

THE PHILOSOPHY OF

INDIVIDUAL LIFE



*An Individual Intelligence!*

SCIENCE

The Triangle and the Home



*Drudgery*



*Egyptian Mysteries*



*Peace ... What is it?*



*Ethics*

Intellect and Expression of Thought

*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*

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# To You...

## JUST YOU

### Drudgery

**D**RUDGERY is one thing; labor is another. If You do not recognize this difference and know it from personal experience, You are one in several millions.

In any kind of honest labor or work there is dignity. When You perform your labor or work in a wrong attitude of Soul and allow it to drag You down into the abyss of monotony and routine, only then does indignity enter into it.

*Drudge* is derived from a word meaning to work, suffer, endure. It means to labor in hard or unpleasant work with weariness and fatigue. The entire spirit conveyed by it is that of slavery and grim endurance.

*Drudgery* is disagreeable, wearisome, ignoble, slavish toil. Every man and every woman undoubtedly experiences it at some period of his or her physical life; it is almost as certain as death, for few people have acquired the fixed soul attitude that lifts one above the state entailed in it. Here and there can be found one who has achieved this degree of individual soul growth but even this usually comes later in life after maturity is reached.

A person can become a drudge in any line of work, physical or mental, because the same spirit and attitude of slavery and grim endurance can dominate in anything he is doing. It can predominate in one's efforts at bookkeeping, teaching, writing, composing music, or doing art work, as well as at house work, ditch digging, farming, cooking, dressmaking or factory work. As soon as

one loses interest in the thing he is doing and forces himself to *stick to* his job, for any reason whatever, the element of drudgery enters into it and it becomes a matter of grim endurance. When a sense of dragging or forcing or pulling one's self together enters into the accomplishment of a piece of work the keynote of drudgery is sounded.

There is a tendency in the minds of many people to belittle physical labor and brand it as merely "drudgery." The tempo of the time is to eulogize mental and creative occupations to the disparagement of the ordinary physical labors of daily life. In fact, the spirit of the age seems to be to get away from doing physical work, or, if it must be done, doing it drudgishly and hurriedly, and as grudgingly as possible in order to get rid of it. Or, if not that, then shifting it to someone else's shoulders that may not be capable of doing it nearly as efficiently. The idea seems to be that the only people worth while are those doing intellectual work.

This is a false notion. Physical work and activity are as necessary in the life of man as any mental work. The Individual who is occupied solely in mental and intellectual activity becomes one-sided, out of balance, just as much as he who is occupied solely in physical work to the exclusion of mental occupation. The well-rounded Individual is he or she who can work both physically and mentally with the same degree of interest, buoyancy, and creativeness to a result of constructive accomplishment, whether it



is in digging a ditch, building a house, keeping a home, writing a book, or creating a statue.

Nature, in her great evolutionary scheme, has made it necessary for man to labor in order to exercise his physical body and also his mind. He can do this creatively and constructively, or he can allow it to drag him down and bring destructive effects on himself.

In a study of the individualizing of Intelligence it is found that the animals frolic and play and have a good time, but they are impelled and compelled to put forth effort to the utmost to catch their food. The coyote runs down the rabbit. This, if the coyote could think, might be considered drudgery when the necessity continued over and over again. The leopard lies in wait to spring upon its prey; the eagle sweeps down upon the lamb; and so, all throughout the animal kingdom, exercise is necessary for maintaining and sustaining life. No doubt this might be looked upon as drudgery; but if the animal is watched and studied, there is evidence of interest, and enthusiastic spontaneity each time he begins his round of seeking food. And always there is deviation in his method; the general method is the same, but the details of its enforcement are different.

So it is throughout Nature; effort must be put forth for the sustaining and maintaining of Individual Life, through physical and mental activity, that the process of individualizing Intelligence may proceed.

The general round of activity, and even life itself, may seem to be pure drudgery; and so it becomes unless the Individual can sense and understand the general purpose back of it, gain a conviction of its value and the constructive results, and then, like the animal, throw interest, attention, and enthusiasm into the activity. For, exercise and labor and work he must, in order to sustain himself; *how* he shall do it is a matter

of his own choice; and *what* he shall derive from it is a matter for him to determine. It all depends upon him.

Any work can be accomplished in two ways: dispiritedly, drudgingly, mechanically, and by routine, or wholeheartedly, interestedly, buoyantly, and creatively. It can be dragged through with heavy feet and dulled mind, or it can be done with light spirit, active mind, and inspiration. Underlying each is the essential attitude of soul which determines the spirit of the work done. Usually the sense of drudgery is not so much because of difficulty, or over-work, but because the Individual lacks a wholesome outlook and a right sense of value of the particular work he is doing. Cutting the lawn can become the meanest of drudgery to the man who accepts it merely as a necessary evil to be done every week. It is not actually difficult labor, or menial; but he lacks the outlook of the resulting beauty of the place, the pleasure the results will afford himself and others who must look at the yard, and the physical exercise he will derive from it. Slicking up the house daily is the bugbear of many a woman. She looks upon it as a menial task, belittling to her. If she could keep in mind the constructive results of her efforts, the satisfactions and pleasures to be derived from the well-kept orderliness of her home, the wholesome effect of her efforts on herself and family and friends who may have the privilege of enjoying it, as well as the personal benefit she may derive from the exercise of her mind and body in accomplishing it, the work would not seem menial and trivial to her and she would hold herself outside the field and class of drudgery.

Changing the flowers daily in the home can be a work of pleasure and art or it can be the essence of drudgery. Likewise with taking a bath, dressing one's self, performing any and all of the daily duties and tasks. If they are done in a mechanical routine man-



ner with no thought or attention given to them, they can become deadly to any human being. If consideration is given to them, if their purpose in the scheme of life is recognized, they can become part of the joy of living and can contribute much to the success of a life lived with a view to future progress.

A moral aspect enters into this phase of life. An Individual who allows himself to become a drudge in any work and who succumbs to the deadly effects of drudgery violates the edicts of Nature which hold him to perform his duties cheerfully and to the best of his knowledge and ability at all times. When he walks mechanically through a task without his active attention and thought on it, he is not using his intelligence and ability to the degree that he is capable of doing. He falls short in his personal responsibility. To allow one's self to become a drudge is unwholesome, unhealthful, and degenerating, which, in turn, is immoral as far as the Individual himself is concerned. In doing so he violates the constructive law of his own being, and at some future time he will be called upon to give account of his violation.

No one will deny that certain work, done merely from the necessity of earning a living, is a hardship and a deterrent to more interesting, pleasurable occupation. But if it must be done, and when there is no present opportunity for escape from it, why not make the road as easy as possible, both mentally and physically? You can do this by striving to keep your basic attitude of soul in line with the Constructive Principle of Nature. The experience can be made one of soul values if You can maintain the conviction that the task may give You much in return that is gainful and pleasurable if You will search for the values in it, become responsive to it, and study it from the standpoint of greater accomplishment to your

own progress. Also if You will put forth the effort to do it cheerfully, with the viewpoint of profiting from the experience, You will make great strides in your evolutionary unfoldment.

If You are irking under the bonds of drudgery in a line of work which holds no interest for You, why not try changing your attitude toward it? The very fact of putting forth this much effort will ease the strain. Try to do it differently, put some creative effort into it, study it with a view to making changes in it, analyze it to see wherein You can dispense with non-essentials and improve the essentials; and endeavor to raise your standard of efficiency in it. You will find a pleasure and satisfaction entering the work which You have not known before; for there is pleasure, as well as satisfaction and soul growth, in doing a thing with your wholehearted interest and best ability even though it is a meager work.

You can continue on doing a routine mechanical job indefinitely and earn your living at it or fulfil your obligations in connection with it. But You have accomplished little in the realm of the soul. It is only when You strive to rise above the condition that is weighing You down, try to elevate yourself to a higher level, and learn to perform your work or duty "in a manner to help or to bless" and merit full compensation under Nature's law for doing so.

You can find joy in accomplishment and progress. You can experience satisfaction and pleasure in overcoming obstacles and hardships. You can make great progress in your evolution, as well as in your physical and mental health and vigor, by lifting yourself out of the rut of drudgery and establishing yourself on the open road of accumulating knowledge and value from all the experiences of your daily life.



# The Spirit of Music...

## Egyptian Mysteries

Verna B. Richardson

**I** THINK we are all more or less interested in knowing something of the process employed in the ancient Egyptian embalming of bodies. In searching thru some old literature, I discovered a short description which some of our readers may be interested in.

It seems that even in that day and age, the price of funeral arrangements for the dead had to meet the financial condition of the remaining relatives of the deceased, so there were three different processes. The most expensive cost 225 pounds sterling, the next sixty pounds sterling and the third was very inexpensive.

The description given of the expensive process states that the brain was first drawn out thru the nose and the skull filled with spices. Then the intestines were also removed and the abdominal cavity filled in like manner with aromatic spices. Urns were used to hold the brain and intestines and these were sealed. When the body was thus preserved, it was then left seventy days in a solution of soda and finally was wrapped in byssus (Egyptian linen) and spread over with gum.

One authority maintains that the bodies were first somewhat dried in ovens and then resin of the cedar tree, or asphalt was poured into every opening. The female bodies were embalmed by women.

We know from the preceding chapter the reasons for thus preserving for all time the outer clothing of the human soul and why this custom was of such importance to the Egyptians. In the ritual of the dead and other Egyptian documents, we are told that charity

toward widows and orphans was commanded by their religion.

In the preceding article we gave one or two of the prevailing Egyptian ideas concerning that which happens to the soul after death. Here are a few more conceptions. One is that the souls pronounced worthy were taken into the sky and thenceforth became stars. Another idea is that the blessed ones should be permitted to enter the boat in which the sun or source of light sails across the Celestial Nile. The most prevalent idea, however, seems to have been this one, where heaven is represented as the Field of Bulrushes. Here it was supposed corn grew three and one-half yards high with ears that were one yard long. Lovely canals were filled with fish and bordered with reeds and bulrushes.

According to this idea, the soul arrived at the Hall of Judgment, having passed along hard roads and thru great dangers. Here the eternal soul of man was weighed by the judges of Truth. Scales were used and a god stood ready to mark down the results of his judgment.

Around this hall sat forty-two awful creatures who had the authority to mete out punishment for the particular sins which each represented. After the soul had made confession to these monsters, his heart was taken and weighed in the scales against a feather, which was the Egyptian symbol for Truth. If not of the correct weight, the heart was thrown to a monster, part hippopotamus and part crocodile, who devoured the hearts of the unjust. If the heart of the individual passed the test of weight, the soul was led by



Horus, son of Isis and Osiris, to the realm of heaven.

It was here that the dead man, now eternally alive, could spend his time in endless peace and pleasure, sowing and reaping, or paddling his canoe along the celestial canals, or he could rest or play draughts in the evening under the sycamore trees.

Now it seems that the great nobles, who had never had to do any work on earth were not exactly pleased with this picture of heaven. They thought it would be much better if they took slaves with them who could relieve them of all labor and effort. It is said that with this idea in mind, they tried killing their slaves at the master's grave, so that they might follow their lords to heaven and there toil in his interests as they had been wont to do on earth.

The Egyptians, however, were a kindly disposed and gentle hearted people so that they grew more or less disgusted with this cruel plan and discarded it in favor of one much simpler and more humane.

They made innumerable little figures of clay in the form of servants which were called Ushabti, or "Answerers"; some had baskets in hand, others hoes and so on. When a noble died, a lot of these clay slaves were buried with him so that when he was summoned to do work in the Field of Bulrushes these figures would rise up and answer for him, taking upon themselves his task. In some instances, they have an inscription carved on these figures stating what tasks the servant is to perform in his stead and that he is to answer for him by saying, "Here am I."

Regardless of all this, the Egyptian had a very clear idea of the fact that his own character and the life he lived here was the final determining factor in the kind of life and amount of happiness he could hope for in the world to come.

What is known as the Egyptian Mysteries has always been so clothed in "flowery verbiage" by the priesthood that it has been difficult to cull the real heart of the subject from

its enshrouding. These dramatized episodes were given in temple gardens and on a lake. They were, of course, accompanied by music and dancing. We will endeavor to give here a short synopsis of the stories connected with Isis and Osiris, starting with the legend of Osiris and his wicked brother Set. This is taken from the account given by Baikie.

Accordingly, in the beginning, Ra, the Sun God, who was chief of all the gods, quarrelled with Nut, the Goddess of the Heavens. In his anger he laid a curse upon her, that upon no day of the year, should her children be born.

The sorrowful Nut asked the aid of Thoth, the god who loved her and who was considered the wisest of the gods. He devised a way through which to evade the curse put upon her and besought Khonsu, the Moon-God to join with him in a game of draughts. It seems that the Moon-God wagered on his side the seventieth part of all his light. When the games were finished, Thoth, through luck or skill, had won the Moon-God's stake of so much of his light.

When he gathered up the twelve fragments of light he had won, he turned them into five days, which he proceeded to add to the 360 original days of Ra. (360 days comprised the year in olden times, so 'tis said). From that time onward, these extra five days have been called the "added days." This loss of the moon's light to Thoth, is to blame for the fact that he has never been able to shine in all his pristine glory for the entire month, as he once did.

Now the curse of Ra could not rest upon these added five days, so all of Nut's children were born on those days. Osiris on the first day, Horus on the second, Set on the third, Isis on the fourth, and Nephtys on the fifth.

When Osiris was born, a great voice was heard, though no man could tell from whence it came, proclaiming, — "The Lord of all the Earth is born." A priest in the temple of Amen in Thebes, felt the spirit of the god take



possession of him, commanding him to proclaim to all the world this message: "The good and great King Osiris is born." So from that day on, this good priest, called Pamlys, was placed in charge of the new born King and a feast was made in his honor and "it was called Pamyli, after his name."

According to this version of the legend, Osiris married his sister Isis as this was the custom as practiced by the Egyptian Royal House. The wicked brother Set, married the other sister Nephtys, who never loved him, but whose affection still belonged to Osiris and Isis.

Now Seb, the Earth-god, saw that Egypt needed a good ruler, for in those days the people were cruel and savage and lacking in all pity. So he made Osiris king and all things were given into his charge; the water, air, all growing things and all animal life, and Egypt was content therewith. The wisdom of Osiris shone forth as the sun and shed its light on all those who sat in darkness. Besides being a mighty warrior, he it was who established justice and truth in the land of Egypt. Fear of him fell upon his enemies and as he enlarged the boundaries of his own land and ruled so splendidly, he won the praise of the Great Nine of the gods and the Lesser Nile loved him for his good works. He did not confine his good works to just Egypt alone but spread his wisdom over the rest of the world, teaching the people by means of reason and by means of hymns, songs and sweet music.

Isis, his wife, was the most skilful in speech of all beings and thru her cleverness, warded off all dangers from him, protecting him from his enemies. But Set, the wicked brother of Osiris, envied and hated him, while still fearing him. The Great God Ra saw the evil that was in Set's heart for from his eyes no thing was hidden, and he spoke unto him telling him that e'en tho Set had plans to kill Osiris, yet should he not die, but live forever. This made Set all the more determined to end the rule of Osiris, so in his brother's absence, he framed

a conspiracy, gathering together seventy men as evil hearted as himself.

When Osiris returned from his journey, he was met by his brother Set, who pretended joy at his return, but who had in reality planned his destruction. Set made a feast for Osiris and invited all those who were in the plot to destroy him. He had a wonderful chest made in secret, inlaid with ebony, ivory, gold, silver and precious stones, its measure being in length and breadth, that of the stature of Osiris.

After the feast and the music and jests were over, slaves came in carrying the chest. Everyone cried out in amazement at its beauty. Then the Red Fiend Set told Osiris that he had caused the chest to be made in honor of his home-coming and that it should be given to the man among them who could lie down in it and whose body should fill it.

The guileless Osiris was agreeable to this plan and after the various ones had tried it to no purpose, he laid himself down in it. At this the face of Set changed and he became even as a devil, crying to his followers that now his brother was delivered into their hands. They quickly nailed down the lid, and poured hot lead in every crevice, so that Osiris would suffocate within. And so by the guile of his wicked brother, the good King Osiris, King of the Gods and Ruler of Men,—died.

But the end is not yet and will be continued in our next chat.

## Deathless

Dr. Charles O. Lowry

I cannot find that death upon this sphere  
Does more than close a bit of travel here,  
But rather sends the traveler on his way  
To higher roads to labor as he may  
In further pilgrimages to some goal  
For which while here he has prepared his soul.  
Wherefore my friends who've vanished from my sight,  
And left me plodding still from vale to height,  
Have merely gone ahead; not dead to me,  
But closer drawn to realms of victory.



# Last March...

J. H. Fletcher

Enclosed is a true story which took place in April of this year. Today rounds out my sixteenth year at San Quentin. I would appreciate very much if you would publish this story in your November issue of "TO YOU."

I SAW him on that bright sunny morning, in April, some twelve months before, when he entered the prison. A man of perhaps forty-five years, his hair showing a slight gray streak around the temples. Dressed in a brown suit with shirt, tie and shoes to match. He looked more like a prosperous business man going to his office than a man sentenced to die on the gallows. If he was fearful of that last march he did not show it, with head erect, eyes forward, he walked with a firm step and a smile played across his features as he walked between his two guards and through the big iron gates located just a few paces from where they had parked their car a few moments before.

I saw him again on that Thursday night in April before he was executed Friday. The golden sun was just starting to set in the West, throwing beautiful rays across the countryside. The trees on top of "Boot Hill" (convicts' burial ground) stood out like silent sentinels as he started on his last mile from condemned row to the death watch. The very countryside seemed to sense his coming, a stillness seemed to break and the world appeared in silence for the ordeal through which a human being was about to pass.

A very different man, after twelve months of waiting, hoping and preparing for that fatal ordeal which was to come on the morrow. As he emerged into the open and started to walk to the discharge room, there to be re-dressed

in an entire outfit of new clothing consisting of slippers, jeans, shirt, coat and cap, the color, of course, gray. He looked more like a walking death than a human being. His body was frail, shoulders stooped, head bent low and his entire head of hair was as white as the drifting snow. Each and every step seemed an effort in itself and it was very noticeable that when he brought one foot in front of the other he walked like one wading through deep mire.

Immediately upon walking into the open his eyes seemed to take in everything at a glance as his head moved from side to side. He seemed to be looking at a new and strange world into which he had never been, fearful, perhaps, that he would miss something of some of the sights through which they were passing for the brief moments on their way to death.

The flowers in the garden were in full bloom, roses of every description seemed to drop their heads in sorrow at the sight of a human being marching the "*March of Death*." Tulips and poppies seemed to droop and close in order to hide from the sorrowful and silent procession as it passed their way. As he was about to pass beyond the garden he seemed to take one last sweeping glance at the beautiful things he was leaving behind — forever.

Huddled together, in one end of the Prison Yard were some three hundred convicts who had witnessed this silent procession. Some stood with bowed heads as though in prayer. Others, who had never before witnessed a thing like this stood in awe with mouths open and eyes staring, not being able to believe they were witnessing anything but a dream, panic



standing out upon their features. Curses came from the lips of the more hardened to a spectacle of this kind. Armed guards stood upon the walls at every point of vantage overlooking the yard through which the procession would pass.

The following day, (Black Friday to the inmates) when the Warden unlocked the door of the Death Chamber, he bade the man get ready for the remainder of the march. His body seemed to sway and his eyes stared from one to another as if trying to understand the meaning of it all.

Two ever-watchful guards moved nearer, apparently to steady his quivering form. He seemed to catch their intention; controlling himself for the moment he remarked, "Boys, my old legs will carry me the balance of the journey."

## Pine Needles ...

Joseph A. Sadony

November tells us that Nature has its immortality by its indestructibility,

For we know it will again awaken though it now sleeps.

In November Nature rests and man seeks again the cheer of his fireside when clouds obscure the sun and the chill of frost creeps in . . .

Now is the time to release the sunlight of your body, thoughts, and ambition, even as the flames from the log in your fireplace.

\*\*\*\*\*

Nature produces winters as a test to the stability of those, and that, which exist through her food and life.

Springtime is the examination, of life and death . . .

\*\*\*\*\*

What is it to be happy and contented? Is it to look forward to something? To labor to put away for a rainy day that never comes? To hoard until there is enough for a cloudburst to drown your children?

\*\*\*\*\*

Years ago I was convinced that there were "echoes" of thought as well as sound, but in a different manner. I had often used material objects as hitching-posts for thoughts by a process of suggestion and association: charging them to hold a thought for me, as a "slow echo," so that I would neither forget it, nor be obligated to carry the thought in my mind. I found that I could be confident of being reminded of what was necessary, not merely when looking at the object in question, but at a specific time.

Thus I would be worried about something I must not forget

All formalities over, the procession started on its last walk to the gallows. However, it halted about half way up the thirteen steps. Turning to the guards he said in the same calm voice, "Boys, I guess you will have to help me."

Two grim faced but sad hearted guards placed a hand under each of his arms and they marched on. He unto the death trap, the guards on either side.

The following day when the official movement of men had been printed and sent to the different departments, I read: He died at 10:15½ A.M. today. Fracture of the neck. Legal execution.

His death was far more sordid than possible to explain in writing. There is grim reality in the thirteen steps to the gallows.

to do, such as writing a letter to so-and-so. With several thousand unanswered letters on my conscience, of all degrees of importance, no single letter can long remain in the foreground of thought; nor do I keep lists of letters that should be written.

On one such occasion I looked around the room and saw an apple I had placed on the window sill to ripen. I became anthropomorphic and said to it, "Now see here, I hold you responsible for seeing that I write to so-and-so. I won't eat you till I have time to finish the letter, or I won't eat you at all."

I assume, of course, that it is the height of an apple's ambition to be absorbed by a man and turned into a thought in his brain. Certainly that is "heaven" for apples and carrots; perhaps also for the poor chicken that has to pass through fire and be roasted to get there.

In any event, it worked. Every time I saw that apple the thought came to mind, but with no insistence, for I had not the time to carry it out.

One morning while still asleep after working late the night before, I had a silly dream in which I heard a tiny cry of "Help! Help!" In the dream I followed the sound and came—to my apple! Then I woke up, and found a person (whose name and reputation I will spare) looking longingly at my apple, having about decided to eat it.

So I got up and said, "No, you don't! Not till I've written to so-and-so." So I wrote the letter even before I ate breakfast. Then I shared the apple (as I have all things, good and ill, with that person, and she with me for the last thirty years we have been together.)



# The Great Highway . . .

## The Eternal Triangle and the Home . . .

**T**HE moral aspect involved in any human triangle covers the proper discharge of all duties, obligations, and responsibilities connected therewith. These cover the relationship between the husband and wife, between them and their possible children, and between the lovers—which means there are many to be considered and taken into account. The easy way, naturally, is to follow the line of least resistance; but certainly this is not always the moral way nor the one which brings growth and soul satisfaction. If one could casually dismiss all thought of responsibility to a husband or wife and travel along the flowery path of the new attraction life would be simple, triangles would cease to be difficult problems. However, Nature has not made the way so easy for man to travel in that she has given him a conscience and a sense of responsibility which cause obstacles to be erected in his path of easy indulgence.

Regardless of how strong a new attraction may be, there are few people but who pause to heed the voice of conscience and pay respect to the law of personal responsibility. The desire for the new companionship may be strong and intense and yet the tie of sympathy, of pity, and of urge to help the legal mate may hold them in the marriage relation to the extent of giving up entirely the joys and pleasures of the new love.

In any Eternal Triangle an Individual has a responsibility to his or her lover as well as to his or her legal mate, and the children. Often this responsibility is overlooked by

people who consider the husband or wife and children the only ones to be considered. The very fact of the existence of the attraction between the lover and the loved one fixes a certain obligation and responsibility which cannot be ignored in a constructive solution of the problem.

Where no children are involved in the marriage the problem of solving the triangle is limited to the three Individuals concerned and in the majority of cases is easier of solution than when there are children. On the other hand, there are cases where the existence of children offers its own solution to the married people's problem, for the parents then are satisfied to forget their own desires and longings for the sake of their offspring.

Whatever the situation, with children or without, the solution always depends upon the three Individuals themselves and is solved in line with their various stages of growth, development, and unfoldment. Their Moral Accountability and Personal Responsibility enter into the problem as well as every other one the Individuals have to solve in their particular Struggle for Happiness.

Where children have resulted from a union, two people are sometimes better able to work out of the triangle situation constructively by remaining together and centering their interest on the offspring. Immediately this decision is made, another obligation becomes paramount—to establish a harmonious home in which the children may live. Just to remain together for the sake of the



children, to live together and endure the unhappy situation is not a constructive solution. The moral aspect covers the necessity of establishing a harmonious home and an uplifting atmosphere in which they may grow up.

A hovel can be a home if it is harmonious and uplifting, and so also can a castle. But neither can be elevated to the dignity of a home when the atmosphere is filled with rancor, self-pity, bitterness, discord, conflict, and inharmony.

The Moral Accountability and Personal Responsibility of the man and woman who bring children into the world, whether or not they are desired, is to care for them, educate them, and guide them by instruction and example. This means the parents are obligated to live a constructive life to the best of their knowledge and ability at the given time; and as a result establish the kind of home environment that will give inspiration, solid foundation, and moral uplift to the children until they have attained maturity and are able to create, establish, and maintain an environment of their own.

There are many homes in which the parents have decided to remain together for the sake of their offspring in spite of the fact that both realize what their greater peace of mind and satisfaction would mean if they separated. They maintain an abiding place for the children and, as far as the neighbors and friends are aware, it is well regulated, well cared for, and well provided. Only the parents themselves and the children in the place know of the wranglings, the bickerings, the hatreds, and the underlying repulsions of the father and mother. Oftentimes they speak to each other only in the presence of the children. Many times every word they utter to each other is but a dagger of bitterness or an arrow of unkindness. Their only mutual interest is in the children; aside from this they are as divergent

as the two poles, with the electrical sparks of frustration and self-pity ever flashing between them.

Is there any virtue in two people establishing an abiding place of this kind for children? Are they, or the children, gaining anything from it? Can there be established therein any respect or loyalty or affection?

The children of such homes are compelled to go outside or to work to find solace from this very destructive and unwholesome situation. Their pride prevents them from bringing their friends home for fear the parents may quarrel, or do something equally humiliating. They cannot read or study because of the tense atmosphere. They cannot find fun and pleasure because of the unhappy undercurrent ever present. The minute they enter the door they become restless, irritable, unkind to each other, and impatient to the parents.

This type of abiding place does not constitute a home. The parents may make all kinds of sacrifice of their own personal pleasures and satisfactions, and may work hard in the physical interests of the children; yet they do not establish and maintain a home for them. And it would be far better for all concerned in many of these cases if the parents would separate and go their individual ways, for at least the children would be saved the constant destructive effects of inharmony and dissention, even though deprived of the guiding hand of one or the other of the parents.

These are extreme cases but there are many of them. The children become impressed while yet very young, with the idea that there is no such thing as a contented, satisfactory marriage. All they know is discord and inharmony, unkindness and indifference. Some decide never to attempt marriage. Others determine that if they do marry they will divorce the first time inharmony enters.

Is it any wonder, then, that these children re-



fuse to bring offspring into the world until they have tried out the marriage and discovered what the home life is to be? Is it any wonder they run for the divorce court at the slightest provocation?

So many people are heard to say: "There is no excuse for a husband and wife to separate because of a triangle situation when there are children." Many believe that any two married people should remain together under any and all circumstances when once children have come to them. All of which is well and good and is a constructive solution *provided* both can arrive at the same decision with the same degree of understanding and are willing to carry out the agreement as harmoniously as possible. But suppose they cannot? There are conditions and circumstances where divorce would be the more constructive solution.

It is not always possible for two people to establish and maintain harmony in a home when once a third party has entered into the relationship. They each may be willing to do so and might have the desire and yet be unable to carry the willingness and desire to a successful result. Where this is impossible separation is the happier solution.

Where there are three different moral standards to be reconciled a solution to the triangle problem becomes quite difficult at times. While it may be possible for two of the triangle to reach an agreement and arrive at a degree of harmony, many times the third party holds aloof and finds himself or herself unable to adjust to the agreement and decision of the two. This complicates things and makes a successful conclusion almost impossible.

Again, a wife or a husband may consider divorce is the only solution to a triangle problem. They may reason after this fashion—it is better for two of us to be contented and satisfied than for all three to be miserable.

This reasoning is all right provided that all three are definitely settled and agreed on the fact that all three will be miserable if the two loved ones are not together. But try to get three people to agree to this! If it is possible for them to agree on a mutual policy, it is possible for the married people to remain together for the sake of their children and to establish a harmonious home; and it is possible for them to do this without misery on the part of any one of the three. If each is able and willing to recognize the moral aspect and the moral responsibilities the solution can be made constructive for all concerned.

Aside from any third party, divorce often constitutes the only constructive solution to an inharmonious marriage relationship. When two people are at such great variance in their ideas, ideals, and standards as a result of divergence of soul development that it is impossible for them to arrive at any stage or degree of harmony, divorce is indicated. Sometimes one party in the home will struggle hard and long for harmony and satisfaction and do everything in his power to secure the co-operation and help of the other, without success. Sometimes this is the wife, often it is the husband. Do what they will, harmony is not possible because of the selfish, unwholesome attitude of the mate. In a case of this kind, the struggle is unending because of the deliberate intention of the self-centered Individual who refuses to enter into the spirit of harmony. A woman may struggle through years of hardship, unkindness, and even physical cruelties in the interest of establishing a decent home atmosphere for her children; it is impossible of accomplishment in spite of all her best efforts, because of the development of the man she married. She may profit by the experience of trying but she does not succeed in building a true home. And in the end divorce may be the only answer to her problem.



On the other hand, the husband may be the one who strives so hard for a harmonious home in which to rear the children. He has married a charming girl and three or four children have resulted from the marriage. At this stage she decided she would have no more children and that she is a martyr to those they have. She has become peevish, inconsiderate, and slavishly devoted to the young ones to the extent that she discourages the association of friends and relatives to visit their home with the husband. Then the fetish of ill health enters into the situation — she cannot and will not do certain things in the interest of home harmony, regardless of the pleas of the husband and all his efforts. His home life becomes an isolation; in fact, he has no home life. The home has become the abode of the wife and children, and he is equal to an outcast in his own land.

The wife has become more and more selfish about the children, encouraging disrespect for the father in order to assure herself of their devotion. This continues for years, but there comes a time when the dutiful husband realizes that he is being denied his rightful rewards for working and struggling to supply this home. But still he struggles on in the effort to bring about harmony, and establish a liveable, constructive abode for the proper upbringing of the offspring. What is the answer? Is not this most fertile ground in which to grow a triangle? Would divorce solve the problem when he finally reaches the conclusion that he can never have a home under the present setup and has never had one?

“Home” is a beautiful sounding word. At the end of a weary day man says, “I am going home.” Or if he returns from a long tiresome journey he revels in the thought, “I am on my way home.”

He may say, “I am going to my hotel,” or “my room,” or “apartment,” which is beautiful. Or he may belong to a club; but never do

these words convey the peace and beauty and contentment that are expressed by the word “home.” And that which makes it more beautiful and more peaceful and more filled with contentment is *Harmony*.

Woman is the real creator of the home. Man may build the structure and supply the means for its upkeep; but woman establishes the home atmosphere and maintains it for herself, her husband, and her children.

One can feel a deep sense of sympathy for the man who leaves his domicile in the morning with a wave of gladness at the idea of getting away from it; and for one who, on his weary way back at night stops on the way for an alcoholic drink to brace himself for the ordeal of returning in the evening. And also one can deeply pity the woman who struggles to create and maintain a true home but is met on every hand by rebuffs from a mate who is unkind, indifferent, and even cruel. Can you blame such an one if a triangle arises?

The home is the habitat for higher and ever higher civilizations, for ever-increasing culture and refinement. Children are entitled to the highest type of homes — not expensive, elaborate structures, but true homes in the sense of peaceful environment and harmonious atmosphere.

With the ever-spreading realization that God, or Nature, established a standard of life and living toward which all humans must struggle, will come more true homes and more harmonious home environments which will more and more preclude the possibilities of eternal triangles and unhappy divorces.

When people realize and understand that they are held personally responsible and morally accountable by God, or Nature, for living their lives constructively, then will more and more homes become havens of rest for those who abide therein, where contentment and satisfaction reign supreme and inspiration and uplift result to the occupants.



# Pay Your Debts . . . But Only Once

Walter D. Bunker

**C**IVILIZED society as a whole and responsible human beings as Individuals, recognize that all legitimate debts incurred must eventually be liquidated. Accountants, mathematicians, craftsmen, engineers and all others who necessarily deal with facts and figures of scientific exactions, know that it is not possible to "get something for nothing."

In the realm of material substance there must be a compensation balance, either in kind or equivalent, in every instance, or the "Law of the Balances" would soon be out of kilter—justice would be dethroned—chaos would accrue.

All debts have to be paid at some time, be they of whatever kind or nature, whether psychological, material or of a monetary nature; however, there is no known demand on the part of Nature nor legally established by mere man, which exacts that *any* debt be paid or liquidated *more than once*, yet we find many persons who do to the full limit of worrying many, many times without even making an installment payment on a debt.

Just why persons go through a variety of worrying and conniption fits, and punish themselves many times, when they only pay a debt *once*, has puzzled me. It seems so unnecessary, useless and also unproductive of any good; yet they do the same thing every month or as often as they receive a bill which has to be paid but *once* and they know that fact. Nevertheless, they *indulge* in a lot of useless worry often many times before paying same.

To worry about *any debt* or obligation in no sense pays the debt. Some do this every

day and even in the night time when sleep is needed, and which would be more likely to supply the needed strength and necessary energy to meet the every day problems, including those of debts and helpful service, which confronts each Individual.

If one must worry at all about the payment of debts, why not learn to do it just *once* for each debt, and do this at the actual time that payment is being made, whenever that be? In any event, it is not likely to be paid more than once and therefore needless worry many times prior to making the actual payment in no sense lessens the amount to be paid, and in no sense does *worry* about any debt benefit the debtor or the collector.

To "think" about any subject, condition, obligation or debt is perfectly constructive provided one does not let it dominate an excess of one's thinking faculties or capacities; but to "think" about any matter is not to *worry* about it. However apparently serious it may be at a given time, worry in no sense lightens the burden, for which one usually finds sufficient strength and ability to carry when they cannot unburden the load, even if they would place it upon other shoulders which all too often have as much load as they can stagger with. Some do manage to do it, yes, and do it with a smile that is infectious and which cheers others who are traveling along a similar rough road.

*Why be hurtful to one's own self—needlessly—by worrying, which in no sense pays debts or helps anyone? Never pay your debts more than once—that is enough. Worry and fear do not discharge the debt and are at all times and under all conditions—destructive.*



# Rambling Thoughts of an Engineer

A. K.

**A**LTHOUGH my last letter did not present an adequate foundation for personal consideration, yet I have been looking—longingly and expectantly—for a few words in reply. Not for any “soft cushions” of kindly comment on the long article submitted. In fact, *that* was so far in the background of my thoughts at the time that it was not even mentioned in the letter. Rather the opposite of “soft cushions.” For a pariah, even a “scolding” may function as a spark to ignite a rocket of inspiration—even though, necessarily, under stress of more important matters, the “scolding” be couched in terms of informal, matter-of-fact brevity.

Perhaps the reference to the things that I have been working on, and trying to “get out of my system,” was unfortunate, and tending toward an erroneous conclusion on account of its incompleteness. Hence it should either have been made more specific, or else have been omitted entirely. In justification for such intrusion upon your time and attention, therefore, it seems necessary to outline briefly just what was referred to.

Referring to your various admonitions from time to time, to all students of the work: I believe that the results will justify the assertion that I am not wasting valuable time and futile efforts in the fruitless field of speculative philosophy. I am going back for re-examination of some of the ground already covered—delving deeper into the soil of underlying principles for the purpose of developing proper foundations of fundamental principles for various phases of Truth, whose supporting structures now seem entirely inadequate for the degrees of their importance as factors of influence in man’s moral and spiritual unfoldment.

Aside from, or in addition to, the basic “articles of faith” in:

1. the existence of a Supreme Creative Intelligence (self-evident)

2. the immortality of the soul, etc.  
there are certain fundamental natural laws and principles which the Great School recognizes as the determining factors in man’s evolutionary unfoldment. Furthermore, it is important to keep in mind: that no phase or principle of Natural Law can be accepted as true, or recognized as an established fact of Nature if, in the slightest degree, it conflicts with, or tends to refute, *any one of them*. The fundamental principles of natural law are all inter-related and interconnected as the warp and woof of the fabric of Truth, and whatever is *true* will be found to harmonize with all of them. If any theory or assumption fails to harmonize with all of them, then it cannot be true, and a careful analysis will disclose the fact that it involves some basic error of interpretation of its true relation to the fundamental laws.

3. The immutability of Nature’s laws.

4. A great Law of Compensation, under which the rewards of merit and penalties for sin are meted out with the utmost precision.

5. The Law of Personal Responsibility and Moral Accountability.

6. That Nature is always consistent and always just.

We accept these and other items of knowledge as proven facts of Nature. Yet all that we assume to know about them is *relative* in its nature. Relative, in that they represent the conclusions arrived at by processes of reasoning deductions from correlated facts.

All of the evidence derived from the observed facts of Nature, and the results of human experiences, tend to *prove* the truth of these principles, and there are no verified facts



of Nature which tend to disprove them. Furthermore, every hypothesis that aims to discredit any one of them, is itself subject to several conflicting interpretations—and hence ineffectual.

On the other hand, all of the evidence that supports these "accepted" principles of Natural Science, serves to discredit and to nullify the doctrines of Foreordination, Predestination, Vicarious Atonement, and other dogma of religious fundamentalism.

I often "ramble" in the field of philosophy, and in one of these I attempted to disclose the fallacy of some of the popular interpretations of the principle of "affinities" or "soul mates." It is *irrational* to assume that "soul mates" are created in pairs by a Divine fiat, under which they are *predestined*, or *foreordained* to function as "soul mates" for the final, crowning stage of individual completion! Since neither theory, nor any appearance of fact, can be accepted as being true unless it harmonizes with all the fundamental laws, and these in turn constitute the foundation of the principle of self-determination, it follows, logically, that self-determination is also the basis of development of "affinities" or "soul mates." Reason, therefore, indicates that they are developed gradually, and progressively, through the intermittent, and more or less protracted, periods of their mutual co-operation by marriage, during the periods of their physical incarnations. Although you may not have had occasion to consider this matter from this point of view, you will readily perceive the scope of its applications, and its significance as a factor in the process of human evolution. It supplies a common-sense explanation for the phenomenon of "love at first sight," and various other cases of mutual reactions of attraction or repulsion between sexes, on the occasion of what they believe is the *first* time they have ever met. Many pages of the cases of different kinds of reactions may be cited which are thus rationally accounted for, and which have never been satisfactorily explained in other ways.

In another "ramble" I attempted a rational analysis of Reincarnation as a *fact* of Nature. While the Great School seems reluctant to sanction or to sponsor definite recognition of the principle, yet there is probably none, among the "friends of the work" who does not hold to a more or less firmly grounded belief in it. There seems no substantial basis for withholding such sanction, when most of our "knowledge" relating to the recognized principles and established fundamental laws of Nature is merely *relative*, and admittedly incomplete. Relative, because it was acquired by processes of rational deduction from the premises of correlated facts, and because a conception of some of the intricate inter-relationships of those fundamental principles must precede, and thereby prepare, the *capacity* of one's mind to comprehend them.

Definite acceptance of the principle of reincarnation as a fact of Nature, rests upon a surer, and more complete foundation of rational deduction from the evidence of correlated facts of Nature, than some of the "established" laws and principles. In fact, its recognition supplies the vital essence of *immutability* to the Laws of Compensation, Personal Responsibility, Moral Accountability, etc.

In various departments of chemistry, physics, mathematics, astronomy, and other branches of "exact" science, many of the accepted laws are based upon rational deductions from correlated facts and analogous conditions. First *reason* develops a theory, which is assumed to have more or less general application to some given field of investigation. Then, if an analysis of the observed *exceptions* thereto, indicates the limits of a definite "law," such law is considered proved, or established when (within the observed limits of its practical application) a consistent series of results is shown.

Mathematics is considered, preeminently, the most *exact* branch of science. Yet the calculus, as the highest branch of pure mathemat-



ics, furnishes a splendid illustration of the foregoing principle. A conception of the differential calculus involved, first, certain *assumptions* which must be accepted without preliminary proof, and then, by an arbitrary and seemingly illogical method of discarding certain factors in some cases, but retaining them in others, the definite law of differentiation is established. Its *proof*, as a general law, lies in the consistent series of results derived throughout the field of its application. Thereafter, a conception of the underlying theory, and justification for the seemingly arbitrary and illogical method by which it was derived, must be formed by a process of reasoning from the effect back to the cause, or, in other words, by tracing backward from the result, step by step, to the beginning. Then, the arbitrary preliminary assumptions by which the theory was developed, and the seemingly inconsistent mathematical steps by which the law of differentiation was established, will appear to rest upon perfectly logical grounds. The more thought one gives to the matter, and the more one analyzes the causes and effects relating to each step of the process, the more *rational* will all of it appear.

As an effective deterrent against the recurrent "crime waves," which indicate the existence of fundamental defects in the ethical policies upon which our social structure is reared, it would seem well to consider carefully the probable effect, and practical advantages, of the higher standards of ethical aims, that would result from impressing upon the great mass of restless minds of average intelligence, those principles of rational philosophy, which shall gradually instil a deep respect for the immutable laws of Nature, and the inescapable consequences of evil conduct, as meted out by Nature's slow but sure method of rewards and penalties, under the conditions of environment for which one's character shall qualify, during successive periods of physical reincarnation.

If the doctrine of reincarnation were gradu-

ally impressed upon the public mind, until it became a part of the teachings in the home, the schools, and the churches; if practical illustrations were given, to show how the law of compensation, and the principles of personal responsibility and moral accountability, apply to current events and the every-day problems of individual life, until the average intelligence grasps something of the significance and absolute immutability of these laws—*then* would the general public begin to comprehend the utter folly of wrong-doing, and the inevitable evil consequences that shall follow every act, or secret indulgence in selfishness, greed, dishonesty, etc., in the pursuit of laudable ambitions. That all of those who *seem* to be "getting away with it" in this life, are merely piling up a cumulative score of deferred penalties against the *inevitable reckoning*, which none can escape, and which shall manifest themselves as commensurate degrees or physical deformities, mental defects, hereditary miseries, squalid environment, or other manner, in the conditions of one's next reincarnation.

Another "ramble" included a brief excursion into the field of *Relativity*. Not, however, Einstein's Theory of Relativity (which I have not read), but relativity as the basis of human understanding of natural laws. A few illustrations from the familiar principles of physics; thence further afield, through the zones of activity of the telepathic powers, and onward in to that distant realm of psychic unfoldment in which powers of prophecy, such as Brother Sadony possesses, may function as direct impressions made upon the physical consciousness. It was merely a short ramble which afforded a rational basis of conception of the principle of *omnipresence*, and of the principle of *omniscience*—without, however, either finding or developing any rational extensions of finite conception for a basis of comprehension of the principle of *omnipotence*! All right, let's all laugh, for it's both serious and funny!



# Your Morals . . .



## Ethics

**E**THICS, in its proper signification, includes two things. On the one hand it consists of an investigation into the nature and constitution of human character, and on the other, it is concerned with the formulation and enunciation of rules for human conduct.

Ethics is a term of broad and profound meaning. It is commonly conceived as the doctrine of Morality, the science or moral philosophy which teaches Individuals their duty, and the reasons of it; a system of rules for regulating the actions and conduct of mankind in all the affairs of life. It is used generally to signify any form of systematic exposition of the relations which exist between the human Individual Intelligence and the Moral Order of the Universe.

Ethics is frequently defined as Moral Science. It is also termed Moral Philosophy. Others consider it as both a science and a philosophy. It is likewise known as the science of conduct, the philosophy of conduct, or the science and philosophy of conduct. By many these designations are accepted as virtually synonomous. Obviously it cannot be both a science and a philosophy, though many so-called ethical systems partake of the nature of a science or a philosophy, and often disclose evidences of scientific exactness combined with philosophical speculations.

Moral Science is a definite and exact knowledge of the requirements of the Moral Law, and that conduct of the Individual which complies with and fully satisfies these re-

quirements. Moral Philosophy seeks to determine the reasons which underlie and justify these conclusions of science. Moral Science endeavors to discover and decide definitely *what* is right. Moral Philosophy seeks to disclose *why* it is right.

Ethics as a science claims to discover and delineate the basic principles which underlie all human activity, and upon this basis discriminate between acts as right or wrong, moral or immoral, and classify them accordingly. As a philosophy, it has too often presumed to impose terms and conditions as to the methods by which the discrimination and classification should be made.

Philosophy has built up and advocated various systems of belief, authority, and practice concerning the standard of right and the test of actions, or the basis of morals, ranging all the way from insistence upon following the writings of philosophers and moral traditions, to reliance upon the law making power of the State, the canons and dogmas of the church, and the revelations of sacred scriptures.

Philosophy has likewise maintained that the final test of the moral quality of conduct and the rule of right was to be found only in the conduciveness of actions to the highest good of the Individual and the race. It has also advocated the theory that the highest good is the greatest pleasure or happiness of man, finding in this pleasure or happiness the conclusive basis of right, and of moral action.

Philosophy has also insisted that since man seemed to be endowed with an intuitive



sense of right and wrong and was able, in varying degree, to discern intuitively what is right and what is wrong, even in particular cases, then the one absolute final source must be the moral consciousness of man, or his Conscience. Obviously a standard which is based upon every man's conscience, lacks all the elements of a universal criterion.

Science, on the other hand, has always insisted that these were nothing more or less than man-made concepts, clever devices for attempted evasion of the obligations fixed upon every Individual by Natural Law, and that the ultimate rule of right and basis of morals must be sought for and found somewhere in the realm of man's relations to Nature and its laws.

It is only by appeal to every accessible source of knowledge that it is possible to ascertain the requirements of the Moral Law and determine the standards and rules by which the conduct and characters of Individuals are always to be judged. In this field of endeavor philosophy has played an important part, and both paved and led the way to the final determination of the problems involved.

While it is undoubtedly the province of philosophy to examine and determine as accurately as possible the moral principles in accordance with which human conduct should always be regulated, it is only as these are ultimately reduced to the basis of exact scientific analysis and definite finding of fact, that they can have any real and permanent value to mankind.

Yet, however valuable philosophy may be in the discovery and outlining of these principles, it remains the exclusive province of science to reduce these findings to the basis of known facts and evident conformity with Natural Law, formulate their definite expression, and indicate the rules and courses of conduct that all men ought to pursue.

With intellectual science, Ethics is intimately related, though covering a field distinctly separate from that which involves purely intellectual manifestations. Intellectual science treats of the Individual Intelligence, its attributes, and the modes of its operation. It is concerned only with the laws, processes, and phenomena of intelligent activity. It is limited to the strictly intellectual phases of these activities.

Ethics has to do with the moral nature of man, his knowledge of moral principles, and his moral judgments. It is involved in the moral quality of the ends toward which intellectual judgments impel the Individual, and the character of the means utilized in attaining those ends. It has a relationship with the moral results ensuing from intelligent activities. It is associated generally with the attitude of the Individual toward, and his relations to, Moral Law. It covers the field of moral relations.

The intimacy of relations which obtains between intellectual science and Ethics is demonstrated in every activity of human intelligence. All moral acts must in some degree be intelligent acts. There can be no relation to Moral Law where there is no Intelligence. The measure of moral obligation is the quality and amount of Intelligence involved in the activity.

Intellectual science and Ethics both rely upon the activities of the Individual Intelligence for the data of their deliberations, and base their analyses and conclusions upon the phenomena resulting from these intelligent activities. Both refer back to Intelligence as the final test of the correctness of their deductions.

Intellectual and moral phenomena always co-exist and are indissolubly conjoined in action. Every activity of Intelligence has both moral and intellectual phases. Whether terminating in mere thought processes, or con-



summed in outward expression, all intellectual activity inevitably relates itself to the Moral Law, and by reaction contributes to the formation of character.

It is only by the exercise of the Intelligent Attributes that there can be any interpretation of either intellectual or moral phenomena, or the facts with which both Intellectual Science and Ethics have to deal. Whether these are the products of simple or complex intellectual processes, moral or immoral, they can be analyzed and rightly understood only under the guidance of Intellect and its concepts of Moral Law.

It is in the light of Intelligence alone, and upon the authority of the combined manifestations of its several attributes, that the moral quality of acts can be determined, and the Individual arrive at a conviction of moral obligation, and discern the duty which devolved upon him by virtue of his relations to the Moral Law.

In physical science it is universally recognized that there is a direct relation between energy and its manifestations, designated as cause and effect. It is apparent in every manifestation of the physical world. All the physical sciences are based upon the established permanence and dependability of the operation of this law.

But it is not so commonly understood and accepted that there is another energy in Nature which gives rise to effects vastly more important to mankind than the physical forces, occasioning a wide range of manifestations clearly distinguishable from those usually designated as physical, and even capable of influencing in large measure the purely physical energies.

This is the psychic force, or the *energy of Intelligence*, whether manifested as Universal or Individual. The effects resulting from the operation of this energy are intelligent activities, separated by a clear line of demarcation from purely mechanical results,

and constitute a field of operation and accomplishment far transcending everything physical.

Since Intelligence is a force whose action is manifested under Natural Law, its phenomena must in like manner reveal their cause, as the physical manifestations disclose their causes. Physical causes produce physical effects. Intelligence occasions intelligent effects. In the realm of humanity, these are recognized as the activities of the Individual Intelligence, and classified as the conduct of the Individual.

Psychical energy, the force of Intelligence, is the culminating vigor and strength of Individual life. It bears the same relation to human activity and conduct that physical force sustains to purely physical effects. It is the source of all distinctively human activities, the avenue of expression of all intellectual, moral, and spiritual qualities of the Individual.

Human knowledge of physical causes and effects, demonstrated, systematized, and classified, gives rise to the several physical sciences. In like manner, the knowledge acquired through ages of experience, experiment, and demonstration, concerning the causes and effects of intelligent human activity, systematically and logically arranged, constitute the Science of Ethics — the Science of Right Conduct, the highest and noblest of all the sciences.

Physical science was impossible until the forces which gave rise to its phenomena and the modes of their operation were recognized. The data thus discovered and formulated, gradually accumulating, furnished mankind with its scientific knowledge concerning Nature and its laws. In like manner, knowledge of the forces of Intelligence, the modes of their operation, and their relation to the Moral Order, furnish the data of Ethics, and disclose the nature and extent of the moral obligations and duties which arise therefrom.



Without exact knowledge of Moral Laws, Ethics must, at best, consist of merely speculative discussions and probable conclusions. Without such knowledge there can be no ethical science, and no coherence or consistency of ethical principles. So long as there is doubt and confusion as to basic principles there must of necessity exist a corresponding incertitude as to what constitutes ethical conduct.

Ethics should, and does, furnish such knowledge of the means of ascertaining the moral quality, and thus the right and wrong, of all human relations, as shall enable every Individual to determine for himself, with proximate accuracy, what ought in given cases to be done, and what has been right or wrong in specific actions already performed.

In the same manner, Ethics supplies the standards by which the Individual may rightly judge the actions of others, and correctly estimate for himself whether or not such conduct is worthy of emulation in his own life. One naturally judges the conduct of others by the same standard he has accepted for estimation of his own behaviour, though not always with the same generosity for shortcomings, or allowance for mistakes of omission or commission.

Careful analysis of the conduct of others, giving due weight to all the facts and circumstances, with unbiased judgment of moral values according to Nature's fixed standard of estimation, is a potent aid to every Individual in determining his own course of conduct under like conditions. The ability to profit by the experience of others is a genuine accomplishment. It enables the Individual to avoid many unpleasant pitfalls and obstacles along his pathway, and spare himself the pain and humiliation of personal contact with disagreeable events.

Ethical rules of conduct are synonymous with scientific directions for the progress and welfare of the Individual. Whatever complies with ethical requirements conserves

human welfare, individually and generally. Unethical activities do not. Individuals and nations are, in the final analysis, judged by their conceptions and exemplification of ethical standards.

The various learned professions have their several codes of Ethics, expressive of the general concept of their members as to the moral principles which should govern them in their conduct toward their fellow members and the general public which they contact professionally. These are formed upon the double aspect of general moral principles and the particular duties of the profession.

Ethics, as a determining factor in the moral obligations of man, must not only appeal to every conceivable and accessible source of knowledge concerning human action, but must finally rest upon some definite underlying basis, some one source to which every other is tributary, and with which all teaching must strictly accord.

Before it can be decided what constitutes Ethics, what conduct is right and what is wrong, there must first be determined and established an absolute and invariable criterion upon which the decisions are ultimately based, and from which its standards of Ethics are logically deduced. The principle of right and the standard of its observance must continuously agree. Since Nature discloses the Moral Order of the Universe, this must be accepted in Ethics as the ultimate rule of right, and its standards adapted thereto.

When this rule is observed, it is possible to decide with precision what constitutes Ethics—what is right and what is wrong. The remaining task then is so to demonstrate the principle of right and the standards of observance that every intelligent Individual may clearly understand them, and thus appreciate the necessity and importance of conforming his life to them.



There is but one immutable, eternal, and universally equitable basis in Nature upon which the moral obligation of man can unerringly rest, and that is the Moral Order of the Universe, the Moral Law, and its modes of expression in human life. It is the sole unswerving foundation upon which any system of rules and guides to human conduct can be erected with any assurance that they will not be undermined or swept away by the corroding influences of speculation, uncertainty or doubt.

Any standard of morals, whether formed as a concept of the ultimate requirements of Moral Law, or as the highest of which the Individual is capable at any stated time, must be formulated upon the basis of its conformity to, and co-ordination with, the Moral Order of the Universe, and its correspondence with the Moral Law. This is the final test to which any standard of morals can be submitted, and stand or fall according as it agrees or disagrees.

The fact that Ethics is founded upon the Moral Order of the Universe furnishes an underlying basis for the solution of every problem of life. It establishes Ethics upon the same footing as any other science, that is, upon the permanent foundation of Natural Law. Thus posited, it becomes possible to discern and formulate the essential ethical principles into a code of Morals as definitely exact and scientific as any of the physical sciences.

Morality is the only foundation upon which beneficial character can be built. It is the basis of all constructive unfoldment. All advancement beyond the purely physical is primarily dependent upon a knowledge of, and compliance with, the obligations of the Moral Law. Intelligent co-operation with Moral Law means progress and unfoldment. Opposition, neglect, or blind groping in ignorance with it, inevitably produces mistake, error, retroaction, and devolution.

As it is the office of Ethics to point out to mankind the lines of conduct which ought to be pursued, and the kind of character which should be acquired, it manifestly is a part of that office to furnish definite rules and authentic information respecting the laws by which conduct should be regulated, and characters finally measured.

One cannot hope to meet and discharge his obligations without first obtaining a definite understanding and appreciation of their exact nature, scope and limitations. The first step in the performance of any duty is a thorough acquaintance with its obligations and the proper method of discharging them. Thus equipped, the Individual may set about this task with reasonable hopes of accomplishment.

The importance of a definite formulation of Moral Principles into a code or ethical system at once comprehensive, exact, and scientifically expressive of the mandates of the Moral Order of the Universe, is obvious and paramount. Without knowledge of the requirements of the Moral Law, it is impossible for any Individual intelligently to set about adapting his life to them.

The Great School of the Masters, through many centuries of study, observation, and experiment, combined with definite knowledge of the operation of Natural Law on all the planes of being, has wrought out a thorough and complete formulation of the fundamental theorems of Moral Law, and reduced the problems of "Ethics" to the basis of positive and exact scientific expression.

The study of this formulation, or code, of ethics, constitutes a sequential step in the Pathway of Enlightenment to all those who earnestly desire the profound Wisdom it embodies, and have proven their right to receive it.

Two things are necessary to constitute the Individual as a moral factor in his own un-



foldment. He must possess the intellectual development which enables him to know and understand the relations in which he stands to Moral Law and to other Individuals, and the circumstances which make up his environment.

He must also possess a moral development by means of which he is enabled to comprehend the nature and extent of the obligations which devolve upon him through those relations. He is morally accountable in exact proportion to his capability of understanding these relations, recognizing correctly the character of the obligations by which he is bound, and the manner in which these obligations may be properly discharged.

From the standpoint of the Individual Intelligence, the relation which he sustains to the Moral Order, or the Moral Law, is determined by the amount of knowledge he possesses at any given time concerning the Moral Law and its requirements. It is his Moral Consciousness, or consciousness of the Moral Law, with its allied attributes of Intelligence, that points out to him the course of conduct he should follow, and furnishes him with his standard of Morals.

It is within this realm of Intelligence alone that the Individual can discover those ideas and concepts of Truth, Equity, Justice, Right, Morality, and Duty which form the substance of all Ethics. It is only in the light of these ideas and concepts that knowledge derived from any source can be lucidly and effectively transformed into permanent moral values.

It is within the sphere of Moral Consciousness alone that comparison is made with moral principles whereby the Individual is enabled to estimate moral values, discriminate between the morally true and the morally false, and exercise judgment as to right or wrong conduct. It is here that every experience of the Individual, and as well every item of acquired knowledge, must pass

inspection and vindicate itself as ethically sound and true.

Whatever may be the relation of any situation to the Moral Law, it is without meaning to the Individual, and can have no influence upon his conduct, or binding effect upon his Individuality, until it is presented to his intelligent attributes so clearly and forcibly as to impress upon him fully, accurately, and unmistakably, its exact moral value. Even then it will not be effective in guiding his conduct and molding his character until it has commanded his consent and acquiescence.

It is equally true that the moral status of every Individual, the community, the nation and the race, is progressively enlightened and improved by increase of knowledge from every source. Not only the Intelligent Attributes, but the Moral Consciousness of the Individual as well, are fed and nourished by the earned increment of knowledge. Both thrive upon what they feed and absorb, and bear fruit accordingly.

Fortunately man is inherently endowed with susceptibility to that urge of Nature which impels him to recognize and acknowledge the obligation by which he is bound under Natural Law. For this reason he is constituted morally that moral truths, clearly discerned and dispassionately regarded, are certain to vindicate their validity, command the assent of his intellect, influence his conduct, and mold his character.

The acquirement of knowledge is an important task for every Individual, but its real value is not realized until it is interpreted in its bearing upon *ethical* considerations and conduct. Unethical conduct betrays the lack of true discernment. That Individual is incapacitated for living a normal life who is ethically ignorant and morally undeveloped. The most important knowledge for every Individual is an understand-



ing of what constitutes right and wrong personal conduct.

It is of great importance to the Individual that his concepts of relations and obligations should be formed by him as rapidly as experiences are contacted, or in any event before he permits himself to take action with respect to them, fixes his status as regards them, and sets in motion forces which produce effects beyond his power to recall.

Ethics discloses the requirements and truths of the Moral Law, and outlines the duties and obligations incumbent upon the Individual if he would conform his life to the mandates of the Law and reap the rewards of compliance therewith. Beyond this, Ethics cannot go.

The application of the truths and principles of Ethics to life and conduct is the problem which every Individual must work out for himself, and solve in his own way. It is essentially an individual labor, in the accomplishment of which each Individual must rely upon his own resources, and is dependent upon his own exertions.

As learning advances, Ethics more and more enters into all the relationships of life. The more fully the Individual develops consciousness of his relations with the Universe, the closer becomes his union with it, and the more exalted his ideals and concepts. The better one understands his relationships with Nature and his fellow beings, the more consistently will he conform to the Moral Law and exemplify its ethical standards in his life.

As the Individual develops along true normal lines, his understanding and appreciation of ethical requirements increases. In fact, the ethical standards of the Individual, and the manner in which he exemplifies them, indicate his status on the evolutionary path. Furthermore, they signify his relation to a normal development.

Ethical conduct is required from every Intelligent Individual because he has the capacity for it. The obligation is inherent in the capacity, and is measured by it. The more intelligent the Individual is, the greater is his ability to comprehend and exemplify the Moral Law. In consequence, his obligation and responsibility increase accordingly. This is as much a Natural Law as gravitation. It is not intermittent in its action. It always works. Violation inevitably brings disaster. Obedience insures harmony and progress.

The welfare of society depends upon the ethical conduct of its individual members. Individual desires, and the methods adopted to satisfy them, must be based upon intelligent and Ethical Principles if society is to endure and promote the welfare of the Individual and the race.

Ethics must underlie and permeate all activities of the Individual, society, and the state, if the highest good is to be attained.

## IF

If you are sighing for a lofty work,  
If great ambitions dominate your mind,  
Just watch yourself and see you do not shirk  
The common little ways of being kind.

If you are dreaming of a future goal,  
When, crowned with glory, men shall own your power,  
Be careful that you let no struggling soul  
Go unaided in the present hour.

If you are moved to pity for the earth  
And long to aid it, do not look so high  
You pass some poor dumb creature faint with thirst;  
All life is equal in the Eternal Eye.

If you would help to make the wrong things right,  
Begin at home; there lies a lifetime's toil.  
Weed your own garden fair for all men's sight  
Before you plan to till another's soil.

God chooses His own leaders in the world.  
And from the rest He asks but willing hands,  
As mighty mountains into place are hurled,  
While patient tides may only shape the sands.

—Anonymous



## Individual Study ...

The *desire* for "something to study," has been so frequently expressed, and the *need* for "something to study," has been so fully realized that it has been decided an endeavor must be made to satisfy that need and desire by making of the New Series under the *Your Morals* department, an opportunity for just this sort of effort.

It is very true that many Individuals find it hard to express that which they claim to know. If this is *your* difficulty then here is your opportunity to proceed with a series of lessons that no eyes need see but your own. Then, when another call comes for responses, as the one of a few months ago in the *Highway Series*, You will have fortified yourself, as it were, and will be able to express what You know, or what You think You know, in the kind of English that will satisfy You; and also in the kind of terminology that will make it but a simple matter for the editors, when the answers have all been received, just to run a notice saying, "Mrs. So-and-So's or Mr. So-and-So's—or both (if it could only be both)—answer gives a full and complete analysis and elucidation of the problem involved from a standpoint of principle and the specific application has been so well illustrated that there can be but little doubt, of her, his, or their ability to apply it."

It is also true that many Individuals procrastinate on their studying. If this is *your* difficulty then You are going to have a good many months to struggle with that little imp or cub, of Procrastination, whichever You prefer to call him, all by yourself. With no answers to mail in, and no one to know, You can surrender to his wiles as many times as You like. You can really find out for yourself just how far You want him to lead You, for there will be no bell,

no roll call, no dead line to meet, only the one You set for yourself. And worst of all there will be no one to whom You can explain why You just weren't able to make it, for no one will know but You—and the little cub.

Or perhaps You are one of those whose conscience pricks him a little as to know how he is going to repay the help he has been receiving from the literature of Natural Science, as so many have expressed it. Well, here is your opportunity.

Perhaps You didn't know, but editors have streaks of just plain laziness, weariness, tiredness, fatigue, lack of inspiration, or "dried-up-ness" when, after having gotten out one magazine, they are sure they will never be able to get out another. Now, that thing, whatever it is, seems never to have "hit" *To You* sufficiently hard to incapacitate it, but no doubt, it will, sometime, and when it does a call for help is going out to the readers to take over the next issue for themselves. So save your writings and when that call comes, you'll have a file full of the meatiest, choicest, material that will once and for all establish *To You* as a real magazine, in spirit and in truth.

There, in a nut shell (and 'tis hoped in a cranium) is the purpose, motive, and need for the new approach to the present series of questions based on "Your Morals."

The questions You will find at the end of *this* month's article; but they are on *last* month's article. Is that clear? All right, then, here is your first assignment, Find out what You are to do and do it. Good Luck, and may the worst one win!

### QUESTIONS ON "THE MORAL ORDER"

1. What verifications can you give of the concept in the statement, "The Moral Order of the Universe is the established code to which God, or Nature, has obligated man to conform"?



2. Does man or Nature control the operation of the Moral Order?

3. What must man do to co-operate with the Moral Order?

4. Is it possible by following a destructive path for an Individual so to conduct himself that he operates outside the limits of the Moral Order? Why?

5. To what degree is each Individual responsible for living in harmony with the Moral Order of the Universe? Carry this concept over into an analysis and illustration that will apply in a specific relation between two people. Say a brother and sister, a husband and wife, two business partners, or any other specific relation that is familiar to You.

6. What is the one big fact that all humans recognize in regard to Natural Law that lies entirely outside the comprehension of any entity of any lower kingdom?

7. From the viewpoint of Nature when might an intelligent entity be said to have "come of age"? Explain.

8. Upon what one simple fact depends man's obligation under the Moral Order?

9. Analyze and illustrate the concept involved in the following: "The extent to which the Individual has developed and utilizes the awareness of obligation, the sense of accountability, and the recognition of personal responsibility in his life is a vital factor in determining his status on the evolutionary path."

10. What makes action moral or immoral or unmoral?

11. What relationship exists between the laws and edicts of the Courts of Law and the Moral Order of Nature? Are the former necessary? Why?

12. Do You consider that these laws and edicts have a hindering or a helpful effect for You personally? Explain in full.

13. How can the Individual balance his account with Nature? What is his reward

for so doing? What will he accomplish for so doing?

14. Search in your own life for an illustration of the truth contained in the statement, "The force of Moral Principles produces effects as definitely and inexorably as any manifestation of energy termed physical."

15. Is there a reward or penalty involved in connection with the Moral Order of the Universe, or is it merely an operation of cause and effect? Illustrate.

16. In order to establish clearly in your mind the truths involved, elucidate and analyze some experience in your life in the light of the concept expressed in paragraph 1, column 2, page 251.

17. Does it make any difference in the consequences whether an Individual fails, neglects, or refuses to comply with the Moral Order in the Universe? In what way?

18. Explain your understanding of the statement, "The Moral Order is universal in scope, yet individual in application."

19. Can any obligation incurred under the Moral Order be repaid by anyone except the Individual incurring it? Why?

20. Is Nature ever in the position of Debtor to the Individual? Explain fully your conclusions.

21. How does Nature maintain justice for the Individual in regard to his moral standing?

22. To what sphere of activity are the terms "right" and "wrong" properly limited?

23. What relationship does Knowledge bear to the Individual in his relation with the Moral Law? Illustrate this concept.

24. What relationship exists between Right Use and the Moral Law as far as the Individual is concerned?

25. Go back to the first question. Answer it again without reference to your previous answer. Compare the two as a gauge of your progress.



# Intellect and the Expression of Thought

August Brandon

**W**HEN we come to the intellect and the expression of thought the same law of detachment and separation prevails. In contemplation and enjoyment there are unity and wholeness; but in thinking, never. The antecedents or causes of our thoughts lie within us, like the granite rock in the earth, whole and continuous, without break or rupture, and shaped by a law of the spheres; but when thoughts come to the surface and can be grasped and defined, they lose their entireness and become partial and fragmentary, and express a specific and not a general law. We cannot speak entire and unmixed truth, because utterance, which is always restricted, separates a part from the whole and, consequently, in a measure distorts and exaggerates and does injustice to other general truths. The moment we speak we are one-sided, and constantly assailed by the reverse side of the fact. Hence, the hostility which exists between different sects and religions; their founders were each possessed of some measure of truth and sensed a common denominator of expression, but with numerous interpretations the truth invariably became vitiated and partial; and the more their disciples have expounded and sought to lodge their principles in a logical system, the more they have diverged from unassailable truth. If the sects would let logic alone and appeal only to the consciousness of men, there would be no insurmountable difference between them and each would contribute to the good of the other.

It is impossible for a mediary, or second party, to preserve unadulterated original thought; because all expression and all interpretive thought comes under the *general* law, while original thought is conditioned by and comes under the *specific* law of expression, which presupposes an entirely different landscape, a relatively broader horizon. This adulteration (interpretation of original thought) applies without exception to all modifications of "form," after a thing or a thought once loses its specific character. So, the moment we refer relationships to the reason and the understanding, there must be opposition and divergence, for they (reason and understanding) apprehend

things by parts and not by the mass; they deal with facts and not with laws. They deal with knowledge, which is method, and not necessarily with wisdom, which is truth. Method is based on experience and limited vision; wisdom is based on principle.

The fullest truth, as already implied, never shapes itself into words on our lips. What we speak is generally only foam from the surface, with more or less sediment in it; while the pure current flows untouched beneath. The deepest depths in a man have no tongue. He is like the sea, which finds expression only on its shoals and rocks; the great heart of it has no voice, no utterance. We can only deal rationally with the specific, where the horizon is limited.

Because all religious creeds come under the law of expression, they will never be reconciled by logic; the more emphatically they are expressed, the more they differ. Ideas in this respect resemble the trees, which branch and diverge more and more widely as they proceed from the roots and the germinal state. Men are radically the same in their feelings and sentiments, but widely different in their logic. Hence, the other fallacy of courting mass recognition of the great principles embodied in true philosophy by impelling such recognition along the lines of logic and reason. Reaction occurs in the form of argument and drives men farther and farther apart.

As the intellect finds expression by detachment and contrast, it follows that, the more emphatically an idea is expressed, the more it will be disencumbered of other ideas and stand relieved like a bust chiseled from a rock. In other words, it becomes specific. It is suggestive and prospective and by being detached itself, will release other ideas and still others. It makes a breach in the blank wall, and the hole is now pregnable. New possibilities are opened, a new outlook into the universe. Nothing, so to speak, has become something. One base metal has been transmuted into gold, and so gives a purchase on every other. When one thought is spoken, all others become speakable. After one dual atom was created, the universe grew of its own accord, governed by and subjected to inexorable law.

In writing, the difficulty is to utter the first thought, to break the heavy silence, to overcome the settled equilibrium and disentangle one idea from the embarrassing many. It is a struggle for life, the struggle of each entity to find individualized expression. There is no place to begin at, nothing specific to begin with. Burdened with unuttered and unutterable truth, it seems impossible for the mind to grasp it. It is a battle with Chaos. Shaft after shaft is planted but to no purpose. An idea is grasped half defined, when it slips from the mind and all is blank again in that di-



rection. The thinker seems to be struggling with the force of gravity, and to come not so near conquering as to being conquered. But, at last, when one is driven almost to despair, there comes the semi-passive state of inwardly composing and settling oneself, and then out of the transcendent general whole comes the specific thought. How much is then revealed and becomes possible! New facts and new forces are commanded by it; much of one's experience that was before meaningless and unavailable, assumes order and comes to one's use; and as long as the breach can be kept open and the detachment perfect, how easy it is to write! But if the thread of an idea is dropped without knotting it or looping it to some fact, so as to

keep this "struggling force of re-establishment" at one's disposal; or if one stops his work without leaving something inserted to keep the breach open, how soon all becomes a blank! The wound heals instantly; the equilibrium which has for a moment been arrested reasserts itself, and one's work is a fragment and must always remain so. Neither family nor friends nor fortune nor appetite should call one from his work, when he is possessed of this urge and can intelligently utter his thought. So rarely is one caught up in these regions, why come down until one is obliged to!

(This is Part 2 of "The Law of Expression." Part 3 will follow next month. All rights reserved.)



## To Your Health! ...

### Violet Ultra

The purpose of this column is to give expression to some of the fundamental principles of Naturopathy and healthful living in a practical manner, that the readers may understand and be enabled to apply them to their own individual health problems. It is not within the jurisdiction nor is it in line with the policy of the department to give specific advice and treatment to individual readers and health seekers, much as it would be a pleasure to be of such help. To do so would entail endless correspondence, a specific study of each individual case, and the assumption of responsibility which cannot be assumed under present conditions.

For instance, here is one letter: "To Your Health! has been a wonderful help to me. I have tried out all the things that were adaptable and found by actual experience how very effective these simple health rules are when we are able to cooperate with Nature's Constructive Principle.

"As a final resort, for I have tried almost everything else, I will be ever grateful and indebted to you if you will tell me what law of Nature I am failing to cooperate with that is causing my hair to fall and has been gradually thinning for about five years. What is it that could cause this condition of my hair and scalp and how could it be overcome?"

Back of this simple question lies the entire philosophy of natural treatment and living. To give specific answer would entail a complete study of the individual's general condition, an education in the principles of naturopathy, and months of close scrutiny in determining the actions, reactions and results of the treatment applied. In a final analysis, falling hair and dandruff are only the results of elimination of systemic toxins through the scalp. Obviously the path to follow is that of stopping the accumulation of poisons in the body by natural

methods of living, and taking steps to promote the removal of those already there, through natural methods of treatment. But to give detailed directions of how to do this in a particular case would require much time, thought, and attention.

Another letter asks for specific help in overcoming fallen arches of the feet; another in the case of an abdominal condition; and so on—all of which, according to Naturopathy, are traceable back to systemic conditions.

Every Individual constitutes a specific case calling for systemic treatment applicable to it. While the underlying principles are the same, the applications vary to meet the idiosyncrasies, weaknesses, states of vitality, etc. of the Individuals. So it becomes evident that this type of personal help and service cannot be given. It is a definite line of work to which one could devote his entire time and effort.

In all physical ailments there is one concept to hold in mind—cleanse the system of toxins, build vitality in the body, and the detailed difficulties will be taken care of. If the physical body is healthy and normal there will be no falling hair, no broken arches, no abdominal disease. The first step is to find out what one is doing that is in violation of the laws of health and cease the violations, whether they be mental or physical. Then co-operate with the constructive law in removing past accumulations by opening all the channels of elimination and living according to a natural regime.

Health is within the jurisdiction of each and every human being. Nature maintains law and order. It is for the Individual to conform to and co-operate with natural laws in their operations. In doing this he promotes health and vitality within himself.



# Peace... What is it?

M. A. B.

**P**EACE! What a vista of green meadows and serene skies the word can induce! With what wistful longing its beauties are often contemplated and desired! How great must be the value of an earned and righteous peace!

In books, newspapers and periodicals of all kinds its virtues are extolled. The horrors of war and the resulting urgent need for peace are dwelt upon. Peace and its desirability because of the sense of security which it brings and because of the progress of civilization which emanates from it are almost daily stressed. Peace as between nations, as between societies and groups of individuals, family peace and individual peace; in short, all phases of peace are being discussed and applauded today in contrast to the world-wide upheavals and war clouds.

It has been a subject discussed by the Masters of old. Jesus said to his disciples, "My Peace I give unto you." In an ancient esoteric writing are found the words, "The peace you shall desire is that sacred peace which nothing can disturb and in which the soul grows as does the holy flower upon the still lagoons."

In the face of the many-sided discussions of peace, the questions naturally arise, "What is peace? How is it attained?" Webster defines peace as a "state of rest or tranquility; calm, freedom from war or disturbance."

"Rest or tranquility." But rest would not, we assume, mean inactivity when used in connection with peace. But rather a particular state of mind or soul in the midst of All activity.

Such a state could be attained and sustained

between nations, societies, groups and families by a mutual recognition of and regard for the rights of each, supplemented by a co-operative effort toward the harmonious and equitable adjustment of any and all differences and a mutually helpful spirit toward the advancement of the best interests of all concerned. Such co-operation would enlarge international liberties and freedom and eliminate fear — one of the most potent enemies of peace.

Thus it is seen that international, national and group peace is dependent upon the different nations or groups concerned. But is individual peace necessarily dependent upon others for its attainment?

An individual, we are taught, is Nature's microcosm (*The Great Known*, Page 96). Hence, the average individual is a veritable battleground of warring emotions, impulses and desires. He suffers his greatest tragedies within himself. He is often torn between greed and generosity, laziness and industry, battered and beaten by emotional bombardments; often left wounded and bleeding and prostrate by the bayonet thrusts of uncontrolled appetites, passions, emotions and desires. Temporarily overcome in the strife he will rise again and begin all over his battle for self-control and — peace. Sometimes he will declare a truce, retrace his steps, analyze his motives and his acts, plot a more intelligent campaign for the next skirmish — or battle as the case may be. For he feels sure there will be a next one, and a next one, perhaps a hundred nexts, before the victory is finally won in that particular struggle.

Is it not possible, though, that after many experiences, many struggles, he will come to



realize so much more fully the true meaning of peace that he will be able to hold that knowledge persistently in his consciousness, and even in the midst of his war against destructive forces, even as he endeavors to act in accordance with the dictates of his conscience that his peace will be undisturbed? That as he fights, he will possess an inner tranquillity, due to the conviction that eventually will come the victory in that particular fight, if his cause be a just one and his purpose right? That after all, his present concern is not so much the final victory as the manner in which he fights? Thus does he learn that a wakeful consciousness, patience and perseverance, and a great faith are some of the weapons with which he needs to arm himself for the fray.

"Freedom from war or disturbance." Does not a measure of such freedom come to the individual who is secure in the knowledge that he is doing his daily best? That though many mistakes are made that they are not made wilfully or carelessly, and that he holds himself in readiness to compensate for them so far as possible at some future time when the opportunity presents itself? Is it not possible for

the warrior upon the earthly field of battle to enjoy such peace, if he is convinced that his duty and responsibility take him there, and he discharges that duty without hate or fear or lust to kill?

Is peace, then, an earned increment of the intelligent Soul; the reward which Nature bestows upon the victor of many fights, who has learned like the true knights of old, to fight for the highest equity, justice and right which he is capable of discerning and understanding at any given time?

Which brings us to a definition of peace as regards the Individual. Could it be said that individual peace is a psychic condition resulting from the intelligent harmonious adjustment of the individual's highest sense of equity, justice and right at any given time to the individual's actions at that time? As the individual progresses and develops in his struggle toward the light, still maintaining such adjustment, is it not reasonable to suppose that his inward peace will deepen and enlarge accordingly, until at long last, he will in truth reach that "peace which passeth understanding"?



STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, AND MARCH 3, 1933.  
Of TO YOU published monthly at Los Angeles, California for October 1, 1937

County of Los Angeles ss.  
State of California

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Noneta Richardson, who, having been duly sworn according to law, deposes and says that (s)he is the business manager of the TO YOU Magazine and that the following is, to the best of (her) his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

NAME OF—	POST OFFICE ADDRESS—
Publisher, Noneta Richardson	8272 Marmont Lane, Hollywood, Calif.
Editor, Noneta Richardson	8272 Marmont Lane, Hollywood, Calif.
Managing Editor, Noneta Richardson	8272 Marmont Lane, Hollywood, Calif.
Business Manager(s), Noneta Richardson	8272 Marmont Lane, Hollywood, Calif.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names

and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Noneta Richardson, 8272 Marmont Lane, Hollywood, Calif.  
3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.)  
There are none.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as a trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above is..... (This information is required from daily publications only.)

Noneta Richardson  
(Signature of editor, publisher, business manager, or owner.)  
(Seal) W. R. Livingston  
(My commission expires July 15, 1940)

Sworn to and subscribed before me this 6th day of October, 1937.



# 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:** In this month a day of thanksgiving is set aside that all peoples may give thanks for blessings received throughout the year. The idea is constructive; but far better is it for those who are striving to live a constructive life with a view to the future spiritual life to pause in their rush and hurry and be grateful every day for the many blessings and benefits they experience and enjoy as they travel their way. There is something in the very attitude of thankfulness that opens wide the channels of the soul, making one receptive to and inviting further benefits and blessings. When You receive something from a physical friend You do not wait a year before acknowledging thanks; then why wait a year before expressing gratitude to the Great Beneficent Powers that bestow daily blessings and gifts on You? Learn to establish a consistent attitude of thanksgiving that will become a part of your soul and character; and let it shine forth always to express warmth and appreciation to all peoples.

Many letters are received for this column, expressing gratitude and appreciation for help received from Natural Science. Do they not flood the column with warmth and pleasure? Do they not inspire You to gratitude and thanksgiving for help You have received?

## A BELIEVER IN PROGRESS

The Harmonic Series has fitted me out with a Philosophy of Life that is seemingly satisfying. I am a firm believer that it makes all the difference in the world what one thinks. I want the best philosophy obtainable. Can anyone give me a better thought I will discard mine and take theirs. You say Natural Science **knows**. I say all it knows is my hypothesis. I know of no better. I shall hold on to it and prove all of it that I can in this life; but the truth I shall know in time, believing as I do. I feel surrounded by forces in the unseen world that inspire me, suggest to me, give me hunches. I seemingly can have the right word put into my mouth at the right time.

I do get a person now and then to read these books but people complain of being too busy. I seemingly must seek solitude because seldom will one wish to talk on my subject of interest, yet I feel humanity is awakening slowly but whether soon enough to save this cycle of civilization I feel doubtful. Yet I am a firm believer in progress; things will eventually come out all right somehow, sometime.

Disston, Ore.

W. J. Aldridge

## GRAVITY

I am much interested in the gravity articles, and at the risk of being thought very dumb indeed, would like to say—

If this power we call gravity draws all objects to the earth, it must be the thing that establishes what we call 'weight'; since from one way of reasoning, why would a solid have so little resistance to this power, and a tiny thing like a feather have so much? It seems it would be understandable from the standpoint that the degree of its attraction for, or pull on certain objects, would cause them to be what we term 'heavy.' That a lesser attraction or pull on other inanimate objects would cause them to be what we term 'light weight.' Otherwise why would a rock come tumbling down, and a light object have so much resistance to this power?

It is understandable that God or Nature places everything in its proper place, thus causing man to gravitate to his proper place, plane or sphere; but frankly, it seems difficult to understand, when considering physical material objects. If water is thrown into the air, it immediately comes down again, yet the world is said to turn completely over at given intervals, and the water remains in the rivers and oceans.

Doesn't it seem reasonable to suppose that this power would affect all waters in the same way? This is an honest effort to get at the causes and understand this thing. I am not trying to be humorous or dogmatic, but merely wondering 'Why.'

Best wishes to you and many blessings. No day passes without a thought of you—that the best that can be given you in your daily lives and efforts in The Great Work, shall be speedily and abundantly given.

Kansas City, Mo.

Shireen

## A MEMORABLE VISIT WITH LUTHER BURBANK

Some twenty years ago three of us "mere men" were invited to spend a week-end at a large ranch in Ukiah which was then owned by our host who, incidently, was "well heeled" with dollars acquired from his activities in connection with oil land property.

We motored from Sausalito, San Francisco one bright Saturday noon and en-route had to pass through Santa Rosa. While in that beautiful town we had to pass the entrance to the Luther Burbank Gardens and therefore it was quite natural that we three, being Fraternity Brothers of Luther Burbank, should stop for at least a few moments to "pass the time of day" and give him a friendly hand-shake.

Luther Burbank was a very congenial Soul un-affected and easy to meet. He made us welcome as soon as we entered his vast experimental laboratory of varied kinds of flowers, shrubs, etc., where we located him at his exceptional kind of work.

After a brief walk through his "Gardens" my wealthy friend said to Mr. Burbank: "Say, Luther, sometime when you feel like letting me in on your secret of how you get such unusual results, I stand ready to put a million dollars into your game



to put it over in a big way; you just let me know when you are ready to share your invention or secret."

After a few moments of silence, Luther Burbank in an humble tone and attitude replied: "I am ready right now to let you know just how I get the results that you know of."

With that he was invited to "out with it," which he did in a very few words, making an indelible impression on my memory. —These were his words:

"I DO IT SOLELY BY THE SENSE OF SMELL; that is the reason for all these plantings of different varieties and kinds of vegetation, flowers, fruits, shrubs, etc. When I find two which have the same odor, even though they be of different types of classification, I know I can reproduce an offspring which is new or not generally known."

When my "wealthy friend" heard this remark he seemed to lose interest because there was no place apparently where his dollars could be the dominant factor in connection with the great work of interest to Luther Burbank and humanity. We soon departed from the Gardens and journeyed to the Ranch in Ukiah where we had a most enjoyable visit and muchly enjoyed the hospitality of our host; but not once after we left Luther Burbank's wonderful work was the subject again mentioned by any of us, yet, because of my own interest in Natural Science the entire subject and certain angles of our visit and conversation furnished me with much food for thought.

We often hear and read about the development of the senses of man, usually pertaining to Clairvoyance or Clairaudience, but rarely do we learn of the development of **the other** senses which the spiritual body of man has for his use as an entity and which he will find that he has—some sweet day—bye and bye.

Both my friends have since then "passed over"; the "wealthy friend" lost his dollars before he went over the border—but friend Luther Burbank—while not well known personally—and—by some misunderstanding regarding his philosophical understanding and concept of life,—here and after, I may possibly have an opportunity to meet again and compare facts of real worth and value.

Each of us had taken Masonic Degrees, which is a presentation of a progressive moral science that the Individual can apply to his life and conduct in any manner he so elects. He is a free-man; he can and usually does, proceed to develop, stagnate or even retrogress as he journeys along life's pathway, and Luther Burbank had certain knowledge which could not be computed in the currency of any financial scales.

Those who appreciate and realize the fact that human life is a **continuity** and the time spent here on earth is only a brief incident of the continued Life which is a fact for each Individual, must eventually realize that SELF-development of one's own faculties or capacities and powers in accordance with Nature's Constructive Principle results in the enjoyment of a **more abundant life**—here and after.

San Francisco, Calif.

A Fraternity Brother

## FIRST-HAND KNOWLEDGE

Every now and then we hear people saying, "nothing is being done for the unfortunate youths of today—boys and girls of adolescent age and on to eighteen or twenty years—to help them become good citizens."

I don't think that statement is altogether true. I've heard of several things that are being done for them by different individuals and organizations. I'd like to tell of one organization that I know of personally and quite intimately. It is a Home for underprivileged boys—that is, mostly boys from

broken homes or orphans, some of the boys come from **delinquent homes** but, mind you, the boys themselves are not delinquent although they might become so if they did not receive the help which they are now getting.

This Home is sponsored by a prominent men's organization which has a women's auxiliary to help out.

The boys live in the Home—the board and room partly paid for by the parent or guardian and the boy doing work or "chores" about the Home to finish paying the expense of his keep. If the boy's parent or guardian is unable to pay for him there are several ways in which the expense can be met.

Boys of the ages of eight to eighteen or twenty-one live here, running from about the second grade to Junior College. They live in dormitories or "cottages" with a House Mother for each cottage. They are placed according to ages—for instance all the little fellows of eight, nine, and ten years are in one cottage, those of eleven and twelve in another, and so on.

Of course, there is a main dining room and a large kitchen where meals are cooked and served to the boys with the boys helping to do all this. There is a laundry on the place—boys help here—a print shop where the boys help and have the opportunity to learn to become printers if they like. I know of three or four boys who are now working in the shop and intend to learn the trade. When they entered High School they registered in all the classes they could that dealt with printing so as to improve themselves in their work.

Chickens, rabbits, pigs, goats are kept and cared for by the boys. The boys are organized into clubs and borrow money to buy the pig or pair of rabbits, raise and sell enough to pay back what they borrow, and then begin to save their additional earnings.

Enough cows are kept and cared for by the boys to provide plenty of milk and cream for all. So much for the physical set-up and the material needs.

A man trained in athletics is hired to plan and conduct games of all sorts, teach swimming in the pool at the Home, and to arrange games in basketball, track meets, etc., in competition with other schools within a radius of several miles so that an opportunity for wholesome contact with others is provided.

Good wholesome amusement and fun are provided by good motion pictures, music, plays and outings on the beaches, as well as visits to printing plants, harbors, battleships, airports, railroad stations, short trips on trains, and best of all, a camp in the mountains for the summer.

To this camp, under a splendid leader, and a group of able assistants, these boys go in groups—according to ages. Here they learn all sorts of camp craft, go on hikes, learn much of interest and value in Nature lore—an appreciation of the beautiful in wild animals, plants, stars and a score of other things.

One of the most inspiring sights I have ever seen is a group of these boys around their council fire, seated in a circle, their faces aglow in the fire light, eyes dancing with merriment at the stunts that each boy or group of boys must perform—the "must" arising from the recognition of being a good sport though equally as efficient as any other "must" that might be created—a look of wonder, amazement or reverence coming to their faces at the wholesome story of some noteworthy achievement told—the lusty and wholehearted response to the song leader. How those mountain tops echoed to their merry songs, the great tall pine trees which surrounded the camp seemed to nod their heads in approval of it all.

The boys of this Home receive their education in the **Public Schools** of one of the largest cities. The elementary school cares for the boys from the first to the eighth grade and is



"next door" to the Home. The High School is two miles away—the boys are taken in a bus. There is a splendid cooperation between the school and the Home in making the lives of the boys in both places pleasant and useful ones—in helping and guiding them to become worth while citizens.

In many instances these boys would have a far different life and a far less satisfactory one if they were not in the Home. Boys who have left the Home because they were able to get jobs and care for themselves and in many cases help care for a mother or a younger brother or sister, often come back to visit and tell of their progress. Are the Home and school proud of them? I should say "yes" most emphatically.  
Los Angeles, Calif. A Teacher

**Ed. Note: It is gratifying to know of this splendid effort being made in behalf of these young boys. No doubt there are other similar efforts unknown to the general public. While these boys may miss the privileges of a personal home, they undoubtedly will gain in other ways to compensate for that loss.**

#### A SMOOTHER COURSE

My visit early this month was the source of a great deal of pleasure and benefit to me, and my heart has been filled with gratitude for your kindness and interest. It made me very happy to meet someone from the School and I shall hope for another visit sometime in the future.

Am sure my life will take a smoother course now, and I shall follow the good advice and take a more philosophic view of things. Also try to remember to keep alive my sense of humor. It has not been that outside things have caused me so much concern, but something within myself. Hitherto the Flower of Happiness has bloomed in my garden, despite adversity, but of late it seemed to have lost its fragrance. However, the belief in its rebirth has not been lost nor the hope that my husband shall share it with me. May all good come to you, dear friends.  
California A Grateful Friend

**Ed. Note: In every person's life, at some time during his travels on this plane, he is sure to pass through this same experience. How often does the "Flower of Happiness" seem to lose its fragrance! Yet always its beauty and loveliness return and again life becomes a joyous experience. If only one can keep this vision and hold this concept the road leading through the days of disheartenment and discouragement will be far less rugged and rough.**

#### APPRECIATION

It was indeed a surprise and a pleasure to read in the September issue of TO YOU that I had been awarded a copy of "Self-Unfoldment," Volume Two. There were many other letters so beautifully written that I am extremely elated that my letter should be given second choice. It is good to feel that I have been recognized by someone connected with the Great School of Natural Science.

As I know what "Self-Unfoldment," Volume One, contains, I will be waiting for this volume in the keenest anticipation. An award, or gift, from TO YOU should be one of a person's most prized possessions. The reason I say this is because I believe, as far as I have had the good fortune to read, in the principles the Great School expresses. Due to this belief I have

begun many letters with the intention of applying for membership as a student of the teachings. But I always felt as though I had to tear them up as I have not as yet deemed myself worthy of facing the astute examiner or examiners. Although I yearn to be one of the group who are enjoying themselves on the sunny road to the south, I very often plunge myself into the cold, dreary path toward the north. After I know that I have learned my nature, I plan to humbly seek admittance.

From my address you know my occupation. I was eighteen when I enlisted and this is the third year of the first enlistment. However, I had learned of the Great School of Natural Science a year or two before I came into the outfit, the U.S. Navy. At that time I had the benefits of talking with an advocator of these teachings.

I could only repeat a thousand thanks for the award so I will just say one big THANK YOU to TO YOU.

U.S.S. Arkansas

R. C. McClintock

**Ed. Note: The book was forwarded to the address given in the letter; but notification has been received that Mr. McClintock cannot be located. Will he please get in touch with the Postmaster as soon as possible? Otherwise the package will have to be returned to Pioneer Press, as it is now being held by the express office in New York.**

#### THE VALUE OF CHEERFULNESS

Some time ago I had an experience that brot to me most forcibly the value and meaning of cheerfulness. For no particular reason I got up feeling more cheerful than usual and arrived at work with a smile for everyone. During the day I had occasion to be on the street for perhaps a total of forty minutes. I paid little attention to the first two strange men who smiled and spoke but after I had received most gracious smiles and recognition from three obviously well-bred women I realized that something more than just mistaken identity was taking place. Three different times I went out and each time the same thing happened if I so much as glanced at those whom I passed.

Altogether about twenty people, that, so far as I know I have never seen before, gave me a most friendly greeting as they passed. Here was a lesson too patent to pass unnoticed. So I asked myself these questions: Does anyone know just how potent a force cheerfulness may become? What excuse can I ever have after today for not making friends? How can I doubt the teaching of vibratory activity emanating from each of us whether we desire it or not? Am I not akin in basic particulars to all others of my fellowmen if I express the right qualities? As a person I certainly was a stranger to these people yet they clearly recognized something, else why the spontaneous response? Does anyone have to be introduced to the spirit of wholesome cheerfulness? Of course not. Have I tried to exemplify this spirit more fully since? You may be sure I have. Brother and sister, will you try it too?  
Portland, Ore. T. W. S.

**Ed Note: This is just another instance where personal experience has brought definite knowledge to another Soul; and with the knowledge, also the definite responsibility to make right use of it. From this time forth his failure to exemplify the spirit of cheerfulness must be accounted for; he now is held responsible according to his new knowledge. Truly, every Individual daily receives blessings from God, or Nature, if his consciousness is sufficiently awake and active to recognize and appreciate them.**



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and

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# TO YOU!

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

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# Truth

*Helen Phillips Thurman*

Truth sat enthroned, complete.  
I lay exhausted at her feet,  
Content to idle in the sun  
And know, at last, my work was done.

One hand thrust deep in long cool grass,  
An object smooth and round I clasped.  
I drew it forth and sat amazed.  
Truth, hard, relentless, met my gaze.

Gleaming it lay upon my palm,  
A lovely thing, yet shattering calm.  
Life's work came tumbling round my head.  
My faith in Truth, complete, was dead.

With courage, then, I looked again.  
Upon that figure wrought in pain,  
And saw what I had missed before,  
The crown had need of one jewel more.

And as I placed it o'er her brow,  
I thot, "My work is finished now,"  
But some relentless, hidden power  
Had banished joy within the hour.

Through twilight's deepening dusk I went  
Into a garden sweet with scent,  
And from each budded bush and tree  
Truth, gay, elusive, smiled at me.

With fingers torn by jealous thorns,  
I picked the blossoms, one by one;  
Returned to Truth's eternal charms  
And lay them in her eager arms.

No longer do I fear to look  
For Truth in Nature's open book,  
For she's a living, growing thing  
And welcomes each new fact I bring.

