

The Whisper

A Journelette of Prevenient Thought

Valley of the Pines, Montague, Michigan, U. S. A.

MAY 1934

It is the Thought for Tomorrow that Shapes Great Nations: not Brute Force.

*"Give Tomorrow a Voice Today."
"Prevent Rather than Cure."
"Let us shape Tomorrow's Generation rather than patch up Yesterday's mistakes."*

GIVE IT A THOUGHT

IT IS NOT your education that counts,
But the child that is born of it.

TOO MUCH education is like a race-horse prancing himself tired just before the race.

IS THERE so much noise going on in your brain
That you can't hear signs,
Whispers of real life,
And thus dance only to self-destruction?

HAVE YOU ever studied how whims and desires
First enter your brain?
Why not do so?
It may surprise you
How much easier not to think them
Than not to do them.

The American Triad: LIBERTY ▲ EQUALITY ▲ FRATERNITY

IS EDUCATION AT THE CROSS-ROAD?

KNOWLEDGE must be ACQUIRED as a substitute for Wisdom,
While Wisdom itself is born as the tongue of the soul.

Is our educational system faulty? What Educational Program will best meet the needs of our developing social and economic situation? This is the tenor of questions being asked on all sides by serious-minded Educators. Consider these fragments from a scrapbook of recent clippings that may be assumed to echo the "signs of the times."

"Does Education Need Changing?" (Chicago American.) "Dean Judd hits specialties in U. S. Education. Holds them unsound and too costly." "Calls Education Clog Instead of a Benefit." (This last from Harrow Gate, England) "The Idea that a college degree provides its owner with 'culture' is 'pure mania'" (Boston.) "American College Education Largely 'Hokum'?" (American Weekly.) "Professors Disagree on What Knowledge is 'Most Important'" (Chicago Daily

News.)
"Children must be Wiser than Parents if World is to be saved, says Masaryk of Czecho-Slovakia." "Mental Rubbish Must be Cleared Away." (F. E. Baker) "Man Lacks Brains 'to Live Properly.' Science had given man the power of gods, but he brought to that power the mentality of a schoolboy," (Prof. Joad, Montreal.)

"'Debunk' Public School System, Educators Urge." This last by Associated Press from Cleveland during the last convention, reporting the stand taken by Dr. Henry C. Morrison, professor of education in the University of Chicago, and Dr. Thomas H. Briggs, professor of education at Columbia university.

In India they marvel, saying, "In a country where the percentage of
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The Whisper

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JOSEPH A. SADONY

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POLICY

Prevenient Education.

*International and Inter-organiza-
tional Understanding and Intellectual
Cooperation.*

*Ethical, Educational, Non-political,
Non-commercial, Non-sectarian Union
of Science and Religion.*



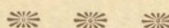
Valley of the Pines
May 1st, 1934

Dear Friends,

I will be away from the Valley with my family for about three weeks this month. Before leaving, I shall answer all letters involving the most serious consequences. If you do not hear from me, please have patience, and lighten my task if you can, by writing me again after I return. Do not misinterpret my silence. I am always your friend,

Joseph Sadony

PERSONAL ECHOES



A little more about Col. Sanborn. School children of Mount Dora (Florida) go to his home by classes to see the library and the "Sanborn Collection." The Sanborn home contains no modern furniture—all antique, most of it handed down from one side or the other. Mrs. Sanborn is of the Massachussettes family of Adams (the Quincy Adams family.) Col. Sanborn is from an old New Hampshire family. Mrs. Sanborn has two presidents on her side. "She's ahead of me there," says the Col., "but I can count on Daniel Webster, (whose mother was a Sanborn of our family) and your Ex Gov. Lewis Cass of whom I never had a very high opinion on account of his lack of stand in the latter 1850's"

Col. Sanborn had two boys. When the World War broke, each volunteered, "no drafting allowed in this family!" One was an officer in the 316th Inft. 79 Div. A. E. F. After his death, the officers of the regiment made Col. Sanborn an honorary member of the Officers Association of the 316th A. E. F., and the War Department decorated him with full military honors with the Distinguished Service Cross in memory of his officer son who had been offered the D. S. C. but declined it when advised that his men could not have it. His reply was to the effect that he had that day lost 40 per cent of his men, that every man did his full duty, that he himself would receive no recognition that could not be equally bestowed upon "My men": "I do not want the cross, unless every man that served under me that day gets the same."

So later it was given to Col. Sanborn. His family have stood on the battle line in this country since the year 1666 when William Sanbourne in New Hampshire "joined the company to fight the Indians."

"On the Plains, in the camps, about the camp-fires and on the lonely trails of that Great West I got my first impression of what we now call PSYCHOLOGY," Col. Sanborn wrote me, "all the best of the Old Time Boys had a touch of it. We called it our 'Second Wind' and fell back upon 'our LUCK in our SECOND WIND' to pull us thru,

when we got in any jam
"I have 'fooled around' with psychology-suggestion (under my friend Coue.) Done some talking on it, some writing about it, and some healing from it. None to any profit financially, but great profit to the Hidden Power Within me. Long have felt that the Human Radio is but a coming matter. MIND is ever a hop-skip-and-ajump ahead of anything it has created. Therefore when MIND brought out a RADIO I began to bethink myself that the bigger, the greater, the more efficient Radio would come—and it will"

The Col. has little patience with a hypocritical church-goer who doesn't live a Christian life. "When I leave here for the other side" he writes, "there will be no minister called. The MASONIC Service (I have been a Mason about fifty years,) and some friends will read one of the poems I especially like, and such will be the closing to the unspeakable horror of the narrow minded church-member who possibly never in his life drew what I call a Christian breath.

"My God is the Impersonal Infinite, the Great Spirit, the Only Power of which you and I are each a part and parcel. The more we develop the Hidden Power Within, the closer we get and the greater benefit we receive from the Impersonal Power. I am sure we ourselves and the world in which and of which we live are still very much in the Infant Class. As we use our Mind—that God Within Us—they increase in strength and ability to be used, as do our muscles. And so we develop toward the end we know not. There is nothing new under the sun, but there B a heap what we haint found out. We are not Discovering, we are Uncovering—and your Human Radio is in that not-yet-uncovered fraction which is the greater fraction. For what we have found out is naught as to what is yet to be uncovered. Mr. Morgan, the elder, made an ever strong point of cautioning against SELLING AMERICA SHORT. Anyone who thinks of selling the human race short is markedly unwise."

"I'd love to see your home" the Colonel concludes his letter, "But never will. No desire to again go north But I'd like to hit-

the-trail from the village to the Valley of the Pines. A century or so ago Thoreau's hut in the woods near Concord was the end-of-the-trail to many and many an earnest student. Later Burrough's friends made a hard smooth path to Slab-sides to see and talk with that grand old American. Thousands made a broad highway down to visit the Sage of East Aurora, Fra Elburtus. And today they are beating hard the soil of Michigan, making a broad path over the hills and into the Valley of the Pines to visit you.

"They who traveled those paths did so in order to LEARN MORE, to be enabled to reach Higher, to gather a greater Understanding, to urge further and higher action of that Hidden Power Within—and so we continue to evolve—onward, upward, ever forward—and SO MOTE IT BE!

Most sincerely,
Just a Fellow traveler
along the Way,
W. J. Sanborn.

TRY IT AND SEE;

WOULD YOU RESENT the garage man giving you poor oil, or failing to give you the best gas if you paid for it? At a restaurant would you accept tainted meat or sour milk? Still, you do accept the greatest curse, the poorest material for the greatest good to you and your family: the mental drug tainted with murder, theft and failure; the food for war, divorce and deserted homes; suspicious, jealousy, bitter hatred and fear, for which you pay a high price, and know it only by an unexpected debt that you can never meet—the bill presented to you whenever you feel you have found a new happiness, short-lived because of the persistent bill collector, conscience. So why let such food scatter its curse through all your fibres? Avoid it for three days and see what you have conquered, together with a new hope in the eyes of your near ones. I challenge you to try it and see.

SPRINGTIME is youth,
The time of tender blossoms of love.
Summertime, to labor,
So Fall may bring the fruits of love
and happiness.

At The Fulcrum



A PERSONAL EDITORIAL

Do you believe that if the roots of a plant or tree are injured or neglected, that the branches and fruit will be likewise affected? Or that if your foot is wounded on your long journey, you cannot reach your destination before night?

If you do believe it, then you also believe that if you do a wrong today, (the roots of your deeds,) tomorrow's branches, (of activity and the fruits of your possession,) will be affected likewise. Your neglect shall be the judge of conscience; the penalty, your loss and penance for default.

Have you ever heard of a child being born without a mother, a tree without roots? Then how about a miracle without a cause, a minor cause without an effect born of a major cause. A nail is struck by a hammer, (cause); still the arm, (cause,) brings down the hammer, (effect); the brain, (cause,) contracts the muscle to bring down the hammer, (effect); reason (cause,) wills the brain, (effect,) to bind two boards together. The effect: security. The reason, (effect,) from an eternal law created by All-Intelligence, the Cause of all causes,

where mortality is but the shadow, (effect.)

Then where is your miracle? If it has no end, where is its beginning? And if it be a miracle, it must be eternal. Then why is it not; but only equal to its counterpart? If a new leg has been created, why is it not immortal, but only as any other leg, if born by some great unknown law. And was it worth so much as to break the law of Nature just for a leg, when so many "miracles" are being performed every moment in a blade of grass, in our bodies, of which we know so little as yet?

We know as little of the bodily juices and glandular functions that we study every day, and claim so much of miracles to which we have no reply, and give it so little thought when it is supposed to be Thought itself that produced it by request. Would a good architect change his plans and specifications after he has turned over his work to the constructing engineer to show his neglect or ignorance? Or would he be silent, and allow the building to collapse?

God made our law of life. He does not have to correct or break His own perfect law. That law is perfect, or it was not created by a perfect Being; and Nature is not so wasteful as man. So why should a wasteful man demand miracles of an Architect who knows the most perfect economics and applies them.

The mistakes of men put a bridle to their wisdom and arrogant pride, so that no man can call himself Perfect in an imperfect state. And as long as he has one weak link in the chain of events, he must feel doubtful in its strength to hold the weight of his importance. And as pride goeth before a fall, the weak link his Nemesis for neglect and lack of moderation and equality in his mental faculties, his personal responsibility as to their capacity and strength to which his wisdom should have born witness. A false denial is no alibi save to a fool whom even Nature has denied common

HOW EASY it is to give birth,
But how hopeless and almost impossible to reshape a fault
When so much clean, clear timber is all around.

sense of which he knows nothing.

To be long idle is placing your ambition on a diet, preparatory to its starvation; for habit has a way of foreclosing mortgages we have forgotten; then in our false dignity

we deny notes due so far as to have forgotten our own signature compared to our present-day lazy script; adding insult to injury to those who once trusted us by credit given.

achieved among individuals of the same nation and language, say nothing of international understanding among the races and religions of the world.

The human mind goes to extremes. Either it attempts to zone all things from an absolute viewpoint, as of God; or it attempts to do so from its individual viewpoint, which is meaningless without an understanding of the science by means of which it may first be "zoned." Neither the viewpoint of a single human mind, nor of Absolute Omniscience will serve to build the Jacob's Ladder of Progress, Education and the Evolution of Consciousness, which life is all about. None of our problems that matter most are to be found at the "Beginning," or at the "End." They lie between, where we are now struggling to untangle.

The entire foundation of the old "Logic" must be swept away because its formulators fell into the fatal, basic human error of "Fixity." The three cardinal laws of thought as stated, were: 1. The Law of Identity: Whatever is, is. 2. The Law of contradiction: Nothing can both be and not be. 3. The Law of Excluded Middle: Everything must either be or not be.

When we consider that the words "is," and "being" are valueless so far as human problems are concerned

YOU CLAIM yourself a fairly good musician: violin, harp or piano. Before you play, you tune the instrument, Or at least test it before you can expect to play the melody correctly. Do you do likewise with your body to be in tune with the greatest melody of life? Or do you expect your violin to tune itself, Or play without you. Why not apply these facts to your own life, So you may play and sing to suit your own happiness?

Language, Logic and Life

Continued

The reasons for believing one thing more "logical" than another are often not intrinsic, but relative and sometimes obscure. In the mental process which is involved may be found the origin of an advanced and subtle, though simple, "Science of Meaning." This requires a semi-mathematical Logic which in turn incorporates hitherto unapplied laws of thought and a practical application of the consequences of the principles of Relativity.

It has been necessary to distinguish this new Logic from the old logic as taught during the last century. We have therefore termed it "Zonologic," and speak of conclusions as being "zonalogical" rather than merely "logical." We are also using the terms Zonology, Zonometry, Zonography, etc. An understanding of the fundamental principles involved enables one to "map" and "zone" the entire "Thought-world" of humankind, in accordance with the mechanism of the human mind rather than the supposed "external world," and in a manner not unlike that used to survey the land, or map the stars.

Anyone who has given thought to the matter of Relativity will realize the necessity for a "Reference-frame" before anything can be intelligently considered. Something must be found or established which does not change, before changing things may be measured, compared, or understood in relationship with all other things. Thus man has established the yard-stick of inches and feet, the degrees of temperature, the various systems of weights and measures; but all these are ar-

tificial. They are "man-made." The mathematician delving in the abstract and seeking universal laws, speak of "light-years" as units of measure. In seeking for a more universal "reference-frame" that will not change when moving from one zone into another, he has adopted the speed of Light which does not appear to change whatever be the movement or position of the observer. If he could discover something with greater constant speed than Light, he would adopt that as his reference-frame. If he could satisfy himself that Thought was something with which he could deal "scientifically" as with Light, determining its "speed" etc. he would change his reference-frame at once.

The long and short of it is that man first becomes aware of all things in relation to an individual or purely personal reference-frame. In this is the origin of all argument, the seed of all discord and war. As man evolves, his reference-frame becomes more universal. He attains a family reference-frame, civic, national, and at last a few show signs of having oriented themselves with regard to humanity as a whole, and the world as a whole. But there are zones beyond that in the scale of "Graded Consciousness," each with a "reference-frame" which determines its own viewpoint.

A failure to take into account the scale of "Graded Consciousness" has resulted in many serious errors. What is needed is a Reference-frame for reference-frames: a science of inter-zonal relationship. Without this, understanding will never be

The Motion of the Mind

ed, save in relationship to the individual concerned, or a particular zone, these laws will be found useless, and therefore the "Logic" founded upon them. Absolute existence has no bearing whatsoever upon the problems of a humanity struggling along the scale of graded consciousness, no two individuals of which are exactly alike. A "Logic" which does not incorporate a Science of Inter-relationship, is not alone of "no value." It is positively injurious, retarding the evolution of the human race. The "Law of Identity" as above stated ignores the principles of Relativity entirely. So far as the problems of humanity are concerned it is perfectly possible for something to "be" to you, which "is not" to me, or vice versa. Nothing has existence, in the zone of human problems, save that of which the individual is conscious. To say that "Everything must either be or not be" applies only to the zone of Material Fixity from which all human minds have been removed. It excludes the "Middle" which is the Fulcrum, the foundation of everything to which we attribute "existence." It closes the door to Possibility, to the Promise of Seeds, to the determination of the Future, be it by plan, calculation or vision, which can neither be said to "be" or "not be." This is the "Middle" which is excluded by "Law" in the old "Logic."

(To be continued)

IN OPERATING a well-made machine,

Do you not follow the directions for the use that is expected of it

So that when you have used it and the life it is expected to live,

All parts shall be useless at once?

But why do you not serve the greatest machine on earth that way,

That machine without which you could not live,

That builds every machine ever made on earth,

Your own body,

So that when one little gear is over-worked,

The rest of the unused parts need not die in full vigor.

Here is a question to ask some of those who are so ready to explain all mysteries, and who scoff at the unseen powers that be. Ask them if they have ever looked up in a theater while the moving picture was being exhibited, and observed a beam of light as they might see at night from a flashlight, and then followed it to the screen, there to see distinctly portrayed each epoch in life's drama. Ask them if they have given it thought enough to investigate further as to the records that have been made in the past with thought-beams focussed upon the screen of every human mind.

Some screens are not so white, but enough of lights and shadows to allow the imagination to shape into some semblance of understanding the inspirational moving picture of Life's problems.

The light beam is perfect, but man's screen is dirty to receive it as the moving picture of life. The film and the light play their part. It is the earthly, fleshy screen that makes the result seem imperfect.

Where there is flexibility of motion there is Life. Life is motion. The motion of the mind is Thought. Thoughts are "things" (vibrations, or velocities, if you prefer) that that record within the brain cells as sound upon the records of a victrola. They are but echoes of vibration, an irritant such as light to the optic nerve, sound to the inner ear and feeling to the sense of touch. If the vibration were too intense, blindness, deafness, and loss of feeling would result. A thought too intense might shatter our brain. Many a man has walked where angels fear to tread, but will tell no one of what he saw at the price of his reason.

The genius who still tries to play the warped and broken record that was not thick enough of body to stand the test, soon earns and deserves the title of a fool, if he is not imprisoned as a raving maniac.

We all must admit that "as we think so are we." We make ourselves what we are by how we think. And if we can build a mansion of

thought before we are influenced by the thoughts of others, we can live in security, with love as a perpetual companion. If we are not what we want to be, it is our own fault in wrong thinking.

If we wish to make a masterpiece we must have the concept in mind first, and then materialize it. If we use the hardest marble, the best tools, the work will endure, though the labor be strenuous. Under the law of compensation it will repay. So also with thought. If we govern thought, it means all desires granted. If the world does not agree with us, let us agree with it. If we realize that concentration upon a given desire would bring the result, there would be less discord and sorrow.

Misgivings and little misfortunes tantalize us to make us realize our blessings. They irritate us to think. It is only by deep thinking that we may crystalize monuments of endeavors. examples of integrity and perseverance, in order to make it more easy for the coming generation to evolve unto greater things.

Such evolution will bring together the left hand of religion, and the right hand of science; for both are fastened to the wrists, arms and shoulders of Man. But how many people do think, or even know how to think? Most minds become stimulated by emotion, by objects the eye sees, by feelings of pain, by loss or possession. Few men give thought full sway. Few broaden out and allow higher influences to stimulate their actions. Few think to make room for new thoughts, new ideas, and things.

It is not so much what a man thinks, as how he thinks, and what he is capable of thinking. Watch a crowd. Observe the expression on the faces of the people, their actions; and you will know what thoughts animate them, whence they come, and whither they are going.

That which dwells in the mind portrays itself on the face to be read by those who have studied its language. The concentration of the mind concentrates the different mus-

cles that compose the face and body, and the same thoughts strengthen and feed these muscles into form, good or bad.

The importance of our thought is not what we think, but what thought is born of our mode of thinking—as an artist who from a clear sky by a combination of color and designs, sees a new masterpiece without the help of his teacher; likewise thoughts that awaken to our understanding coming from nowhere, and everywhere—as with the masters of the past who do not give stress to high birth, but a glorious death, and they live forever; not like those of glorious birth who are forgotten, but as the simple man who becomes inspired as if chosen to become the leader, compared to the learned man with knowledge gleaned by deep study.

Men have spent a lifetime mastering a language, but forget that the best language is thought. Why forge tools that only burden and cannot be used? It is not the education we have acquired that matters, it is how we apply it.

We should learn How, and not What to think. Symbolically it requires a different shaped brain to receive, to sense and to interpret. Brain-cramming produces a brain that is symbolically an inverted crescent. It is clay that is thus shaped, and remains so shaped thereafter. The brain to receive inspiration is symbolically the shape of a cup. It is only these who can say "My cup runneth over."

But always must we think our own thoughts, and not those of others. For it is by our own individual thoughts that we evolve toward perfection. It is not by the thoughts of others. They came to us as echoes, which do not record in the Soul's memory as our own. They are reflections, moon-beams, light that passes us by, and is reflected back to us in the dead of night by a dead earth, the Moon.

Why could we not receive this in the full light of the day, and direct by inspiration through our minds?—instead of being asleep, unprepared, our wicks not trimmed, our lamp not filled with oil.

How do we know that we are not influenced by the earthly opinion of men and women, which cause us to

hum their melodies and forget our own—not having enough concentration to weave beautiful wreathes of flowers about our own motives, instead of becoming slaves to those who hold out promised joys that are ever unfulfilled.

If we have not already found our own souls in the wilderness; if our hand has not found the tiller in the

dark, and the vernier of our Radio, so that we may tune in and out at will, then we cannot be sure that another hand does not guide our ship. We cannot even be sure that the thoughts that we think are our own!

It is our uncolored ambitions, desires, or longings that are the appetite which go to make up God's will.

A man of genius learns from a mere hint. . .

R. A. M. Stevenson

It is what we do and not what we say or believe that confirms our divinity.
James F. Wright

. . . I speak without a tongue,
And he who hears though deaf will understand.

* * *

Be not afraid. Your effort shall not fail.
Do that which you would do if you were God.

* * *

Be not obscure in thought or word or deed.
Translate your life into a language all
May understand. . . .

Edwards Davis

SAINTS AND SINNERS

(Continued)

As for "sacrifice", no one has ever obtained any great treasure without a sacrifice of the same value, or he would not long have possessed it. For a thing of value has by its personality a strong wall of security, be it a walnut, a snail, turtle or the human character. But the question is, How much have you sacrificed? And was that sacrifice equal to the responsibility of analyzing the condition whether the bargain was worth that sacrifice—a penny for a penny's worth of bread? Or did you blindly sacrifice, regardless of value involved; that value given you to dispense with judiciously according to your own acquired knowledge.

If you have given no thought as to what your returns were to be, do not complain because your dealer did give it thought and collected that from you which he valued more than you, even though he be but a crook,

returning the goods unwillingly to rightful worthy owners.

It is not enough that we merely exist. For if we sacrifice little things that we might think unnecessary they will be returned with compound interest: for God created this law before He created man: for it was this Law which created man.

But a great sacrifice should be made only when those who are to be benefitted realize each heart-ache or pain, or the symbol of God's lessons are in vain. The greater the lesson, the longer to understand it, unless necessary in case of war, to preserve for times of peace through dark ages. The reward of sacrifice is the law of compensation.

Some ask "Is there anything worthwhile except the joy of the senses?" The answer is contained in the question about that time when

the senses have been over-fed, and the long years after these senses fail to function. Is it not like gathering wood so that at the stormy night of maturity you may sit at your fireside in happy reflection of time well-spent, prefatory to your Eternal flight? . . .

Blindly we preach sympathy, unselfishness, sacrifice and other human qualities and emotional constituents, without analyzing the chemical proportions of their proper use and balance. One extreme is as bad as the other in a world so delicately balanced upon the fulcrum of Moderation, and governed by the inexorable Law of Compensation.

Perhaps you have seen men fail and go down, whom you thought were better than you. But tell me, why did they lose? We are apt to have only our own opinion as to the sufferings of others, and often we waste our sympathy.

We often wonder why a real prize fighter is knocked out in the second or third round; but do we question his private life, and how and to whom he has given his energy and strength? If he has given it all to the house of prostitution there is no come-back, and he is doubly knocked out. But if he has given it to uplift and help carry the burden of the tired brother, and is then knocked out, that rested brother will soon make him champion of a greater cause, under the law of compensation.

The folly is that we often waste our sympathy for those suffering who brought it on themselves, and selfishly empty our purse of self-pity in depriving those more worthy.

And as for unselfishness, it is right and just that we sometimes become selfish, in order to acquire power that will save and protect, rather than to give this power away when it is but a seed, instead of the ripe fruit itself a little later.

It is God's will that we reach upward to better ourselves individually, rather than to stoop and uplift when we ourselves are insecure. But the man who is really Selfish is so ignorant that he cannot see that there is an abundance of everything. The truly unselfish man knows that there is an exhaustless supply of everything.

(To be Continued)

IS EDUCATION AT THE CROSS-ROAD?

(Continued from page 1)

literacy is so low as to be scandalous, it is difficult to realize that there may be a country like the United States of America suffering from 'over education!' But it is a fact. And why? Because the formula is faulty. Skilled in the latter, there is total ignorance of the human chemicals involved in the educational process. Following the recipe fails to produce the fruits intended.

In short, MODERN EDUCATION IS A SUBSTITUTE FOR WISDOM. It cannot stand because it does not possess the three legs of a Tripod of Permanency. It is another case of "The Missing Third." This lacking constituent need not be called "Christianity." It need not be called "Religion." Give it a name, or conceal it, as you choose—call it something as yet unborn—but without it, Education cannot hope to cultivate the intuition of spiritual comprehension without which all education of mere "knowledge" is of no avail.

Without it, Education becomes a sad misnomer, teaching "what to think," not "how to think"; failing utterly to "educate," (draw forth) from the child the unseen latencies and possibilities within it. Education involves everything, it would seem, save what the name itself implies. Its students become experts in the use of inductive and deductive thought, apparently ignorant that such a thing as educative thought exists, though the word "Education" itself be based upon it.

A child once brought me a cocoon from which the butterfly had failed to emerge. I asked her to try to tear the tough, leathery case. She could not do so. After examining it, I explained that that particular caterpillar had woven too tight a shroud for itself, consequently had died within it. I pointed out too that if I should feed my chickens too much lime, the shells of the eggs might be too tough for the little chicks to peck through; in which case I would be obliged to help them break out, else they too would die "unborn."

This is precisely the fault of which ordinary education has been guilty: feeding the child too much "lime" of specific memory, helping it weave

for itself too perfectly its cocoon of material knowledge, in which Instinct dies with other animal faculties, failing ever to emerge to complete its transformation from worm to butterfly, instinct to intuition.

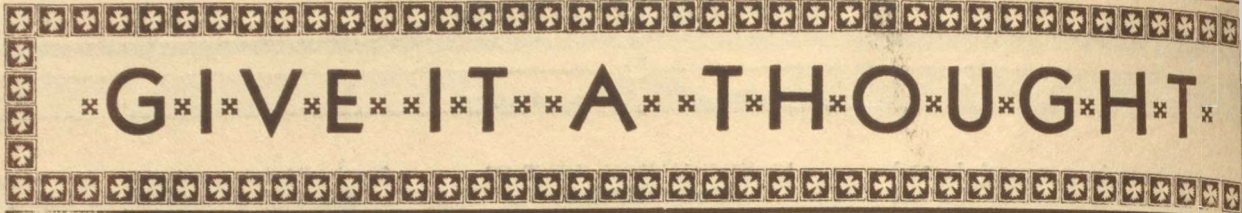
It is for this reason that I have educated my sons, in my own way, striving to preserve the true simplicity of Nature's truths, that they might not be fed too much "lime."

It is a grave responsibility for educators to be engaged in the wholesale manufacture of mental cocoons which condemn to death the Intuition by means of which alone may human evolution proceed beyond the meridian of material progress and the limitations of human Reason. Ignorance of the true function of "imagination," and the means of harnessing it for the amplification of the Intuition, has thus far prevented mankind as a whole from availing itself of a form of direct, dependable cooperation with Nature's laws—or shall we say "Divine Guidance?" Animal instinct becomes more or less dormant in its human incubation from which it emerges as a butterfly of Intuition, with wings of Imagination. An ignorant "savage," who still possesses Instinct, is better off from the viewpoint of what life is really all about, than the child whom we deprive of instinct by civilization, and submit to faulty systems of education which do worse than fail to awaken intuition to take its place: they build a dungeon of false logic and unnecessary memories in which the intuition is deprived of the plasticity and freedom to awaken of itself.

(To be continued)

▲■■■■■■■■▲■■■■■■■■▲■■■■■■■■▲■■■■■■■■▲
WHEN A MAN is compelled to do a thing he does not like to do, He has already broken the law of prevention And neglected that to which he has given birth.

▼
He who has lost something of value, Must have had more interest in seeking for something else Than in the protection of what he already had.



G|*V*E*|*T*|*A*|*T*H*O*U*G*H*T*



HE WHO KNOWS NOT the practical necessities of life
Has made poor use of his studies, no matter what degrees he may have
acquired in his education;
For he may possess implements, but cannot make use of them for want
of raw timber
About which he knows so little, for want of muscular experience with it.



THINGS GO WRONG mostly after you have silenced the voice of
pain and symptoms,
Becoming deaf to whether or not your engine knocks,
Calloused to the slight pains that tell you to "oil up or let up". . .
Then comes the crash,
Paying for a questionable cure.
And so it is with your business.
You get your warning by an inner fear,
A sort of a doubt. . .
Then you look at your neighbor's hand.
Well, you take an undue chance.
You lose. And now you are repaying,
Which might have been unnecessary.



PREPARE your children to know HOW to meet the unexpected,
For even you at your age know not WHAT to expect as yet
So what chance have your children, under that old method of the un-
discovered WHAT,
When HOW to meet anything involves the most sane and the safest
evolution to meet environments
Upon an equal basis to exist.

