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PSYCHOLOGY

PHILOSOPHY

NATURAL

SCIENCE

YOU!

*A MAGAZINE... that Develops and Enhances
the Art of Living Here and Hereafter*

Vol 4-4

THE STREAM OF LIFE



Practical Enthusiasm



A Parole Without a Job



"The Harvest of the Years"



How Can Truth Be Determined?

THE ROAD TOGETHER

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

TO YOU!

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

Volume Four

June, 1937

Number Four

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TO YOU . . .

Just You



The Stream of Life

HAVE YOU ever stood in a mighty gorge lined with huge stones projecting from the walls and watched the water from a high elevation come tumbling and falling, bumping and thumping against the protruding stone on one side, then whirl and twirl and bound against another huge stone on the other side?—only to be hurled back again to still another projection down below where it pounds and bounds, froths and foams against another and another and another until it reaches a bowl below where it forms into a whirlpool and circles 'round and around, finally pouring over the lower edge of the bowl to proceed on its way to yet lower and ever lower levels?

If so, then You have watched the pieces of flotsam and jetsam, carried by the force of the stream against this obstacle and that, finally to land in the whirlpool, there to circle around a seeming endless time until they were forced to the crest of the whirlpool and there remained balanced while You became breathless, waiting to see if they would again topple back or drop over the outside to be carried downstream to other obstacles and whirlpools.

No doubt You stood fascinated and spell-bound gazing on the marvels of Nature; and as You gazed You noticed that where the formation was softer the force of the water had worn the walls smooth and the

Rapids And Whirlpools In The Stream Of Life Must Be Conquered And Overcome If An Individual Will Achieve His Goal Of Spiritual Independence.

water flowed more freely, undisturbed by obstacles. You saw the vegetation growing, seemingly, right out of the rocks; in fact, here and there were small shrubs growing out of the crevices of some giant boulder. As you pondered over this apparent inconsistency in Nature, You realized that a small seed had been carried by some bird or had been blown by some wind, finally to lodge in the crevice where it found nourishment upon which to feed and grow.

As your thoughts wandered from object to object, from idea to idea, from apparent miracle to miracle, You saw that the shadows had slowly moved around; places and spots hitherto indiscernible were now clearer, views beautiful to look upon were now faded and obscured. You marveled at the mighty power of the Great Creative Intelligence, or Nature, by and through which all of this took place.

As You sat and pondered You perhaps became conscious that another human being was in your environment. You looked about and upward, and there saw an Individual stationed on a pinnacle which You previously had found inaccessible. You called to him; he motioned for You to climb the pinnacle. As You hesitated, he pointed the way for You to travel to the heights and You decided You could accomplish the climb. As You approached the spot You found him throwing sticks into the waters far below

and watching them follow their course down the rapids. When You reached his spot You found a far more beautiful view, a far vaster one. New vistas opened for You as he told You that those awesome rapids could be navigated successfully. To You that was impossible, ridiculous; nothing, to your mind, could pass those rapids and live. You left him, unconvinced.

There is something fascinating about this particular operation of Nature and so You returned again and again to watch the waters roar and rush, froth, and foam, and tear at the rocks; with the ozone in your nostrils You wondered how many thousands of years this had been going on. One day as You visited the spot You saw a boat launched up the stream in a sheltered nook; You watched, and saw an Individual steer it straight toward the rapids. You saw him approach and enter the rapids and never move as his boat was tossed this way and that, but always he maneuvered it into the center of the stream. Breathlessly You watched as he passed rock after rock; and You were horrified as the boat became wrecked, smashed into splinters, and carried down the stream.

You tensely watched as his body was battered and broken and tossed about in the whirlpool. You were sick with distress over the tragedy; then You were assured that You were right and he was wrong—the rapids could not be navigated. The horrible episode ruined the beauty of the place for You and destroyed your desire to return to it.

But this was not the end; others came and studied the conditions and contended that the rapids were navigable. Some tried and failed; others made some progress; eventually an Individual built a boat and “shot the rapids,” avoiding the rocks and obstacles, finally reaching the whirlpool where he maneuvered his craft to the top of the crest whence it was forced over the top into smooth waters. Once again Nature was con-

quered by man, by his daring, his courage, his determination, and his knowledge.

And this was not all. The man sitting in the boat in the smooth waters looked back from whence he had come; he thought, he pondered and wondered over his achievement; he figured and calculated and reckoned, until suddenly the idea permeated his consciousness that while it was an achievement to steer the craft *down* the rapids, still greater would be the achievement if he could steer it *up over* them. So he studied and examined the eddies and rocks, and fashioned for himself a boat strong in body, powerful in force to make the experiment. Others, daring and courageous, joined him; for while he was able alone to steer the craft downstream, assistance was needed in taking it up over the rapids.

He signalled the start, the propellers began to thrash and pound the water, the little craft moved slowly toward the whirlpool. He held it to its course and steered it past danger; he headed straight for the stream above, avoiding an eddy here, a rock there, ever going forward, until finally the smooth waters were reached—the difficult goal achieved.

How like this is the Stream of Life—your Life—everybody's Life.

You enter the physical world, and as You mature, You steer your bark into the rapids of physical life. You are hurled against one obstacle and bound over to another; You froth and fret and fume; You roil and boil; You plunge and become bruised, and oftentimes You feel broken. Eventually You rush headlong into a whirlpool of activity where You circle 'round and around, too tired to make further effort. Here You remain until the circling becomes monotonous and boring; then You drive on forward with greater effort, and flounder and work until You hurl yourself over the crest and rest again in still waters.

Here You find the environment is not what You desire. Looking back over your course

You feel You want to return and so You rise and start the climb back, missing the whirlpool by an inch, and into the general stream You again head under full force. You dodge this temptation and that one; You control this emotion and that passion; and little by little You slowly progress on your way. You slip back sometimes, but by catching hold of a friendly limb along the way, or some protruding rock, You hold on until You rest for a while and then travel on. As life flows along You emerge into the smooth waters of peace and understanding. A lifetime lies back of You—a lifetime spent in traveling up and down streams,

over and again. As You take toll of your assets and liabilities, You look back over the course You have taken. Stored away in Memory are experiences of hectic rapids which thrill You, while others give You a sickening sensation, even now. Wonderful experiences and horrible memories are recalled; but all in all, You know You have made progress, You know You have traveled far and wide. And You know that the stream of your life is much clearer, less turbulent, far more beautiful, and certainly much broader because of the many and varied experiences You have had as You traveled its course.

To Your Health!

Cold Packs

Violet Ultra

Cold wet packs applied to various parts of the physical body cleansing and healing properties are very effective and potent. This is true in both acute and chronic diseases and conditions, and in local or general treatment, whether applied to throat, shoulders, arms, trunk, or legs, or over the entire body.

The wet pack consists of a wet bandage wrung out of cold water as it comes from the faucet, plus a covering of dry flannel or wool, preferably the latter. The dry covering overlaps the upper and lower edges of the wet bandage about an inch, so the wet portion is not exposed to the air. One by one the wrappings are placed about the body, the outside one being held in place securely with safety pins. The moisture draws impurities to the surface, the dry wrappings cause a warm reaction and preserve the cool moisture under the bandage, thus relaxing the pores and promoting heat radiation.

The length of time a pack may be allowed to remain on the body depends much upon the reaction—all the way from ten or fifteen minutes to two or three hours. If the individual's reaction is one of warmth, comfort, and well being, it may be left as long as this condition exists. If he becomes restless and uncomfortable, or the pack becomes dry and hot it should be removed. Upon removal the wet wrapping is thoroughly cleansed and hung in the sunshine to dry before being used again.

The number of layers of wet linen and dry covering are determined and governed by the amount of heat and vitality of the body, the room temperature, the reactionary powers of the individual, the part of the body effected, and the particular object of the application. The higher the temperature of the body, the colder the room, and the better the heat and vitality of the person, the more wet bandages can be used. The foot will warm a pack quicker than the trunk of the body;

the trunk quicker than the legs and arms because a larger quantity of warm blood flows continually through the throat tissues, near the surface, and because the trunk radiates more heat than the extremities.

Packs may be used for various purposes—to lower high temperature, to raise subnormal temperature, to relieve internal congestion and any inflammation, and to promote elimination. If the purpose is to lower high temperature, several layers of wet cloth are wrapped around the body and covered loosely by one or two dry wrappings, the packs to be renewed immediately they become hot and dry. If the desire is to raise subnormal temperature, less linen and more dry covering is used and the pack allowed to remain longer. For relieving inner congestion and inflammation or for promoting greater elimination two or three layers of wet wrappings are used with about an equal number of dry coverings. Also the degree of wetness of the linen is a vital factor, for the more moisture there is the more strenuous is the reaction and the more potent are the results. If the person is low in heat and vitality and the desire is for a mild reaction, the pack should be wrung dryer than if he has an abundance of these, and a positive reaction is desired. Always one must be governed by individual conditions and reactions in applying the treatment.

Oilcloth or rubber sheeting may be used to protect the bed when applying the packs, but they **never** should be used as outer coverings; they interfere with heat radiation which is a vital factor in the treatment. The outer coverings should be warm but porous, to allow the escape of heat and poisonous gases from the body. Otherwise these are held within the pack and reabsorbed into the body causing difficulties more damaging than the original toxins. This is why woolen coverings are preferable.

The Spirit of Music . . .

Art and Music of Bible Times Allied

Verna B. Richardson

WHEN we speak of Bible times, we are spreading our research over a great and vast territory. We take in Assyria, Babylonia, Egypt, Persia, India, China and much more of the earth's surface besides. In fact, the birth of Christ seems to have been the focal point where met and were linked together the histories of the oldest known peoples and our own modern civilization. Thus it seems easier at this juncture to write of these nations as a whole, instead of endeavoring to draw a definite line of demarkation in our efforts to follow thru our theme within national boundaries.

As all the arts are allied, we cannot study just the musical idea alone, without at the same time considering, as well, the art and literature of these ancient nations.

As we know, a musical tone has color; a series of tones produces design; a picture has both rhythm and tone. Let me illustrate what I mean by giving my own reactions to a certain piece of music I recently heard over the radio. This composition was presented thru the medium of a harpsicord, flute, clarinet, oboe, violin and cello.

I can best describe the music by naming it weird. It was even unmusical, considered from the standpoint of its predominant use of dissonance. It interpreted itself to me as design — running design and line; a sketch in pencil, in which no color appeared; “gobs” of gray and dashes of black, with white specks showered over the whole design. This was intensified in places by deepening and widen-

ing the lines. This music had no distinct melody, but had rhythm and accent, with its small portion of harmony intermingling and overlapping into the predominant dissonance. In places it was as if an opaque curtain fell before a pale melodic design, which was only partially seen thru the screen.

Music can transport one to scene after scene, place after place, by presenting musical pictures and design. One sees as well as hears music. Some music is so full of color, brilliant, hot, fiery and intense. Other music is full of pastel shades, quiet, serene and peaceful.

Thus it is easy to be seen that art and music cannot be separated. One sees, hears and feels pictures as one does music.

Some pictures one sees are so noisy they hurt. Others cause a feeling of religious ecstasy or of serenity. Then again, a picture will create a desire for action. I have gazed at pictures that I would have wagered produced sound. I have looked with such intensity that I have been startled at the things I have heard while studying the picture. Who knows but that a pictured idea may vibrate with the original thot that produced it?

The strongest links that bind together the different civilizations and eras of our world, aside from historical fact and legendary fancy, are the music, art and literature of the people. From these we gather our clearest understanding of other ages and other nations and races, and to these things we must look for a more spiritual concept.

So now, in studying the art of Bible times

and subsequently the masterpieces produced in the past few centuries, we are at the same time recreating the thots, visions and ideals of the masters. We are, in fact, thru the medium of pictorial art, hearing again those things which these great artists endeavored to impart to their own people.

The Bible has been the inspiration for countless artists during the last twenty centuries. They have, thru this medium, brot the events and characters of those times more vividly before the minds of many millions of people. Each painter interpreted his vision in the mode of his own time and nationality, so that the point of view was constantly changing. It is quite natural that each painter should endeavor to express his ideas in such manner that they could best be understood by his own people. In so doing he aroused the criticism of Bible students, who were quick to note the anachronisms and historical misrepresentations thus caused by the artists and their public. These mistaken ideas, after all, were merely an expression of the artist and an illumination of himself and his times, and are not without value. They express the personal inspiration that was his and give to the world a pictured version of his own ideals in connection with this ancient book of historical happenings and wisdom.

Each one of these artists, all down thru the centuries, has delineated his biblical characters to correspond with the costumes and environment of his own country and his own times. Painters depicting sacred history were not interested in scientific research and knew little or nothing concerning the scenes and customs of Bible times. They merely were interested in presenting in an idealistic and powerful way the characters and happenings of those times. They tried to express, thru their art, their own emotions and inspirations, so that others might share them.

It is said that the Greek artist who depicted Jesus on the walls of the Catacombs frequently painted him as Apollo. This is easy to understand, for to him this figure was the essence

of sublime beauty and gave a fitting representation of this new Deity.

At a later date we find the Italian painting an Italian Madonna, the German artist a Madonna idealized from the maternity of his own people. Rembrandt himself painted the Holy family in a typical Holland scene of his own times.

The first biblical art was created in the Roman Catacombs and the walls became the canvas upon which the first artists expressed their understanding of the new belief. This exoteric expression of the faith within lent encouragement to the primitive Christians in their martyrdom. The walls of the Catacombs gave evidence that even tho the Christians had to take refuge in these buried halls, they still sought to express the beauty and inspiration of the new faith for which they were willing even to forfeit their lives, if need be.

It is this very strength of faith and purpose as expressed thru both art and music that has made it possible for Christianity to find its place in the sun and become a powerful world influence. While few people glimpse but a small portion of "Truth" at any given time, still it is these small pieces, when put together, that will eventually create for us the complete picture. A good illustration of this principle is found in the painstaking way in which, from the fourth century onward, the magnificent mosaics were pieced together. These mosaics proved to be a most effective medium for Biblical art and adorned the great churches of Rome and Ravenna. As the doctrine of Christianity grew in power, manuscripts of the Bible began to multiply, some of them being elaborately illuminated in color and embossed with gold.

The teachings of Christianity were mostly given thru pictorial representation and biblical histories were written for the instruction of the masses who could not grasp the real meaning or significance of the Bible itself. The fact that there are so many differing interpretations of the Bible as represented thru the various religious sects, whose number is

legion, is proof enough that even today this book of Oriental literature is very little understood. It is not possible, regardless of the present day literary culture, fully to grasp the true meaning of the Bible with all its implications, part legend, part symbolism and mysticism, and part historical fact, without special equipment. And so the Christian religion in its many and varied forms, has resolved itself into a more or less personal and individual interpretation.

As has been said, one can prove most anything one wants by the Bible, as it lends itself nicely to many interpretations. Those who have endeavored to take it literally have discovered themselves standing waist high in the deep waters of contrasting and illogical controversies. The Christian Bible, as is also true with other sacred books of other ages and peoples, is full of mystic meaning and calls for as great a study of the different ancient races of peoples and the culture or customs of their times as do the other ancient books of religion antedating the Bible.

In the study of the history that has to do with those ancient civilizations antedating the Christian era, we find that the musical records are in some instances lost entirely, with only an indication, here and there, of the type of instruments used and a theory as to scale. As to the art of the various dead and gone races, we still are able to find rather good examples that have been preserved in the sculpture which archeologists have uncovered. Music as an unseen principle is more easily lost to posterity unless the written records can be preserved, and this has seldom been done. We have to guess at a great deal that concerns the music of these peoples. It is fortunate that so much of the art was recorded on stone, marble or in metals, otherwise we would find so many links missing in the chain of past historical culture and events that our theories would avail us little in piecing together the happenings and customs of other times long buried and gone.

The Beggar's Gift

Mazie

From morning mists of gray emerged a form
All tattered, dirty and forlorn
And held his palms in openness
To beggar alms.

But none paid heed unto his plea, nor stopped
For e'en a moment's time to don
Sweet pity's garb and yearn to lend
A helping hand.

'Till Day had quaffed the draught from ebon cup
Of Sleep he stood and waited there,
Enveloped in dejection's cloak,
Nor seemed to care.

Then came one by who stayed his springing step
To peer into the hapless face
And dull and hopeless eyes—an one
As poor as he.

And turned his empty pockets out, and smiled
And shook his head the while. Then forth
He put his hand and firmly grasped
The Beggar's own.

"Not mine," he quoth, "to give to you of that
Which I, myself, do not possess.
Yet of that which I own, take you
Oh Brother, mine."

Without a further word was gone adown
The street, a happy vagabond,
Round whom, night's darkling draperies fell
And folded close.

But lo! what gracious gift, think you, had he bestowed
That yonder wretch's face should glow
And drooping shoulders shed their weight
Of doleful woe?

What wealth unseen had run from hand to hand
In that brief clasp, that where before
A beggar stood, there walked into
The light—a Man?

The Universal Law of Gravitation . . .

Walter D. Bunker

IN A recent issue of this magazine the statement was made that "*Intelligence — Knowledge — and — Morality* in relative combination are factors which govern the status of refinement of the Soul's spiritual instrument, or body, at any given time, here and hereafter."

When reference was made to "*Intelligence*" it did not mean Universal Intelligence, nor Individual Intelligence in the limited degree which is exemplified in the animal kingdom; what was meant was Individualized Intelligence in its highest known expression which is that of *man*.

Individualized Intelligence, however, is a fact of Nature which is apparent below that of Man, but the Animal does not use its intelligence rationally in relation to the moral order of Nature; neither is it ever moral, or *Im-moral*, it is merely *Un-moral*, and, morally outside the scope of responsibility and accountability for its acts of either omission or commission. Therefore, not concerned with its evolutionary status, it knows nothing of Nature's evolutionary processes nor how to co-operate with Nature.

It is not until the "Estate of Man" is realized by the Entity, that *Knowledge*, also *Mor-*

ality, become vital factors which inevitably effect that status of the Soul's instruments of expression, whether they be physical and/or spiritual material, on this earth plane here, or any other plane hereafter. Substance or matter, whatever its degree of fineness, must be subordinated, and respond to, Nature's Universal law of gravitation, which allows no exceptions for the small quantity of substance or matter which man may possess for his use as an instrument of *Self-expression*, here or elsewhere.

When the Individualized Intelligent Entity has become an independent reasoning being, endowed with faculties, capacities or powers, and has become a *Living Soul* with Desire, Choice and an independent *Will*, henceforth he cannot avoid or evade the personal responsibility for the bodies he inhabits, possesses and uses for self-expression.

The inevitable operation of Nature's law of motion and number, is at all times producing an effect upon the particles of which the spiritual body of each human being is composed. The result is either a refining or a coarsening effect, thereby establishing a certain degree of *density*, which is subject to the operation of Nature's law of gravitation, and accordingly rises or sinks to its rightful level

or plane for expression, which must be the abiding place of the Entity, during the period of time that the Living Soul uses an instrument of expression subject to Nature's Universal law of gravitation.

The evolutionary status, growth, unfoldment and refinement of Man is commensurate with the compass or capacity of his Intelligence — plus — the extent, or scope, of his knowledge acquired from personal experiences—plus—the *Moral* use which he has made of his knowledge. *These three—in relative combination—* balanced at any give time—(which might be symbolized by an equilateral triangle)—gravitate him to his rightful place and habitat *naturally*. However, man's evolutionary possibilities at no time appear to have any natural restrictions or limitations, here or hereafter. Confronted as we are continuously with ample, self-apparent, tangible substance, termed matter, which is ever subject to the inevitable operation of the Law of Gravitation, we must accept that lawful process as a *Fact* of Nature.

Is it *Un-reasonable* to think the law of gravity does not apply to this little sphere of Earth? Is it not quite probable that each planet throughout the entire Universe is occupying the exact location where it is in the firmament (even though never static or fixed) due to its density or magnetic response to, and in accordance with, gravitational effects which automatically operate as Natural Law on all substance? Is it reasonable to presume that the substance which Man uses and occupies for self-expression—viz.—his bodies—are to exist outside of the Law of Gravity or that the Law does not apply to the matter that he, the Entity or Soul, at any time uses for Self-expression? Is it reasonable to hope or expect that some future time he will have no need, or use, for an instrument, or body, on any plane, or planet where he dwells?

Within certain limitations, it is nevertheless a demonstrable fact that we can and do

coarsen or refine our human bodies during the period of our brief sojourn here from the cradle to the grave. The thoughts we think, the things we say, the foods we eat, the acts we do, the *Life* we live—here—have a coarsening or refining effect upon the particles of matter of which our physical organism is composed; but be it coarse or refined, when life for us here on this plane terminates and we shuffle off the mortal coil—what then will be the status of coarseness or refinement of the instrument of expression which we *must* have? Evidently — according to the deeds done in the body—so must be the compensation, penalties and rewards. This, too, means *Justice*.

The extensive field of possible exploration which opens up to an awakened rational consciousness interested in the continuity of his own Individuality, fixes no boundaries to bar his progress if he will but travel forward, even though the road may be set with many obstacles and the climbing steep at times which requires much personal effort. If he ever hopes or expects to get "the view from the mountain-top" the valley of ignorance and despair must be left in darkness below. Ignorance is not bliss; neither is despair any aid to progress, enlightenment or happiness.

The Law of Gravity might be considered as Nature's just weighing balances or scales, wherein is gauged the density resulting from the vibratory activity, or speed; hence the status of refinement of the particles, which in composite form constitute the instrument of expression which the human Entity uses, on this plane here, or on any plane — here and after.

Intelligence — Knowledge — and Morality—these three in relative combination, (balanced condition or status) and of whatever magnitude at any time, are indeed of vital importance to each *Individual* and confront him with a "Great Work."

Practical Enthusiasm

T. W. Swartz

This evening I was unusually contented and began turning over in my mind the meaning of enthusiasm. Into my mental vision came a man who, for more than twenty years has been the go-between for the customer and the physical organization for the supplying of the rather intangible service of electrical energy. Mostly the necessary steps are routine but it is surprising the number of people who seem to consider chiselling a Public Utility legitimate. This man has dealt with this circumstance hundreds of times; yet he is occasionally confronted with a request that *prima facie* shows it to be so urgent or so unusual in some respect that extraordinary effort must be made to render a satisfactory service. Once he is convinced such action is appropriate your problem is his. Nothing short of impossibility ever stops him. If necessary, he does not hesitate to ask the president of the organization for authority to make good what he conceives to be proper. Naturally with time he has become more sagacious in handling such matters, but the admirable thing to me is this—that after all this time he appears just as enthusiastic in helping an impecunious deserving stranger as an acquaintance of accepted importance and he tackles it in the same spirit as though it were his first experience.

How many of us could stay at the same job for twenty years and keep our viewpoint so fresh that we could so easily respond to the needs of others? Certainly it requires a self-sustained enthusiasm.

There is another man in this same organization who handles a small part of the physical work. He has been in the game about as long as our friend above. He has seen dozens come and go, mostly through lack of enthusiasm for the work at hand, and he has heard many an accusation on their lips that this line had nothing of real incentive for them.

Upon several occasions he has addressed groups of workmen, salesmen, engineers, or students about his work. He has always presented his subject so that a keen interest was aroused in it. Invariably one or more from the younger groups have come to him afterward and asked if it were possible for them to find employment of this nature.

Now let us turn to the dictionary. Suppose we discard such synonyms as ecstasy, excitement, extravagance, fanaticism and frenzy and take the more modern conception of the word "enthusiasm." Did not these two men exercise that degree of self-control over the emotion of enthusiasm that tempered its reaction in their consciousness to an "earnest and commendable devotion, an intense and eager interest" and warm regard for the work at hand? "Against the hindrances of the world, nothing great and good can be accomplished without a certain fervor, intensity and eagerness." Only be sure that it does not get out of control and become vehemence, fanaticism and frenzy. Keep it constructive.

I get a genuine thrill and inspiration from the warm and healthful glow of the true enthusiast, don't you?

Pine Needles

Joseph A. Sadony

JULY: Nature labors.

And so must man, if he would reap her fruits.
The more Nature gives you,
The more she demands.

* * * * *

How many of us have great power
But no brake;
And some, some great brakes
But no power!

* * * * *

Nature is subtle,
It can be cruel, and yet kind.

It must be harnessed.

First SELF-CONTROL:

Then harness all the power about you
But watch out for self-pity creeping in.

* * * * *

If you seek mastership,
Seek the ripe fruits
Of every living thing.
Taste of them,
And use the sceptre with
caution, humility and love.

* * * * *

It is easier to prevent a bruise than to heal one. Easier to prevent and control habits by education, than to cure them by sacrifice.

* * * * *

What does music release in your emotions? Surely something. Check up and read your own character. Use music as a mirror, your ears as your eyes, and see.

* * * * *

The more responsibility, the less time to appreciate your blessings, the more a servant to your environment, losing sight of the simple things that mean so much to create happiness and long life.

* * * * *

ACCOMPLISHMENT: The immediate **application** of **ability** in **activity** born of personal **effort** to overcome **gravity**; a round of the ladder of **achievement**.

ACHIEVEMENT: Persistent, continued struggle against gravity which bears the fruit of man's mind, imprisoning his wisdom as the shadow of his soul.

You may **accomplish** something today, or by the end of the year, by the application of memory (knowledge,) but **achievements** are the result of determination, adaptability, reliability, **endurance**, guided by the soul of time (wisdom) which manifests in high **ideals** visualized in **anticipation** which shapes the future by creating energy, preserving it in **patience**, and transforming it in time. You may measure your achievements by how long it has required to realize them, by "how quickly you cannot accomplish them." The time spent sincerely measures the value of what you do."

The Great Highway . . .

A Successful Journey

TO YOU has asked us, your thankful readers, to impart to you some of our personal experiences along "the great highway," and I take joyfully the chance of giving a little, where I usually receive so much.

I have journeyed along said highway for fourteen years with the same partner. I do not think I need to tell anything of the happiness, joy, contentment and beauty that, thank God, has crowded the majority of these fourteen years, as most people need no help to enjoy the blessings of life, but often they can derive help from knowing how another has struggled with the same difficulties as their own in life. I shall relate a few stories of combats happening along my highway, which perhaps are of general interest.

Difficulties coming up in a marriage of a physical nature have shown themselves easily to be overcome in a fully satisfactory way by two remedies: a) a rational study of the physiological foundation of marriage, b) complete reciprocal honesty and frankness.

The organisation of a home and its economy present many difficulties. In the fitting up of our home I was the dominating party. Isn't this very usual with the feminine? It wasn't so much because I wished to dominate as because He wished all to be as I should like it best. But along the highway it wouldn't do to continue in this way. He too has his wishes and desires as to his surroundings and taste of

Domestic Felicity Comes As a Result of Mutual Effort and Co-operation by Both Parties.

beauty, and we found out that satisfaction could be derived for both parties if we discussed every problem and if possible only made such alterations, etc., in which we could agree. Where this isn't possible, we have each had our domain, where we are master and fully recognized as such by the other party.

The economic problem is not the least in a marriage, especially when the economic situation, as in this case, is rather hard. We agreed that it ought to be solved constructively and so we from the first day of our marriage set about to put together a financial budget, and each of us is doing his very best to make it hold good. If money is spared each gets half of it to use or spare according to his wishes.

We are, and also were before our marriage, good comrades and we knew each other so well that great defects of character couldn't be hidden by either of us from the other party. But, well, married we found out many little defects of character or habits we hadn't anticipated with the other. All of you, who too are travelling along the great highway, know of these minor faults, that, small as they are, easily can ruin a marriage. I needn't enumerate them, but I can as an example take a few of those which I think are universal as seen from the feminine side of marriage.

But let us first see, what is the immediate reaction towards the discovery of unknown faults in and disagreements with Him? First comes disappointment, that He has got those irritating faults, and I feel rather offended.

that they shall fall upon me. Then follows an ardent desire to criticise. In reality I feel as an unjustly persecuted innocent being! And I am quite sure that he in many cases must have felt just the same. But what is the result of such reactions if they are permitted to run riot? It is mutual bitterness, irritability and vexation. A very little thinking showed that this sort of reaction wouldn't do, if the travel along the great highway should be a lucky one. I had to find a more constructive solution of these problems, and I succeeded, that is, I cannot truthfully say that I in every case have fully succeeded in transforming the destructive reactions into constructive ones; now and then they will turn up, but in all cases they are under minute observation, even when they are victorious. To illustrate the *modus operandi* towards them, I shall give a few examples:

Smoking is a favorite pleasure with most men I think, and the fair sex often find it very annoying. The reaction of both my nose and my eyes on perpetual smoke is not pleasurable, and I have to make an awful draught in order to feel well. This is exceedingly unpleasant to Him. I know that it is more healthy not to smoke so much, but it is his privilege to find it out for himself and to have his own experiences, just as I demand the privilege of having my own experiences. Some discussion and the earnest wish to find the best procedure has resulted in fifty-five minutes smoke and five minutes draught an hour! Both parties can accept this arrangement.

Women feel more sensitive, more "refined" than men, whom they find rather rude at times. This rudeness will easily tell on my nerves, etc., but really, mustn't my "refined and sensitive" nature seem rather affected to Him as compared to his own "logic, direct, aggressive and practical" manners (which I call rude!)? An exchange of opinions regarding this problem gave much greater understanding and tolerance at both sides and some mutual endeavors to make the "refined" more direct and practical, and the "rude" more sensitive to

the reactions and feelings of the other party.

Surely I am not the possession of another person (so I feel), and He has only got that monopoly of me which our reciprocal feelings always naturally will give him. And jealousy and a feeling of ownership is not only unentitled but also leads to just the opposite result as that intended. A rational inquiry into this problem clearly showed this to both parties. If it notwithstanding happens that the one or the other nourishes such feelings, then the other party can make the conquest of them much easier by trying not in any way to give occasion to them. And as the mutual understanding of the depth of our feelings towards each other grows, this problem seems quietly to disappear.

How many people can say that they do not occasionally show anger or irritability? I couldn't, and I realised that in such cases I surely affected Him just as depressing as He in the opposite case affected me. If I now, I thought, first of all under all circumstances tried to change these destructive tendencies to constructive ones as: tolerance, understanding, sympathy, etc., and if I through my example showed that I could receive a legitimate criticism in a constructive way, and if I only sometimes succeeded in this, wouldn't He then do likewise? And surely, yes, so it was, and the problem was met in the best possible way. And each of us can understand and forgive, when the other party doesn't quite succeed in his endeavors in this direction, because we know from personal experience which difficulties are involved. And many other bad traits of character can be treated in the same way, and that with great success.

Before marriage we nearly always agreed in all things; we looked in the same way at most questions, and our interests were the same — so we thought at least! In reality we avoided all subjects in which we didn't agree. But when we first had set foot on the great highway, I soon found out that He was not always of the same opinion as I was, and he allowed

himself to be interested in things that didn't at all interest me. And I too had many interests that he didn't share. I was at the verge of finding this a treachery,—ought he not to have told me beforehand? But, what of it? Hadn't he still the interests which we had shared as fiances? Yes, surely! And didn't we still agree in all the things we hitherto had agreed in? Why, yes! And had I told him that I was interested in a great lot of things which I could have told myself wouldn't interest him?—Or had I tried to discuss those questions in which I feared we didn't agree? No!—When I had answered these questions to myself I no longer found his attitude a treachery. — Concerning different opinions I did not like it if He tried to force his opinions upon me, and I had a suspicion that he in this felt just as I. Very often a discussion and an elucidation of the foundation of our different opinions has effected, that one of us voluntarily has changed his opinions, and in many cases we have agreed to respect the opinion of the other party. If decisions have to be decided on and opinions differ so much that a compromise cannot be found, then we have found out that it is no bad idea that now one of us, now the other is allowed to decide—we alternate somewhat. And as regards different interests, then it is not nearly as difficult as I first thought to become interested in those things that He is interested in and likes to talk about. And though there are interests of mine that he cannot share, I must notwithstanding acknowledge that it would be an intrusion upon his personal rights if I tried to force him to interest himself in them, and it would be an intrusion that I would not like to have practiced against me. Even if I of all my heart could wish to share some interests or some knowledge which I possessed with another, I have been taught by experience that one cannot force another to eat without his being hungry, or, one cannot make people happy against their own wish. — When this first is understood, then a mutual tolerance will destroy all

difficulties arising from this source within the marriage.

Well then, here you have heard of a few of the difficulties which I and my partner have met with along "the great highway," and how we have dealt with them. Of course there are lots of other difficulties, and new ones are still arising, but it would be too trivial to give a description of them, as the above will have given a fairly good idea of the way in which we try—with greater or lesser success—to treat them.

I can sum up those principal remedies which have been used by me and my partner against all difficulties met with along the great Highway, they are: (1) Cooperation, (2) Service; An attempt to cooperate in every detail possible, and a real hard effort to serve instead of to demand. The result as yet has been: (1) greater understanding and affection and tolerance, (2) a lot of valuable experiences which I would not have missed for all that. (3) The indescribable joy and satisfaction of knowing that at least ONE Individual Intelligence is happier because of my living and receiving and giving.

And then there is the splendid story of the children, of all what they can teach both of their parents and vice versa, but this a chapter of its own.

Please use this paper or part of it as you should find it best or leave it to the paper-basket. Should it be of any little help to anyone, then I shall be very happy. I bid you also excuse my English, it is rather difficult to express oneself in a foreign language.

Yours sincerely,

Marie Antoinette Von Lowzow
Denmark.

ANOTHER LETTER

Many thanks for the loan copy of "Harmonics of Evolution" which I am returning here-

with. I have kept it rather long, but it takes a slow, deliberate reading to assimilate the subject matter which has given me a great pleasure and understanding. I am happy to have had the opportunity of having these teachings presented to me. The reading of the book has left me with one or two questions which require further explanation. I do not know whether you encourage questions as it would no doubt be a big task to send individual explanations to all who have been unable to get a complete understanding from the books. However, here is one which, if it is in order for you to answer, I will appreciate very much.

Question: Since vibratory correspondence between two individual entities of opposite polarity is essential before higher spiritual teaching is possible to said entities (as I understand it) does it follow:

1. That there is one and only one particular entity in existence to correspond with its polar opposite? or,

2. Is it possible for two individual entities of opposite polarity who are already aware of the existence of each other but who do not have a perfect vibratory correspondence (as is the case of nearly all husbands and wives) to so adjust or raise their vibratory rates to a common level where correspondence and individual Completion would result?

Yours very sincerely,

There seems to be a misunderstanding on the part of the writer concerning the statements in the book. Nowhere is it stated that "vibratory correspondence between two individual entities of opposite polarity is essential before higher spiritual teaching is possible." In truth, a knowledge of Nature's laws, which operate in the spiritual world as in the physical, on the part of two entities tends to bring about vibratory correspondence between them, provided both endeavor to apply their knowledge.

Self-Completion — that state or condition which represents the sum-total of results of one's efforts to improve himself entirely independent of all other beings whomsoever — must be achieved before *Individual Completion* — that state of vibratory correspondence, equilibrium of energies, and ethical satisfaction which is obtained in the union of two intelligent Individuals of opposite polarity — can be gained. A person must attain harmony and a fixed degree of development in himself before Nature rewards him with his true and perfect mate.

This, however, does not mean that the two entities cannot be in vibratory correspondence at any point of development below that of *Self-Completion*. They can. Two aborigines of opposite polarity can be in vibratory correspondence; or two high caste Hindus can develop individually and adjust their vibratory ratings to a common level so there is a vibratory correspondence between them; but they have not necessarily reached the state of *Individual Completion* and *True Happiness*.

Marriage in the physical world is the vital process in the Struggle for *Self-Completion*. It is a necessary school of experiment in which the Individual Man and Woman acquire rational knowledge of the ethical laws involved.

As long as self-control has not been established in both of two Individuals, just so long there will be friction between them. So long as there is friction perfect happiness is impossible. Man can learn from woman and woman can learn from man. In the married state there is ample opportunity for a man to study feminine ideas, concepts, and aspects; and *vice versa*. Thus both learn tolerance, self-control, understanding and other elements of character which develop and build them for appreciation of real companionship and true Happiness in the Perfect Marriage Relation.

The World Moves Along . . .

J. W. Norwood

FINDS SCIENTIFIC PROOF THAT SOUL CONTINUES AFTER DEATH

Science is proving that man is immortal!

Long concerned merely with the mechanical aspects of life, many of the world's greatest men of science are now turning their attention toward problems which formerly were thought to be exclusively in the domain of metaphysics and philosophy.

And at least one scientist, Dr. Gustaf Stromberg, noted astronomer attached to the staff of the Mount Wilson Observatory, believes that facts assembled by science can be reconciled with the view that certain elements in living organisms are immortal.

One of the most important of these elements, he believes, is the "soul" or "ego" or individual "consciousness," which may well continue after death to carry with it into the future all of the memories accumulated during material existence.

Dr. Stromberg attracted wide attention recently when he stated these conclusions in a preliminary paper written for the Astronomical Society of the Pacific.

Today, for the first time since the publication of the paper, he consented to outline a few of the aspects of the various specialized branches of science which, when considered as a whole, support his conclusion that life can and does exist apart from the material world. In fact there is an "immaterial world"—as he terms it—which has a close relationship to the one which is most apparent to our physical senses: that is, the material world of space and time.

The universe consists not only of atoms and molecules, he points out, but there are entities or forces with important regulatory powers, such, for instance, as the phenomenon known as gravitation.

"Space-time," he explained, "is a sort of 'ghost' which seems to quiver with something closely akin to life and consciousness."

"What we call gravitation, for instance, is a fundamental aspect of this space-time structure. Modern physics does not attempt to 'explain' gravitation, but we are gradually beginning to realize that when we deal with it we are encountering properties of matter, space and time, which are so fundamental that mechanical pictures or models are inadequate, erroneous or misleading."

"We are beginning to see that matter and space and time form together one particular aspect of the universe and that when we seek to inquire into the 'causes' of physical events we are forced to go beyond the manifestations of this particular aspect into a world which seems to transcend mere physical laws."

Material and immaterial structures appear to be intimately related, he said, for all particles of matter—the electrons and protons—are accompanied by systems of waves, often called

"pilot waves," which in living forms are also associated with remarkable organizing powers.

For instance, he described the "wave of organization" which causes a larva to develop into a butterfly. The larva does not "die" when the butterfly emerges. Only its material structure disintegrates, but the regulating agency which brings forth the butterfly is something immaterial—something not built of atoms and molecules.

There is direct evidence that this "something" can exist entirely apart from matter, according to Dr. Stromberg. For example, when a living cell divides there is something which seems to pull the chromosomes in the nucleus apart, and while these centers of pull—called "centrosomes"—have visible lines radiating from them to the chromosomes (carriers of the traits of heredity) they appear to be nothing more tangible than the centers of the electrical fields which have the amazing power to direct the whole complex operation.

"Even if we regard the physical condition in the fluid of the cell as the direct cause of the attracting and repelling forces of the centrosomes, the ultimate cause of this condition must be an independent entity capable of moving and orienting electric charges and polar molecules."

Chromosomes are made up of units called "genes," which apparently govern such hereditary attributes as the color of one's eyes, the shape of one's nose and other bodily parts, the color of the hair and all of the other distinguishing marks of the individual, both internal and external.

"During cell division and during the splitting of the genes in the chromosomes, there must be a time when the matter in the gene does not all fit into the new split structure. Nevertheless, the new 'gene spirits' can survive and retain their properties during the critical stage."

Because of the similarity in words, Dr. Stromberg designates certain immaterial and entities which activate the proper genes at the proper time and in the proper place in a developing embryo by the term "genii." These, he said, can often be located in neurones which show automatic activity like pulsating electric centers.

Observations of such activating forces have been among the considerations which have led him to deduce that there is scientific basis for man's belief in the existence of the soul.

"There is no doubt about the existence of the human soul, if we define it properly," he said. "It is the ego—the perceiving, feeling, willing, thinking and remembering entity. It is, for instance, not a set of memories, but the possessor of a particular group of memories—an individuality."

"The soul is something which gives unity to the mental complex of man. It is the general 'genie' of the mind."

That this "mental complex" continues beyond death and is, therefore, probably immortal must be apparent, Dr. Stromberg

believes, when one recognizes that memories do not reside in atoms and units of matter.

"The matter in our body and in our brain is constantly changing. New atoms are incorporated in the cells and in the genes, while other atoms are removed as waste products. In fact, we have a 'new' brain after a relatively short period of time. Yet memories persist and the immaterial structure of the brain, therefore, persists.

"This structure appears to be indestructible. It can grow by the acquisition of new experiences and the acquisitions are themselves indestructible, perhaps, for all eternity. Memories may well be eternal, but, like other stable structures, they can only be eternal in the forward direction of time."

Thus, he declared, a soul may have a beginning but no end. Dr. Stromberg believes that the individual soul originates as a potentiality in the maternal germ plasm of the race.

(James A. Crenshaw in L. A. Herald, April 21, 1937)

DREAM REVEALS CHURCH

NICOSIA, Cyprus—(UP)—An ancient church has been unearthed at Zakaki as the result of a peasant woman's dreams. So vivid were her dreams that she urged the Cyprus Antiquities Department to excavate at a certain spot. After a few days of digging, part of an ancient church and two Byzantine monuments containing skeletons were found.

(Asheville Citizen)

HUGE BRAIN IN OFFING

The increasingly complex problems of modern civilization, said Prof. Frederick Tilney, may lead to development of a dome-like forehead to accommodate a huge brain.

Doctor Tilney, professor of neurology and neuro-anatomy at the Columbia University School of Medicine, expressed the opinion that instead of being a finished product, the human brain is "only some intermediate stage in the ultimate development of the master organ of life."

He said it seemed equally certain that on the average only a relatively small fraction of the brain at present is used to the most effective advantage.

Many lower orders of being, such as sharks and most other fish, have turned up a "blind alley" of evolution, he said.

(L. A. Examiner)

SCIENCE REVEALS KEY TO CRIME

NEW YORK, April 8.—The discovery of a new mental disease named catathymic crisis, giving a scientific key to hitherto baffling crimes of violence, is the startling outcome of a number of recent mental cases, including that of Robert Irwin, suspected as the slayer of Veronica Gedeon, her mother and Frank Byrnes.

This was learned today from a paper written by Dr. Frederic Wertham, who was Irwin's physician, for the "archives of neurology and psychiatry."

Doctor Wertham is associate professor of psychiatry at New York University, head of the mental hygiene division at Bellevue Hospital and the author of several books in his field.

Irwin came under his observation several years ago when the sculptor was a mental patient at Bellevue Hospital. The psychiatrist's paper, written four months ago, constitutes a striking prophecy of the Easter Sunday murder, since it holds that Irwin was far from cured. Catathymic crisis, as described by Doctor

Wertham, is a state of high emotional stress, generally caused by some psychological event in the patient's past.

The patient, passing through five stages of the disease, feels impelled to commit some act of violence or savagery but is restrained by fear or his sense of decency.

Finally the urge to violence becomes overwhelming, breaks all bounds, and the act is committed.

The patient, his emotion tension eased, then enters the fourth stage, in which he is sociable and to all outward appearances normal. It was when Irwin had reached this stage that he was released from the various mental institutions to which he had been committed.

Yet the catathymic sufferer is never really cured, Doctor Wertham contends, until, either by himself or with psychiatric aid, he has reached the fifth stage, which is an understanding of his peculiar emotional nature and a knowledge of how to cope with it.

Until he has reached this, the alienist holds, he remains subject to recurrent emotional crises during which he is capable of anything. * * * *

(G. B. Lal, in L. A. Examiner)

This discovery is, indeed, interesting; but even more interesting is Dr. Wertham's description of the cure, for it is but another way of expressing what Natural Science has taught for years, namely, that Self-Control is the only true and permanent cure for extreme emotionalism; and that self-analysis and a knowledge of one's own weaknesses are of untold value when taught to children.

SEEKS TO APPEASE 'GHOST'

EDINBURGH, Scotland, March 29.—(AP)—Sir Alexander Seton is sending back to Egypt a bit of bone, supposedly from a pharaoh's skeleton, because:

Visitors complain about a ghost-like figure wandering through the house.

Maids won't stay in the house more than one night, and each complained about the spectral robed figure.

Two fires broke out in the house.

Glassware put in cabinets was found smashed to bits.

He lent the bone to a surgeon once, and that night the surgeon's maid broke her leg running away, in terror, she said, from a robed phantom. (The surgeon returned the bone next day.)

His family has suffered an unprecedented series of sudden illnesses.

The small piece of bone, in a glass case, was brought to Scotland last year by Lady Seton who picked it up as a curio from a tomb at Gizeh.

Convinced the strange happenings could "not have been coincidences," Sir Alexander said today:

"That bone is going to be replaced in the tomb it was taken from as quickly as possible.

"And Lady Seton is making the trip herself to make sure it gets there. This ghastly business has got to stop. And we are taking no chances.

"It is perfectly astounding how we have been dogged by this shadow of ill luck ever since that wretched bone was brought into the house."

Sir Alexander has received many offers for its purchase, but he said he is determined no one else shall suffer the experiences of himself and Lady Seton.

(Asheville Citizen)

A Parole Without a Job is Worse than No Parole . . .



J. H. Fletcher

A LETTER

FOR THE past several months it has been my pleasure to read "To You." I have been an officer here in San Quentin for the past fifteen years. During that time I have witnessed over twenty-four thousand young men and boys pass through the "BIG IRON GATE" and discard their name for a number. To some, it has just been a period of months until they were returned to Society. To others, it meant many years, perhaps life, behind these big gray walls. To a few, ETERNITY — Death on the gallows.

Through the years of my employment here I have come into personal contact with every known type of the so-called criminal element. I am thoroughly familiar with every branch of the institution and the method used in handling men in every department from the time a man enters until he is paroled, discharged, or hanged.

During my stay here I have tried to be more than an official. I have been a scholar of human nature, always studying the different inmates in hopes that I would at some time be able to pass on to others my findings so that they could be used in such a way that this never-ending mass of humanity could be eliminated to where it would no longer be necessary

to have institutions of this kind for the great majority of the so-called criminals.

The time has come when someone will have to sponsor a concrete program in support of a parole system. Altogether too much has been said over the radio and the press against parole. The people have a right to know the truth.

THE ARTICLE

Being overdue on parole is the biggest obstacle any man in prison has to overcome and still retain his honesty of purpose and his resolve to be a law-abiding citizen upon his release.

No man who has not come in daily contact with prisoners can imagine the hope they build for themselves during their incarceration. The sugary plum of a future parole is the greatest incentive for a prisoner to right about face toward society. When he receives a parole he assumes, and correctly too, that the parole board has confidence in him, that they think he has reformed, will keep the terms of his parole and will return to society to become an honorable citizen. He resolves to merit the confidence placed in him by the parole board. He immediately takes on a different attitude toward officer, guards and law enforcing agencies.

About sixty days before his parole date he begins to awake from his dreams of release and of becoming an honest citizen. He has received a reply, from his old employer to whom he had applied for work, giving him the age-old excuse, "We are not taking on any men." He sends his application for work to another and yet another with the same results. By this time his parole date is only days away, his honesty of purpose is faltering, he is thinking now, when he should be eating, sleeping and working.

He finally decides to write to the old gang—thinking that "just maybe" they can secure him a "phoney" job. The gang obliges at once, because they can use a man who has associated for one, two, or more years with smart criminals. Surely he has wised up on many things. However, the parole officer has investigated and notifies our prisoner that he cannot approve the job. This is the last straw, his morale is shot, he is embittered, he has not been rehabilitated, he has been punished and to his notion punished too severely. His thoughts now turn to his discharge date, the day when he will receive a suit of clothes, a ten dollar bill and the well known kick in the pants. He will go free with this thought uppermost in his mind: "*Get Even.*"

This man I am telling you about is the average man, the man who helps to make up the great majority of the prison population.

Would it interest you to know, in the fiscal year ending June 30, 1935, in one state, parole dates arrived for 2320 prisoners, 1447 of whom were paroled during the year, while only 669 of them went out on parole date. These 669 are not average prisoners. They are deports or men with *money, friends, or political influence*. Do you think we are giving prisoners a square deal when we release 669 *alien* and men with *money, friends, and influence* on parole date and make 1651 average prisoners do from a few days to all of their parole in prison? If you do not think this is fair to the average prisoners, you think as I do, and I have worked

and mingled with them for fifteen years. I say without fear of successful contradiction that if you ever hope to reclaim the young prisoners you will have to release them on parole date as you do *aliens* and "*big shots.*" It cost Tax Payers more than \$100,000 per year to support men who are overdue on parole, in some states.

My solution for this unfair and demoralizing situation, is to establish a large institutional farm. When the prisoner's parole date arrives he would report to the parole officer, if an approved job is not on file, the prisoner would be sent to the farm. There he would work and receive the same wages that other free men receive, for doing the same kind of work in that community. He would be required to keep all parole provisions just the same as though he had been paroled to some individual person or firm.

It is needless for me to elaborate on the kind of a farm to buy or the many different things that could be raised, or the profitable disposition of the production, or the amount of money the State would make or save. Suffice it to say that paroled men should be treated as free men, should be permitted to seek employment and accept it when approved by the parole officer. Cottages should be erected for men who have families, and especially for those who have dependents drawing State and Federal aid. The State should never lose interest in a man who has done time in prison. He should be permitted to go to this farm and work for his room and board when the going gets "tough."

This plan will save the United States millions of dollars that we spend in keeping these men while serving their parole.

It will save them other millions that have to be spent to keep these men when they are returned as second timers.

It will save society millions for their deprivations when free. It will rehabilitate thousands of our young men.

Is it worth the price?

Your Morals . . .



*Man, the Explorer, and Woman, the Conserv-
er, Together Are Recognizing Nature's Mor-
al Order.*

The Road Together

MAN, THE Explorer, slowly but per-
sistently is penetrating the various
quarters of the earth's surface from
the North to the South Poles. He
has penetrated vast depths into the
earth, navigated the waters which cover the
earth, flown through the air which abides
in and about the earth, and even has pene-
trated into the stratosphere. Daily he is
discovering more laws of Nature and is cre-
ating mechanical processes which operate
according to those laws, and therefore are
in harmony with them.

In his explorations and creations Man co-op-
erates with Nature and its laws. Standing
upon the high pinnacles of his achievements
to which he has struggled from his starting
point as an aborigine, he gazes down over
the three kingdoms below him; and as he
breathes a deep breath of satisfaction over
the application made of Nature's laws, he
realizes that he has given great comforts,
pleasures, conveniences, and satisfactions to
his fellowmen as well as himself. He reads
the Book of Nature and gives data to his
fellows which dates back thousands and
hundreds of thousands of years, feeling a
thrill of satisfaction for the work he has
done.

In utilizing the mechanical laws and proces-
ses of Nature, Man learns that they can be
used or abused, can be applied constructive-
ly or destructively. He can send an air-
plane singing through the air to carry a

remedial agency to a dying person, he can
send a bullet or shell through the same air
to carry death and destruction to his fellow-
man. One is constructive, the other de-
structive; yet the same mechanical laws op-
erate in both instances. The shell is forced
through the air by the explosion of powder,
the airplane is propelled by the explosion
of gas; one brings comfort, succor, joy; the
other carries sorrow, misery, and death. The
airplane may carry cheerful, laughing indi-
viduals to a happy landing and at the same
time it may carry sinister, death-dealing
bombs to unhappy victims.

All of this is accomplished through Man's
discovery and control of and co-operation
with Nature's mechanical laws, forces, pro-
cesses, and activities. He uses these both in
his evolution and, at times, in his devolu-
tion.

In his intellectual struggle up from the ani-
mal kingdom Man became more selfish,
greedy, and ambitious. As he gained con-
trol of Nature's mechanical laws and forces,
he went a step further and tried to apply the
same mechanical laws to his fellowmen. If
he could control an airplane through the ap-
plication of some of Nature's mechanical
laws, why could he not control his fellow-
man through the application of the same
laws? If he could make an airplane loop-
the-loop, fly upside down, do nose dives and
tail spins, why could he not have his fellow-

man doing similar tricks? But all too soon he discovered that the mechanical laws of Nature cannot be applied to the human Soul; a different set of laws, forces, activities, and processes operate in this realm. So Man, the Explorer, gained further knowledge.

Civilizations are built on the basis of natural laws; but also they are torn down on the same basis. Some men profit from building up; others profit from tearing down. They constitute two different sets of men, but the spirit of exploration exists in both. In the work of up-building Man can constructively satisfy his desire for leadership, position, creative accomplishment, within due bounds; in tearing down he still can utilize his creative powers, satisfy his craving for ambition and domination, and express his vanity and selfishness. There are strong Intelligences in both camps.

Man, the Explorer, and the Individual, must decide whether he will co-operate with the constructive or the destructive law. There are unknown men and explorers working along the constructive line, giving of their intelligence, energy, effort, and knowledge and bringing to humanity greater understanding, comforts, satisfactions, and enlightenment. In the same fields and working alongside of these there are other unknown men following the destructive line, cunningly and craftily utilizing all their intelligence, energy, knowledge, and effort to subjugate their fellowmen and gain power and material success for themselves.

Man, the hunter for truth and knowledge, discovers that the possibilities of application of both constructive and destructive forces, activities, laws, and processes of Nature are unlimited. He becomes fascinated and enthralled with the operation of mechanical laws and devotes his main interests to their pursuit.

That is Man, the Explorer.

What of Woman, the Conserver?

While Man has been exploring and delving deeper into the various realms of Nature and her Laws, what has Woman been conserving? And what have been her interests?

Throughout the ages past Woman has walked along with Man, silently conserving that which he had explored. Man aggressively followed his line; Woman passively followed hers while she trudged by his side.

Wherever Man is found, there also is Woman. In every walk of life, in every environment, in every kind of procedure, constructive or destructive, Woman is found at Man's side doing her part in conserving that which he has accomplished. On the most dangerous expeditions into unknown territory woman is willing to travel with man, to suffer and endure the hardships with him, as well as the glory. She will give of her sympathy, understanding, and encouragement, whether he be the most unselfish of men or the most selfish of dictators. She will follow the gambler, the thief, into the lowest dives and there share with him in his wildest debauches. She will travel with him into the highest realms of which he is capable, encouraging him ever on to greater efforts and constructive achievement. But essentially she has been the blind conserver, following the aggressive searcher and explorer.

Man's ambition for affluence, power, leadership, and his vanity of intelligence, all are matched by Woman's desire for beauty, wealth, and personal adornment. The weaknesses which lead to his co-operation with the destructive principles and processes are matched by those which contribute to her co-operation with them. Thus the immoral Man and Woman find in each other a mutual meeting ground, just as the Moral Man and Woman find satisfaction in each other as they work and co-operate with the constructive principle.

In the past, Woman has been content to remain in her own limited field of interest and activity, succumbing to the domination of Man, as evidenced in India, China, Turkey, and many of the Balkan countries. But today, even in these countries, she is throwing off the yoke of servitude and taking notice of the mechanical and masculine realm. The Mesdames Anthony, Pankhurst, Bloomer, Kincaid, and others, pioneering in recognition of women's rights, entered the field of masculine life and activity. This, in turn, forced man to step out of his realm of interest along mechanical lines to get a glimpse of woman's realm of interest along moral lines. In this crosscut of pursuits and purposes both Man and Woman became confused and disconcerted, neither sure of just the line of travel.

As Woman progresses, she incites and inspires Man to greater effort and accomplishment. As Man explores and searches, she walks by his side conserving his gains. When first she freed herself from bondage and stepped from her limited field to obtain a glimpse of his world, she somewhat lost her bearings and swung to the extreme in her activities. She tried to cope with Man in the field of Nature's mechanical operations, losing sight of her work as a conserver of the moral law and order. Just as an animal cavorts and runs wildly when released from a corral, so Woman jumped the bounds and cavorted unrestrainedly when she broke the bondage which had enslaved her in the past.

Basically, Woman the Conserver, is interested in the love relation. She is seeking love, protection, and leadership from the man she can respect. While during the past fifty years she has been making her fledgling flight into freedom and apparently denying this, her primal interest remains the same. She is concerned far more with the Moral Order in Nature in its application to her

love life and home than she is with the application of mechanical laws and forces as they apply to the world in general.

Man in his work of exploration and Woman in her work of conservation, both find themselves harangued by conscience and confronted with the Moral Order in Nature. Both, in the realm peculiar to them, face the same parting of the ways between morality and immorality. They can travel together or separately down either road.

While apparently there are two roads for them to travel — one moral, the other immoral — it might be said that, in reality, there is but one road which runs north and south. Those who travel north find that it is downhill, easy to travel, no hard pulls to make — until the time arrives when they must face about and travel to the south on the same road of Nature's Moral Order. At this point the going changes; from here on the way is uphill, there are many rough spots, numerous rugged detours, narrower trails, and steeper climbs. On the road going north there are many companions light-hearted, easy-going, full of the joy and carelessness of life. On the road to the south are fewer associates less frivolous, less gay, but nevertheless enjoying their journey and deriving pleasure as they travel the more difficult way.

In travelling Nature's road of the Moral Order an Individual can stop at any point along the road and turn to the opposite direction. All along the way Individuals are found to be doing this; constantly there is a stream travelling north and another going south. At a certain spot in the road there are those who travel north for a time, then turn about and go south for another time; they cannot decide which direction appeals more to them. They want to be moral and in harmony with the constructive principle of morality, yet the desire is strong to indulge themselves in the pursuits that are

immoral. In their confused state of mind and soul they swing back and forth, over and over, now toward the north, again toward the south. But some day the issue must be faced and decided, whether they will continue on the path of ease and least resistance or on the one of greater effort and ultimate happiness.

A similar state of confusion marks the general unrest in the world today. Men and women are undecided as to which road they will travel, many of them being unable to distinguish between and decide which is moral and which immoral. This state proves a fertile ground for the destructive forces; through sophistries they lead the people into deeper and darker labyrinths of confusion and doubt.

In Man's unremitting search into the operation of Nature's mechanical laws, forces,

and processes, he has failed to make the same unremitting search into the Moral Order. Woman has tended to conserve what knowledge has been gained; but together they have failed to penetrate deeply into the rich and fertile field.

Today Man and Woman together are exploring and testing the field of Nature's Moral Laws. Woman is travelling beside Man, co-operating in this as she has never done before — intelligently, actively, and aggressively. The result is a greater amount of knowledge obtained, a more general distribution of the knowledge to the masses of people, and a gradual establishment of a higher moral standard among them.

As they continue to travel and work together in intelligent association and co-operation, gradually the moral tone of the world will be raised to a standard worthy of the greater civilization.

Self-Honesty

Shireen

Self-honesty is a first requirement in Harmonious Living. It is a first step toward Wisdom and Happiness. Until you have become self-honest, your efforts to achieve Harmony are futile. If your pride rebels at this, you had just as well stop here and recognize yourself as a failure who will never be Happy or achieve a Harmonious Life so long as you are blinded by your silly pride and self-deceit.

Perhaps you have been judging and criticising your fellows for many years. Perhaps you have been judging them harshly, while believing yourself to be "just about all right, and blaming your difficulties upon other individuals and circumstances. You may have been rather busy manufacturing alibis for yourself, your shortcomings, errors and failures; excusing them to yourself to satisfy your ego, while calling attention to the mistakes and weaknesses of others—in an effort to distract attention from these same qualities in you. If so, you have been building higher and higher, stronger and stronger the wall of Self-Deception that bars your way to Harmony and Peace. Or, you may be both sincere and honest, but lacking the knowledge to meet life's problems in a Constructive way.

If you are weary of inharmonious living and the sorrow and discord it comprises, and would like to follow the path of Harmony and Happiness—stop right here and judge yourself as harshly as you would judge another whose ways did not please you. Recognize the individual you really are, just as you would analyze another individual. Do this without alibis, or blaming circumstances or other individuals.

It is only when with bleeding hands and an humble heart we have torn down the wall of Self-Deception, that we are prepared to set out upon the pathway to Harmonious Living. This is a great lesson in Humility—partially. But in so doing, you rid yourself of foolish pride and silly vanity; which are two of the greatest stumbling blocks in the wall across the path you must travel to achieve Harmony. If you would travel this path, they must be removed before you can take even a few steps upon it.

"The Harvest of the Years". . .

Ire Brandon

NO doubt many people have been impressed at various times in their lives with the strange and even eerie connection between two apparently widely separated events. It is a fascinating subject. I am not going into it here. While it interests me, I have no way of knowing that it would interest the readers of this magazine. Engaged with the thought of relationship, its different phases, planes and qualities, I had intended presenting here for the consideration of the readers of *To You* an entirely different book this month than the one which I have taken up in the following comments. In fact, two of them, one a *Philosophy of Mathematics*, the other a book recently published entitled *Mathematics for the Million*, by one of the foremost English scientific writers who explains brilliantly and simply mathematical theories and their historical background for the benefit of "the man in the street." People, generally, have the wrong concept regarding mathematics. In fact, they make a bugaboo of the entire subject. The word itself scares them. And if you happen to know what is meant by the statement that most professors of mathematics in our colleges are fundamentally ignorant of the true significance of higher mathematics, and if this subject presented in an understanding and fascinating way interests you, it may be taken up again in some department of the magazine.

To get back to the opening subject regarding the strange connection between apparently dissociated events: Between the years 1925-26 a high-school teacher in a southern state was publicly tried for the 'heresy' of teaching Darwin's evolution.

In Santa Rosa, California, engaged in his scientific experiments with plant-life, lived perhaps the greatest naturalist the world has ever known. His name was *Luther Burbank*. Hugo de Vries, the Dutch botanist, called him 'a gardner touched with genius.' Impatient with bigotry and superstition, Luther Burbank was

aroused by this far-off trial to the conviction that he should speak out and declare for truth. He did and, in the words of his friend and literary co-worker, Wilbur Hall, "he died, not a martyr to truth, but a victim of the fatuity of blasting dogged falsehood."

For sometime before his death Luther Burbank had been at work on a book which he had desired all his life to write. As far as he had gone with it is included in the book entitled "*The Harvest of the Years*." In a biographical preface by Wilbur Hall, he quotes Luther Burbank as saying, at the time he laid aside his scientific work to make the memorable address in a San Francisco church and declare to the world his belief in righteousness and the highest spiritual development and his utter unbelief in the mockery of dogma, "People respect me. They know I am honest and that I have no axe to grind. They like me because I like plants and they trust me because I never misled them. I guess if they know me at all they know I'm a fairly decent, law abiding ethical sort of man, and what I say would carry weight with a lot of folks who wouldn't listen to others. The time has come for honest men to denounce false teachers and attack false gods." He made his declaration. Then a whirlwind of hatred engulfed him, tempered only by the congratulations from thousands and thousands of the thoughtful. He was misled into believing that logic, kindness and reason could convince and help the bigoted. Wilbur Hall states that he was with him during the weeks which followed, when he tried to reply to all letters. The physical task was too great and Luther Burbank fell sick and (quoting Mr. Hall) "what killed him in just that abrupt and tragic fashion, was his baffled, yearning, desperate effort to make people understand. His desire to help them, to clarify their minds, and to induce them to substitute fact for hysteria drove him beyond his strength. His age, his life-long physical labor, and his pitiful attempt to give sight to the wilfully blind brought him to his bed."

It was Luther Burbank's desire to express on paper, to leave a record of his thoughts, reactions, observations and philosophy before he died; what he thought and felt and aspired to and what he had learned from experience. One cannot help but realize after reading "The Harvest of the Years," what a valuable record for humanity books and essays from his pen would have been, true expressions of a noble and gallant soul.

From his first account of his finding of the potato seed ball in Massachusetts to his development in California of the Shasta Daisy, the spineless cactus and evening primroses, the story is a fascinating one, interspersed with personal comments, his philosophical conclusions, his speculations. He tells of his visits in his own home in Santa Rosa with the King and Queen of Belgium, with Ignace Paderewski, Schumann-Heink, Melba, Thomas Edison, Jack London, John Burroughs, Calar Barrus, Henry T. Finck. The book bulges with human interest.

Throughout the book runs an absorbingly interesting theme—*environment*. He draws well the parallel of environment between his plants and human beings, in fact with an uncanny insight. He traveled around the world—in his own garden.

The final paragraphs in this book, in Luther Burbank's own words, gives a picture of him which no studied eulogy by another could improve: "In my harvest of the years I find, finally, a store of philosophy deduced from my experiences, my thoughts, my contacts, but particularly from my lessons in Nature's school. Philosophy is still a flourishing branch in our Universities, but philosophical reflection grows a rarer thing day by day. We are so intent on efficiency, money-making, getting ahead, keeping abreast of the times, and all the shibboleths and fetishes of these times that we cannot find leisure to examine ourselves and each other and Nature sufficiently to draw conclusions and morals as we might well do. True, the old philosophers covered the ground pretty well—though I cannot find them agreeing on more than a few points; but it seems to me that philosophy, to be useful, should, like religion and science and knowledge, be brought up to date. Sophocles, Plato, Aristotle, Socrates, Kant, Spencer, Emerson all contributed something to our knowledge of why and whence and wherefor, but our modern day not only demands new thought and fresh vision, but makes both necessary because of changes it has brought to us in the facts and conditions of living.

"What is civilization? What is idealism? Which way does our future lie? Why do we progress so slowly? After more than thirteen centuries of Mohammedanism, twenty centuries of Christianity, twenty-five centuries of Buddhism and Confucianism, and four thousand years of Hebrew religion, we are

still greedy, cruel, selfish, short-sighted in our relations, and ready to go to war on almost any pretext and dissipate in a few months the savings of decades, the flower of our youth, and the friendliness that it has taken half a century to build up. After hundreds of years spent in fostering education and encouraging scientific research, we will throw all our hard-earned lessons aside in a moment of anger or of rapacity, and become savages again. Is there no hope for us, or are we to go on forever, like the frog in the well, slipping back one foot for every two we gain?

"If we look in the textbooks or the histories or the creeds of man we are certain to be baffled in our search for an answer, but if we go to Nature and inquire into her processes we discern more than one glimmer of light. The truth is that life is not material and that the life-stream is not a substance. Life is a force—electrical, magnetic, a quality, not a quantity; and if we start there we can understand a lot of things about man and his works and orders and processes.

"This force is positive and negative, constructive and destructive, building up and pulling down, forward-moving and retrogressive—there is a pull of two forces all the time, and sometimes the upward pull is stronger and sometimes the down pull has the mastery. We get discouraged with the *material*, but if we could think of the *force* we should see how steadily and surely it is impelling us all toward a better and higher and nobler destiny. The duty of each individual is to make himself an influence on the right side; electrons and molecules and all those particles which science deals with have no choice, but must pull or push, attract or repel according to their order; it is only man who can make himself a tiny fragment of good influence and join the positive and constructive element in this eternal and necessary tug-of-war toward progress one way and toward chaos the other.

"If I have seemed in the last ten or fifteen years of my life to be impatient with education and religion, it is not because I am naturally fault-finding, but because these two forces have always been powerful in the world and always will be, but their service and influence in the struggle have not seemed to me to have measured up to their stupendous opportunities. The religion that belittles or denies or stultifies knowledge and science and the search for truth is a false and dangerous religion, casting its vote on the side of darkness; the education that makes a machine of itself and turns all the steel of its children into the pins and needles of mediocrity is an influence on the conservative and so on the reactionary side of the scale.

"What is wrong with the world? Not commercialism, the movies, war, sensational newspapers, sex stories, short skirts, joy-riding, drinking, or jazz. It

is the spirit and tendency and disposition of the human family. It is what we are trying to win for ourselves and the world that counts, and if an automobile, a talking machine, and a season base-ball ticket are all we care about having, those are about all we shall get and our contribution to the whole Enterprise of Life will be as negligible as though we were Hot-tentots.

"The state of civilization is not due to the length of time we have had religion or science or education; it is due to the *use* we have made of these factors. Their influence has been on the moral side, but has it always been on the ethical side? It has been long on formula and creed, but hasn't it fallen short on practice?"

* * * * *

It seems a pity that Luther Burbank while still in the midst of a great work which was bringing lasting benefits and happiness to his fellow beings should have yielded to the importunities of his friends to make a public charge against the bigotry which was pillorying a young school teacher because of an attempt to teach evolution. Certainly, it was Luther Burbank's great desire to give his knowledge to the world, to illumine the darkness which inclosed the minds of people educated for generations in superstition and dogma through fear, which influenced him to break his rule against public appearances on the lecture platform. His decision publicly to espouse the cause of enlightenment, knowledge and tolerance was, unfortunately, pitted against the very environment and heredity which he had, through a lifetime of unremitting toil, found so difficult to change in the plant-world to which he devoted himself. Heredity, as he says in his biography, is not only a matter of red hair or speaking German or bearing a family resemblance to your father or grandfather. It is also a matter of ideas, ideals, habits of thought, points of view, temperance, and all the other mental and intellectual aspects of a man.

The closed mind of intolerance, the exaltation of authorities which is bigotry, and the narrowness of ignorance unwilling to be taught, were the fixed mental traits he encountered in his plea for tolerance, understanding and knowledge; traits which had been fixed by successive generations of breeding and interbreeding in the particular community of people which attempted to convict for heresy a young teacher of knowledge. These traits were just as difficult to change through one public utterance, however noble and inspired by the highest altruistic motives, as Luther Burbank had found difficult to change in the characteristic traits and tendencies of his beloved plants over night. It could not be done.

However, it may be that Luther Burbank's influence in the cause of enlightened truth, whether in the field of religion, politics, morality or science, has been weighted and broadened because of his attempt to lighten the darkness of people's minds. The fame and the share of the trial of a young school teacher for heresy swept to every part of the world, so also did Luther Burbank's altruistic effort to help others become known throughout the world, as was evidenced by the thousands of letters which came to him from distant and remote places commending him for his action. So when one is inclined to question the worth of his public denouncement of dogmatic intolerance, it might be well that the influence he initiated and unleashed by his speech at Santa Rosa was in fact an inconceivably great and final gesture before he left this life.



What Is A Friend?

"What is a friend?

I will tell you.

It is a person with whom you dare to be yourself.

Your soul can go naked with him.

He seems to ask of you to put on nothing, only to be what you are.

He does not want you to be better or worse.

When you are with him you feel as a prisoner feels who has been declared innocent.

You do not have to be on your guard. You can say what you think, so long as it is genuinely you.

He understands those contradictions in your nature that lead others to misjudge you. With him you breathe free.

You can take off your coat and loosen your collar.

You can avow little vanities and envies and hates and vicious sparks, your meanness and absurdities, and in opening them up to him they are lost, dissolved in the white ocean of his loyalty. He understands.

You do not have to be careful.

You can abuse him, neglect him, tolerate him.

Best of all you can keep still with him. It makes no matter.

He likes you.

He is like fire that purges all you do.

He is like water that cleanses all you say.

He is like wine that warms you to the bone. He understands, he understands.

You can weep with him, laugh with him, sin with him, pray with him.

Through and underneath it all he sees, knows and loves you. A friend, I repeat, is one with whom you dare to be yourself."

Anon.

Personally Speaking . . .

How Can Truth Be Determined?

THE following question has been received from a sincere inquirer. It seems a simple question involving a short answer; yet it is not, for considerable analysis is necessary for clarification.

"We realize that there is a line of distinction between impressions and impelled thought from a Master or Instructor and from disembodied entities who can cunningly pose as Masters or Instructors, but how to distinguish has been puzzling. According to the ——— teachings, entities can use Wisdom and Power but cannot stand the challenge of Light and Love. Our question is: When a person or individual has started on the Constructive path how can he or she be sure when a Master or Instructor has been assigned to help along the pathway of Self-Unfoldment? We will be watching in *To You* for the answer."

For thousands of years men of advanced development have endeavored to give humanity the key to the vital problem of "If a man die shall he live again?" and of how to live his physical life that he may experience immortality in the life beyond. The life of

Each Individual Intelligence Must Weigh Facts In His Own Scale to Determine What Is Truth to Him.

one of these wise men furnishes an example of what the others accomplished in their efforts to enlighten the people.

The Master Jesus devoted his life to the effort of giving to the people of his time the basic, fundamental principles of Nature and Morality upon which they might consciously and intelligently live a constructive, wholesome life that would bring them pleasure, satisfaction, and unfoldment both here and hereafter. He chose the best intelligences he could find among them and personally taught and trained them; but before he had finished his work he was killed by those who would not believe that he was stating truth and knew whereof he spoke.

Today, as You know, there are well over two hundred misinterpretations of the truths he taught. Some of these have been made to satisfy the ambitions and selfishness of men; others have been made through ignorance and lack of understanding. There were thousands who would not believe him when he lived, and there are still thousands today who do not believe the fundamental facts he gave to the world. Every Master or Wise Instructor who has passed this way of life has been received in the same manner.

Since God, or Nature, created men and wo-

men independent, free-willed, responsible human beings, he thereby eliminated the element of proxies. Each man is his own determiner of facts, his own saviour, his own solver of problems. As each is in a different state of evolution, he necessarily has his own degree of understanding, his own capabilities of comprehension, and his own degree of knowledge and truth.

In facing and solving any problem he can determine the data involved and the existing conditions surrounding it, as best he can; then, with the aid of his reason and "intuitive faith" he can determine the truth to the extent of his ability. His conclusions may not constitute the *absolute truth*, but they will represent the *extent of his ability to recognize truth* at his particular stage of development.

God, or Nature, has not given to any man the power to *enforce* understanding on any other human being who is incapable of that understanding. The proof of this statement can be found in association with animals, children, associates, friends and relatives. Try an experiment if You have not already done so; explain a simple principle in physics to a friend who has never studied physics and is incapable of understanding it. Very likely he will scoff at You and consider You "queer."

The context of the above query implies that the Master or Instructor is in the spiritual world. If he were in the physical world the student could readily determine if the Master "had been assigned to help" him in his self-unfoldment. When the Master is in the spiritual world this fact is not so readily determinable.

There is only one way for an Individual to determine for himself definitely and positively that a certain spiritual Master or Instructor has been "assigned" to help him. That is by *Living the Life and Knowing the Law* and thereby developing Constructive Spirituality to the point of independent spir-

itual vision, that he may see the Master and determine for himself the authenticity of his teachings. Otherwise he has two alternatives: he can subject the vibrations of the "Master" and his various teachings, to his own rational analysis and intuitive convictions, and draw his own conclusions; he may, with blind faith, accept the statements of the "Instructor" as authentic and authoritative.

In many instances, in the subjective process the spiritual control permits the subject to see the Individual who poses as the Master or Instructor. This, of course, is the subtle hypnotic method by which some people are led to believe they are independently contacting a real Master or Instructor.

The development of Constructive Spirituality through the living of a life based on the fundamental moral principles of Nature is a long, slow, tedious process. It calls for persistent personal effort, strong moral courage, and a wealth of patience, and endeavor. The majority of people are not willing to travel this long, arduous road; they prefer quick results obtained through the help and efforts of others. They *want to believe* that a specific Master has been assigned to speed their spiritual unfoldment and show them cross-cuts. In their keen desire to believe and be assured, they fail to use their rational intelligence and intuitive convictions, and readily accept the impressions and ideas received, overlooking the fact that as there are sorcerers, black magicians, and charlatans in the physical world, there are just as many in the magnetic field who are equally anxious to mislead and deceive their fellow beings.

Only the Individual who is sincere and earnest in his desire for the *truth* to the extent of his ability to perceive it, is willing to weigh all impressions, statements, and teachings carefully, analytically, and studiously. Miracles and mysticism are fascinating to most people. Only the comparative few are able

and willing to resist the fascination of wandering about in the realm of phenomena and fancy.

The spiritual world is a wonderful place about which to romance. The Individual who seeks romance in place of facts finds no interest in the truth as it applies to the spiritual realm because it becomes so unadulterated and free from mystical interpretation. It is so lacking in "romance."

Numerous Individuals in the world today are fixed in their belief that a particular Master of the higher spiritual realms has been assigned specifically to teach them. As a matter of fact, no *Master* is ever "assigned" to help any Individual; when he gives his services he voluntarily assumes the responsibility.

If Dr. Rhine of Duke University, or Dr. Carrel of Rockefeller Institute, or Dr. Millikan or Sir James Jeans spent their time and efforts in teaching kindergarten children, any intelligent person would consider them wasteful of their abilities. Yet many sincere people believe that the Great Masters who served humanity thousands and thousands of years ago are still teaching individuals in the kindergarten of the physical world.

Throughout the ages past there always have been physically embodied Masters in the physical world endeavoring to teach the fundamental principles and truths of Nature. Their efforts never cease. The basic principles of immortality and constructive living are declared to the world in the method and language appropriate to the age.

In addition to these true Masters and Teachers there are always self-appointed ones who add to, detract from, or misinterpret the fundamental facts given by those Individuals who have "taken the Work, traveled in foreign countries," and are eager to impart their definite knowledge to humanity.

This accounts for many creeds, dogmas, and cults in the world. Each Individual gravitates to the degree of truth in these which he is capable of understanding and accepting. The Esquimo accepts his totem-pole; the Hottentot his Devil-devil. The baby is thoroughly satisfied to play with its toy horse; when it reaches maturity it wants the real horse and is satisfied with nothing less. A child accepts the religion of its parents; when it reaches the stage of independent thinking this religion may represent only falsity to him, in the light of his greater knowledge and experience. So it is in every department and condition of life. Man can accept as truth only that which he understands.

How can one determine Truth for himself?

Only by classifying data, subjecting them to study, consideration and analysis, weighing them in the scales of fundamental principles, and accepting the results as Truth to him at the time.

In Natural Science definite fundamental principles and processes of Nature are defined and elucidated. These include the principle of Polarity—that principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity — and the process of Evolution; the principles of Construction and Destruction, of Morality and Spirituality, of Compensation and Gravitation. Basic facts concerning the physical and spiritual worlds are given as the result of personal experience and knowledge. And *Truth* is defined as: The established relation which the facts of Nature sustain to each other and to the Individual Intelligence or Soul of Man.

In the light of this each Man and Woman must determine for himself and herself what constitutes Truth to him as an Individual Intelligence.

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.

Editorial Comment: The letters both for and against the contemplated change continue to come in. Many of these contain other interesting points and thoughts for publication in this column, while many contain merely a suggested title and a vote on the size. Because of continued interest evidenced, the final decision will not be announced until the July issue, by which time it is hoped all those who have ideas and suggestions will have forwarded them.

FROM AN ENGLISH FRIEND

I have no useful suggestions to make concerning the magazine but gladly accept your request as an adequate excuse for writing you. The Magazine is splendid—the smaller size was very useful in the days of 'Sadol'; they contained many questions and answers and consequently were bound in book form. As the publication developed into a public issue these items, which were so interesting for the students, were discontinued and we were compensated by larger print and a magazine which could be passed on to others, quite a happy arrangement.

The designation "Great Work" was perhaps the most appropriate but, excepting for purposes of circulation as a public issue, the designation and design does not materially affect the question. What I would like to suggest, however, is that it would be very useful if when the articles appear which may not be strictly in accordance with the tenets of T.G.S.N.S. that an editorial comment would assist many of us, who are still climbing, to better choose our mental stepping stones. For example, W. D. B. refers to Pyramid prophecy and generally dismisses it as 'Tosh'—any reference to this subject, in these times, infers its connection with Mr. D. Davidson who is an upright Mason labouring without hope of reward for his Brother Masons and who claims no powers of prophecy, merely having discovered a key to interpretation, based on the exact science of mathematics and trigonometry. W. D. B. in a desire to help students to avoid the pitfalls of mediumship, focuses his vision so closely upon the 'Great Crime' that 'Sadol' becomes out-of-focus and he overlooks an article wherein our Editor mentioned having read many prophecies given by another "Elder Brother," all of which came to pass. W. D. B.'s article appears to have left some doubts in the minds of students and he has so kindly offered further explanation but a small Editorial note at the end of his first article would have avoided the necessity. Another reason for this suggestion is that it would retain our personal touch, to some extent, with our Editor.

More than one student has asked if the 'Questions and Answers' column could not be revived—it was explained that the need for this department had now been served, but the request stands—I believe it is because of that personal touch having been lost. May I offer this opinion?

Other readers have asked after our old friends who used to write such delightful articles—that are still with us—often do

we think about one gentleman who had photographs printed upon growing apples and who answered questions which had not found verbal expression (article by Mr. Mann, in Sadol, concerning his visit to Mr. Sadony's home) and wish that this gentleman would tell us something concerning his studies—or, when fishing in Scotland, how often have we looked up the river to see whether Ambro Park was fishing higher up the river and felt inclined to interrupt his fishing to enquire after his Indian friends, his dogs and even his honey eating bear—those friends are still with us but we wish they would write us again, just to say that they have not forgotten us, although we never met. Best wishes for the Magazine and all our friends who write for it.

London, England

John F. Milne

A NEWSPAPER MAN'S OPINION

Regarding the suggested change in the makeup of the magazine, I am inclined to favor the proposal for a smaller size. It seems doubtful that the Work can be spread greatly by mere advertising, except from one friend to another, unless the publicity is carried out in a "high pressure" manner which would defeat the very object sought. There are several occult schools today which are "pushing their wares." Such methods attract the curious and the sincere alike. But is any permanent good accomplished? You are in a better position to judge than I am.

If I am not very clear, the thing I am trying to arrive at is that the interested person will find his way to the door of the School. A conspicuous format and articles of very wide appeal will not be necessary. Maybe I am wrong. Certainly I am speaking contrary to my own vocation, which thrives on the value of advertising. Maybe, too, this viewpoint is tinged with some selfishness—a desire to get all possible benefit for oneself out of the magazine and to sacrifice the greater benefit to a larger number.

Here I am almost in the other camp! But the foregoing thoughts are offered more as angles for consideration than as any attempt to be dogmatic on the question. Concerning the title, I find difficulty in using it in a spoken sentence. It seems to be something of a tongue-twister. Probably that is because it starts with a preposition. "Life and Action," the title used many years ago, is, I think, very good. However, it may no longer be available. How about "The Great School Magazine"?

But enough of that! Actually there is much valuable information in "To You." The article, for instance, on coma and clairvoyance in the April issue surely was as much to the point as anyone could desire. I had the impression that clairvoyance could be, under certain conditions, a constructive process.

In "The Great Known," page 147, we find:

"It is possible to receive a telepathic message from one be-

yond the magnetic field, by an individual who is fully awake upon the physical plane.

"This does not mean, however, that all individuals upon the earth plane are sufficiently developed to receive such messages. It refers only to those who are."

My trouble in reconciling the magazine article with this statement probably arises from an uncertainty regarding the nature of the psychic development required. My impression was that a "sensitive" might receive such a message through the spiritual sensory organism without being controlled. In the light of the magazine article, however, it would appear that the status of the recipient would have to be that of one in full control of his spiritual faculties—in other words, one who is able to sense at will the spiritual plane independently.

A great deal is written by hypnotists and others about the subconscious. Recently I read a book by a hypnotist who ran true to form by using the term **suggestion**. His theory is that the hypnotist merely gets around the conscious mind of the subject and addresses the subconscious and that there is no impairment of the subject's will. I believe the same theory is held by some psychoanalysts. The hypnotist says the trance state is rarely employed today and is not necessary in treatment of disease or emotional difficulties.

It is easily seen that the line is so finely drawn between hypnotism and suggestion that it would require one well versed in the principles behind the processes to tell in a particular instance which method is being used. I refer, of course, to those cases where control seems to be very light, if it exists at all.

This question of the so-called subconscious might offer a field for an editorial by the Great School. It is very loosely used to explain phenomena for which many psychologists have no other key. In many cases I can see that information gained from the "subconscious" probably is gained from the spiritual plane. But there are other phases, such as extraordinary feats of memory during hypnosis, and the ability to carry out a post-hypnotic suggestion ("ability" is hardly the word) at a definite number of hours or minutes in the future—say, for instance, 3,564 minutes.

But this letter grows too long, and I have been giving too much advice! Thank you for your patience.

Casper, Wyo.

E. P. M.

Ed. Note: It is true that a sensitive can receive impressions from the spiritual world of matter, by either of the two methods. Clairvoyance can be either independent or subjective, the word meaning "to see spiritually." The article in the April issue regarding Dr. Rhine's experimentation with Clairvoyance and Telepathy had to do with mediumistic clairvoyance. If you will re-read the article, placing the word "mediumistic" before Clairvoyance and read the definition with this in mind, its meaning probably will be clearer. In the second paragraph you will find: "Now the mediumistic clairvoyants have the backing of physical science." The word was defined in connection with this particular article and the entire intent was meant to be "mediumistic clairvoyance."

The majority of those who today are practicing the mediumistic process are calling themselves "Clairvoyants," in no way connecting it with the destructive process. It is misleading to the general public. Only the very few people are independently clairvoyant.

It is true that a sensitive can receive impressions from the spiritual world by either of the two methods. But this is not clairvoyance. The passage quoted from The Great Known has reference to a telepathic message only.

It is hoped this will clear the unintentional lack of clarity and

that others who have been confused as a result, will profit also from your question and the answer. It is not only a pleasure but a sincere desire to clarify any statements and explanations made.

"CONSTRUCTIVE LIVING"

It is certainly a privilege you are extending to the readers of TO YOU when you invite them to participate in the matter of considering a re-naming of the magazine, for, be our contributions ever so small, the thought we give to this will mean our alignment in some degree with a constructive movement.

For me the present name of the magazine is quite satisfying. It repeatedly reminds me that the Great School of Natural Science is not a cold, indifferent institution dealing only with natural laws and abstract scientific theories but that it aims to enter into our lives and to benefit each individual by helping us to make specific applications of such laws; in other words, it adds a **personal element**. This means much at times, for it enables us to realize that we are not alone when engaged in the Great Work but have friends who understand our aims and purposes, even though we may never have seen these friends.

I like also the large size of the paper better than its former, smaller one; but if there are earnest students who are seriously inconvenienced by the size of the pages, I should have no objections if the editors should see fit to accommodate such readers. To me form and name are of little importance as long as the content remains as helpful as it has been in the past. However, that does not mean that I fail to appreciate the pleasing, artistic form in which TO YOU has come to us.

If I were asked to sum up in two words what the magazine means to me, I believe I could find no better name for this than **Constructive Living**.

Madison, Wis.

Gertrude Krafft

STILL MORE "FRUSTRATION"

When I received the March issue of TO YOU I was at once struck by the word **Frustration** heading one of the articles. This month I am noting other reactions to this article which attracted me so much. I note that another reader perused it several times and still felt that he had not fully grasped the author's thought, and so it was with me. I read it at least a dozen times and I still read it with curiosity and interest. Perhaps it is we who feel that life has been a succession of frustrations who are interested; it seems so to me at least.

I know nothing of the author of the article, nor of any of the other writers in the publication, but I have often felt as B. W. D—— says he does in this case—that the ideas expressed are sometimes hazy and need further explanation. There is a sense of mental groping among disconnected or half explained ideas which are accepted as authoritative conclusions. I suppose we must all give expression to our thoughts, however, in order to profit by them or to make any advance toward explanation of our ideas.

But, to get back to **Frustration**, it seems to me that Mr. Brandon's first paragraph is full of cringing and fear. Perhaps he believes that he is giving the thoughts in the mind of the frustrated person; very likely he is, but I cannot see why he should give so much time to this description when the real need of the frustrated is to be helped to overcome self-pity, disappointment, and the ineptitude which holds him back. And whose ineptitude, his own or that of those who have gone before him?

Must we believe that life punishes us? Is not a punishment deserved or earned? If life punishes us, who decides when the

punishment is to be applied and why? Would not the punishment be more valuable if the punished were informed as to the reason for the infliction?

I do not care to be burdened with the idea that life punishes me. Rather our frustrations are the result of lack of understanding and consequent misjudgments. Mistakes we may make, but we must go on from each regardless of the realization that it has been a mistake. The mistake may not be ours but the results are ours to accept and to correct, learning as we go. What more can we do? Perhaps our "souls so piteously lamenting" are "stunned awhile," but in the process we are being educated and perhaps we are improving all the time. It is to be hoped. Otherwise, the pity of it all! Even though "No longer do purpose and plan have any feasibility," there is always a task at hand or a new responsibility in the making and we must be up and at it.

In fact, I question the value to the individual of so much abstract reasoning and analysis of life and its many facets. It gets one nowhere. It becomes at last so very abstract that it is inapplicable to the individual in his every-day existence but encompasses the race as a whole. The individual is left treading water, so to speak, in a vast and bewildering sea of ideas. He is lucky if he keeps his head up; even though he must stay in one spot, as most people do, he is lucky. He does not exactly "ask for more," but wonders what next and is ready for it when it strikes. He has no time for illusory demons, stalking beasts, and the like; he must be ready for action.

What he needs is some help to constructive thinking, something to build with or on. It may be a word, but I rather think he needs more. Surely he needs a **constructive** word. **Interested** may be such a word, but make it **disinterested** and I should say it has lost force. If detachment is a necessary element in the desired state of mind, why not **interested detachment**?

On the whole I appreciate Mr. Brandon's article. It does grow on one and has much worth, but I crave elucidation and more concrete suggestion as to how to overcome frustration, which is so generally the experience of all.

North Dakota

M. V.

APPLAUD AND "ORCHIDS"

May I too applaud August Brandon for "Frustration"? It seems to me that the ability to stand aside from the whirligig of life and view one's own participation with rational detachment is at the very basis of individual growth. And an "orchid" to Shireen for "Cheerfulness." I have read it and re-read it and re-read it. At least that many times. For me it was one of those shoes which fit. The temptation to pour the wails and woes of life into a sympathetic ear is a very subtle and cloying one. How much more fragrant the life which, amid conflict and disappointment, can exude the sweet perfume of good cheer.

I suppose spring is bringing a wealth of glad-to-be-alive days as it is in our beautiful mountain valley. Someday you must stand on the shore of our little lake and let your eyes follow the gracious stately line of mountains that encircle with a friendly security our lovely valley. Best wishes.

Provo, Utah

H. P. T.

MAGNETIC HEALING

I want to relate an experience I had a few years ago when my brother-in-law was sick. I was taking care of him when one night he called for me and told me that he was done for. I think he asked for my hand; anyway, he grabbed my hand with what appeared to me as a death grip. I think he asked me to save him and told me I could. I am not sure about this for

it happened some time ago but I remember I got the impulse to save him and I laid my left hand on his forehead; he held my right hand in both of his. I concentrated that he would be whole and, well, with the result that he became calm within a few minutes or so. But he would not let my right hand go until he was satisfied that he would live, then he thanked me.

Is it possible that I have this power and if I have could I use it on anyone regardless of what may be ailing him? At present I would not try this except in an emergency, but if I was sure it would be different. I believe Miss M—— (a teacher in California) told me I had this power and that I saved this man. I think she also told me I had a mind that could solve and know anything without running around trying to find out. She told me many things that came true, but in some things I believe she was just trying to scare me. I'm not sure about all the things she told me for I didn't pay a great deal of attention to her.

Pennsylvania

A.A.K.——

Ed. Note: From all indications this was a case of magnetic healing. The writer's magnetism acted as an agent for restoring the waning vitality of the sick man who, by holding the other's right hand, the left hand being placed on the forehead, established a magnetic connection or circuit, enabling the magnetism from the well person to flow into the sick man's body. This often occurs where there is a bond of sympathy. This transfusion of magnetism from one who is in harmony with the ill person is analogous to the transfusion of blood from one who is in harmonious vibration with the patient. As the blood transfusion weakens, to an extent, the donor, so the transfusion of magnetism weakens the donor. There is a method whereby a donor who understands the process can augment the patient's magnetism without depleting his own; this knowledge comes as a result of definite study and intelligent effort. Unless one is acquainted with the law and understands the constructive use of magnetism the process of magnetic healing can be very destructive. It is unwise to practice it, except in cases of emergency, without a thorough knowledge and understanding.

It is not necessary for one to "run around trying to find out things," but any knowledge you or any other individual may have has been and is acquired only through personal effort expended at some time. If you have it you have paid the price for it; there is no gratuitous offering on the part of Nature.

MR. PADGETT'S ARTICLE

I read Claude S. Padgett's article with considerable interest. For several years I have studied over the "commodity dollar" and I could see wherein it could be developed into a much better system than that which we are using at present, but it would be a difficult idea to place before the public for general acceptance. I have given the "consumer's dollar" very little thought until after reading his article but since that time it has been in my mind for many hours as I carry on my work. The result of this thought has been good and I really believe that such a system could very easily be worked out to a point where it could be placed before the general public with very good results. I do hope he will consent to present his general outline of the system developed by the engineers through "To You." I have always had great respect for our engineers and the work they have accomplished toward the advancement of our civilization but in establishing a new order you are dealing with individuals; and a certain cause which will produce a certain definite effect upon one individual may produce quite the opposite effect upon another individual of different evolutionary

standard. If one could figure the average standard of the race of a nation then there could be developed a system which would be acceptable. Why waste all that profound thought. The Law will be fulfilled and the results will be exactly that which we have earned. I am pleased that the Masters suggest that it may be a bit better than the past.

"The Great Highway" has been quite interesting and I am sure it is doing a great deal of good. Violet Ultra's articles are always appreciated and I am gradually aligning the care of my physical body with her suggestions wherever I find them constructive in my individual case. So far I have adopted the morning shower or friction bath according to the weather and courage and have taken most of the starches from my diet, eating fruits and vegetables quite extensively. I have noticed considerable improvement in vitality. I have been in good health for years, ever since I started making an individual study of the reactions of mind and meals upon the physical body, as suggested by The Great Work. The showers have worked wonders for my oldest son.

I am sorry I have not written oftener as I promised; I am sure it would have done me a great deal of good and someone might have found something worth while in the effort. To accomplish it I would have had to get up at four o'clock and somehow I lacked the enthusiasm. I have not utilized the hours from 4 to 6 since discontinuing our regular studies. I guess I am just lazy.

Speaking of enthusiasm, I was accused of lacking enthusiasm the other day and when I gave myself a thorough examination I found the accusation quite just and upon further examination became evident that enthusiasm had been removed by degenerate effort. I had considered it as emotionalism and have schooled myself to not enthuse over anything nor to control others by trying to arouse their enthusiasm. I go ahead and try on just the same and get an inward joy out of accomplishment but do not get excited over anything if I can help it. Have I made a mistake? The party making the accusation thinks so. The answer might make a good article for our magazine. If there is an article on this subject in the books I cannot recall it.

Calistoga, Calif.

Harry L. Bounsall.

P. S. I have found this answer in the magazine since writing the letter.

Note: Enthusiasm creates force; therefore it is not wise for an individual to suppress or endeavor to eliminate it when it springs forth spontaneously, but rather to control it and utilize the added force it gives. By so doing, the force is controlled and added energy is gained for the work of accomplishment. This is why Natural Science emphasizes the value of Self-Control in preference to self-suppression. One can give vent to enthusiasm without controlling or influencing any other person, provided he keeps it within due bounds.

THE GREAT MESSAGE"

In response to editorial comment in Individual Opinion column, will say that the following suggestions would be somewhat according to my views:

1st, size. Reducing size to former book conformation; 2nd, type, "The Great Message"; 3rd, type, Heavier type material for student body, written by advanced individuals and well developed along the practical sides or planes of life, where we would have to deal with our own selves according to Natural Science's Philosophy of Individual Life in the constructive and destructive phases in Living the Life.

Arkansas

A. D. Hilton, M. D.

SATISFIED WITH NAME

In regard to changing title and size of "TO YOU", my first objection came from the dealers when it was in the small size because it was too easy to stick into the pocket and claimed that most of those size magazines were stolen from them, not sold. Since this part in regard to the dealer has been eliminated as you stated in the last issue, the change of the size of it seems to be inevitable as I have spoken to a few readers of this kind of literature who claimed that if an individual is really paying for it he or she would prefer the smaller size on account of convenience for pocket carrying.

My individual personal opinion in regard to Title, I could not think of words or name which would perpetuate The Spirit and Purpose of The Great Work any more direct to those who are now interested and to posterity than the Present One, "TO YOU." I always did like "Life and Action" but "To You" is Consistently Evolutionary and will always appeal to the PROGRESSIVE INTELLIGENCE OF THE AGE.

St. Louis, Mo.

John Kraus

LINES OF HUMAN ENDEAVOR

So far in my fifty year span I've been a "jack of all trades" without a distinct line of endeavor. Is it possible to get exact and definite information on just what the 33 lines of human endeavor are?***

I had a copy of TO YOU, but it did not look right so I laid it aside, or it was *lain aside*. Seems like there is plenty of interference on the "Borderland."

Portland, Ore.

E. L. S.

Ed. Note: The above letter was answered as follows: "The discovery of the thirty-three lines of human endeavor constitutes one of the definite problems to be solved by an Individual who is making an effort toward Self-Unfoldment and Soul Growth. From this you will readily understand that it is not in line with education, nor would it be wise, to give any definite information on the subject inasmuch as it would deprive the individual of his privilege of making his development in the effort he puts forth. However, this much can be said: the thirty-three lines of endeavor include all lines of activity of all people, not merely the development of an individual in a personal way. Perhaps this will give you a starting point on which to begin a line of thought."

****There is always interference from the Spiritual Borderland possible if an individual allows it; but every person has the ability and the power to protect himself against it at all times through the exercise of his wakeful consciousness and will power."

The following letter was received in response:

Thanks for the "starting point" on lines of endeavor. The "line of thought" seems to run something like this: things cannot exist without effort. For instance, the saying, "an honest effort." Honesty, to be anything, requires an effort, but in endeavoring to be honest a mistake or an error may be made which could not be classified as honesty. It would, however, be a result or by-product of effort, and endeavor to correct it would fall in the line of right. Although an error is a result of effort and has no existence except where an effort is made or had made it, it could not be classified as being or falling in a line of endeavor because as in this instance, the line of endeavor was toward honesty. Since nearly all people admit that "honesty is the best policy" it could be classified as a distinct line of human endeavor.

Come to think of it: discretion may be another distinct line of human endeavor so I'd better look around at the guide posts

before I go any further. I'm not so sure that I am headed for the bright and sunny Southland. There are many heavy anchors a way up in the Northland that I am fastened to with pretty strong strings.

The landmarks of discretion point to the line of duty as observed from the line of responsibility along the line of will.

In case the results of my indiscretion may have frightened some or someone from the door of your Temple, I take the liberty, as a part of my duty, to tell you that I was committed to an insane asylum, remained there for four months and was discharged recovered. There are some who may be inclined to attribute this to my reading, therefore I wish to assure you that such was not the case, altho:

"I hear the low voice of the river,
And hope sees a glimmering light:
Where the ashes of hope that are scattered
All along o'er life's tortuous way
Shall be gathered like sheaves from the harvest,
And renewed in an infinite day.

I have dreamed of a beautiful country,
Sloping down to an evergreen shore,
And I've heard, in the hush of the silence,
Soft whispers from friends gone before."

I thank you for all your kindness and consideration. I hesitate to ask for instruction because it seems so clear that I stand exactly where so many others have stood before me—facing self-indulgence. Among other things I have a smoking habit of 35 years standing.

The interference that I mentioned was proof positive that I've reached the "parting of the ways." From here on I'm going as far as I can Southward.

Portland, Oregon

A New Friend.

Ed. Note: Honesty and discretion are elements of character. The thirty-three lines of human endeavor are fields of activity in which men and women labor and work.

The above case is one of interference from the spiritual side of life which resulted in the individual's incarceration in an asylum. Fortunately he was released within a short time and is making the effort to travel his road Southward. The effort was made by someone on the other side of life to stop him from reading the magazine, which is not an uncommon experience. In fact, it is quite a common occurrence. Incidents are known where individuals have been forced by spiritual controls to destroy the Harmonic Books. It is hoped this man may have the courage, strength, and persistence to follow a regime of living and thinking that will enable him again to be free and independent of both spiritual interference and control and self-indulgences that bind him equally as much as outside interference.

"TO YOU" FITTING

As regards another name, perhaps one would "express more definitely its connection with Natural Science and The Philosophy of Individual Life." I think "To You" is a very fitting name, for the magazine does carry a message, or messages, and very definite messages, too, to all the Yous' who read it. It is, indeed, a magazine "To You."

I think I know, just about how a "Regenerated Mormon" feels. I too have had friends and members of the various churches trying to "save" me. One even said "You are trying

to cheat your way into Heaven and you are headed straight for Hell." Be that as it may, I'll take my chances with Natural Science for I feel sure it is "the modern message of the Masters." Since I've come to understand that at death I will migrate to a plane and condition in accordance with my own evolutionary status and not because I belong to any church, school, cult or ism, I've decided to live my life as constructively as I know how and when I make the transition I'll migrate to "Heaven" or "Hell" under my own steam. If the other fellow can get to "Heaven" through some organization, or believes he can, that is his business.

Asheville, N. C.

H. E. B.

Ed. Note: These terse statements are refreshing and perhaps will be an inspiration and encouragement to others who may be facing similar experiences. Anyone who is attempting to live a constructive life to the best of his knowledge and abilities need have no fear of the future life whether he belongs to a particular creed, cult, ism, or church, or whether he, like the writer, prefers to travel his road "under his own steam." The Great Creative Intelligence always rewards honest endeavor. Is there any other way in which God, or Nature, could be just to all humanity?

FRUSTRATION — SELF-PITY

The article on Frustration is excellent; however, I do believe, in fact know, it does not always contain the element of self-pity. Sometimes it is just mostly a puzzle one is trying to piece together and cannot begin until he finds the right piece to start with; and when he failed the first time he tried to work it out. Few people give up entirely a thing that seems important to them, once begun; but there are times when one must wait in between efforts, to find out what further effort to make and to analyze their experience. Because a fighter, either in the battle of life or in the ring, is knocked dizzy and has a slow recovery, it does not necessarily mean that he is a coward and a cry-baby, does it? Why should a student of The Great School's text books be self-pitying? knowing nothing comes into his life except by the Law of Compensation, or as a needed lesson.

I have wondered what Kipling, who wrote "and watch the things you gave your life to, broken—and stoop to build them up with worn-out tools" would have said to the fellow who finds he has given his life, his adult life, for a reason that never existed—except in his own fertile imagination. Perhaps the thought of the wasted years that might have been better utilized quite overwhelms him, until again he realizes that nothing is ever wasted, if one has honestly given his best, since he can take it on into future lives as valuable experience, etc.

I still believe, that it would be a fine thing if those interested in Natural Science could have a pin or insignia of some kind to wear for mutual recognition, that we might contact those of common interests. The majority of women one meets (notice "majority," not all), just want to talk about clothes, men, dates, or amusements. They also have a tiresome habit of going on and on about people they know whom you have never met and could not possibly, under the circumstances, be interested in their small related facts of what Suzie said, or how she had her hair cut, or her new living room rug, etc. etc. At cooking school recently the instructor gave considerable time to the cute sayings of her offspring. A lady cateress sitting beside me said: "What the hell do I care what her kid said; let's get out of here."

Kansas City, Kan.

J. M.

Now What Do YOU Think?

LITERATURE

of
Natural Science

and

The Philosophy of
Individual Life

TO YOU!

What It Means To You



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

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I Pray

By M. A. B.

To know my self in truthfulness;
Appraise with justness both the good and bad;
The good to see as earned reward; be glad
For labor spent constructively,
But ever sight afar a goal more noble yet
That beckons ceaselessly; nor let
My mind give harbor to a single thought
Of such poor praise of self and vain conceit
As turns a haloed light on every feat
Of undue difficulty.
To know myself — and hold erect a head
Upon whose brow is read
An honest self-respect and steadfast purpose true.

To see with eyes as clear the bad,
The false and weak exemplified
In ignorance and indolence, oft tied
Unto a vacillating will.
Yet not myself condemn nor seek to justify
For errors made; but grateful be if by
This means is knowledge gained.
To bar self-pity, all-consuming, out,
With cheerfulness. To never doubt
The Great Creative Good.
To use alike the sorrows and the joys
As stepping stones to fuller fine employ
Of all my faculties.
To learn; to serve from day to day;
Humility my watchword and inward peace my pay
As patiently I seek more light upon the Way—
For this I pray.