

PSYCHOLOGY

PHILOSOPHY

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TO YOU!

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

Man's Rational and Emotional Battle

- ◆ *Flood Gates*
- ◆ *Frustration*
- ◆ *In Search of God*
- ◆ *Freemasonry from the Catholic Viewpoint*

Basic Principles of Marriage

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

TO YOU!

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



Volume Four

March, 1937

Number One

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EDITORIALS by	THE GREAT SCHOOL OF NATURAL SCIENCE

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TO YOU...



Just You

Flood Gates

NATURE has opened her floodgates, allowing her waters to run rampant in a destructive process, leaving waste and havoc where once flourished bountiful fields, fine houses, contented people. Cities have been inundated and deserted by those who inhabited them. Many lives have been lost, both human and animal. Great misery has been endured, much suffering has been experienced.

For what reason? No one knows, specifically. All that is definitely known is that one of the forces which operate through Nature poured forth a torrent of water which flowed into the Ohio river. The river-banks, capable of holding only so much water between them, could not withstand the strain of the force, and an overflow resulted. As the rain continued to fall, the force of the river increased, havoc grew greater, tragedy followed quickly in its wake. For what reason? Who benefitted?

To look upon the tragedy from but one viewpoint, it seems Nature is cruel, unjust, utterly unscrupulous in her operations.

Looking upon it from a higher aspect, the viewpoint is changed, and one becomes more tolerant, more kindly in his attitude toward Nature.

*Control the Raging Waters of Your Emotions
If You Would Find Peace And Satisfaction
Within Yourself.*

Recognizing the inevitable Law of Compensation which works undeviatingly in the mechanical realm, an Individual appreciates that Nature always balances her budget. He may not be able to see the balance in operation on other planes; but definitely being able to see its operation in the mechanical realm, his sense of logic tells him it operates just as surely in other realms. Therefore he appreciates that Nature has a reason for her destructive processes and somehow, in some way, makes amends for them before the final accounting shall be made.

Through Nature's processes, the damage has been done. It is for man now to await the recession of the destructive force and begin again to rebuild the land, the homes, the cities.

This particular activity of Nature has occurred in the same localities, to a perhaps lesser degree, year after year. Man has seen it in operation, has tried, in a minor way, to protect himself against it, yet has not devoted himself to finding a method of controlling it.

It may be that this last, most terrific devastation will bring concerted action and a flood

control will be devised that will, in the future, protect the people from the havoc.

If so, then a constructive result will be achieved from it. But if man slumbers again, peacefully repairing the damage done but using no measures to prevent a repetition, Nature's processes undoubtedly will be repeated, and another tragedy will result.

Strange things do happen. Men have built a Boulder Dam to irrigate desert lands for the purpose of growing more supplies for human beings and animals. At the same time they take no measures to secure safety of crops, homes, and people, against the ravages of swollen rivers, year after year.

Some people say it is impossible to control the flood waters of the various large rivers; that even though it could be done, millions of dollars would be required to accomplish it. What of it? Millions of dollars have been lost, as well as lives, for lo, these many years. It is stated that Boulder Dam will pay for itself in fifty years; why would not the flood control pay for itself in future years, through the saving of crops, homes, and lives?

Does not Man repeat his follies in the realm of the Soul? Does he not also repeat Nature's acts?

Year after year, he repeats the things that are destructive to himself, yet at the same time continues to rebuild other parts of his character. He continues on his way temperately for a time, as does Nature, then breaks out into some kind of tempestuous upheaval which wreaks destruction in the realm of his being.

His anger flows on and on into a rage which brings havoc to himself and those about him. He rages through the house, or the office, which was peaceful, breaking furniture, cursing this and that, destroying harmonious vibrations, both within and without himself, until he becomes exhausted —

just as the flood rages and storms, destroying peace and harmony before the force is exhausted.

As the flood of anger recedes, he becomes calm and begins to rebuild his energies; and perhaps to weep and moan over the results of his rage, swearing never to do likewise again. His resolution is sincere, he makes a minor effort to guard against it; but he takes no definite steps to protect himself in the future, so when another heavy rainfall of conditions or emotions begins, the floodgates are opened wide and he has another overflow of rage and anger which wreaks further destruction in his soul and on his physical body.

Man cannot stop Nature's destructive processes, either within himself or without; but he *can* guard against them, build a protection to save himself from the otherwise inevitable results and devastating effects; and thereby control them, insofar as he himself is concerned.

Nature evolves a Man.

Man co-operating with Nature's constructive principle, evolves a "Master."

The Master-Man, co-operating with and controlling the forces, activities, and processes of Nature, evolves a ——?

But Man, co-operating in conjunction with the destructive principle of Nature and failing to control her forces, activities, and processes, brings only havoc and destruction unto himself.

All the destructive forces indiginous to man, when given full expression and allowed to go uncontrolled, are as sure to destroy him as the uncontrolled flood waters of the Ohio destroy property and lives.

Yet there is a vast difference between a man being destroyed by the raging flood of the Ohio and the raging floods of his own emotions.

If he is living a normal, moral, constructive life to the best of his knowledge and abil-

ity, and his physical life is lost in the flood waters of the Ohio, the loss is not so great. But if his soul life is destroyed and lost through the flood of anger, or hatred, or the other destructive emotions, then indeed is his loss huge; for when he crosses the Valley of the Shadow and awakens on the other side of life, he will find himself deep in the mire of destruction, in need of strong courage, sincere determination, and powerful Will to pull himself out of it.

As the waters of the Ohio, one of Nature's forces, is a constructive element when under

man's control, and kept within temperate bounds, so are the emotions of the soul, another of Nature's forces, of great constructive benefit when under his control, and used within temperate bounds.

A destructive use and result can be made and achieved from constructive forces; likewise a constructive use and result can be made and achieved from destructive forces.

Construction and Destruction.

It is for Man to learn the use of each and apply them in a manner to forward his own development and growth, and consequent Satisfaction and Contentment.

A Timely Suggestion

POLITICAL science may be much improved as a subject of speculation; but it should never be divorced from the actual national necessity. The science of governing men must always be practical, rather than philosophical. There is not the same amount of positive or universal truth here as in the abstract sciences; what is true in one country may be very false in another; what is untrue today may become true in another generation, and the truth of today be reversed by the judgment of tomorrow. To distinguish the casual from the enduring, to separate the unsuitable from the suitable, and to make progress even possible, are the proper ends of policy. But without actual knowledge and experience, and communion of labor, the dreams of the political doctors may be no better than those of the doctors of divinity. The reign of such a caste, with its mysteries, its myrmidons, and its corrupting influence, may be as fatal as that of the despots. Thirty tyrants are thirty times worse than one.

"Moreover, there is a strong temptation for the governing people to become as much slothful and sluggards as the weakest of the absolute kings. Only give them the power to get rid, when caprice prompts them, of the great and wise men, and elect the little, and as to all the rest they will relapse into indolence and indifference. The central power, creation of the people, organized and cunning if not enlightened, is the perpetual tribunal set up by them for the redress of wrong and the rule of justice. It soon supplies itself with all the requisite machinery, and is ready and apt for all kinds of interference. The people may be a child all its life. The central power may not be able to suggest the best scientific solution of a problem; but it has the easiest means of carrying an idea into effect. If the purpose to be attained is a large one, it requires comprehension; it is proper for the action of the central power. If it be a small one, it may be thwarted by disagreement. The central power must step in as an arbitrator and prevent this. The people may be too averse to change, too slothful in their own business, unjust to a minority or a majority. The central power must take the reins when the people drop them.

"France became centralized in its government more by the apathy and ignorance of its people than by the tyranny of its kings. When the inmost parish-life is given up to the direct guardianship of the State, and the repair of the belfry of a country church requires a written order from the central power, a people is in its dotage. Men are thus nurtured in imbecility, from the dawn of social life. When the central government feeds part of the people it prepares all to be slaves. When it directs parish and county affairs, they are slaves already. The next step is to regulate labor and its wages.

"Nevertheless, whatever follies the free people may commit, even to the putting of the powers of legislation in the hands of the little competent and less honest, despair not of the final result. The terrible teacher, **Experience**, writing his lessons on hearts desolated with calamity and wrung by agony, will make them wiser in time. Pretense and grimace and sordid beggary for votes will some day cease to avail. Have **Faith**, and struggle on, against all evil influences and discouragements. **Faith** is the Saviour and Redeemer of nations. When Christianity had grown weak, profitless, powerless, the Arab Restorer and Iconoclast came, like a cleansing hurricane. When the battle of Damascus was about to be fought, the Christian bishop, at early dawn, in his robes, at the head of his clergy, with the Cross so triumphant raised in the air, came down to the gates of the city, and laid open before the army the Testament of Christ. The Christian general, Thomas, laid his hand on the book, and said, '**Oh God! if our faith be true, aid us, and deliver us not into the hands of its enemies!**' But Khaled, 'the Sword of God,' who had marched from victory to victory, exclaimed to his wearied soliders, '**Let no man sleep! There will be rest enough in the bowers of Paradise; sweet will be the repose never more to be followed by labor.**' The faith of the Arab had become stronger than that of the Christian, and he conquered."

(From *Morals and Dogma*, by Albert Pike)

The Spirit of Music . . .

Astrology and East Indian Music (Concluded)

Verna B. Richardson

THE canons of astrology attribute certain elemental properties to the seven planets and as these seven planets are also given rulership of the twelve signs of the zodiac, each of the four gross elements, air, fire, water and earth, or in other words, soniferous, gaseous, liquid and solid, has a group of three signs of the zodiac assigned to one of the elements. Hence the statement about the Dipak Raga, that when it is played or sung it produces heat or flames, is owing to its hot temperament and this only if properly sung or played at the precise moment on the exact day, synchronizing with season and the place, by a fit person whose knowledge is perfect in the science of music and so on with each of the Raga-Raginis."

This idea bears out the fact that our own American Indians have at some time or other in their past existence, known much more concerning the connection between music and the forces of Nature than is credited to them. Many of their phenomena are aided by their own peculiar use of music and rhythm.

It is said by those who know, that the rain dance of the Hopis and Navajos has never yet failed to bring rain. This dance accompanies the song which is in essence a prayer. As

American Indian lore has been handed down from father to son, there is not much doubt that the source of this knowledge and phenomena had its roots in a very ancient civilization.

Those of our own civilization not particularly versed in the occult phase of the music of India, still have admitted the indescribable, penetrating charm of the East Indian music as produced by the great artists of that country. They are able to produce delightful effects that give one the impression of spoken words, coaxing forth plaintive utterances closely resembling the human voice.

While it is true that the music of India cannot be analyzed, nor compared according to the same standards, with the music of the Western world, still it stands forth as a splendid example of that marvelous civilization that was once India. Our present civilization with its many varied experiences and wholly different outlook, embraces a much wider range of experience and touches greater heights and depths of that. However, we do not aim to institute any comparison between the delicate tinkling melodies and the imagery of the Eastern form of art and the titanic and intricate harmonies of a Wagner, Beethoven, Handel, or of the more recent works of Tschaiakowsky or Brahms. Were the music of

our great masters understood by the masses, we would undoubtedly have a different tale to tell as to our individual and social status. History that is in the making would bring forth a far different story to the "ears" of the future generations, if the message of the music of our own day were more thoroly understood by the populace at large. But to the majority it is still a sealed book. The average individual, not knowing how to study it, is merely satisfied with his own surface impressions and loses the spirit, thot and text of this most celestial of all arts.

In the foreword of the Rahamin book, there is a distinct recognition of the spiritual significance of music in the life and activities of the people of India. "The leading motif of Indian music is an expression of the feelings and emotions in a series of melodies; these being woven with the legends and traditions of the poetic fancies and reveries of the human soul and spirit of the country. Long ago these sounds reached far and wide, growing more lovely as appreciation increased. Then they grew fainter and fainter, diminishing gradually thru the past century and a half, till finally they passed away, leaving strange discordant noises and tumultuous shouts, foreshadowing oblivion." And later on she says: "But the present degradation and neglect of music show the remarkable degeneration and low status to which Indians have sunk. All the creative genius of which the land was so rich, is effectually crushed out, until no trace of its former glory is left. To acquire anything of Indian music, in the present day, one has to be specially gifted by the gods. We have no facilities for learning, in the way of preliminary books or notations, nor have we any recognized schools of high order or merit, accessible to the lover or seeker of music. All mysteries of this sublime art are confined to the ancient literature in unintelligible Brij-Bhasha or intricate Sanskrit, carefully hidden away from the gaze of the masses, in some remote corner."

One cannot help but wonder, when a nation or race of people start down the path of retrogression (which means the destructive process has over-balanced the constructive forces) whether the mental and spiritual discord is the cause of a loss of musical usage and appreciation or vice-versa; whether the loss of interest and lack of use of the musical principle brings about a state of inharmony and unbalance in the lives of the great mass of individuals who compose the race or nation.

In every instance of national devolution or retrogression, we find also a deteriorating influence in the field of music and art. It gives one to think rather seriously of the spiritual principle that is involved in this process of living and learning, and of trying to do it without the aid of music and art.

Of all our senses, the eye and ear play the most important part in the accumulation of knowledge and wisdom. The things we see and hear make more of a lasting impression upon our conscious entity than those things we taste, smell or feel. Our memory seems to be more retentive of the impressions received thru the avenues of both sight and hearing.

So from this angle of the subject one cannot fail to realize how important it is that one's attention be not engrossed with the things that destroy the idealism to the detriment of one's interest in and development of music and the other arts. The past eras tell the tale of each and every race and nation and the height of their evolutionary development is judged by their advancement along musical and artistic lines. History gives us these comparisons thru which we can measure and judge of the past relationship of the human race to its music, arts and science.

When a race of people begin to destroy the things which they and their antecessors have built up thru their development of the arts, they have started the downward swing. It is from the heights where starts the abandonment of these constructive influences, that

we may judge of the depth of the fall. When the light of truth as expressed thru the arts becomes dimmed, the gravitation to the lower planes of being becomes a reality; the downward trend is an assured fact.

In all India's hatred of British rule, she fails to realize the possibility that if it were not for this very protection, she would long since have become the prey of outside forces and very little would have been left of her, after the wild beasts of Western "civilization" had feasted upon her inert carcass. Fortunate for her, in her attitude of passivity, that England has stood between her and the wolves who would, if opportunity offered, have devoured and scattered her remains to the four winds.

And yet withal, in the secret places of the innermost heart of India, is kept alive the wisdom of the ages. Spiritual demonstration has become a fact and it is to this center of profound wisdom and knowledge that we look for a future liberated India. She is not yet ready and how long it will take to show her the light that lies within her own being, no one knows "but those who know." And so, farewell to India, The Magnificent.

* *

A Plea "TO YOU" - My Friend

Walt Douglas

I pray that you live—and eventually see
The "MAN" that I strive each day to be.

But some days go by—and I observe no gain
This humbles my pride—why am I so vain?

I know I've been weak—when I should have been strong
I have failed to do right—when I knew I was wrong.

With the power of WILL—and the courage to fight
I know I shall win—if I try to do right.

So do not lose hope—have patience with me
Then some day you'll see—the "MAN" I would be.

Pine Needles

Joseph A. Sadony

You ask, "What is Truth?"

Truth is an established principle,
A law unerring, fixed by the Creator of reality.
It can be acquired by man,
Sustained by reason and logic.
It is the criterion of God.
It is the existence within existence,
Or the Soul of Life.

• • • • •

There are those who must dig and find gold,
Those who cast and shape it,
And those who chase and engrave it for others to wear and use.

Thus also must there be Thinkers
Who are inspired to find ideas,
For others to write them,
And still others to express them
For others to use and become happy in the
possession of truth.

• • • • •

Don't think in the strata or thoughts
Of those inferior,
But of your equals.
Therein only lies progress.

• • • • •

Many a man feeds his brain-cells tainted blood,
Then wonders why it seems so easy to break the law
Even against his conscience.

• • • • •

A man of cold scientific facts uses one side of his slate for problems self-evident; the other side to record the result of his personal conclusions. The true philosopher uses one side to remember a cause long enough for an effect, then records on the other side what Nature has said; for he feels that there is no necessity for his opinion when the law speaks.

• • • • •

Do we not make a great mistake in drawing our conclusions as to facts, by failing to correlate discoveries properly, because of prejudice and substitutes of disbelief, which will ever prevent the complete 100%?

• • • • •

We are born with our own individual **possibilities**; no more. Analyze those possibilities without interference or criticism of anyone, and then get acquainted with yourself. When you have found your **depth** and **capacity**, you will know your strength and ability.

• • • • •

American: One who is imbued with the spirit of the "New World." Drones and parasites are not American. Men who worship the past (Conformists) are not American; they belong to the "Old World." A true American is a **Preconformist**. He is essentially forward-looking. He possesses the vision and courage of youth, whatever be his age. His spirit is that of a prophet with the determination of a pioneer who possesses the strength and practicability to make his dreams come true.

In Search of God...



Dr. H. F. Cannon

I 'VE travelled far in search of God and Faith. I've bent the knee at shrines of creed and dogma, but the intellect refused to bend. Hungrily I searched the book of Christianity, of Buddhism and of Hinduism, but the books disclosed no God I recognized. Behind the mellow window light of churches, the choir sang of Him upon the cross; crucified and suffering for a world of sinning men. I bowed my head to hear the prayers that were directed somewhere — they said to God.

Was it lack of humility that made me softly close the door of the church and raise my eyes to heaven's blue still asking, "Where"? My childish faith approved their mystic Gods, but "I" knew only doubt. Did I allow this misty veil of doubt to hide from me the very thing I sought? I left those walls where some find God, to make my search among the hills, beneath the rocks, and in the skies. I watched the rivers in their rhythmic flow, the blood-red sunset over desert sands. From icy north to sunny south, the road of Hope led on toward Him I sought.

When I grew weary of the search, the long-stilled voice of my own childhood trust would say, "Remember when you lay beneath the maple tree, your 'mystery tree,' and watched the gossamer skirts of fairy dancers as they gathered up their own mysterious lights? Their dainty forms, their graceful feet, their twinkling songs entranced you as you watched and with a touch of magic wand, they transferred you to a fairyland that you might for

a moment push aside your earthly bars. That is what you must recapture now, that still and childlike faith. And if you take your own fairies, can you still leave God? Look deeply in your soul and answer for yourself. Was yesterday but a dream or a reality?"

I climbed the highest mountain in my search. My eyes reached out to the far horizon. Only so far could they report the existence of the physical world to me. But reason told me there was a life beyond that imaginary line. It was the limitation of my vision that stopped me at the horizon, not the limitation of life. Then might not the horizon of this life be but the limitation of the physical senses chaining me to a knowledge of the immediate present?

I listened to a great symphony orchestra and marveled at the harmonious blending of the music of those many instruments with their melodies and counter melodies. Could music be a basic law? Was the orchestration of the spheres a fact and each sphere held in perfect time and space by vibratory correspondence of harmonic tune? The senses staggered at a contemplation of the power which must be used to hold each orb and planet in its place; to regulate the light and heat in fine exactness for each living thing. Surely at the universal organ was the "Great Musician" — God.

In mid-ocean I looked into the water's depth. "What a vast waste in Nature's plan," I cried. "Surely no voice of God came from these stilly depths." But yes, a myriad forms

of life were in that habitat. Each life, each tiny cell unfolded in the bounds of Nature's plan attesting to the infinite variety of Him I sought.

I gazed through the microscope, and on the glass detected the tiny mists that float in air. And in this miniature universe, life existed feeding upon yet smaller life. "Where does it end?" I humbly asked. The answer came, "It does not end. That which ends is but your ability to follow and understand."

In the desert sands I found myself; and there while making friends with myself, I found my God. And those days spent in trailing cattle on the prairie, sleeping under the open sky, eating from a chuck wagon, are the days I like to recall. I wonder why. Surely not because of an easy life of labor; more perhaps because at night my body found the ground the softest bed. That bed was covered with a canopy of a myriad tiny lights through which my eyes and mind wandered with delight. Each point of light secured the safety that made sleep a perfect rest. I watched the morning eastern rays bring light to dim those friendly stars and bid them farewell until the twilight of the day should bring us once again in friendly concourse underneath the skies.

How well my horse and dog understood when I shared with them the last drop of water from the canteen. They understood that we were friends and must stand together no matter what the cost. Were we friends? I didn't appreciate what true friendship meant until I saw them cry as I lay injured, both feet crushed, and miles from any help. Many times and unafraid, they both staked life for me. They have passed from this life many years ago, but the God whom I found on the desert provides for them, I know.

In Nature I found God. In finding God I found a natural basis for intelligence. And by that light, flickering though it did at times, I read again the wisdom of the ages. Intelligence, universal life elements, universal harmonic vibration—had I not sensed these three

fundamental principles at work where'er I searched for God? Within their scope the Master Planner unfolded individual human intelligence and endowed it with the right of individual choice; that imperative voice of choice which cries unto the soul, "You must go on or back; there is no place upon this road for those who would stand still."

No longer did I wait beside the road for a New Avatar to guide my steps toward the light. Each mile post gained by self-effort gave greater confidence and courage to make the journey to the next. But with the finding of God, my search had not ended. Now, the works of God lead into deeper mysteries than even the search for Him had disclosed. In this new Bible were billion upon billions of facts and laws; each law and fact bringing new knowledge to the seeker. I had no choice. If I would not lose sight of God, then I must continue in the search.

I say I "found" Him. Yet He was with me all the time; had followed me all of my life. When I watched the river or climbed the hill, He was still there; He still is. What great friends we have become, God and I. He teaches me all that I can grasp about the laws of Nature. The things I do not understand, we leave for another day.

Each human soul is in search of God. No matter where he lives or what the circumstances or the station of his life may be, the search goes on. Today, yesterday, or tomorrow, we are continuously searching for that satisfaction which comes through consciousness of a close kinship with God. Those who lived here yesterday and those who will live here tomorrow, are reaching out to the unknown wonders of Nature and the unsolved mysteries and problems of the universe just as we who now live upon this particular planet speculate and delve into the future with only the present and past as our guides. And so, no matter where we are at the moment, the search goes on; each individual in his own way adapting and adjusting himself to Nature's eternal plan.

The World Moves Along ...



J. W. Norwood

FATHER HAD DREAM

A picture of a devoted father in New York who had a premonition his daughter in Asheville was in serious trouble was painted yesterday by Mrs. C. W. Pegram, of the Fairview section, who related a story of a dream J. F. Clevenger, father of Helen Clevenger, who was slain here last week, had the night his daughter was murdered. Mrs. Pegram said Mr. Clevenger revealed the dream to her while he was visiting her at her home Saturday, two days after the crime at the Battery Park hotel.

• • • • •

A prominent Asheville psychiatrist last night said science offers no explanation for such a premonition, or dream, as Mr. Clevenger reported. He said experiences of this type are more or less common, but that no accepted explanation for them has been offered by a responsible scientist.

(Asheville Citizen)

This psychiatrist should read the books of Natural Science for an explanation. There he would find his answer!

PROTESTANT CHURCH CONTROL HITLER AIM

BERLIN, Feb. 16.—(AP)—Nazi Germany set out tonight to win a Protestant Church control election for Adolph Hitler.

The controlled press urged all protestants to subordinate their private confessional opinions and interests to "the greater internal unity of the German nation."

It told "dogmatic theologians" to keep out of the contest.

To German fundamentalists, banned together in the oppositional confessional synod, these editorials signalized the Nazis' determination to capture the election which Der Fuehrer has decreed for deciding the control of the Evangelical Church.

Thereafter, these oppositionists charged, the Nazi idea would be to make every German protestant conform to Nazi theological concepts.

High interest centered on an expected decree from Church Minister Hans Kerrl as to how the election will be conducted. No date has been set for the balloting.

The Hitler decree came after his Reich church committee, unable to fulfill its intended function of achieving Protestant Church unity in Germany, resigned in a body.

The confessional elements have contended through their four-year struggle with the Nazis that they represent a vast majority of active church folk who want the gospel preached as Luthur, Calvin and Swingli interpreted it—and not as the men of the Nazi "weltanschauung" (the Nazi world outlook based on "blood, race and soil") would have it.

(L. A. Examiner)

One of the first suppressions always following close on the

heels of dictatorship is that of forcing one religion onto all citizens, regardless of their convictions, beliefs, or knowledge. Whichever so-called religion is predominant with the dictator, or his authorities, becomes the one and only permissible shrine at which all must worship. It is the beginning of the downfall of the government.

NEW ZEAL URGED

MANILA, Feb. 3.—Dennis Cardinal Dougherty of Philadelphia, speaking to devout throngs gathered in the Philippine sunset for the opening of the thirty-third world Eucharistic Congress, urged today that the first fruits of the congress be intensified missionary zeal throughout the Catholic church.

The papal legate declared the Holy Eucharist is the salvation of "those who sit in the shadow of death, immersed in superstition and astray from God."

Then, thousands joined their voices in a giant chorus to sing the congress hymn, and in utter silence fell to their knees as the blessed sacrament was raised.

Cardinal Dougherty, enthroned at the giant open-air altar of Bayside Luneta Park before tens of thousands, opened the congress just at sunset.

Replying, Archbishop Michael J. O'Doherty of Manila told the throng that Pope Pius' one intention is that the congress help "bring back peace to a distracted world."

The Catholic church reminds all governments they cannot obtain peace without the charity of God," he added.

Chinese and Filipino priests mingled with the Catholic laymen of all sections of the world for the first eucharistic congress to be held in the Far East.

Bishop Thomas L. Heylen of Namur, Belgium, president of the permanent eucharistic committee, conducted the opening ceremonies and said the Pope "expects the Philippines to be a lighthouse of the Catholic faith amidst the many millions of pagans who surround them."

"A few weeks ago the life of our supreme pastor was hanging in the balance," Archbishop O'Doherty declared in his address of welcome. "Our fervent prayers ascended to the high heavens, beseeching God to prolong the life of such a great pontiff. Thank God our prayers were heard."

Then he told the worshipers that they were living "in an age that will be remembered as an age of brazen infidelity."

"Many a budding author considers he has not arrived before establishing his independence of Almighty God," he said.

He denounced "minor scientists who deny the spiritual destiny of man . . . and, worst of all, the unspeakable Communists who unjustly seize the divine right to rule and make use of their position to eradicate every idea of the author of authority."

(L. A. Examiner)

The Great Highway . . .



Basic Principles of Marriage

WHEN men and women enter into the marriage relation in search of Domestic Felicity almost invariably they drift into a state of mental domination, one over the other. Without realizing it, the husband becomes dominated by the wife, or vice versa. A study of marriages, as a whole, reveals that the number of husbands dominated by their wives is about equal to the number of wives who are dominated by their husbands. The methods differ but domination is the result.

In the majority of cases the wife, true to her nature as a woman, dominates her husband through the negative, or passive method of controlling him and getting from him the things she wants and desires. The husband, true to his masculine nature, dominates his wife and "rules the roost" through the positive, aggressive, assertive method which is far more apparent and obvious than is the passive method. As a result, most people think of marriage as a man's game, with the husband always the dominating factor.

This is far from being true. From the time two people stand before the minister or the judge and utter the words "I do," and "I will," and "until death do us part," the game of domination is in process. The little "clinging vine" wife that "knows nuthin', no more nor a dog" pouts and weeps when hubby forgets to kiss her goodbye in the morning. When she wants a new dress and hubby insists they cannot afford it, she pines and whines until, in the end, he suc-

Any Marriage Can Be Successful If Both Parties Desire It And Are Willing to Make The Effort Toward That End.

cumbs to her wiles and gives in to her desires. Or, when wife wants to see a show and hubby wishes to shout through a baseball game, he asserts his rights as master of the treasury and decides they shall go to the ballgame. So the battle is on between them, as to which shall win out in the end.

Both methods are effective; both are carried on throughout the marriage relation because neither party knows the other well enough to understand what is taking place.

A man of dominant, positive character will shy away from a positive, assertive type of woman in the marriage relation, to succumb to the wiles of some petite, winsome little doll because his masculinity will not allow him to be dominated by a stronger force. Yet the little doll will lead him about like a puppet, cunningly concealing from him the fact that she is the dominating force that is ruling his life. In the world of men he is a leader; in the world of domestic relationships he is the one who is led. And little does he realize it. If someone even so much as suggests that the "little doll" is the dominating factor in his home, he resents the intimation and turns the force of his wrath against the friend. Perhaps after years have elapsed, or it may be within the short period of a few months, he becomes conscious of the subtle dominating influence, and rebels against it. Then follows the family quarrel which strews the beautiful path of Domestic Felicity with rocks and debris that cause an impasse along the way.

Again, it may be that following a few weeks, or months, or years, of positive domination on the part of the husband, the wife resents the existing condition between them and rebels. She will not be dominated; she will not have her individual right of choice superseded by any husband, much less her own. So then and there she begins to assert herself through her Will, and the trouble starts.

Is this unavoidable? Certainly not. No marriage presupposes domination on the part of either husband or wife. Any two intelligent people entering upon the Great Highway of Domestic Association can avoid the state of domination between them if they but will to do so and make the effort by recognizing that each is an individual with individual rights, prerogatives, and freedom of choice and desire. Recognizing this vital fact, each will respect the wishes and rights of the other, and give ample leeway for the exercise of these rights. By intelligent discussion and appreciation any two people can reach a mutual agreement and understanding on any difference between them; and thus they can avoid any domination between them — if that is what they desire. Their harmony and equality of rights depend absolutely upon the degree of intelligence they apply to the problem.

When two people enter upon the Great Highway of Domestic Felicity or Infelicity, they pass through some of the greatest experiences of their physical lives, whether they recognize it or not. What values they derive from the experiences depend upon them. Either they can gain valuable knowledge that will serve them throughout all their future existence as Individual Intelligent Souls, or they can ignore the lessons to be learned and at some future time, be forced to pass through them again.

It is only in the intimate close association and relationship of the married life that a man

and a woman can learn the various adjustments to be made between them. Even though they are sufficiently intelligent to enter into the married state with full knowledge of the faults and idiosyncrasies, the weaknesses and failings, the unlovely qualities and characteristics, as well as the beautiful traits and motives, the unselfish desires and acts, the wholesome, constructive elements of character of each other, nevertheless there are adjustments to be made between one man and one woman which only can be accomplished in the marriage relation. It is through this state of attrition between the two sexes that human beings eventually learn the facts and qualities of human Souls which make it possible for one man and one woman to live together harmoniously and happily in the perfect marriage relation. How could any man or woman appreciate and understand perfect Happiness unless they had first experienced unhappiness, and the different degrees of happiness, leading up to Perfect Happiness?

Marriage is the natural, normal state of existence on the physical plane. It is Nature's Constructive Contribution to the Race, that the human species may be preserved upon the physical plane.

There are individual cases where "single blessedness" is the preferred state during a physical incarnation, in which there are lessons also to be learned. But for the large majority of men and women the marriage state is part of Nature's Plan and Purpose for the development and growth of the individual soul. Whether the Great Highway leads to the Land of Domestic Felicity, or whether it leads adown the path to Domestic Infelicity and Utter Unhappiness; still there are lessons to be learned from the experience of Marriage that bring about individual growth and unfolding to the soul of the man or woman who is receptive to them. No other way is it possible to learn

these particular lessons; it is only from the experiences of mating and seeking Happiness through the experiences that the human soul prepares itself for the joy, the romance, the contentment, the satisfaction, and the perfect Happiness attendant upon the final mating with the One Man or the One Woman.

This is Nature's decree. Man cannot put it asunder.

Monogamy is the system which represents the perfect sex relation. It is the system devised by The Great Creative Intelligence for the established Happiness of Man and Woman.

The monogamous marriage is accompanied by the best results, physically, morally, socially, and nationally. It is the true type of marriage. Gradually the physical world is struggling toward that ideal.

Monogamy means having only one wife or husband at a time, as opposed to Polygamy or Polyandry, which mean more than one husband or wife at a time. While Promiscuity exists throughout the civilized world, still underneath all the vagaries and weaknesses of men the general trend of the marriage relation is toward Nature's ideal and purpose — Monogamy.

When a man and a woman enter upon the Highway of Marriage that leads to Domestic Felicity they follow the path of Monogamy. That many fall by the wayside, unable to keep their feet on the straight and narrow path, is no blot on the ideal system; it is but the weakness of man and woman, struggling to find Happiness.

No two marriages ever result from absolutely the same antecedent conditions and influences; for the fundamental principle of Individuality is just as true of marriage as it is of the Individuals who marry. The almost infinite number of Individual Marriages are so many variations on distinct types.

But there are certain definite, fundamental principles underlying all marriages; and they apply to every type of marriage, as well as to every type of Individual who enters into the marriage relation. Hence, it will not be very difficult for even the average Intelligence to understand that these fundamental principles are the first subject of intelligent and conscientious study, with every Individual—whether man or woman—who desires to enjoy the blessings of a happy married life.

There is a moral order in Nature. There are definite, fundamental, moral principles which Nature has established as a basis upon which Man may build his life and progress on his evolutionary way. These basic principles, co-operated with and applied to the problem of everyday living, enable an Individual Intelligence to enjoy the beauties of his life here on the physical earth while he struggles toward his individual Happiness and Completion.

As an Individual learns these principles, studies them, and makes intelligent effort to apply them to his daily life and living, the horizon of Life enlarges, his vision broadens, his consciousness expands, and the act of living becomes a glorious adventure. Life takes on a different meaning; love and labor take on brilliant color. Earth life becomes a privilege; spiritual life becomes a joyous anticipation.

The same identical principles which constitute the moral basis for constructive life and living in Individual Life constitute the moral basis for constructive life and living in the Married Relation. And it can be understood, without great effort, that the application of these fundamental principles of Individual Life, in their relation to the subject of Domestic Felicity and Infelicity, is the real basis at the bottom of the solution of the Domestic Problem, and the possibility of continued and progressive Happiness in the Marriage Relation.

To know and make practical application of these fundamental principles of Individual Life make it possible for every Man and Woman to lay out a clear and unmistakable pathway which leads inevitably to that "heaven on earth" known as "Domestic Felicity and Happiness"—for all who have the good sense, the willingness, and the unflinching determination to follow it; as well as the path which leads just as inevitably to the "hell on earth" as well as Misery, Wretchedness, and Despair—for all those who deliberately prefer a "hell of unhappiness" to a "heaven of happiness."

Now what are these fundamental principles which are at the basis of all marriages? That is the question for which You are profoundly and earnestly seeking an answer. Whether You are married at the present time, whether You have been married and divorced several times; whether You are contemplating taking the plunge into matrimony; or whether You are pondering over the problem of living out your physical life alone; still You are searching for the knowledge which will bring You greater contentment, greater satisfaction, and greater Happiness than that which You are now enjoying.

If You happen to be one of the fortunate of Nature's children, living in full satisfaction, full contentment, full happiness, You still probably are interested in knowing more about the Great Highway which leads to even greater contentment, satisfaction, and Happiness; for anyone who is growing, developing, and unfolding his own character and Soul cannot refuse the rewards which God, or Nature, bestows upon him or her for their efforts and energies expended. These rewards are represented by greater contentment, greater satisfaction, greater Happiness, the maximum of which is achieved only in the final mating of *the* one man and *the* one woman.

Therefore, the Struggle for Happiness is ever

present among all men and women on the physical plane; it is ever just within reach; yet it is constantly elusive.

The Fundamental Principles of Morality—Wakeful Consciousness, Independent Will, Self-Control, Temperance, Honesty, Unselfishness, Patience, Tolerance, Desire to Receive and Give in Equal Measure, Recognition of Individual Rights and Privileges, Knowledge of Equity, Justice and Right—constitute the fundamental basis upon which the structure of Domestic Felicity can be erected. These principles applied to the marriage relation, as well as to the lives of the Individuals concerned, can make of any marriage a success,—*provided* the Individuals have the sincere desire and earnest inclination to make it so. One party of the contract cannot alone make a successful marriage. Both parties are involved in the responsibility, willingly assumed, to do their share in meeting the problems and difficulties and solving them to the benefit of both.

The success of any matrimonial venture depends upon the degree of knowledge, the understanding, and the ability with which both parties apply the fundamental moral principles of Nature to their domestic life. Their marriage may be one of contentment and satisfaction without a conscious knowledge and application of these principles; but with the conscious knowledge and application it will be more so. If the marriage is not one of contentment and satisfaction, only the application of these principles to their individual and joint lives will make it so. Each Individual is bound, sooner or later, under the laws of Nature, to be confronted with the sex problem to solve, together with the other problems he must face. In successfully solving the problem in one marriage and making of it a pleasurable mutual journey, he forwards himself just that many steps along his ev-

olutionary road to Ultimate Happiness.

The fundamental principles of the Moral Order of Nature are his beginning point; they are the starting point from which every Man and Woman must begin their journey on the Great Highway if they would make of it a success and a joy throughout the future years.

An example: A young man and a young woman met in a mutual undertaking; they became acquainted, associated over a period of time, developed into sweethearts, evolved into fiancées, and finally matured into Husband and Wife. Before their marriage they discussed frankly and freely their future possibilities for Domestic Felicity, talking over their various faults and deficiencies (as they were able to recognize them at the time), their good and bad points of character, their financial limitations, their family obligations, the sex question, the question of children, etc., etc. After due consideration and thoughtful study of each other, they agreed to "pool their interests," good, bad, and indifferent; and they decided to take the step along the Great Highway of Married Life. He was unable, at the time, to financially support her; but as she was self-supporting, they two felt impelled to take the step upon the Great Road, that together they might enjoy the scenery along Life's pathway and experience what contentment and satisfaction they could derive from the association, as well as gain the lessons they could from a constructive solution of their mutual problems.

For two years they have walked along The Highway of Domestic Felicity. The road has been rugged at times; differences have arisen between them, heretofore unrecognized faults and weaknesses have shown their miserable faces, financial clouds have blurred the pleasant sunshine, inevitable sex differences and problems have ap-

peared; but interspersing these rough spots and far o'ershadowing them have been the joy, the pleasure, the satisfaction, and the contentment arising from their mutual efforts to apply the moral principles underlying all constructive soul growth and to make their adjustments in the married relation harmoniously and with benefit to both.

As a result, after two years of experimentation and intelligent application of the knowledge they possess, the Great Highway of Married Life is still a journey of joyous satisfaction, pleasant anticipation, and unquestioned individual soul development for both of them.

What the final result will be remains to be seen; to the extent that they both can continue their individual application of the moral principles to their daily life and conduct, to the best of their knowledge and ability, to that extent will their journey to Domestic Felicity be successful.

To the extent that any two Individuals—any Man and any Woman — can mutually apply the Moral Principles of Nature to their individual lives and conduct, as well as to their joint life and conduct, to the best of their knowledge, understanding, intelligence, and ability at any given time, to just that extent will they find the Great Highway of their married life a journey of endless delights and unalloyed satisfactions. From that point forward the whole world will take on the most delicate and variegated shades of radiant beauty and joy; and all along the Road of Domestic Felicity the scenic loveliness will be so perfect that it will satisfy every artistic demand of their Souls.

Nature has no greater nor richer reward to offer two Souls for their obedience to and co-operation with her Constructive Principle, than the crowning Happiness derived from the Perfect Marriage Relation.

To Your Health!

Nature's Warning

Violet Ultra

Pain is one of Nature's means of awakening man's consciousness to the realization that his physical body is in need of attention — that he has violated some of her laws and is

reaping the harvest. It is a warning note sounded to call him to action.

Let us allow "Pain" to speak for itself and deliver its own message through a poem written by Mr. J. C. Buell:

PAIN'S SOLILOQUY

I

I am Pain—most people hate me,
Think me cruel, call me heartless.
Study ways to bribe and fool me,
Try by every means to slay me,

Dope themselves with anaesthetics,
Fill themselves with patent nostrums,
Call the doctor with his poisons,
Seek the Christian Science healer,

Beat the tom-tom of the savage,
Build the altar, burn the incense,
Seek to sate the wrath of devils,
Pray to saints, and Gods, and angels;

Not to cure the ills within them,
Not to cleanse and purify them,
Just to calm the pain that hurts them,
Just to kill the guide that warns them.

II

Pain am I, but when you know me,
When you once have learned my secrets,
How I come to help and bless you,
Warn you, guide you, teach and lead you.

When you know my loving nature,
How at first I gently twinge you,
Lightly twinge you as a warning,
Hoping thus, by kind reminder,
You will hear my voice and listen —

Sure am I that when you know me,
You will gladly then embrace me,
Call me friend and give me welcome,
Call me friend and ask my message.

III

This the message I would bring you,
This the reason for my visits,

This the warning I would give you,
This the secret I would teach you:

When you learn to live as Nature
In her great and boundless mercy,
In her tender, loving kindness,
In her wisdom and her goodness
Meant that men should live and labor,

When you learn to shun the by-ways
Leading off to vicious habits,
When you learn to keep your body
Strong and clean and pure and active,

Give it work in right proportion,
Give it air, and food, and water,
Fit to build its every member,
Fit to nourish every function,

When you teach your mind and spirit
Pure and noble thoughts to harbor,
Drive out fear, and hate, and malice,
Cherish love and kindly motive,

When you learn these things I've told you,
When you know them, when you do them,
Then I will depart and leave you,
Then no more will Pain be needed.

IV

This is, then, the truth I bring you,
That I hurt you but to warn you,
Not to harm you but to heal you,
That I came to guide and teach you.

I am God's most blessed angel,
Sent to point the way to virtue,
Sent to teach the noblest manhood,
Sent to fill the mind with wisdom,
Sent to rouse the soul to action.

V

Love me, trust me, heed my message;
I will bring you peace and bless you!

Quotes from the News...

Freemasonry from the Catholic Viewpoint

Vera M. Olson

RECENTLY a friend, a 32° Freemason, made the statement that he discontinued going to his Lodge because he was never quite sure that someone would not arise and suggest that they affiliate with the Knights of Columbus.

After reading the following article on *Freemasonry* by Geddes MacGregor, in *The Catholic World* for November, 1936, I am convinced that his skepticism, or is it his good judgment? is without foundation in fact. It hardly seems that such a friendly relation exists as to make this possible unless the Square and Compass is to be absorbed by the Cross of the Crusades.

The following article is quoted as liberally as the space available permits:

"To Masonic enthusiasts, no period in history is too remote to be the Cradle of the Craft. The Tower of Babel, the Ark of Noe, and the features of the age of glorious antiquity to which these prodigies belong have been held to be the background of the foundation of the cult. More commonly, its inception has been declared to date from the building of Solomon's Temple, and the majority of Masonic devotees accept that structure as the scene of its birth.

"Other writers, non-Freemasons, have as-

It Is said That If You Want to Know Anything Catholic, Ask A Catholic. Why Not, If You Want to Know Anything Masonic, Ask A Freemason? You Answer.

serted that the cult was devised, promulgated and palmed upon the world by a little group of savants of the seventeenth century, just before the foundation of the Grand Lodge of England in 1717."

"Freemasonry as it is today is a cult practiced by a secret Order, whose secrets are safeguarded by a solemn vow, called the Obligation, the violation of which incurs dire penalties. As is well known, Freemasons recognize one another by means of certain signs, hand shakes or 'grips' and pass-words. There are such signs and tokens peculiar to each of the thirty-three degrees of Freemasonry, and before initiation into each of these degrees, candidates are carefully instructed in the appropriate signs of recognition, even when their understanding of the wider aspects of the cult leaves, from the Masonic point of view, much to be desired.

"For the sake of completeness, the titles of the 33 degrees are given here. It must not be assumed, however, that all have strong significance in one's progress in the supposed mysteries of the cult. Many of them are never practiced, and are merely formally received with the next significant degree which the student takes. Most important are the first three, and most Masons take only these. The

eighteenth and thirtieth are "key" degrees. The thirty-third and last is not so important as it might seem: it is usually conferred as a reward for meritorious service, and constitutes an executive council rather than a way of deeper insight into the cult itself.

"In the mass of elaborate symbolism—too often intentionally and meaninglessly elaborate, where antiquity is deliberately faked—there are certain fundamental conceptions which form the basis of the ritual and secret signs. Such, for example, are the well-known square and compass, the former of which is one of the "Movable Jewels of the First Tracing Board," which consists of, (a) Square, (b) Level, (c) Plumb Rule. God is conceived as the Grand Architect of the Universe, and in the lower degrees the occultism which is the real basis of the society is hidden under the intricacies of a pseudo-geometrical and symbolic pastime known to Freemasons as the 'Craft.' Masonic ritual, more than any other single factor, elucidates the nature and purpose of the cult. The texts are not, of course, indiscriminately circulated. Poorly printed text books are published at higher prices than elegant copies of Christian liturgies—at ridiculously high prices compared with their intrinsic book value—and access to them by non-Freemasons is otherwise skillfully discouraged. Above all, they are described as 'Intelligible to the Craft only,' and are written in a code which could not easily be deciphered without a knowledge of the scientific methods of code reading. Even the expert would be considerably handicapped in deciphering this code, simply as it is in itself, without a preliminary understanding of the history of the Craft and the occult influences which lie behind it.

"There is, of course, a certain degree of practical ease in the exercise of the cult, which could not readily be attained outside the atmosphere of the Masonic Temple and the personal touch of the convivial gatherings. It does not follow, however, because a more

practical understanding of Hinduism can be secured in the oppressive climate of India, that it is impossible to probe Hinduism elsewhere. Many orientalist of the west understand it better than the average Brahmin, because they carry to their study a mind already trained in comparative religion. Any student of comparative religion and the history of occultism, who goes to the pains of learning the elementary principles of code reading can unravel not only the basis of the cult, which, at least is technically interesting but all the puerile 'secrets' of which Masons, particularly the less literate, are so ludicrously conceited."

Here follows what might be termed an expose in two pages, of the initiation of a candidate, as well as of the higher degrees, which is too brief to appeal to the curiosity of a woman and, no doubt, too condensed to stir the conscience of a Mason who is delinquent in his remembrance of the degree work as well as his dues.

"There is a distinct difference in cult between the lower degrees and the higher, indicating, to the observant and impartial student, a concoction, at some period of Masonic history, of various secret cults with little bearing, one on another. So far, it will be seen, there is no trace of Christian symbolism. The rites are non-Christian not merely in spirit, but also in form. The Degree of the Holy Royal Arch of Israel, however, although a higher degree, still retains the Jewish symbolism of the three lower degrees. The underlying idea is that the greatest secrets of the Mason were really lost by the untimely death of Hiram Abiff and have been regained in this higher degree, to which only Freemasons particularly interested in their cult ever seek admission. The large majority of Freemasons take only the Third Degree, because interest does not carry them further. The Third Degree is all that is needed for any materialistic

advantage which may accrue to the Freemason, and for another thing, Masonic degrees are not obtained without the payment of fees which, although not high if one associates with them the great knowledge of which Freemasonry claims a monopoly, are absurd when related to the facts concerning the intellectual advantages of the cult—the idolatry of a few Hebrew words and a symbolism surpassed in beauty by that of the primitive religions of many savage tribes.”

More expose is here interposed and Masonry further belittled.

“The Church has not been alone in its resistance to the Masonic cliques. The Craft has been found to be at the bottom of so many political intrigues that there is hardly an European nation which can afford not to suspect it. The Decemberist rising of 1825 in Russia was but one example of many, so that today it is not surprising that both Hitler and Mussolini agree in opposing the institution. Professing to be compatible with any ordered State, the cult is often in spite of itself, revolutionary in character, and a channel for the propaganda of Bolshevik Jewry. Its effects are very deep on the lives of its devotees, and the nature of its ideals makes it inevitably a strong influence in the molding of the actions of individual members. Its doctrine of equality, innocent at first sight, is a most insidious mischief-maker. Membership of the higher degrees is not the province of education or culture. Those Freemasons in high office have not the remotest idea of the esoteric significance of the cult, and propagate preposterous notions of values. Nor can one blame a grocer who happens to be a Master of a Lodge, and thinks in terms of sugar and tins of bully-beef, if he is made the tool of the enemies of Christ he has had no real, thorough training to equip him for office, and improvement is rendered impossible, since Masonry is a secret society, whose ideals are not supposed to be known,

and therefore intelligent criticism cannot help a man who has submerged a healthy but untrained mind in the misty verbiage of the cult. Inviolable secrets, bacchanalian dissipation, for which the Order is so notorious, and the compositeness of words which gives to a puerile pastime the air of a great philosophy, makes Freemasonry an irremedial evil, as well as an intentionally untheological and unscientific medley of valueless mysticism.”

“Albert Churchward, an ingenious Freemason, endeavored, in a book entitled *The Origin and Antiquity of Freemasonry*, to show a connection between the Craft and the eschatological systems of the ancient Egyptians. His claims are supported by various references and pictorial representations from a papyrus of Ani of Maat and Osiris seated on a Masonic square. He tries to show that the ritual of Freemasonry may be traced in words and symbols which archeologists have declared to be at least ten thousand years old.

“Dr. Le Plongeon, striking off on another angle attempted to trace the origin of Freemasonry to the secret rites of the Mayas and Quiches of Yucatan, from data provided by excavations which refer to a period even more ancient than that of Churchward’s Egyptians.

“More modest compositions have pointed to the Crusades as the origin of the rites of the Craft, but from what has been shown of its terminology and ideals, it will be hard for any one to imagine that even heretically could any body of men have arisen out of the Crusades to found the thirty three degrees of Freemasonry. It would be difficult, indeed, to name a more unlikely environment for its birth.

“When it is remembered that the art of Gothic architecture and the allegorical significance which attaches to its stately edifices was at a certain time to some extent the monopoly of the stone cutters who were employed by abbots and other ecclesiastics in early medieval times, the possibility of a system of rites springing up within the circle of men

who engaged themselves in this work becomes very tenable. It is certain that these stone cutters and other workmen grouped themselves together in guilds, and, as the very nature of the trade made it impossible for a man to obtain work all his life in one place and since repairs constituted a substantial part of the business, the tradesmen were *i t i n e r a n t s*. Nevertheless, the work was skilled, and as these men had a strong pride in crafts, and abhorred invasion of their tradesmanship by jacks-of-all-trades and charlatans, some means had to be found whereby they could distinguish the expert from the impostor. Registration cards would have been impracticable in those days, for such a purpose, and it was an easier matter to pose as an expert before the days of telephone and fast travel. The conclusion, therefore, to which most sane authorities have come, is that the signs and pass-words which it is known were devised by these Masons for the purpose of distinguishing "one of themselves" from an outsider, developed into a ritual, in a small way. Then, as these men, although engaged in ecclesiastical work and the repair of monasteries and abbeys, were not literate, and worked for profit, they would be very suitable soil for the dissemination of the "black arts," alchemy, sorcery and the like. Anti-Catholic mystics and occultists would find it easier to rouse anti-clericalism in their minds than in the minds of the honest villagers and other devout lay people. Full of imaginary wrongs, they would turn to the doctrines of the foes of the Church, and concoct therefrom a system intended to rival that of Mass and divine office. On the continent today, where Freemasonry does get a footing, it generally seeks to hold its meetings at times exactly corresponding with those at which services are held in the neighboring church, and it is not unlikely that this is a survival of a long established practice.

* * * * *

"People often ask: 'Do men obtain preference in business negotiations, and advantageous appointments on the strength of their being Freemasons?' There is no doubt that they do, but the extent of the practice is often greatly overrated. Freemasons like other men are not all staunch to the particular society to which they belong. Keen men of business do not appoint a Freemason to a position which would be better filled by one who is not of the Craft. The Lodge enthusiasts may frown at one for so doing, however, and thus be detrimental to one's other business relations. It has been alleged that a Freemason is no more given to such activities than is the member of any harmless club, but there can be no doubt that the economic laws are allowed freer play in normal non-secret organizations such as clubs and associations, and that if a club member chooses the son of another club member for an opportunity in his business, it is usually because he knows the family, and (not unnaturally) is biased in favor of it, in a belief, whether misguided or not, in the influence of heredity on character and capacity. The Freemason, on the other hand, has bound himself to help a brother Mason, and if he does not do so, or fails to use an opportunity to help, he will suffer indirectly in proportion to his standing in the Lodge.

"Above all, in spiritual matters, the devoted Freemason is in a lamentable position. No matter to what religion he may belong, no matter whether he be a well-intentioned Wesleyan or a harmless Quaker, he is almost precluded from every appeal to reason by any apostle of Truth, because behind his religion lies a secret oath-ridden system of mystery which forces unthinkable reverence from him by queer words and strong rites when it can not—as is usual—gain his unflinching allegiance by the comradeship of convivial parties, and the flattery of being able to drink with his social superiors on equal terms."

Frustration . . .



August Brandon

FRUSTRATION is an illusory demon which walks by one's side, keeping the measured step of a beast stalking its prey. Stop a moment, hold your breath, peer into the shadows, listen! The fearful beating of your frightened heart as your thoughts turn first toward the past with all of its dead hopes, and then toward the future, misted grey and blank, is like the insistent staccato rhythm of a tomtom, its seething unrest battering within the shell of your body, in which the very soul with still its faint stirrings of courage, aspiration and hope lies panting to the slow vibrations of fear and woe. Life has punished you and it seems difficult, if not impossible, to lift your head, smile and ask for more. No longer do purpose and plan have any feasibility. Seemingly, unless you can be a glutton for punishment, you are licked. If life seems to mock you, look back at it in calm detachment for even a split second and seek to learn the significance of the experience through which you have lived, and seemingly instantaneously, this moment of detachment will lift you into the vibrating influence of a higher law. Your soul will comprehend those two vibrant lines of Dante's

"O soul of mine so piteously lamenting,
Thou art not dead but only stunned
awhile."

The forces of disintegration which have been chasing you back and forth in the sweet but fearsome guise of frustration will be broken, if only temporarily, by merely the courageous lifting of your head. Frustration! There is something sweet and cajoling about the word and the sensation it represents because of the element of narcotic self-pity. Nevertheless, it is sinister and devastating, remindful of the most gruesome of Poe's tales, "The Fall of the House of Usher," symbolical throughout of the grey spirit of frustration and the predominance of fear.

What are the shades, the inherent tones which produce the tragic color-tone of this mental condition? Disappointment, self-pity and plain ineptitude. All degrees of the same thing. Put worry along with them and you have another shade, another hue. This is the law of gradation in common factors. When evolution is thought of as a bi-sexual principle—positive evolution for integration and negative evolution for re-distribution, applicable to all phenomena, frustration is the turning point, so to speak, or change of polarity in the evolutionary principle from a positive to a negative mental and physical state.

People are continually making mistakes in their efforts to progress, possibly nine times out of ten. Ineptitude is prevalent in all strata of society. Unless one is on guard, dis-

appointment like a poisonous fume, will invade even the cool realm of intelligence and weaken the noblest and finest mind with the corrosion of frustration. Reason can struggle against almost any mental attitude better than that of self-pity. Self-pity is so soft and consoling, so cloyingly sweet. It smothers like a thick oriental incense the very inspirational source of reason. Once get into the midstream of self-pity and you have started down the current of least resistance; and even the mocking laughter of the gods of frustration along the shores will be easily mistaken for the soul's applause.

How, you will demand, can the intelligence—the soul—avoid the disintegrating effect of disappointment and self-pity in these personal failures?

Just one significant word covers the answer. Little used, hardly understood in its fundamental sense, it will nevertheless convey a world of meaning and potency to the intelligence eager and keen enough to study it. The analysis here will be extremely brief. This word has no place in the category of the emotions. At first glance much will be taken for granted because of its deceptive appearance and sound-similarity to another word. But the significant word to which reference here is made is warm and tolerant, friendly and just, despite its outward appearance of cool aloofness. Its antonyms are indifference, intolerance, deceitfulness and cruelty. It may be that because this significant word (which is the antidote for frustration and self-pity) is so rarely used in its correct sense and conveys so often the opposite and wrong meaning, some of the authentic dictionaries have marked it *obsolete*.

Our significant word is *disinterestedness*. There is involved no implication of *lack* of interest (*uninterested*) in this expressive word. Just to the contrary. It means the highest possible interest in one's self, in the moral order of Nature, and an abiding faith in the inexorable law of compensation—justice. Disinterestedness is a definite fulfilment

of one's duty as one sees it with no concern whatever about consequences, however drastic they may be, and positively precludes all anxiety, worry (frustration) and gives rise to wholesome and constructive attitudes.

All endings—success or failure—can only redound good to the actor under a formula of this kind. Search, and you will find that it is Nature's plan. It is a beautiful, simple verity and one to be anxiously cultivated. In its assumption only initial intelligence and creative faith are the motivating powers behind duty; not impulse, desire or sentimentality. Of course, there can be no frustration on this basis; everything must have a logical ending, even Chaos. Equilibrium is the prime order of Nature. Everything trends toward the balancing of forces, and things are not in equilibration until at relative rest. This results in corresponding tranquility instead of the chaos of frustration.

Frustration is a struggle with the phantom of ineptitude and carries more potentiality than is ordinarily imagined. An attempt will be made briefly to analyze the subject although it is difficult to present it comprehensively and at the same time simply. Many individuals have reached cross-roads in their lives, puzzled because of their so-called "failures." The past seems to hold all of life's promises, although dead and gone; the future is veiled and uncertain. Put aside all emotion and self-pity and you will admit that all the mistakes of the past are yours. Disinterested reason will convince you that you have gained something from the past, that you can if you will gain hope and enlightenment from the potential promise of the future if you are not unduly biased by the effect of your frustrated hopes of the past.

Regarding the law under which frustration is conditioned: It is always a factor of the third dimension denoting *work* (individual *effort*). The third-dimensional law is the Law of Conversion or Conservation. This sounds somewhat paradoxical, but it is quite the reverse. First, remember it is not the

personal entity which is concerned in frustration, but the forces originally set in motion by the individual in his original direction of purpose and plan. In other words, an idea is engendered in said purpose or plan of unknown and unforeseen possibilities, which at the inception constituted a new *force* set in motion. The idea itself may not have been a phantom or hallucination, but actually measured reality or something definite and specific in Nature.

The idea or force which has now been given *direction* becomes specific (when dormant the idea was general or universal) and when directed from a false premise will act as though propelled against a stone wall, to speak figuratively, and will be forced to disperse, as the newly directed idea or force cannot be annihilated, nor can it be destroyed. It invariably must find expression. It either remains specific and progressive, or else becomes general and dispersive; dispersion in our theme being frustration or the final act in any given chain of events which re-establishes Nature's equilibrium of forces.

Perhaps the matter can be presented in a different guise, say in an academic sense. Beginning with a *thesis*, which is a positive and specific force, we encounter automatically (often unconsciously) its *antithesis*, which is a general and negative force. We then proceed to evolve a *synthesis* which is fourth-dimensional, by blending the specific with the general, or positive and negative — thesis and antithesis. This necessitates *work* (harmonizing) which comes under the third-dimensional or conversion factor (Law of Conservation) before we can complete the entity of force.

Now where are the weak factors in completing our synthesis? Not in the second dimension which is general and always right; but in the first and third dimensions. The *thesis* lacks either potentiality, or the *work* (third dimension or effort) fails to establish the necessary harmony or equilibrium. It follows,

then, with the inevitability with which Nature's laws brook no contravention that the synthesis or completion (fourth dimension), which is a concentration or direction of specific force, has been frustrated. Of course, either our thesis or first dimension was wrong in the beginning; or else, our work (effort) or third dimension, was weak, not concentrated, unscientific or too indifferent. The mental reactions to lack of success are confusion, uncertainty and keen disappointment — frustration. If we regard the entire manifestation disinterestedly (unselfishly) we can see readily the consistency and invariability of Nature's law and her plan of conservation and evolution, with no regrets for our own so-called failures, but with understanding because of further enlightenment — for which all human problems exist. If the *thesis* originally was entirely unsound or impractical, it merely engendered another one of the many phantoms for which we so frequently struggle — about ninety per cent of the time. For a thing to be practical must be consistent with Nature's plan.

★ ★

Desert Bloom

Estella Falla

Why be sad?
Even the deserts bloom;
But first, the skies must weep.
Those heavenly skies of gold and blue
Flecked with clouds of fleece,
Must first be overcast with gloom:
The gold and blue must turn to gray
And every fleecy cloud turn black
And heaven's tears to earth must fall,
Before the deserts bloom.

(I call this little poem "Desert Bloom." The Blooming of the Desert in the years when the rains have been heavy, has always been a beautiful thing to me and somewhat typical of life, when one is making the struggle to develop. It is so beautiful, but it attains this beauty only after such travail.)

The Diary of a "Dead" Man . . .



Henry Stockbridge

(The *Diary of A 'Dead' Man* is published in this magazine as corroborative and confirmative evidence of the definite fact that people in the spiritual world exercise hypnotic control over people in the physical world, as explained and elucidated in *The Great Psychological Crime*. Also because it contains interesting statements which bear out the fact that hypnotism and mediumship are analogous processes, destructive in their effects.

The "notes," obtained through Mediumistic Control, while representing the Wrong Process for obtaining knowledge, do contain certain facts (italicized by the editor) which confirm the position taken by Natural Science. In presenting this article, the reader is asked to keep clearly in mind that the *Process of Mediumship* is quite a different thing from the *facts which may be transmitted* through that process.

The spiritually embodied Individual acting as the control and speaking through the medium was a well-known historical character in this country as well as abroad. His true name is withheld at this time, "Friendship" being used in its stead, as he requested. — The Editor.)

June 7, 1900

IT IS A proof of your spiritual progression that you have received several impressions before it was my intention of giving them to you. But it is just as well. I hope to complete the part of the project I had in view very soon. If it could have been arranged sooner I should have informed you. At the last moment before you left the city I should have given you the choice as to whether you would have returned here at the next opening, that is, provided the other parties had seen matters in the same light. It is just as well that he has secured someone, or thinks he has, to fill your place. You have lost nothing by your few months' experience but have gained much in several ways.

"I want you to go away with the utmost courage and faith. There is something for you East, I assure you. I cannot give you every particular at present, but your impressions were correct. It is for the best. I am working for you and hope to accomplish what I desire within three weeks.

"Follow your impressions immediately after you arrive in New York. They will be strong enough to guide you in the right direction. I will try and speak more at length Sunday evening at nine o'clock.

"Have you fully decided to leave? Well—you will follow your impressions, will you? The strongest ones. *The atmospheric conditions are bad tonight.* I will speak more at length Sunday night. *On Sunday evening sit apart by yourself at nine o'clock, no matter what conditions surround you.* Try also to continue sitting at nine o'clock Thursday and Sunday evenings. *I am using my utmost strength to keep away an influence which is not beneficial in many ways. You cannot realize how very difficult it really is.* I am in the shadow and cannot see at all clearly. No, you are doing all you can. However, it is all well. As I have said, your impressions have been correct, although somewhat premature. I would reply to any question but am afraid I

cannot give a satisfactory reply. You may ask it. If I can see clearly I will answer.*

"I can only say that he, or both of them, will be interested in your personality. You know we are all bound by earthly conditions, but your impressions will lead you toward what you desire. I can give them to you stronger when you reach the locality in which they live and breathe. You will meet the person who will bring about the result.†

"In reference to the meeting with Mr. Sothern, you need no letter of introduction to him. The minister of God I . . . Vitality exhausted."

* * * * *

Chicago, Dec. 5, 1900

"Friendship. My friends, your sincere thoughts and efforts have opened the doors of your souls and the light which at times has been dimmed and obscured by earthly conditions will henceforth burn steadily on, increasing in brilliancy until all things are made clear. You are now prepared to begin the upward journey. The uncertainty is all of the past and will remain so. You will no longer look backward with regrets for past acts, they will have no place in your future. The road will be made plain through the teachings of your soul. You will hear its voice plainly and there will be no doubt as to its meaning. You will want no proofs for yourselves, and for others there are no proofs of an eternity which will satisfy a mortal who will not listen to the voice of God.

"There is no death and there is no mystery in eternity. Eternity is life, glorious, throbbing life, full of possibilities. It is beyond man's comprehension. Every mortal at some time catches a glimpse, only a glimpse per-

*I asked how I could meet Mr. E. H. Sothern and Mr. Minot Savage.

†As soon as I reached New York I followed my first impression as directed by "Friendship," to go to the office of Col. T. Allston Brown. He immediately sent me to Daly's Theatre to meet Mr. Val E. Kennedy, Mr. Sothern's manager, who, in turn, sent me to Mr. Sothern's house on 69th Street, to meet him personally. We spent two hours chatting about "Friendship," Mr. Sothern's coming production, and theatrical matters in general.

haps, of its reality, but if his physical mind is predominant he does not see with his soul's sense, and his soul is easily overcome and held in subjection by his earthly desires until it becomes crushed beneath the weight of arrogance, selfishness, and evil thoughts. These souls cannot be redeemed until the physical shell has been cast away.

"What has been accomplished is this—Your faith is established. There can be no more doubt. You will work steadily and progressively as long as there is no selfishness. The medium will no longer be troubled with undesirable influences, and his work will be more satisfactory to himself. This means more than you can realize just at present. The immortal light cannot be quenched, it burns steadily and forever.

"Will you tell Mother Greene that all pain, sorrows and disappointments of earth are blessings? They are but the stepping stones to immortal life. Pain is made sweet by the example of the Master. Courage and comfort. I have tried to impress the medium on several occasions in reference to the first act of our play. I will now suggest that you put it down in black and white. There is a fine opportunity to introduce many episodes of camp life, the details of which will be given whenever the conditions are right. I will make this suggestion: Introduce Napoleon's many characteristics. They can be brought into the act by numerous little episodes which you can cull from your thoughts or imagination. Let your imagination take its wildest flight. Put every word and thought into writing; then tone it down as your judgment will tell you. If the muse does not respond, which it will hereafter, much more satisfactorily, do not be at all discouraged. Just drop the pencil and rest. An episode introducing a spy into the camp can be made to show Napoleon's sterner side and character.

"One of his soldiers has neglected his duty, but Napoleon shows his leniency and sym-

pathy with human weaknesses. He shows his love for his son in many small ways.

"I thought we could get through the synopsis but *I dare not hold the control any longer. I shall be able, I think shortly, to speak through the medium without using his vitality* and then I shall be able to speak at much greater length."

* * * * *

Dec. 9, 1900

"Friendship. It is a little too soon for the medium to expect to control the forces around and about him. He will succeed in time. He has caught only a glimpse and this glimpse has created a desire to govern and control. I could not gain proper control last night on that account, because his objective mind desired it otherwise. No harm has been done but it will be better for him to remain passive as heretofore. He has gained much strength, and it is more difficult for me to enter his condition than it has been owing to his spiritual growth. Do not misunderstand me. I can assist whenever conditions are favorable. I can suggest and will continue to do so. You do not always hear me because we are not rid of every obstacle; that, of course, is an impossibility among entirely earth surroundings. The medium has had a morsel of inspiration during the day. He now is fully aware what he will be capable of in the future. If you desire to ask a question I will try and reply although I am not strong tonight."

(I asked him a question that had been on my mind for a long time, namely: Give me a proof of conscious personal existence after death — one that will convince Mr. Minot Savage.)

"It is more difficult for me to hear your question than it is for the medium in his normal condition. You must speak more distinctly. There is very much vibration between us."

(I repeated the question, to which "Friendship" replied:)

"Well, my friend, you cannot realize how much I would give to be able to gratify your desire at once. You know it is very difficult to give a spiritual test where selfishness has any part with the request. I shall do my best to accomplish it and may be able to do so shortly, but I cannot say positively as I cannot see just at present anything good or beneficial to humanity in the accomplishment. The gentleman, or Mr. Savage, has received abundant proof for himself. His soul has reached the proof and his physical mind is thoroughly conscious. If he cannot convince those who come within his reach and seem desirous of knowledge, how can one expect a disembodied spirit to effect and make a proof that would satisfy a mortal. I can see nothing just at present that would bring this knowledge as a positive proof by any test that could be explained to the satisfaction of a mortal who must gain his proof through scientific principles, before he could possibly be satisfied. Science has naught to do with spirituality — they are entirely separate. The world will never find God or eternity through scientific means. Some of the writings that you have and your experiences in your search for truth will no doubt interest Mr. Savage. You, my friend, do not need his aid. The way will be broad and open when you are ready to enter the door, and there will be those ready and willing to assist in the production of any work. You may show them if they can consider it worthy of production. The worthiness lies in your efforts.

"I have not expressed myself as I could have desired. *The medium is all but conscious; therefore my strength is weak.* Good-night."

Are You Word Shy?...

Man's Rational and Emotional Battle

“**W**AS THIS written for me? The shoe fits. Thank you for the mirror.”

=====
This comment was received from a friend after reading last month's article on "Balance." The article was not written directly for her; it was in answer to a question from a lady seeking help and information. However, the comment verifies the statement at the beginning of the previous article: "In truth, it is one of the most difficult problems for all Individuals to solve — she is not alone in the wilderness."

In the realm of the Intelligent Soul one of the greatest battles to be waged is the establishment of equilibrium between the rational and the emotional departments of being. Few people, of high birth or low, intellectual or ignorant, educated or uneducated, have achieved this lofty condition within themselves. Dig beneath the surface of a so-called cold-blooded rationalist and one finds a weak spot of emotionalism. Search within the confines of a hot-blooded emotionalist and one can find a bump of rationalism. But analyze the make-up of ten thousand people in the flotsam and jetsam of human-

Equilibrium In An Individual Involves Balance Between His Reason and Emotions.

ity and find one hundred who have established balance between the two!

Both elements in the human Soul are powerful forces to be controlled and tempered and used for the benefit of the Individual; that is why the battle rages on until a high degree of development is attained.

The average person has his moments of rationalism when he coolly and calmly plans his course and figures his way through a maze. His vision is clear; the road seems straight. On the strength of this he proceeds on his way. Suddenly an upset comes; some unexpected incident or condition arises and up come the emotions in full force to counteract completely the rational outlook and entirely overbalance it for the time. Reason is flouted; emotions have full sway. But can one say of him that he is irrational? or lacking in rational ability? He is neither entirely emotional in his nature, nor is he preponderantly rational. He merely fails to maintain balance between the two.

A class of people are extremely emotional in their daily lives. They live and feed on emotional actions and reactions. Oftentimes in the very midst of these they pause for a rational moment and an onlooker is

surprised by the logical, clear-cut vision and conclusions which result. They can reason but they seldom do.

Another class of Individuals are highly intellectual and function, as it were, on the plane of the rational almost exclusively. Occasionally an emotional outburst occurs; they have their emotions, the same as other humans, but they are decidedly out of balance. They keep them suppressed, not under control.

Frequently in this class are found people who spurn light-heartedness, gaiety, and the lighter side of life. Comedy is looked upon with disdain, as being beneath their dignity. These usually consider themselves well-balanced, and all others indulging in these indignities as just ordinary mortals to be tolerated as one of God's, or Nature's, mistakes. Do You? If these individuals could relax for a brief space of time from their intellectual tension and thoroughly enter into the spirit of some innocent amusement and wholesome fun they would experience a leavening and balancing effect throughout their entire beings.

The average person can rationalize sufficiently to know that he should or should not do certain things, or that he should or should not follow a certain course; but it is difficult for him to do it in actual practice. He can understand that he should control his emotions; but when he undertakes an accomplishment he uses his emotions to supply the energy for the task and becomes so involved in them that he forgets the rational decision and conclusion and becomes lost in the emotions. He becomes grounded on the rocks of his emotionalism.

What a task has Nature set for her children—to equalize Reason and Emotions!

Many of them have reasoned that there is a life after death, that physical death is but a transition and that the loved ones live on in a world of greater beauty and opportu-

ity. They shall not mourn; they shall release the loved ones. They rationally conclude, from their own knowledge of the functioning of Nature through her laws, principles, forces, and activities, that it could not be otherwise. As life flows along, this rational conclusion serves them well and establishes a confidence and assurance in them. Death knocks at the door of their home—a loved child, an endeared companion is called to the Great Beyond—and arouses the emotional nature to a high pitch. A struggle ensues between the rational concept and the emotional distress. The rational effort is minimized; the emotional force strengthens until doubts and fears creep in, and questionings and self-pity. Here and there throughout the period of loss and loneliness, the rational aspect arises to calm and assuage the sorrow, only to be superseded once more by the emotional distress and disturbance. Once again Reason and Emotions are kept out of balance, causing a reaction throughout the entire being.

A man and his wife had been married for five years. During this period they lived together; sometimes harmoniously, oftentimes inharmoniously. Their friends and acquaintances frequently heard them in unkind arguments and disagreements; both realized at times that a separation might be of value to them. Then the wife died, suddenly. From the moment the complete separation of physical and spiritual bodies was made, she became an idolized object of the husband's affections, perfect in every respect, and the ideal mate for him. A conflict between his reason and his emotions; in the quiet recesses of his soul he rationally knew the exact limitations of their joint association—that it was not ideal, that it was at times very inharmonious; yet emotionally these aspects were overlooked and the life together took on a glamour all out of keeping with the actual facts.

A break-up occurs between a lover and his sweetheart. Rationally he is convinced it is for the best, it is advantageous to both of them. He analyzes and figures and definitely concludes that a marriage and continued association would be detrimental. Does he abide by this? The emotional phase gains ascendancy and the rational processes become numbed and paralyzed by it.

You know that grieving over the past is futile and a waste of time. Rationally You have reached that definite conclusion. Do You abide by it? Mostly not. You sit and revel over the by-gone days and their joys and beauties; your emotions mount, your rational conclusion sinks into obscurity.

You rationally know that a calm, quiet, self-controlled manner of doing things is the object of your desires. You have observed that the Individual who works in this manner is capable of accomplishment under the greatest of stress and strain, that he gives out assurance and power which can be depended upon in the hour of need; yet You cannot reach this state within yourself. Immediately You undertake a task your emotional nature surmounts your rational, and

calmness and quietness are cast out together with poise and power.

To bring the Reason and the Emotions into a state of balance it is first necessary to understand both and recognize them in oneself. One cannot recognize and tabulate his emotions if he keeps them continually under suppression. If he would know wherein his emotions run rampant, he must allow them full sway. In damming the waters of the Colorado River it first was necessary for the engineers to see the waters in their natural flow; outlets had to be constructed until the dam was erected. Then the water was turned back into the original channel, dammed and controlled, with only a limited amount allowed to flow forth into the river, as it was needed. So it is with the emotions.

Before equilibrium can be established between the Reason and the Emotions, the latter must be placed under control and be allowed expression only to the extent the Individual desires they shall be. With this accomplished, Reason can assert itself and eventually, with patience and practice, with determination and courage, a balance is attained between them.



An Easter Thought

M. Armallya

Resurrection waits not on death nor the grave.
For life knows not the one, neither does it enter the other.

The resurrection of life's Easter morn is that time, that place, when the resurrection Power of the Soul — the Will — unfolded through the highest self-mastery and unselfish, loving service, bursts the bars of entombing lower self, with all its appetites, passions, and desires, and allows the real, the Higher Self, to rise unfettered, and rein in conscious realization of its onement with the Divine.

This it is to know in full the gladness of Easter joy and the rest, the peace, the power that comes from the Life within. This it is to realize the life that is everlasting.

May it be yours this Easter tide to know in full the joys of your life's Easter morn, and catch the radiant light of this truth.

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.

YOUR DEPARTMENT

EDITORIAL COMMENT: This department was established **FOR YOU**—to voice your own opinions and to respond to criticism which may have arisen from something you have written; not in the spirit of vindictiveness because you are criticized, but in the spirit of helpfulness and enlightenment based upon your honest convictions and personal experiences.

A new policy is being introduced. Editorial comments will appear hereafter in connection with the letters which lend themselves to it, and brief, concise answers will be given to questions asked. This is being done in lieu of the Question and Answer department requested by several readers. This department was discontinued in the **TO YOU** magazine because of the limited scope of the questions received—most of them having already been answered in the Text Books and supplementary work. Perhaps under this new regime more specific questions will be received that will be helpful to the many readers.

If you want this department to be continued and to become more interesting, you must do **YOUR** part, along with the other readers, by sending an occasional letter for publication and making constructive comments, either on the articles or in connection with some of your own individual thinking, reading, or analysis. Do your duty. Add your bit.

COMMENTS

I have read with interest the letter of the American lady in England. I have acquired somewhere the idea that English laws are made for men, while American men make laws to protect the ladies—even from their sometimes naughty selves. But I had no idea the liberties of a lady were curtailed in England to the extent this letter seems to imply.

In regard to comments in the same department about the magazine, I cannot agree. The former magazine seemed to be almost exclusively for the students; while this magazine seems more intended for all who are or may become, interested in the study of individual life and conduct along constructive lines. I too enjoyed the Question and Answer Department in the former magazine; but if there is not room in **TO YOU** for both that and the letters of the readers, it seems a bit more generous to give the readers an opportunity to express themselves, and more interesting, than to keep a few pages for just a few students, or even many students. It is also believed that this department adds interest and attraction to the publication.

To those seriously interested in humanity as a whole, their various viewpoints and reactions are both educational and fruitful for thought. It also enables one to more understandingly practice cooperation and tolerance.

How nice it would be if Violet Ultra would give us a sure cure or sedative to use in emergencies, for the pain of seeing other folks suffering and in difficulties which we can do nothing to relieve. Doesn't the fact that these things do pain us, in reality prove that we are not always generous in our efforts to be helpful, but sometimes are trying to ease our own discomfort? It would seem to be a grand idea if one could have a pill or something to take when there are such things brought to their attention that they can do nothing about. It seems almost easier to bear one's own Karma (if such it be) or in-harmonious results of one's own planted discord seeds, than to have to witness the other fellow carrying his burden.

Kansas City, Mo.

J. M. H.

CHEERFUL LIVING

Thank you for the magazine. It arrived at a time when I was feeling particularly depressed. I am glad that you publish so much in the magazine that is aimed toward cheerful living. A sense of good cheer constructively arrived at probably is the most important thing in life. Yet, I have lacked it for several months—and without any particular reason. I recall, however, that I often have been critical of melancholy people, of self-pitying martyrs. That, perhaps, is why the same characteristics have returned to "haunt" me.

"Dread, despondency, apprehension and anxiety, give expressions to those phases and degrees of 'Fear' that take possession of so many and make their lives a burden to themselves and an affliction to others."

How truly has the author of **The Great Work** spoken! Fear that the bills won't be paid. Fear that one's not doing the job well enough. Fear that one is not wise enough to raise the children in the way they should go. Oh, they are all very real—sometimes.

But I am emerging.

Casper, Wyoming.

E. P. M.

"THE GUISE OF RELIGION"

"The Guise of Religion" was very interesting. Why must this eternal warfare continue? It seems not only to enter into affairs of state, but into private and family life. Example: The lady who puts on her religion with her Sunday clothes, comes home and talks the rest of the day about the service, speaks of the Bible as knowingly as tho she wrote it herself and had a special understanding with God, that enables her to be holy all the rest of the week—thru family fights, arguments and injustices; thinks everyone, or especially those she doesn't like, are on their way to purgatory in an airplane, if they see things differently; and are scarcely suitable persons to pass the time of day with.

Also: the individual who says--This or that is the true way of salvation, and you who doubt it are lost unless you believe exactly what I'm telling you. The enmity and rivalry among many of the churches. The orthodox who consider all Catholics, and non-church-members as little above devils, and the latter as ignorant heathens to be enlightened and saved. The Catholic who considers the Protestant a prodigal son from the true church, because he wants to form little groups and make his own church laws for others to follow, rather than following the dictates of priests, and popes, etc.

When and where will it end, if ever? If an individual has a religion sufficient unto himself, that he finds his requirements of comfort and solace in, why must he try to impose his religion upon others, who are finding their requirements met in another creed? It appears to the writer as a most unchristian and unkind way to go about being a christian; stirring up trouble, doubts, discord and enmity for others and with others. This also might be brought to the attention of the so-called Christians thru the press, if they could quit squabbling long enough to read it and think about it.

Isn't it all very wearying to the individual who goes about "his own" business, asking nothing more than to believe what he pleases and live his own life according to his own light? But he must accept it silently or engage in the eternal battle, or become a subject for the various home-missionaries. Is there ever to be an end of it?

Perhaps I have said far too much, but am so very, very tired of those wearying efforts of those who are determined to get me saved, and worried about the welfare of my soul. Dear souls, I mean tired of their antics and methods, knowing they really do believe they are right; and for that reason do not merit personal or unkind criticism. But how they do bore and annoy me; seeming never to tire, or be able to dismount the hobby and just be pleasant and mind their own business.

Dear Friends, it is trusted you will pardon so much on this subject, which sort of took the bit in its teeth and ran away. I once knew an Indian chief who never was able to understand anything he didn't wish to discuss, or to recognize his own friends when they brought people to see him he did not wish to know. I have decided old Yellow-Wolf was very wise; but would it be safe for an American to pretend not to understand English, or not to know those to whom one had been properly introduced and chatted with previously?
Amarillo, Tex. "Shireen"

THE OBJECT AHEAD

My thots have been with you at this time in a prayer for a more successful prosecution of constructive endeavor than ever before. It is a prayer for renewed hope, strength and ability to carry on, and that we may all by our proper efforts hasten the day when all mankind will turn in earnest to the service of those about us.

I can truthfully say that 1936 was the best year of my life. I have triumphed and I have also failed but now there is a real incentive to get in and try harder than ever to qualify for the rewards that will surely come to us if we earn them. I look forward to this year as the one of greatest opportunity that it has been my privilege to experience in the "living of a life." Here are some of the objects I have set for myself:

To be progressive but not obtrusive; to be positive but not egotistic; to be modest without self-righteousness; to be cheerful without forced gaiety; to try my best without strain; to properly evaluate my efforts and qualities without Intellectual Vanity; to be sure of myself but not boastful; to analyze my

rebuffs and defeats without self-pity; to take correction without letting my feelings be hurt; to give the other fellow credit for the same good intentions I claim for myself; to listen to both sides of the story before reaching a conclusion that calls for a spoken judgment; to treat all men as my equal; to acquire knowledge and apply it rightly; to listen more and say less than I have been doing during the past years. Some job?
Portland, Ore. T. W. S.

CONCERNING THE HEALTH ARTICLES

Some time, when convenient, will you let me know whether or not the articles by Violet Ultra are the authorized teachings of The School?

No. Dakota

A Medical Physician

Ed. Comment: The health articles written by Violet Ultra are not authorized teachings of The School. They are written by one who is familiar with the philosophy and practice of Nature Cure, or Naturopathy, and particularly with it is outlined by Dr. Henry Lindlahr, who was one of the first naturopaths in this country. He contacted Natural Science many years ago and received much of his philosophical background and inspiration from it. His book on Nature Cure contains much material that definitely links it with the source from which he received his philosophical inspiration. Many of the readers seem to be deriving help from the suggestions given in them.

It would be interesting to have an expression from you, as a medical doctor, in regard to them, and your comment would be appreciated indeed.

THE REPLY

The Violet Ultra articles are excellent and must be very helpful to the readers; the letters show that they are. Aside from the colonic flushings, which seem to me to be most unnatural, I agree with the articles, since they must necessarily be generalizations. I know that there is a difference of opinion among experts as to the merits of colonic flushings, so that point is unimportant.

I have had a feeling that these articles did not represent entirely the teachings of The School. I cannot explain this feeling or what it is that I expect of any health teachings of The School. I have read the Violet Ultra articles carefully and, while finding myself in agreement with them in general, they have left me with a "let down" feeling. Since these articles were signed by an individual, I thought that they were not authorized teachings, but the unsatisfied feeling persisted.

I hope that this does not sound like a criticism of the articles. It is not meant as such. They are valuable and very well written. The difficulty is probably that I am groping for something that eludes me.

M.D.

THINKING FOR HERSELF

Mrs. K. S. wrote such an interesting letter about a book that I asked permission to share her comments with the readers of "To You."

The book referred to is "The Crucifixion and Resurrection of Jesus, by an Eye-Witness." It is said to be "a discovered MSS. of the old Alexandria Library, giving, almost complete, a remarkable and lengthy letter, a full, detailed, graphic and apparently truthful account by an Eye-Witness and friend of

Jesus, an Elder of the Essene Order, to which Jesus belonged, showing Jesus did not die upon the Cross, but six months later."

The letter by Mrs. K. S. reads in part: "While it all seems reasonable, the story takes away most of the beliefs about Jesus' life, as I have always been taught. In fact, His life, as I understand from this book, was a natural, normal life, with nothing miraculous connected with it, a life, it seems to me, that anyone might try to live. Anyway, all of the supernatural things taught concerning his life could be somewhat harder to think took place. I can see how His disciples wanted to believe in miracles, and how they wanted to teach that belief.

"I have thought—since I do some thinking for myself—that God has always had some teacher or Master in the world to speak truth and I have thought that Jesus was one of them; for it did not seem reasonable that Jesus was the only one.

"I think it would be very discouraging to think of Jesus in a way that, it seems to me, would make it all but useless to try to do the things He taught. I look upon God as the Creator of all there is—and upon Jesus as His messenger to show us the way.

"The book has certainly given me much to think about.
K. S."

One person is thinking for herself.
Asheville, N. C.

C. C.

"THANKS FOR THE MIRROR"

Was the illustration on page 420 of the last magazine written for me? The shoe fits. Thank you for the mirror. The first editorial was also especially needed. Mr. B. has enjoyed the Fascism and Communism articles. Best wishes.
Texas Mrs. B.—.

THE MAGAZINE

Ed. Comment: In January's issue appeared a letter of constructive criticism from a loyal friend and student in England. The response to her letter and also her second letter are given here, in the interests of other readers:

Thank you for your letter of October 22 and your frank comments regarding the magazine. Your reaction is readily understood since while "The Great Work in America" was primarily a students' magazine and was compiled with that view in mind, the TO YOU is endeavoring to give the principles of Natural Science and The Philosophy of Individual Life in an attractive form that will interest people not familiar with the fundamental principles of Nature as elucidated by this School. This makes a different approach necessary.

Also, from this viewpoint the "What Do You Think?" department has had a greater appeal than did the Question Box of the other magazine.

It has been a pleasant surprise to receive many appreciative letters from old-time subscribers as they seem to have found in the new magazine material that they could give to new friends much more readily than they could the other magazine. However, it is realized that there are always personal opinions and convictions to be respected, and it is a pleasure to have the frank expressions of the readers.

THE REPLY

May I take this opportunity to thank you for your courteous acceptance of my criticism of the magazine in its present

form, although criticism is rather too harsh a term to use. I can quite understand the explanation given and shall be glad to lend my copy to one or two friends who know nothing of the Text Books and the Philosophy.

I notice on the back sheet of the December magazine "Greetings" a letter written in 1513 A. D. A few days previous to receiving my copy I got a small pamphlet from a friend in Scranton, Pa. with the exact letter!

I am slowly rereading my books and finding them as interesting and true as ever. Life has taught me much and is demonstrating the truth of the studies to me more every day. Though I have learned to live alone in my inmost thoughts and to be eager to speed my husband on the other side. * * * Meantime, I am thankful for the love of my people here, though for England itself I have nausea. It is indeed hard to restrict myself to these old conventional ideas again—doing as my neighbor does and thinks. However, I can't have my country and my family so at present I am making the most of my family! English people are so argumentative that it is difficult to keep out of arguments but my self-control is growing by leaps and bounds.
England Mrs. B.—.

"FOR LOYAL FRIEND IN MISSOURI"—

Whom I believe to be sincere in his search for truth, since the church of six hundred different kinds of denominations has failed to find the truth. Sure truth looks a long way off, so I quote from a speech of Mrs. F. D. Roosevelt's to 1700 school girls. She advised them to read history; and not to believe that their country was always right; that they would love their country just the same as they would their fathers and mothers although they should not always agree to them being right. A brief sketch of history will show any intelligent person that all churches have followed the popular gods of property rights and property rule. Also that the divine rights of kings and special privilege for a few have laid claim to all property, even the land, mines, oil and industry.

Our friend sees it takes capital to employ labor, but history shows that the capitalists did not drop down from God to be benefactors for the workers and farmers. History shows that the government built the railroads, the telephone and telegraph lines. And that by special privilege "might makes right" by a few, the Hills, Morgans, Astors, Mellons, and others, got this property in their names; history also shows that the Supreme Court was set up by the special privileged few so as to decide all laws unconstitutional that interfered with property rights of the few. It also shows that property rights ruled before Jesus' day and that the apathy of the church has failed to recognize this fact. The gambling houses on Wall Street, called the Bulls and Bears, is a disgrace to truth and there isn't one of these so-called Bulls and Bears that ever earned one penny on this earth. Money is not wealth, but by controlling and calling it the medium of exchange the few, through this scheme of rent, interest and profit, have misled the people to their own destruction. The wheels of progress moved slowly until about 1918 when God gave man wisdom to invent machines and power to eliminate human slavery; those who have failed to progress with the advance of the machine and power age of abundance are still in the dark. * * *

If Socialism and Communism are so bad, why don't our material worshipping churches teach the truth about it and have their followers read it? If it is fiction and a lie, why be afraid of it? Please, friends, read the history of the Supreme

Court and of the great American fortunes by Myers and you will see why our flag needs compulsory saluting; find the truth about Russia, Spain and Mexico. You will find that these countries have voted for and are fighting to put human rights ahead of property rights, which will be true Christianity and will give everyone economic security, from the cradle to the grave.

Why let a few keep all and starve the many? That is not Christianity or right. It is simply "might made right." Read the history of Rome and the Church and see its property greed and hypocrisy. They are not concerned about the human Soul. It is ignorance they want to preserve. ° ° °
Oswego, Mont. Burt S. Wilson

WILL MR. BUNKER ANSWER?

At last I received my magazine and I greeted it with the same joy one would express toward a dearly loved friend who had been missing but was now found.

A friend (who enjoys reading the magazine very much and is, also, inclined to believe in Astrology and Prophecy) and I disagree as to the exact meaning Walter D. Bunker wished to convey in his article "Are Prophecies Forecasts of Inevitable Coming Events?" From this very excellent article I understood that the average student is not in a position to know whether a prophecy emanated from a reliable self-developed psychic or from a controlled medium. Also, that even tho' the forecast was made by one in whom we had faith as to his ability to independently "travel in far countries" for information which most of us cannot acquire, the Prophet could not definitely state, in all truth, that without a question the events would inevitably transpire as foretold because Human Free Will and Choice may change the course of events. In short, Prophecy cannot be regarded as a reliable scientific fact.

My friend, on the other hand, thinks he is verifying the accuracy of Astrology and Prophecy. Using the next to the last paragraph to emphasize the idea that he recognizes prophecy as a "gift" and also that the impressions received by a medium are reliable and constructive if used altruistically.

How can a destructive process be either destructive or constructive depending upon a dollar-and-cents proposition or lack of it?

Will Mr. Bunker please clarify his ideas for us?
San Pablo, Calif. Mrs. N. M.—

Ed. Note. Perhaps Mr. Bunker will answer this letter and explain his views. That is the intention of this department; if done, it will add interest and benefit.

THE GREAT HIGHWAY

I like The Great Highway articles. I wish they could be more specific although I realize that the sex problem is one that is very difficult to analyze in a publication of this kind. There are so many different viewpoints in so many different parts of the world, each country, and even sections of one country, having its own standard and conventions in regard to it. I know a lot of people think that by sticking their heads in the sand like an ostrich, and ignoring the subject, the problems having to do with it can be solved. But I am one of those fellows who are just foolish enough to think that before any problem can be worked out a person must know something about the problem.

I am interested in the subject and in the magazine and I would like to read something of other people's experiences in

marriage and how they worked out the many problems they have bumped up against. I have been married not too long and already I know how many of these problems have bobbed up in my own life and I realize that I am going to need some good intelligence and some sane help if I am going to avoid the rocks in the future. How about it Mr. or Mrs. Editor? Can't we have some letters printed from the people who have solved some of these problems they met with on the road to "Domestic Felicity"?

Oneida, N. Y. A Young Husband

Ed. Note: The articles of The Great Highway are completed in this issue. Some interesting letters have been received, with questions on the subject, so the department will be continued, with a view to answering these letters and questions. Thus, while the Highway articles have been general, the department will now be utilized to answer specific points and will be given a more personal touch.

The request is made for the readers to write some of their personal experiences in solving the several inevitable problems which arise in every married association, and to ask any questions which may bring out points of further interest along this line. The effort will be made to elucidate the moral principles involved and to help clarify points for other readers as well as the questioner.

"ANOTHER PERSONAL OPINION"

I have been a diligent reader of the Text Books and other publications for quite a number of years. I feel that I have found the "Pearl of Great Price." But—and here is where we all are found wanting more or less, our lives are so taken up with every-day affairs, supporting our families, paying taxes, and a hundred and one things that seem to be of first importance, that I cannot find time to study as much as I would like to do. I think it was President Lincoln who said God must have loved common people because he had made so many of them.

I believe that if G. R. B. of California would take the Text Books and dig deep into them he will find all he is in search of. The once or twice over isn't enough. Every time I take up one I find something new to me.

My opinion is this: "You", the publishers, are failing to keep "To You" up to the old standard. I believe you are doing your best, but why do we not hear from the old guiding hands any more?

Massachusetts F. G. S.

Ed. Note: In presenting the magazine the effort has been made to encourage new writers as well as old ones. It is believed that new viewpoints and discussions in the various articles help to broaden the mental vision and enlarge the horizon of information. New ideas stimulate thought—which is one of the main objects of the magazine. However, it should be an encouragement to the older writers who have unselfishly given of their time, knowledge, and experience to know that their efforts have been appreciated, and should stimulate them to do further writing for the cause. It is hoped they will continue to send in their contributions in the form of manuscripts, if they can find the time to do so.

Since the legal establishment of The Great School in 1928 the effort has been to build that personality in place of individual personalities. With that end in view, the writings of the "guiding hands" still steer the ship but in a composite, editorial form.

A Soul Cry

William J. Candlish

I ask not, Fate, for wealth nor titled lands,
Nor worldly honors, nor a high estate.
Give me but one who loves and understands,
Whose soul responds to mine — my perfect mate.

The mightiest king upon his royal throne
Unloved, in beggar's rags presides in state.
They feast: he banquets on a crust and bone:
They laugh: he mourns his melancholy fate.

The wealthiest man I know in all the earth
Holds naught the sordid world calls treasure-trove.
He finds his assets 'round the humble hearth
And all his labors sanctified by love.

The miser hoards his store of worthless wealth
And, dying, sees it turn to sodden dross:
His finer thoughts and instincts filched by stealth
And crucified upon his golden cross.

E'en though this dream be all in vain:
E'en though this fancied idol prove of clay,
'Twere better than the weight of dreading pain
That presses on the lonely heart away.

Better that eyes should fill with burning tears,
Which, falling, sear and stain Life's blameless page:
Than loveless wisdom fill the fleeting years
With cheerless garlands for the brow of age.

Each soul forever craves its absent mate —
The sweet enchantment of love's soft caress:
Without these life is drear and desolate,
A phantom flitting through a wilderness.

I know not where my soul companion waits,
Nor when I'll earn the right that face to see
Yet somewhere in the universe of space
I know that soul, impatient, longs for me.

When dies its mate, then droops the gentle dove:
Bereft of dew, then fades the feathery fern:
E'en so my soul demands some one to love
Whose fond affection prompts a like return.