the oft quoted phrase that "Marriages are made in Heaven," there is grave doubt about the Celestial origin of many of them; because they have to be made and remade every day, every week over a period of many years in most cases, because there is always something to be altered, something to be adjusted, to reach the desired state of peace, contentment and Happiness, except for the lazy and indifferent.

The ideal marriage, of course, is complete cooperation be-

tween physical and spiritual—there should be no DOMINANT relationship—or on the part of either the POSSESSIVE attitude. It is a fallacy to suppose that marriage will slough off all bad or irritating characteristics, without effort on the part of each—husbands frequently taking little or no interest in their wives' work, hobbies or clothes—wives seldom being prepared or qualified to take an intelligent interest in their husbands' work.

Married happiness does not come by wishing for it, without effort; it has to be striven for oftentimes for many years, and then frequently without success, but nevertheless dependent upon the amount of effort the results will be commensurate with such effort, providing the RIGHT ATTITUDE OF SOUL prevails, of which the main attribute is UNSELFISHNESS.

Canada

P. L. B——

## ANOTHER SKELETON

A reader of "To You," referring to the September number, told me of an experience similar to that of the Prospector. It happened last winter when flu was epidemic and her husband had it. They were sleeping in separate beds in the same room. Near her bed was a chiffonier.

"One night," said she, "I was awakened and saw a skeleton wearing striped pajamas like John's (the husband) standing with one elbow on the chiffonier and the head resting on the hand. It seemed to be looking down at me. I thought it was a warning and that the kind of pajamas indicated that it concerned John. I raised up and looked to see how John was. He was breathing naturally. I looked back and saw the skeleton again and then it disappeared. I made sure I was awake and not dreaming. I was not frightened and soon went to sleep again."

"The next day John wanted to go to work. I begged him not to go for my sake, but he insisted although he knew the man next door had pneumonia as a result of going out too soon after the flu. I told him what I had seen. He remained at home three days longer and is here and well."

"I did not think I would ever mention it to anyone else, but the letter from Uro Aho made me think of it."

North Carolina

A Friend

## AN INCENTIVE

The cover of the December magazine in its artistic set-up, called up the thought—"Silver and gold have I none, but such as I have I give unto you." Opening the magazine, I found the treasures surpassing those of silver and gold.

Because there is nothing so beautiful to me as a pine forest within sound of the boom of the sea, I always turn to the "Pine Needles," this time finding verification of something I have always felt to be true, altho lacking the "absolute scientific evidence," in the expression "Everything that has ever happened is in the air for future generations to consult by attunement if they develop the faculties to do so." I "attune" to music so readily, seemingly hearing a whole opera through, unaware that it is actually being sung at the time in San Francisco or Los Angeles—hundreds of miles away, that it sometimes provokes me to think I cannot get what I need at once by merely calling for it, for I feel that it is at hand, within my reach.

Turning to the back, I find another treasure in "Each primitive idea." Dreams do come true, as I found out this Fall when a childhood dream to see Normandy, the Louvre,



Paris, was realized. Going over in a German boat; returning on a British boat; associating with the French the short time I was over; talking with Polish, Czeko-Slovakian, Rumanian, Belgian, Hungarian men and women; noting the fearful dread of another general war in Europe; I sprang my "primitive idea" which is primitive in the minds of thousands of others over the world, no doubt: "If we, in the United States of America, are made up of all your European nationalities, yet forget that we are of French and German, or Scotch and Irish, or English and Spanish, or Italian and Russian, descent, and remember only that we are Americans, why can't you in Europe form a United States of Europe, forming a blend of blood such as it is in American life, and forget these hatreds and jealousies that keep you at war?" "Oh! that can never be!" they all cried. But it **will** be, I am sure, once the idea ferments and lifts itself in the minds of Europe. 1775 to 1898—a little more than one hundred years were required to blend our United States into a true United States of America. A short time in which to bring about a peace toward our bit of the world. As Americans, we truly strive for "Peace on Earth, Good Will toward Man."

Canada's P.L.B.'s thirst for Light and Truth I feel to be most commendable; but I do like the personal views expressed, supplemented by the Editor's notes. As beginners we are each like a bit of Spring where

"Every clod feels a stir of might,  
An impulse within it that reaches and towers,  
'Til groping blindly above it for light,  
Bursts into blossom in leaves and flowers."

This may not be exactly quoted for it is a carry-over from decades past, but it expresses the state of a seeker after truth—beginning as a "clod" but bursting forth to the light of Truth if the seeker continues to "grope." The "Individual Study" will be an incentive. \* \* \* \*  
Imperial, Calif

E. Falla

#### AN ATTITUDE TOWARD LIFE

Here is my attitude toward life. If you think it has merit, and you care to use it, you are at liberty to do so.

There's no success for those who wait  
And stall for time, and rail at fate.  
It's the one with push that gets things done.  
So fall in line and take your share  
Of the heavy load—It's only fair,  
And you'll find it's lots of fun.

Rock Springs, Wyo.

W. Gollither

#### FROM HUDSON'S HOPE

I wrote a long time ago saying I would send you some of my brother's verse but he had none typed on hand and I have been waiting in a vague way ever since expecting him to type some copies. I have just connected his failure to do so with the fact that he pawned his typewriter while he was attending Summer School in Edmonton last summer to meet unexpected expenses and hasn't saved enough salary yet (he teaches school) to redeem the old typewriter or buy a new one so I am sending what I have on hand. It is shabby from much handling and may be of no use at all to you. We were much pleased to find you had printed what we had sent of his work to you, in your fine, encouraging magazine.

From what we hear over the radio, Fascism seems to be

coming nearer and nearer to the New World. Brazil seems to have become openly Fascist and in our own Canadian Quebec Fascism is stirring uneasily.

I have looked for another Canadian correspondent in the "What Do You Think?" department but so far haven't succeeded in tracking one down.

Thank you for putting meaning and hope into existence, which combination of ingredients should make life, shouldn't it?

Hudson's Hope, Canada

V. G.

#### AGAIN A DILIGENT STUDENT

The "Individual Studies" series outlined and commenced in the November issue will doubtless be gratefully received and appreciated by many readers of the Work, as much as it is by myself.

It is my intention to once again become a diligent student. I should think it would be interesting to learn, or rather for the School to know, the names of this proposed reorganized student body, and doubtless those who enrolled, would like to record the fact with the School, fully understanding that the School could not at this time enter into any individual correspondence upon the matter, because of perhaps economic and labor considerations involved. However, if the School considered it advisable the names or nom-de-plumes of those enrolling could be published from time to time in the magazine.

Again thanking you for your helpfulness, and wishing the new endeavor every success,  
New Westminster, Canada

L. B.

#### LIKE "DUCKS TO WATER"

Allow us to voice our appreciation of TO YOU, and the benefits we have received from The School. We have greatly enjoyed the Great Highway; for without guide posts we have followed constructively that Highway almost seventeen years. We know it can be done. We took to the teachings of the School like "ducks to water." We feel very fortunate living neighbors to the lost soul, mentioned in past issue of TO YOU. Would like to say there has been comparatively as much change in us as takes place when a caterpillar turns into a butterfly, since our contact with Natural Science. A soul can come from the backwoods to light, through wishing, longing, loving, serving unselfishly. You may use the inclosed if you wish.

Truth is truth to the scientist,  
When all facts are at hand.  
Truth to some are the Scripture,  
To others, membership in a Christian brand.  
It was for truth and freedom  
That Masters became martyrs.  
They left their footprints in the sand  
Lest the dogmatist look backwards.  
Those soon forgot were members of a band.  
A rotten log may be truth to violets  
But to cactus truth is sand.  
We marvel at the wonders of creation,  
All amazed at its beginning do we stand.  
But only through Truth and Reason  
Will we discover how  
Nature made of man a God.

Roosevelt, Utah

Mr. & Mrs. Willard A. Day

Now What Do YOU Think?



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## The Glad New Year

*Jirah D. Buck*

We are making a record from day to day  
On the fleeting screen of Time,  
A moving picture that naught can stay,  
Nor erase a single line.  
It may return "after many days,"  
Or wait for a thousand years,  
It may scatter sunshine along our ways,  
Or becloud our eyes with tears.  
The Mentor says only—just smile and be kind—  
However the winds may blow,  
And the joyous present is sure to find  
The smiles of long ago;  
It's so easy when once we have learned the way,  
And it grows like nothing on earth,  
'Till it opens wide the gates of day  
With Death, as new life, and rebirth.

