

TO YOU

*A Monthly Magazine of Inspiration and Enlightenment
on Things Both Spiritual and Physical*

Vol 2 No 2

The Gift of Tongues

More and Worse Movies

A Spiritual Experience

Is Conscience an Asset or a Liability?

*There is a Natural Law of Marriage and
a Man-made Law of Marriage*

Is Hell Paved with Good Intentions?

Dog Howls — Men Die and Return

Music . . . Art . . . Poetry

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A Monthly Magazine of Inspiration and Enlightenment
on Things Both Spiritual and Physical

FOOLS DERIDE

PHILOSOPHERS INVESTIGATE



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EDITORIALS BY.....THE GREAT SCHOOL OF NATURAL SCIENCE

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To You



Just You



Conscience

THAT fellow certainly must not have a conscience."

"If I did half the things that woman does my conscience would not let me rest."

"I did it because my conscience told me it was right."

Have You heard these statements? and have You made them?

But what was meant by "conscience"?

Conscience is one of your attributes and a very valuable one. It has been bestowed upon You by God, or Nature; and naturally, You are supposed to use it. Through right usage, it grows and develops.

What is Conscience?

It is that attribute, that knowledge of normal adult human Intelligence—You—which enables one to differentiate correctly between Right and Wrong in their relation to the Individual himself.

It is that innate knowledge of the Individual which recognizes the Moral Order in Nature and acknowledges his accountability and personal responsibility thereunder.

Conscience has to do with the knowledge of

IS CONSCIENCE AN ASSET OR A LIABILITY? DOES IT EXPAND WITH THE GROWTH OF THE INTELLIGENCE OR SOUL, OR IS IT ALWAYS FULL-GROWN?

Moral Principles which You possess at any given time.

In the lower strata of mankind, conscience is far less keen, less discernible, than in the higher strata. Those who are at the lowest point of their evolution do not possess the same degree of Conscience as those who have evolved higher and possess greater knowledge of Nature's Moral Order.

Therefore, one Individual may have a conscience which is more exacting and active than another Individual. Likewise he may make more use of it, thus increasing its efficiency.

You may do something today which seems to be moral and right and just. Your friend may call your attention to it and say he would not do it because he does not think it right. You consider it; and still You feel satisfied with it and tell him your conscience does not trouble You.

Perhaps a year later, or five years later, You look back on the incident and think: "How could I have done that! Jim (or Mary) was straight on that, all right. It seemed moral and just to me then, but it certainly does not seem so now."

Why is this?

Because You have had more experience, You

have gained greater knowledge of morality, You have become more responsible; and now your greater knowledge makes it possible for You to make a finer differentiation between Right and Wrong as they apply in your own life.

Conscience has been bestowed upon You for the sole purpose of assisting You in your daily life and action that You may choose the constructive path wherever a moral issue is involved. It is one of your most helpful assets. You should weigh carefully all things that come within the bounds of right and wrong to discover if your Conscience approves or disapproves—and then heed it.

As You progress along your evolutionary journey, You acquire knowledge through your personal experiences. This knowledge is stored in Memory for use at some future time, and along with it is stored the knowledge of Right and Wrong in relation to it. The amount of this knowledge at any given time designates your moral status, providing You make a conscious and intelligent right use of it.

The right application and use of knowledge is the indicator of your moral status at a given time. You may have a knowledge of moral principles and not use it. You may have a knowledge of Right and Wrong and fail to use it, and your Conscience “goes to sleep” or You no longer are sensitive to its warning. You anaesthetize your Conscience, as it were. It still talks to You, but You fail to heed it; or, through atrophy it becomes dormant.

If You do not use your fingers they become stiff and set and in time it becomes impossible for You to get action into them until, after a long painful process of exercising, You finally get them limbered again. So it is with your Conscience.

Did You ever commit some mean little act?

You know, some nasty little thing that You just gloated over and felt good about because You had gotten “even” with the other fellow? You felt fine about it for a time; but after a while your conscience sort of pricked at You and made You think about it, and the pricking became so bad that You grew nervous and irritable and couldn't sleep well. You argued with yourself in an effort to still conscience; You tried to justify the act; You went over the thing back and forth, pro and con. You felt good about it and You felt bad about it. And in the end You had to acknowledge that Conscience was right. Had You heeded it, You never would have done the nasty, mean little act. So on the basis of your recognition, You went to the other fellow and apologized—but at what a price to pride! Perhaps You felt pleased with yourself for being brave enough to face that issue and right the wrong You did. And perhaps the experience was very fine for You, for it may have helped You to remember not to ignore your conscience next time. But if You had been wise enough to heed your conscience before You did the act, You might have saved yourself considerable hurt.

When an Individual becomes annoyed, irritated, or indulges in the more violent forms of anger, he creates a disturbance in himself which drowns out the warnings of conscience. He acts on his emotion and impulse and perhaps does things which he later regrets and cannot make right. The consciousness of this may follow him throughout his lifetime and leave in his soul an ugly scar. It may cause him heartache and grief—all because he listened not to his conscience.

However, the grief and heartache register in Memory. And perhaps at some later time, or in another life, that same Individual might be heard to say: “I would rather die than do an impulsive thing because of my

anger. You could not pay me to do a thing like that if You gave me the wealth of the world.”

Did You ever hear such remarks? Most likely You have but also very likely they did not mean so much to You. Hereafter when You hear them, think of their meaning and what lies back of the words. Consider that it is the knowledge which enables the Individual to differentiate between right and wrong; that it is Conscience which lies back of the remark.

If You will listen to your Conscience and abide by it You will never go wrong—as far as You yourself are concerned. Your Conscience is always *right*.

You may do things at one stage of your life which You would not think of doing at another; but this is because of your degree of knowledge. It is not the fault of your Conscience.

Maybe for years You have had a general idea that a certain thing—for instance, dancing—was wrong, but You never gave it special thought until one day the temptation was presented for You to dance. You wanted to do it, your conscience approved your doing it; yet You somehow felt You ought not to because You had been told it was wrong,

so You were not sure about it. Finally You decided to dance. It was over and done with, and seemed not so bad. You did not feel guilty about it. Your Conscience did not trouble You. So You thought, and weighed, and cogitated, and analyzed, and finally reached a definite conclusion that it was not at all wrong as You had been told. And the further You went, the more You became convinced that You had been justified in dancing, regardless of the judgment of others. Your conscience still approved the act—*for You*.

So humanity grows and evolves and learns by experience.

Your Conscience is an asset. It is an attribute of your Intelligence. It expands as You—an Individual Intelligence—expand and grow; and when You depart this life, it goes with You to aid You further in differentiating between the right way and the wrong.

Cultivate this monitor. Encourage it. Make use of it when You are in doubt as to what is right and what is wrong, what is moral and what is immoral.

It will never fail You nor lead You astray. It will guide You safely and surely along the way of contentment, and understanding, and peace.



Those Who Bear Witness



A Spiritual Experience

Effie Jane Doty

I HAD an experience in the winter of 1915 that convinced me that it is possible for one to leave the physical body while asleep, travel to a distant place, return, awaken normally, and remember to the minutest detail every step of the journey. Up to that time, if such a thing had been suggested to me I probably should have laughed at it. That is why, when the experience came, it came in such an unmistakable way that it left nothing unproved as far as I was concerned.

I had rented some extra rooms to several school teachers that winter, and one girl, in particular, I became quite fond of. We found much in common. At Christmas time she prepared to return home for her vacation, in a near-by city. She told me of her baby sister (the first in the family for sixteen years), of what joy this dear baby was to them all, and of how happy she was to be going home to see her folks and it.

I remarked, "I, too, love babies. When you come back from your vacation, bring baby sister with you."

She laughed. "I can't do that," she replied, "but you can come and see her."

"Very well, I will do that, then," I said banteringly; and dismissed the conversation from

my mind, though I had a strong desire to see the baby.

Within the next few nights—perhaps it was that very night—as I slept, I seemed to go out of my physical body and travel over the landscape to the near-by city where my young friend lived. I found myself in the backyard of a small bungalow, in a part of the city with which I was entirely unfamiliar. My desire drew me toward the house.

I went up three steps, walked through a screened porch, and entered into the kitchen. Off the kitchen was a bathroom. My attention was attracted to a door on the left as I entered the dining room, and I noticed it led to a bedroom. My objective, however, was the living room where I saw the family assembled, so I kept on going. Over in the corner of the living room was a woman, holding a baby on her lap. She held the child leaning against her breast, with its little feet resting along her knees. The child had a distinctive face, quite unlike the face of the average baby. Its nose was very individualistic, having none of the shapelessness of the average baby's nose.

I tried to touch the child, but found to my surprise, that while I could *see* it distinctly, when I tried to *touch* it, I could not. I saw

my friend, the young teacher, in the room talking to her family. I admired the baby and the homey atmosphere of the place. Then finding presently that my desire to *see* the baby had been satisfied, I went away as I had come; and later awoke normally in my own bed in my own home.

A month later the mother of my friend came to visit her daughter at my house and brought the baby girl with her.

The mother was the mother I had seen that night. The baby was the baby I had seen in the mother's arms!

When my friend's mother was returning home, she invited me to visit her if ever I should come to her home city. I hesitated, for I had begun to experience a strange reluctance to verify what my intuition told me I would find as true—that I had, *in fact*, left my physical body, and traveled in my spiritual body to J—'s home in the near-by city.

But I was not to get out of this so easily. I made a trip to attend an Educational Convention. There I met J—'s mother who, finding me there, insisted that, as I had to pass through her home city, on my way back, I must make a call at her home, if only for a few hours. I was still reluctant to visit that house; but I found no way of avoiding it without offending my good friends, so I promised to go.

I reached the city of my friend at nine o'clock in the evening. I took the street car as directed, reached the corner at which I was to leave the car, and proceeded to walk down the hill to J—'s house. When I reached it I found that it was built on a hillside with the front facing the street below. I scanned the surroundings and decided that it would be easier, far easier, to go into the house by the back way and through the back door—which I proceeded to do.

And so Fate decreed that I should go, in my fleshly body into that house, as I had gone in my spiritual body—step by step up the back way, through the screened porch, through the kitchen (I noted the bathroom off it, through the open door), through the dining room (with the bedroom to the left), through the archway of the dining room, and into the living room where I saw the family assembled—and—the mother, holding the baby on her lap, in the exact way that I had seen her that night in my spiritual body.

With the proof conclusive that I had visited this house before, my foolish fear left me. A strange pleasure began to course through my blood, and a feeling of joy flooded my being that I had been permitted this soul-satisfying spiritual experience.



Deliver Us, O Father

Helen Hatch

Deliver Us, O Father

From belittling the honest achievement of any hard worker.
From sneering at the upward struggle of, even the weakest Soul
From heaping criticism upon any wearied one already overloaded.
From frightening any Soul who is beginning to take wing to greater heights:
From blighting with our ridicule the rising hopes of aspiring youth.
From laying more heavily the burden of shame on any erring Soul.
From taking too much credit from the victories that have come to us this day.

More and Worse Movies . . .



Tamar Lane

THE film industry is now singing the grand refrain "We've Got to Pull the Public Back to the Cinema."

As Mark Twain once remarked: "Everybody is talking about it but nobody is doing anything about it." Besides, it's a little late in the day to be singing this tune. The public never should have been allowed to have lost so much of their interest in the cinema as their favorite form of entertainment.

Constructive steps should have been taken long ago to hold the public's interest. The fickleness of the masses is proverbial. The public's support and enthusiasm, once lost, are extremely difficult to regain. It can be accomplished, of course, but the job today is twice as hard as it would have been if it had been tackled more strenuously a year or two ago.

Happily, there have been some signs of improvement registered in Hollywood during the past few months, in the way of films of a more inspiring and ingratiating nature. There are no signs as yet, however, to indicate that the leading members of the film industry have grasped the real solutions to the cinema's woes.

We hear such abstract slogans as: "Better pictures will solve the problem." One would

think that the producers in the past had been purposely trying to turn out poor pictures. The studios at all times endeavor to make what *they* consider are the best pictures that can be produced.

Have any of the cinema's leaders ever considered the fact that, perhaps, film patrons have radically different ideas concerning entertainment than the studios? Have they considered that, perhaps, what the film industry regards as "better" pictures are regarded as dull, absurd, or unappealing by the masses?

As a critic, I welcome any attempts on the part of producers to make better pictures, but as one endeavoring to aid in diagnosing the troubles of the cinema, I am firmly convinced after reviewing some of the so-called "better" pictures that have been turned out by many of the studios during the past two or three years, that what the cinema really needs today is a good old fashioned slogan of: "More and Worse Pictures."

For, strangely enough, what many studio executives classify as a "better" film, is not a production of inspiration or one appealing to the finer and more human instincts, but usually a picture of the sophisticated or Continental flavor that is beyond the sympathies or understanding of the average theatregoer.

In other words, the cinema has been making "better" pictures for the minority—and shooting over the heads of the crowd. Hollywood should make up its mind whether it wants the scattered coins of the select few or the many coins of the masses. It cannot achieve both with the same picture, except in very rare instances.

One of the chief troubles of the film game today is that the industry has cajoled itself into the idea that it has outgrown the masses, that films must now be "intelligent" and "smart." The highbrow theatregoer is still far in the minority and the sooner the studios come down to earth with their films the better it will be for the popularity of the cinema.

This does not mean that pictures should be childish in their appeal or suitable only for morons. It means that films for universal

success should appeal equally to the heart as well as to the brain; that those old and commendable qualities of nobleness, self-sacrifice, sincerity, idealism, and faith should not perish entirely from the screen merely because it has become the vogue with certain persons to assume a sophisticated air.

In addition to the entertainment angle, many persons go to the cinema to find relief from their own troubles, sorrows, and heart-aches. If the picture on the screen can lend them a ray of hope and good cheer, or perhaps a lesson in faith, courage, or inspiration, those persons will return to the theatre far quicker than they will if the picture merely contains a cleverly contrived highbrow plot.

There is a fine opportunity in this direction for the cinema to achieve a double purpose, if the producers will only see it.

Thoughts of A Young Girl

RoBerta Hope Simpson



My walk was aimless, yet it carried me through paths of beauty. However, my eyes did not see the beauty, for my heart was sad and lonely. I looked at flowers, but I saw them not; I glanced at the glory of the setting sun, but it failed to penetrate and warm my heart. The path on which my feet were treading wound like a brown ribbon among the gently sloping brown hills. The wind that blew teasingly round me wafted free tendrils of my unruly hair into my face. Still, I heeded naught until the brown ribbon ended at the foot of a small circular hill.

As I stopped and stood looking up, I beheld, upon the summit of the hill, a magnificent tree silhouetted against the fast-darkening sky. It was so striking a sight that I gazed as if bewitched, unable to turn my eyes from it. No giddy breezes ruffled the tree's calm dignity; its symmetry of line was beautiful to behold. My heart leaped joyously as I gozged at that wonderful piece of Mother Nature's handiwork.

I don't know why, but something about that magnificent sturdy tree dispelled my loneliness and filled me with a strange, happy glow of warmth. To me it symbolized strength and peace as it stood there like a sentinel guarding all the surrounding countryside. Perhaps in the daytime it was just like another tree shaken by the wind and drenched in the sunlight. The birds probably ployed hide and seek through its massive branches, and sundry adventurous little boys attempted to climb its topmost bough. But to me, in this twilight hour, the tree was a sentinel strong and sturdy—forever on guard. It dispelled my loneliness and cheered my heavy heart.

And now, when'er my lonely walk leads me to that tree, one line of poetry echoes sweetly through my thoughts—

"Only—God—can—make—a—tree."

Your Struggle . . .



Two Kinds of Marriage (Concl.)

HOW wisely Nature operates! Two Individuals make a voluntary and independent choice. They form a marriage union as a result of their own impulses, their own intuitions, their own reasons, their own moral standards; and in so doing, they put into operation the fundamental Law of Nature at the basis of *Natural* Marriage.

Every human being, as a distinct Individual in Nature's scheme, is a vibratory law unto himself. He has a degree of material refinement and a rate of vibratory activity in both his physical and spiritual organisms which are distinctly his own. He has a quality of Intelligence and a code of morals which are peculiar to himself alone. It is these peculiar conditions, qualities, and properties which constitute his *individuality*.

Nature, or the Great Creative Intelligence, in its wisdom, has designed that every Individual shall seek and select a mate, or complementary half, or polar opposite, in another Individual who shall be in vibratory correspondence with himself. This natural Law of Vibration constitutes the path-

way along which Nature guides the Individual in his selection of a mate.

In this selection, Individual Preference is the only sign by which Nature informs the Individual of his obedience to her law which withholds true Love and Happiness until he has earned them.

This Law of Individual Preference and Choice under which all Individuals seek Love and Happiness is the Law which forbids promiscuity, suffers polygamy, bears with all experimentation on the part of the Individual, while consistently and persistently leading on to permanent, monogamous, and indissoluble union when all its conditions have been fulfilled.

This is the Law of Nature under which men and women endeavor to find the *like* entity of opposite polarity. It is the universal guide to man in his efforts to attain Individual Completion, Love, and Happiness.

A Natural Marriage made on the basis of Individual Selection, voluntarily contracted, rationally consummated, and morally approved, may or may not result in permanent satisfaction and happiness. The degree of satisfaction or contentment achieved is de-

pendent upon the abilities of the contracting parties.

But it is a *natural* marriage, and therefore is a distinct step in the growth of the Individuals concerned. It provides untold possibilities and leads to more and more intelligent choice and selection as the Individuals develop in knowledge and wisdom.

This is the marriage approved by Nature as the school of experiment in which the Individuals acquire rational knowledge of the elements and the processes involved. This is the marriage which may result in fulfillment when the Individuals have earned that reward.

There is a universal Law of Individual development and fulfillment. There is a natural Law of Marriage and a natural Law of Happiness. These laws operate throughout all the realms of Nature and throughout all the planes of existence, physical as well as spiritual. You can, if You will, experience the satisfaction, the contentment, and the development that come through the operation of these Laws if You will exercise your Reason, consult your Conscience, heed your Intuitions, and apply your Will Power.

When your purpose in life coincides with Nature's purpose for You and You work in harmony and co-operation with Nature's plan, then each experience in natural marriage takes You nearer to your goal of Individual Fulfillment and Happiness.

This is the promise which Nature holds out to You and every Individual Intelligence under her Natural Law of Marriage. When You have earned your Happiness, Nature will pay.

There is a point just here where many Individuals become confused.

For instance: You would not think of expecting to have the ability of a great violinist unless You had paid the price in Personal

Effort, would You? You would not expect to have a neat, orderly, delightful, and charming home unless You put forth the Personal Effort to make it such and keep it so, would You? Nor would You expect to write a novel or compose a musical masterpiece unless You knew something of the principles involved and made the effort to apply them, now would You?

But how many You expect to attain true Love and Happiness—Nature's most coveted reward—as a generous Gift, without price and without effort? How many expect Love and Successful Marriage just because they want them and feel the need of them? How many are willing and ready to pay the price for them in Personal Effort, as they are willing and ready to pay the price for other accomplishments?

It is a fact, subject to natural law, that true Love, successful Marriage, and real Happiness, like all development and achievement, must be paid for in full by and through Personal Effort. Nature is not a philanthropist. She is just and she is equitable; but she is not philanthropic.

Natural Marriage and Legal Marriage are important and legitimate concomitants on the physical plane of life.

Natural Marriage is a recognition and acknowledgment of a certain compatibility and harmony—of a vibratory correspondence with another like entity of opposite polarity.

Legal Marriage is the recognition and acknowledgment that a certain relationship has been established and that certain duties and responsibilities have been assumed.

After two Individuals have made their choice independently and voluntarily on the basis of a Natural Marriage, society holds them responsible for the results of that choice. Therefore, society has legislated certain rulings by which to fix the responsibilities, and register them. In this way, Legal Marriage

is more particularly a protection to society and children. At the same time, it is also the element of fixedness, of establishment, of durability, which many Individuals need to bring them to a conscious awareness of their decisions and responsibilities. A legal sanction of their decision to enter into a marriage and the legal procedure incident thereto, has the same effect on many people as a legal sanction of a business contract and the legal procedure incident thereto. It gives to their action a dignity and an importance which they themselves might not recognize and might not be able to give to it.

Legal Marriage is evidence of the fact that society (mankind) holds each Individual, man or woman, responsible for his voluntary conduct and the natural results of that conduct.

Natural Marriage is evidence of the fact that Nature holds each Individual, man or woman, responsible for his individual selection of a mate.

But since Nature holds man and woman personally responsible and morally accountable for his selection, choice, decisions, and conduct, Legal Marriage only adds the pressure which courts of law might effect. It in no way adds to or detracts from the degree of responsibility of the parties contracting the marriage.

Nature, always in the background of the courts of law, holds man and woman responsible for their voluntary conduct whether or not they have signed a legal document.

Both Natural Marriage and Legal Marriage are involved in the evolution of mankind. Recognizing Natural Marriage as a fact of Nature, humanity, being rational and moral beings, has joined with Nature and instituted Legal Marriage. This is evidence that mankind has felt the need for regulation and direction of Natural Marriage.

Legal Marriage, throughout the ages past,

has had many characteristics and varies in detail as humanity varies. It exists and differs because men and women are not yet evolved to the point where all voluntarily accept the natural results of their own Individual Preferences, their natural marriages, and their conduct, and voluntarily discharge the duties and obligations which naturally arise therefrom.

Since Marriage is such a vital factor in the progress of the human race, as well as in the progress of the Individual members of the race, and since the conduct of the Individuals affects and reacts upon the group, as a whole, Marriage, as an institution uniting two Individuals, is of vital concern to society, and society assumes the right to regulate that which affects itself.

Contented and successful marriages, resulting from intelligent and voluntary choice of the Individuals, accelerate the development of humanity in general just as they accelerate the development of the men and women individually. Society, therefore, assumes the right to institute laws and regulations that will make for greater satisfaction and contentment for all by regulating the conduct of the Individuals.

Legal Marriage, as founded by society, does not presume to interfere with Natural Marriage resulting from individual preference and choice. It does not presume to govern nor direct the relationship between two Individuals. But when once the marriage has been consummated, society, through Legal Marriage, does protect itself by holding that certain duties and responsibilities devolve upon the contracting parties.

The desire to follow Individual Preference is the natural pathway toward true marriage. But at the same time, it appears as the incorrigible factor in Legal Marriage. This, however, is true only because of the limitations of men and women; because of their lack of individual development. When

they fail in making an intelligent choice, when they marry ignorantly, hastily, or for mercenary reasons, and when the alliance fails to bring the degree of harmony hoped for and desired—then the Individuals rebel against Legal Marriage and condemn it for having robbed them of their opportunity to seek Happiness. They blame the Legal Marriage for their mistakes.

But it is not so. The legal code presupposes that the marriage of two Individuals represents a free and natural selection with a perfect community of interests—material, intellectual, and moral. Acting upon this supposition it unites the two Individuals (by intention) for life, so whatever may be the individual disappointment and suffering, the legal code of marriage is not the fault. The penalties of mismating are not due to legal restrictions. They are the results of wrong unions, of legal marriages which contravene natural marriages.

When two Individuals enter into a union as a natural result of intelligent preference and choice based upon mutual vibratory correspondence, they do not condemn the legal code. To them the duties and responsibilities, the restrictions and requirements of legal marriage are accepted as the highest earthly privilege. To such as these Legal Marriage and Natural Marriage are ac-

cepted as concomitant factors in the Struggle for Happiness.

Marriage—as approved by Nature and receiving the sanction of Society—becomes the basic and fundamental Principle and Institution at the foundation of the human kingdom.

No matter how simple or how complicated the government, or the social structure of any group of humanity may be, the family, made up of one man and one woman, is the unit from which it proceeds. The simple family is the first unit of social responsibility.

The man and woman who can gracefully assume and successfully discharge that responsibility are well equipped to assume and discharge any and all of the responsibilities which life may present.

There is a universal law of Individual Development and Fulfillment.

There is a Natural Law of Marriage and a Man-made Law of Marriage.

The universal ideal of Love and of Individual Companionship between one man and one woman is the Soul's intuitive perception of a natural relation. It is the Soul's prophecy of an evolutionary possibility.

Man-made law but verifies and sanctions the natural relation.



Music . . .



Verna B. Richardson

MUSIC is the spirit and essence of the Universe.

The Human Race, though divided as to nationality and color, is still the same race of beings, linked together by various ties of common interest. Music, art, literature, and the rhythm of the dance have been the channels through which all races and peoples have expressed themselves and given voice to all their longings, desires, loves, joys, and sorrows. Music, as the highest form of artistic expression, has played a tremendous part in the development of all peoples and perhaps constitutes the strongest link in the chain of human evolution all down through the ages.

I know of no better way of getting into the lives and consciousness of a people than through their music. It constitutes a universal language which, if correctly interpreted, gives the key to many hidden secrets that once understood, would bring us into closer spiritual contact and a better understanding of our fellowmen.

Music is not only a means of self-expression, but it reacts upon the very people who create it, either to their betterment or their undoing. Music is a vibration, and when once set in

motion, can either build or destroy the individual.

The universe is built upon vibration which is motion and number. Vibration as expressed through music, has rhythm, tone, and color. Therefore, the pictures that may be painted through this medium can, through the various combinations of rhythm, tone, and color, become an agent either for constructive thought or just the opposite.

There is no activity in life that cannot be pictured in music; and no human being exists who is immune to the influence of music. Even though a person may not entirely understand the music he hears, he still unconsciously reacts to it. It will find its vibratory correspondence in his being, even though he may be entirely unaware of it. Our nerve centers, spiritual as well as physical, respond to whatever vibration reacts upon them. Even though the reaction may not take the form of a definite idea, it may be the means of inducing a mood; and as a rule, our actions correspond with our moods. It is easy to see from this terse explanation that music is a much more important factor in everyday life and in the development of individual life than the average layman realizes.

As Hoffman, the famous pianist once so aptly said: "There are three kinds of music—music for the head, music for the heart, and music for the feet." In other words, we have purely intellectual music, with its mental aspect; we have romantic music, with its heart or emotional appeal; and we have the rhythmic music that sets our "bodies to moving and our feet to tapping." In this field, the trend modern, as interpreted through jazz, plays a great part in our present civilization. (More of this later.)

If we study the physical range of music as expressed through tone alone, we find ourselves limited to approximately seven octaves. This is the range of our ability to sense tone by means of our physical ears. We can sense vibration only within certain limits of our physical organisms. The same holds true with our capacity to sense color on the physical plane.

Yet vibration continues on into infinity—with unlimited range of tone and color. The faster the vibration, the higher the tone; the slower the vibration, the lower the tone. Since this is true, then surely there must be some higher plane of vibratory refinement and organisms of corresponding fineness of texture

where our range of sensation covers a much greater territory and our sensory organism is less limited than on the physical plane.

It would seem that literally, as well as figuratively, we proceed upward in our spiritual development "On Wings of Song." We are transported to the heights by our ability to "keep in tune with the infinite."

What a wonderful thought, to know that each sphere has its own tone and each group of spheres its own harmonies! It is to be hoped that in our further evolution we may someday reach that point in our individual development where we can really hear the great "Hymn of the Universe" with its tones, color, and harmonies so infinitely more complete and more beautiful than anything we can sense or even imagine on this plane of life and activity. As yet, we are but children with our thousands of unsatisfied desires and ambitions, and with millions of years ahead of us in which to accomplish them.

If we would hasten the evolutionary process, it is necessary that we keep "In Tune with the Infinite" and that we understand to the fullest the meaning of that apt phrase. Thus will our advancement to higher realms of activity become an accomplished fact.



EASTER

Alice Brown

May all the joys of life be given
On this glad resurrection morn.
May in your heart a love be born
That makes of earth a heaven.
We by our own acts crucified,
Buried in the tomb of despair,
To-day may rise with love in our hearts—
Join in the song of gladsome praise,
Our path—our way may be made clear,
For what is Life—but the means to an end—
The Great God—Glorified?

The World Moves Along ...



J. W. Norwood

MARRIAGE ON DOLE

REVEREND Kenneth Ashcroft of St. Michael's Church, England, believes in marriage on the dole. He says: "It is no more shameful or unreasonable for a man to marry on a public allowance than the Duke of Kent. I do not see how anyone can deny this unless they are prepared to admit quite frankly that there is one law for the rich and another for the poor. * * * It is very odd that worklessness, which seems to be regarded as creditable to the rich, is considered as shameful in the poor and undernourished."

The vicar also said he could see no valid reason why a young man out of work should go on putting off marriage year after year. (*Los Angeles Examiner*, March 2nd.)

The Reverend Ashcroft, in his statement, overlooks the vital reason, which is that there seems to be an innate desire and pride in the average normal man to be able to provide the needs of his loved ones through his own efforts, abilities, and achievements.

MORE GEOLOGICAL DATA

ENGINEERS added another item to archeological data recently when they discovered

footprints imprinted on a sandstone slab excavated from a tunnel near the Colorado River, closely resembling the prints of today's domestic cats.

According to geologists, the rocks which were found several hundred feet below the surface are between twenty and sixty million years old; yet the cat-like creatures which made the tracks were not supposed to have existed until 4,897,491 B.C.

BREATHING—SELF-CONTROL

IMPAIRED sympathetic nerve centers, regarded as "controlling" the "involuntary" movements within the body, such as lungs and heart, caused Mrs. Caroline La Plante, Chicago, to stop breathing, according to reports. Artificial respiration was resorted to and it was found by the doctors and nurses that the patient could, by concentrated mental effort, force herself to breathe, when outside the respirator. Unless constantly aided by reminder from her attendant, however, she would "forget" and the lungs would stop. Then the respirator again.

The La Plante case is rather rare. The physical trouble that caused the nerve injury

was temporary and the patient was able to approach normal breathing as the "involuntary cells" (sympathetic nerves) took up their special function again. As her physician expressed it, "Normally we breathe without being (self) conscious of it, but we also *can* breathe through conscious (self-conscious) mental effort."

We can do a great many other things through "conscious mental effort" that we are accustomed to leave to our automatic machinery, or to others, to do for us. Nature has wisely provided us with millions of intelligent little servants (nerve cells) highly trained in special work, such as keeping the lungs in automatic motion. If we did this work ordinarily, it would require our entire time and attention perhaps—no time for self-improvement or anything else!

But—when the servants fail temporarily, it is lucky for you that Nature also provided *You* with the power of Self-Control. A little breathing exercise, such as the doctors recommended for "deep breathing" helps us to remember that we are the General Managers of our bodies if we *will*. It's not necessary to indulge in oriental rhythmic breathing to remember that, and act accordingly.

PSYCHIC SUBJECTION CAUSE OF CRIME

WITHIN the past year or so, two interesting cases have appeared in the public press. John H. Mills, a cult leader of Inez, Kentucky, was taken into court in a trance condition and sentenced to life imprisonment for killing his mother. Louis Rude Payne, a Los Angeles, California young man of 21, was committed to an insane asylum, after having been tried and found guilty of killing his mother and brother with an axe, as a result of an "irresistible and unaccountable urge and impulse" which he could not shake off or understand. All indications of his act and conduct point to the fact that he was a victim of psychic subjection.

While the life imprisonment and insane asylum incarceration, if enforced, will prevent these men from harming others, the real culprits—spiritual Intelligences who have controlled them—are free to go on their way, control others, and continue to perpetuate crime. The only way this sort of crime can be stopped is for humanity to learn to keep these Intelligences from the Magnetic Field out from the earth's environment, by living such temperate and moral lives that they will be unable to find any ignorant negative subjects to control.

The killings of the two mothers and the brother are atrocious crimes, but they are not nearly so atrocious as the fact that these murderers—a man and a boy—will in no way be helped to overcome their conditions and will just have to continue on and on until death makes possible their release.

WOMEN

KEMAL Pasha, of Turkey, has been re-elected President of Turkey for the fourth time, by the fifth national assembly in which women, for the first time in the history of that country, were seated. Gradually, throughout the countries, women are taking a place in politics. Here in our own country we now have women in national government. One is a cabinet official and another ambassador to an old-world nation. There are women in congress and there are women in state offices. There is even a "Dean of Men" in one of our smaller colleges who is a woman. Advice forty years ago was to wait and see what woman could do with her opportunities. That is one way to find out her future. Bulwer-Lytton tried it in "The Coming Race" but scarcely foresaw anything like this modern woman who does not antagonize or "fight" men so much as go the same places with him, within limits, and supplement his world as he does hers.

Your Morals...



Hell-and Good Intentions



TWO men recently entered into an agreement whereby Man number two was to deliver some ore-bearing sand to Man number one, in exchange for a specified sum of money.

The money was paid but the sand was not delivered. Always Man number two had an excuse, sometimes plausible, sometimes not so, for not making the delivery—but apparently his intentions were always good. After waiting a lengthy time for delivery, the two men met one day on the street and Man number two immediately began an apology for his negligence. Said Man number one to him:

“If hell is paved with good intentions, then You must have covered a couple of miles already.”

Is hell paved with good intentions? Certainly if there is a hell, and if it is paved, it would sometimes seem that it must be paved with good intentions.

There are a great many concepts of hell—what it is, where it is, and whether or not it is paved. Some Individuals have a fear of it, others ridicule the idea. A number of people consider that it is a state or condition of the Soul itself.

IS HELL PAVED WITH GOOD INTENTIONS?

However, whether or not Hell is, and regardless of whether or not it is paved, the question of main interest is:

Can an Individual perform a destructive act when his intentions are good—when his motive and intent are right?

Certainly he can. In actual performance he can do as much damage as can one who has destructive intentions. As far as *he himself* is concerned, the results of his act are not as damaging; but so far as the effects upon other people and other things are concerned, the damage can be just as great.

Under natural law and man-made law due allowance is made for the underlying motive and intent of an act. Where the destructive act is the result of destructive motive and intent, full penalty is meted out. Where the destructive act is not the result of deliberate motive and intent, the penalty is modified. But always there is a recognition of the performance of a destructive act.

It is frequently found that people with destructive motives and intentions use other people with good motives and intentions to “pull chestnuts out of the fire” for them. People of good intentions inspire more con-

fidence in their fellowmen and wield a greater force with them than do those with bad intentions. The potency of this fact is so well known by evil-intentioned Individuals that no hesitancy is shown in using it. This is why good people are so often misled in their efforts.

Take for illustration a man or woman whose motives and intentions are of the best, whose idealism is lofty, and whose desires and purposes are only to do good. At the same time he is limited in real knowledge. He has the idea that because he himself is "good" this fact alone protects him against evil.

He lives a moral life to the best of his ability and has a keen desire to do something constructive for his fellowmen in the community, but he is at a loss as to where to begin. He seeks the advice of one of the local business men who is active in politics. This man consults with his associates and returns to the seeker with a plan of work which sounds idealistic and good. The well-intentioned man accepts it and enthusiastically devotes himself to its accomplishment. With fine motive and intent, he works faithfully—only to awaken to the fact sometime later, that his efforts have been expended in accomplishing a thing definitely detrimental to the welfare of his community fellowmen. What now?

When he faces his advisors with the truth and asks for an explanation, they may give him any of a dozen reasons for their advice; but that does not remedy the damage done by the well-intentioned man. His good intentions and lack of knowledge have made him a ready dupe for the political machinations of evil-intentioned Individuals.

Good-intentioned men and women, without actual, practical knowledge, are legion; and unless on guard, they are ready victims to destructive forces.

Ideas, plans, experiments are broadcast

throughout the world today. People with good intentions but limited knowledge of basic facts, are supporting the various ideas and experiments and endeavoring to interest others in them, regardless of whether or not they are fantastically idealistic or practical. The influences back of some of these ideas, plans, and experiments, undoubtedly are deliberately destructive; and yet, well-intentioned people, in their ignorance, are furthering them.

"Hell is paved with good intentions."

This is a transitional period. Construction and destruction are in operation. It is a time of intensified activity.

When conditions assume a more even keel it is very possible that the constructive forces will have gained their objective and the world produced a civilization wherein Moral Principles will be more definitely understood, practiced, and applied by a majority of the people.

If this is to be true, the well-meaning people of the world, and more particularly of this country, must be sure that they are lending their efforts on the side of the constructive forces. They must be sure that they are not, in their ignorance, aiding and abetting the destructive forces.

In their well-intentioned but misdirected efforts, many people make it possible for the destructive forces to accomplish things which they otherwise could not do. For the destructive ones can and will use any means available for the accomplishment of their purposes. To them "the end justifies the means." Morality does not enter into the question. But the constructive forces are definitely limited in their accomplishments, because they hold themselves bound by the principles of Morality.

But good-intentioned, well-meaning Individuals may, can, and often do further destructive or immoral activities, because of what they believe to be right. One potent

example is that of the well-meaning Individuals who, year after year, endeavor to enforce various prohibitions (of which the different censorships are but one variety) upon their fellowmen and women, because they desire to help them and think it is right. In reality, the principle at the basis of prohibition is destructive in individual life.

When an Individual reaches a certain state of evolution, he recognizes that God, or Nature, or The Great Creative Intelligence, does not compel anyone to do anything against his will.

There is an *impelling* force in Nature, but not a *compelling* one; and this impelling force leaves the Individual free to choose the thing he desires to do and the way he shall go, be it moral or immoral, constructive or destructive.

In the magnetic field and the first spiritual plane, there are constructive forces and destructive forces making efforts analogous to those of the same two forces on the physical plane. The efforts of the one are to free humanity; those of the other are to enslave humanity. There are good-intentioned, well-meaning Individuals on both sides; and there are deliberately malicious ones on the destructive side.

This is by no means a new situation. The two forces are always in operation and are always supported by their followers. Sometimes the constructive force and those aligned with it have the best of the situation, and again those aligned with the destructive force are in the ascendancy.

When the different civilizations of the past have risen to intellectual, moral, and spiritual heights, it has been those aligned with the constructive force who were in power and exerted their influence for the good of the people. But it was done with construc-

tive motive and intent and *knowledge*. At other times when the people of certain civilizations were living in ignorance, immorality, and spiritual darkness, the dominant influence has been wielded by those who were aligned with the destructive forces in Nature, aided and abetted by the well-intentioned but ignorant people who knew not what they did.

The great majority of people desire to live moral lives to the best of their ability and to practice moral principles to the extent of their understanding. Their intentions are good and they desire to assist the constructive forces insofar as they know how.

Millions of these people are not attached to any church, creed, dogma, or ism; nor have they sworn allegiance to any. They are free-thinking, law-abiding, truly religious people living their lives according to their best knowledge and understanding of Nature's Moral Order — and according the same privilege and prerogative to their fellowmen.

These are the times when all such good-intentioned, well-meaning, constructive people should be on guard, that their individual force for good may be aligned with the aggregate constructive forces.

They are times for You—a constructive Individual—to be on your guard.

It is a time that should cause You to do more independent, straight thinking and searching than You have ever done before. It is a time for You to listen to all plans, ideas, and experiments with an open mind;

But it is also a time for You to keep your emotions under control, your logical reasoning in operation, and your underlying principles of construction and destruction clearly in mind.

For remember the fact underlying the statement—

“Hell is paved with good intentions.”

Old Lady Over Forty ...

Answers the Moderns



I WANT to congratulate the young “moderns” on their very successful efforts at explaining their modern viewpoints. Even though each and every answer had a good deal in it of standing on guard, a fear or expectancy of criticism from the older generation, they still held plenty of interest. I think, perhaps, because I asked specific questions in an effort to elicit specific answers, that I was adjudged as unsympathetic and critical of the moderns. Not so, my dears. I wrote in this manner in order to give a background upon which to base discussion. I still am wondering what the gentleman of sixty-five found in my article to cause him to “blow up,” as he expressed it. I think he must have read into the inquiries something that was not intended in words or in spirit.

Let me see if I can elucidate more clearly what I had in mind when asking these questions.

I am the mother of a modern—and proud of him. I admit to having learned plenty from him concerning modern youth. My signing my letter “*Old Lady Over Forty*” was because of the fact that regardless of my liberality and sympathy with my son and his associates, and in spite of my efforts to pal with the lot of them, he would still remain of the opinion

that I did not and could not understand this present generation, because of my age—being *over forty*. To him I was an old lady past the age of being able to learn.

He was continually on guard against me for fear of criticism. He was intolerant of anything that had to do with my age and generation. I was just *passee*, that’s all. Time passed; and as I talked with him frankly on any subject he happened to bring up, he gradually began to lose his fear of me and what I might think of his “doings”; and he at last admitted that I was the most modern mother he had yet met among all his friends and associates. He told me his friends were shocked when they found out the extent to which he confided in me. His friends admitted they would not dare tell their parents all the things they did and thought.

While entirely sympathetic with and, I think, quite understanding of the present generation, I still have my own personal views of usage and my own evaluation of modern custom. Where back a few generations the extreme intolerance of social and sex questions had been reached, it was only natural that the next generations on down the line should seek to liberalize themselves. This present generation has swung far and in some cases has

reached the other extreme in its efforts to seek and find liberty. In some cases, I believe, even the moderns will admit to the use of license instead of liberty.

As one looks on and lives on, one is forced to the conclusion that all bars are down and that the moderns are doing a good deal of drifting with the tide. Life seems to be more a matter of physical thrills and sensations—a living in the senses and emotions rather than a definite planning ahead for careers and attainments. One seldom hears the words “ideals,” “aims,” “goal,” “achievement” in their talk, or anything having to do with self-discipline and self-sacrifice in order to attain these. One seldom sees any young person so doggedly determined to achieve a secret aim or aspiration that he will deny himself anything to get it. They seem content to drift along and trust to luck.

But aside from these phases, I still fail to see wherein the present generation is any different from those gone on before except in the lack of self-restraint and self-discipline. And perhaps in the matter of exhibiting more frankness. The pendulum has swung from one extreme to the other; but I wonder if it will not swing back and reach the happy medium?

The general attitude of the younger generation seems to be mostly one of intolerance of all that has gone before or that in any way differs from their own ideas of life and conduct. They have allowed the term “modern” to cover a very large and more or less uncharted sea of activity, seemingly in an effort to avoid or side-step any inquiries or criticisms of the older generation. To label “modern” everything having to do with the younger generation and its activities does not necessarily mean that it should remain unquestioned or that it should be accepted as the epitome of constructive development, do you think so? Or do you?

The moderns admit their adoption of promiscuity in sex relations in an effort to gain

knowledge and freedom from past inhibitions. Well and good. But what of our present social laws? Let us proceed upon the theory that these present social laws having to do with morals and ethics were formulated for the protection of womanhood, children, and the home as a unit of value. Does the modern generation consider these laws outmoded? Are they no longer necessary? If so, what laws should be changed and what new ones enacted? As it is now, the moderns are outside the “law” in much that they do. (Please do not read into this criticism, which is not intended. I merely inquire.)

Let me cite a case, the duplicate of many. A boy and a girl have been “going steady” and the girl finds herself in a very delicate situation and condition. They do not think enough of each other to marry. What is the moderns’ right solution to such a situation? In some cases I know the girl takes her life in her own hands and is operated upon to prevent the natural results of natural relations. Has this modern the courage of her convictions or does she fear censorship? Does she still have respect for the present laws or does she fear them? Is she modern or is she still “old-fashioned”? Do you consider her as being consistent with your new ideas, ideals, and ways of living?

Then, in some cases the boy and girl feel they must marry, regardless of whether or not they care enough for each other to want to spend a lifetime together, in order to “give the child a name,” and, I suppose, to share the responsibility. According to modern standards would this be considered the proper solution to such a problem? (I really am interested to know.)

You moderns have admitted that much of your relations with each other is in the form of experimentation in an effort to find the right mate. If, in the course of this experimentation, and before you have found what you consider to be the right mate, you are confronted with the problem of bringing a

child into the world, what, in your estimation, would be a thoroughly constructive solution consistent with your modern views of life?

I seek information based on logic and reason and am asking you moderns for your own solution and your reasons. I am endeavoring to get beneath the superficial, surface acts and manners and criticisms in an effort to find out what the younger generation consider ethical and moral.

So few of the modern parties that I hear anything about are much more than drinking bouts (I don't say all of them are, but most of them), to see who can hold the most liquor. They are all so much alike in results, that one can't help but wonder why the sameness of entertainment does not prove more or less of a bore. The moderns I have talked with admit that liquor taken in such large doses is a sex stimulant. They also tell me that necking, petting, and smoking are also for that express purpose. What I want to know is—do you consider this a step in advance over the more restrained acts of the older generation—and constructive? Would you honestly recommend all this for your own children, if you had any, as a means of gaining knowledge? Do you believe that less restraint in social relations means a quicker, surer way of gaining knowledge?

I shocked my own son not long since, by expressing my own ideas of modernism. I suggested that their same freedom might still be practiced after marriage in this fashion: that where the woman had men friends and the

man had women friends, why could they not still enjoy the association of these friends without causing a feeling of jealousy? If it is real freedom they are after, they would, of course, have to cultivate tolerance and unselfishness. If their freedom, socially, is to continue, and their independence and equality to last after marriage (as "A Modern Girl" states in her letter), then wouldn't human nature have to go through some drastic changes if happiness is to last?

I am leaving the few questions in this article for personal consideration, in hopes it may help to clarify or stabilize some ideas as to what constitutes mental, moral, physical, and spiritual freedom and what is of most value to personal development of spirit, mind, and body.

I admired "A Modern Girl's" article, of her views immensely and think she has given a very lucid explanation. Jackie and Johnny do not agree as to one thing—Jackie contends that we are different people. Johnny still gives us a chance. But Jackie, you are right as to the average oldster. That is why I wished to bring out the views of the younger people. If more parents read these articles, it may help them to be more tolerant and understanding and sympathetic with their youngsters who have their own lives to live and their own knowledge and experience to gain. I hope it will help the parents—for after all, we want and need the moderns' confidence, companionship, and respect.

Bless the moderns anyhow!



Personally Speaking...



Dog Howls — Men Die and Return

A HOLLYWOOD fireman, the owner of a dog which had been his pal since puppyhood, was called to attend a large apartment-hotel fire early one recent morning. The dog was peaceful at home with his mistress, the wife of the fireman. At a particular time during the later morning, the dog suddenly awakened from a sound sleep and began to howl in mournful, agonized tones. His mistress came to him and endeavored to find what was troubling him, but could find no reason for the distress. She tried to quiet and comfort him, without success. It continued for several hours. Later the wife was informed that her husband had fallen from the roof of the burning building and had lain in a clump of bushes for hours before he was found, dead. In checking back over the time of his disappearance, it was found to be about the same time that his dog awakened from sleep and began to howl. The dog was aware of his master's death before the dead body was found! This was considered phenomenal.

About the same time, newspapers carried a headline—"He dies; Returns To Tell Of It. Revived Briton Reveals Seeing Wife in

'Beyond.' 'Everybody Happy.'" According to the report, the man "died" on the operating table but, through the efforts of the surgeon, was restored to life, and in three weeks was discharged as cured. More apparent phenomena.

Phenomena of this kind are transpiring every day, in all parts of the world; but it is only occasionally they are brought to attention in the public press. And this phenomenon, like all others, is based on scientific fact.

Physical scientists know that there is such a thing as human magnetism, but this is a realm in which they have done very little experimentation up to the present time; although recently an experiment was made in which an instrument registered vibration emanating from a human brain, plainly indicating that something in the brain causes vibration in physical matter. In the field of electricity much experimentation has been done; some day as much will be done in the field of magnetism, which is the negative phase of electricity. When this is accomplished, there will be a clearer understanding of what constitutes mental telepathy which today is considered mysterious by many people.

It is a well-known fact, particularly among country people, that dogs frequently howl mournfully when some member of the family dies. In communities where there are few houses and these some distance apart, a dog's howling frequently is the news-carrier that a sick neighbor has passed to the Great Beyond. It often is the basis for the remark: "Well, So-and-so has finally died."

The howl of a dog at a time of death is different from at any other time. It is mournful, pathetic, agonizing. If You have ever heard it, You probably will never forget it. Farm people, not desiring to hear it, oftentimes take their dog away from home, or shut it off from the house when they are expecting a death in the family—hoping to avert the howl. But they cannot always succeed.

Animals and humans generate physical magnetism. Dogs, particularly, generate a great deal. The magnetic emanations extend to considerable distances.

When an attraction exists between a human and an animal, between two humans, or between two animals, a magnetic "bond" is established between them, as a result of the mingling of the magnetic radiations. The strength of the bond depends upon the degree of attraction.

Magnetism and magnetic bonds are involved in all attractions. Friendship, family affections, social companionships, love, all are based on magnetic attraction.

In the mineral kingdom, the attraction between the positive and negative entities is a magnetic one. In the vegetable kingdom, the attraction between positive and negative, male and female, cells is based on magnetism. In the animal kingdom the magnetic attraction between the male and female entities is more definite. And in the human kingdom, the magnetic attraction becomes a more dominant factor.

The attraction between an animal and a human is but a degree of magnetic attraction

which manifests throughout all the kingdoms of Nature.

When a bond of attraction is broken, the magnetism of the affected ones is disturbed and the harmony resulting from the attraction ceases. If the affected ones are sufficiently sensitive and conscious, they become aware of the disturbance.

This is what happened when the fireman died and the dog howled. The sudden, unanticipated death of the fireman naturally caused an intensified disturbance in his magnetic condition which, in turn, caused a similar disturbance in the dog's magnetic condition. The dog was conscious only of magnetic inharmony and distress and expressed the condition through his howls.

The phenomenon is the natural result of a natural cause. There is nothing mysterious about it when once understood.

The question perhaps arises why the phenomenon so often occurs as a result of animal and human association rather than association between two humans.

It does often occur as a result of human association and many times the affected humans make known the magnetic disturbance. Oftentimes, however, they are fearful lest they may be called "queer" or *non compos mentis* if they tell of the experience, and so keep it to themselves.

But in the majority of cases, human beings are so intensely preoccupied with and interested in physical activities and environments, that they fail to sense the magnetic disturbance or inharmony or, if they sense it at all, fail to heed it.

Have You ever had the experience of being sick in bed and having your pet, cat or dog, remain by your side almost continuously during your illness? Or have You had a seriously sick child and noticed how its pet

pal stayed with it night and day until the danger period was over? This experience, too, is the result of magnetic attraction. The harmony of the magnetic bond is disturbed; the animal senses the disturbance and instinctively endeavors to remedy it. In the effort, a great deal of magnetism radiates from the pet and frequently this strong, physical magnetism acts as a remedial force in the recovery of the sick person.

Again, magnetism enters into the phenomenon of the dead man who was "revived." The reason it was possible for him to be "revived" was because the magnetic "cord," which connects the physical and spiritual bodies, had not been severed. If the "cord" had actually been broken there could have been no "revival." As it was, it was only a *resuscitation*—not a revival.

Although it is reported that the man's heart stopped beating for five minutes, that fact in itself is not sufficient evidence of absolute death; for there are numerous cases of people who have remained in a state of suspended animation for a much longer period of time and then recovered.

As long as the magnetic "cord" which maintains the connection between the two bodies of an Intelligence remains unbroken, the physical body is not dead.

Only when the two magnetisms, the physical and the spiritual, are really separated and the co-ordination of the two bodies is broken, does death take place—death meaning the separation of the Intelligence—the You—with its spiritual body from the physical body. When this actually takes place, the physical body decomposes. The decomposition can be retarded through the use of chemicals; but the Soul itself can never inhabit that physical body.

The "revived Briton," after his return to consciousness, stated: "I was very happy. No one would ever fear death if they knew as

I know. Everybody there looked so happy. * * * You can tell everyone there is nothing to fear in death. I know."

Immediately after the publication of this "miracle," another article appeared in the press giving a statement from a Hollywood man who claimed that he had "died" for twenty-two minutes, had then come back, and was very glad to get back. He denied the statement of the British man, saying that he was all wrong; for he (the Hollywood man) had seen nothing during his period of "death" and everything was in blackness.

There seems to be a direct contradiction in the two statements. Which one is right?

Undoubtedly both the gentlemen are right. Each undoubtedly saw and experienced exactly what he was prepared to experience, for both darkness and light, and all the intervening shades, are in the spiritual world. There are happy people there and there are unhappy ones. There are grown-up men and women and there are children.

One man traveled a greater distance to the plane of light where he saw his wife and friends who were peaceful and contented; so he regretted his return to earth. The other man traveled to a place of darkness where he saw nothing and therefore he was glad to return to the physical world where there was light and he could see.

Each man undoubtedly in all sincerity recounted his own personal experience.

Any Individual who has witnessed the death-bed experiences of various people knows that no two Individuals have the same experience. Some hear beautiful music; others sense only discord. Some remark about the beautiful, clear light; others see distressing blackness. Some see relatives and friends; others see hideous animals, reptiles, and humans.

The experience each Individual has is in exact accord with his psychic condition and development at the time of his death.

Art, the Uplifter



Jan Coray

THE INFLUENCE OF ART

ON SPIRITUAL PROGRESS

IN your search towards progress have you ever thought of art as a stimulating factor in your struggle to better yourself?

One of man's first efforts, in the dim beginnings of civilization, was an attempt to render in picture form the various emotions he experienced.

Even then, was it not an inner urge on his part to express the ultimate beauty, which he already felt stirring within his soul? Was it not his inmost appreciation of harmony impelling him in his effort to observe his environment and improve his conditions of existence?

Whether an individual is a creative artist or whether he merely appreciates art and its manifold expressions, the response of his emotions to art is always towards his own conception of an ideal, the intuitional realization of things yet to be.

If we were sufficiently wise, we might even apply that fact in determining the status of an individual's spiritual unfoldment—judging according to the degree of his appreciation and evaluation of true art. In fact, the individual's reaction to the beautiful and harmonious can be taken as an indication of his character, for is not the duty and ministry of true art to discover truth?

But what is true art? There is a fine line

of demarkation between the constructive and the destructive in art, as there is in everything else that pertains to life. On one side lies the uplifting, inspiring, constructive form of art. This form, however, can only express itself to a certain degree and achieve a certain given point commensurate with its present plane of being. That is to say, any expression of art is limited in attainment of its highest peak to *the type and kind of development of the civilization*. Beyond this, if art's creative power is not transmuted into a finer realm of expression, it does not continue to improve; it begins to deteriorate, gradually declines, and manifests itself eventually on the destructive side. Let art try to represent anything but truth and from that instant its downfall is precipitated and its destruction assured. It is a recognized fact that whenever the search for truth begins the life of art begins; whenever that search ends, the spirit of art dies.

In studying the various art periods and the many schools of art, we can very easily watch this force operate. Art grows, expands, achieves the highest form of perfection possible for its place and time, then at its apex—at the very moment of transition—we may observe this same force as it begins to degenerate into over-elaborate imitation of nature.

Instead of interpreting the *spirit* of art, it aims to copy the *objective manifestations* of life. The primitive power expressing spiritual aspiration is thereby lost and destroyed.

Some people are inclined to presume that true art is a faithful copy and reproduction of nature's concrete forms. The more perfect the representation, the finer they believe the piece of art work to be. But this is a mistaken conception of what true art really is. For art is not an obvious copy, it is much more. It is *the aesthetic comprehension of the spirit of the subject to be represented*; and *art appreciation is the reaction of the soul towards that same spirit*.

Indeed, the greatest attribute of pure art is that it compels the onlooker to think of the *spirit* back of it, the *meaning* of it all; for art is transcribed harmony in line, form, and color—not merely imitation of life. Verily, where is the artist who could possibly improve on nature's expression of her beautiful moods? It is herein that it is so important to understand the distinction between the beauty of things living and the beauty created by human hands.

Each and every piece of art is the concrete embodiment of an abstract idea, and this conception must be held supreme in consciousness by the artist in order to bring out of mere material the beauty and truth of the preconceived ideal. The highest impulse which moves and impels man to create art is the spiritual impulse. True art can only bring reactions of its own kind; and these are not the emotions of the soul towards objective beauty.

Art represents the æsthetic nature of man and it is because of humanity's desire to embody its highest ideals that we have the monuments of Greece and the cathedrals of the Gothic age.

No man has ever lived to the full extent of his spiritual possibilities unless he has experienced the reaction of his inner being to the beautiful as an expression of God or Creative Intelligence. If, when listening to music, we have experienced an emotion of the soul reaching to the point of ecstasy completely dissociated from the simpler emotions, we can then begin dimly to appreciate the highest scope of true art as a factor in stirring the constructive elements within the soul. Therefore, while art itself is not connected apparently with morality, nevertheless the spirit which animates it has the power to stimulate each and every individual who comes in contact with it, to think about the finer things of life.

That outlook is bound, in time, to awaken the spiritual consciousness. Art then becomes the living expression of the human soul. This new conception of harmonious ultimates, no one can deny, is a step forward in man's evolutionary journey, a new light on the path to lighten his weary way.

This is the very point at which we find art a stimulating factor that inspires and encourages man to look towards his ultimate goal of God-like self-perfection.



Air Castles . . .



Margaret E. Rendall

MAN, left alone, unoccupied with mental duties, finds himself floating, as it were, out and above his fellow creatures into the realms of idealistic thought where happiness reigns supreme and beauty is queen of all. He sees himself, not as he is perhaps, but as he would be had he the courage to begin. During these moments of relaxation, the Soul of Man quickens and brightens and, quite unaware of the fact, he is nearer his ideal goal than ever before. The dark curtain which may have hidden his better qualities from the eyes of others is lifted and a light is discernible.

The man who dreams is the man who is really capable of wonderful things. And by "dreaming" is meant the building of air castles. It is this little quality which is inherent in every individual intelligence, but it is also that quality which is so often abused. Most of our great men were dreamers, and their dreams became realities because they made them real. Lincoln's dream was to unite the North and the South. Longfellow portrayed his beautiful dreams in verse. Beethoven expressed his fondest dreams in the form of exquisite music.

I have heard it said that art is lacking in the present generation, because the modern mind is a practical mind and does not dream. The modern boy and girl like to talk, that is,

they like to keep up a constant chatter on nonsensical subjects. Do we in any way deride any knowledge from their conversation? Do they acquaint others with more beautiful expressions? Ordinarily, they do not. The modern boy and girl resort to these common things as a means of becoming popular, it is their only medium for a restless Soul. They must be in the sway, they must have a good time, all the time.

The question is, do these restless individuals build air castles, do they ever dream? Yes, most emphatically they do. Are their dreams beautiful, are they uplifting? Some of them are. It depends altogether upon the individual, his development and his environment. As a rule the young moderns do not have time for beautiful thoughts, they are too busy having a good time.

To dream is to live! Oh, but the pessimist says that dreams fade and air castles tumble. What proof has he of that fact? Can he speak for every individual? He cannot. If there cannot be a realization of one's dreams, if Ideals are not promises, why should they exist? There is a cause for dreaming, just as there is an effect of dreams. In order to obtain that which we desire, we must first make our lives as beautiful as the desired object. The reward is as certain as that the sun shines upon this our earthly abode.

Hypnotism . . .

Mediumship



Gift of Tongues

IN ANCIENT days the Tower of Babel was the meeting place wherein the confusion and confounding of language was instigated. In the modern days the Tower of Prayer is the meeting place wherein the followers of a certain evangelist fast and pray that they may speak in a confusion of languages.

In the ancient days " * * * they were all filled with the Holy Ghost, and began to speak with other tongues." " * * * the Holy Ghost came upon them; and they spake with tongues."

In modern days "they fast and pray, that they may receive the 'Gift of Tongues.'"

What does this mean—"confusion of language," "spake with tongues," "Gift of Tongues"?

There are people, educated and uneducated, who have a natural ability for learning languages either through study or through association and absorption. Other people are able to speak various languages without, apparently, putting forth any effort whatsoever. They are called "natural linguists."

There is a man in Hollywood who speaks English fluently and well, and also four-

teen different Chinese dialects or patois. But his is a natural achievement, for he lived in various parts of China for years and has associated with the Chinese people in this country. He has learned the language through association and absorption.

A woman, born in Europe and residing there during her early childhood, but later in America, speaks seven different languages fluently and correctly. She acquired her knowledge through specific study.

Another woman, a native of Switzerland, speaks various and numerous languages, although she has been in this country for over twenty years. It was but natural for her to acquire this knowledge, however, for Switzerland is so situated that its people come in close contact with the people of other countries and other languages. It is in close proximity to Germany, France, Italy, Czecho-Slovakia and Austria.

It is not at all uncommon to meet people of this country who speak several different languages which they have studied in their high school or college courses.

There is nothing at all mysterious about these people who speak many languages or tongues. The "mystery" enters with the

spiritual aspect of the "Gift of Tongues," which is an entirely different thing.

In the ancient days "the Holy Ghost came upon them and they spake with tongues." In modern days they "fast and pray and receive the Gift of Tongues." In both cases it is considered a spiritual experience—and so it is.

In some of the religious denominations the Gift of Tongues is looked upon as the height of spiritual achievement. When an Individual has fasted and prayed for hours upon hours and has received this "Gift," he is supposed to have "talked with God" and therefore to have risen above and beyond the ordinary mortal.

In the modern Temple of Prayer, some of the devotees determine to strive for this achievement. They come to the Temple, shut themselves in a particular room reserved for that purpose, and undertake a long period of fasting and prayer which lasts all the way from three days to a week and sometimes longer. Some receive the "Gift," others do not. Those who do receive it suddenly and unaccountably begin to roll and toss about on the floor and speak in a jabber of tongues and languages unintelligible to the people about them. They speak and orate and roll and toss until they become exhausted and fall helpless and unconscious, when they are taken from the room, and cared for, and nurtured by those whose special religious duty it is to look after them. What occurs? Only this: Through fasting and mumbling of monotonous prayer, the Individual—sooner or later, dependent upon his vitality—drops into a negative condition wherein his magnetism is depleted, his will power lessened, and his natural channels of protection weakened. In this condition he is open and susceptible to spiritual control by spiritual people who endeavor to speak through the medium of his physical body. These people may and do

speak any and all languages through the medium of the victim—and he is said to have acquired "The Gift of Tongues."

There are religious enthusiasts in the physical world and there are religious fanatics in the spiritual world. There are vast multitudes of spiritual Intelligences within the first spiritual sphere who have carried their excessive religious enthusiasm, unreasoning zeal, and extravagant notions with them into the spiritual life.

After they have made a natural readjustment to the new conditions over there, the enthusiasm and fanaticism again begin to assert themselves. They demand expression, and the Individual begins to seek ways and means of giving outlet to his religious zeal and enthusiasm.

While on the physical plane, he had an outlet for it. What more natural, then, than that he should now seek the same outlet and endeavor to express himself further? That is exactly what he does.

This type of spiritual people attend revival meetings, prayer meetings, evangelistic services, and fasting groups. They mingle with the physical people and lend their magnetism to intensify the atmosphere and environment. They derive sensuous satisfaction from the magnetic conditions which result from the religious services. From the spiritual plane they supplement the work of the evangelist or minister or devotee in order to "work them up." And whenever and wherever it is possible, they even bring to the people definite psychic experiences that these, in turn, may help to arouse others to greater emotionalism and more intensified surrender.

These it is who usually are responsible for "the gift of tongues." These it is who, in their religious enthusiasm and unreasoning zeal, take possession of the exhausted and negative-conditioned Individual who has fasted and prayed, and these it is who really furn-

ish the "power" so often felt by religious enthusiasts, who usually attribute the "power" and the "gift" to the Lord and His angels.

When once the Individual has surrendered to spiritual control through fasting and prayer, and has received the "gift of tongues," he is thereafter more or less susceptible to further control by a different type of spiritual people. And herein lies his greatest danger. For in addition to these religious, spiritual enthusiasts, there are other spiritual people who attend these prayer, fasting, and revival meetings from an entirely different angle and derive a different kind of satisfaction from them. It is just as possible for these to take control of the depleted Individual who is fasting and praying or who is "under conviction," utilize his faculties, capacities, and powers, and thereafter do with him what they wish—which usually is not to his benefit.

Through fasting, praying, singing, and exhorting, religious enthusiasts often work themselves and each other into a state of emotional frenzy. In this they are assisted by spiritual enthusiasts. This emotional frenzy results in emotional subjectivity and through this process many come into direct contact with the spiritual people about them. For the time being they feel that they are in the atmosphere of "heaven," and this to them means "salvation." Their effort of fasting, praying, singing, and exhorting, has been to receive some "sign" that will be evidence that their sins have been forgiven and that they have been washed clean. Thus their spiritual experience means to them the "second blessing," and they consider themselves "blessed among men."

The Indian Sun Dance and the dance of the Dervishes are but different methods of reaching the same result.

All are methods of working up intense emotional activity. The devotees know this

will produce a condition of emotional ecstasy which, during the period of its transcendancy, puts them in touch with the spiritual world. To the religionist this spiritual touch is the "Divine Presence," or the "Gift of Tongues"; to the Indian it is the "Happy Hunting Ground."

The "Gift of Tongues" is as possible through physical hypnotic control as it is through spiritual hypnotic control. After once the hypnotist has gained control over the Will, voluntary powers, and sensory organism of his subject, he can cause the latter to speak "in foreign tongues" which perhaps the subject has never before heard. The hypnotist himself may know more than one language, and may speak these mentally to his subject, willing the latter to repeat the words. Or, the hypnotist, by controlling the subject, may make it possible for the spiritual Intelligences to talk in a foreign language to the subject and *will* the latter to repeat them—all of which is another form of the "gift of tongues."

Many spiritual mediums speak various languages during their trance conditions. This is a common occurrence; and they state that it is their controls who are speaking, for they (the mediums) do not speak those languages.

A well-known medium, in Brooklyn, New York, knew scarcely a Spanish word, and certainly nothing of the Indian language; yet when under complete control she spoke Spanish and recited Spanish poetry which was declared excellent by Spanish scholars. At other times, when controlled by Indians, she spoke various Indian dialects.

A Swedish woman, professional medium of Los Angeles, speaks only Swedish and a very broken English. She has a Russian playwright as a control. Before submitting to the control she is a stolid, heavy personality; but immediately she goes under control she becomes a fiery, dramatic, active

person who enacts four or five different characters of a play and speaks the entire conversations in pure Russian.

There is no mystery connected with these conditions, but they are analogous to the "Gift of Tongues" experienced by religious zealots through fasting and prayer.

Among the religious zealots, however, the "Gift" is considered to be from God, or God talking to or through them. To an Individual functioning on both planes independently, it is known that they are only earthbound ex-human beings who are controlling the zealots in an endeavor to satisfy their own desires, for so far as is known, God, or Nature, or The Great Creative Intelligence, never has talked directly with man, nor through him.

All known records, no matter how ancient the hieroglyphics, have been wrought by man. All known languages have been concocted by man and spoken by him. Nowhere is there authentic history of God's spoken

word. The "Gift of Tongues" cannot be the voice of God speaking through a negative, exhausted human being.

Language is definitely a creation of man. Scientists claim they have discovered a type of ape which utters sounds bordering on language, different sounds having different meanings. But this is only one species of the entire animal kingdom, and probably is an indication of the approach to human Intelligence.

An Individual under control can contact spiritual Intelligences who have greater knowledge than he, or wiser Intelligences may speak through his organism. The subjective Individual, in such cases, may sincerely believe he has "talked with God," or that God has spoken through him. But it is not a fact.

The "Gift of Tongues" is not a Gift.

It is a form of psychic subjection; it is a result brought about through surrender to spiritual or physical hypnotic control.



Disassociation of Ideas

Clara Lund

We have been taught from childhood the association of ideas so thoroughly that it will take years of intelligent training to dis-associate them. It has been the cause of most of our bad complexes and wrong thinking. Books on psychology are full of examples as to the training of babies, imbeciles and animals thru the association of ideas.

The bear first begins to dance on a hot platform, accompanied by the strains of the organ-grinder. Due to the heat he lifts one foot after the other in rapid succession. After months of this training the association is firmly rooted, so at the first sound of the grind organ he goes through all the maneuvers of dancing. The audience is immediately given the impression that the bear is very intelligent, whereas, on the contrary, he is exceedingly dumb because he cannot disassociate the ideas he has been taught.

This theory holds true to the human family, causing us to lay more stress upon symbols than the thing they stand for.

Nudism, for example, is a movement having nothing to do with free love or morals. The latter are matters of behavior and the former a matter of clothes, and yet a great many people associate the idea of morals with nudism. Also there are those who mistake the Flag for Patriotism; a beautiful house for a home; a special brand of Service is worshipped more than a God. When we learn to dis-associate some of these ideas we will live nearer the Truth.

Poetic Echoes of Tinker Town

Helen Mitchell

TO YOU who listen for the tinkering hammer, Spring has come to Tinker Town. And through the air, crisp with February zest, flew the steely piece from the forbidding iron walls of Hollywood and catapulted in the midst of the serene pool causing many a ripple to flow therefrom. The powers that be at Central Casting called for the article "If I Only Had the Chance," and to many an august port went the little bark sailing on the ripples made by the steely piece from the tinkering hammer. The ripples continued and the author cannot see the depth of the pool.

Spring has come to Tinker Town. There's a magic in the air. Across the way sits a little woman caught in the spell. I smell meat burning in her kitchen. Still she muses and my pen is seized with an urge because across the way "Spring Comes in the Kitchen."

The food is on the kitchen stove,
I think I'll let it burn—
For spring is lightning incense
In a green and silver urn.

I'm a-weary frying mutton
And a-separating milk,
When spring tosses sunbeams
From a flowry bag of silk.
Then just outside my window
The wood nymphs do a turn:
The mutton's on the kitchen stove
But I think I'll let it burn.

There's the school bell ringing,
The children fill the street,
And spring romps in my kitchen
On wee muddy baby feet.

The burning meat is doused in water and the noisy children's voices mingle in pandemonium with the pounding, pounding of cutting up the remaining meat for hash. A window bangs irritably and the soft music hushes from the dancer's studio next door. For the children's hour at home shatters the unbroken harmony he strives to live. For even he, the dancer, must compromise. And out of the spring air comes Life. "Life Talks to the Dancer."

God's greetings, Dancer,
I salute your way
Of drifting onward
In perfect rhythm;
One beat omits
And you would strain
To catch the fleeing
Melody,
The buzzing audience
Disloyal,
A swimming sea
Turbulent
Before your eyes.

Not I, exploring—
What matter if I swing away,
Miss the music,
Miss the hoard,
But gather up
A fragrant thought
Against dark clouds
On mountain top;
Or running out of tune
Strike one chord,
In the jargon,
That rings sublimely sweet
And will not be stilled;
Or watch
With a sense of pain
You,

Gracefully swaying
 To the skies,
 To mundane things
 With a certain planning;
 While I wander—
 Missing time,
 Through restless, scoreless
 Dreaming,
 To catch one gleam,
 Or some simple thing—
 A rose here, a thistle there,
 Even a divided moment
 Of harmony.

You dance across a glen
 Of cool, green beauty,
 I watch in wonder
 Your return—
 Again and again and more
 Until each light step
 Each silk caress—
 Reaches a kind
 Of perfection,
 To me a fixedness;
 Fine meter in a glen
 Is not for me
 In symphony;
 I wander through
 Not knowing why
 I go or come,
 Exquisitely sad,
 Or strangely mystified,
 Or magically happy;
 I know of no return
 Exactly so;
 To feel the coolness,
 Touch a fern,
 Silence a reckless heart
 Against blue moss
 Is not to be sensed again;
 The rose does not regrow
 For sweetness,
 The moon does not return
 For love,
 Except to carry on
 One flower half hidden,
 One memory caught
 In the soul.

But the dancer does not heed. And Life goes on past the poet's door down the way. The poet has been watching Life talk to the dancer. But from his own window. Isn't that so with us all? Life is very simple to view from our own tiny windows. With great assurance and faith the past calls for Life to enter, confident that therein is the "End of the Quest."

Come in, Life,
 'Lease the latch,
 You are tired
 You are cold,
 You are hungry,
 You cannot see
 That you seek—
 Poetry:
 That old dog there,
 This field of weeds
 With white
 Wind blossoms,
 Your eyes are shattered,
 But broken mirrors
 Reflect the ages,
 If you will see—
 Poetry.

I fold my paper and saunter from the byways down to Hollywood Boulevard. Had I tarried, Life might have paused at my door and asked questions I could not answer. Echoes of Life sent my thought rampant. "Echoes On Hollywood Boulevard."

Let me be mellowed—
 Not hardened,
 Divine Director of men:
 Give me tolerance
 Supreme,
 As sin surrounds
 Of gross accumulation—
 Seemingly wilful:
 Let me understand
 That as the tree grows
 So was the wind,
 The soil,
 The rocky base,
 The nourishment
 And be patiently
 Kind.

For who am I
 Whose way leads apart
 To judge—
 Even vain re-echoes
 Of a strange erring heart:
 But let me learn—
 Gather wisdom
 From each of my kind,
 Living human mechanisms,—
 Unknown mystery patents
 And find the value
 Which must enmasse
 To turn a many-prism'd world,
 Be good for all.

Chills ... Fever



Violet Ultra

DON'T we—most of us anyhow—become fearful and disturbed when a loved one has a chill and fever! Don't we begin immediately to pile on hot water bottles and blankets, and warm the room, and cuddle him, because we just **know** that serious illness is to follow! We have been brought up on that idea for so long that chills and fever have become real bugaboos to us. They just are **no good**.

But wait a minute—yes, they are too. They really are one of Nature's beneficences, if only we know how to read their meanings. They are an effect resulting from a cause; an effort of the system to eliminate poisonous material, all according to natural law. They are symptoms and warnings to be recognized and heeded. They indicate acute conditions in the physical body that need immediate attention. They are "storm signals."

From this point of view, then, would you not say that they are beneficent and "good" (constructive)?

Chills and fever—unless they be nervous chills—usually travel together, in the same company. The system is overcharged with large quantities of foreign material which become lodged in the organism causing congestion and inflammation. The products of these must be oxidized and eliminated from the system, otherwise chronic conditions of disease result.

In the natural effort to eliminate, a chill occurs—the inner inflammation and congestion cause an outer feeling of cold, accompanied by shivering and convulsive shaking of the body. The muscles relax and contract alternately, producing a squeezing effect which forces the toxins from the cells and enables them to be picked up by the blood stream. Then oxidation begins; the toxins are burned up; the body heat increases; and there is "fever." Anything in this to fear and

dread? Not so long as the fever is kept under control and within due bounds.

Have you ever experienced chills and fever when returning from your dentist after having a tooth extraction at which time you were given considerable cocaine or novocaine? Perhaps your muscles ached, too. You just knew that you were "catching a bad cold," or getting pneumonia, or flu; **certainly** you were going to be sick. What happened? A quantity of foreign material (novocaine) was suddenly injected into your unprepared system, overloading it. The poison was distributed and your system made a stupendous effort to warn you and to throw out the foreign material through the strenuous process of chills and fever. That's all that happened. Anything to fear? Nothing. All you had to do was to speed up the elimination and help the system in its effort. If you had done so, the next morning you would have been as fit as ever, if not more so.

The same is true in any case of chills and fever. Open up the traffic channels and speed up general elimination. Drink plenty of water; eat lightly, if at all; breathe fresh air; clean the intestinal tract; stir up pore activity with cold water; and **rest**. Unless this is done, it is true, sickness may result, for the congestion will increase and localize, and trouble may ensue.

Hot water bottles, blankets, warm rooms, and cuddling may relieve the congestion temporarily by opening the pores and allowing the elimination of some toxins; but also the heat will weaken and debilitate. The system itself must be cleansed and cleared if permanent relief is to be obtained.

No, do not look upon chills and fever as destructive agencies; instead, look upon them as being constructive in nature. Rather accept them as indicators, or symptoms—and heed their warning—but have no fear.



Are You Word Shy?



Culture

IT IS worth the time and effort of any person to make a study of the word "Culture," and also its association with and relation to the word "Civilization." The study is not only educational, but it is interesting.

Culture: 5. Act of improving or developing by education, discipline, etc.; the training, disciplining, or refining of the moral and intellectual nature.

6. The state of being cultivated; esp., the enlightenment and discipline acquired by mental and moral training; civilization; refinement in manners and taste.

7. A particular state or stage of advancement in civilization; the characteristic attainments of a people or social order. (Webster).

Note the interesting array of words used to define the one word: improving, developing, education, discipline, training, refining, moral, intellectual, enlightenment, mental, manners, taste.

Civilization: 2. Act of civilizing, or state of becoming civilized; advancement in social culture.

3. A state of social culture characterized by relative progress in the arts, science, and statecraft.

CULTURE MARCHES HAND IN HAND WITH PROGRESS. IT IS ESSENTIAL TO THE DEVELOPMENT OF A HIGHER CIVILIZATION—IT IS NECESSARY TO YOUR EVOLUTION.

*** *Civilization* is ordinarily distinguished from *barbarism*, as manifesting greater enlightenment and humanity. Both are distinguished from *savagery*, the culture of the least advanced peoples. (Webster)

The words "civilization" and "civil" are based on the same root word.

Civil: 1. Of, pertaining to, or made up of, citizens, or individuals participating in a common society; also, of or pertaining to the whole body of citizens, or the state, its organization, or internal affairs, or citizens in their relations to their fellow citizens or to the state.

2. Characteristic of or befitting a citizen; specif.: *a*, Cultivated, refined, not barbarous. *b*, Having the manners of a citizen as distinguished from those of savages or rustics; polite or courteous to others.

Synonyms: polished, refined, obliging, well-bred, high-bred, elegant, respectful, polite, courteous, affable, gracious. (Webster)

Civilization applies to human society, and designates an advanced state of material and social well-being.

Culture, as applied to society, emphasizes the intellectual aspect of civilization; as applied to individuals, it suggests such en-

lightenment as is acquired by intercourse with what is best in civilized life, esp. as this enlightenment evinces itself in delicacy of taste and nicety of breeding. (Webster)

M. Arnold says: "Culture being a pursuit of our total perfection by means of getting to know, on all matters which most concern us, the best which has been taught and said in the world; and through this knowledge, turning a stream of fresh and free thought upon our stock notions and habits."

Culture, then, is not a static thing. It is accomplishment, achievement, progression.

A civilization is made up of Individuals or citizens who may or may not be cultured. One civilization may be more cultured than another; and also it may be more cultured at one period of its existence than at another, for the higher the civilization, the more cultured the Individuals who compose it.

So neither are civilizations static.

There are Individuals who find fault with the present civilization, declaring that it is not up to the standard of past civilizations and desiring to destroy it for that reason. These people do not realize that the present society has evolved from the past and is today only at a certain point of evolution. Why destroy what has already been accomplished, go backwards, and make it necessary to start all over again?

Many of these people would destroy the freedom, the liberty, the culture which, in time, will constitute the very foundation upon which a greater civilization can and must be built.

Holding Individuals or citizens in bondage is detrimental to any civilization. They must be given the freedom and liberty to express themselves unhampered; and in time, through education, cultural attainment, and moral training, a greater civilization will be attained.

To destroy an educational system simply be-

cause it can be found lacking in some respects will never accomplish a better educational system. But to preserve the good points of the system and improve on them will result in a better educational system.

Culture is cultivation, and to stop cultivating the minds of young people, as well as the old, is the definite and sure road to destruction of this civilization. And that is exactly what some Individuals and organizations are working for.

Culture is the aggregate result of human development. Development of the Intelligence, the Soul, the Psyche. It is not merely a development of the physical body, and neither is it merely the acquirement of manners and taste. Manners and taste are phases of culture, as is physical development, but these can be acquired merely as a veneer, or superficial acquirement, leaving the Soul itself savage in its desires when denuded of the veneer.

Training, disciplining, and refining of the moral and intellectual natures are involved in true culture.

The highest civilizations of the past have been those in which Morals played an important and vital part, along with intellectual development. The civilizations in which Morals, as a basis, was ignored, never reached great heights. They were rich in intellectual and æsthetic attainment, but were lacking in *true culture*.

A civilization may be high in intellectual and æsthetic development; but it is not a truly cultured civilization unless it also is high in moral development.

And so it is with Individuals who constitute a civilization.

An Individual may be highly intellectual and æsthetic; but he cannot be truly cultured unless he also has moral development and practices Morality.

A well-balanced person has the ability to appreciate all the intellectual, æsthetic, and

moral pursuits. He appreciates and understands music, art, literature, sculpturing, and all the beautiful manifestations of Nature which abound in the physical world. He is interested in and concerned with all the various kinds of science—physics, astronomy, mathematics, etc. And he is equally appreciative of and concerned about the Moral Order of Nature, including its moral principles.

In the spiritual world all these are greatly intensified because of the higher vibration; and if an Individual is to appreciate these fully when he enters the spiritual world, he must develop his ability to appreciate them to the fullest extent in this world. But also the moral aspect must be considered; for his progress and development in the spiritual world are dependent upon his moral status.

It is an interesting fact discernible throughout the pages of history, that uncultured people seek always to destroy that which represents culture. It would seem the natural desire would be to conserve these things of beauty; but the very opposite is true. The ignorant, uncultured people usually facilitate the work of the destructive forces.

Civilizations have developed and risen to heights of cultural attainment, only to be torn down and destroyed by the ignorant, uncultured people co-operating with the destructive forces in Nature.

This same effort is being made today to tear down the present civilization. But it need not be done. The civilization can be preserved and can continue on to greater heights, providing those who desire to preserve it will awaken to the conditions existing and make the definite effort to co-operate with the constructive forces.

Today, effort, energy, and intelligence are being expended in the attempt to preserve the great monuments of architectural beauty, the evidences of the heights of art and sci-

ence and music which have been created during the highly cultured civilizations of the past. It is being done that the people of today may profit by the culture of the past. Much of it already has been destroyed by the enemies of culture; but much can still be preserved by those whose desire it is to proceed with cultural attainment.

Some people believe they are doing a magnificent work for humanity—in exemplification of humility—by remaining at the foot of the ladder with those who have no desire to acquire culture in any degree. They forego all æsthetic and intellectual pleasures in order to keep themselves on the same plane of development with those who have acquired no cultural advantages. But is this really wholesome or logical?

If an uncultured Individual is constantly associated with uncultured people, where will he contact the example which may be his inspiration to achieve culture?

Much is written and taught about the value of proper example in the lives of children. Is not the same thing true in the lives of adults? It is just as necessary for an adult to have before him the example of what he may, through personal effort, achieve for himself, as it is for a child.

This civilization, with the aid of the citizens composing it, can eventually reach tremendous heights in cultural achievement. Greater works of art can be produced; greater music can be composed; finer literary works can be written; more beautiful buildings can be built; more scientific progress can be made; and a more consistent and accurate application of moral principles can be attained, but first there must be the desire for these things. When there is the desire for and the appreciation of the cultural achievements, there always are the people with creative ability to produce them, and thus civilizations advance.

Culture is expressed by the Intelligence, not by the physical body. The intellectual, æsthetic, and moral training, discipline, and achievement are in the Soul itself.

True Culture is the result of the Individual's constructive efforts to refine himself, physically, spiritually, and psychically, through moral, intellectual, and æsthetic development

It is the result upon the Individual—You—of a life of Morality, Intellectuality, and Aestheticism.

It is a deep and consistent condition of the Soul, resulting from true refinement.

If You will be truly cultured, You must pos-

sess a ready sympathy, sincerity, kindness, elegance, graciousness, dignity, unselfishness, Intellectuality, Morality, and Aesthetic Appreciation.

You can be æsthetic and intellectual and not be moral.

You can be intellectual and moral and not be æsthetic.

You can be moral and æsthetic and not be intellectual.

But if You would be truly cultured, You must be *aesthetic, intellectual, and moral*, and keep yourself balanced in all three phases.



“Keep Faith, litte bark, hold strong.”

Noneta

I am sailing along through the Ocean of Life—my own little bark and me. We're rudderless not, and neither adrift . . . but steering along with both Courage and Strength to keep us seaworthy . . . and steady . . . and safe. It's not always easy, it takes Faith enough—for the waves beat high and the winds blow strong . . . the air seems chill and the sun's not bright—

“Steady, little bark, be calm.”

At times it seems, almost, the struggle's too hard—for you, little bark, and me. The rolling and beating, the tossing and heaving . . . the ocean seems mad, all about us seems wreck—the rocks are too jagged and the course is too dim. Little Bark, we'll sail on—we will reach yonder goal . . . with Courage and Strength we'll come through staunch and true—

“Keep Faith, little bark, hold strong.”

Comes a respite now, comes a quiet then—a lull in the storm of life. My vision clears, my strength revives . . . and e'en though I see bleak rocks on our course, my hopes build high and my heart beats strong. I know, with it all, little bark, you are safe—my life will survive, my soul will grow deep . . . if only I'll guide you with wisdom and faith—

“Just you, little bark, and me.”

The calm cannot last, of that I feel sure—for yonder are dark clouds alowering. The grim waves of trouble, again tumble in . . . cold blasts of dire debt beat harsh upon me, as the sunshine of welcome fast fades and then wanes. The chill winds of hardship begin to blow too—the storm hovers lower, the blackness looms round . . . the pall descends deeper and shrouds us in gloom—

“Ah, me, little bark, we two.”

Keep Faith, little bark, hold strong, still hope—the Lighthouse is just over yonder. Ah, there is its flash! it beams round and around! . . . its light now shines clear and the way seems not long—the rocks are less jagged, and the course is now clear. Our friends are there waiting—and Happiness, too . . . the Loved One who wondered, would we ever come through—

“We'll win, little bark, we'll win!”

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.

AN ELASTIC DOLLAR

I will tell you a strange thing. My last copy of "To You" was in June. Could not get a dollar together to send for more of "You" till August. Was on my way to postoffice to mail a request for "You" and met a friend in dire distress, loaned her the dollar. In about three weeks she paid it back—loaned it again that same day to a relative and never did get it back. At last, the last of September I had a dollar saved up for the magazine and again loaned it, and so on. Loaned that dollar five times—three times it was repaid and two times it was not; but always to ones in great need. At the Holidays was all set. Had five dollars given me and immediately planned on getting Vol. 2 "Self-Unfoldment" and "To You." But Christmas Eve I loaned the five! Again it was a case of great need.

Now I have the money. Please send me "Self-Unfoldment." I am still striving to live constructively and, in all the whole world, I could have but one book, it would be "The Great Work."

I must tell you a joke. The first of September I lost my home, and a friend, seeing me with red eyes and nose all swollen, said: "Poor Dear, have you been crying about your home?" I said, "No, I don't cry about that, for that does no good—but I have hay asthma."

I wish you all the joy and health that is possible here. Inclosed is P.O. order for long anticipated literature.

F.M.C.

Massillon, Ohio

LIKE OTHER PEOPLE

Like most of the people during these times I too am having a struggle to proportion my depleted earnings among various duties, obligations and desires incurred in raising a family, but I look upon my subscription to "To You" as almost a duty as it is one of the big helps for "soul growth" which from an individual viewpoint is paramount. Inclosed find M.O.

Yours sincerely,
R.V.S.

Spokane, Wash.

CENSORSHIP

The recent article onent "Censorship" touched a responsive chord. Therefore, may I ask: "Just how is one to censor a movie or other attraction if one does not first patronize the box-office, receipts of which it is understood, gauge the approval of the "Dear Public?"

1) The Title is no true index as to type or quality of production.

2) Lobby display advertising is not one bit better.

3) Surely no one claims that the opinion of another is conclusive.

The two movies, "Loves of Sonya" and "Wheels of Life" come to mind as truly illustrative of this.

Title: "Loves of Sonya"—Ridiculous, soft.

Lobby Display—Over-dressed clothes-horse effect.

Idea, Plot, Moral and Acting—Wonderful—in my humble opinion.

Title: "Wheels of Life"—"Ah now that will be something."

Lobby Display—Very effective, even slightly weird.

Idea, Plot, Acting and Propaganda—Terrible—in my humble opinion.

Having gone through this intensely some years ago, I speak with feeling and meaning, though it is no longer a problem to me. I know what I did about it!

Thanking you for your courtesy and forbearance,

K.S.

Bow, Washington

"OLD LADY," MODERNS

I think the "Old Lady Over Forty" versus "Moderns" articles are fine. Both sides have brought out certain views and ideas that should be thought of and considered by both those over forty and those younger and claiming to be more modern. From what I have noticed in different localities, both the older and younger generations seem to think that there is a chasm between them. Perhaps so; and if so, it seems to me they both are to blame, as each seems to take an attitude

of disregard for the other. Of course not all, but many do seem to show this disregard.

I am glad the question has been brought up in the magazine and I hope each side will continue to present both their questions and answers. It makes them interesting, as I think if each one writing is fair and considerate it will help many parents and children to take a real interest in the subject and the conditions as they now exist.

An Interested Reader.

Provo, Utah

APPRECIATION

Yesterday I was pleased to receive a copy of the "To You" magazine; imagine my surprise when I discovered my little verse in it.

Please add my name to your subscribers. Will mail you a money order, air mail. My husband who is in the advertising business, remarked the clever name and the excellent get-up of the magazine. We both wish it much success.

I feel a test drawing nigh and my good friends are drawing close to me. I always find help in my hours of need in your literature.

Sincerely yours,

A.B.

San Juan, Puerto Rico

A KINDLY DISAPPROVAL

I am sorry to ask you to discontinue my subscription to the magazine for a while. I hope to renew the subscription some time in the future, tho' (I believe you would wish me to be sincere) I do not consider the magazine worthy of the Great School of Natural Science.

I cannot understand why you would publish things that you do not endorse. However, I felt that the magazine, in some way, kept me close to the School, and I hope to subscribe to it later when other obligations have been fulfilled.

With best wishes for your success, I am

Very sincerely yours,

L.D.B.

Baltimore, Maryland

"CHALLENGE MODERNS!"

I have found this magazine most interesting and helpful and eagerly await its appearance each month, but—

Why cheapen the quality of the magazine by accepting the outburst "Challenge Moderns!" and the somewhat nauseating replies of her "Challengers" in the current number?

The parties to this apparently never-ending controversy, profitable mostly to the participants as exercise for their

powers of debate, are bound to be unequally matched. Those who are just beginning to get Knowledge by experience on the one side, and those who have acquired a measure of knowledge by valuable experience through many years of life might profitably exchange their views with the purpose of learning from each other, providing each would in a measure get the other's viewpoint.

Since old age has experienced its youth but youth has not been through life to old age, the advantage lies with old age. But since each period has its limitations, a debate as to which group holds the superior attitude toward the technique of life settles nothing.

Very sincerely yours,
An Interested Reader

Lancaster, Pa.

BABIES OR MAGAZINE

I was disappointed to let as bad a year as 1934 go by without sending my subscription payment for the magazine, but I had to do it if the babies were to continue to get their daily allowance of milk. If you hold out faithful to the end I am confident that I will be able to come across.

I would be glad to write for the magazine but rarely am in the mood and have little opportunity for that type of meditation which would be valuable if communicated to the other fellow. I am, by force of pressing necessity, kept busily if not anxiously scanning the possibilities of present prospects. Sometimes I seem to sense the apprehension of Uncle Remus' Brer Rabbit when he was "skeered every minnit wuz gwine ter be de nex."

The soundness of your Christmas pronouncement was steady-ing and reassuring. I have not lost my bearings at all, but it is a darned nuisance to be without money when it is necessary for legal continuance of existence. I would deeply appreciate the continuance of my magazine.

Sincerely and with best wishes to all,
N.J.

Nashville, Tenn.

FROM ITALY

Someone sent me a copy of "To You" from America, and it arrived yesterday. I have never seen the little magazine before, and found several helpful and interesting things in it. Which accounts for my wanting to make some sort of repayment for them.

If the inclosure would be of use to anyone, please use it. If not, toss it into the wastebasket!

With good wishes for the work you are carrying on,

Very truly yours,
K.M.K.

Florence, Italy

Now What Do YOU Think?

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TO YOU

or

THE GREAT SCHOOL OF NATURAL SCIENCE
 8272 Mormont Lane Hollywood, California

The Ladder of Life

Tudor Louthier

The ladder that reaches so high on the mount
The rungs are so smooth and so small
To some it seems dangerous to climb upon high
And others are afraid they will fall.

They climb a few rungs, then stop and look back
And waver and toss to and fro
It takes too much courage to climb up above
And there's so much attraction below.

Then others start climbing when yet very young
So eager the heights to explore
Each day they grow stronger in body and soul
And eagerly look up for more.

And as they move forward a step at a time
They feel so secure on the rung
It all came so gradual, a bit at a time
They knew not when wisdom begun.

And as they look back down the ladder of life
With soul and with heart all aglow
A sadness comes into their eyes at the sight
Of the crowds that are milling below.