

Life and Action

The Great Work in America

THE INDO-AMERICAN MAGAZINE



Volume I

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Prelude.



UNTIL THE MEETING of the "Congress of Religions" in Chicago, during the "World's Fair" in 1893, there was in this Western World almost no knowledge of nor interest in the Religions, Philosophies, and Spiritual Knowledge of the Orient.

Prior to that time it was only here and there, at long intervals, that a student and thinker could be found in this country who had learned of the almost limitless storehouse of spiritual knowledge in Old India open to those who were "duly and truly prepared, worthy and well qualified" to receive it and wisely use it.

True, the Theosophical Society had been in existence in America some little time; but its work had only fairly gotten under way and its purposes were not well understood, generally speaking.

It was only after the Congress of Religions that there developed anything resembling a general and intelligent interest in the Message from the Orient. It was about this time that our Western Students began to "put two and two together" and draw intelligent conclusions relative to the existence of a Great and definite School of Spiritual Wisdom and exact Knowledge in the background of Oriental Occultism.

Many years prior to that awakening, however, learned students of Freemasonry in America, of the type of General Albert Pike, Dr. J. D. Buck, Hon. Geo. F. Moore, Dr. R. J. Nunn, and others, had retraced the footprints of Masonry and Masonic Principle through the wilderness of Ancient Mysticism far back beyond the assumed origin of the modern

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speculative Order of today; and had satisfied themselves that somewhere in the Ancient past —perhaps at a time so remote as to have been forgotten of men—a Great Parent School of Spiritual Wisdom existed, to which Freemasonry is related and indebted for the sublime knowledge of the Human Soul, concealed and revealed in the ritualism and mystic symbolism of the Order today.

It was not until the summer of 1883, that their conclusions were fully verified in this country, and the existence of that Ancient Parent School established as a tangible, definite and indisputable fact.

But at that time there was also established the still more wonderful and gratifying facts:

1. That the Ancient Parent School was still in existence.
2. That it had never disbanded.
3. That its central headquarters were then still in Old India.
4. That its records are the oldest known to man—covering an unbroken history backward to a time many thousands of years before the Mosaic period; even before Egypt had emerged from the darkness of a forgotten past, and become a center of civilization, of learning and of power. In truth, the record chain is complete to a time so remote as to confuse all our ideas of the length of time men and women have gone to and fro upon the surface of this planet, building their earthly homes, searching for happiness, striving to know God and to wrest from Nature a knowledge of the origin and destiny of the Soul of Man.
5. That it was still endeavoring to give to the world such of its knowledge as the world could receive and make use of to the advantage of mankind.

In that year [1883] the Great School—whose modernized

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name is "The School of Natural Science"—began a definite Work in this country, which has developed, [very slowly at first, but with wonderful security and certainty], until today its influence has touched almost every community in America, and illumined the pathway for the generations that are to follow.

Today its work in this country has reached the status of a definite Movement, the purposes of which are partly:

1. To give to the World a new *Statement of Old Truths*.
2. To express it in the simplest terms possible to modern English.

3. To avoid the possibility of ambiguity or uncertainty arising from the use of unfamiliar terms or expressions.

4. To make it conform to the terminology, demands and methods of modern science.

5. To make the Statement in such manner and form as to make it a direct and definite appeal to the Rational Intelligence of the age.

6. To present to those who are ready and willing to *Live the Life*, an Ethical Formulary in strict scientific alignment with the Constructive Principle of Nature.

The volumes of the Harmonic Series [in process of publication] constitute the Text Works upon which this Modern Statement and Appeal are based, and upon which this present Movement depends.

With this series of Text Works, [when completed] as the outline of a Course of Study, it is possible to carry forward a great Educational Work of Instruction—which is one of the purposes of the present Movement.

For the purpose of constituting an easy, simple and natural means of communication between the center and circumference of the Movement, this little Magazine came into existence and is serving today. Through its instrumentality as a medium of

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communication and exchange of thought many of its readers are learning the meaning of *Life* and the importance of *Action* along Constructive lines. It is the Official Organ of the Great School in America, and the *only* one.

The purpose of the Great School of the Masters, in this connection, is to give to its Friends and Students, and through them to the world in general, as much Light as possible on the great and vital problems of individual LIFE, and disclose to them the definite and specific lines of right ACTION in their solution. Hence, the name of the magazine through which its messages are transmitted.

As an item of interest to those who may not be familiar with the subject, the Parent School of Spiritual Wisdom back of this present movement, has been known at different times and in different lands by various names, and to this fact may be traced some of the confusion which still prevails in the minds of many.

The Order of the Illuminati — The Great White Lodge — The Brotherhood of Light — The School of the Masters — The School of the Magi [Ancient Egypt] — The Brotherhood of India — The Hermits — The Hermits of Light — The School of Ancient Wisdom — The Venerable Brotherhood — The Great School — The School of Natural Science. And there are yet other names — all of which have reference to the same Great School of Ancient Wisdom. The Order of Magi, however, which is the name of a modern movement, has no reference to nor connection with the ancient Egyptian School of the Wise Men.

The chief considerations which have prompted the publication of this bound volume of *Life and Action* — as well as subsequent volumes — are:

1. The Magazine is, at this time, and for a good many

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years to come of necessity will be — the only authorized and OFFICIAL ORGAN of the School of Natural Science, in this country.

2. A very large percentage of its contents consists of questions and answers. The questions are asked by readers and students of the Text Books of the School, comprising the "Harmonic Series", and other supplementary literature.

3. These various questions are such as naturally arise in the minds of intelligent students who are in search of "Light" upon the great problems of life here and hereafter.

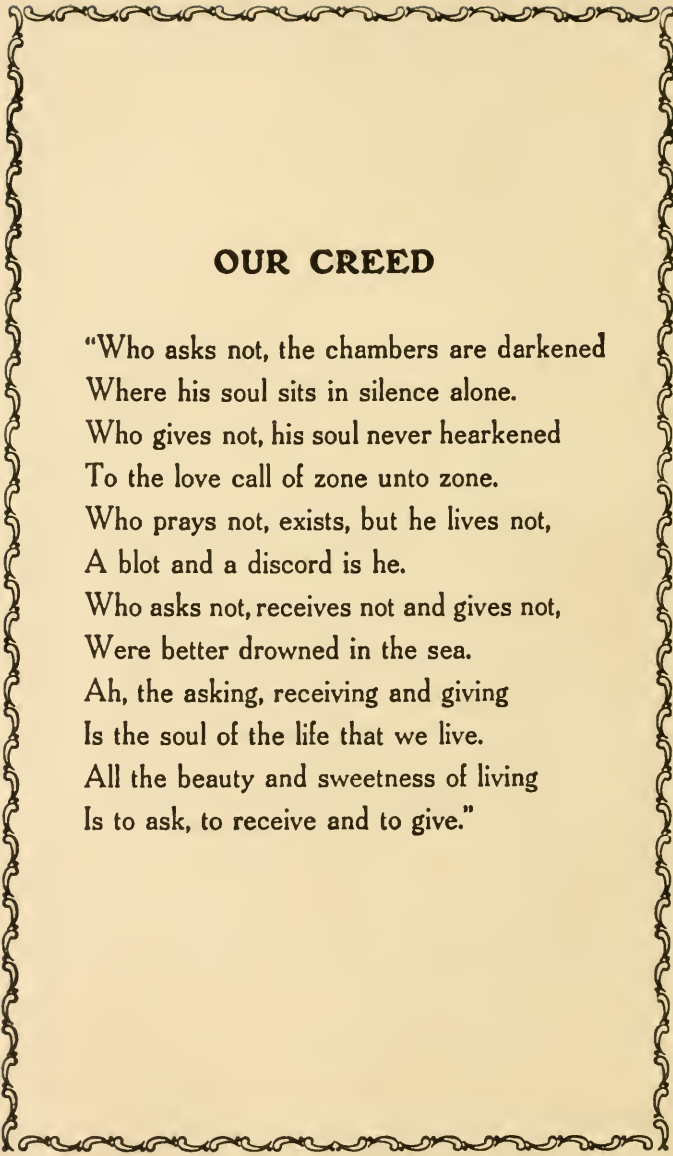
4. Their answers are direct from accredited representatives of the School, and are authoritative, as far as they give expression to the Science and Philosophy of Life.

5. These questions are of such character as to be of interest to all who are identified with the School and its Work either as students, or mere readers of the books and other literature of the School, or as "Friends of the Work"; and their answers should be of special value to any and all such students, readers and friends.

For these reasons it has been decided to put these magazines into bound volumes and thus accomplish the double purpose of preserving the vast amount of valuable data and information they contain, and at the same time putting them in such form that they will be accessible to all who may desire to make them a part of their personal libraries and choice collections of valuable and select works of reference.

It is believed that the students and "Friends of the Work" will appreciate this effort of the School to serve them.

—TK.



OUR CREED

“Who asks not, the chambers are darkened
Where his soul sits in silence alone.
Who gives not, his soul never hearkened
To the love call of zone unto zone.
Who prays not, exists, but he lives not,
A blot and a discord is he.
Who asks not, receives not and gives not,
Were better drowned in the sea.
Ah, the asking, receiving and giving
Is the soul of the life that we live.
All the beauty and sweetness of living
Is to ask, to receive and to give.”

"Fools deride. Philosophers investigate."

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Devoted to the Great Work.

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Getting *the* Proof Here *of* a Life Beyond Death

By Arthur Warren



BOOKS that change the courses of human lives by stirring human consciousness through a new presentation of old truths are not many, and when they appear they are not loudly greeted. Slowly they make their way to recognition through the familiar stages of neglect, ridicule and attack. They may in time become much talked of, but they are seldom widely read, and they are never popular. Their value does not rest upon a general circulation, but in the instruction they convey to isolated individuals through whose minds and lives their teaching filters into other lives here and there, reaching by and by, scattered groups, and, gradually, by ever widening circles, touching the masses of mankind.

What is new is not the truth, but the discovery which penetrates its covering, the revelation which unfolds it. Sometimes the revelation is not new; it may have been a thousand times unfolded and a thousand times forgotten, yet always there has lingered somewhere in the chain of history the key to the forgotten treasure.

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In all races and ages this holds: *No mind receives a truth until it is prepared for it.* The simplest teaching will glance off from the unprepared mind, leaving no impression there. In religion and politics, in science and commerce, in the most ordinary relations of daily living, there is so much proof of this assertion that no necessity arises for questioning it. We have only to apply the fact. Hence, it matters nothing how many persons, nor how few, may, at any time, recognize any particular truth. The truth remains whether all men perceive it, or none at all.

In London a little while ago I met a man of worldly experience and scientific training and achievement, who is now more interested in the subject of human immortality than any theologian I ever knew. Although I had known him many years, I had not known him as a man given to spiritual thinking, as one who had any concern with the problem: *What happens after death?* On the contrary, I previously had reason for assuming him to be a follower of Haeckel, who has stultified his belief in evolution by declaring that evolution stops at the grave. But I found him deeply contemplating the probabilities of Man's Place in Nature on the assumption that science will justify the belief in the continuity of existence, in life after death; that, in short, the evidences of a world beyond will be scientifically demonstrated; that, indeed, science is already groping along the borderland which separates what we call the physical world from what we vaguely imagine is, or may be, the spiritual world.

Both of us, it happened, had within ten days read three volumes by men to whom the scientific world listens with respect. These volumes show how science is recasting its ideas of the "material universe," of "matter," of natural laws and their operation. The first of these volumes was "The Evolu-

tion of Matter," by an eminent French scientist, Gustave Le Bon; the second was "The New Physics and Its Evolution," by Lucien Poincare, inspector-general of public instruction in France; the third was "Some Problems of Existence," by Norman Pearson of London. But what interested me even more than these books was the fact that a great influence upon the mind of my friend had been exerted by certain other books to which I shall presently refer, books of which the world—scientific, religious, or profane—has scarcely heard, books to which this article now draws public attention, and that he regarded certain recent discoveries in physical science, recounted by the eminent men I have mentioned as confirmatory of the teaching of these more obscure books, also three in number.

Nor was he alone in regarding as of high importance to humanity the three other volumes which I am about to name, and in believing that the time will come when we shall scientifically demonstrate the continued and progressive existence of Individual Human Intelligence beyond the grave. In America, in Norway, in Germany, in Japan, in Mexico, these certain other books which assume to expound the teachings of what is called "The School of Natural Science," books, to use Dr. Johnson's phrase, "not yet subjected to the unauthorized loquacity of common fame," appear to have had a direct influence upon human lives, a spiritual uplift, a revelation of self-hood; and they are said to have opened the road to knowing as distinguished from merely believing.

Curiously enough it is from America that this influence has radiated, in three clearly written books published in Chicago. Here and there I have found persons who have read them. In New York some half dozen; in Chicago as many more; in Cincinnati more again; a few in Massachusetts; one in Washington; one among the western mines. Aboard ship

last month I found a German chemist reading one of them. In the south of England they were quoted to me by a friend at whose house I was staying. I first heard of them on a railroad train in Ohio when another friend gave me a copy. It is thus they have got about without the usual processes of publicity, from friend to friend. And so it happens that the public is not familiar with the titles of these books, which comprise the "Harmonic Series," and which are named: "Harmonics of Evolution." "The Great Psychological Crime" and "The Great Work," which bear the imprint of the Indo-American Book Company, Chicago.

It is astonishing that such books can appear in the world without causing some large flutter of public attention. But the general public does not even know of their existence, and I am not aware that the press has ever mentioned them or that it has ever heard of "The School of Natural Science."

"The School of Natural Science," I read, "is composed of a voluntary association of men whose lives and labors are dedicated and devoted to the acquirement and perpetuation of knowledge in the broad and unlimited field of science—physical, spiritual, psychical and ethical—and to its application to the development of individual life, individual intelligence, individual conscience, individual liberty, individual morality and individual happiness." It has existed, one is told, for many thousands of years. It has proved to its initiated members the power of the trained individual intelligence to penetrate, while still incarnate in this earth life, and still in the full possession of every faculty and power of self-consciousness, the mysteries of the world beyond and the life beyond. It has no kinship with Spiritualism and is antagonistic to every form of "mediumship"; it is not Theosophy, and is unrelated to Christian Science. It is deeply religious without sectarianism; it touches

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life at all points.

Never until now, I understand, has there been within this "School" an effort to publish its teachings to the world. Now, the time being ripe, such efforts are begun in the three books of the "Harmonic Series," published in Chicago. The churches are not expected to look with favor on these teachings because the effort is to make men independent of clericalism, and to prove to them that each individual has within him the capacity to become his own savior. One church, at any rate, the most strongly organized church in Christendom, will oppose this teaching, because the school makes no concealment of its differences with that church. But with that fact I am not at this moment concerned. As a chronicler of events, I am now recording merely certain facts which have come under my observation in the course of travel. And these facts are:

1. The announced existence of "The School of Natural Science."

2. The three books which expound the teachings of this school, and which are published in Chicago.

3. The strong influence which the scientific and ethical teachings of this school are exerting through these books, upon trained minds in several countries.

4. The fact that astonishing, or even incredible, as we may think the assertions of this school, recent discoveries by several of the most eminent scientists of Europe seem independently to substantiate some of its claims, and to point to the possibility of demonstrating others.

Thus Lucien Poincare, who probably never heard of this school or of the books which outline its teachings, says, in the closing sentences of "The New Physics and Its Evolution":

"There are no limits to progress, and the field of investigation has no boundaries. Evolution will continue with in-

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vincible force. What we today call the 'unknowable' will retreat further and further before science, which will never stay her onward march."

Very well, then. Whatever may be the conflicting claims of churches and theological doctrinaires is not now to the point. The majority of mankind is likely to differ on these matters for an indefinite time. But it is a curious fact that while Christians, for example, believe in a future life, they usually resent any effort that attempts to speculate upon or demonstrate the actualities of that life. That is one reason why the teachings of "The School of Natural Science" are unlikely to become popular. There is another reason—few out of the myriads of honest men and women have the mental balance, the patience, perseverance and courage which the formulæ of this school are said to demand of all who seek its instruction.

What is new about this instruction?

It is nothing new that men teach us to believe in a life after death.

It is nothing new that men teach us to believe that life on earth is a preparation for a life elsewhere, and is, in some sort, a regulator of it.

But if a man were to teach that you can prove all this here on earth, in this present life, what would you say? You would say "humbug"; if he persisted you would ask for a commission of alienists to prove him insane. You would not wish him proved sane, because you know so much that you are certain of another's insanity if he differs with you on so important a matter. You would say either that he is insane—or a Spiritualist.

But if he were to oppose Spiritualism as degrading on the ground that the processes of "mediumship" are subjective; if he led you away from Theosophy; if he were to say to you: "You

can prove for yourself that there is a world beyond, a spiritual world, finer, nobler, more wondrous than any in which any organization of theologies asks you to believe; you can prove this in this life, prove it yourself without the aid of any medium or prelate, without the intercession or permission of any church, you can see that world yourself, communicate with it yourself, even enter into it yourself, in this life, in the full possession of your faculties, by the exercise of your own enlightened will; you can prove this yourself"—what then would you say?

You would probably say: "The man lies," or "he is mad," and if hoodlums stoned him in the streets you would think it a fitting, if temporary, retribution. What, meanwhile, would you have proved? That you were not duly and truly prepared, worthy and well qualified to receive the instruction.

But suppose that there were such a man, and suppose that he had given twenty-five years of his life—literally given them without any material compensation of any sort—to the distressed; suppose you were to discover that a dozen persons known to you, persons of worth and repute, persons whose word you respect, whose word is as good as their bond, had studied, worked with this man, and had avowed, not merely their belief but their knowledge, that "what he says is true; and, as far as we have gone, we have proved it ourselves; we have demonstrated it beyond the possibility of doubt"—what would you do? You would pity them, and you would go your way rejoicing that you are not as they are.

Or you might be inclined to try for yourself; to demonstrate for yourself these amazing claims. In that case you would take the first steps of inquiry. Then you would discover that it is easier to believe than to prove; easier to believe any dogma, any creed, no matter how amazing and complex, than to submit yourself to the ordeal by test, to truly prepare your-

self and well and worthily qualify yourself for initiation into the greatest mystery of nature. Study would be demanded of you, work, and the living of a life. Out of a million seekers, all but one might retire from the effort. You might be the one to persist and to win. You, and you alone, would determine that, determine whether or not you would become master of yourself, and acquire an as yet undreamed of knowledge of nature's laws.

This, then, is the hint of an outline, crude, of course, and not inadequate, of the line of thought which is attracting the ripest devotion of my scientific friend in London, and of other men I have encountered in other lands and cities—trained men all, lawyers, physicians, chemists; workers in one or another field of science. And underlying all this thought and strengthening it, is a school of ethics, of philosophy, not the invention of today, but which, they say, has come down through the ages, and which, when understood, gives a new meaning to life, and makes life a joy.

How dreamy all this is, how vague, ill-suited to our strenuous twentieth century, you say. But then it does not matter what you say, or what I say. We do not alter the facts, if facts they are; we do not even affect them. It is another delusion, you say, another new religion furnished for the credulous. But the "school" says no, nothing of the kind. It seeks no followers, it makes no proselytes, it takes no money, it makes no drafts upon anybody's faith. If you were to ask its adherents what they are, they might tell you that they are students in the "school of natural science." If you were to ask: "What is this school? Where is it established?" they would refer you to the book called "The Great Work." The rest they would leave to you, to demonstrate for yourself if you have the patience, the perseverance, the courage.

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If you went far enough you would know what is meant by the saying of the Master: "Many are called, but few are chosen." You would yourself be another demonstration of the truth of that saying. But if you are curious merely, stay where you are; if you seek phenomena merely, stay where you are; if you look for a new fad, or a short-cut to any kind of heaven, stay, where you are, for not one wish of this sort will be gratified. They will tell you so much at the outset.

"What is the good of it all?" you may ask. A wiser man than you once retorted to a similar question: "What is the good of a baby?" Supposing you make a beginning by answering that.

It is a part of a journalist's duty to know and record the good that is thought and done in the world. Perhaps that is my reason for writing of this subject today. By some curious chance I have lately been brought into contact in various and unexpected places, on both sides of the ocean, with well-rounded individualities that are shaping their lives by the teachings of the School of Natural Science. They are not dreamers, or eccentrics, or long-haired devotees, but practical men of affairs. And they are extraordinarily cheerful and helpful men. Have they then discovered something that you and I lack? One thing is clear, they are living not by faith but by works. They are learning the lesson of self-control, of personal responsibility, and they claim to have a higher and more practical system of moral philosophy than any which is otherwise known and practiced.

The subject, then, seems to me worth writing about today. If thus you are introduced to the three books of the "Harmonic Series," published in Chicago, so much the better. I am at a loss to know how otherwise you would have heard of them, unless some friend has passed them on to you, as my friend

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did on the "Twentieth Century Express." If you disagree with the books, no matter; the thought will remain. In any case, you will get some helpful service from them—if you are ready for it. If you are not ready, that is your affair.

A little thought stirred in our upper works can harm no one. It is the lack of thought that hurts. And some of us are apt to learn more by reading what we disagree with than by what we subscribe to. That way will never be popular, which is fortunate, for popular beliefs have a way of degenerating into superstitions. But here, we are told, is something we can prove for ourselves. That is better than having somebody else prove it for us. Do you think somebody else could do so? It would be easier that way, and ease fascinates many of us. Some folk would like to have others breathe for them, but, as that is impossible, they have a preference for predigested food. A good many like to have their thinking done for them. To such these thoughts will not appeal.

What do I believe about it all? That is neither here nor there. The thing that matters is what each man himself knows and does. And if a man strive to unfetter truth, and work for intellectual liberty, religious freedom, and the practice of fraternity, he will have gone far toward fulfilling the highest purpose of human life. Knowledge never comes unmasked, nor by mere invitation. It is obtained only by labor.

* * *

The foregoing article appeared originally in "*The Boston Sunday Herald*," Sept. 1, 1907, and is reprinted here by permission.

"Tangible Evidence"

The general public has but a slight idea of the number, character and variety of the inquiries that are constantly coming to the authors of the books of the Harmonic Series. Some of the questions asked are of no importance to the world, often being of a very personal nature, but occasionally some thinker bobs up with something of unusual interest. Let us see how the TK has handled one of these inquirers. The following questions and the letter of reply will be of interest to all who seek "*tangible evidence*."

* * *

With an explanation and an apology for his skepticism, the inquirer submitted the following questions:

1. What *tangible evidence* can you offer as to the existence of the Great School at the present time, and of its existence during the long periods you claim for it?
2. What *tangible evidence* can you offer that it sent Masonry forth into the world?
3. Where are the records which you mention, and how were you convinced as to their authenticity and great age?

The following letter was sent to him in reply:

Dear Friend and Brother:

Your courteous letter of the 30th is before me, for which I thank you. I am impressed with its entire sincerity, and assure you that there is nothing whatever in it that should offend any man who believes himself to be honest and sincere. Whether I may be able to satisfy the skepticism of your mind is quite another question. I do not profess to be in position to answer all the questions that a skeptical and intelligent man may ask, nor furnish the "*tangible evidence*" his exacting mind may demand. Nor have I ever so professed.

In the first place, it is a very difficult matter for me or any other man to furnish "*tangible evidence*" to a man who is many hundreds of miles distant from me, as you are, of anything be-

yond the mere fact of my own existence. A typewriter and a sheet of paper do not constitute "*tangible evidence*" of anything but their own existence. If the sheet of paper contains the imprint of the type upon it, that may be considered "*tangible evidence*" of the fact that somebody has manipulated the keys of a typewriter to produce them. If the imprint of the type take the form of words and sentences which convey definite ideas, then they might also be considered "*tangible evidence*" that the individual who manipulated the keys of the machine either had the ideas in his own mind, or reproduced those of somebody else.

You see, my Friend, it is just possible, is it not, that you may be demanding something which is not within the range of human possibilities? "*Tangible evidences*" are evidences which you can *touch and handle*, or possess in a material way. But there are many evidences which are far more convincing than any "*tangible evidences*" in existence. These are what we are accustomed to term "*internal evidences*," or evidences which carry with them the internal stamp of their truth, to our individual consciousness.

Now let me see if I can give you an intelligent answer to your question which will mean anything to you. What evidence have I of the existence of the Great School?

In the summer of 1883, out on the Pacific Coast, where I was then in business, I came into personal touch with a man who said that he was an Oriental, an East Indian, by birth. He told me of the existence of the Great School, and that he was one of its active members. He opened the way for me to receive from him a definite, personal and scientific instruction which covered a period of daily personal contact, of nine hours each, for a period of thirteen months. His purpose was, so he said, to prepare me for membership in the same Great School, provided I could satisfy all the conditions and prove myself "*worthy and well qualified*."

To make a long story short enough for a letter, I went with him to India after the close of the thirteen months of personal instruction referred to, and there met other men who claimed to belong to the same School. I was regularly initiated

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into their body through a ritualistic service and ceremonial, and became one of their number. *How* this was all done and accomplished would be impossible to relate in a letter. But there I saw and examined the "Records" to which reference is made in my writings.

Now the question you want to know is, how am I to bring you or any other man into personal contact with these *FACTS*? To be entirely frank with you, I do not know of any way whereby such a thing is possible, at present, nor under present conditions and circumstances. Furthermore, suppose you came to Chicago to meet me personally, and we should spend a whole day together, and I should tell you that I am a Member of the Great School, would that be to your skeptical mind "*tangible evidence*"? While it would be a *FACT* that you would then be in the personal presence of a member of the Great School, that *fact* would not convince you. I presume I am about as "*tangible*" evidence as you will ever meet; but even so, I am aware of the fact that my mere presence would not be sufficient. Unless the things I *said* to you concerning the School and its Work contained within themselves that "*internal*" evidence of their *Truth*, my personal presence would mean nothing to you. Suppose I should go further and bring before you other men whom I introduced to you as members of the same Great School, how would *you* know whether they were in *fact* such? Unless the "*internal*" evidences were satisfactory, I might bring a regiment of men to you as members, and it would mean nothing to you. And finally, it reduces itself to a question of whether or not it would be possible for me to convince you of three vital facts, namely:

1. That I am sane.
2. That I am honest.
3. That I have not been deceived by clever tricksters, nor hypnotized.

If I should fail to accomplish any one of these, you would go away just as skeptical as you came. And so, after all, the only "*tangible*" evidence I have to offer you at this time, or to any other man, is *myself*, and give you an opportunity to satisfy yourself as to my sanity, honesty, and freedom from imposition

or deception.

All I have said as to the evidences of the existence of the Great School applies to your second question with equal force. If my account of my own life and experiences do not constitute "*tangible evidences*," then my statements concerning the relation of Masonry to my own Work would mean nothing to you.

Your third question, however, is of a slightly different nature, and enables me to answer it definitely. The Records to which you refer, are in India, and under the personal supervision and care of Members of the School. I have seen them myself, and have examined them sufficiently to satisfy *me* that that they are not forgeries.

Now just a word which may have some bearing on the essence of your questions. I was a practicing attorney in 1883, when the knowledge of this School came to me. Later, when I was convinced that I could not practice law and at the same time discharge the responsibilities I had assumed toward this School and Work, I withdrew from the law, and ever since then have devoted myself to such material employments as would give me the largest measure of time for this Work. During the twenty-five years of my connection with the School and its Work, I have never asked any man for so much as a penny, in the way of material aid, even though at times I have been entirely destitute. During all that time I have never asked any man to *believe* me, nor to identify himself with this School and Work.

I have met such men as have responded naturally to the books I have written, and have given them opportunity, as far as possible, to question me and cross-question me, on any and every point they have desired. Among the number are men who are prominent in the Masonic Fraternity. These men I have given every opportunity to question me in any manner they have deemed advisable, and I have their unqualified statements that they are fully *convinced*.

The most that I could possibly do for you or any other man would be to open the door of inquiry, meet you personally, give you the chance to question me and cross-question me, tell you the story of my life and work, and then leave it for you

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to decide whether I am a fraud or an honest man in his right mind.

If the books I have written do not contain within themselves the internal evidences of their honesty, sincerity, consistency and truth, then it would be quite useless for me to undertake the task of convincing any man. I have believed that the very subject matter of "The Great Work" would be sufficient to convince most intelligent and thoughtful men that its author is neither a fool nor a knave, nor yet a man *capable* of manufacturing the evidences of "Ancient Wisdom" therein contained. It would seem to me that the contents of the books themselves should be the very best evidence possible that it is not the work of any one brain, but rather the accumulated results of the Ages.

But, my dear Brother, my mission is merely to get before the world in simple and crystalized form, such facts and information as the Great School deems wise and helpful at this time. If that alone does not convince men, no further effort is contemplated. It is not my purpose to *defend* myself to those who discredit my work or my statements. I have no "*plea*" to offer in my own behalf. My work is entirely a *GIFT*. It brings me no material reward of any kind. During the last ten years I have written over thirty thousand letters to inquiring men and women, answering their questions to the best of my ability, as I have yours, and in the very largest number of instances have received not even so much as a postage stamp for reply. Under these conditions I believe you can readily see that if I have "*ulterior motives*" they are, at least, not of a material nature.

With appreciation of your interest, and with greetings and good will, believe me, Cordially and fraternally,

TK.

Other Schools *and* their Literature



VER and over, again and again, we are asked: "What is the attitude of the Great School" toward Christian Science, or Mental Science, this Cult or that, this Movement or that; or concerning the books and other literature of the various Schools, Cults, Philosophies and Movements with which the students and friends of this Work come in contact in the course of their reading and inquiry.

These good friends and earnest inquirers do not seem to realize the embarrassing position in which such inquiries would place us if we should attempt to answer them fully and without reservations.

For the benefit of all those who may have sent us inquiries of this nature in the past, or who may contemplate doing so in the future, the following explanations and suggestions are offered in the spirit of fraternal consideration:

1. The Great School is engaged in an effort to give to the world a definite and crystalized expression of *its own* Science and Philosophy of Life, based on the personal experience of its individual members.

2. To that end, through the Indo-American Book Company, it is publishing a series of *Text Books* known as the "*Harmonic Series*."

3. In the volumes of this "Series" alone will be found the *authorized* utterances of the Great School in modern book form.

4. To these books and these *alone* can the School give its *unqualified* sanction and approval.

5. All *other* books must be understood to represent the views of the individual or school from whom, or from which, they emanate.

This, however, must not be construed in any manner whatsoever as a criticism or condemnation of the works of any other individual or school.

It is intended to mean only this: that the Great School respectfully declines to assume any responsibility whatsoever

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as to the authenticity of books or other literature not formulated by it, or with its knowledge and approval.

A student or friend of this School and Work writes to us, for instance, asking if the Great School would recommend such and such a book, or approve its teachings. He does not stop to think that to answer his question honestly and intelligently would require that some member of this School stop work long enough to make a careful and critical study of the book from cover to cover.

In general, it is safe to say that in almost every modern work of psychology or philosophy may be found many valuable truths and much helpful data, *provided* the reader is wise enough to differentiate truth from error, and facts from fancies.

There are many books we can recommend in a qualified sense to those who have made a careful study of the Harmonic Series. But in all such recommendations it must be understood that they are *qualified*, and that the reader alone is responsible for differentiating the truth from the false.

The miscellaneous books listed by the Indo-American Book Co. all fall under this same category. They contain much truth, and in some instances there are errors. It is believed that the intelligent student should be able to do the work of gleaning for himself.

It must be taken for granted that most of the New Thought movements are based upon the pursuit of Truth. It is therefore very probable that investigators of the modern cults will find many coincidences and parallels between the current literature of these various movements and the Harmonic Philosophy. But these do not make them *identical*.

The reader, therefore, should be able to discover the differences and divergences also, and determine for himself which appeal most strongly to his reason and conscience.

We recommend to our students and friends as much of such reading and comparison as their time and opportunity will permit.

The Great School has never established an "*Index-Expurgatorius*."

TK.

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THE INDO-AMERICAN MAGAZINE

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EDITORIAL

OUR RAISON D'ETRE.

At the head of our title page the careful observer has noted that our little magazine is "Devoted to the Great Work." We make no promises for the future of this little publication except that we shall at all times endeavor to make it a worthy herald of the progress and accomplishments of the Great School in presenting to the world the various publications appertaining to the Great Work. It may be considered therefore, as a means of keeping you, good friends, in touch with our publishing center.

THE GREAT WORK.

To our readers who have never read the book entitled "The Great Work" we can only explain here, briefly, that the Great Work is the work of building the temple of human character to a point where a man is able to overcome the conditions, which limit his

sphere of activity to the world of physical material things, and independently to enter the realms of the spiritual, thus demonstrating, by a personal experience, the reality of another life. When man has accomplished this he becomes a Master.

MASTERSHIP.

The accomplishment of Mastership is based upon the development of a degree and quality of Self-Control little understood by those who have not attempted to travel the path. Mastership means the attainment of power and is the opposite of Mediumship. Mediumship has for its basis the lack of self-control and is a controlled or hypnotic condition induced by another intelligence. A Master cannot be a Medium, nor can a Medium be a Master. The Master chooses—the Medium is selected. The Master acts. The Medium is acted through or upon. There are many conditions between the extremes of Mediumship and Mastership and it is the desire of most of us to climb upward along the path of Self-Control to the heights of Mastership—and that is why we are in the Great Work—and why we are placing within your reach the few volumes that serve as guides along the stony pathway which leads to the land of Liberty and Light.

WORK TO BE DONE.

But there is not one who may expect or hope to enter the land of Liberty and Light until he has proved himself "duly and truly prepared, worthy and well qualified." To such as have the

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courage, the perseverance and the intelligence—the path will be made plain—and the way brightened by those who have gone before. You who may be ready for this journey will find no difficulty in securing a guide through the fields of labor to the river of truth. The design is already upon the trestle-board and the Master builder awaits the workmen.

THE GREAT PYRAMID JEEZEH.

On another page of this initial number will be found our advertisement of a new work entitled "THE GREAT PYRAMID JEEZEH." We feel justified in adding a brief mention of this truly remarkable book, for the benefit of our readers.

The Great Pyramid of Egypt has ever been an object of profound wonderment and mystery. Volumes sufficient to make a considerable library have been written about it in an effort to explain the mysteries of its construction and original purpose and use.

Except to the Great School, it is still a mystery.

It will be of interest to our readers to know that the author of this book has crowded into its pages more important data and information than can be found in any other work on the subject in print.

Furthermore, he has wrought out a "Theory" which is more nearly in line with the data of the Great School than any yet advanced by the multitude of learned writers on the subject.

To those who are interested in

the subject, we recommend this book as an epitome of information well worthy of a place in every private library.

THE QUESTION BOX.

The authors of the Harmonic Series and the Indo-American Book Company are in constant touch, through correspondence, with many thousands of students and friends of the Great School in all sections of the country.

These students and friends of the Work feel that they have a right to apply to the Book Company and through it to the authors, for information on all manner of subjects directly or remotely connected with things of a mystical, psychical, scientific, philosophic, religious, metaphysical or mysterious nature, having any bearing on the vital and important problem of life here and hereafter.

As a natural result, almost every delivery of the mails brings question enough to constitute subject matter for a new volume of the Series.

Many of these questions are repeated by different individuals again and again, often making it necessary to answer the same question many times over.

To obviate this constant repetition, and at the same time conserve the time, energy and usefulness of all parties concerned, it has occurred to us that a Question Box in this magazine might be made to serve a double purpose, and at the same time become an institution of great mutual interest and value.

To that end we have consulted

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with the authors (The TK and Mrs. Huntley) and have obtained the promise of their hearty co-operation along the lines suggested.

As a suggestion of the possibilities of such a department this initial number of our little magazine contains the TK's answers to a number of important questions which should be of interest and value to all our readers.

Anticipating that the students and friends of the Work will appreciate this opportunity to obtain definite and authoritative answers to their questions of vital importance, we suggest that they formulate with great care such questions as they desire to have answered by either of these authors, and send them to us.

From the questions thus received we will select such as appear to us of most general importance, and as many answers as our space will permit will appear in each succeeding issue of the magazine.

And, in this connection, inasmuch as our space is limited and will admit of but a few answers in any one issue, we must ask our patrons and questioners to be patient and await the answers to their questions until such time as we can reach them in the order of their general importance, as they appear to us.

Send all communications intended for this department to Indo-American Magazine, Question Box.

Lovers of fine books will be delighted to know that "The Great Work" is to be printed on special rice paper and bound in

Full Flexible Morocco, Oxford style. It will be a book that you will give to a friend with the consciousness of its merit both as a specimen of artistic bookmaking and as a literary work of unexcelled value to the seeker for truth. A full description of the book will be found in our advertising pages.

Should there be a sufficient demand for the other volumes of the Harmonic Series in a similar binding, we will later on get them out to match this special edition. If you want these other books to complete the set be sure to write and tell us that fact.

THE GAY GNANI OF GINGALEE.

In the same mails bringing praise and approval of "the Gnani" came also letters from friends and students of the Work expressing themselves as "shocked" with the romance and urging its immediate withdrawal.

The writer of Fiction and Foolishness who turns to Science and Philosophy does not readily establish herself as a serious author. Should she, however, later on be tempted to return to her ways of lightness, she is in danger of accomplishing one of two things. She will either discredit her serious work or find her "frivolling" taken in earnest.

The effort on the part of certain serious, friendly reviewers to convert the "Gay Gnani" into a serious book has decided me to offend no more in this line and to say in extenuation:

1. The "Gay Gnani" was never meant as a serious work.

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2. It was not written as an "Instruction" for the friends and students of the Work.

3. It was intended merely as a satirical skit, to invite the attention of the careless and fun-loving who refuse serious literature but who may receive suggestions of serious things through the picture or parable or romance.

After reading certain honestly meant but labored reviews treating the thing seriously and gravely analyzing the motives of its irresponsible characters, I felt about as Mark Twain would if he wrote a sermon and the reviewers mistook it for a humorous poem.

Some of my confidential critics expressed themselves as "shocked" and particularly "shocked at the slang" which was "so unlike the author of Harmonics of Evolution." They did not, however, explain just how one would set out to write a Middle West Travesty centering about a Chicago Stock Yards typewriter, and omit the vocabulary which illuminates that district of Chicago and percolates through Illinois.

Still other earnest friends wrote to tell me they did not "like to associate with such people" as Bill Vanderhook and his Imogene.

They said it gently, not to wound me, but they said it just the same, that they felt an aversion for such coarse people even in literature.

Apologizing, I am forced to agree with them, and I go farther, admitting that such as Falstaff and Shylock are not agreeable parlor knights, and that Bill Sykes and Fagan are not companions for the elegant and re-

fined.

At the same time, I think we all will agree that had there been no Shakespeare, Hugo, Dickens, Reade or Collins, or had there never been a Harriet Beecher Stowe or George Eliot, that we would have been spared much unpleasant association and—the messages through Fiction had not been accomplished.

To the charge "exaggerated in expression" the author pleads guilty. Otherwise the Indo-American Book Company would not have announced it as an "Extravaganza." In a sense, all Fiction is exaggerated, done in high colors that the portraiture may be the clearer. I believe, however, the most critical reader will not find in the story proper, a solitary reference to any of the serious things which pertain to the Great School, to its Members, or to their real Philosophy.

As I understand it, the mission of Fiction is to present Human Nature in history or in current times and in given countries or particular localities. This constitutes a Character Study in the primitive passions and in the noble and the ignoble impulses of men and women. Fiction is intended primarily for a "story," and secondarily as a presentation of the varied aspirations, ambitions, motives and desires which move mankind to action. Fiction may go still further, and in the spirit of travesty or satire may attack and expose countless current fashions, fads and follies, those weaknesses of human nature which fall below the level of really serious treatment.

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The purpose of the author was not to offer instruction to Serious Students. The story was published rather as an entertainment to the indifferent and with a hope that they who read it might be led through its hidden trail to the Text Works and the REALITIES of the Philosophy.

However the "Gay Gnani" may be interpreted, the author is prepared solemnly to assert that she did not mean to do it.

FLORENCE HUNTLEY.

* * *

The Indo-American Book Company desires to say that "The Gay Gnani of Gingalee" is still on sale at \$1.00 per copy. Don't buy a copy unless you can enjoy a hearty laugh. It was not printed for people who take themselves too seriously.

SOME THINGS THEY SAY ABOUT THE GNANI.

"The Gay Gnani" of Gingalee is an alluringly alliterative ascription attaching fun, farce, fable and fact in caustic casuistry and scholarly logic; it exhibits the disdain and amused scorn of a gifted woman, herself a student and writer in matters esoteric, and fillips with rare and delicious humor the pseudo Isms, New-Thoughters and psychic charlatans of the day. * * * The story entices till its finish; and the book is laid aside with reluctant hand, while the mind remains reverent and thoughtful. * * * While intended as a piece of fun, the book conveys many ethical lessons. It will amuse and instruct both the superficial and deep reader."—From Seattle Daily Bulletin.

"The Gay Gnani of Gingalee" is a gay little book by Florence Huntley. It tells of an astral gentleman who almost broke up a home, and finally paid the pen-

alty in annihilation. * * * Altogether it is a sprightly, readable and very laughable little book."—Chicago Inter-Ocean.

"It is not easy to describe the prancings of mind and the cavorting of brain that are found in the book but usually the feet of the author never get off the ground, at least not both of them at once, for Mark Twain himself might envy something of the fluent command of modern slang which appears in it at intervals, and on the other hand there is a reaching up to the loftiest of transcendental clutchings at ideas in the air.

"One can hardly say that the reading of the book has a filling effect upon the mind, but to those who have a leaning toward the mystical and the scientific and the whimsical, all rolled up in one, there is in this book some material to amuse them and interest them and perhaps afford them profit."—From Buffalo News.

PERSONAL OPINIONS.

"The book with the new tale with the arrowy points reached me this morning, and of course, before the day is over I have read it through. It certainly 'beats the Devil' how well each share of slam and just satire is measured out somehow, somewhere to man and woman, society and individuals, modern mystic cults and modern science. * * * I should think the great truths running through the whippings to right and left should be sufficient to start many of its readers on further investigation. * * * However great pleasure it is to be with the truly wise, I think it would be rather hard and severe for an ordinary person like myself to be at play with some of the wise when they get gay. When at intervals some of them turn foolish and to nonsense, would it not be at some poor mortal's expense? I should be afraid to exchange card, or to play in their yard."

"I believe the Gay Gnani will find many friends. The fault finders are proving their need of the lesson."

Insanity, its Cause and Cure

Copyright, 1909, by H. Lindlahr, M. D.

By Henry Lindlahr, M. D., D. O.



IN this article, I shall not follow the conventional classification of the various mental and psychic disorders, given in standard scientific works. Dubois and other specialists acknowledge that these are unsatisfactory and impracticable. I shall endeavor to treat the subject simply, as it has presented itself to me in actual experience, including under the term *insanity* all prolonged departures from the individual's normal standard of thinking, feeling and acting.

The diagram given herewith is not intended for a complete classification but for the elucidation of the subject in this discussion.

It will be seen that we divide all forms of insanity into two groups, the physiological and the psychological.

Physiological disorders are again divided into functional and organic. By physiological mental disorders we mean all those morbid mental conditions which originate in abnormal functions of an impaired physical organism.

Functional disorders may be traumatic (the result of wounds), caused by an accident, for example; concussion of the brain from blows on the head or falls, sublaxations of the spine, etc. Osteopathic and chiropractic examinations frequently disclose luxations (dislocations) and sublaxations (partial dislocation) of the spinal vertebrae, particularly of the cervical (neck) region. In a number of cases we have found the atlas (top vertebra of neck) displaced. The pressure on the nerves by such bony displacements may produce mental and nervous disorders, which will abate or even disappear when the lesions are corrected by proper manipulative treatment.

Auto-intoxication results from morbid matter and poisons

MENTAL AND PSYCHIC DISEASES, VARIETIES AND CAUSES

GROUP I. PHYSIOLOGICAL, MENTAL AND PSYCHIC DISORDERS.

Division I. Functional Mental Disorders.

HEREDITARY.	
TRAUMATIC.	(The result of Physical Injuries.)
EXPOSURE.	(To wet, heat, cold or starvation.)
AUTO-INTOXICATION.	{ (Resulting from fevers, inflammation, uric, sulphuric or phosphoric acids, poisonous alkaloids and ptomaines, produced in the system.)
DRUG INTOXICATION.	{ (Resulting from the use of inorganic Mercury, Iodine, Quinine, Bromides, Coal Tar Products, Alcohol, etc.)

Division II. Organic Degeneration of Brain and Nerve Matter.

PARESIS.	{ Resulting from Physiological causes above classified.
SCLEROSIS.	
ARTERIO-SCLEROSIS.	
TUMORS.	
ABSCESSSES.	
HEMORRHAGES.	

GROUP II. PSYCHOLOGICAL DISORDERS.

Subjective Psychism.

HYPERSENSITIVENESS.	{ Resulting from weakening physical habits. (Negative diet, fasting or overwork.) Effects of mental and emotional disturbances peculiar to the periods of pubescence, adolescence, senile decline or climatic conditions. Caused by destructive mental habits and emotionalism (stubbornness, fear, worry, melancholy, temper, introspection, etc.) Exaggeration of good habits and emotions (religious exaltation, over-concern, over-scrupulousness, morbid altruism, etc.) Vicious habits (alcoholism, sexualism.) Hypnotic Control. Mediumistic Control. All of the above being due to lack of Self-Control on the part of the Individual.
ABNORMAL DEVELOPMENT	
OF SPIRITUAL SENSES	
RESULTING IN	
CLAIRVOYANCE,	
CLAIRAUDIENCE,	
Etc.	
HYPNOTIC SUBJECTION.	
MEDIUMSHIP.	
OBSSESSION.	
POSSESSION.	

produced in the system, such as uric acid, sulphuric acid, phosphoric acid, uraemic poisons, alkaloids, bacteria, ptomaines, etc.

All these morbid materials circulating in the blood may unduly exalt or depress nerve and brain functions. Many of the acids generated in the system, if not properly eliminated, tend to crystallize and form earthy deposits in the walls of the blood vessels, causing arterio-sclerosis (hardening of walls) with its attendant depressive effect on brain functions, tendency to hemorrhages, embolism, etc. Nearly all auto-intoxication is the result of an excess of proteid and starchy foods, because all the elements composing these foods belong to the negative, acid-forming group. At the same time there is a lack in these foods of the positive, acid-binding and eliminating alkaline salts.

The treatment of this class of disorders is therefore largely dietary and must consist in reducing the proteid and starchy foods and substituting foods rich in the positive alkaline salts of sodium, potassium, calcium, magnesium and iron. Other methods of eliminating morbid material are hydrotherapy (water cure), massage, osteopathy, air and sun baths, proper breathing and curative gymnastics.

Alcoholism is another prolific cause of functional disorders, producing degenerative changes in the tissues of the body, especially in the stomach, liver, spleen and kidneys. In advanced stages it involves nerve and brain structures and may result in various forms of delirium and mania.

The treatment is similar to that for auto-intoxication. It consists in building up the blood on a natural basis and in various forms of natural tonic treatment. If sufferers from alcoholic and nicotine poisoning can be induced to adopt a fruit and vegetable diet, the cure is half accomplished.

Alcoholism has been held responsible for the increase of insanity among civilized nations. Its influence, bad as it is, has been greatly overrated. Fully as destructive have been the effects of poisonous drugs, especially of inorganic mercury, iodine, quinine, arsenic, bromides and coal tar products.

While alcohol is in a way congenial to the human organism, (it is, in fact, manufactured in small quantities in the system and there burned up like other fuel material) the poisonous

drugs mentioned have a marked tendency to accumulate in the tissues and to cause degenerative organic changes, especially in brain and nerve matter.

Mental disorders caused by drugs are more difficult to cure than other forms, because they readily cause organic degeneration.

All functional mental diseases, if prolonged by neglect or intensified by wrong treatment, may result in organic mental disorders. Under these we classify all morbid mental conditions due to degenerative changes in brain and nerve matter.

It is evident that cures are much more difficult or even impossible when the stages of organic degeneration have been reached.

The second main division of our subject deals with the psychological disorders. By these we mean the morbid conditions due to mental, emotional and psychic influences. We have subdivided this division first, into disorders due to subjective psychism, the most common forms of which are hyper-sensitiveness, negativeness, hypnotic subjection, mediumship, obsession and possession. Every form of perverted mentalism, such as stubbornness, fear, worry, melancholy or self-pity, may become destructive emotionalism. In our practice we are daily more and more impressed with the fact that any form of abnormal thinking and feeling may easily develop into the most terrible depressive or emotional insanity.

Mania is often merely a natural tendency exaggerated, through loss of self-control. If parents could be made to realize that their fond indulgence of a child's selfishness, indolence, wilfulness, irritability and temper, may develop into the worst forms of nervousness, hysteria and insanity, they would employ every means to stimulate, educate and strengthen the will power and self-control of the child. *In the weakening and loss of self-control lies the root of all psychic disorders. In its restoration lies the cure.*

There are those who endeavor to restore lost self-control by "hypnotic suggestion," which is a misnomer. The author of "The Great Psychological Crime," page 68, draws the following distinction between suggestion and hypnotism:

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"It is safe to say that in its most common acceptation the word (Suggestion) is intended to mean 'a deferential method of calling the attention of one person to the subject matter in the mind of another and inviting favorable consideration of the same.'"

"For some reason, quite inconceivable at this time, the word has become inseparably connected and associated in thought with the subject of hypnotism. By a sort of tacit agreement or understanding, as it were, among writers and students generally, it has come to include almost, if not quite, all the means and methods by and through which a hypnotist impresses his own thoughts, impulses, desires and will upon the consciousness of his subject.

"But it must be borne constantly in mind that in exact proportion to the depth or intensity of the hypnotic state the hypnotist controls the will, voluntary powers and sensory organism of his subject. Under these conditions the subject, to the extent that hypnosis exists, is deprived of the power of independent choice, without which the word 'Suggestion' is entirely meaningless to him.

"Indeed every thought, every impression, every impulse of the will projected by a hypnotist upon the consciousness of his subject during the hypnotic relation has, just as far as the hypnotic process is able to carry it, the force and binding effect of a definite and inviolable command. It is not presented to the subject for his consideration as an independent, self-conscious and rational intelligence possessing discretionary powers. It is not submitted to the rational judgment of the subject at all. It is not offered upon the theory that it may possibly be rejected. On the other hand, it is forced upon him under conditions which, according to the laws of Nature, make its rejection an impossibility.

"And yet, notwithstanding all this, it is called 'Suggestion' by learned men who are wise enough to discover instantly many a less conspicuous error."

The truth of this definition of "Suggestion" dawned upon me long before I read "The Great Psychological Crime," when I was studying Nature Cure in Berlin, about twelve years

ago. At that time, I also took a course in "Suggestive Therapeutics" under Jacques Groll and Reinhold Gerling, then the most celebrated hypnotists in Germany. My fellow students appeared to enjoy the abject submission and helplessness of our clinical subjects when under hypnosis; but from the beginning, the pitiable condition of these wretches, deprived of reason, will and self-control, was revolting to me. Although endowed in a marked degree with the power to exert hypnotic control, I decided there must be other, and harmless methods of curing human ailments and resolved never to use such agents.

In later years, the teachings of The Great School corroborated this conviction and provided the scientific explanation of the destructiveness of the process.

There is no delusion more fatal than the one encouraged by certain church organizations engaged in the work of psychic healing, namely that will power can be restored and strengthened by hypnosis, the very process that destroys it more surely than any other known agency, a process which has been called "The Great Psychological Crime" because it is the greatest crime committed against a human being—soul murder.

We come now to the consideration of subjective psychism, in its various phases closely related to hypnotism. These states all have their incipency in negative physical and mental conditions. By a negative condition, we mean weakness, lack of resistance, susceptibility and submission to outside influence. Prominent factors in producing negative conditions are hereditary tendencies and frequently the very fear of these tendencies; debilitating, wasting diseases; drugs which exert a negative hypnotic influence upon the organism, negative diet, deficient in animal foods and in the positive vegetables, and consisting largely of cereals and legumes; vicious habits, such as alcoholism, sexual indulgences, etc.

Habits not vicious, which have been indulged in to the extent of jeopardizing self-control, may lead to subjective psychism. Among these are over-scrupulousness, concern about the future, morbid altruism, in fact, any good habit exaggerated to a degree involving loss of equilibrium.

Again and again the physician hears from patients this com-

plaint, "It is not I doing these things. I abhor and detest the very thought of them. A foreign influence seems to come over me, and to control me. I feel as if it were another person." Indeed it often is. All habits carried to a point producing loss of self-control open the door to control by outside intelligences having the same tendencies. Yet, even so, hypnotism and the seance room may accomplish more harm in a few "sittings" than evil habits during a lifetime.

Hypnotic control depends upon the temporary paralysis of reason, will and self-control. If persisted in, it may result in the permanent loss of these capacities and powers which distinguish man from the brute.

Under mediumship we include all phases of psychism, from mere sensitiveness and awareness of conditions on the spiritual planes—clairvoyance, clairaudience, etc.—to actual obsession, which is the hypnotic control of an individual in the body by an intelligence out of the body. Such control by a spiritual intelligence may result in complete possession of the physical organism by the obsessing influence.

Not long ago, we received from a distance a manuscript describing a lady's experiences in developing as a medium, from the time when she began to receive strange vibrations and to be impressed by peculiar sensations, until she heard voices and came in contact with her "controls." These experiences became very annoying and interfered with her daily occupations as well as with rest and sleep. She begged her tormentors to leave her and threatened to disclose her true condition. They laughed and told her if she did she would be adjudged insane and would be confined in an asylum. When her condition became unbearable she related these experiences to her husband and family physician. The latter shook his head and left a prescription for her nerves. A few days later, her husband took her for a walk and with her entered a large building. Presently she found herself before an assemblage of physicians and nurses and was asked to tell her story. After she had done so, the doctors agreed that she was suffering from delusional insanity and confined her in the institution.

In the manuscript she tells a piteous story of her experi-

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ences. During two years she was confined in three different asylums. "All this time," she says, "I was as sane as ever in my life, but the mere mention of my psychic experiences was sufficient to commit me. I finally became shrewd enough to tell my attendants that my delusions had completely disappeared. Then I was released as *cured* and sent home to my family. As a matter of fact, I was and am in exactly the same condition as when I entered the asylums, although I am wise enough to hide my sufferings and bear them in silence. From the time when I reached home, I resumed and followed successfully my work as a dressmaker and am now transacting all business connected with my profession, proving that I am as sane as any one."

We hope some day to publish this remarkable narrative. It met with a sympathetic and comprehending response, for we continually encounter similar cases in our practice.

People no more insane than we are, have been tortured by experiences of which, in many instances, they are afraid to tell their nearest friends, lest they be committed to an asylum in consequence.

Psychic exposure is brought about by a weakening of the physical body and its magnetic envelope, sometimes called the *aura*. The physical body and its magnetic envelope form the protecting wall dividing us from contact with the magnetic field and the lower spiritual spheres. If between the room where I am sitting and the one adjoining there was a heavy brick wall, I should be unconscious of what is going on in the other room; but, as the partition consists merely of wood and glass, I apprehend every sound and can hear distinctly the conversation on the other side. Thus it is with a person whose protective physical and magnetic envelopes have weakened and attenuated to such an extent that the spiritual senses have become abnormally active on the lowest spiritual planes of being co-existent with our earth plane.

The horrible visions seen by the victims of delirium tremens and of "delusional insanity," so called, are not always illusions or delusions. Only too often they are realities, in the magnetic field, which is identical with the "Purgatory" or the "Hells" of theology.

From what we have said, it becomes apparent that the cure of psychic conditions cannot lie in solitude, confinement, idleness, sedatives or hypnotics, either in the form of drugs or in that of "hypnotic suggestion"; but in the application of natural tonic treatment. Fundamental is the right diet, rich in positive animal foods and in positive vegetable foods, which grow in and near the ground. Massage and osteopathy are important because they stimulate, in a natural manner, the dormant or paralyzed nerves and nerve centers. Hydrotherapy and open air baths stimulate and invigorate the circulation and the vital activities of the skin. Daily physical culture drills not only strengthen the body, but teach co-ordination of mind and muscle, thereby exercising in a most effectual manner, will-power and self-control. All medicinal treatment must be tonic—never depressive. Suggestion also plays its part, but it must also be tonic, not depressive; that is, it must not be administered in the hypnotic trance but directed to the waking consciousness, in order *that the patient may accept it and respond to it by the exertion of his own will, not coerced by the will of another. This is the danger line. Let the psychotherapist beware that he does not cross it!*

The VALUE *of* BOOKS



IF public libraries were half as costly as public dinners, or books cost the tenth part of what bracelets do, even foolish men and women might sometimes suspect there was good in reading, as well as in munching and sparkling, whereas the very cheapness of literature is making even wise people forget that if a book is worth reading, it is worth buying. No book is worth anything which is not worth much; nor is it serviceable until it has been read and re-read, and loved and loved again, and marked so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in an armory, or a housewife bring the spices she needs from her store.—From “Sesame and Lilies,” by John Ruskin.



At page 370 of "THE GREAT WORK" appears the following paragraph in capitals, which every reader of the book will remember:

"THE HISTORY OF ALL DOGMATIC AND 'REVEALED' RELIGIONS IS, IN TRUTH, BUT A HISTORY OF MAN'S ENDEAVORS TO DISCOVER OR INVENT SOME PLAN, OR SCHEME, OR METHOD WHEREBY HE MAY SHIRK HIS PERSONAL RESPONSIBILITY, OR SHIFT IT TO OTHER SHOULDERS THAN HIS OWN, OR IN SOME MANNER ESCAPE THE NATURAL CONSEQUENCES OF ITS CONSCIOUS AND INTENTIONAL EVASION OR VIOLATION."

"The Great Work" was copyrighted and published in 1906.

At page 68 of the February number of "THE FRA," ('Elbert Hubbard, Editor and Publisher, East Aurora, New York, U. S. A.'), the same paragraph appears WITHOUT quotation marks or other reference to indicate the source from which it was taken.

The issue of "THE FRA" wherein this appears bears the date of 1909.

Question: Is Elbert Hubbard a "Literary Pirate"?



THERE IS NO DEATH.

An old poem.

There is no death! The Stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit
Or rainbow tinted flowers.

The granite rocks disorganize
To feed the hungry moss they bear;
The forest leaves drink daily life
From out the viewless air.

There is no death! The leaves may fall,
The flowers fade and pass away—
They only wait through wintry hours
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them "dead."

He leaves our heart all desolate;
He plucks our fairest, sweetest flowers—
Transplanted into bliss they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones
Made glad this scene of sin and strife,
Sings now her everlasting song
Amid the Tree of Life.

And when he sees a smile too bright
Or heart too pure for taint of vice,
He bears it to that world of light,
To dwell in Paradise.

Born into that undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear, immortal spirits tread,
For all the boundless universe
Is Life—there are no Dead.

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Vol. I.

September 1909

No. II.

Our New Name



IN these days of many newspapers, periodicals and magazines, it has come to be somewhat difficult to find, select or invent a name for a new magazine which shall serve the two important functions of differentiating it from all others in the field and at the same time giving expression to the spirit and purpose of the publication itself.

Our first number went out under the name "*Indo-American Magazine*." At the time we had in mind making it more particularly a medium through which to acquaint its readers with the literature published by the Indo-American Book Co., issuing it only when we had something new in the line of books to announce to our readers.

The results of that first issue, however, have so far transcended all our anticipations as to suggest the advisability of enlarging the purposes of the magazine in a number of important particulars. The spontaneous and hearty manner in which letters of commendation and subscriptions have poured in upon us has convinced us that the time is ripe for the publication of a magazine which shall stand for the School of

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Natural Science and represent the spirit and purpose of its work in this country.

This broader concept of its purpose has brought with it the suggestion that the magazine should be rechristened with a name which shall, in full measure, express the meaning and purpose of its mission. To this end we have asked the Friends of the Work for the benefit of such suggestions as they could give us. We have submitted to them such names as have occurred to us, and out of the entire number thus far considered the decision seems to be virtually unanimous in favor of

“*LIFE* and *ACTION*”
The Great Work in America.

This, therefore, is the name we have selected, and we trust it will commend itself to our readers as one which not only embodies a fair concept of the Spirit and Purpose of the Work to be accomplished, but one that will provoke thought and interest in the minds of those who see it for the first time.

The Great Work has been defined as “Morality and Service.” This concept added to that of the chief title above suggested might be expressed more fully in “*A Constructive Life of Unselfish Action*,” or “*A Moral Life of Active Service*.”

These sentiments are an embodiment of ideals we shall hope ever to keep before us. By an honest and earnest endeavor to realize them in our work we shall hope to earn the confidence and fraternal consideration of all Friends of the Work.

The Fountain of Wisdom and the Clues to Knowledge

By J. D. BUCK, M. D.



THE whole of the experience of the individual or of the race at any given time, tends to variation. Experience means diversity.

In the language of evolution, differentiation and co-ordination result in, or reveal the underlying *Unity*. To live at all means to experience. To know, to understand, means to grasp, to apprehend, and progressively to comprehend. Hence the ancient formulary—"Unity in diversity, and diversity in unity."

A moment's reflection will reveal the fact, that knowledge, per se—that is, the laws and processes of nature, the principles in the nature of man and the relation of one to the other, have always existed. All these belong to the constitution of the Universe. They are basic, intrinsic and never change, and ne'er grow old.

This is the meaning of Law, of Stability. There are "final truths," yet no man will fully grasp them till his evolution is complete. He may, however, discern and formulate the Law; and he may—if he will—conform to it, and all his varied experience thus tends to unity and leads to understanding.

Viewed in this way, all his varied experience tends to unify him with both God and Nature. This is progressive At-onement, understanding, realization.

Under this law of variation and diversity, every individual is a special combination of faculties, capacities and powers,

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with diversified experience differing from every other in the universe, yet held by Law to the underlying Unity. This is the meaning of Individuality, Selfhood.

Every intelligent individual discerns, more or less clearly, these underlying principles.

The progressive evolution of each individual is always a matter of adjustment, through experience and personal effort, to both God and Nature. Whatever may be the age, the time, the environment, this adjustment is internal, intrinsic, as a realization.

Nature provides the environment, the opportunity; God, the Laws, the Spiritual nature, but *man must do the work*.

These Laws, principles, processes and possibilities antedate time. They would seem to be eternal and unchangeable. They do not rest on dogma. They are deduced from all intelligent observation and experience.

The real teacher is he who has advanced along these normal lines beyond the average individual and who, solely for the benefit of his less informed brothers, confirms, guides and directs their personal efforts; never infringing on their free choice of personal responsibility, for that would annul their achievement and realization.

There have been those in every age who have realized along these lines, and hence become the teachers of Wisdom and leaders of the higher evolution of man.

There is, moreover, at all times a "running after" these teachers by the multitude, generally with the expectation of finding a "short-cut," a desire of "climbing up some other way" so to avoid the self-control and personal effort to which I have referred. It is here that the charlatan sees his opportunity and gets in his work. People pay liberally for being humbugged.

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On the other hand, the "authorities" in church and state, who are ready to divide plunder with the charlatan, unite with him to destroy the real teacher who would set men free and aid their higher evolution "without money and without price."

In proportion as man is free he can no more be exploited or controlled by fear.

How, then, in the face of this "War of the Ages," is an individual to judge of the knowledge and credibility of the teacher?

Whether the teaching be by word of mouth, or printed page, the evidence is intrinsic and each student or seeker will be *attracted to his own* by a Law that is as inevitable as that which draws the needle to the pole. The spirit of the seeker and the spirit of the teacher will in any case be in complete accord, and each will find that which he seeks.

Besides these two classes referred to, there is still another, viz: the indifferent, the scornful, the prejudiced. These imagine themselves wise and their wisdom is simply—like Mephisto's—"the spirit that denies." They pre-judge and scout without carefully examining at all.

This spirit was illustrated by the reception accorded "The Great Work" by two clergymen to whom I had presented the book, both good and rather liberal men. One declared that if he had the knowledge suggested by the author he would "shout it from the housetops." The author did not so shout it, but rather concealed his identity (for specific reasons) ergo, he *could not* possess the knowledge.

The other simply said he "doubted entirely the existence of the Great School."

It was clear in both cases that neither had found interest sufficient to read the book carefully at all. There would be far more hope for one who had read carefully and critically

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and began by "fighting it tooth and nail." When he arrived at the end of his rope he must still keep going, and so, would be quite likely to face about and go as hard the other way.

A very large interest must continually turn on the question of the existence of the Great School. While the intrinsic evidence in "The Great Work" itself is overwhelming for some, for many others the habit of leaning on authority, and depending largely upon dogma in some form, is ingrained.

Fortunately, the Great Work, and the "School of Natural Science" are fortified and fully supported on both these grounds.

The external lines of evidence, however, are more difficult to trace. Not that evidence in abundance does not exist, but that in following the clues one has to be patient, untiring, judicious, and use wise discrimination continually.

The context of "The Great Work" itself, the *intrinsic* evidence already spoken of, will be a great help.

If one is a careful student, and a discriminative observer of the ritual, traditions and landmarks of Freemasonry, he will have a guiding light of exceeding value. "The Rubbish of the Temple" so often referred to, is a perfect symbol of the obscuration, accretions, and distortions through which the seeker of the Fountain of Wisdom must dig to the foundations of the real temple of knowledge.

He should start with the concept that mankind has inhabited this earth for a very long time; that civilizations, so-called, have come and gone; that earthquakes and cataclysms have destroyed whole peoples, and plagues decimated whole regions, like the Great Plague of a few centuries ago. Lands have sunk to ocean beds and mountains risen from the sea. If he requires corroboration on these points there are many traditions, and some monuments and records, that admit of no

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other rational conclusion. The recent discoveries published in the "Records of the Past," of the buried cities of more recent times, show this habit of Mother Earth to indulge in destructive changes.

When one comes to so-called histories, traditions, monuments and symbolism, there is a redundancy of material almost overwhelming.

From all these lines of investigation the real student will at last approach the Fountain of Ancient Wisdom, the country and the people, so far as available records go, in and among which the earliest achievements were attained and the first records made. When he finds this record and this source, he must compare them with the highest and best known today in our age of science and recent civilization, bearing in mind the essentials and the criterion of values to man outlined in the beginning of this paper.

When ready thus to sum up results, he will find Old India the place, and the Vedic and pre-Vedic people the pioneers of real knowledge.

This is not "occult cant" and superstitious reverence for our Aryan ancestors.

It is like saying that Geologists, particularly the more ancient, believe the first land, the earliest continent, surrounded the North Pole.

Arriving through this "rubbish" at the foundations of the temple and finding the concealed or obscured treasure undimmed by ages, the next question will be, what does it mean and what did it teach?

Then, if the student will re-read "The Great Work" he will find it all there precipitated, crystallized, and find, if not a new, yet a larger meaning and a brighter light emanating from the Great School which through all these weary cen-

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turies and changes has preserved in all its purity and clearness the Ancient Wisdom which never fades nor fails, and which the School has tried again and again to give to the World.

In this line of study, comparison and investigation, no book with which I am acquainted, in equal space, gives so many facts, comparisons and demonstrations, as Jaccoliot's "Bible in India" translated and printed first in this country in 1873. The author spent thirty years in India devoted to this study, with an open mind to facts and a determination to find and reveal the Truth.

After this, if the student desires corroborative evidence among nearly every people and time, he will do well to read "The Secret Doctrine" by H. P. Blavatsky.

"The Great Work" will then be seen and appreciated as a direct emanation from the Great School, fitted to the present time on the lines of modern exact science and up with the Enlightened Intelligence of the Age, the author being the accredited agent, representative and revealer of the School, his credentials being *intrinsic* in his work. These lines seem clear, and may be followed or rejected according as they appeal to individual intelligence.

If real knowledge is not worth striving for, and Wisdom is not perceived to be the Jewel of all times, people may hold to their idols or their ambitions as the majority do in all ages.

I am not "arguing" to prove the existence of the Great School. That might be presumption or folly on my part. It is purely a question of fact, based on evidence, and pursued solely on scientific lines and finally scanned by intelligence and determined by law.

The most important consideration lies in the fact, (the reasons for which are many and complicated), that this

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Great School, this crystallized body of knowledge, is accessible and available now as it has been for many, many centuries, to say the least. Its teaching is and always has been FREE to "the listening ear and the faithful breast," to all who prove their interest and unselfish loyalty to the simple truth.

I have often heard people say, "Why don't they do this, or that?"—forgetting the plain and self-evident fact, that IF the School exists at all, its Members are best qualified to know how, when, where and under what conditions the knowledge can, or ought to be imparted. It is like a freshman in college presuming to instruct his professors how to teach Greek, Chemistry or Mathematics. His place is still in the "Kindergarten."

And yet, the real teacher never dogmatizes. He simply conforms to laws with which he is entirely familiar, while he leaves the teaching of "Juveniles" to others, and like the man of Nazareth "goes about the Master's Work."

Difficulties in the Way of The Great School

Why is it that out of all the millions of humanity there are today so few who ever become active members?



THE DATA of the Great School, gathered through the personal experience of its Members throughout the ages, would seem to establish as a fact that human nature is much the same "yesterday, today and forever." At any rate, the springs of human impulse and motive which impel men to action would appear to have changed but little within the period of recorded experience.

On the basis of internal condition, or evolutionary development, humanity, in an ethical sense, might be classified broadly as follows:

1. The infant class. Those who, as yet, are on the first round of the spiral of human evolution. These have not yet attained to a clear or comprehensive understanding of the ethical meaning and significance of Personal Responsibility and Moral Accountability. Through ignorance, superstition and fear, they are, at present, upon a plane of intelligence too primitive and immature to be entrusted with the responsibilities of membership in this School.

2. Those whose intelligence is sufficiently mature to understand the law, but whose vicious and criminal impulses and inclination are such as to make them dangerous and impossible as representatives of a School and a Work which stand for Truth and Light. These have no interest in nor desire for the knowledge which this School has to impart.

3. Those who know the power of knowledge and who seek it early and late, only that they may use it as a means of obtaining an advantage over their fellows. Impelled by the spirit of selfishness and greed, they acquire knowledge only that they may apply it to base, ignoble and immoral purposes and thereby gratify the baser elements of human nature.

These are they who knowingly and intentionally travesty all that is noble, uplifting, beneficent and true, and earn for themselves the names of "fraud," "fakir" and "charlatan."

To open the door of any School or Religion or Philosophy to such as these would be to admit elements of disintegration which must inevitably work the dissolution and destruction of any movement into which they enter. Knowing all this with definite certainty, the Great School seeks to avoid this class of individuals, as far as may be possible, when it is called to pass upon the qualification of applicants for membership. And almost invariably when such as these are refused admittance they seek to justify themselves by specious arguments, clever sophistries, or unjust complaints and slanderous criticisms.

4. Those of keen intelligence and honest motives, who, by contact with and training in the School of Physical Science, have come to view the whole broad and deep problem of life from the standpoint of pure Materialism.

These are they who make up the great body of so-called "scientific" skepticism. From these the Great School expects only ridicule and contempt. Because of their hostility to the spiritual concept of nature and life, it makes no effort to meet their materialistic objections nor to combat their unscientific opposition. But because of their unreasoning prejudice its doors are closed to them.

5. Those who come in search of knowledge, earnestly

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proclaiming their allegiance to Truth, believing in the integrity of their own motives and purposes, and fully convinced of their qualifications for admittance.

In the background of consciousness, however, is the fatal poison of Intellectual Vanity, Ambition for Leadership and feverish thirst for public applause.

Such as these soon grow restless and uncomfortable in obscurity, then resentful and critical; and finally, when the desire for public recognition no longer can be mastered, they seize upon the first pretext that can be made to serve as a seeming excuse for their apostasy, and withdraw from the School and its Work to seek other affiliations.

These are they who, finding the way of Truth too difficult, and the path that leads to Mastership too narrow and steep, turn back into the broad and easy way of subjection and find their places among the many who travel to the North.

Once having lulled to sleepy silence the accusing voice of conscience, they shamelessly appropriate the knowledge and the information they have gained from the Great School, and with this (and the fact of their previous studentship therein), as a basis of influence, they form "little schools" wherein they proceed to exploit themselves and sophisticate the philosophy and teachings of the Masters.

Verily, they have their reward; for inevitably, sooner or later, their duplicity is found out by those who follow them. Under the pressure of the shame and enforced solitude which follow their abandonment by those who have trusted them and followed them, they break in spirit and body and become the pitiable victims of their own vanity and folly.

But of all men with whom the Great School is compelled to deal, these are the most difficult and dangerous to the cause of Truth. Having been entrusted with the confidences

necessary to studentship, they are in position to mislead the innocent and unsuspecting by these evidences of their high standing and trustworthiness. And when their inconsistencies and duplicity are finally discovered, those who have been imposed upon and misled by them charge this School with the responsibility, not knowing that it also is the victim of misrepresentation and betrayal.

Through the operation of the immutable Law of Compensation the pathway of the Great Work throughout the ages is literally strewn with the wrecks of these misrepresentatives and betrayers of its confidence whom it has been unable to save from the operation of the destructive forces which they have set in motion.

6. And finally, those who are indeed "duly and truly prepared, worthy and well qualified," who have the Unselfishness, the Moral Courage, the Loyalty and Perseverance to work on, a lifetime if necessary, in obscurity, misunderstood by the world, maligned by those they have endeavored most to serve, and often without the appreciation of those for whom they have labored, endured, suffered and died.

These are they who constitute the significant minority who find their reward in "Morality and Service," and who make up the inner Membership of the Great School.

My friend, do you wonder that they number but few at any given time?

The Madman ?

BY JOHN M. WARING.

My thoughts are evil forces;
Like wild, untrammeled horses,
They rush along their courses,
 In spite of me;
Whence come they? What their sources?
They lead but to remorse
 And agony!

My spirit, in their power,
Each day, and ev'ry hour,
Can only shrink and cower
 Until they pass,—
And like a wayside flower,
Her bruised head doth lower
 In trampled grass.

Whence come these thoughts pernicious?
So wanton, wild, and vicious,
Or temptingly delicious
 To soul and sense?
Alluring, meretricious,
They come despite my wishes,
 From whence, from whence?

These thoughts, do I create them?
I loathe, abhor and hate them,
And yet, and yet await them,
 Like captive slave;—
To rout, to subjugate them,
To conquer, to checkmate them,
 'Tis this I crave!

Does some foul fiend possess me,
To override, obsess me,
To torture or caress me
 As suits its will?
Can no good priest confess me,
Absolve me, sign, and bless me,
 For I am ill!

It is, it is this latter,—
Some fiend who comes to shatter
The ME of me, a satyr
 From darker spheres;—
Impinging the brain matter,
Adroit to urge or flatter,
 Or quell with fears.

Or stay!—do I deceive me?
For none will e'er believe me,
They guard me close, bereave me
 Of all held dear;
From friends and fam'ly cleave me
"He's mad!" they say, and leave me
 A prisoner here!

My thoughts are evil forces,—
From dim, unholy sources
They wend their wicked courses
 'Gainst throb of brain
And futile, brief remorse;
My thoughts are evil forces,
 But I am sane!

Corrobrations

By J. D. BUCK, M. D.



NOTHING could be farther from the thought of the present writer, than to "argue" in favor of the existence of Masters of Wisdom, in the sense and degree set forth in the "Great Work." Either such men exist, or they do not. The *fact* of their existence, if they exist at all, should be demonstrable. How that demonstration should or could be made, would be a serious question intimately involved with that of their existence and powers *per se*.

Admitting or proving the existence of the real Master, the existence of the Great School becomes merely a question of aggregation and association.

I trust my readers will make a sharp distinction between argument, which is so apt to involve special pleading and dogma, and the simple statement and accumulation of facts; between a theorem in mathematics and a theory in philosophy. It is essential to bear this distinction in mind. If our theorem be exact and found without a flaw, we write *Q. E. D.* as the conclusion. If our theory be logical, the result will be a strong *probability*.

After the first we may write, "It is demonstrated"; therefore "I know."

After the second we may write, "Its probability is established"; therefore "I believe." It is above all else necessary to avoid dogmatism. We must not only analyze and weigh, measure and record facts, proof and conclusions; but we must record with equal care and discrimination the errors, the weak

places, the "missing links" in the chain. In other words, we must pre-judge *nothing*; but must weigh, test and measure everything. Our whole method must be exact, impartial and scientific, from beginning to end; and we must accept the conclusion till something, some further light, or a new group of facts throws doubt upon them. Credulity and incredulity must be entirely banished from our minds.

Propositions may be presented, that, in view of all our previous experience, seem to us so absurd that we have no interest in them whatever. If we are wise and intelligent enough to drop them absolutely, at that point, it is well. If, however, we have interest enough to declare and then argue to show their absurdity, then it is our duty to ourselves and our own intelligence, to examine carefully and know whereof we affirm.

It is this calm, wise, discriminative mental attitude of the Individual Intelligence that more than all else measures and determines results. This it is to be—"duly and truly prepared." This is the "*Spirit of the Work*" so often referred to by the author of "*The Great Work*." Nothing can take its place. A flaw or defect here is like a mistake in a complicated mathematical problem. It spoils our whole work and renders any conclusion false or defective.

In relation to a "Master" or an "Instruction," it is "teachableness," a "Listening ear" to an "Instructive tongue."

It would be impossible to draw too sharp a distinction between this mental attitude of both master and student and that which indoctrinates and dogmatizes. It is the difference between slavery and freedom, between selfhood and mental apathy and dependence.

Mastership is the result of normal evolution under both natural and spiritual law. It may be facilitated by conformity to law; but it cannot be forced against law.

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Masters of wisdom have, in all ages, referred to this process as the "one only way." There is no "back way" nor "underground passage," as is shown in "The Great Work" and "The Great Psychological Crime." Hence the "Thief and the Robber climbing up some other way" spoken of in the Bible. Gaining the knowledge and becoming the Master are inseparable. All through the writings of Jacob Boehmen it is spoken of as "the becoming man." St. Martin in his "Man of Desire," Andreess Freher and William Law declare the same doctrine.

Morality is not a sentiment nor an emotion, but a scientific result of conformity to natural law. It is a definite relation established between the Individual Intelligence and God, Nature and our fellowmen, and is as exact and permanent as the relation between two terms of a mathematical equation. It is basic, generic, intrinsic.

This does not imply equal facility between different intelligences and range of experience in applying or conforming to the law, but it does determine the basis of ethics and guide the impulse to action. Whenever conduct is so regulated, mistakes will be comparatively infrequent and trivial, and they will be easily adjusted and become less and less frequent. They will become, equally with all successes and triumphs, stepping-stones to higher and nobler endeavor. It is equally valuable to learn how a thing should *not* be done, as how best it may be done.

From the foregoing general principles and considerations, we may now pass to the Man himself, who is to evolve on normal lines, under natural law, toward Mastership.

Man is an Individual Intelligence. This is a self-evident proposition. It is generic and basic. For metaphysical, psychological, organic-chemical or physiological study, there may

be many secondary or subsidiary propositions; but they must all be consistent with, and dependent upon, the first.

This Individual Intelligence is self-conscious, endowed with rational volition and personally responsible. This is, generically, the Man that is to evolve into the Master. The problem is one of self-control, self-mastery, resulting in or aiming at self-perfection. Personal experience and personal effort on the lines already indicated, is the "one only way." There is not, and cannot be, anything "vicarious" about it.

This does not annul the power of a good example nor the mutual helpfulness of one another. But after, above and beyond all these, the Individual has to decide and to act and to take the consequences. It is equally so in the presence of a bad example and mutual hostility. This is the meaning of selfhood and it is involved with social relations and the evolution of humanity as a whole.

If the Creator of man had placed at the foundation of man's being, intrinsic and essential hostility to his fellows, mankind could only have evolved into devils. No sane mind could conceive such a basic proposition from the facts and experiences of human life. It contradicts itself and belies both God and Nature. It would be a caricature on the trestleboard of Universal Intelligence and make human life an inevitable and unintelligible tragedy.

From all the foregoing facts and considerations we are justified in the concept of an *Ideal Man*, a Master, as the design of human evolution and the trend of man's experience and progress.

Here are laws, facts, experience, and observation; hence the whole problem is one of exact science. Not an element is wanting. Not a fact is ignored, and our method of dealing with the facts is scientific. Hence "The Great Work" speaks

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of the "School of Natural Science" and defines its purpose, methods, aims and results. If all or any of these cannot stand the test of practical experience—like the science of chemistry by the crucible, or of mathematics by its laws, theorems and demonstrations—so much the worse for the School of Natural Science.

Man gains power over Nature just in proportion as he understands and masters himself. Hence, with self-hood basic in the nature of man, every Individual must differ in the degree of Mastership; otherwise self-hood must be annulled or disappear. This is the meaning of the saying "for one star differeth from another star in glory," etc.

While presently it will be shown that we are indebted to old India for all of our Laws, Philosophies and Religions, it might be said that the state called Nirvana has been misinterpreted by modern writers and commentators. If by "absorption into Nirvana" self-hood disappeared and the Individual Intelligence became "lost" in Para-Brahm, what is the meaning of Para-Nirvana (beyond Nirvana) found also in the old Philosophy? The difficulty arose in finding words in any language to express the idea of "concord in the presence of an almost infinite number of Individual Intelligences," like the consonance in the harmony of an orchestra of perfectly trained musicians, who play "as one man." The sinking of personality is not the destruction of the individuality, but the self mastery of each player; and the result is a *perfect symphony*, while each player is more himself than ever.

It seemed necessary to both define and outline our theorem of Mastership before taking up the illustrations and empirical facts running through all history, among every civilized people from the remotest times to the present day. Facts are the basis of proof, but a scientist and a novice will use the facts

in a different way; just as the ignoramus and the trained mathematician will get different results from a bunch of numbers or figures.

The trained Kabalist may see only a page of numbers in the Pentateuch, where the ignorant and superstitious believer reads only "Thus saith the Lord," as Mamonides clearly suggests; and the Kabala is scarcely more than a travesty on the wisdom of the Masters of old Aryavarta.

Do the foregoing considerations suggest the probability or the absurdity of Mastership? Expectancy is not proof, nor with the really intelligent is it bias. It is simply a light, an encouragement to investigation. It says to the explorer—"Here are the signs of gold, let us dig and see." But the ore must be carefully assayed, and it must stand the test in the markets of the world after it has passed that of the crucible. The tests are not difficult nor uncertain to the thoroughly trained chemist. It is simply a question of fact, and afterward a question of values or quantity, to determine whether the mine will "pay."

(To be continued.)

Concerning "Representatives" *of the Great School*

By the "TK."



BELIEVE I would be well within the facts and figures if I should assert that during the last year or more not a week has passed without an inquiry from one or more of the many readers of the Harmonic Series throughout the country asking for information as to what relation this man or that, this woman or that, this institution or that, or this movement or that, sustains to the Great School. During the last few months such inquiries have increased in frequency until a considerable part of the correspondence of Mrs. Huntley and myself has been devoted to answering these questions.

A conservative estimate would justify the statement that there are today more than 100,000 readers of the Harmonic Series in this country. This includes those who have purchased the books for themselves, those who borrow them, those to whom they are sent by the Friends of the Work, and those who obtain them from the various public and private libraries throughout the country.

The number of these readers and students is increasing so rapidly as to indicate that the Work in this country has made a profound impression upon a very high grade of intelligence everywhere. The inquiries above referred to are also suggestive. They indicate that the Work of this School is under close observation and critical examination and comparison.

There are many teachers and lecturers upon the subjects of
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Ethics, Psychology, Philosophy and the Higher Sciences before the public at present, and the number seems to be increasing. Their work, part of it at least, is within the field covered by the books of the Harmonic Series. Much of it is necessarily in harmony with the findings and teachings of Natural Science. It is therefore not strange that those of their students and hearers who have read the text works of this School should note the similarity of their teachings with the findings of the School of Natural Science. It is likewise but natural that their hearers should want to know whether they are "Representatives" of the Great School. It is equally natural that they should appeal to us directly for the desired information, inasmuch as information "first-hand" is always most to be desired whenever and wherever it can be obtained.

The general wave of progressive effort in the field of modern science likewise has resulted in the establishment of many institutions throughout the country devoted to lines of humanitarian work. It is therefore but natural that those who have come in touch with the Work of the Great School, and who have no source of information other than the books of the Harmonic Series, should write to us for information concerning these various institutions and the relation, if any, they sustain to this School.

It has occurred to us that, in view of this widespread and increasing interest in the subject, it might be possible to make a general statement at this time which would serve to answer many of these letters of inquiry and save the writing of many more in future. With that purpose in mind, the readers of this magazine are asked to make mental note of the following definite statements:

1. The present method by which the Great School carries

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forward its Work of education is twofold, namely:

(a) Through the authorized text works of the School, at present consisting in this country of the three volumes of the Harmonic Series alone. To these will be added other volumes as time, opportunity and the demands of the Work require. These are open to the public, and through the generous aid of the "Friends of the Work" many sets of these have been distributed as Gifts, and many others will be so distributed where it is hoped they will carry a special message of helpfulness, hope, comfort and assurance to those who need.

(b) Through a personal, private and confidential instruction of tried, tested and accepted students. This work is exclusively an individual work. It is a strictly personal and confidential work and instruction, and in no sense open to the public.

2. From the foregoing it will therefore appear that at this time the School has no public teachers or lecturers of any kind whatsoever.

3. Neither has it at this time any public institutions.

4. It has no semi-public nor private sanitariums, hospitals nor rest resorts.

5. Its teachers are strictly private. They do not charge for their services as such, nor will they accept or receive material pay of any kind for their instructions.

6. No man who delivers public lectures can do so at this time as a representative of the Great School.

7. Any man who receives pay for public or private lectures or instructions in the name of this School has no such authority, and he is not a representative of it. If he advertises himself as such, beware of him, for he is an imposter.

8. If any man advertises himself either publicly or pri-

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vately as having authority to give the Work of the Great School in any abridged form, or offers "short cuts," "short courses," "improved methods," or "cross-lot" performances of any kind whatsoever, you may know by that fact alone that he is a charlatan, a fraud, and wholly unworthy of your confidence.

9. If any man claims to have the "approval" of this School or any of its Members, to any public or private course of lectures or instructions at this time, beware of him. Make him prove it.

10. The time may come when there will be men and women (who have been specially instructed and prepared for that purpose), duly authorized to lecture and teach in a semi-public or even public manner. But when that time comes, if at all, every such representative will be provided with such credentials as will enable him to identify himself and prove conclusively to all who demand it that he is a duly authorized and accredited representative of the Great School, and that he is acting within the scope of his authority.

11. It is also hoped and expected that, in due course of time, a private sanitarium will be equipped for the treatment and cure of subjective insanity, according to the methods of the Great School, as indicated in Vol. II of the Harmonic Series. When that time comes, however, the facts will be announced in such manner as to leave no uncertainty in the mind of any who may be interested. At the present time there are physicians in course of preparation for such a work, but the School is not yet in possession of sufficient material means to equip such an institution. The physicians above referred to have treated and successfully cured many such cases of insanity during the last three years; and even without the facil-

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ities for carrying on such a work under favorable conditions they have proven the efficacy of the method, as well as their own ability to master and apply it with absolute success. They are now receiving applications for help from all over the country, and under the most difficult conditions possible are doing a good work.

12. If nothing should occur to thwart the plans of the School it is even contemplated that a time will come when it will be possible to establish and equip an educational institution wherein it may be possible for students to receive such knowledge and instruction as the Great School has to give, under conditions that would make possible much more rapid and satisfactory progress than is possible under present existing conditions. But this again calls for material means which are not yet at command for that purpose. At present, therefore, we must follow the present method. If the time shall ever come when better facilities can be provided for carrying forward the work of education, that fact will be announced in such manner as to enlighten all who may have sufficient interest in the subject to desire information.

It is hoped that the foregoing statements will answer many questions in the minds of those who read them. But if there are individuals or institutions that cannot be classified with accuracy thereunder, we shall be glad to furnish further and more specific information concerning them, upon application.



Question Box



Who Prevaricates ?

Question.—I understand that Professors Hyslop, James, and other members of the Society for Psychical Research have spent much time and effort in trying to meet you in the interests of science, and am informed that you persistently have refused to meet them or have anything to do with them, and that you have evaded them at every turn. Is this true? If so, on what ground do you justify your course toward men of such prominence in the field of popular science?—B.

Answer.—In December, 1903, after Prof. James' book, "Varieties of Religious Experiences," made its appearance, and just about the time of the publication of "The Great Psychological Crime," Dr. J. D. Buck, of Cincinnati, had some correspondence with Prof. James, for the express purpose of opening the way for a personal meeting between the good Professor and myself, in the interests of science.

The correspondence referred to was with my knowledge and consent, although not at my suggestion nor in line with my own personal feelings and desires. It ended by Dr. Buck giving to Professor James a confidential letter of introduction to me.

Professor James at the time stated that he expected to be in Chicago the following February (1904), and would call on me at that time.

I waited patiently and held myself in readiness to meet him at any time he might present his letter of introduction,

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but he never came.

On the other hand, five years later (1908), that same *confidential* letter of personal introduction came to me from a man in California—a total stranger to me and a man of whom I had never before heard—to whom Prof. James had given it with the request that he come and “investigate” me.

Through a chain of interesting incidents I learned that this stranger was intimately associated with a group of men who are bitterly hostile to the Work I am endeavoring to do. I refused to meet him.

This incident convinced me that Prof. James either did not care to meet me personally or did not regard my work as of sufficient importance to command his interest or consideration. It also convinced me that he had a very inadequate appreciation of the meaning of a personal confidence.

To this day I have not met Prof. James, nor have I had any explanation from him of his reasons for betraying the confidence reposed in him by Dr. Buck. Neither has he ever explained to either Dr. Buck or myself why he endeavored to open the door of my confidence to a group of men who are known to be distinctly and bitterly hostile to this School and its Work.

I am still waiting for Prof. James to justify himself. And, so far as I know, he has never made any effort whatsoever to see me. Had he done so he could not have failed, for he had my address and a letter of introduction that would have commanded my attention and respectful consideration at any and all times.

So much for Professor James and his alleged effort to meet me. Let us now consider the facts relative to Professor Hyslop. Here they are:

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1. When "The Great Work" was published I sent a copy of the book to Prof. Hyslop with my compliments. He did not do me the courtesy even to acknowledge its receipt.

2. I learned later on that three of my friends each had sent him a gift copy of the same book, with the same result.

3. About this time the same Dr. Buck above referred to wrote to Prof. Hyslop, calling his attention to the book and asking him if he would care to meet the author. This also was done with my knowledge, although not at my suggestion nor in accord with my own personal desires.

After an exchange of three or four letters Prof. Hyslop expressed his desire to meet me, and Dr. Buck tendered his good offices and signified his willingness to open the way for the personal meeting, at any time the Professor might indicate.

The correspondence terminated at that point. This was about two years ago, and up to this moment I have never received a word, either directly or indirectly, from Prof. Hyslop to indicate that he desired to meet me.

Dr. Buck also informs me that not a word nor a line has come to him from the Professor to indicate any such desire.

Now, I am not going to assume nor allege that Prof. Hyslop has told a deliberate falsehood when he says that he has spent a whole year trying to meet me, for I am not in position to know with absolute certainty how much time, if any, the good Professor may have put in trying to find me.

But inasmuch as Prof. Hyslop has had in his possession, for the last two years, a letter from my esteemed friend, Dr. J. D. Buck, offering to open the way for him to meet me

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at any time he might desire to do so; and inasmuch as during all that time I have held myself in readiness to meet him; and inasmuch as up to this day neither is Dr. Buck nor am I aware that the Professor has ever made the least effort to meet me; you can readily understand that his alleged statement concerning the matter is somewhat difficult for me to credit.

I could enumerate many other instances of a similar nature, if necessary, to establish the fact that any charge of unwillingness on my part to meet intelligent gentlemen in the interests of science is wholly and entirely without foundation, as well as most unjust.

Only today I left my work undone and met one of the leading educators and scientists of New York City, who came in the spirit of gentlemanly courtesy to see me in the interests of science. I spent three hours with him in conference, and he went away telling me that he was fully convinced of the verity of my experiences.

Furthermore, I am meeting intelligent inquirers from every part of the country constantly, and I might almost say that in spite of the S. P. R. my work goes steadily and quietly forward.

It may not be amiss in this connection to state that the work I am trying to do is in no sense related to nor dependent upon the Society for Psychical Research, and so far as I personally am concerned do not feel myself under any obligation to that Society, although I am in full sympathy with its purposes.

The *Methods* of that school and this, however, are so widely at variance as to leave us little or no ground of common interest upon which to meet and work.

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Judging from the general line of their procedure, they are trying to make a purely physical demonstration of an exclusively spiritual problem.

Unless I am greatly in error, they will never succeed.

If "phenomena" were ever sufficient to satisfy the demands of physical science, what more do they want or need?

If the phenomena they already have verified are not sufficient to enable them to write "Q. E. D." what definite and specific kinds of other and different phenomena would meet the demands of "science"?

It has been suggested to me that I might perform a "Miracle" of some kind which would meet the demands. But to physical science there are no miracles. In this, at least, the two schools agree.

And so, if I should be so presumptuous as to attempt to defy the recognized laws of nature, and try to perform a miracle for the S. P. R., the good professors of that school would reward my efforts by promptly conferring upon me the degree of "B. A."—Bachelor Ananias—or, Bachelor of Lies. And they would be justified in so doing.

I trust the foregoing statement will answer my critical inquirer, and as many others as may have been led to believe that I have at any time refused to meet either Prof. James or Prof. Hyslop, or any other member of the S. P. R., in the interests of science.

Who is "Dr. L. W. de Laurence" ?

Question. "What relation, if any, does 'Dr. L. W. de Laurence,' of the firm of De Laurence, Scott & Co., with headquarters in the Masonic Temple, Chicago, sustain to the Great School? Is he a member? Is he in any way authorized to represent you or your work? My reason for asking is that some time ago I purchased a copy of your book, "The Great Work," from him, or his firm, and later received from the same source literature which is clearly intended to convey the idea that he is a 'Master' in the same School with you. I am unable to harmonize his statements and spirit with my own ideas and concept of what a 'Master' should be."

C. C.

Answer. I regret exceedingly to be called upon to answer a series of questions such as the foregoing, and should not do so but for the fact that within the last ninety days I have received similar inquiries from a number of readers of the Harmonic Series. Similar inquiries also have come to the Indo-American Book Company from earnest inquirers who seem to be confused, and in serious danger of being misled by a clever system of advertising. I trust the following answers will serve to enlighten all who may desire information on this particular subject:

1. Mr. De Laurence does not sustain any relation whatsoever, to the Great School, save that of an entire outsider.
2. He is *not* a member of the School.
3. He is *not* in any way whatsoever authorized to represent me nor the Work I am endeavoring to accomplish, nor has he ever been.

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Mr. De Laurence is the author of a work on Hypnotism, and I understand was at one time a practicing Hypnotist.

The firm of De Laurence, Scott & Co. (of which I am informed he is a member) is now engaged in the sale of books. I am told the firm does a mail order business, and that in the capacity of book dealer the firm has purchased from the Indo-American Book Co. a good many copies of "The Great Work" and resold them to its patrons throughout the country. Its relation to "The Great Work" and the other volumes of the Harmonic Series is, therefore, merely that of a Book Dealer, and nothing more.

To those who are at all familiar with the position of the Great School on the subject of Hypnotism, the fact that Mr. De Laurence is an authority on Hypnotism, and known as a Hypnotist throughout the country, should, of itself, be sufficient to fix his status as the direct opposite of all that the School and its Work represent.

All this is said without the least desire to injure either Mr. De Laurence or the business of his company. The fact that "his ways are not my ways" may not be either his fault or mine. Certainly it is not my province nor my purpose to judge him. My only purpose is to give to the friends of this School and Work the information they have demanded and to which it appears to me they are of right entitled.

Concerning Vol. IV Harmonic Series.

Question. When may we expect Vol. IV of the Harmonic Series?
MANY READERS.

Answer. This question comes either to the publishers or to me with such persistent regularity and frequency as to demand from me the following answer and explanation:

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When Vol. III was published it was my purpose and intention to proceed at once with the writing of the manuscript of the next volume, in the hope and expectation of having it ready for the publishers within the year.

At that time, however, it had not occurred to me that the publication of Vol. III would in any manner interfere with my plans.

To my surprise, confusion and dismay, however, the first copies of Vol. III were scarcely in the hands of its readers until a perfect deluge of correspondence was precipitated upon me, of such intense interest and importance as to demand my consideration and attention.

For some time thereafter from twenty-five to seventy-five letters each day were poured in upon me, and (without stenographer, clerk or other helper), I suddenly found myself with a new occupation, which has commanded the full limit of all my spare time, thought, consideration and effort from that time to the present.

In addition to caring for all this correspondence I have given a personal instruction to a goodly number of individual students, and in the interests of the Work and of science, have met and conferred with interested "Friends of the Work" from all sections of the country.

I am now endeavoring to transfer a considerable share of this work to such of my students as may be able to qualify for that responsibility. By so doing I am hoping to clear the way for work upon the manuscript of another volume of the Harmonic Series.

How soon this can be accomplished is yet uncertain. Thus far not a line has been written upon the proposed manuscript. I am hoping to begin before the summer is past.

Let me assure all those who may be interested in the next

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Volume that I am quite as anxious to write it as they can possibly be to read it, and will not keep them waiting a day longer than may be necessary.

All those who have had business dealings or correspondence with the Indo-American Book Company or whose names are on its mailing list, will be the first to receive due and timely notice of all new books as soon as they are ready for delivery.

Others who desire to receive such notice can do so by sending their names and addresses to the above named Book Company with a request to have them placed on its regular mailing list.

I deeply appreciate the patient interest of all those who have been awaiting the appearance of Vol. IV, and will do my utmost to reward their patience with as little delay as possible. I regret that I am still unable to announce a definite date of publication, but will do so through the columns of this magazine as soon as it can be determined.

Astrology and Destiny.

Question. Is it *wrong* for one, through consulting astrologers, to seek to find out one's own individual destiny?

MISS N——

Answer. Certainly the foregoing question might well be classed as "out of the ordinary."

The term "wrong" at once lifts the problem to the level of a moral issue.

If there is any "wrong" involved in the proposition, as stated, it is either in the act of "seeking," as such, or in the particular channel through which the seeking is done.

Suppose the question were put in this form: "Is it wrong

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for one to seek to find out his own destiny?"

In this form the question would seem almost to answer itself. For is not that the fundamental search of every intelligent human being who has attained to the status of intellectual maturity?

Truly, it would seem that this desire to "find out one's own individual destiny" is one of the great unsatisfied natural hungers of every Soul. It is that in us which, perhaps, more than anything else, impels us onward and upward along the pathway of individual evolution and Soul growth.

Surely, then, there can be no "wrong" in "the desire to find out." And if there is no wrong in such a desire, there should be none in seeking to gratify it through any legitimate channel.

It then but remains a question as to whether astrologers are in possession of such knowledge, or have access to it, and could furnish it to the young lady on demand.

Personally, I do not believe the astrologers are in possession of any such knowledge. Neither do I believe they have access to it.

In truth, I am convinced that the young lady who asks the question knows as much about her "own individual destiny" as all the astrologers combined can tell her.

It is not the province of Astrology, as far as we know, to lift the veil of individual destiny. The wisest of the Great Masters, when asked concerning the origin or the ultimate destiny of the Soul, are modest enough and honest enough to say with the utmost frankness: "We do not know."

While I do not assume to set any limitations upon the possibilities of human knowledge, since my questioner has honored me with her confidence I may, perhaps, be pardoned for saying that, in my own judgment, any astrologer who professes

to be able to disclose the individual destiny of any Soul, is not to be trusted; and any such astrologer who receives money on the promise of any such disclosure, commits the crime known to law as "obtaining money by false pretenses."

Therefore, in my judgment, it would be a waste of time, money and effort for Miss N., or any one else, to consult astrologers on any such problem, as that of "Individual Destiny."

WORK

The Soul that seeks for Wisdom without Work,
Attempts to scale the pure Olympian height,
And soar in easy, wafting, dreamy flight,
Is doomed to fall where gloomy shadows lurk,
Where fools abide and villains smile and smirk;
Where ne'er a golden ray beams out the skies
To give the Soul its longed for Light. He's wise
Who kills his vanity with labor's dirk,
And in humility begins to mount
The long ladder of knowledge round on round;
Begins his heart in harmony to bound,
And, as each Truth he makes his own, he'll count
It joy to live a life that knows no shirk,
Whose greatest toll of happiness is WORK.

J. L. H.

Modern Miracles

*From "Dictionnaire Critique des Reliques et des Images
Miraculeuses."*

By COLLIN DE PLANCY.

English translation by JOS. J. HENDERSON.

The translator, in a prefatory letter to the Editor of this Magazine, says: "In this curious work the author has carried out Calvin's satirical suggestion of making an inventory of all the religious relics in existence. I am not aware that an English translation ever has been made. While there are some parts of it that would scarcely bear publication in English, (although published in Paris), the book, on the whole, is one which ought to be read by all lovers of Truth, or haters of falsehood."

The extent to which the Church of Rome has imposed upon, and still continues to impose upon, the ignorance, the innocence, the superstition and the credulity of its members, through an appeal to the "miraculous," is something appalling.

It would be impossible for progressive and intelligent men and women of this country (such, for instance, as receive and read this magazine) to believe, except upon the examination of just such data as are contained in the quaint volume from which the following translations are made.

While there is a vein of quaint humor running through the entire work, the reader will have no difficulty in observing that under this there is a serious and wholesome purpose that is worthy of thoughtful consideration.

Believing in the intelligence and sanity of our readers, in their love of Truth, in their reverence for true Religion, in their tolerance of all honest religious convictions, and in their

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ability to differentiate between the true and the false, we take pleasure in admitting them to the "confidences" of the Church which rules the destinies of some 15,000,000 of our fellow citizens.

Under the head of "Modern Miracles," it is our purpose, in a number of issues of this magazine, to present to our readers a translation of one or more of the various topics covered by the work from which the following are taken.

"ABDON and SENNEN.—Martyr saints of the third century, of whom we do not know the history. We are equally ignorant of the place of their burial. Nevertheless, their bodies were at the same time at Rome, at Florence, at Saint-Medard of Soissons, and in an abbey of Arles in Roussillon.

"We saw also, in the same little town in Roussillon the miraculous tomb of the martyr saints Abdon and Sennen. The tomb was always full of marvelous water. On the 30th day of July, fete-day of the two saints, they draw from their tomb enough to quench the thirst of all (the inhabitants of) the country. It is unfortunate, for the reputation of the patrons of the place, that they let be discovered the natural source of that water, which has some very salutary properties against dysentery. They give to the water of the tomb an origin rather singular. They relate that the driver who brought the two saints' bodies from Rome, fearing to have them stolen by the devout, had put the bodies in a cask full of water; and that since, the two saints had become like two inexhaustible fountains."

"AGATHA.—Virgin and martyr of Catania, in the third century. The inhabitants there (at Catania) preserve her veil and her body, which preserve them, they say, from the

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fires of Etna, called today Mount Gibel. However, in the twelfth century, the mountain made frightful ravages in Catania; the cathedral church was thrown down; many of the faithful were crushed; and in 1693, in the earthquake provoked by an eruption of the volcano, eleven thousand persons were swallowed up under the debris of the principal church, while they to them gave the benediction. In spite of that, upon the 5th of February every year, they make at Catania a solemn procession of the body of Saint Agatha, which is placed in a silver casket enriched with precious stones. Every time that the volcano spouts his fires, the clergy fail not to go out with the veil of Saint Agatha; they extend that veil in the air and they are persuaded that it turns aside the flames. Father Ribadeneira said that when the fire discovered that sacred veil, it withdrew with so much reverence, that they protest it has the use of reason. They also distribute some cotton which they make to touch the body of Saint Agatha, and which has the property of guaranteeing from fire houses where they have the piety to preserve it.

“The body and the veil of Saint Agatha are very celebrated; all Christians know that these relics are at Catania; yet we also find them dispersed elsewhere. They show one of her arms at Palermo; another arm at Douai. They have at Rome, in the church of Saint Etienne le Rond, a part of the veil and the breasts of Saint Agatha. One entire breast was in Paris, in the church of Saint-Mary, although they make to see the two breasts at Catania. A fourth breast was honored at Rome, in the church of Saint Dominique; a fifth at Siponto; a sixth at Capua, etc. Some are lost; let us hope that they will recover them.”

A Prayer



THOU Great Pulsing Immortal Nature, whose first Principle is Law, and that Law, Love, teach me to know myself that I may know Thee. Teach me the Knowledge born of the Wisdom of Ages, that I may sympathize with and appreciate all Living Things. Guide me on the Path to Zeal without Ambition, Hope without Fear, Strength without Pretension, and Serenity and Love without Selfishness. Help me to become Humble in Mind, Meek in Spirit, and Pure in Heart, that I may be neither flattered by Praise nor offended by Criticism. Above all teach me to live Thy Law of Perfect Universal Love, that at last I may attain Divine Perfection.

So Mote It Be.

J. L. H.

LOVE THE IMMORTAL.

There dwells one bright Immortal on the earth,
Not known of men. They who know her not
Go hence forgotten from the House of Life,
Sons of Oblivion.

To her once came
That awful shape which all men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes: eyes, half sorrowful, and then
Smiled and passed by. "And who art thou," he
cried,

"That lookest on me, and art not appalled?
That seemest so fragile, yet defiest death?
Not thus do mortals face me. What art thou?"
But she no answer made: silent she stood,
Awhile in holy meditation stood:
And then moved on through the enamored air
Silent, with luminous uplifted brows—
Time's sister, Daughter of eternity,
Death's deathless enemy, whom men called Love.

—Thomas Bailey Aldrich.

"Fools deride. Philosophers investigate."

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The Great Work in America

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Vol. I.

November 1909

No. III

A Mother in Heaven.

By Florence Huntley.



WOMAN, writing with unusual "feeling" and bitterness, puts a question in such manner as to become a charge against all religions and philosophies – the Great School included. I pass without comment her implied hostility even to "The Father in Heaven," for she commands our sympathy

by reason of the personal experiences, griefs and grievances which so evidently form the background of her questions.

However, her sweeping condemnation of Fatherhood weakens her position, for human experience does not sustain it. It would be well for her to recall the return of the Prodigal Son to his Father – which incident has been repeated with countless variations throughout all the ages.

Our correspondent can scarcely have been a student of the Ancient Wisdom Religion, nor a careful reader of the Harmonic Philosophy. She does not write in the attitude of mind of a "Friend of the Work."

She is therefore all the more entitled to an answer, for her need is the greater. Her letter in part, runs as follows:

"We speak always of the 'Father in Heaven' of the 'Great

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Father,' the 'Father of Love and Mercy,' etc. Jesus himself has taught us to pray to 'Our Father who art in Heaven;' but nobody talks or teaches about 'Our Mother in Heaven.'

"Where a Father is there must be a Mother, or there would be no children.

"Not that I want to dive into a physiological problem. God forbid! I am thinking only of the Divine Motherhood which I find nowhere mentioned. And yet a Mother in Heaven seems to me such a greatly needed thing. A father has not that sympathy for the woes and sorrows of his children as has the mother. If the children of earth had a Mother in Heaven, there would not be so many wrecked lives, so many hearts being broken cruelly and carelessly, as there are now. Why do we not have a Mother in Heaven?

"So I ask you, kindly tell me if you can, why is it that I have no Mother in Heaven - or where is that Mother, that I may call out to her, pray to her for help and protection when next time an unprepared-for blow rains down on my head."

A. O.

ANSWER

"The Father" of whom you have read in "The Great Work," and to whom the Masters in Convocation do homage, is not the "Supreme Ruler of the Universe."

He is the Spiritual Ruler of this planet, and the Head of the Great Brotherhood. His will and his wisdom have unquestioned jurisdiction over all the activities of mankind on this planet, in the body and out.

He is the only known "Autocrat by divine right" connected with the entire planet; for he administers the government of this planet with an apparent unquestioned authority. He is, however, an "Autocrat" whose "divine right" is based upon his divine love and compassion for all of the children of all the spheres, and in that his wisdom embodies the per-

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fectly balanced elements of Equity, Justice and Right.

The government of the Spiritual planes is publicly represented by masculine intelligence, probably for the same general reasons that assign administrative power to men in this physical world.

We are informed by one who has "traveled in foreign countries," that man assumes the powers of government on all planes of life, because of the innate sex principle which makes for "Power and Dominion," and is the corollary of the inherent woman nature which moves along the lines of least resistance, those of love and influence.

Just why human intelligence has been so divided in its Psychic nature, and just why the Will of Man and the Desire of Woman operate so differently in the fields of destiny, only the Great Intelligence of the Universe knows.

Why this marvelous cleavage of sex, from the least to the greatest manifestations of life and intelligence, not even the "Ancient Wise Men of the East," nor the modern Scientists of the West can tell.

Why it is that masculinity, by force of intelligence and by force of will, assumes the governmental offices, and why it is that woman achieves such marvelous influence by strength of her love nature and her genius for sympathy, are mysteries bound up in the Creative Wisdom.

One grave error seems, however, to possess mankind. This is the exaltation of governmental power and official publicity over all of the other activities, achievements and agencies in evolution. The governmental function is no more important in the great sweep of Evolution, than the silent, unseen, but resistless power of influence which helps to shape and mold governments.

Human success and spiritual development are something more than the government of men, or "office", or publicity.

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Life and progress and attainment, in this world and the next owe an equal share to the sustaining and supplemental efforts of the unofficial and unknown.

In one sense, however, the charge is sustained that all religions, and more especially the Christian, are "masculine," and without proper recognition of woman.

There is reason for this impression. While it is true that all revelation and history tend to exalt "man" and "government" to places of first importance, that does not wipe out the fact of woman's equal share in the scheme of Nature. It but reminds us that all of these revelators and translators and historians, up to the present, have been men, and therefore represent life, both spiritual and temporal, through the impulses ambitions, experiences and sympathies of the masculine mind.

If for no other reason than this, it was inevitable that the world should be informed of a masculine Heaven and taught to pray to "God the Father."

Students, however, of the ancient Wisdom Religion discover a broader concept of the Creative Intelligence than has been conveyed by the translators of the Hebrew Bible and by Christian interpretation and dogma.

The whole of evolution, according to the Hebrews, is by means of the ten Sephiroth. The very first principle and axiom of the Kabbalah is the name of the Deity, which translated is "I am that I am." A better translation is, "I am He who is."

The translators of the bible have covered every reference to the fact that the Deity is both masculine and feminine. They have translated the feminine plural by the masculine singular in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural, in Gen. iv. 26: "Elohim said, 'Let us make man'." Again [verse 27] how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and

female also? The word Elohim is the plural formed from the feminine singular Eloh by adding "im" to the word. But inasmuch as "im" is usually the termination of the masculine plural and is here added to the feminine noun, it gives to the word, Elohim, the sense of a female potency united to the masculine idea and then capable of producing an offspring.

We hear much of the Father and the Son and nothing of the Mother in the ordinary religions of the day; but in the Kabalah, which is the secret teaching of the old Testament, we find God conforms himself simultaneously into the Father and the Mother, the Elohim. Again, we are usually told that the Holy Spirit [Holy Ghost] is masculine, but the word "Ruach," meaning Spirit, is feminine.

"God," in the Hebrew, is Elohim in the first verse of Genesis. The word "Jehovah" is an Hebrew Deity name which is therefore never mentioned. But its letters are male and female letters.

For still further evidence of the ancient recognition of the Father-Mother Principle in Nature, read the earliest story of Adima and Heva [Adam and Eve], translated from the Sanskrit of the Vedas.

Here we have the origin of our own Biblical story in its original beauty and purity and original interpretation of and attitude toward "Woman".

The Sanskrit meaning of the name Adima is "First Man."

The Sanskrit meaning of the name Heva is "That which completes Life."

The inner students of the Great School are taught a very much broader and a very different version of Creative Intelligence and Spiritual Life from that presented in the Creeds and Dogmas of Christendom; and in the Harmonic Philosophy, woman is restored to the place assigned her in the most ancient

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religions of the world.

We are informed that the spiritual world is governed and presided over by men and women who together share the labors and the service, and who divide the honors of that life without rivalry or hostility.

Not only this, they share these activities and honors with an ever increasing consciousness of equality, and an ever increasing mutual respect, trust and homage.

The greatest strife and hostility between the sexes obtain in this earthly life. From the earth, outward and upward, the personal and social relations of the sexes increase in understanding and harmony.

The League of Spiritual Helpers, with its devoted legions of self-elected workers upon the dark borderland of earth and earth conditions, is composed of men and women working side by side to educate the ignorant, comfort the penitent, and save the erring.

The Spiritual Masters of the Great School co-operate with the allied "Woman's Order," each having its special functions and lines of ministration, but together counseling and planning, and together sharing in the effort to enlighten, serve and uplift all mankind and all womankind below them in the rounds of evolution.

All of which logical, beautiful and inspiring report, assures us that there are Mothers in Heaven, and Sisters, as well as Fathers and Brothers; and that these Mothers and Sisters are awake and alive to the plaints and appeals of other women, and that they are as ready and as eager to respond and to serve as are the Spiritual Brothers. Therefore, it is with confidence that I reply to our inquiring friend as follows:

As is the earth, so are the Heavens peopled with men and women. By these the inhabitants of earth are continually served. To these, men and women in the body may appeal
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[or pray], in the hour of need, and from these "Invisible Helpers," these brothers and sisters beyond and above, the honest suppliant receives back in good measure their pity, compassion, comfort and strength.

As does the Earth, so do the Heavens belong to the children of men, and the "Saints" respond to the "Sinners" without distinction of sex.

If our friend will read the Brochure on Prayer by the "Beloved Master," she may gain another viewpoint on the same subject.

He who so graciously responded to our appeal for more light on this subject of Prayer, included in his instruction all of the hosts of Light who serve in the darkness, when he said:

"You may pray to God, or to the Powers of Good. You may pray to your spirit friends, and brothers, or without naming the power unknown to whom you look for aid. It matters not. The same intelligences hear your prayer. Nor will any one of us fail to respond because you do not call us by name. You could not name us all if you would.

"Our work is to help those who need, who recognize their need, whose motives are pure and whose cause is just. It matters not to whom you pray, if you need the help for which you ask, and your prayer is honest. But pray."

If there be times and seasons and conditions peculiar to woman - times when the craving for woman's understanding and sympathy seems vital - and if there be no mother, sister or woman helper in the flesh to respond, then may the suppliant turn in thought, desire and appeal, to some compassionate "Mother in Heaven," or to some gentle sister whose joy is to listen, to respond, and to comfort the unhappy.

As womankind of earth advance into intellectual liberty and spiritual independence, they will realize more fully the relationship of man and woman. They will better understand

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the natural divisions of powers, capacities, labors, responsibilities and service. And if, after such enlightenment concerning the real spiritual world, women continue to pray to the Unknown God – to the Father in Heaven and other masculine gods, it will not be in ignorance of the hosts of Women Helpers on the other side.

Will it not be rather because honest Prayer is invariably the cry of the Soul in the hour of self-confessed weakness.

Prayer is essentially the appeal to Power and Authority and Wisdom, and is it not true that the idea and ideals of these supreme elements are associated [in the minds of women], with men, and with masculine Gods – with a Heavenly "God the Father"? But when earthly men and women have advanced from a mystical and theoretical concept of "Heaven" and of its Powers and Principalities, to a rational understanding of it as a dwelling place of exalted beings, still men and women, then and then only will the prayers of the tempted and tried, the remorseful and penitent, the disheartened and unhappy be directed intelligently for strength, for absolution, for comfort and consolation. Then indeed will mankind pray with understanding:

"Great Father, to whom we are all as but children; Friends of the friendless, and Helpers of those who need; Be our Friends when other friends have failed us; be our Helpers in the hour of our extremity. Insofar as may be for our mutual good, be with us this day and through all the days of this our earthly life. Lead us by the hand of Love. Point us to the pathway of Duty. Bear with us when we stumble over the pathway which leads onward and upward into the Light. And we shall hope one day to stand with You, in the midst of the Radiant Splendor of Eternal Truth. And we shall be ever grateful."

So mote it be.

Corroborations.

By J. D. Buck, M. D.



THE "LAWS OF EVIDENCE" are universal and intrinsic. This does not refer to what jurists call "legal," or "civil codes." These are human enactments; the efforts of men in all ages to formulate and express the principles of Justice, Equity and Right on a practical basis; or, as a "working hypothesis."

Most of our "Common Law" today has the "Code of Justinian" as a basis and the Justinian Code was derived, with rather slight modifications, from the "Laws of Manu," with the Vedic code back of Manu.

The laws of evidence refer to the basis of fact as the foundation of knowledge.

These laws involve first, the realities of the universe, the laws under which Nature moves, and the processes and phenomena of such movement; i.e., Fact and Law.

Next, the laws of "evidence" concern the human consciousness; perception, reason, understanding and the like.

Now, if the reader will turn to Chapter II of "The Great Work" — under "Classification of Data" — he will see that the author begins at the beginning; i.e., with the laws of evidence and the basis of knowledge.

Knowledge, for any human being, is, when clearly apprehended and strictly defined, only another name for Experience.

Outside of this real knowledge lies belief, superstition, inference, conjecture, and the like.

These laws of evidence and this basis of knowledge are of first importance in the Great Work — [Knowledge, Understanding, Service] and in the present subject — "Corroborations"—

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of almost equal importance. Here, as elsewhere, we have constantly to bear in mind the laws of evidence to determine the value and nature of all human testimony.

Take the idea prevailing among almost every people in every age, of Masters, Adepts, Initiates and Illuminati. Grant that in any case the claim is true. How can such adept prove to an uninformed individual as a fact that he is a Master?

I answer - precisely as an astronomer or a mathematician could prove his theorem to another in astronomy or mathematics: viz., by the student following him with understanding, step by step, in all his calculations till Q.E.D. closed the instruction. Then, and then only, the student, like the teacher, could say I know, because I understand and can also demonstrate.

How could the Master demonstrate to the multitude?

He could prove in one way, not the nature and extent of his superior knowledge, but that he had superior power by healing the sick, for example, by the "laying on of hands." Throughout all the past this power has been taken as the "sign of the Master."

But today there are hundreds in almost every community who possess the "healing touch", and many of them are "adepts" in nothing so much as in robbing or exploiting the thoughtless, ignorant and gullible masses.

If today an adept, a real Master, were to exhibit his powers before an audience of ordinary intelligence, heal the sick [that would doubtless be admitted], raise the dead, [everyone would declare that the man was in a trance], "turn water into wine," [this would be called a chemical trick], and finally disappear suddenly and altogether, what would the average witness think and say?

After a moment of bewilderment he would say - "that was a clever trick, I wonder how he did it?" The age of miracles is past. Most everybody seems to hail from "Missouri"

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and declares - "you will have to show me!"

If Jesus, or Buddha, or Christna, really performed seeming "miracles," the thing was done, not through violation of law, but through conformity to and use of laws that were unfamiliar or unknown to others.

Furthermore, in the great majority of instances the "miracle" was reported by disciples, sometimes centuries after the death of the Master, when he had been "deified," and a halo had surrounded his memory and his name.

We may thus arrive at the nature and the value of evidence and see why the present Great Work relies upon, proceeds from, and is designated - Science and not Revelation or so-called Religion; and is addressed, not to the ignorant and superstitious masses, but to the "progressive intelligence of the age."

In this work of Corroboration, all these facts and principles must constantly be borne in mind.

There is, also, a further consideration which, as a general proposition, may be called the "Criterion of Truth."

It is the element and the fact of consistency running like a thread or chain from beginning to end.

This is known in Common Law as circumstantial evidence.

It means that such facts as are known and proven, with all the circumstances attending them, seem, as a whole, capable of no other logical and rational interpretation.

This criterion is not infallible; and yet many a man has been hanged upon such evidence, and not infrequently later events have proven him innocent.

Now all these principles and usages, although largely observed and employed by the legal profession, belong to evidence in general.

The principle involved is consistency. In the case of a reputed Master, his life, his teachings and his motives must be consistent from beginning to end.

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If he teaches morals, and his life is immoral; if he teaches altruism, and is greedy and selfish in his life; if he teaches Brotherly Love and is full of hatred; his whole life, no matter how much he may know, is self-contradictory. We know by "circumstantial evidence" alone, that he is not a Master; and, if he seems to possess unusual knowledge or power, that he belongs to the "Left-hand Path."

Knowledge is power, and it is our duty to see to it that Power shall aid and bless, and not destroy or degrade mankind.

When, therefore, we examine the credentials of a Master in any age, the life lived, and the natural and logical effect on mankind of his teaching and life, must be consistent as a whole, and never contradict itself.

In India today there is the most indisputable evidence of the existence of real Masters, of Adepts, and of Fakirs of every possible kind and degree. Many of the latter have learned to do things that seem very remarkable.

The ancient wisdom divides the whole range of these acquired "powers" into two classes, "Raja Yoga," meaning the "kingly" or divine, and "Hatha Yoga" - the working for occult or unusual powers. Some of the latter are only common Fakirs.

We of the present age in America can scarcely imagine that a man would work constantly for ten or twenty years to master, let us say, the peristaltic action of the intestines, so that he can move their contents either way, at will; or, that he should work in the same way to control the perceptible beating of the heart; and then spend the rest of his life wandering, nearly naked, from place to place, exhibiting his powers for a handful of rice, or a few annas.

But missionaries and travelers testify to the existence of just such fakirs.

Abbe Huc, however, in his travels through China and

Thibet, records his observations of another class of Masters possessing marvelous powers. He was "unfrocked" by his "superiors," as was later Abbe Constant [Eliphas Levi] for admitting too much in these "benighted heathen," or for giving to the world too much information about them.

These authors are quite accessible today, and so I need not quote.

The evidence is so abundant that one knows not where to turn, or what to select.

Here before me as I write, is a book entitled - "Lives of the Adepts" - printed [anonymously] in London in 1814.

The majority of these Adepts were designated as Alchemists, seekers after the "Elixir," or "the Alkahest;" and the book contains a list of 751 books or treatises by these Adepts.

The first name in this book to be considered is Synecius, Bishop of Ptolemaid.

He went to Alexandria, sat at the feet of Hypatia, called her his "teacher," "parent," and "benefactor."

He formed the acquaintance of learned Egyptians and became learned in the Hermetic science.

He was kind, affable, courteous, and "in the midst of solitude preserving the desire of being useful to his neighbors and his country." He died between 416 and 431 A.D.

Albert Pike says - Synecius was a great Kabalist; "A Spirit," he said, "that loves wisdom and contemplates Truth close at hand is forced to disguise it to induce the multitude to accept it." - - - - - "If the sacerdotal laws allowed the reservation of judgment and the allegory of words, I would accept the proposed dignity [Bishop] on condition that I might be a philosopher at home, and abroad a narrator of apologies and parables. The truth must be kept secret, and the masses need a teaching proportioned to their imperfect reason."

In the middle of the tenth century lived Alfarabi, a Maho-

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metan. "He did not confine himself to the reveries of the Koran but fathomed the most useful and interesting sciences, and passed for the greatest philosopher of his time. His works on all the sciences, which are in great number, are preserved in the library of Leyden, as well as those on the Hermetic science, and make him one of the greatest men that ever yet appeared among the Mahometans."

The chapter "First Principles," according to Jacob Behmen, is concise and interesting, and though often mystical and allegorical, there is reason to believe that Sir Isaac Newton thence derived his basic ideas.

Thirty four sketches of individuals are found in this old book. How many of them were in any real sense masters would be difficult to determine. Certainly they were "Lovers of Wisdom."

Their alchemical terms were often only a blind for the things of the spirit, as can readily be shown by reference to works like those of Hitchcock's "Christ the Spirit," or the "Secret of Swedenborg," etc.

Many of these profound students of the middle ages were churchmen, like Friar Bacon, whose profound knowledge of astronomy and other sciences was remarkable. In the monastic libraries they had access to ancient records, but were invariably obliged to conceal under symbol and allegory the truths there learned.

The degree of their illumination is, therefore, difficult of ascertainment. Altogether, they reveal a world of their own little understood by their contemporaries, and always avoiding the rabble.

These Adepts and Philosophers were well known in the days of Jesus who taught and exemplified the doctrines of the Essenes.

He gave the criterion by which they may all be judged
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and measured — "By their Works ye shall know them."

"A corrupt tree cannot bring forth good fruit," etc.

Josephus, and Philo Judeus give a very fair outline of the Essenes, though they were a secret order, so far as their deeper teaching was concerned.

"The Crucifixion, by an Eyewitness" undoubtedly emanated from this order.

After reading their mode of life and ethical teachings the student can determine the aim and character of their inner wisdom and from our knowledge of psychology today, as to whether their ethics would induct them into the secret arcanum of the Soul.

If none of them had arrived at real Mastership, we know that they were on the way that in all ages has led to it. They mastered "worldliness," superstition and fear, and "Lived the Life."

In these random sketches no attempt is made to adhere to chronological order. A work of that character would have to go back to Vedic times and include every people of antiquity of which we have either record or tradition.

The statues from Easter Island in the British Museum bear the glyphs of ancient wisdom. One author declares that they have twice sunk to the ocean bed and again risen to the surface.

From the "Mission of George Bogle to Thibet" and the "Journey of Thomas Manning to Lhasa" published in London in 1879, I quote only the following, — page 132:

"Teshu Lama is about forty years of age. He is of a cheerful and affable temper, of great curiosity, and very intelligent. He is entirely master of his own affairs; his views are liberal and enlarged, and he wishes, as every great man wishes, to extend his consequence. From his pacific character, and from the turn of his mind, naturally gentle and humane, he is

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averse to war and blood-shed, and in all quarrels endeavors by his mediation to bring about a reconciliation. In conversation he is plain and candid, using no flattery or compliments himself, and receiving them but badly if made to him. He is generous and charitable, and is universally beloved and venerated by the Thibetans, by the Kalmuks, and by a great part of the Chinese. The character I have given him may appear partial; but I received it in much stronger colors from his own subjects, from the Kashmirs, and from the fakirs; and I will confess, I never knew a man whose manners pleased me so much, or for whom upon so short an acquaintance I had half the heart liking."

This is part of the report made by Mr. Bogle to Warren Hastings as Governor-General by an agent of the English Government.

Coming from "the top of the world," regarding a government largely ecclesiastic, it remains to be seen what Christianizing influence the recent British invasion is likely to introduce among these followers of Buddha.

In this connection Macaulay's "Essay on Warren Hastings" is interesting reading.

I trust the reader will bear in mind the "laws of evidence," and the criterion of character outlined in the previous paper, and judge the tree by its fruit.

In the same book an account is given of Captain Turner's visit to the infant Teshu Lama — "a princely child, then aged eighteen months, seated on a throne, with his father and mother standing on the left hand" [page lxxiii]. These witnesses were neither partisans, nor postulants, but agents of the British Government, exploring in the interests of conquest, and final subjugation. The reader may find motive for exaggeration or lying, but I confess I cannot.

The succession of the Teshu Lamas, held to be reincarnations
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of previous Buddhas, Adepts or Lamas, is a very interesting psychological study, to say the least; and I have introduced the subject in that light.

In that high altitude, free from modern commercialism, and where Buddhism has changed less perhaps than almost anywhere else, Kipling found his hero seeking the way of liberation and enlightenment — the liberation of the soul of man from Karma, and the bonds of matter.

Take also the modern craze [almost] over "massage" popularized by Dr. Weir Mitchell. Abbe Huc says, that "from time immemorial" men like our scissor-grinders have passed through the streets of Thibetan villages, ringing a little bell, and the inhabitants called them in for their services to the sick. Kipling makes use also of this tradition and custom for the restoration of his hero after his arduous journey down the mountains. As we go backward in time, we often come nearer to Nature.

The cold and hardship experienced by Abbe Huc in his enforced journey down into China, will nearly parallel that of Cook and Peary now exciting so much interest, in their journey to the North Pole. Huc was "unfrocked" for telling the truth; while, as I write, the fates of Cook and Peary hang in the balance. Let us hope that our National Geographical Society will be more just and intelligent than the "Scarlet Mother of the Tiber" has ever been known to be.

[To be continued]

Heroes, Hero-Worship, Hero-Worshippers, and Heroes Worshipped.



RECENTLY I received from a gentleman in North Carolina a letter that has given me subject matter for much serious thought. Its writer is evidently a man of good intelligence. He writes in the spirit of deep earnestness and with admirable candor. He tells me that he has read the three books of the Harmonic Series with profound interest and sympathy. They appeal to his reason as nothing else has ever done. He desires "more Light," and asks that he be tried and tested and, if found worthy and well qualified, admitted to student-ship.

All this is in the natural order of events. It is nothing new, inasmuch as hundreds of other equally intelligent men and women are doing the same thing. In truth, a very large part of my time and energy is devoted to answering the letters of those who come asking for a personal instruction along the lines suggested by the books above referred to.

But the letter of the gentleman above mentioned is an exception to the general rule. It does not stop with the usual introduction, explanation, application, plea for instruction and conclusion. It goes further, much further. It sounds a new note, a strangely new note in the symphony of our usual experience. And this new note is impressive with significance. It has impressed itself upon my own consciousness in a manner to suggest its vital nature and profound importance.

In substance, but not in his exact words, he conveys to me the following information·

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1. That during the last year he has come into personal touch and acquaintance with some of the students and friends of this School and Work.

2. That he has made a careful and critical study of these students and friends, in order that he might form thereby a just estimate of the School, its Work, and those who are identified with both in the capacity of accredited representatives.

3. From these careful and critical observations he tells me that he is able to note what appears to him a strong "tendency" to place me upon an imaginary pedestal of dignity, honor, wisdom and glory, and thus to enshrine me as an object of "worship," before whom they bow down in spirit as the devotees of ancient religions worshipped their man-made gods.

4. In conclusion, he asks me to tell him frankly whether or not I am aware of this "tendency" on the part of my students and friends to elevate me to a position of exaltation and make me an object of "worship;" and if so, whether I approve it.

My correspondent I am sure will pardon me, and I hope my readers will do the same, when I confess that my first reading of his letter filled me with a sense of the most excruciating amusement, if such a paradox is conceivable.

I was pained beyond expression to feel that such a thing might be possible, and yet at the same time I was amused inordinately at the mental picture of myself sitting upon a pedestal playing the role of "god," with my suppliant students and friends salaaming before me.

Gradually, however, my amusement subsided and at length completely disappeared. It was swallowed up in the consciousness that this stranger friend had brought me face to face with one of the most subtle and insidious dangers that could possibly beset a movement of this nature.

For if it be true that, in spite of all my efforts for twenty-six years to keep in the background, my personality has ob-

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truded itself, or has been obtruded, upon the attention of the students and "Friends of the Work," until I personally have become an object of "worship," to the obscuration of the Spirit and Purpose of the Work, no greater misfortune or calamity could befall this effort of the Great School to give its knowledge to the world.

The enemies of human Light and Liberty and of Individual Unfoldment and Mastership could not possibly devise a more subtle and powerful scheme for the destruction of this movement, or of any other beneficent movement in the interest of human progress, than one which would result in diverting the attention of its students and friends from the Spirit and Purpose of the Work itself to the personalities of those who happen to be its chief representatives or chosen directors at any given time or place.

I say "if it be true" that this gentleman has actually discovered a "tendency" on the part of the students and friends of this Work to "worship" me or any other individual connected with the earthly association of Friends and Fellows of the School he has discovered that which, sooner or later, will become a disintegrating factor of sufficient potency to destroy the entire movement and defeat the very purpose for which it was inaugurated, unless something be done at once to check that "tendency" most effectually.

But I sincerely hope that he is mistaken. I am persuaded that the "tendency" he has discovered is neither that of "worship" nor "adoration" of me. I am convinced that he has misnamed it. Why? Because, before it is possible for any individual to become a "student" in this School, it is necessary that he should prove himself "duly and truly prepared, worthy and well qualified." This demands of him, among other things:

1. That he make a careful and critical reading and study of all three of the books of the Harmonic Series, until he is suffi-

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ently familiar with their contents to be able to answer any intelligent question concerning their teachings.

2. He must be able to say, in good conscience, that he finds himself in full and unqualified sympathy and accord with those teachings, and with the Spirit and Purpose of the Work.

3. That he earnestly desires, of his own free will and accord, to receive further instruction, to identify himself with the School and its Work, to LIVE THE LIFE, and thus to become an individual exemplar of the principles of Life and Action for which the School and its Work stand.

Because of all this, I am unable to conceive how it could be possible for any individual who has gone far enough into the the Spirit of the Work to become an accepted student, ever to find it possible to fall into an error so grievous and at the same time so apparent.

I am therefore persuaded that this stranger friend has not understood the relations of fraternal fellowship, affectionate friendship, mutual confidence and good will which are the natural accompaniments of all this Work.

I am convinced that if he personally could but mingle with the students and friends of this Work with such intimacy as to observe their mutual relations and the spirit of genuine affection which prevails among them everywhere, he would see that the "tendency" to which he refers obtains among all the students of the School for each other. He would discover that they entertain for each other the same mutual admiration and friendly devotion they have manifested for myself. But they do not "worship" each other. Neither do they "worship" me.

This leads us naturally to the consideration of a most fascinating characteristic of human nature..

Whatever his religion or philosophy of life may be, every individual has, deep down in his consciousness, an ideal of what,

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to him, constitutes true manhood and true womanhood.

This ideal embodies his highest concept of wisdom, virtue, and truth, equity, justice and right, morality, friendship and brotherly love, intelligence, courage and perseverance.

In most instances his religion or philosophy of life makes this ideal its central inspiration.

Thus, his ideal becomes an integrating center about which the principles and concepts of his religion or philosophy of life cluster.

Whether entirely conscious of the fact or not, every individual is in search of his or her ideal. We seek it early and late. We seek it everywhere. We seek it among all mankind. Every new friend or acquaintance we measure by the standard of that ideal. Each one we hope will fit its measurements. In most instances, however, we are doomed to disappointment; for on closer acquaintance we soon discover wherein the lines of his character vary from those of our ideal. The slightest weakness or defect introduces an angle where a curve should be and thus destroys the perfect symmetry which characterizes the ideal figure.

Now and then, however, – perhaps once in a lifetime – there appears above the horizon of each individual intelligence a figure whose outlines seem to coincide with those of the ideal so nearly as to constitute a perfect illusion. Immediately this “realized” ideal becomes an object of adoration or “worship.”

Every ideal is a composite of individual characteristics. These individual characteristics may be as “numberless as the sands upon the seashore;” nevertheless, when they are assembled, or brought together in proper relation, they make up the ideal character; just as the individual parts of an intricate machine, when brought together in proper relation make up the machine itself.

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We admire the completed machine, because it is a material expression of a beautiful ideal in the mind of its inventor, and its operation is a demonstration of certain principles, forces, activities and processes in Nature. And why should we not so admire it?

Analogously we also admire the man whose character is an expression of the higher symphony of nature in the realm of the Soul. And why should we not so admire it?

It is a part of human nature to "worship." It is equally a part of nature to worship those things and those only which express our highest ideals. Especially is this true in the realm of the Soul. Nor would I have it otherwise if I could, since it seems to have the highest sanction of nature.

But there is another view of this subject.

Every beneficent movement among men is founded upon an ideal, or upon ideals in the minds of its founders.

Its success depends upon the ability of its members to work out those ideals.

In the working out of those ideals it is an inevitable necessity that some one or more individuals on whom the chief responsibility rests will come to be known and recognized by others as the responsible representative or representatives of the movement. Such as these the rest of mankind come to regard as those who exemplify the real spirit and purpose of the movement. And this is both natural and right.

But herein is the secret key to the greatest possible danger that lies in the pathway of every world movement for the unselfish uplift and betterment of mankind. It is this:

In proportion as the responsibility for such a movement is limited to the few individuals, those few individuals come to be recognized by the public as embodying the ideals, the spirit and the purpose of the movement itself.

Usually the final responsibility comes to rest upon some

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one individual. Whenever and wherever this occurs, that one individual comes to be regarded as the living embodiment of the ideals upon which the movement is founded and for which it stands.

This is true regardless of the wishes of the individual himself. However he may deplore the fact that the public unwittingly has invested him with all the virtues of the movement, this fact avails him nothing. The public, without consulting him, gives to him a status of its own making, and compels him to accept it whether he will or not. From the viewpoint of the world he becomes a "Hero" in spite of all his protests.

And thus the personality of an innocent individual is gradually substituted in the mind of the public for the movement itself. The more earnestly such an individual pleads for the Cause itself, and the more unselfishly he endeavors to direct attention to the spirit and purpose of the Work and to the Movement itself, the more inevitably is public attention attracted to and fixed upon his own personality.

In exact proportion as attention is thus centered upon the personality of the individual it is diverted from the Work, from the Movement, and from the spirit and purpose of both.

The Great Friends back of this present movement have known these things all the while. They have seen history repeat itself in this regard over and over. They have the records of all the past ages to draw from. In those records may be found many forceful examples and illustrations wherein the best efforts of the Great School have resulted in failure, or in success of so qualified a nature as to spell "failure" when compared with the original ideals and designs which the Great Friends have had in mind.

No more forceful illustration of all this could be found than in the life and ministry of the Master, Jesus. He came to inaugurate a beneficent Movement for the good of mankind.

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In the very nature of things he became the central figure in that Movement. It was inevitable. His whole heart and soul were fixed upon the Work, upon the Movement, and in the effort to impress the spirit and purpose of both upon the hearts and consciences of his people.

He understood and recognized this natural "tendency" to which my correspondent has referred. He observed that the attention of the world, even that of his followers, was being diverted to himself and to his own personality. In equal measure it was being diverted from the Work, from the Movement, from the Cause and from the transcendent ideals which inspired him and which were back of all his Work. He was forced to realize that, in the very face of all his own endeavors to the contrary, among all his followers he was becoming the embodied ideal of all their understanding and appreciation of his teachings.

He did what he could to check this unfortunate "tendency." When his followers fixed their attention upon him personally and expressed their appreciation of his own goodness, he reminded them with all the forcefulness of his intense nature and sublime enthusiasm, that there was none entitled to that distinction but the Great Father. And when a certain ruler called him "Good Master," Jesus responded: "Why callest thou me good? None is good, save one, that is God." [Luke 18: 19].

Notwithstanding this earnest effort on his part to check the "tendency" of the people to "worship" him instead of the Great Father, and regardless of his expressed desire to fix their attention and effort upon the LIVING OF A LIFE in accordance with the spirit of his teachings rather than upon himself, there were still those among his followers who saw and recognized nothing but the splendid personality and individuality of the man. These bowed down to him in the spirit of adoration. They "worshipped" him.

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In the face of all his own efforts, therefore, the personality of the man obtruded itself upon the people in such manner as to divert attention from the Cause, from the general Movement, and from the essential spirit and purpose of his Great Work.

The Roman Catholic Church of today stands as a living example of the same fundamental error. The pope has been enshrined in the hearts and consciences of his people as the vice-gerent of God. To the average Catholic he is the embodiment of all their religious ideals. Those who have made a study of the personal characters and inner lives of the popes know what a sublime travesty they have been upon the spirit and purpose of primitive Christianity. This one individual, a "mere man," has become the center of attention of many millions of men and women in all parts of the world. Many of these would traverse the globe to be permitted to get down upon their knees and kiss his hand, or even down into the dirt and kiss his bare foot.

In this instance, however, there has been no effort to check the "tendency" to "worship" the man instead of something higher. The single ideal for which he stands is "AUTHORITY." In him the members of his church see the embodiment of that ideal.

The Bahai movement is another illustration of modern times. The man who, of necessity, became the central figure in that movement, endeavored to set in motion a beneficent movement for the good of his people.

I have no doubt of his own sincerity and good faith. I do not believe it was any part of his purpose or intent to glorify himself. I do not believe it was any part of his mission to place himself upon a pedestal of any kind. Neither do I believe it was his desire that men and women should bow down before him and "worship" him.

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I am convinced that his underlying motive, purpose and desire were far more modest, moral and unselfish than that. I am satisfied that he was endeavoring to teach his people how to LIVE THE LIFE that would make them free from the slavery of degradation, and lay the foundation for happiness both here and hereafter.

Nevertheless, this central figure inspired the hero-worshippers of his time and people, until the individuality and personality of the worker diverted attention to himself and away from his work. I have been told that there is a small group of people, right here in Chicago, who make the founder of that movement an object of "worship".

In just so far as this may be true they make of his life and efforts a failure.

Modern Theosophy seems to be another excellent illustration of the same principle in operation. It appears to be in the greatest possible danger of repeating past history. The obtrusive personalities of its numerous leaders, however beautiful and worthy they may be, seem at present, to constitute the absorbing centers of attention among all its members.

I believe I would not be far wrong if I should suggest that there are today more of the followers of that movement who "worship" its various leaders—in the sense herein referred to—than there are who are devoting themselves heart and soul to the LIVING OF A LIFE in accord with any moral theosophic ideal which these central figures have ever formulated into definite statement.

If I am correct in this then in just so far as this may be so the beneficence of the movement must inevitably suffer.

The movement known as "Christian Science" is, perhaps, the most exaggerated example of modern times. To such an extent has its founder absorbed the attention of her followers that in many instances the movement has come to be known as

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"Eddyism." It is reported, on what would appear good authority, that in "The Mother Church" of that movement a special service is devoted to the "worship" of Mrs. Eddy. This report may be exaggerated.

In just so far as the personality of any individual is thus permitted to obtrude itself upon the attention of his or her followers, in just that far must suffer the Cause or Movement which the individual represents.

With the foregoing as an introduction, let me state my own position relative to this present movement and effort of the Great Friends to inspire humanity to nobler efforts.

1. To believe for one instant that there is even a remote possibility of ever finding myself an object of "worship" or "adoration" on the part of any student or friend of this School or Work, involves the assumption of such sublime egotism on my own part as to bring the blush of humiliation and shame to my cheeks at the very thought of it.

2. To assume that any student or friend of the School and Work could so far mistake the meaning and misunderstand the Spirit and Purpose of the Work, would be to discredit his or her intelligence, as it appears to me.

3. With all the emphasis which it is possible for a clever woman to throw into the expression when she desires to express her contempt for men, let me say with profound humility, that I am but a "mere man." And I know full well what a refined woman means to convey by the expression "mere man."

4. Through a combination of conditions and circumstances which some might call fate, others luck, others good fortune, others destiny, but which I shall not attempt to name or explain, it has been a part of my experience to be chosen by the School of Natural Science to undertake a definite and specific work in this country.

This honor came to me a little over twenty-six years ago.

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At once I entered upon the work indicated. I have devoted myself to it from that day to this. I have given as much time and personal effort to it as I could and at the same time meet the obligations to my family and the material problems of life.

I have endeavored, to the best of my abilities, to discharge the responsibility I assumed toward the Great School, toward humanity and myself.

In so doing I have done no more than any other man of intelligence and honor would do under similar circumstances.

In the accomplishment of the task assigned me it has been my good fortune and great privilege to be able to be of some slight service to a good many people.

Judging from the many evidences these good people voluntarily have placed in my possession they have, in the majority of instances, been deeply and truly grateful to me for whatever services I have thus been permitted to render.

As a natural and inevitable result, I have, I am glad and grateful to be able to say, many devoted friends among the most intelligent men and women in all sections of the country. The friendships they have so generously bestowed upon me I hold among my most valued treasures of earth. I trust I shall be worthy to carry them with me out into the great hereafter.

But I do not believe these good friends misunderstand me. I am sure they do not "worship" me. I am equally certain they do not look upon me as an object of "adoration". I am sure they do not regard me as a "supernatural" being in any sense. I am confident they will never find it necessary to suffer the "disillusioning process" resulting from any such unfortunate mistake.

I do not want the friends of this Work to embarrass either themselves, the Cause or me, by placing me upon an imaginary pedestal where I do not belong. I do not want them ever to "worship" me. I can think of nothing more humiliating,

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uncomfortable nor lonely than to be set upon a pedestal of mistaken distinction above my fellow men and women, and compelled to sit up there at an unnatural altitude and breathe the rarefied atmosphere of undeserved appreciation and adoration. If my friends and the friends of this Work ever should place me in such an uncomfortable position the law of gravity would certainly bring me down to my proper level at the most inopportune moment possible. Please spare me that humiliation.

But I am thoroughly human. I crave human companionship, human friendships and human affection. I want the friends of this Work to know that I am a fellow worker with them. I want them to respect me, because I shall do my best to deserve that respect.

But I do not want them to place me in a false position. I want at all times to be in position to give to them in return a full measure of all the friendship, admiration, confidence, esteem and affection which they measure out to me. That is only Equity, Justice and Right.

And I want them to have for each other the same measure of affectionate friendship they have for me and I for them.

The Law of Compensation demands this. And this is the meaning of the Spirit and Purpose of the Work.

Understanding and appreciating the dangers of an obtrusive personality to a work and a movement of this nature, it has been of my own free will and accord that I have worked on for more than twenty-six years under the cover of obscurity.

For the same reason I shall be content to work on to the end, if in the judgment of the Great Friends that course will continue to conserve the best interests of the Cause.

I am but a single factor in this movement. There are many. Each one is important. I am no more important than any other. Without the cooperation of the "Friends of the Work" my own efforts would be of little avail.

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It is this recognition of our mutual and interdependent relations that makes true cooperation possible. The students all understand this fully.

Among some of the first students and friends of the Work under my instruction there were a few who, at times, addressed me as "Master". This they did, however, not in the spirit of "worship", but merely as an evidence of their confidence and personal esteem. I understood and appreciated both the spirit in which this was done and the motive which impelled them.

But those who have been in daily association with me during the last fifteen years will bear me out in the statement that this character of personal deference has been directly contrary to my own expressed wish. On more than one occasion I have made it a matter of special and personal request to the students and friends of the Work that they even refrain from ever addressing me as "Master".

I have explained to them with great care my reasons for this request. They all understand that the word "Master" is one which needs the most careful definition and elucidation before it could be used without conveying to those outside the School mistaken impressions and ideas which would prejudice the uninitiated against the School, the Work, the Movement and all who are identified with either.

The average individual who has not made a definite study of the subject thinks of a "Master" as one who does super-human and miraculous things at will, who lives a super-natural sort of life, and who, by virtue of his miraculous powers and profound wisdom, is unapproachable and clothed in deep mystery.

To avoid such misconceptions and their consequent embarrassments to the School, the Work and those of us identified therewith, the students and friends of the School, at my own

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request, address me as "Friend", "Brother", "Fellow Student", "Helper", or simply "TK".

Now and then an entire stranger, writing me for the first time, addresses me as "Master". In all such instances, as far as I have felt I could do so without offense or discourtesy, I have expressed my preference for some one or another of the preceding designations.

I am grateful to my correspondent for giving me this opportunity to give to the students and friends of the work, as well as to the readers of this magazine, a clear and definite statement of my own position.

I trust the statement I have made is sufficiently specific and unqualified, simple and unambiguous, to meet the demands of the most critical and exacting.

But if there is any phase of the subject not herein covered, it will afford me pleasure to answer any further questions the readers of this magazine may desire to ask me.

TK.

The Problem of Life

So should we live that every hour
May die as dies the natural flower,
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good or future meed.

Esteeming sorrow [whose employ
Is to develop, not destroy]
Far better than a barren joy.

The Critics' Corner

"I must confess that the copy of 'LIFE AND ACTION' to hand is a bit saddening. It makes another of those uneven 'slumps' that, in spite of its greatness, are visible in 'The Great Work'.

"In the first place, if this Magazine is to be the official organ of the Great Work it should have a name that is definitive either of the Work, or of the School, or the Harmonic Series that presumably expounds them. The possible names are legion: for instance,— The Recall, Human Harmonics, Humanity Work, The Scholar's Work, Our Work, The Life Teacher, Vox Causa, and so on. A hundred good ones could be dug up in as many minutes. But instead of a dignified and definitive name a hackneyed common-place is selected, which seems to have been copied from the chapter heading of an early Victorian biography.

"Again, the contents are vapid, immature and pedantic. With all respect to Dr. Buck, I have seen nothing from his pen that deserves serious attention. He has pose in battalions and a felicity in glittering promise; but any real thought is as elusive as a unit nebula in the Milky Way.

"Also ,why does TK give out that stuff about James and Hyslop? James is a decent soul, but is irresponsible as a boss musician, and Hyslop is merely a drum with a busted end. The article strikes me as a mere 'spacer'.

"Not even the proof-reader seems to have kept awake long enough to check the spelling of the main title on page 16. Of course, I will send my fifty for it, but unless the subsequent issues develop beyond the present amateur mark I certainly

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will not feel myself justified in sparing the time to get it out of its wrapper.*

What is the trouble? Is it that TK is attempting to do too much off his own bat, with the result that the performance gets fuddled by irresponsible and incompetent assistants? "

V.P.

The foregoing quotations are especially interesting to us from the fact that the writer of them, an entire stranger to the Chicago Center, was introduced by the "TK" to Friends of the Work in the East from whom he received the utmost consideration and the most courteous attention.

The Extension of the Great Work is always, and on all sides, the Problem of Human Nature.

It would scarcely seem possible that the writer of such savage criticism had presented himself as a candidate for special instruction, moved by the "Spirit of the Work", and felt himself to be worthy and well qualified to receive and exemplify a philosophy of generosity and good will.

These few quotations may suggest to the reader something of the task undertaken by the Great School in its search for "Representatives."

Our little magazine never has been regarded by its founders in any other manner than as an occasional Messenger from the Chicago Center to the scattered Friends of the Work, and as a labor-saving substitute for the personal letters we can not write.

It is not intended, at the present time, as anything more than an informal and semi-confidential response to the volumes of correspondence burdened with questions which go far beyond our physical limitations in the way of individual replies.

"LIFE AND ACTION" was not launched as a "literary

* His "fifty" were returned, and his name placed on our subscription list for one year, free of charge.

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venture." It is in no sense a "Business Proposition." It is not even a solicitation for a following, nor yet an attempt to "Convert the World."

It is merely an expedient, a go-between, a friendly letter carrier between the "TK", his associates and the ever increasing congregation of inquiring friends, eager investigators and honest doubters.

It is written, printed and gotten out in the midst of pressing duties and demands which tax to their limitations the time, thought, energy and personal effort of our small but loyal and faithful office force.

Necessarily it bears many evidences of the haste and pressure under which we are all compelled to work. In every issue we are compelled to choose between sending out that which is below our own ideal and standard of literary excellence, or sending out nothing at all.

Our real friends who know something of the difficulties under which our work at the Center is conducted will accept the little Messenger more intent upon its evident Spirit and Purpose and more concerned with the subject matter than with the unavoidable errors and inevitable marks of limited time and opportunity for careful work.

There are only about eighteen available working hours in every twenty-four, and each individual has his or her limitations of physical endurance and vital energy. Those who are indeed Friends of the Work will keep these facts in mind. Those who are not will probably "forget" and report back promptly their disappointment and disapproval from issue to issue.

For critics, the world over, exercise the "Wakeful Consciousness", and are watching, in season and out, for the opportunity to practice their profession. And this reminds us to observe that of all the occupations chosen by mediocre intelligence none is so easy and so fascinating as that of critic.

Our friends we thank in advance for their confidence, their patience and consideration; and to our critics we say,—"Come again. We are good natured, if not infallible."

—Florence Huntley

Notes From the Bookery

By J. Lloyd Hammond, M. D.



BOOKS that change the reader are the living ones. Those that change him for the worse are Destructive enemies. Those that change him for the better are his Constructive friends.

In these days of rapid-fire authorship and broad-side printing it is a matter of considerable importance to know which books to receive and which to dodge. They are shot off the press with in such voluminous succession that it is impossible to keep in touch with them all. And of a certainty one cannot read everything.

For this reason it has been thought wise to add a Book Review Department to our Magazine in the hope that some suggestions may be offered from time to time as to the worth of the many books which come to our notice.

It shall be our endeavour always to keep in thought the wishes, the needs, and the interests of the Friends and Readers of the Great School and in harmony with this, offer our suggestions as to the best and most adaptable books. We shall endeavor always to outline impartially, and as freely as our limited space will permit, the contents and spirit of the subject-matter of which each author treats.

THE BIBLE IN INDIA
or the Hindoo Origin of Hebrew and Christian
Revelation

By Louis Jacolliot.

The underlying purpose of this work, which we may truthfully call great, is at once a protest against religious despotism and a plea for freedom and common sense in religious thought. In developing his theme, the author takes the position that nearly all our Biblical stories and legends are but poorly adapted repetitions of original legends known and told for ages in India; that the ancient glory of the civilization of this mystic country has had its influence on the laws, religion, morals and literature of nearly all the succeeding civilizations in the world's history. Let us quote a single sentence: "India is the world's cradle; thence it is that the common mother is sending forth her children even to the utmost West, has in unfading testimony of her origin, bequeathed us the legacy of her language, her laws, her morals, her literature, and her religion."

He cites as the cause of India's present decay, the centuries of domination by the Brahmin priesthood over the religious and temporal affairs of the people. He warns the present generations against the threatened danger of a similar domination of a priesthood even in our own country, stating that a decay as certain and as demoralizing as that of India will follow such domination.

He cites the similarity of the teachings of Manou, the Law-giver of the Hindoos, and Moses, the Law-giver of the Hebrews. He applauds the philosophy and morals of both, showing them to be almost identical, but condemns what he calls the silly and ludicrous repetition of miraculous legend.

He draws the analogy between Christna, the Hindoo Savior who was called Jezeus, and Christ, the Jewish Savior, named

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Jesus. He calls attention to the miraculous virgin conception of Devanaguy, mother of Christna, and of Mary, mother of Christ, and designates both these legends as unbelievable nonsense. He accepts both Christna and Christ as great philosophers and moral teachers whose philosophy and morals are practically identical, but refuses to believe anything miraculous concerning them.

The author spent years in India studying Sanskrit manuscripts and has given us the results of a tremendous amount of painstaking effort. One thing is perhaps to be regretted. nowhere in all his work does he intimate that he believes there may be something back of all this similarity of legend; that there may be a very good reason why the teachings of [Manou and Moses, of Christna and Christ are practically identical. It is true that he does suggest that Moses probably was initiated into the Egyptian Mysteries, and that Christ probably studied in Egypt and India, but he does not give these supposed facts any special importance.

To the impressionable reader, the one who knows not how to distinguish between cited facts and the author's misconceptions concerning those facts, the book will be a dangerous thing, for in such a case it might leave an earnest believer without a rock on which to stand. But the discriminating reader it to will bring a wealth of helpful information.

To the readers and students of the Great School it will certainly be of very great significant interest and benefit, assuming that they will be able to absorb its truths without the prejudices of its author.

J. L. HAMMOND, M. D.

[The Indo-American Book Company is contemplating the publication of a special edition of this wonderful work in the near future.]



Question Box



Why Two Names ?

QUESTION: Why is the Great School sometimes referred to as the "School of Natural Science"? Jennie B.

ANSWER: You will find a full and detailed answer to your question on pages 8 and 9 of Vol. I of the Harmonic Series. [Harmonics of Evolution.]

What is It ?

QUES: Will you give me in confidence the mysterious Word to which you refer on pages 314, last paragraph, and 319, third paragraph, in "The Great Work"? I think I know what it is, but I want to be certain about it, for you say "It gives expression to that which lends warmth, beauty and illumination to the otherwise hard life of Duty." If it does that it is something every man and woman ought to have at the tongue's end. I have nearly worn a hole in my "pat of gray matter" trying to determine what that wonderful "little word" could be. I told my husband the other evening that I would give \$100.00 to be sure that I had discovered the right word. Will you not please set my mind at rest by telling me? Mrs. G. R.

ANS: No, dear friend, I will not tell you. I am quite sure you do not expect me to tell you; for on page 319, immediately following the paragraph to which you refer, I have stated some of the reasons why I did not give the word in the book. Furthermore, I would not be justified in giving it to anyone but

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a regularly accepted Student who has worked out to my entire satisfaction the essential principle involved. You are not an accepted student, and for this reason alone I could not give you the word at all, even though you were to wear your "pat of gray" as full of holes as is the average moth-eaten coat we give to "charity".

There is a way to learn that word, and those who are entitled to it will find the way. It will never be denied to those who are entitled to receive it. This much I promise you: I will give it to you whenever you have earned the right to it. Until then you have my sympathy, and always my good will.

Woman's Place in the Great Work

QUE: 1. If this work is true and is so beneficial for all mankind, why has it never been given to women in the past?

2. Why is it that no woman ever has been a Mason?

3. Why do you discriminate against women now, by having a Men's Department and a Women's Department of the Work?

Mrs. H. G. P.

ANS: Throughout all the past history of the Great School it has been constantly and consistently endeavoring to give its knowledge to the world. This means to both men and women. The same effort is being made today, and without discrimination of any kind whatsoever against women.

The Master Jesus came before the world as a duly authorized representative of this same Great School. His public life and ministry were made up of one continuous and unremitting effort to give his knowledge to all mankind. I do not know of a single instance, correctly reported, wherein he discriminated against women in the slightest degree — unless the selection of his disciples from among men may be so considered. In this,

however, he was merely selecting a corps of active "workers" who should best be able to help him present his message to the world. Doubtless He believed that, under then existing conditions, the men He selected would be able to carry the burden of responsibility more easily than could the women of that particular time and people.

But I do not believe that any fair-minded student of religious history would ever claim that Jesus withheld his knowledge from women, or that he discriminated against them in any manner or degree, such as would seem to be implied by the wording of the question.

I believe a careful study of the history and work of the School will establish the fact that in every effort it has made to transmit its knowledge to the world it has been the consistent champion of women, and at no time has discriminated against their interests.

In view of this fact I trust my questioner will permit me to suggest that her question implies that which is not strictly in accord with the facts.

2. May I also observe that your second question is open to the same suggestion? In other words, it is not strictly true that "no woman ever has been a Mason." On the contrary, there have been several women\Masons during the past history and experience of the Order.

If a woman may be believed, Mrs. Besant, the present head of the Theosophical Society, is a "Mason." I am also informed that she is engaged in organizing "Lodges", not only in this country but throughout the world, wherein both women and men are admitted to full membership, and both alike receive the degrees.

Furthermore, I have it on excellent authority that Masonic degrees are being conferred upon women both in this country and in India, with considerable freedom.

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It is true, however, that no Master Mason, [worthy of the name] ever would be present at, or give his consent to, the making of a woman a Mason; because no man who has regularly taken the degree of a Master Mason could participate in the initiation of a woman into Masonry today without violating his Masonic Obligation, and thereby committing the crime of perjury.

It is therefore admitted with the utmost frankness that the men who organized the present order of speculative Masonry did not intend ever to confer the Masonic degrees upon women. At the time of such organization there were good and sufficient reasons for this restriction.

At the present time we are working in the Masonic Lodge under a ritualistic service and ceremonial which would make it extremely embarrassing to any woman to receive the degrees "in due and ancient form".

The primary purpose of the initiatory ceremony in a Masonic Lodge is to illustrate, elucidate, exemplify and emphasize the underlying principles at the foundation of Masonry. In the accomplishment of this purpose a ritualistic ceremony was formulated, adapted and adopted, in such manner and form as to bring to bear upon the initiate the highest degree of dramatic beauty and power, to the end that the principles of Masonry might thereby the better and more forcefully be impressed upon the mind of a man.

Some of these dramatic features of the ritualistic ceremony of initiation, while most powerfully and intensely interesting to men, and most beautifully and sublimely appropriate, would be most embarrassing and inappropriate to women.

But insofar as the essentials of Freemasonry today are concerned, I believe I am entirely justified in the statement, that there is not a single Masonic principle or benefit that is not as accessible to women as to men.

By this I mean that virtually the only things withheld from
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women today are the signs and tokens of identification — the grips and pass-words. The ethical principles, and even the so-called esoteric knowledge of the order, are today as accessible to women as they are to men, if women would but take the initiative in search of them.

With this knowledge at their command, there is no legitimate reason so far as I know, why women should not get together and form themselves into Lodges, adopt a ritualistic ceremony of initiation exclusively adapted to women, with secret grips, pass-words and other signs for identification which would entirely exclude men. I know of no reason why they might not bind themselves by the most sacred, solemn and binding obligations possible. I know of no reason why they should not obtain from the state, charters as broad and deep and exclusive as any ever granted to men. I know of no reason why they might not call themselves "Masons", nor why they should not thus engage in secret works of Charity the same as men do.

In truth, I do not know of a single restriction that could prevent women from doing precisely what Master Masons are doing in all these matters, if they but tried hard enough.

Neither do I know of any legitimate reason why they might not have been doing these same things in this country for more than a hundred years past, had they so desired.

And this reminds me to ask my esteemed and courteous questioner [if she would not deem it an impertinence on my part], why it is that she and other equally bright, intelligent and progressive women of society today do not get together and do the very thing I have suggested. Why do you not get together and organize a "Masonic Lodge" of your own?

If Freemasonry means to you, as I hope it does, all that your question would seem to imply, there is not an item of knowledge it embodies that you are not entirely welcome to appropriate and make use of with the utmost freedom. It is all at your command.

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Brother Masons will help you. If you do not understand the legal steps to be taken, go to some one of your bright women lawyers, and she will tell you exactly how to proceed. Inside of sixty days, if you so desire, you can have a "Masonic Lodge" of your own in full operation; and you can make it just as exclusive as you like. You can adopt a ritualistic ceremony that would put your husband to shame, if you wish. There is nothing whatever to prevent you, so far as I know, if you have the Intelligence, Courage and Perseverance which men have shown in the Masonic Fraternity.

3. Your third question would seem to me to be not only a new proposition but one that is somewhat self-contradictory. You ask me why this School at the present time discriminates against women "by having a Men's Department and a Women's Department.

In all candor, I have to confess that I am unable to see wherein the fact you mention involves any discrimination in favor of or against either men or women. Possibly you may not have stated your question as you intended, but if so I shall be glad if you will point out to me just wherein you observe the discrimination against women to which you refer.

If the School had a Men's Department only, then it would be clear to me that your charge of "discrimination" had a basis in fact; but it has a Women's Department also, and the one is just as distinct and exclusive as the other.

I am wondering if you can tell me why it is that Marshall Field's big store here in Chicago has a Men's Dry Goods Department and a Women's Dry Goods Department, or a Men's Hat Department and a Women's Hat Department. Is it not for the purpose of avoiding confusion, saving time, inconvenience and embarrassments, facilitating their work and obtaining the best results? Is it not for the very purpose of giving both men and women equal facilities and an equal opportunity? In other

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words, is it not for the express purpose of avoiding the very "discrimination" to which you refer? Surely.

And this is also the reason why the Great School at the present time has a Men's Department and a Women's Department. It is that both men and women may have an equal opportunity, and that neither may suffer enbarrassments nor inconvenience.

It has been found by actual experience that men work together better than they work with women, in some things; and that women work together with better results than they work with men, in some respects. The methods of women differ in some particulars from those of men. This is true, at least, in this educational and psychological work.

But the knowledge of the Great School is in every respect as accessible to women today as it is to men. I do not know of a time in the history of the School when it has been otherwise.

If men have done the pioneering in this field of knowledge, it has been solely because men are by nature pioneers; and not because they have combined against women, nor because they have conspired to keep women from doing pioneer work. The undiscovered country in the world of knowledge is as open to women as it is to men, and one of the fundamental purposes of the Great School of Natural Science is to stimulate women with the desire for intellectual conquest, so that they will find pleasure in accompanying us "mere men" on our perilous and difficult journeys in search of definite knowledge. We need your intelligence, your sympathy and your companionship, and will welcome you.

Heretofore, I believe the records will show, the burden of active and aggressive pioneer work in the field of scientific research has been willingly assumed by us men, because of your seeming lack of interest with us; and from my own way of viewing the matter it would seem to me that we are of right entitled to the thankful appreciation and grateful consideration of you

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and every other fair-minded, truth-loving woman. What say you?

Please do not feel that I am answering you through the columns of this little journal in order to take any advantage of you; for I shall be glad to give to our readers your views upon any of these important questions as readily as my own, in just so far as these limited columns will afford us opportunity.

Furthermore, by answering you in this manner I feel that I am at the same time answering the same questions for many other intelligent women than yourself, and thus accomplishing much more good than if I spent my time and energies in trying to answer each of my questioners by a special and personal letter which would reach but a single individual instead of from 30,000 to 50,000 people who may be equally interested.

The Divinity of Christ

QUE. Do the Masters of Natural Science believe in the
"Divinity of Jesus Christ?" "Medico."

ANS. In many different forms this question has come to us during the last two years. It has come from men and women in every section of the country. It has come from men and women in almost every walk of life. It has come from men and women within the various churches and religious bodies and from those without. It has come to us so often, so persistently and from so many different sources as to indicate that the question is almost fundamental in the consciousness of mankind throughout this western world. All this tells a profoundly interesting story of the depth and extent of the impression which the earthly life, teaching and example of that Great Soul left upon his contemporaries and through them upon the generations that have followed, even to the present time.

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The importance of the question, therefore, is fully understood and appreciated. It calls for an unequivocal answer which cannot be misconstrued. Any attempt to dodge a question of such transcendent importance and vital significance would deserve the condemnation of every honest student and thinker. No such attempt will be made.

But in order to answer the question in such manner as to avoid all ambiguity, or uncertainty, it is first necessary for us to know exactly what is meant by the term "Divinity". This calls for a definition of the term with so much care and certainty as to enable the reader to have in mind the exact meaning which the Masters of Natural Science attach to the word.

The importance of all this will become apparent to anyone who will take the time and trouble to make the following experiment: Ask ten of the most intelligent men and women of your acquaintance to give you their individual definitions of the term "Divinity," and do it without reference to any authority on the subject. If your experience confirms that of the writer you will be surprised to find how many different concepts of the term you will obtain therefrom, and how vaguely it is understood by men and women of intelligence who are ready to quarrel with each other over the "Divinity of Jesus Christ".

The following definitions are taken from Webster's Unabridged Dictionary:

DIVINITY. 1. The state of being divine; the nature or essence of God. 2. The Deity; the Supreme Being; God. 3. A pretended deity of pagans; a false god. 4. A celestial being, inferior to the supreme God, but superior to man. 5. Supernatural power or virtue. 6. Awe-inspiring character; supreme dignity; loftiness. 7. The science of divine things; the science which treats of God, his laws and moral government, and the way of salvation; theology.

DIVINE. 1. Belonging to God. 2. Proceeding from

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God. 3. Appropriated to God, or celebrating his praise. 4. God-like; heavenly; excellent in the highest degree; extraordinary; apparently above what is human. 5 .Presageful; foreboding; prescient. 6. Relating to divinity or theology.

Synonyms.— Supernatural; superhuman; god-like; heavenly; holy; sacred.

If the foregoing were carefully analyzed it would appear that Webster gives to the word "Divinity" fifteen different meanings; and to the word "Divine" twelve, with six synonyms. This alone should suggest something of the difficulties ahead of us.

Moreover, I am impressed with the conviction that no one of Webster's definitions of "Divinity" conveys exactly the meaning my questioner attaches to the word. If I am correct in this impression, then it would be clearly a waste of time and effort, on both her part and mine, to consider the subject from the viewpoint of any of the foregoing definitions.

The logical and proper course to be pursued, therefore, would be for my questioner to give me her own definition of the term, with such care and precision that we and our readers shall all have in mind the exact meaning of the term to be considered. In truth, this appears to be the only method of arriving at the desired result. And for this reason I am going to ask our good friend "Medico" to give us the benefit of a definition which shall convey to us the exact concept she has in mind. We shall then be in position to proceed intelligently, as far as we shall be able to go.

In the meantime, it may not be amiss to present for consideration the following definitions of the term "Divinity". This may afford my questioner an opportunity to select one that will meet her concept of the term without having the labor of working out a definition herself. It may at the same time furnish our readers something of interest and value to think about.

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1. DIVINITY. Possessing all the attributes and potentialities of man, plus certain other attributes and potentialities of Deity which are not possessed by man, the human.

2. DIVINITY. Possessing a nature which embodies all the attributes and potentialities of Deity, which nature inherently transcends the highest expression of man, the human.

3. DIVINITY. Possessing the attributes of Deity, in so far as those attributes manifest or express themselves through individual intelligence.

In each of these definitions, the term "Deity" appears. In order that there may be no element of uncertainty, this term also requires definition. To that end let us agree that the term as here employed, has reference to the Great Intelligence which manifests itself in all Nature, the Cosmic Intelligence of the Universe. Whether the Universal Intelligence is a "Personality" is immaterial, for the purposes of these definitions.

In this connection the following observations would seem to be of special interest and possible value:

1. A word is but an artificial device for the expression of an idea.

2. It is purely arbitrary with each individual who employs it.

3. It conveys only the particular idea to any individual which that individual associates with it.

4. If a given word conveys to two different individuals distinctly different ideas, those two individuals will never understand each other perfectly when they employ that particular word, until they agree upon a definition of it, and then thereafter employ the word in strict conformity with that agreed definition.

For illustration: Suppose to you the word "box" conveyed only the idea of "a gold receptacle for precious jewels," and to me it conveyed only the idea of "a knock-down blow on the

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side of the head;" it is not difficult to anticipate the embarrassments that might arise from your generous effort to give me a Christmas "box".

5. The only basis on which any two individuals may be able to converse with perfect mutual understanding is an exact mutual agreement as to the meaning of each and every word they employ in such conversation.

6. The very largest percentage of misunderstanding and disagreement among mankind is due to the different meanings they attach to the same words.

7. If any two disputants in the field of religion or philosophy would first define all the crucial terms they employ, in such manner as to agree with certainty upon the meanings of all such words, they would find little left to dispute about.

8. An honest effort to define with exactness and certainty the terms we employ is one of the surest methods of discovering and correcting our own errors and mistakes, and betraying to us our own fallacies and sophistries.

Modern Miracles

From "*Dictionnaire Critique des Reliques et des Images
Miraculeuses.*"

By COLLIN DE PLANCY.

English translation by JOS. J. HENDERSON.

CELESTINE. First pope of that name, and holy as was reasonable. He had only three bodies; the first is at Rome, in the church of Sainte-Praxede; the second at Mantua; the third was at Rosne, in the diocese of Tournai.

COLOMBE. Holy virgin of the third century, who suffered martyrdom at Sens. She has two bodies, one at Sens, in the abbey which bears her name; the other at Remini in Italy. As for the rest, they know nothing of her history.

COLOMB, Colomban, or Colombkil, or Coloquil, abbe of Iona, Scotch apostle, or rather apostle of Scotland, in the sixth century. He has left four bodies; the first in his monastery, situated on a little isle between Scotland and Ireland; the second at Down in Ireland; the third at Clastonbury in Somerset; the fourth at Sens, which thinks it has had that holy body since the reign of Louis-le-Debonnaire.

ACISCLE. Martyr in Spain. He had two bodies, one at Cordova, the other at Toulouse. Both of them worked miracles.

ALBERT. There are several saints of that name. Saint Albert, bishop of Prague, has left two bodies, one in Poland, a second at Rome. That saint went to preach religion to the Poles who drove him away. But quickly remembering how they attach a price to relics of saints, they repented of having let saint Albert escape, and running after him, killed him and carried away his head which they hoped to sell for a big price. Actually,

the duke Boleslas bought it from them for its weight in gold. The Poles, seeing his zeal, sold him at the same price the other two parts of the saint's body, which has since performed a multitude of miracles.

A gamester having lost his money, at Trapano, saw two images, the one of the virgin Mary, the other of saint Albert de Liege, to whom he had prayed in vain for a little good luck in the game. He set his sword in his hand to them saying: "I have often entreated thee, saint, without compassion, and thou hast never aided me. I will love thee no more. And as for thee, Mary, surnamed mother of grace, thou hast been deaf to my prayer. Well! you shall not make more dupes." He immediately set himself to strike those images which gave out a quantity of blood. The thunder-bolt fell on the gamester and killed him instantly; and since, those holy images, as well as the relics of saint Albert de Liege, have performed dazzling wonders.

ANANIAS, MIZAEI, AZARIAS; or Shadrach, Meshach, Abednego. Three young Hebrews whom Nebuchadnezzar threw into a fiery furnace, and from which they went out uninjured. The bodies of these three young saints were at Alexandria in Egypt, where one of their hands performed many miracles and cast out devils without difficulty. Those same bodies were also, and are still, at Rome, in the church of Saint Adrian. In the third place, those young Hebrews repose at Langres in a bronze tomb, with a Latin inscription, which announces that Zenon, king of Persia, had sent those three saints' bodies to Langres, to put to flight the devils which desolated the town. However, far from knowing how they had been able to discover only one relic of those three young Hebrews, they are ignorant even of the time, the place and the circumstances of their death. They know of them only the miracle which preserved them from the flames; and if they wished to believe in the Jewish traveler, Benjamin

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de Tudele, it would be necessary to search at the side of the Euphrates for the bodies and the tombs of Shadrach, Meshach and Abednego, which he said to have seen honored in the twelfth century by the peoples of those countries. But all those accounts merit no more faith than the relics.

SACRED ANIMALS. All religions have had sacred animals. They have even put a great many beasts in paradise. The peasants recite a prayer which proves that there is in the heavens a stag that possesses some power. It is the famous *Oraison du Loup*, which is found quoted in the *anecdotes du dix-neuvieme siecle*. It terminates with these words: "In the name of the Father, and of the son, and of the Holy Spirit, and of the blessed holy Stag." They have given to the most famous saints some beasts for company. Perhaps that society was of more worth to them than others. We shall now tarry a moment with the sanctified animals, and we shall see that a few have left some relics.

LAMB OF SAINT AGNES. They represent saint Agnes with a lamb, because of the analogy of the name; and every year at Rome, the 21st day of January, in the Church of Saint Agnes they bless two living lambs, the wool of which is employed to make the pallium that the pope sends to the archbishops [Baillet, *Vies des Saints*, 21 janvier.] Saint Jean-Baptiste has also a lamb which portrays Jesus Christ.

THE ASS OF VERONA. They recount at Verona, that after Jesus Christ had made his entry into Jerusalem, he gave the key of the field to the ass which had served him for riding, desiring that that animal might pass the rest of its days in freedom. They add that the ass, having a long time wandered in Palestine, bethought itself of visiting foreign countries, and undertook a voyage by sea. It had no necessity for any vessel; the waves leveling themselves, the liquid element hardened it-

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self like a crystal. It visited Cyprus, Rhodes, Candis, Malta and Sicily. It proceeded along the gulf of Venice, and stopped some days in the place where that famous city has since been built. But the air having seemed to it unhealthy and the pasturage bad in all those salt and marshy isles, it continued up to Verona, which it chose for its last habitation. After having lived there several years like a good and respectable ass, it passed at last from life to death. They made it a sumptuous funeral. The pious of Verona guarded its relics carefully, and put them in the belly of an artificial ass which was made expressly. They preserve them still to this day, to the great edification of the good souls. That holy statue is kept in the church of Notre-Dame des Orgues; and four of the largest monks of the convent, pontifically attired, carry it solemnly in procession twice a year [Misson, *Voyage D'Italie*, tome I]. That which gave rise to this fable, is that the most part of the asses have a kind of black cross on their backs. There was apparently some old ass in the environs of Verona, upon which the populace discerned a prettier cross than had its fellows. An old woman failed not to tell that it was this fellow which had served as a mount at the entry into Jerusalem; they made the ass a magnificent funeral.

The fete of Verona was established; it passed from Verona into the other countries; it was above all celebrated in France; they chanted the prose of the ass at the mass. The priest, in place of saying: "Ite, missa est," applied himself to bray three times with all his strength, and the people responded in chorus. [Voltaire, *Dictionnaire Philosophique*, au mot *Anel*].

As for the rest, although the inhabitants of Verona boast themselves of possessing, in its entirety, the relics of the ass of Jesus Christ, they show as a very precious jewel at Genoa, the tail of that same ass. [Henri Etienne. *Apologie pour Herodote*. Calvin, *Traite des Reliques*, etc.]

And one sees, according to many travelers, that in the treas-
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ury of Saint Jean de Latram, at Rome, is preserved with much care the tail of the ass of Baalam. [Misson, tome II.]

They have kept something of the ass of saint Peter the Celestine, which ass has healed by contact a child which lost the use of all its limbs.

They have said that the asses had a black cross on the back, by reason of the ass of Bethphage, which carried Jesus to Jerusalem. But Pliny, who has gathered with care all that which concerns the ass, and who was almost contemporaneous with the above-mentioned ass, would not have overlooked that memorable prodigy. However, he does not speak of any revolution occurring in his time, in the distribution of the color or the hair of the ass. In fact, he concludes with good sense, that asses today are the same as they were formerly.

OUR BOOKERY

Solely for the purpose of helping our readers to buy books intelligently, we have decided to devote a corner of each issue to brief reviews of such works as we believe will be of greatest interest to them. In this undertaking we are fortunate in that our Friend and fellow student, J. Lloyd Hammond, M. D., has consented to take charge of this new department, and give to our readers the benefit of his personal attention.

Inasmuch as our purpose is to make this feature as attractive and helpful as possible, we will appreciate it as a favor if our readers will call our attention to the best books within their personal knowledge. Good books are coming out all the time, and it is impossible for any one individual to read them all, or even to know of their publication. But by a little cooperative effort on the part of our readers and patrons it may be possible for us to keep our Friends informed as to the best of the current publications.

Truth



E must not forget how Nature conspires to spread the Truth. In some remote region, by an obscure prophet, a single truth is uttered. The very winds of heaven become its messengers. Ignorance, power, and superstition rise to crush the intruder. They may seize the prophet, imprison him, torture him, nail him to the cross; but the truth he uttered mocks their wrath, defies their authority, and escapes their dungeons, racks and penalties. It escapes, spanning the seas, encircling the earth and sweeping outward to the very confines of human thought.

—From "THE DREAM CHILD".

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Vol. I

January-February 1910

No. IV

Why Does *The Great School* Withhold Public Demonstrations of Psychic Phenomena?



THE QUESTION BOX in your Journal attracts my attention. Some questions are in my mind that seem to me much more important than the purely personal ones you have disposed of in the September issue of *Life and Action*. Will you not, in some future issue, respond as fully and unequivocally as you have there done, to such problems as I shall here present?

Permit me to introduce the first by three statements which I suppose you will accept.

1. You are a member of the Great School,—A Master of the Law.

2. A Master "is able to converse with the inhabitants of the Spiritual World as freely and as naturally as he does with those of the physical."

3. You decline to make any verification of this wonderful power, to or for any person whomsoever.

Now, in view of the fact that anything so out of the ordinary can never be widely accepted without verification, and of the immeasurable importance of the knowledge you are

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presumably able to impart, and which the world is agonizing to receive, how can such refusal be justified?

It would seem that there must be some inhibition which you deem of transcendent importance; for the ordinary impulses of human kindness, of which I am sure you have a full share, would prompt you to give comfort to people in general, who simply cannot be your disciples.

The Great Teacher of Nazareth had compassion on the multitude and fed them, and showed his peculiar powers in many ways. Did not the Teacher from India prove to you in his introduction of himself that he possessed supernormal power,—or knowledge?

My next inquiry pertains to the S. P. R.

The outcome of Psychical Research thus far can hardly be better stated than is done by Prof. James in the October number of *The American Magazine*. He admits that after twenty-five years of effort in that line he is still baffled; but he says with much emphasis that the research should be continued and is "persuaded" that along this line "the greatest conquest of the coming generation will be achieved".

Although "in full sympathy with its purposes" your attitude towards this Society is not one of sympathy or approval. The advances of Dr. Buck were not "in accord with your own personal wishes". You disapprove of their methods; and utterly condemn [in the Great Psychological Crime] the sort of phenomena they investigate.

Now, what, in your judgment, ought the S. P. R. to do? Would you have them discontinue their work and disband? If they should do this would not the world be the poorer by so much as is signified by an earnest quest for the truth on the part of some of the most intellectually and spiritually advanced persons of our time?

Whether disbanded or otherwise, if they should turn to
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you for light it would seem that they must come uninvited; and if they came what could you consistently say to them other than that you could render no assistance in the solution of their great problem, except to an infinitesimal number whom you might find "worthy and well qualified" to make the "Personal Demonstration"?

In conclusion permit me to essay an answer to your questions on page 31 of the September magazine.

The "definite and specific kind of other and different phenomena" that "would meet the demands of science", and also of aching but skeptical hearts, is this: *bring, for public use, some unmistakable messages,—even one,—from the world of spirits.*

Please do not condemn this by saying it would be "a purely physical demonstration of an exclusively spiritual problem". It would be in line with the way we here make known our spiritual natures to each other; and the only available sort of way when persons are not in the immediate presence of each other.

You might urge the difficulty of bringing a message that would be "unmistakable". This is a real difficulty, but certainly not an insurmountable one, under the hypothesis herein assumed. If it is possible "to converse with the inhabitants of the Spiritual World as freely and as naturally as with those of the physical" it is inconceivable that the identity of a spiritual inhabitant could not be established, and an authentic message transmitted.

But suppose that after the best had been done there were still doubters; suppose the believers were only a small fraction of the whole; would not the delight of the few and the pleasure of inaugurating a beneficent influence that would tend to permeate an ever widening circle be ample reward for any trouble that might or could be taken in the matter?

Imagine if you can the ameliorating effect if Professor

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James, or some other of these "baffled Researchers who has the public ear, should declare, even without giving name, place or circumstance, "I have found a man who convinced me that he can and does hold converse with disembodied human beings,—the so-called Dead".

Cordially yours,

October 16, 1909.

G. D. B.

Answer.

My dear Friend:—

Let me relieve my conscience by confessing at the outset that you have set me a most difficult task. This, however, is not because of my inability to answer each and every question you have asked. It is only because you unintentionally, and I am sure unwittingly, have woven into your several questions, as well as into the premises from which some of them proceed, certain suggestions, assumptions and data, some of which are not strictly true, and are therefore misleading.

This lays upon me the burden of separating the true from the false. In order thus to establish a clear and unqualified basis of fact from which to proceed, it would seem necessary for me to review your statements with the utmost care and point out wherein you have thus introduced error into the record.

It is my earnest desire to cover every point clearly and respond to each of your questions without equivocation and in such manner as to remove from your mind the notion that I have at any time sought to evade you. It is in this "clearing of the ground" that you have set me a difficult task, and for this reason I trust you will follow me patiently to the end, with an open mind, free from prejudice.

Let us begin, then, at the beginning. You introduce your questions with three statements which you assume to be correct, and which you therefore suppose I will accept. It so

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happens, however, that your third statement is not true. Doubtless you thought it was, but this does not alter the fact that you therein have introduced error into the record at the very outset.

For, you are simply mistaken when you assume, and assert, that I "decline to make any verification" of my spiritual powers "to or for any person whomsoever".

On the contrary, there are several intelligent people right here in Chicago, who know that your statement is not correct. There are others in Cincinnati, New York City, Seattle, Los Angeles, Salt Lake City, and a number of other places, who know the same thing. All of these would gladly testify to the truthfulness of my assertion, if they believed the best interests of the Cause would be conserved thereby.

For it is a fact that among the Students and Friends of this School and Work [solely for the purposes of instruction and elucidation, and for testing their own spiritual development and powers], I have made a number of "verifications", and likewise have made it possible for some of them to do the same thing.

If I am not mistaken, you have heard some of the testimony of at least one or two of these Students and Friends to whom I refer. I am also fully persuaded in my own mind that, down deep in your inner consciousness, you regard them as not only sane but as honest and intelligent people who are worthy of your confidence.

And yet, judging from the nature of your questions and statements, you do not accept either their word or mine. It just occurs to me to ask why it is that you cannot trust the word of such people as Florence Huntley, Dr. E. M. Webster, Dr. J. D. Buck and myself. I do not believe you question either the honesty, the sanity, the intelligence or the general character and standing of any one of us. And yet, you doubt

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the verity of our statements, just the same. Why is this? Is it not because the order of your mind is such that nothing short of the actual *personal experience* would ever satisfy you concerning the problem of another life? I am entirely sure that this analysis of your position and attitude is correct.

I am equally convinced that if Prof. James should come to you and say the very words you put into his hypothetical mouth, namely: "I have found a man who convinced me that he can and does hold converse with ex-carnate persons, the so-called dead", you would either think, "Poor man, I fear he is over-credulous", or you would say, "Take me to that same man and let me see if he can convince ME". You would not take his word for it, any more than you do that of Mrs. Huntley, Dr. Webster and Dr. Buck. You would simply put his statement down in the general category of "evidence" and go right on doubting, until you could prove the truth for yourself by a *personal experience*.

Why do I say this? Because I have met you personally and believe I know the character of your skepticism. Is it not a fact that such eminent scientists as Prof. Crooks, Lombroso, Flammarion, Prof. Lodge, Alfred Russel Wallace, Wm. T. Stead [and many other men of equal standing with Prof. James] have announced to the world that they have satisfied *themselves* upon the great problem — "If a man die, shall he live again?" You do not question their honesty, sincerity, intelligence or sanity. The scientific status of Crooks, Lodge, Lombroso and Wallace is in every respect equal to that of James; but you do not accept their findings as conclusive. Why? Because *their* experiences are not *yours*. Nothing they could do would ever make them yours. And you are so constituted that nothing short of the *personal experience* will ever satisfy *you*. And I do not condemn you in the least for this. You cannot help it. It is your nature.

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Answering your first question directly and unequivocally, it is not true that I have "declined to make any verification to or for any person whomsoever."

It is true, however, that I have assumed to exercise what I believe to be a wise discretion and a just discrimination as to the particular individuals "to and for" whom I have made "verifications."

It is also true that I have "declined" to make such verification for quite a number of people. This has been for various reasons which in every instance have appeared to me good and sufficient. In some cases I have known that the individuals were moved by nothing more worthy or exalted than mere curiosity. In others I have known that the individuals were deliberately dishonest, and were seeking only for an opportunity to exploit themselves at my expense, if possible. In other instances I have known that the individuals were both hostile and bitterly prejudiced, and in no attitude of mind to receive any benefit therefrom. In others still, I have been convinced that the skepticism of the individual was of so exaggerated and unreasonable a character that he would not trust the evidences of his own senses. Of these latter it has been wisely said: "Neither will they be persuaded, though one rose from the dead."

In other words, I have had a heavy burden of responsibility upon me, and to the best of my ability I have discriminated wisely and justly as to the individuals I have taken into confidence concerning my inner life and experiences. In doing so I am conscious that I have disappointed a number of people. But this fact does not convince me that I have been in error. I am as firmly convinced today as at any time in the past that I have exercised a wise discretion and a just discrimination in every instance wherein I have failed to respond to the demand for a "sign".

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I wish I could say the same thing with equal certainty concerning all those to whom I have opened the door of my confidence. Experience has taught me, however, that in a number of instances I have been far too eager to serve those who have come asking for a "demonstration".

I can readily believe that [in the exercise of a fallible judgment] I am more than likely to disappoint other individuals in the times to come. If so, however, let me assure you that it will not be because of any desire on my part to be unkind or ungracious, nor because it gives me any pleasure to see my fellows suffer. Neither do I seek their enmity.

Just here let me call your attention to another point wherein I am convinced that you are in equal error. In your first question you make use of the expression, "The knowledge you could impart and the *world is agonizing to receive*". [The italics are mine.]

After twenty-six years of intense and unremitting effort to "impart" that very knowledge to the world, in any and every way that has appeared to me judicious, wise and effective, I am sure that the evidence is far more than ample to justify me in the firm conviction that "the world", in general, is not "agonizing" over the subject. If my own efforts to give this knowledge to the world may be taken as a legitimate basis for estimating the attitude of the world on the subject, then I am entirely safe in assuming that, even among the most intelligent people on earth, it is the rarest exception to find one who is sufficiently "agonized" to give the subject more than passing consideration.

I was sixteen years in finding just two students who were sufficiently "agonized" over the great problem of another life to enter upon the work of verification. These were my first two regular students. And during all that time my search was earnest and unremitting. Since then the work has not

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been so extremely difficult, and I am deeply gratified to note what appears to be a somewhat general awakening of interest in the subject at present, more especially in this country.

If I remember correctly, the way was opened at one time for you to enter upon the work, and you respectfully declined to do so. This was your perfect right, and I do not blame you in the least. It is not the purpose of the School to proselyte. Experience has taught the members of the Great School that no man is ready for knowledge of this nature until he is willing to seek it, and to comply with whatever conditions may be necessary to obtain it. It is worse than folly to attempt to thrust such knowledge upon those who do not want it bad enough to make an honest effort commensurate with its importance.

Two of my students who possess the right degree and quality of interest in the subject, with the willingness to make the necessary effort, have just finished a week of the most intense labor along the lines of the Technical Work, and both have made the "verification". They both feel that there is no treasure of earth of sufficient value to compensate them for that which they have accomplished, for they have seen the glories of the world beyond the physical, and they *know* that there is another life. It is not necessary for them to depend upon the opinion or the belief or the judgment of Prof. James, or any other man; for they have made the demonstration *through a personal experience*, and they KNOW. But they cannot make *you* know, nor would they if they could unless you complied with all the necessary conditions.

As evidence that my own treatment of the subject of "phenomena" is open to criticism, you point to the fact that "The Great Teacher of Nazareth had compassion on the multitude and fed them"; and that he also "showed his peculiar power in many ways."

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That was his particular method. I am willing also to concede that he knew what he was doing. That does not convince me, however, that I am in the wrong; nor that if Jesus were among us at this time he would employ the same methods today among the people of this enlightened western world which he employed 1900 years ago among the Jews of Palestine.

You might also have told me that he went barefoot. I do not believe he would do so now, especially in this colder climate, nor among our people who are accustomed to wearing shoes.

You may remember that he also "spoke in parables". Do you think he would do so if he were among us today? I am free to confess that I do not believe he would. Why? Because of my confidence in his wisdom and discretion. I believe that he would recognize as clearly as you and I do, that the day of "parables" and "allegories" is past, so far as the people of this western world are concerned. If he were here now, I am convinced that his appeal would be to the rational intelligence and scientific demands of our people,—“to the progressive intelligence of the age”.

Indeed, I am fully convinced that "Jesus the Nazarene" did many things in the days of 1900 years ago among the Jews, which "Jesus the Chicago-ene" would never today do if he were out here among the people who abide on the shores of Lake Michigan, in the state of Illinois, U. S. A.

At the same time, I concede that the methods he employed among the Jewish people 1900 years ago were those best adapted to the needs of that time and people. But if any man were to come among us today, as he came among his people then, and should employ the same methods [and those only] which he employed, I should feel that he was 1900 years behind the times. And I believe you and every other intelligent student and thinker among us would feel the same way.

For these reasons, together with others which might be
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mentioned if space would permit, I cannot bring myself to feel that your point is well taken.

In like manner, you also remind me that the Great Master who came from far-off India to induct me into a knowledge of the Great School and its Work, proved to me that he possessed "supernormal powers", and most unusual knowledge.

Without stopping to cavil over the use you make of the term "supernormal", but accepting it in the sense of "above the ordinary", you are entirely correct. He did give me evidence of what appeared to me transcendent knowledge and power.

Again let me say, that was his particular method, at that particular time and under the peculiar conditions which then obtained. But if you will recall the full recital of that particular experience, you will remember that I was the only individual to whom he made such a demonstration of his wonderful powers. He was with me for thirteen months. During that time it would have been possible for him, had he been so inclined, to make a similar demonstration in the presence of every one of the 20,000 residents of the town wherein I was then located. Did he do so? No. Why? Because he did not believe that method of procedure would accomplish the largest measure of good results, all things duly considered.

I give him credit for both the transcendent knowledge and the equally transcendent wisdom and discretion to make a just and proper use of it. I am not vain enough nor foolish enough to think for one instant that I was the only individual in all this country, at that time, capable of receiving such an instruction. But I am convinced that in limiting his gift to me, at that time, the Great Master was doing what *HE* believed was for the best interests of the Work he had in charge. Who will dispute his wisdom or good faith? Who can disprove either?

In other words, he was exercising what he believed to be

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a wise discretion at the time, and in making such an unusual discrimination he was endeavoring to discharge the responsibility which his greater knowledge imposed upon him. He had been commissioned by the Great School and Friends to do a certain definite Work. By virtue of its character and purposes it was a Work which fixed upon him a heavy burden of personal responsibility. I believe with all my heart that he understood and appreciated the nature, gravity and meaning of that responsibility far more deeply and justly than it is possible for you or me or any other man to do, until we have been commissioned by an equally Great School to do an equally vital and responsible Work. And I believe that in following his own best judgment in the light of his own profound knowledge and great wisdom, he discharged his personal responsibility far better than he would have done had he followed your advice or mine or that of any other man of far less knowledge and ability than himself, or of one who was unfamiliar with the scope, method and purpose of the Work to be accomplished. Do you not agree with me in this conclusion?

Furthermore, since you have noted what appears to you a difference between his methods and my own, it may be of interest to you to know that during all these years he has been and is today one of my counselors and advisers; and that the course I have followed concerning the subject of "phenomena" has his unqualified commendation and approval.

The foregoing observations lead me to the consideration of another phase of the entire subject which it appears to me you have overlooked. This has reference to the right *use* of unusual knowledge and the proper discharge of personal responsibilities.

Do you not believe, as a general proposition, that any body of men [such as the Great School, for instance] who, through long and continued personal effort, have acquired an unusual

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scientific knowledge, are better qualified to understand, appreciate and discharge the responsibilities which such knowledge imposes upon them than anybody else of inferior knowledge could be? Do you think they would be justified in permitting you or any other unschooled individual to direct them as to the particular method they should employ to discharge their own personal responsibilities? If so, on what grounds?

If you possessed such knowledge, and had spent an average lifetime in trying to learn how best to use it for the good of humanity, do you think you would graciously entrust some school-boy, or some individual virtually unacquainted with the subject, with the responsibility of telling you what you should do with it, and how you should do it? Do you not think it would involve an element of presumption on his part, if some man who confessed his ignorance of the subject should insistently and persistently find fault with you because you could not see your way clear to conform your work to his particular ideas?

Among all the men I know, I do not recall one whose intelligence and intellectual pride I believe would be more deeply offended than yours, under the conditions above suggested. And yet, my dear Friend, that is precisely the proposition you present to the Great School, through one of its representatives.

If you give the Great School credit for possessing the knowledge it claims to have acquired, then it would appear to me that you should give its members credit for the intelligence to discharge the responsibilities which that knowledge imposes upon them. Does not consistency demand this of you? It would appear so to me. If, however, you doubt its knowledge, then of course, it is but natural that you should seek to expose its fallacies and pretensions to public condemnation.

Passing now to the consideration of your question concerning the Society for Psychical Research, let me see if I can make my position entirely clear to you.

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I have not seen the report of Prof. James to which you refer, but I gather from your own statement of the matter that after twenty-five years of effort in that line he is still baffled. But you tell me that with much emphasis he says the research should be continued, and that he is "persuaded" that along that line "the greatest conquest of the coming generation will be achieved".

You then ask me what, in my judgment, the S. P. R. ought to do. Without the least equivocation or mental reservation let me reply: Just so long as Prof. James and other officers and members of that Society honestly believe that their work is along right lines, and that they are moving toward the splendid goal he has prophesied, there is but one thing possible for them to do, and that is, GO RIGHT ON. I would not think of having them disband. Is that clear?

I have said on more than one occasion that I am in full sympathy and accord with the *purposes* of that Society. Let me say it once more. And this tells you that I believe those *purposes* to be honest and worthy.

But I am *not* in sympathy with the *methods* employed by the Society. Neither do I believe that Society will achieve "the greatest conquest of the coming generation" so long as it follows its *present* methods.

I am not in sympathy with the methods of that School, for two reasons:

1. Because they involve the operation of a destructive process [psychic subjection].
2. Because I do not believe they will ever achieve the desired results along that line of scientific investigation, [the purely phenomenal].

Are not these good and sufficient reasons for my attitude? So long as I see the matter in this light do you not think I am entirely justified in following the methods of the Great School [Page 14]

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which I believe to be scientifically correct, and in which I have perfect confidence? Will you tell me how I could do otherwise and at the same time be honest with myself?

The fact, however, that the two Schools employ radically different methods of demonstration, and approach the great problem from opposite directions, does not appear to me a sufficient reason why either should disband. Neither does it appear to me just ground for enmity between them. I am sure there is none on the part of the Great School or its members.

You say that I "utterly condemn [in the Great Psychological Crime] the sort of phenomena they [the Society for Psychical Research] investigate." In this again you are mistaken. I do not condemn the *phenomena*. I do condemn the *process* by which the phenomena are produced. That is all. Do you see the difference?

And now can you understand why it was that Dr. Buck's efforts to bring Profs. James and Hyslop and myself together were not in accord with my own personal wishes? It was because the methods of their Society and those of this School are so widely at variance as to furnish us no basis for cooperative effort. It was because I knew in advance that they would not adopt the methods of this School, and that I could not adopt theirs. I felt then, and I feel now, that it would have been a waste of time and effort on both their part and mine. I felt then, and I feel now, that nothing of value could result from such a meeting, so long as these conditions exist. If you were in my position I am sure you would feel the same way about it.

Suppose the Vivisection Society should ask me to submit myself to a surgical operation for the purpose of giving them an opportunity to see if they could find a "Soul" in me. And suppose I were fully convinced in advance that such an operation would be wholly ineffectual for the purpose intended, and at

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the same time that it involved considerable danger to my life and health. Do you think I would be justified in submitting myself to the methods of that Society? Do you think it would be right for you or for them to insist upon my submission to such an operation?

So long as the members of the S. P. R. continue to employ their present methods, I see no basis for active cooperation between the two Schools. Just so long I am convinced that the S. P. R. will not discover that for which they are in search. But that is their business and not mine. I do not intend to ask them to change their methods nor to disband. I trust they will be equally considerate of the Great School and myself. There is no reason why we should be enemies. I give them full credit for entire honesty of motives and purposes, and perfect good faith in the methods they employ.

At the same time, if the phenomena they already have examined are not sufficient to constitute a scientific demonstration of another life which will satisfy the world, I do not believe they ever will make the demonstration along purely phenomenal lines of inquiry. By this I mean the kind of demonstration that will meet the demands of that great world of "agonized" humanity to which you have referred, and of which you seem to be a part.

Regardless of what they may say for publication, I am convinced that deep down within their inmost souls both Hyslop and James are entirely satisfied that members of their Society have witnessed phenomena that establish the existence of another life. Lodge, Crooks, Wallace, Flammarion, Stead, Lombroso, and many other equally brilliant men of science and letters have done the same thing. And I am entirely convinced that they are all correct in that conclusion.

At the same time, if all these able and brilliant men, and a hundred others of the same character and standing, should

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publish to the world over their own signatures the results of their findings, that fact would not satisfy YOU. Neither would it satisfy the great skeptical world. It might give you a broader ground for Faith but you would still demand the *personal experience* before you would be content, or before you would be able to go before the world and say "I know".

This completes my reply to that part of your letter covering the specific questions you desired me to answer. I trust I have made myself entirely clear, and that you will now somewhat better understand my position on the subjects considered. I trust you will also understand and appreciate the spirit of fraternal good will which has prompted me thus to respond at such length. I do not want to be misunderstood. Neither do I want to be placed in a false position. By fair means only do I want to earn the confidence of those who have honored me by a careful and unbiased reading and consideration of the published records I have given to the world. If those records do not impress the reader with confidence in the integrity, sincerity, sanity and intelligence of the writer, then it would seem to me that there is nothing I can say or do that would have the desired effect.

And now, lest you and our readers may have cause to feel that I have tried to evade or avoid the latter part of your letter wherein you reply to my questions on page 31 of our September magazine, please follow me with patience a little further:

On the page noted, referring to the position and work of the S. P. R., I asked these questions:

1. "If phenomena were ever sufficient to satisfy the demands of physical science, what more do they want, or need?"
2. "If the phenomena they already have verified are not sufficient to enable them to write 'Q. E. D.' what definite and specific kinds of other and different phenomena would meet the demands of 'science'?"

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Your answer is: "*Bring, for public use, some unmistakable message,—even one,—from the world of spirits.*"

My dear Friend, if I did not have your own definite assurance that you are a member of the Society for Psychical Research, your answer would convince me that you were virtually unacquainted with the work of psychological research during the last twenty years.

If "one unmistakable message" were sufficient, then the thing has been accomplished long ago, and many times over—in so far as such a thing is possible through any intermediary. For, not only one such message has come from the world of spirits, but many messages have come under the most rigidly exacting test conditions which the minds of intelligent men can devise. And yet, such messages do not satisfy men of your type. Neither do they satisfy those who are pursuing the subject from the viewpoint of, and according to the methods employed by, the school of physical science.

Why do I say this? Because the evidence is overwhelming and conclusive. For instance:

1. Here is Mr. William T. Stead, a member of the S.P.R. with yourself [the English branch, however], and one of the most widely known men of letters and affairs in the whole world; a man whose intelligence and integrity are acknowledged. He has established a "Bureau" of communication between the two worlds, with his former friend and acquaintance, "Julia" [Ames], in charge of the spiritual side of the Bureau, and himself in charge of the physical side.

He claims to have established such test conditions as should make fraud impossible. Under these conditions he asks "Julia" to bring his former acquaintance William E. Gladstone, the great statesman, to him for an interview. She does so, and the interview is published by Mr. Stead. Do you accept it as "unmistakable"? Does the world so accept it?

2. Max Nordau looked to Lombroso as his "Master". Lombroso claimed to have received many "unmistakable messages" from the spirit world, through the now famous medium Euſapia Palladino. And yet, Nordau would not trust the judgment of his own beloved Master. Do you? Does the world? Do these "unmistakable messages" mean anything to anybody outside the few who have been in position to verify the possibility of such things? No. For if they did you would not be writing me for "even one" such message with which to satisfy yourself and an "agonized" world.

More than this, just so long as any intermediary whatsoever is employed, just that long will the same condition remain. By this I mean that just so long as the scientific gentlemen who are making the investigations for the S. P. R. cannot open their own spiritual eyes and look into their spiritual environment and see for themselves — in other words, just so long as they must depend upon some third party as an intermediary through whom the messages come to them, so long the element of uncertainty will forever remain, to the minds of these so-called scientists, and to such men as yourself.

And therefore, just so long as they must depend thus upon any intermediary, however perfect it may be, there is absolutely no message that can come to them from the spirit world which they will accept as "unmistakable".

For, no matter what "test conditions" may be made, these great scientists will be able to find or invent some alleged "hypothesis" upon which to explain that the message could have been received without the necessity for spiritual intervention at all. In other words, it may have been communicated to the "subjective mind" of the medium, or intermediary, from the "subjective mind" of some individual on the physical plane. Indeed, this seems to be the established method of disposing of such messages as are communicated through mediums to

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those in the physical body.

If you have made a careful study of Hudson's "Law of Psychic Phenomena", you will have in mind the method by which he accounts, to his own seeming satisfaction, for every message that could possibly come to a physically embodied individual through any intermediary, without the necessity of referring it to spiritual sources at all.

On the basis of his "hypothesis" of the "double mind" he shows, with great cleverness, that it may be possible for the "subjective mind" of one individual to receive a suggestion from the "subjective mind" of another individual on the physical plane. If I remember correctly, he claims that this might be done without even the transmitter being aware of having transmitted such a thought or suggestion to the mind of any other individual at all. And he goes still further and makes it appear that such "subconscious" messages or suggestions may travel any distance, and that they are therefore not at all limited to the sitters in any given seance or experiment.

On this basis you can readily see that if a group of S. P. R. members were in session with a medium, under all the "test conditions" that could be suggested, the medium would still be open to suggestions from the "subjective minds" of physically embodied intelligences anywhere and everywhere; and on the basis of such an "hypothesis" an "unmistakable" message becomes an utter impossibility.

Under this "hypothesis" let us suppose that Profs. James and Hyslop, in the dead of night, at the bottom of a shaft 4000 feet deep, with no living physically embodied person in 1000 miles of them, should agree that the one of them who should die first would come back, and through some medium whom neither of them knew or ever had heard of, deliver a message to the survivor, the exact wording of which message was agreed upon by the two Professors down at the bottom of that shaft
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and never communicated consciously to any living person.

Now let us suppose that Prof. James died, and that through some medium which neither of them ever knew or heard of, that identical message should come to Prof. Hyslop. Would you consider and accept such a test as a "scientific demonstration", or as an "unmistakable message"? Would Prof. Hyslop accept it as sufficient and exclaim "It is accomplished"? Would the "agonized" world cease its "agonizing" and accept the demonstration as conclusive? Let us see.

On the basis of Hudson's "hypothesis", the medium might have received the message direct from the "subjective mind" of Prof. Hyslop himself. Or, the "subjective mind" of Prof. Hyslop might have conveyed it unconsciously to the "subjective mind" of some other member of the group from whom the medium might have gotten it. Or, if nobody were present but Hyslop and the medium, then at some time previously the "subjective mind" of Hyslop might have conveyed the message to the "subjective mind" of some entire stranger on the opposite side of the earth, without knowing it, and that individual unconsciously may have transmitted the message to the mind of the medium - and so on *ad infinitum*.

Thus it appears that if Hudson's "hypothesis" is to be given any weight or consideration, it is possible for such a message to find its way to the mind of the medium through the "subjective minds" of any number of individuals still in the physical body, thus throwing doubt and uncertainty upon the spiritual significance of the proceeding.

It is just because of such inane, ridiculous and unscientific "hypotheses" as this that men who choose to call themselves "scientists" make it impossible under any circumstances whatsoever to receive an "unmistakable message from the world of spirits".

¶ It has been shown conclusively that Hudson's "hypothesis"

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upon which he formulated his now famous work, "The Law of Psychic Phenomena", is self-contradictory, illogical and unscientific. Nevertheless, it has become the basis from which much, if not all, of the investigations of physical science are conducted today.

Possibly this may give you a clearer idea of why I am convinced that the methods of investigation generally employed by those who are associated with the school of physical materialism will never accomplish scientific results. Until they are able to develop and formulate some intelligent "hypothesis" which is at least as simple, rational and satisfying as that of "spirit communication", they will never make a "demonstration" that will satisfy the demands of sanely and intelligently skeptical people.

Just so long as those who are charged with the responsibility of investigating these great and vital problems refuse to accept the evidences of their own senses, or the testimony of sane, intelligent and honest people, just so long will the "agonized" public, for whom we all sympathize so deeply, remain in spiritual darkness.

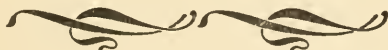
Let me repeat that "unmistakable messages from the world of spirits" are being received by men and women in the physical body every day. Some of these, I am convinced are known to and have been received by members of the S. P. R. The trouble seems to be that the members of that august body do not recognize such a message when they receive it. By the time they have tried all their imaginary "hypotheses" upon it, they leave the "agonized" public with the impression that something is wrong with the message; whereas the only thing wrong, I am convinced, is with the investigators and their methods of investigation.

Let me repeat in conclusion, that just so long as the S. P. R. finds it necessary to employ, or depend upon, an intermediary
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[medium, hypnotic subject, or psychic] the demonstrations of that Society will never reach the dignity of true Science. There will always remain that element of uncertainty which they will never be able to overcome, so far as the general public may be concerned.

Furthermore, if the members of that Society were to adopt the methods of this School, take the technical instruction, complete the work, and make the demonstration through a *personal experience*, they would still find themselves unable to convey their knowledge to the world in such manner as to carry unqualified conviction to the masses. They still would find, as I have found, that the work of demonstration, difficult though it be, is nothing to compare with the difficulty of overcoming the ignorance, superstition, prejudice, indifference, stupidity, selfishness, intellectual vanity and general hostility of the public, sufficiently to gain for them a thoughtful and unbiased hearing.

TK



A PROMISE.

*"If only we strive to be pure and true
To each of us all there will come an hour
When the tree of life shall burst into flower
And rain at our feet the wonderful dower
Of something grander than ever we knew."*

Wordsworth.

Corroborations

By J. D. Buck, M. D.



T can scarcely be too often repeated, or too strongly insisted, that the evidence of Truth is intrinsic, that is - in itself. Truth is its own warrant and its own interpreter. This is not dogma, but its exact opposite. I might say Truth is truth, *because it is*: not because anybody "says so".

Truth is consistency; coordination; completeness. It is like the diameter line of a perfect circle in relation to the circle itself, and we call it "Pi". It is intrinsic in every circle. It is like the canon of proportion in architecture, or the proportion of a perfect pyramid where - "the height is to twice the base-line; as diameter to circumference of a circle."

In art - painting and sculpture - it is not only the fixed lines of proportion, but in a single figure or object, the motive or sentiment embodied, and, in painting, the "ordinance" or selection and grouping of individual objects to make a consistent and complete whole. So also in poetry, which Ruskin defined as - "an effort of the imagination to produce noble grounds for noble emotions."

In the "living-room" of a clergyman I once saw over the mantel as the only picture in the room, a cheap three by four foot chromo of Holbein's "Dance of Death". In one of the early Expositions in Cincinnati were two immense and costly paintings: one, of the imprisonment of Charlotte Corday, and the other, of prisoners being torn by wild beasts.

The finer the execution of such "Art Work" the worse the pictures, preserving things better forgotten, and that could arouse nothing higher in the observer than anger and resentment.

So we must add to truth in art, the idea of beauty and inspiration.

It is even so in music; coordinate harmony and proportion, that is, - completeness in itself, is basic in construction; but the theme, the motif, determines the sphere or realm in the human soul to which the whole appeals, elevating or depressing the individual.

In art these things are well known, but they equally apply to all processes and results in the building of character, determining the well-rounded and complete individual.

In poetry and literary composition the same criterion exists, and the same principles prevail.

So it is in Ethics or Morals. Every book has its motif, whether the author knows and designs it or not; and the test of the book, in the last analysis, is - "does it depress or uplift? Does it encourage or discourage the reader? How does he feel when he lays it down? It may be true and historic as to facts, and yet, perhaps, never should have been written.

These ideas and criteria obtain in every department of human life, and at every stage of man's higher evolution. They imply an upward trend, and an intrinsic impulse toward man's complete evolution.

It is this that Plato discerns and seeks to portray in his - "World of Divine Ideas". The "imperfect" suggests the "more perfect", until "completeness" is attained.

The Artist is an interpreter of Nature; but again, his art interprets him, and reveals his ideas, if not his ideals; his concepts, if not his whole character.

It is true here, as in the art of dramatic expression, and in "freeing the channels of expression", according to Delsarte. The perfect artist "loses himself" for the time being, in his work, only to regain a "larger self" after it is accomplished.

In the Louvre I once saw a large number of paintings

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of the nude female form. Some of them were merely "naked women", conscious of their nakedness, and not ashamed, and disgusting! There was one, however, *unconscious* of her nakedness, and as chaste and beautiful as the others were vulgar. They all revealed the concept in the mind and soul of the painter; the *ideal* he had of woman, since he was free to choose his subject.

And so we come back to the "criterion of truth" with which we started, and find how consistency, coordination and completeness, are a test of validity, and are all intrinsic; the man, his work, and his character are one and inseparable.

Palmistry is by no means a fad nor a fancy with those who observe closely and differentiate accurately. It may come very near to the truth in revealing *events* past, present and future. But physiognomy reveals character, the life impulses, that which the individual *is* at any stage of his evolution. The picture is composite and is a moving picture. The pose of the body, the tone and inflection of the voice, the motive and the will that are revealed in the expression of the eye, the emotions and impulses that cluster around the mouth, and the "dominant chord" in the whole life of the individual, are thus revealed to him who feels and perceives and senses - with his soul. To the Adept, the real Master, the soul is thus revealed, as he *reveals himself* in his own life and work; and the "Book of Life", the record of the Soul, thus becomes an open book.

The key to all this is kinship; sympathy. It is the power of the individual to put himself in another's place, just as shown in the philosophy of dramatic expression by Delsarte. The larger life includes and comprehends the lesser life, not through arrogance, conceit, pride and self-righteousness. These belong to the lowlands and the dark valleys, obscured by mists.

It is "on mountain heights where dwells repose" and
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where the vision sweeps the valleys far and near, and so gains a *perspective* including the valleys, and the constellations swung in space, that the soul of man is in tune with the Infinite.

The harsh and uncharitable critic reveals his own bias and imperfections as literally and as truly as the Master reveals his knowledge and power.

Nearly seven years ago I read, for the first time, "The Great Psychological Crime". I knew nothing of the author, not even his name. Years ago I had worked up to his position regarding Mediumship and Hypnotism, and agreed perfectly with his conclusions. He left the hypnotist not a foot of ground on which to stand. He exposed the folly, the contradictions, and the immorality of the two greatest crimes known to man. But he had not a word of condemnation for the *Man*, the hypnotist, and only pity for the Medium. He left them to the "Good Law".

It was the *spirit* that ran back of the text, and between the lines, that made me seek an interview at once. There followed an eight hour interview covering every phase of his life and work which, in *every particular*, confirmed my first impressions and from that day to this there has not occurred one discordant note. In motive, in method, and in scientific theorem, I could follow him. In experience, and in range and depth of knowledge, I could not.

I applied the criterion of Truth, herein outlined, and found "consistency, coordination, completeness, and - Harmony", and I regard the discovery as the most valuable and satisfactory of any, in all my seventy years of seeking to find, and to know, the truth. To me, no "corroboration" can equal this.

"But", - some one will cry - "Expectancy! credulity!" Very well; after the criteria herein set forth, I care not to debate nor to argue the case at all.

That I had been previously *convinced* that Mastership

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was possible for man, and that such men had existed all through the ages, is true. It is equally true that the tests herein defined could alone determine the fact in any individual case.

There must be an absence of ambition, greed, selfishness, pride, or any ulterior motive. The man and his work must agree, thus revealing "consistency, coordination, completeness and harmony".

The evidence of the truthfulness of the "Great Work" is thus *intrinsic*. It is *in the work itself*, and each must judge for himself. Several hundred of interested and intelligent readers and students have applied the test, and become satisfied, as I have done. It is not the laudation or the glorification of one man that is important. If that were all, he would repudiate it, if he did not resent it. It is the intrinsic importance of the Great Work to mankind, that is of value and comes first.

Nothing could so *kill* this work as intellectual pride, and glorification of the individual. It is just this that has killed it through almost countless millenniums in the past.

Here are the criteria as set forth by another Master.

"Behold the Truth before you; a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of Truth, once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, a constant eye to the ideal of human progression and perfection which the Secret Science depicts - these are the golden stairs, up the steps of which the learner may climb to the Temple of Divine Wisdom.

Can anyone imagine a more noble and elevating declaration of principles?

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The ancient Vedic literature and the later commentaries contain many such clear and concise statements. The student who has learned to "give the right knock" has also learned to distinguish "the right answer".

This principle of giving and receiving lies at the foundation of the whole of man's experience. The different forms of activity, the different kinds of knowledge, have all their *Shibboleths*. In all arts and crafts and in all professions, each speaks to his fellow in a language that none other quite understands.

The old saying - "Nothing can be concealed from him who knows" has not a trite, but a very deep meaning. "Occultism" has become a fad and the very name raises curiosity to the highest pitch. People flock together like a lot of old gossips at a "quilting" just bursting to hear the latest lingo or the most astonishing secrets, and they are told to "Take a Mantram" as they would be told to "help themselves to the preserves." These people are deceived, exploited, robbed and finally discouraged.

It is just here that wise discrimination comes in; and it is for this reason that I have tried to outline, at least, the signs and the "ancient landmarks".

These never change, because they are intrinsic in the Great Work and ingrained in every real Master through all time. They constitute and determine also the "Right Knock" in every student or seeker for real knowledge.

With Master and Student alike the question is, not "*who* are you" but "*what* are you?" Not how much you may have acquired or may know, but what are your character, your motives, aims and ideals? This criterion determines the *Spirit of the Great Work*, as defined by the School of Natural Science and by the Masters of all ages and times. It is the basis of all real Fraternity; again, because it is *intrinsic*.

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These are the Principles that underlie, not only the Great Work, but the whole of man's spiritual, higher and normal evolution, and determine the building of character and the growth of the soul.

The important thing with the student is not how much he knows; but has he discovered within, and for himself, the Right Path and has he placed his feet therein with no desire, temptation or determination, ever to forsake it or to lose it?

Herein lies his satisfaction. Thence arises courage, fortitude, faith and hope.

Thence springs kinship of the student with the Master.

These are the "Golden Stairs" up which the learner may climb toward the light of eternal day.

Herein lies the Master's credentials, and the student's, equally.

Corroborations may be found in every age of which we have any knowledge, in the existence of reputed Masters and Adepts; but in few instances are the records complete, or specific enough to enable us to judge of the degree of Mastership. We can only measure and judge by the character of the work as a whole, as to its general intent and its effect on mankind.

We seldom know enough of the Spirit of the age and the conditions present at the time. Besides, there are the invariable tendency and custom among the ignorant masses to deify, and with the Church, to Canonize the individual; and in both instances popular enthusiasm and fanaticism come in.

Many undoubtedly noble individuals have been canonized by the church, and also many brutes, cut-throats and murderers. The criteria here was not the man, nor his work, but the power and influence of "Mother Church", under all conditions and at any cost to mankind.

With the real Master and the Great Work, all such motives, aims and enactments are repudiated.

If a man seeks, instead of avoiding, adulation and notoriety, we go no further. It would be a waste of time, and could lead only to delusion and disappointment.

And this is precisely what the "average citizen" cannot understand. He looks for an ulterior motive, and when he fails to find it he cries - "enthusiasm! self-deception! or fanaticism!" He cannot see beyond the common ambition or the average motive in life. He cannot even imagine that the reward is *in the work itself*; after which - the worker being identified with the work - the reward is eternal, in the *capacity for more and better work*.

"He who would save his soul shall lose it; but he who would lose his soul, for the 'work's sake', shall surely save it".[Paraphrased].

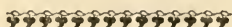
And what greater reward can man desire than to be able to do good work for a noble cause? Surely, Jesus identified himself with his work. One with the Father and one with the Work. This is at-one-ment.

The range, character and extent of corroborations are like the falling leaves in October; they cover the ground, and they are portents of the coming Spring with its new verdure.

Again; the real evidence and the final test are *intrinsic*. It *may* be read like an open book, and when correctly interpreted, it can never deceive anyone.

All other evidence is empirical, circumstantial. This is direct, because it is intrinsic; the speaking of soul to soul, in the language of Truth.

[To be continued]



If you knew that of all your prayers just one - of your own choosing - could and would be answered fully and unqualifiedly, what would it be?

Editorial

Is the "Fra" a Literary Pirate ?



IN the first issue of this magazine we called attention to the fact that Elbert Hubbard had made liberal quotation from "The Great Work", without giving credit to the source from which he had quoted, nor in any manner whatsoever indicating that he was not the author of the matter used. We closed our reference to the matter with the question: "*Is Elbert Hubbard a 'Literary Pirate'?*"

In due time we received a reproachful letter from a representative of the "Fra", in which he seemed deeply hurt that we should even suggest such a thing. The tone of injured innocence in which this voluntary champion chided us came near convincing us that the whole matter was a mistake, and that the omission of quotation marks and all reference to the source from which the matter had been taken were the fault of the office boy.

But what shall we say of this? At page xviii of "The Fra" for November, appears the same paragraph. Again it is published without quotation marks. Again it is published without reference to the source from which it was taken. Here is the quotation, and it is taken from page 370 of "The Great Work."

"The history of all dogmatic and 'revealed' religions is, in truth, but a history of man's endeavors to discover or invent some plan, or scheme, or method whereby he may shirk his personal responsibility, or shift it to other shoulders than his own, or in some manner escape the natural consequences of its conscious and intentional evasion or violation."

The manner and form in which the matter appears in the November "Fra" would carry the plain inference that Elbert Hubbard is its author.

Again we ask, and this time in a tone and with an emphasis that should convey a sense of reproachful conviction,— *Is ELBERT HUBBARD a LITERARY PIRATE?*]

The office boy will please keep quiet this time and give Elbertus a chance.

An Appreciation Which We Appreciate

The writer of the letter from which the following extracts are taken, is one of the "fighting men" of the nation. He is a Commander of many brave men who are ready to lay down their lives whenever the welfare of this "Land of the Free and Home of the Brave" may require the sacrifice. It brings to us a sense of the most profound gratification to know that men of this type and profession catch the Spirit and Purpose of the Work and find an inspiration of helpfulness and joy in the definite knowledge of the Great School. We are deeply grateful that our little magazine has been the bearer of the message which inspired the Commander to open his heart to us in the following manner:

"Dear Friends;—I cannot forbear speaking of one Truth that the last copy of *Life and Action* has brought home to me.

In the opening pages it speaks of the "Great Father" addressed in the School's prayer, as being the one who is head of the Brotherhood and Ruler of the planet; an actual, tangible Father whom we can love, and who loves us and is ever ready and anxious to help us.

I had always supposed the prayer, and in fact all prayers, to be addressed to the Great Intelligence of the universe; and

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as much as I reverence his name, I have never felt that I could get really near to him or that he was very near to me.

But to feel that there actually exists, and to all intents and purposes close at hand, a loving Father, who not only rules, but loves and leads us, gives me inexpressible joy. I cannot refrain from singing in heart, for never before in this life has anything given me such uplifting pleasure and happiness. I seem now capable of any effort, however great.

I had not gleaned this fact before in my reading, and now I tell you, feeling that an accentuation of this theme in a future issue of the magazine might afford great comfort to Friends of the Work who have not yet fully grasped the idea."

Whilst it is true that the subject is one not dwelt upon directly in the books of the Harmonic Series, the elucidation comes out much more fully and clearly in the course of the personal instruction. And I am gratified that our friend has expressed his deep interest and suggested that the subject be given further consideration and exposition in future numbers of this magazine.

It will afford me great pleasure to comply with his suggestion. And in order that I may cover the largest number of items and points of interest to readers of the magazine, I shall esteem it a personal favor if those who are interested in the subject will indicate to me by written questions or suggestions the particular phases of the subject they would like to have me elucidate. The theme is one of profound importance, and my purpose will be to give the definite facts demonstrated and verified by the Great School, as far as these are known to me.

TK.

What is Love ? - Scientifically Defined

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Echoes From "Heroes", etc.

During the first week following the issuance of the last number of this magazine, 109 letters came to me from students and friends of the Work, and from interested readers of the magazine, expressing their appreciation of the statement of my own position and that of the School, on the subject of "Hero Worship" etc. Since then many more than that number have been received.

Every one of the letters commends the article above referred to. Not a single criticism has been received from any source whatsoever.

The following quotation, taken almost at random from the letters received, will convey a fair idea as to the general attitude of mind on the part of those who have read the article and noted its purpose and intent:

"I had been thinking along these lines myself for some time. I had noted, not among your students, but among certain friendly readers of the books of the Harmonic Series, that same 'tendency' to exalt you in a manner which I felt sure you would reprehend. I found myself wondering if the Great School was going to permit the same mistake to occur again which has resulted in so many failures, or comparative failures, throughout the past. When I had finished reading your article, involuntarily I exclaimed - 'Thank God!' I felt that this present effort of the School was spared from at least one of the greatest dangers which could beset a movement of such a nature. I want to congratulate you for your wisdom in dealing with so difficult a subject. Your article was timely."

The results thus far impress me profoundly as follows:

1. The stranger friend who called my attention to the subject has done me personally a most valuable and valued service, in thus giving me the opportunity and excuse for mak-

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ing a public statement of my own position, as well as that of the School.

2. Being now fully awake to the possibility of danger to the cause from that direction, and on guard lest, through negligence or inadvertence on my own part, the students and friends of the Work may fall into the usual error, I am deeply impressed that a heavy responsibility rests upon me to avail myself of every fair opportunity to impress the importance of the subject upon all who may ever come to stand as "Accredited Representatives" of the School.

3. I believe it is most fortunate that the subject has come up for consideration thus early, and that my statement has been both timely and of vital import.



DEFINITIONS

SCIENCE is exact knowledge of the facts of nature, classified and systematized.

TRUTH is the established relation which the facts of nature sustain to each other and to the Individual Intelligence or Soul of man.

PHILOSOPHY is the conclusions which men, in their search for a knowledge of truth, have drawn from the facts of Science.

RELIGION is the application of the facts of Science and the conclusions of Philosophy to individual life and conduct.

—"The Great Work" pp. 184-5.

The Critics' Corner

TK.

Dear Sir:—

In a recent issue of your magazine I notice, as usual, you take a fling - a false and malicious fling - at Theosophy. Only to a malicious person, particularly if the person is one of your enlightenment and acquirements, can such a statement be made as "Theosophy seems to be another excellent example of", etc., etc., and the "*obtrusive* personality" etc.

"*Obtrusive* personalities!!! Mrs. Besant is the only leader that is very prominently before the public as a teacher now.

As you are so fond of definitions, I give you the definition of "obtrusive", from Webster: "To enter without right; to thrust one's self forward with boldness or impertinence; to enter uninvited".

How can *you*, above all men in this land, make such a lying statement about Mrs. Besant, or any other teacher of Theosophy? Are you so worldly that you are jealous of Mrs. Besant?

"If a woman may be believed"! What is the matter with you? Theosophy is from the same fountain head as the School of Natural Science. It is a foul bird that befouls its own nest, TK.

You seem to be very afraid that your followers will fall to worshipping you!! Rest in peace. No one is going to worship a man so lacking in decent respect for justice as to speak of Theosophy and its teachers as you have done and will continue to do in the future.

If Mrs. Besant acted as you do, hide under TK, or some other mark, for fear of what may happen if some Catholic should seek to whack you over the head, perhaps you would not think her or others "*obtrusive*."

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Spend a little time getting the oath to espouse the cause of a brother Mason out of his difficulty, whether in the right or the wrong, out of Masonry - and you will be doing better work than lying about Theosophy and its teachers.

I believe every word you say about your experiences and powers attained and respect you, but I won't be silent when you vilely slander Theosophy.

J. H. Jackson, M. D.

January 5, 1910.

407 S. Adams Street,

Peoria, Ill.

My words, to which this courteous and gentlemanly physician refers, may be found in the November number of this Magazine, at page 27, beginning with the fourth paragraph, and page 41, next to the last paragraph. If I have "slandered" either Theosophy or any of its teachers, it seems but fair that I should give their champion an opportunity to humiliate me by proving me to be a liar. My sense of justice prompts me to permit this gracious Theosophical Spirit to get his message before every individual who has read my words to which he takes such courteous exception.

I have to confess that I cannot bring myself to believe that this critic represents the real Spirit of Theosophy. It would require much more than his letter to convince me that Theosophists are all blackguards, or that Theosophy stands for blackguardism. I have met a good many members of the T. S. and have many correspondents and warm personal friends among them. With but one exception I have found them to be gentlemen and ladies, uniformly courteous, considerate and kind; and in a personal sense they have commanded my confidence and respect.

I shall be glad to hear from those of my readers who may be interested.

TK.

The November Critic is Criticised

Dear Friends:—

I am in receipt of the November number of *Life and Action*, for which I thank you.

I was both interested and amused on reading not only the article on "Heroes", etc., [which I at first thought might be a Carlylian dissertation], but also the extracts from the letter of our captious critic and abortive "Gay Gnani", V.P., whose future communications I trust you will not be tempted to exclude on account of this first immature effort.

He suggests a new name for the little elucidator, such as "The Scholar's Work", "The Life Teacher", "Vox causa", etc., He objects so strongly to the "vapid, immature and pedantic" contents of the magazine, that I long to see something really "scholarly", some "life teaching" principle from his masterly pen for the good of the "Work", of which he assumes an omniscient knowledge. [Unfortunately, he is not a pioneer in this line, as many egotistical non-entities have preceded him.]

Or, is it possible that he is of like calibre to a friend I used to know who, in his prayers, no matter how they might be made to vary in other respects, never failed to wind up with: "For thou, O Lord, hast said that whosoever giveth even a cup of cold water, SHALL NOT LOSE HIS REWARD." Kind actions, born of unselfishness, ennoble the character, but similar actions when begotten of selfishness, corrupt the character. I wonder if our captious critic realizes this.

After all, such instances as these are instructive, if but to prove that the mills of God, in very deed, grind slowly, and illustrate the immensely slow process of evolution; since similar types were known in the times of Jesus, called the Christ, as we read in Matthew vii, 6. Indeed, I have a vague idea that

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they were known even earlier - or, can this be but an hallucination of a vapid brain?

It is always safe to learn, even from our enemies, but it is often unwise to try to impart wisdom even to our friends. Affectation and vulgarity are often closely allied, but by learning, the sons of common people become public ministers; while without learning, the sons of public ministers become only common people. He who improves the public taste and removes the illusion of false ideals is a public benefactor. Sown thoughts grow to things and fill that field known as the world. Reputation is what people think of us, character what we really are.

I trust the "tendency" spoken of in "Heroes" etc., that some of the students of the School are said, according to your correspondent, to have developed, will disappear, rather than continue to develop into some stronger feeling than a mere "tendency"; else we may be called upon to contribute to some fund to send you out to Africa to shoot lions,—which, in this present instance, would be greatly to be deplored. J. J. H.



"As you may have heard, I am under orders for Gnani-ship. To accomplish this I must soon go from the sophomore grade of Illinois to the senior course in far off Hindustan. In the line of my profession, I come to know pretty much everything. I am as familiar with the IS as with the APPARENT. The NOTHINGNESS of the IS NOT I have demonstrated several times. The ONENESS of UNITY and the ISNESS of BEING I have already mastered. And by a patient pursuit of the WHITHER and WHENCE, I have anticipated my contemporaries by thousands of years. I have distanced posterity by many a lap." —"The Gay Gnani of Gingalee."



QuestionBox



What is Sleep? What are Dreams?

Question: What is Sleep ?

Dr. E. C.

Answer: Sleep is a State and Condition of the Individual Intelligence.

That sounds easy doesn't it?

Yes, but what is that particular "State and Condition" of the Individual Intelligence we designate as Sleep?

That is a different proposition. It would seem that the Creative Intelligence ought to know what it is. Maybe he does. But I do not know. Neither do I know anyone who does know with absolute certainty all that is involved in the state and condition we call "Sleep".

We all know something about it. Some of us know more than others. This is because some of us have made a study of the subject. The Great School has made a special study of the subject for more than a hundred centuries. During that time it has learned some things; but it does not profess to have learned all there is to be known on that subject.

Among the things definitely known are:

1. The physically embodied individual, in the sleeping state or condition, is for the time being unconscious of the physical channels of sense.

2. But he is not entirely unconscious. This is proven by the fact that he is still intensely susceptible to the power of intelligent suggestion.

3. He is, for the time being, conscious of impressions which reach him through the channels of the spiritual senses.

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4. In perfect physical sleep the physical body is generating magnetic energy rapidly, but expends none whatever.

5. If my questioner will turn to page 444 of "The Great Work" he will there find an analytical exposition of the elements which make up the composite man in the physical body. If he will first make a careful and critical study of that exposition and of the elements involved, in their relation to each other, he will the better understand what here follows:

6. In physical sleep the soul withdraws, as it were, away from its direct and immediate touch with and relation to the exclusively physical elements of its organism. This does not mean that the soul gets outside the physical body, nor entirely independent of it, during physical sleep. The withdrawing is rather a drawing within, until the consciousness is out of touch with the purely physical texture of the body. For the time being it has taken refuge in the purely spiritual texture and elements of the composite body. Its channels of communication with the physical world are, for the time being, closed, or suspended.

7. During this condition the soul is in immediate touch with and relation to the purely spiritual elements of the composite body. In its receding from and letting go, as it were, of the physical elements of the composite body, it has merely laid down temporarily its physical instrument, and for the time is identified with and operating through the spiritual only. This letting go of the physical has reference not only to the physical brain but equally to all other parts and particles of the physical organism. But bear in mind that it does not mean the separation of the *two bodies*. These sustain virtually the same relation to each other they do when the individual is physically awake. They still interpenetrate and interblend.

8. The last three sentences are especially important, in
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that they directly contradict an idea which seems to be gaining popularity, namely, that in ordinary physical sleep the two bodies [physical and spiritual] separate, and that the Soul during that time inhabits the spiritual body and travels at will throughout the spiritual realms, independently of the physical body. This is not true, in natural sleep. It is seldom true even in hypnotic sleep. It is only under the most extreme conditions of subjectivity that it is possible to force a separation of the two organisms and whenever it does occur through the subjective process it is accompanied with the gravest danger.

9. Recapitulating, in terms of the elements of the composite man as set forth at page 444 of "The Great Work", above referred to, —in natural and complete physical sleep the soul recedes into the spiritual body, relinquishing for the time its hold upon and use of both the physical body and physical magnetism, and retaining its direct touch with, hold upon and use of the spiritual body and spiritual magnetism in its conscious operations.

This brings us naturally to another question by the same inquirer:

Question: What are Dreams?

Answer: Dreams are the results of the soul's activities and experiences during partial or imperfect physical sleep.

It is suggested that this sentence be studied critically in order that no phase of its meaning or significance may be overlooked.

In perfect physical sleep there are no dreams at all. This is because the consciousness is registering wholly through the spiritual channels of sense upon the exclusively spiritual plane.

Something occurs to disturb that state of complete withdrawal from the plane of physical consciousness. The soul begins to operate imperfectly through the physical channels

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of sense. In that state of transit between perfect physical sleep and perfect physical wakefulness, the two sets of sense channels are working independently of each other. As a result the impressions received by the consciousness through the spiritual channels of sense are confused with the activities of the physical channels of sense. It is this confusion that gives rise to the grotesque impressions that come in dreams.

It is seldom that there is any logic or sequence in real dreams. This is because of the confusion which arises by reason of the effort of consciousness to coordinate the spiritual with the physical channels of sense perception.

The question naturally arises as to why it is, if in perfect physical sleep the soul is awake on the spiritual plane, we do not carry back into the waking physical state a remembrance of all that has occurred in that spiritual state. It is not only an interesting question, but a most difficult one to answer in such manner as to convey a definite understanding of the exact reasons. Possibly nothing short of a number of psychological experiments will ever make the matter clear to any one who has not already worked it out.

Did you ever see a man walking along the street in the midst of many people, all the while intently talking to himself? He takes no conscious note of anything about him. In this condition of intense introspection I once saw a man travel four miles without knowing that he had gone any distance at all. He was unable to recall a single thing he had seen or heard throughout the entire journey, and yet, he was wide awake all the while. More than this, he was physically wide awake, according to our general understanding of that term. But why was he unconscious of his physical surroundings?

This was because he was, for the time being, so intensely preoccupied and absorbed with the mental world upon which his consciousness was fixed, that whatever impressions were

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made by and through his physical channels of sense [other than those employed in thinking] were relatively so negative as to leave no result whatever. He could not recall them.

During physical wakefulness while the consciousness is absorbed upon the plane of physical experiences, we live so intently in the world of impressions which come to us through the channels of physical consciousness that we have no power to recall any experiences but those which have come to us through the then active channels.

It requires long and patient effort, under intelligent guidance, to cultivate the ability to receive impressions through both channels of sense in such manner as to differentiate them and remember both distinctly. But it can be done. This I know from actual experience. For more than twenty years I have been able to do this.

And in this connection, as having some bearing on the subject of sleep and dreams, many other questions could be asked. A volume could be written without covering the subject. I am painfully aware that what I have said on the two subjects propounded is wholly inadequate; but I hope my questioner will realize that his questions cannot be answered within the limited space at my command.

If there is any particular phase of either subject upon which my readers would like to have me concentrate my efforts, I will be glad to do so if they will indicate to me the particular phase to which they would limit me.



FACTS DEMONSTRATED

"There is no death."

"Life after death is a fact scientifically demonstrable."

"Life here and hereafter has a common development and a common purpose." — "Harmonics of Evolution."

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Col. B. and Mr. H.

Question. Although I have not yet finished reading "The Great Psychological Crime", I have read sufficient to make me heartily disapprove of hypnotism and mediumship in all their varied phases. On page 240 of the "Crime" is stated the case of Col. B. and Mr. H. I would like this made plainer. I suppose I do not understand it, as it seems to me a most unjust thing that Col. B. *could* influence [especially in an evil way] Mr. H. who is in sympathy with him, and has had nothing whatever to do with mediumship. L. C. O.

Answer. It is not quite clear to me just what phase of this experience my questioner desires to have me make "plain-er". The facts are stated exactly as they occurred. The incident is stated for the express purpose of illustrating, among other things, the fact that the innocent and the inoffensive are often taken advantage of by evil and designing spiritual intelligences, and led on to their ruin.

I believe a complete and careful reading and study of the entire book will make clear every point which my questioner desires elucidated. If the fact that injustice can be practiced, by clever and vicious spiritual men and women upon the innocent and inoffensive yet in the physical body, is inconsistent with her preconceived ideas of what the spiritual life *ought* to be, I can understand and appreciate her perplexity.

But is it not also inconsistent with our ideas of justice, that a vicious and designing young man in the physical body can exercise his psychological powers upon an innocent and inoffensive young girl, and lead her on to ruin in this physical life? Is it not one of the great and unsolved problems why it is that dishonesty, injustice, viciousness and crime exist at all? We know that, from our human viewpoints, these things do exist here upon the earth plane. We witness evi-
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dences of them at almost every step of the journey of this life.

When it is known as a fact of nature that men and women enter the spiritual life from the exact level of morality they leave this, does it not seem as natural that injustice should obtain in that life as in this?

It is true that evolution upon the planes of spiritual life is a movement and a development which slowly but surely lead the individual upward and away from evil tendencies and vicious practices. But the same thing is equally true in this physical life.

We know that we have those in this physical life who have evolved to planes of individual unfoldment and spiritual growth above and beyond the power and the influence of internal evil and crime. But we know also that there are many who have not yet attained to that point in their evolutionary unfoldment.

We do not know positively just why it is that the Great Universal Intelligence permits these seeming inequities to exist in this life. Neither do we know just why they are permitted to continue their existence upon the spiritual planes of life. But they do, just the same. And undoubtedly they have a consistent place in the greater plan of Nature and of Universal Intelligence. Possibly if we go on faithfully striving for mastery of the evil tendencies of our individual natures, some day, somewhere, we shall know more of the ultimate mysteries of life and destiny. I believe we shall.

I know that the Great School and the Great Friends have already learned many truths that are beyond the range of the average individual experience. I know that this superior knowledge has come to them as the direct results of their efforts to conform their lives to the Constructive Principle of nature. On the basis of scientific Morality they are moving on and on up the spiral of evolutionary unfoldment.

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What the ultimate goal may be they do not yet know; but because they have proved that compliance with the law of evolution leads always to beneficent results, they are content to believe that the final goal, whatever and wherever it may be, will be one of transcendent good and transcendent happiness. Is not this consistent with the known facts of nature?
TK.

Movements of the Great School in Other Times

Questions. 1. Was the Druid movement an effort of the Great School?

2. Were not all of the following named movements so many efforts of the Great School to promulgate its tenets and influence, namely, "The Illuminati" [under different names], The "Rosicrucians", the "Mystics" of Belgium, etc.?

3. Has the alleged Rosicrucian Society of today any connection or authority from or with this Great School, represented by you?
E. C.

Answers. 1. I understand that the ancient order of Druids, in its inception, was directly related to this School. But the Order of Druids which became known to the world was only a perversion of the original Order, and was in no way related to nor inspired by the Great School of the Masters.

2. The "Order of the Illuminati", in its inception, was one of the direct efforts of the Great School. Under all its different names and forms, so far as they are referable to ancient India, the "Order of Light" represents the efforts of the Great School to reach the world and plant its spiritual knowledge among the people.

But in so far as the name has been appropriated by the Egyptian School of Magic, it represents Egypt and not India.

A reading of Chapter IV of "The Great Work" will give you the full significance of this distinction.

3. The ancient order of the Rosicrucians was one of the direct movements of the Great School. But the present movement of that name is a modern institution, and has no relation to nor authority from the Great School.

Much might be said concerning each of these several movements, but the foregoing is sufficient to answer your questions in such manner as to give you the general key to the relationships.

Psychic Help and Obsession

Question. What is the difference between Obsession [in its lighter phases] and Constructive psychic help? How can the subject tell the difference? Geo. T.

Answer. Obsession, in the strict sense in which the term is employed by this School, has no "lighter phases". This is because in its strict sense the term means the complete possession and domination of a physically embodied individual by an outside spiritual intelligence.

In other words, Obsession, as we use the term, involves complete trance control, wherein:

1. The obsessing intelligence deliberately refuses to relinquish his control;

2. Or, the obsessing intelligence is unable to relinquish his control.

In either case the obsessed individual is under complete trance control, and is wholly unconscious of what he says or does. It sometimes occurs that both intelligences, after they have been released from the obsession, are unable to recall anything that occurred during the period of obsession.

The proper term to express those "lighter phases" of

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control to which you refer, is "Psychic Subjection", or "Psychic Control", and not "Obsession".

You mention instances where "Students of the Work sometimes maintain that such and such an answer they gave, 'was not their own', but that they were 'inspired' to answer as they did". In such cases you ask where the line is to be drawn between Constructive and Destructive.

To the beginner the subject is one of real difficulty, but there is a line which can be definitely located in course of time and repeated experiences, if the individual has the matter in mind and is earnestly seeking for it.

Any process which suspends the power of reason, to any extent, is destructive, if it comes from an outside spiritual intelligence. Suppose you have received an answer to some problem from outside spiritual sources. How can you tell whether the process is subjective or not?

By going back over the experience and analyzing it from every viewpoint, until you know whether at any point your own rational powers were interfered with. If you were at all times entirely in possession of your power to reason upon the subject under consideration, you are safe in concluding that the process is independent and not subjective.

Until one has grown accustomed thus to analyzing his own mental processes there are many degrees and shades of psychic subjection he would never discover. But in due course of time he will arrive at a point of experience from which he will be able to determine with sufficient accuracy to guard against psychic subjection in all its phases.

The real key is "the power to exercise the rational intelligence."

Notes From *The Bookery*

By J. Lloyd Hammond, M. D.



BOOKS are the annihilators of time and space. By means of them you and I can traverse instantly seas and continents, can project ourselves back many centuries to walk and talk with Socrates, Plato and Pythagoras, can view the scenes so familiar to Seneca and Epictetus, can scale the mountain heights and explore the temples of India, and can unite ourselves to the culture, the thought, and the faith of all times. They bind within their shining covers the golden Universal Thought and Mind and make it common to all ages and all peoples.

TOWARDS THE LIGHT

By Princess Karadja.

One of the most remarkable and valuable books brought to our notice recently is the little volume entitled "Towards the Light". It is a message from the spiritual world and although the manner of its transmission has been subjective, or at least partially so, that fact in no wise detracts from the inherent value of the message itself.

The author, Princess Karadja, paradoxically admits that she is not the author but states that she involuntarily wrote the message down at the dictation of some spirit intelligence. The identity of this person is not disclosed but his purpose is plainly evidenced in the lines

*"I will to thee my earthly life unfold;
Then shalt thou comprehend thy future fate
For I shall show thee all the path I trod
From earthly darkness to the spheres of light."*

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The work is a chapter from the life experiences of a soul. It is well written, blank verse being the literary form used, which adds to its attractiveness.

Perhaps the most remarkable thing in the poem is the faithfulness with which it reflects the soul attitude of the spirit author. Dignified serenity, faith, hope, charity and love are everywhere so evident in the lines that each word is seemingly freighted with altruistic spirit. It is at once a beautiful poem, a lesson, a warning, and a message of love.

The book is short — can be read through in an hour — is very moderate in price, and we recommend it to the thoughtful consideration of all Friends and Students.

Published by Dodd, Mead & Co. Price 50 cents.

ETIDORHPA

By John Uri Lloyd.

Etidorhpa — which is Aphrodite spelled backwards — is the title of a very peculiar book. It is peculiar not only in subject matter but also in the form in which the subject matter is told, yet withal it is worth reading. The author has chosen the form of romance in which to set forth his thoughts concerning certain scientific theories and while many, in fact, most of his theories may be correct, yet the setting which they are given in the book gives to them a strange atmosphere of improbability.

The central figure or person in the book is a gentleman of recalcitrant tendencies who, because he attempted to betray to the world the secrets of the Masonic Fraternity, was compelled to undergo a severe penalty. By certain occult means known only to some of the more advanced brethren the would-be traitor was prematurely aged in outward appearance becoming thereby so completely disguised that his most intimate

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friends failed to recognize him. In this condition he was torn from family, friends, and all that was dear to him, taken to the mouth of a certain cave in Kentucky and there compelled to begin a journey to the center of the earth. The experiences of this journey, the people he meets, the peculiarities of the fauna and flora of the regions he explores, the various conditions of heat, light, force of gravity, power of thought transmission without speech, power of moving through space instantly by the power of the will, all these form the substance of the various chapters of the book.

The author's style is facile and pleasing. The story is told in a way that is interesting in spite of its improbability. And not the least in interest are the author's theories concerning matter and materialistic conditions. At times he leaves the domain of physical manifestation and enters far into the realm of the spiritual but not from the standpoint of Spiritualism. Nothing savoring of Subjection is apparent in the book. Moreover, due and special emphasis is made to the freedom and independence of Will in the choice and action of the various characters.

The author is to be commended for writing such a book, for he has clothed much dry scientific data in a pleasing romantic dress and made it interesting as well as popularly instructive. He is a close student of natural phenomena and has delved deeply into occult literature. From certain remarks made in various portions of the book we are of the opinion that in writing it the author was influenced greatly by a study of Rosicrucianism and the Hermetic Philosophy.

It is our opinion that the Friends and Students will find Etidorhpa well worth reading. We think they will find it surprisingly interesting in certain portions and more or less instructive.

Published by Dodd, Mead & Co. Price \$1.50

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Beside the New Made Grave

By F. H. Turner.

Under the above rather odd title the author has published a series of short discourses in which he attempts to prove or at least to justify his belief in the Immortality of the Soul. A series of personal letters are exchanged between a gentleman, retired from active business life to the peace and quiet of the country, who is a contemplative student of Nature and a devout believer in the Soul's Immortality, and another gentleman active in the business life of the city, a materialist rather than a speculative thinker and an avowed skeptic as to a life beyond the grave.

The second gentleman has recently lost, through death, a much beloved son. The former gentleman writes a letter of condolence to his bereaved friend in which he speaks of the son as still living in another world differing materially from this physical world.

In answer to this letter the skeptic thanks his venerable friend for the words of condolence but makes it plain that he cannot accept the belief that his son still lives, taking the position that, since thought is a mere function of the brain, then the destruction of the brain puts an end to thought and likewise to the Soul.

The venerable believer then attempts, in a series of some six or eight letters, to set forth the facts and arguments upon which he bases his firm belief in a future existence and endeavors to convert his skeptical friend to the same firm faith and belief.

The book is well written, is in good and pleasing style, and is clear and concise in subject matter. The arguments as to a future existence, however, are entirely from analogy. No actual fact, no actual demonstration is cited or even suggested, and if the author is aware that the fact of a life beyond

the grave can be actually demonstrated he has not even hinted at such knowledge. The volume is well worth reading, however, because its theme is of universal interest, because it is short and therefore not tedious, and because of the clearness and conciseness with which the author defines his position.

Published by James H. West Co. Price \$1.00.

Modern Miracles

From "Dictionnaire Critique des Reliques et des Images Miraculeuses."

By COLLIN DE PLANCY.

English translation by JOS. J. HENDERSON.

AARON. "Brother of Moses. His rod, which puts forth leaves and flowers, according as it is said in the bible, is the only relic we are let have of him. It was at the same time in the church of Saint Jean de Latran at Rome; in the cathedral at Florence; in the Sainte Chapelle at Paris; at Saint Salvador in Spain; and in the cathedral of Bordeaux. They still show it at Rome, at Florence, and at Saint Salvador. It is a stick 3300 years old. However, more sober theologians claim that the rod of Aaron is in the ark of the covenant that Jeremiah buried under mount Nebo, on the other side of the Jordan."

ANNE. "Wife of Saint Joachim and mother of the holy Virgin. Saint Anne possessed, to our knowledge, two bodies and eight heads. The bodies complete with their heads were in the town of Apt in Provence, and at Notre Dame de l'Ile sur Lyon. Third head at Treves. The fourth at Duren, in the diocese of Cologne. Fifth head at saint Anne in Thuringia. Sixth head at Bologne in Italy. Seventh head at the abbey of Orcamp, near Noyon. Eighth head at Chartres. It is

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on the last head that the canons of Chartres swear, at the moment of their reception, that they were born of legitimate marriage.

"Saint Anne had yet a fifth arm at Rome, in the church of Saint Paul on the road to Ostia. She had a sixth at Nuremberg, and various bones at Rouen, at Cologne and at Annaberg in Upper Saxony.

"It was demonstrated in the seventeenth century that all these relics, without a single exception, were false. But the demonstrators were treated as heretics and as visionaries; although they knew so little pertaining to the mother of the holy Virgin, that the evangelist does not even mention her name. They have given her that of Anne, which suits as well as any other."

Even the Western world has been blessed by the holy bones of Saint Anne. We read in the New York Times July 12, 1909:

"Among the thousands who thronged the Church of St. Baptiste, 159 West 76th Street, yesterday, to attend the Novena of Saint Anne, there was much talk of an alleged miracle performed the day before. The altar boys and others who had been present, declared that a Mrs. Purcell of Amsterdam Ave., a widow who was blind and had lost her twelve children, had groped her way to the altar, had kissed the case that holds the relics of Saint Anne, and had walked out with her sight restored.

"For nine days before St. Anne's day, women, men, and children, the lame, the blind, the deaf, flock from all over the city, and from the adjacent towns and country districts, to kiss the relics of St. Anne, in the hope that thus their afflictions may be taken away.

"Only in three other places in this continent, are there relics of St. Anne, and so, in those nine days, the priests of St. Jean Baptiste are busy from early morning to ten o'clock
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at night, presenting the relics to be kissed, and touching the places that need to be cured with the round silver, glass-topped case that holds the wrist bones, as they say, of Saint Anne.

"Saturday afternoon, at 2:30 o'clock, the witnesses declare, Mrs. Purcell entered the chapel dimly lighted with candles. Two altar boys saw her come in. They say she was a small, slight woman, dressed entirely in black, well beyond middle age, and that she groped her way with her hands, along the pews toward the altar, as though in total blindness.

"Many persons, men on crutches or tottering with sticks, palsied women, children lame or deformed from birth, and many others seemingly not afflicted, were going toward the altar murmuring the responses as the priest intoned the service. The blind woman fell in behind the rest.

"Finally, according to the others who were in the church, she groped her way to the railing before the altar and knelt beside Mrs. Mary Brown of 421 Willis Avenue. It came her turn at last, and the priest touched her eyes with the little case after she had kissed it and passed on, leaving the chapel.

"Suddenly she cried out loud: 'I see you St. Anne'. 'Oh, good St. Anne, I see you!' And then she began to weep. 'Why', she said, 'I see as well as ever. I was blind, stone blind, for eleven years, and now I see like a young girl. I was not thinking of my eyes. I came to take the Novena, and to prepare for confession.' " etc.

ATHANASIUS. "Bishop of Alexandria, friend of Saint Anthony. The body of saint Athanasius is at Venice, invested with a cap [or mitre], in a reliquary of gilded wood. But his mitre is sustained upon a paper-pulp head; for the real head is at Serigny in Touraine, where it was brought from Egypt, at the time of the crusades, by the counts of Anjou.

"The benedictines of Valvanera, in Spain, also boasted

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of having the head of saint Athanasius. It was very fresh. We were tempted to examine it, and we recognized it as the head of the good father's defunct cook. It might be possible that the head at Serigny in Touraine had about as much authenticity as that at Valvanera.

"They honor at Rome, in the church of Saint Athanasius and Saint Vincent, a miraculous image of the head of saint Athanasius, monk and martyr; which image causes the devils to fly away, heals the sick who are in good health, and makes to walk perfectly straight those who are not lame."

BARNABAS. "The holy Apostle Barnabas has really no cause to complain of the lovers of relics. They have ascribed a very great number of them to him. They say that he was stoned to death at Salamis; his tomb was unknown for nearly 400 years. But the saint, apparently weary of that forgetfulness, showed himself at last to the bishop of Salamis, Antheme, and indicated to him the place where he was buried. The good soul Antheme started to dig, and they discovered the body of the Apostle, with a copy of the gospel of Saint Matthew, that saint Barnabas had written by his own hand. In a century such as ours, the Gospel of Saint Matthew, written by saint Barnabas appeared more curious than all the most miraculous relics. They then thought a little differently. They allowed the book to be lost, but they preserved the body of the saint; they even made several copies of it, for that body was at Salamis, at Milan and at Toulouse. The inhabitants of the latter city unfortunately could neither tell from where, when nor how this saint's body came to them.

"A multitude of cities, in Italy and France, possessed some considerable relics of the same saint. He had particularly a dozen heads, scattered in various churches. The best and the largest is still at Genoa."

Five Handsome Prizes

For a long while the Central Group of Students and the "Friends of the Work" have had under consideration the subject of "*Mirth*", as a scientific problem in Psychology. We now desire to share our study with the readers of *Life and Action*.

The Problem to be solved is "*What is Mirth?*"

For the five best definitions of the term - which will disclose the most exact knowledge of the subject as a scientific Problem in Psychology, *Life and Action* offers the following Prizes which we believe are worth the effort.

FIRST PRIZE. One copy *de luxe edition* "*The Great Work*."

SECOND PRIZE. One copy regular edition, any volume of the Harmonic Series.

THIRD PRIZE. One copy "*The Gay Gnani of Gingalee*."

FOURTH PRIZE. One copy "*Constructive Psychology*."

FIFTH PRIZE. One copy "*Who Answers Prayer*."

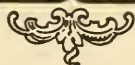
The *definition* must contain not more than 25 words.

The *elucidation* of the definition must contain not more than 300 words.

The Editors of this Magazine will act as Judges and make the awards.

All manuscripts must be in the hands of the Editor-in-Chief of this Magazine on or before April 1, 1910.

Life's Contrasts



O TRAVESTY a noble theme is easy, for in this great world of ours the sublime and the ridiculous forever march side by side, and oftentimes their relation is one of great intimacy.

Side by side walk the noble and the ignoble, the wise and the foolish, the serious and the mirthful, the fine and the unrefined, the lofty and the trivial, the religious and the sacreligious, the philosophic and the foolish.

The wise man and the fakir hourly cross each other's paths, and their contact and contrast often afford a laugh for the merry and a lesson for the thoughtful."

—From "The Gay Gnani of Gingalee.

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Vol. I

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No. V

The Future of Our Magazine



WITH THIS ISSUE *Life and Action* completes the first year of its existence and it is with a sense of some satisfaction that we look back over the five numbers now published. From the first issue of *The Indo-American Magazine*, with its 32 pages, to the present number of *Life and Action*, with its 64 pages, we have steadily and surely improved the magazine in both contents and appearance. Many plans for still further improvement have been made, but at this time we are unable to make any definite promises.

With this issue about 90 per cent of the subscriptions expire. Thus you see we are at the first mile-post of our journey without a signboard to indicate what to do. The future of *Life and Action* is entirely in the hands of its friends.

If our friends whose subscriptions expire now will renew immediately we will be able to continue the magazine on its present basis, without serious difficulty.

If our friends will do more and help us to increase the subscription list until we have three times the number now on our list, we hope then to be able to issue the magazine monthly.

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This is the time for co-operation. Get your friends to join you and send us as many subscriptions as possible. See special offer on subscription blank sent you with this number.

This is our plan. When we have 8,000 subscribers on our list we intend to print *Life and Action* every month. We desire to add to its attractiveness in every way possible.

The following subscription terms are to apply until we know definitely whether *Life and Action* is to be a monthly, or a bi-monthly publication in the future.:

12 issues.....	\$1.00
6 issues.....	.50

You will find a subscription blank enclosed with this number and if your subscription expires with this issue it will be so marked. We hope you will at once renew for the next twelve issues.

In renewing your subscription we should be pleased to have an expression of your opinion of *Life and Action* and any suggestions you may have to offer in connection with improvements which you think might be made in it.

In the next number of *Life and Action* we hope to be able to make some definite announcements.



It is our desire to become familiar with all books and magazines published which are of interest to students and investigators of the laws of Life and Action. If you know of any books not catalogued by the Indo-American Book Company which are of value or interest, we would be pleased to have you send us any information you may have. Also any suggestions you may desire to offer relating to a new catalog will be greatly appreciated.

The Divorce Problem

By Florence Huntley.



FOR SEVERAL YEARS a purely fictitious "agitation" on the subject of our Divorce laws has been carefully planned and fostered by means of sermons, interviews, magazine articles, and associated press news.

This "agitation", which is looking to a "National Divorce Law", with the "Sanctity of the home" as its slogan, is in fact but another of the many activities of the Roman Catholic Church in this country, and is being conducted with the usual political diplomacy of her eminent cardinals, bishops and priests.

There is in fact, no such demand by the general public, and the area of disturbance is confined to the Vatican policies for Romanizing public opinion in this country, and for controlling our political machinery. The progressive and Protestant intelligence of this country must bear in mind that vigilance is the price of anything worth having; and must study the motive and meaning of such "agitations" as are moving toward amendments or revisions of the Constitution.

This "agitation", be it observed, does not include a "reformed marriage law", nor foreshadow any restraints against ignorant, reckless, or mercenary marriages, nor promise to lessen the suffering or degradation of womankind in marital servitude. On the contrary, the effort is solely to create alarm over the progressive and liberal Divorce legislation of some states, and turn back the tide of public opinion toward the Roman Catholic dogma and interpretation of marriage, and toward its hostility to Divorce. By fine sounding phrases, rounding out this carefully distributed "agitation", a few

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Protestant clergymen and some non-reflecting women are lending their sanction to a purely "clerical movement".

Evidences of this same medieval spirit and political diplomacy confront us in every vital phase of our State and National government - from the little red school house of public instruction to the personnel of our Federal officials at home and abroad. In our consideration of these questions we must not take it for granted that we are merely dealing with the nominal voting strength of Catholicism; but that we are, in fact, trying out our Republican form of government and our non-sectarian Constitution, against the sixteen hundred years of political and diplomatic training as represented by the Roman Catholic Church.

Unless the non-sectarian intelligence of this country is able to read the real motive and meaning of this and other "agitations" of its kind, it will find itself enlisted in several other backward "reforms" of the same order. This movement, of which I am writing at this time, is the effort to remove Divorce legislation from the State, and by constitutional amendment place it under Federal control.

Divorce and The Roman Catholic Church

Why have I named it a "fictitious agitation" and why charged it to the Catholic Church? I answer the first by saying, there is no popular demand for such transfer of jurisdiction on the subject of Divorce, nor any popular demand for amending the law backwards. In answer to the second I have to say, merely, that I have carefully studied this concentrated effort of eminent Catholic leaders as they have expressed the attitude of the Catholic Church on the subject through sermons, interviews, magazine specials and general public utterances through the press.

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Why do I assume that their activity represents a political policy rather than a religious conviction? Because I have read history and have been for years a student of Catholicism, and am at present familiar with the current activities and methods of the Vatican in this country and in Europe. Because this interpretation of their persistent effort is so construed by the Great School, and finally because such hostility to our civil Divorce laws is consistent with the historic attitude of the Roman Catholic Church toward *Woman* in all ages and in all countries.

What would it mean to the Catholic Church in America, if we were to exchange State for Federal legislation on Divorce? It would mean several important things, viz:

1. The simplifying of its most perplexing and disquieting problem in connection with its increase, solidarity and power in this country.

2. The Church could the more easily influence, dictate or control whatever amendments or revision should take place in the execution of the new "uniform Divorce law".

3. It would mean that any interested "lobby", political or "clerical", could the more easily reach one set of Federal legislators in Washington, than it can now permeate or control the separate legislative bodies in nearly fifty States.

4. To Womankind of this Republic, it would mean a more or less rapid deprivation of slowly acquired legal redress and relief from marital miseries, brutalities and immoralities. It would mean a more or less rapid return of the woman to the inequities and iniquities of a "sacramental marriage" of the Roman Catholic Church.

When the pope said to the Church in this Country, "Make America Catholic", should we not give respectful attention to those who are carrying out that dictum? Why does the Catholic Church hold with such tenacity to this dogma of a "sacra-

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mental marriage", and why does it inveigh against our civil divorce laws with such relentlessness? It is not because the Roman Hierarchy lacks the intelligence to comprehend the injustice and suffering imposed by its intolerant decrees. Nor is it because it mistakes that dogma for a Conviction of Conscience. If "sacramental marriage" and the "no divorce" tyranny had no other significance than religious interpretation and conviction, the nations of the earth would not have battled century after century with the ambitions of that Church. The answer to this question reaches down to the basic principle of Roman Catholic power and propaganda in all countries and in all ages.

I am well aware that any reference whatsoever to the political activities of Catholicism will be termed by them an "attack upon religion" – for our Protestant and republican idea of "liberality" has been so consistently practiced that we have almost lost sight of the sense of proportion as between religious liberty and political activity; and turning upon us our "Declaration of Independence", the Catholic Church raises the cry of "attack upon religion" whenever it becomes necessary for us to uncover and discuss its political motives and methods.

It is, however, true that it calls for extreme care to present "Clericalism" without impinging upon the religion of Catholicism. The wisdom of Rome has so skillfully framed its dogmas and so cleverly identified them with its political policies, that it is virtually impossible to attack its ambitions without uncovering the fallacies which sustain those ambitions. It is impossible to touch these fallacies without incurring the charge of "you attack our religion".

The Roman Catholic dogma of a divine and indissoluble marriage, is the guaranty of its increase, solidarity, and temporal power. The Church that commands marriage and prohibits divorce has for its fundamental purpose a system of en-

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forced multiplication of children over which it exercises absolute authority in point of education. The Parochial School is the logical outcome of the "Sacramental marriage".

The question of individual happiness in the marriage relation does not enter into the policy of that Church - but marriage as a duty "to the Church" is dogmatically taught and the rearing of large families is enjoined as a holy offering to the Church, and as a propitiation for the sins of womankind. By such dogma and such interpretation it multiplies the children whose education it controls - for future political necessities and purposes.

The foundation of the whole political house of Rome is now and always has been the religious nature and superstitious fears of womankind, as educated, played upon and subjected by the learned intelligence of the men who guide the Roman Catholic Church. The finer spiritual, emotional and devotional nature of womankind is the best political asset of the Church Universal. The ultra religious nature and more credulous faith of the child-woman receives and absorbs the Church teachings far more readily, and holds to them with far greater tenacity than the other sex.

The little girl who "makes her first communion" and enters the experiences of the regular Confessional becomes the most obedient and most loyal exponent of the Church and is its most pliant and perfect instrument for its increase and solidarity. In this relation and under these conditions the maiden receives instruction concerning her duty to the Church and concerning Sacramental marriage, and is thus educated in advance to the surrender of her own future civil rights in this country without regard to what her unhappiness may be. When the counsel and commandments of the Confessional are thus added to her already indoctrinated mind and conscience, the Catholic woman and chief sufferer from marital

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mistakes and cruelties herself becomes the most powerful hindrance to her own relief or release.

Catholicism does not intend it as a satire when it offers up prayers, does penance and burns incense to the "Madonna and Child", but it is nevertheless the most impressive fact in its history that the political power of the Roman Catholic Church is built upon the Woman and the Child.

As the doctrines of the Church relative to the marital relation are based upon the demand of the Church for more children, it follows that the woman is taught her duty to God and the Church is the rearing of as many children as possible - the Church confidently depending upon her religious faith and self-subjection to carry out its policies. Every married woman who goes to the Confessional knows this. The faithful Catholic woman, her attention ever held to a "Madonna", her prayers ever rising to a "mother", does not dream that by and through her own beautiful idea and ideal of maternity are the deepest political policies of the Church carried out, often at the sacrifice of her own individual happiness.

Prohibition of Divorce is the logical corollary of the "Sacramental marriage", whether they be interpreted as a religious ideal or a political policy. The woman accepts it as a religious idea. The Church uses it as a political policy. For the woman's self-surrender to this interpretation, and her acceptance of the dogma of "multiplication", automatically provide increase, solidarity and power. They automatically subject the woman and expand the Church. The multiplying hosts of children, contributions of these Catholic Madonnas, are thus securely held within the jurisdiction of the Church, and in their tender years are given over to its primary instruction in the Parochial School.

It was a shrewd Catholic Bishop who said, "Give me the first seven years of a child's education, and the world may

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have him thereafter". For it is a fact that any impressive teaching of faith, fear, or superstition will imprint itself upon the plastic child mind so effectively that it is difficult to dislodge or surrender. Given an array of infant children, and absolute authority over their intellect, conscience and education, and an army of obedient soldiers is already on the march. And this is why the Catholic Church places such enormous value upon the Parochial School and insists upon attendance of young children until they are "safely indoctrinated".

With a perfected system of Sacramental and indissoluble marriage, with a dogma of "multiplication of children" by subjected women, and an increasing Parochial School, the Catholic Church in this country is entirely justified in its confident hope of "making America Catholic", provided the balance of our fellow citizens and legislators can be kept asleep while the commission is being executed.

The Woman Who Thinks

Le Torneau wisely said — "The civilization of any country can be measured by the status of its women." This holds good of our own country and our American women-citizens. Progressive legislation has given the women of this Republic greater civil rights and larger freedom in the pursuit of happiness than any government on earth.

It should be the business of our awakened and alert womankind to see that these slowly won rights and equities shall not be abridged nor repealed. It should be the individual mission of every intelligent woman of the United States to add her protest and influence against every attempt to revise legislation backward with the misleading slogan of "The sanctity of the home" and "Race suicide".

It is the personal responsibility of every woman who has

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the opportunity for putting herself on record, to do her part toward defeating the attempt to curtail the civil rights or obscure the moral wrongs of women to "make America Catholic". It remains for the women of this Republic to study the tremendous problem of marriage and divorce, and to make themselves acquainted with the purposes that are concealed in this "agitation" referred to. It remains for our educated, independent, unfranchised, child-bearing citizens to inform themselves on all proposed legislation particularly affecting the status of women; and to maintain that kind of vigilance over the Representatives of all the people, that shall make backward legislation very difficult.

An educated, enlightened womankind, trained to reason, conscience free, and without superstitious fear concerning the authority of men, is already become the chief menace to "clericalism" in this country. The marvelous intellectual self-development and self-emancipation of women during the last quarter of a century is well calculated to arouse the attention and increase the vigilance of masculine authority – of both Church and State. THE WOMAN WHO THINKS is already become the handwriting on the wall to ecclesiastical tyranny and political selfishness.

Women have in the past only felt, suffered, and wept under tyranny and injustice. They are now beginning to reason, reflect and conclude. They are now educating themselves for action. When the women of this Republic shall claim their natural heritage as woman, mother and citizen, and demand the Constitutional right of life, liberty, and the pursuit of happiness – *from the woman's viewpoint*, they will proclaim a new idea and a new ideal of marriage, of family, of marital obligations, and of divorce.

Up to the present, men alone have formulated, legislated, interpreted and executed the laws governing the marriage re-
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lation. To the present time our marital code represents only the masculine idea, opinion and judgment – ecclesiastical and political. When the marriage system and the provocations for divorce combine the intelligence and morality of both contracting parties, these laws will have to reckon with woman's intelligence and woman's conscience somewhat as follows:

1. Woman was not created merely as the Reproductive factor in Nature.

2. She is something more than "A Mother". She must be reckoned with as a Woman.

3. Woman is not to be regarded as the mere "Agent of increase" for either Church, State, or Race.

4. The function of Maternity is sacred to the individual and to the family. It should conserve first the happiness of parents, and next the physical and moral and intellectual improvement of community and Nation.

5. The Multiplication of children, as a mere obligation to Church, State or Race, is the most pernicious concept of marriage ever given to a civilized world. The present cry of "Race Suicide" is false and misleading, in that it covers but one phase of life and development, viz., *increase of numbers*. When the subject of Race Suicide shall include degeneration and decrease by disease, crime, intemperance, and immorality and marital miseries, it will have risen to the dignity of a national issue worthy of consideration by intelligent people.

6. "Sacramental marriage" with "no divorce" is contrary to natural law, a subversion of individual well being, and inimical to both letter and spirit of the Constitution.

7. Women must refuse to take up the burden of either Church or State extension at the expense of their own self-respect, physical health, and liberty of conscience, or sovereignty of the body.

8. The marriage system is the legitimate beginning

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point for purification and permanency of the marital relation.

9. Marriage is an individual contract, and should be a spiritual union, conserving the happiness of the family, and peace of the community. It is neither a religious obligation nor a political expedient.

10. The number of children in a family is not the proper subject for either ecclesiastical or political supervision. Assumption of such authority is degrading alike to the priests and politicians who dictate, and to the women who submit.

11. Legal divorce, carefully guarded, and justly administered, is a rational compromise and a moral expedient for conserving alike individual happiness and racial purity.

12. And finally, that women themselves shall take up this matter of a reformed marriage system, educate and "agitate" until unhappiness, disease, immorality and crime in the marital relation shall be minimized by intelligent and just legislation. They shall insist that Church and State tender their aid and authority to stem the tide of ignorant, immature, immoral, and mercenary marriages, and lend their wisdom to the development of a marriage contract that shall recognize marriage as a matter of individual happiness, family content, and public morality

VERIFICATIONS

The preceding article on Divorce was completed the first week in March. On March 11th the following headline in The Chicago Tribune introduced the sermon of a Paulist priest delivered on the evening of the 10th, in a Catholic Church in Chicago.

Priest Assails Childless Wives.

The report is of value as corroborative evidence of my statements concerning the agitation on the Divorce problem.

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"The verbal lash of this eloquent priest", as the reporter had it, sustains every inference drawn concerning the "clerical" policy of increase, and the position of woman in the Roman Catholic Church.

This sermon was delivered by a Missionary priest, acquainted with many lands and peoples, and presumably an authority on the preservation of Governments and "Race Suicide". Said the report:

"He predicted—and even now saw coming to pass—the destruction of the race that first possessed this country, driven out of power and displaced in its possession by the more vigorous child bearing immigrants from foreign lands, 'ignorant of the tricks by which up-to-date Americans escape the burdens and duties of parenthood.' As Rome fell so will the United States fall before the intrushing vandals," he said.

His lash fell next upon such reformers as seek to check human misery and race degeneration through drinking, gambling, cigaret smoking and immorality in general; but who are not contributing the quota of children demanded by the Church. These he calls "intemperate fanatics" and "hypocrites", while he characterizes the legally divorced who remarry as "worse than dive keepers".

He continued, *"But nature will turn and avenge. What worse fate can befall a nation than to be exterminated? Yet all of the proud nations of the world so perished. The emperor of the Romans offered premiums for families among his nobles, yet all in vain. The vigorous Vandals and Goths, who knew not the tricks of race suicide, swept down upon the doomed nation and it perished from the face of the earth."*

The unconscious inconsistency of the angry priest marked every utterance, more especially his comparison of modern immigration to the United States, with the "Goths and Vandals" who absorbed ancient Rome. These modern Goths and

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Vandals are in fact immigrants from an older civilization than ours, and mainly Catholics who are coming to the rescue of the American Catholic Church.

Again he said,—*“Look now at our own haughty nation. It, too, is perishing, its leadership is vanishing. The rugged men and women of foreign lands are pouring into this country and soon will have possessed themselves of its power and wealth. It is a retribution of heaven.”*

Is it then the retribution of Heaven that America should receive, assimilate, and share its resources with the oppressed and poverty-stricken toilers of older Catholic countries? Should this be regarded as a country consecrated to the descendants of its earliest Protestant immigrants?

The next denunciation includes the Club women who have individual opinions contrary to the dogma of “Church extension”. He said, *“Society women, club women, say they will lose their beauty of face and form if they raise large families; that maternity will compel them to remain away from their clubs and out of society. What greater happiness than to see your own beauty multiply in your children.*

“Without children women are often withered hags at forty. These society folk plead that it is better to have a few children, bright and well trained, than a lot of ragged ignoramuses; that the more civilized a nation the less children.

“Infamous falsehood! Shakespeare was one child in a family of eight, Washington one of ten, Napoleon one of thirteen. The grandest of all sights is a large family. Who ever saw the just man's children go hungry?”

“What greater happiness than to see your beauty multiply in your children”, said the priest, —to which the Club woman might well respond, “That depends entirely upon the individual woman concerned, whose health, and income, and marital relations, are known [or should be] to herself alone.

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Quoting again, "Without children, women are often withered hags at forty", declared this polished priest. For answer the student of sociology is safe in comparing the average immigrant woman with her multiplying brood and the average childless American wife, or mother of a few children.

The priest's sneer at the position of temperate parenthood is conveyed when he denounces those who declare for "fewer and better children". In his illustration of the racial value of large families, his climax is Napoleon, "one of 13", whose military genius, selfishness, savagery and grossness stand alone in history.

"The grandest sight of all is a large family" the priest proclaims vehemently. One is moved to ask — to whom? and under what conditions? Is it possible that this lasher of women has traveled in the steerage, or lived in the immigrant quarters of our great cities to study and enjoy these "grandest sights", or does he take his text from among such "Goths and Vandals" as have lived here long enough to appropriate some of our wealth and power with which to care for these big families?

"Who ever saw the just man's children go hungry?" he exclaims. This question raises another—either of his honesty or powers of observation. One who knows the life of Europe, or knows the slums of our own great cities, could scarcely be expected to believe this. For answer to such misrepresentations the student may interview the officials and charity workers of any great city.

The sermon contained no more important statement than the following: *"Race suicide defeats the purpose of creation, which is to reap a crop of souls for heaven. The sin weighs heavier in the scales of God than the utmost wickedness of the profligate."*

This priestly critic of Catholic womankind seemed to have

forgotten in this connection that *Catholic nunneries and monasteries throughout the world stand as monuments of Race Suicide*, and these within the body of the Church, devised and augmented by its increasing and active authority. If he had been logical or sincere, would he not have been forced to say, "Let us cease from this sin against God, and open these prison doors, commanding these immured creatures, shut out from the joys of love, home and children, to come forth and take up creation's first purpose, by 'reaping a crop of Souls'." Would he not have questioned further the army of ecclesiastics who themselves defeat God's first command when they refuse to assume the obligations of legal marriage.

The closing invective against the "Heathen and Pharisee" who fail in their duty of "Church extension" was especially "eloquent". If his audience was composed of the noble American Race [whatever that may be], it must have been chastened and repentant. It must have been inspired to renounce its depravity, and thereafter emulate the "Goth and Vandal" of the steerage and the slums.

In such manner, and under such guise of expounding the purposes of Creation is the Catholic Church conducting its policies for church extension and power. And such is the "lashing" and abuse that defenseless Catholic womankind must accept in silence from men who themselves are free from the lesser burden of fatherhood.

The awakening of China will not alter the destiny of nations as will the awakening of woman to the ecclesiastical and political impostures, selfishness and tyranny of men. It is now the twilight of dawn. The sunrise is inevitable. Woman is waking from centuries of sleep.

THE CHICAGO TRIBUNE COMMENTS

"The attacks made upon clubwomen in the press, the pulpit, and elsewhere upon the score of their childlessness are not—The Tribune says it without hesitation—justified by facts. The women's literary clubs, it may be well to remind non-club members, masculine and otherwise, are not a vocation. They are a diversion. Women do not change the order of their lives because they go once a fortnight or once a week to hear a talk on civics or celebrate some historic anniversary, or listen to music. It is a well known fact that the clubs are recruited chiefly by women who have passed the age of forty. Their arms hold no babies because the babies have grown up and are at college, or in business, or in homes of their own. They have come upon the greatest hiatus in the life of a woman—the period between active maternal cares and the contentment of old age. How great a solace the study, sociability, and disinterested civic or neighborhood service of the clubs offer it would be impossible to say. But it is a tremendous one.

"Many club members, moreover, are spinsters, having no homes of their own. The club offers them a drawing room, a place where they may exercise hospitality; an independent spot where they are not subservient to the 'head of the house'. It may be well to mention, also, that the heavy duties of club work, such as the holding of offices and supervision of committees, is undertaken by women whose domestic duties have ceased to be onerous.

"It will be noticed as a general thing that the gentlemen who launch their invectives against the childless women have not yet taken upon themselves the responsibilities of parenthood. Some of them mean, avowedly, never to do so. They have chosen a career; they have decided that 'he travels fastest who travels alone'. And once in a great while a woman

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may be found who also prefers the exploitation of her personality to an abnegating domestic life; but in nine hundred and ninety-nine cases out of a thousand when a woman chooses a career it represents her second choice."

—From *The Chicago Tribune*, Mar. 19.



CHURCH EXTENSION.

"Baby carriages, nearly five hundred of them, and varying in kind from the most modern rubber tired to the old-fashioned willow covered vehicles which apparently had done double or triple service, made the Church of Our Lady of Lourdes look as if it were housing a baby convention yesterday.

The occasion was the closing of a two weeks' mission, which was ended with the blessing of five hundred babies in the families of the congregation by the Rev. F. X. McCabe.

The carriages were stretched along the sidewalk for the entire block at Leland and Ashland avenues, as well as filling the church yard. Within the church five hundred infants, held by five hundred mothers, and viewed by as many fathers, gave the church an appearance which would have delighted the heart of Theodore Roosevelt and struck terror to a census taker.

—From *The Chicago Tribune*, March 21.



CATHOLICISM IN BRITTANY.

"If all the Catholics of France will unite at the coming elections they will put an end to the crimes against religion and liberty which the coalition of Judaism, Freemasonry, and Protestantism is committing."

—Mgr. Guerard, Bishop of Cootunces.

The Mark of the Master

By TK.



SINCE the first number of this magazine was published, and its readers were invited to make of it a medium of communication through which to ask for information concerning the Great School and its Work in this country, the demands for such information have been constantly in excess of our combined abilities to supply it. This has been due chiefly to space limitations for our replies.

The nature and range of subject matter covered by the questions asked us by our readers have been a source of both interest and surprise to us. These have indicated:

1. That our readers are far above the average in point of intelligence.

2. That they are thinking deeply and earnestly upon the great and profound problem of Life, both here and hereafter.

3. That they are seeking light upon pretty much every vital phase of the great problem.

4. That in the large majority of instances our questioners appear to be open-minded and fairly free from bias or prejudice.

5. But, judging from the questions asked, it would appear to us that the majority of our questioners are virtually unacquainted with the published text works of the Great School, [Volumes I, II and III of the Harmonic Series] and with the literature published by the Indo-American Book Company supplementing the same.

Illustrating the truth of this last suggestion, the subject of "Mastership" has been a topic of inquiry among our ques-

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tioners, from the first. The questions asked cover pretty much every phase of the subject, and in such manner as to indicate entire unfamiliarity with the teachings, findings and elucidations of the School as set forth in its three authorized text works comprising the "Harmonic Series" - as far as published at this time.

Those of our readers [who are also students of the three volumes of the "Harmonic Series" thus far published] know that Volume III of the Series is devoted to the subject of "*The Great Work*" of Spiritual Unfoldment along Constructive lines which lead to Spiritual Independence and "*Mastership*", as all this is distinguished and differentiated from the "Destructive Process" of Hypnotism, Spiritual Mediumship, and other forms of "*Psychic Subjection*" which lead on naturally and inevitably to the opposite goal of "Subjective Insanity".

Imagine my surprise and —[I may as well admit it]— my disappointment on receiving the other day a long and carefully written letter of inquiry, from an intelligent lady "Friend of the Work", asking me to tell her the difference between Mediumship and Mastership, and by what natural indices she might be able to identify a "Master" if she should happen to meet one on the public highway.

I had to assume - in justice to her evident intelligence - that through some oversight or mistake she had failed to read Chapter XXV of "The Great Work" entitled "*The Mark of the Master*". I wrote at once, calling her attention to this special chapter wherein I had already answered her questions as definitely, carefully and completely as it seemed possible to do in written language. I asked her to make a careful study of that chapter, and then write me again telling me if she did not therein find a full and complete answer to her questions. If not, however, I asked her to tell me frankly wherein I had failed therein to cover the subject to her entire satisfaction.

In due time came a reply from her, and I have to confess that this last letter of hers presents to my mind some aspects and phases of human nature and intelligence which puzzle me.

She tells me that a man who calls himself a "Master" has appeared in her neighborhood recently. He claims to be a Hindu, and comes teaching and preaching a science and philosophy of life which have appealed to many of her neighbors and friends who have joined his "Classes for Development" and are urgently soliciting her to do the same. She is undecided, however, for two specific reasons:

1. She can hardly afford to pay \$25.00 for the course of lessons.

2. She is not entirely satisfied that he is what he claims to be – a "Master" and a member of the "Great White Lodge."

She writes to me, therefore, asking me to tell her frankly whether this man is a Member of the Great School; whether he is a "Master"; if not, how she may know that he is a fraud; and finally, whether I would advise her to pay him \$25.00 for ten lessons on "*How to develop Mastership*".

Kind reader, if the incident were not so full of pathetic simplicity, childlike credulity, innocent faith, primitive trust, natural hunger of an honest soul for knowledge of life's great problem, and earnest desire for individual growth and spiritual unfoldment – the absurdity of it would furnish the basis of a rich comedy or a powerful burlesque.

Bear in mind that this earnest inquirer is an intelligent lady whose letter bears every evidence of culture, education and refinement. Remember also that she has read all three of the text works of the School, and that in addition to these facts she has had her attention called directly, specifically and definitely to Chapter XXV of "The Great Work", the subject of which chapter is "*The Mark of the Master*".

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From that chapter I quote the following, beginning with the last paragraph at page 430:

"How, then, does the Great School hope to establish itself in the confidence and the knowledge of the masses of mankind? And what is the real 'Mark of the Master'? By what distinguishing badge or insignia may the world know him from the rest of mankind, and especially from the Sorcerer, the Black Magician, or the Charlatan?"

[It will be observed that these questions go directly to the subject matter covered by my inquirer after her attention had been directed to this particular chapter for specific and definite information.]

Beginning now with the last paragraph of page 431 of the same chapter, wherein the answers to the foregoing questions are given, the subject is covered as follows:

"There are indeed indices by which the Master may be recognized whenever his specific mission and his definite work are of such nature as to make it impossible for him to avoid the notice of others. Some of these may be of value to those who are in search of the 'Path which leads to the South', and who are ready and willing to travel that path when they have found it. For such as these the following data are intended:

1. The Masters of the Great School never under any conditions or circumstances whatsoever, accept a material reward or set a material price upon the personal instructions they impart to their tried, tested and accepted students.

2. They never charge nor receive a material consideration of any kind whatsoever for healing the sick, comforting the sorrowing, lifting up the fallen, or for any other personal ministration."

If the chapter ended at this point, and the subject con-
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cluded, would it not seem to contain a definite and complete answer to each and every question asked by my courteous inquirer?

It would seem so, to me at least. And that, I know, was the exact and definite purpose and intent of paragraphs numbered "1" and "2" heretofore quoted.

There are fifteen additional "Marks" or "Indices" of the real "Master" stated in the same chapter. They are all equally clear and unqualified. The purpose of the Great School in giving this definite and important information to the public in this particular manner and form was to enable honest and intelligent students and inquirers to have at command the simple and unqualified data which would enable them, at any and all times and under any and all circumstances, to determine the true from the false, and thus protect themselves from imposition and from falling into the hands of charlatans, fakirs and frauds who advertise themselves to the innocent and the unsophisticated as "Masters" and as "Members" and "Representatives" of The Great School.

It is confidently believed that if my courteous and intelligent correspondent will familiarize herself with the information contained in the seventeen "Marks of the Master" set forth with simple exactness in the chapter above referred to, she will find not only a full and complete answer to each and all of her questions concerning the alleged "Master" and Hindu about whom she inquires, but such information as will enable her or any other intelligent reader to determine with unerring accuracy the status of any other individual who claims to be a "Master" or to be a Member or Representative of this School.

In this connection let me say, for the benefit of future inquirers, that I do not like to answer questions with reference to the honesty, good faith, motives or moral status of any individual. It is not consistent with the spirit and purpose

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of the work I am doing, to act as a bureau of information as to those who are engaged in the business of giving "lessons" or "instructions".

The most I can do to serve those who are seeking the pathway of knowledge and truth is to lay down the definite principles and rules of action and conduct which lead to constructive unfoldment. It is for them to make the application in any given case.

In these days of psychic inquiry and wide general awakening to the possibilities of definite knowledge in the realm of things spiritual, there are "Teachers" and "Instructors" and "Guides" and "Masters" waiting at every turn of the road. In this age, as in every other, there are impostors, pretenders and charlatans who seek to turn the spirit of inquiry to their own selfish gain. And because of these impostors the honest inquirer and seeker after spiritual light is in constant danger of being imposed upon and misled.

Because of these conditions which seem to be inevitable, it is not strange that inquiries come to us daily from all sections of the country, asking us for information concerning this "teacher" or that, and whether such and such an individual is a "Master" or such another is a member of the Great School, or whether we can recommend this individual or that - and so on.

Few of these inquirers seem to realize the fact that they are placing us in a position of great delicacy and possible embarrassment. Our natural desire is to give them the information for which they ask. To do so, however, would lay us open to the charge of interfering or meddling with the affairs of others. And this is directly opposed to the principles for which we stand.

While it would afford us pleasure to be of service to all who appeal to us for information within the scope of our knowledge, we trust our friends will recognize the fact that there

is a natural limit beyond which we cannot go in matters which concern the lives, the conduct, the business and the affairs of other individuals.

The work of the Great School is to make clear the Constructive Principle of Nature in its application to human life in general.

It is, or should be, the business of each individual to make the specific application in his or her individual case.

The inquiry, to which this article is a reply, is a case in point. In Volume III of the Harmonic Series, the Great School has stated the principles and given the specific "Marks of the Master" and in such manner that there can be no possible uncertainty.

It is for our inquiring friend to make the application to the specific individual herself. If she does so along the lines laid out she can make no mistake, and it matters not who the individual may be, or what are the claims he makes. His actual life and conduct are the basis upon which he must be judged. And upon these my esteemed inquirer is as justly entitled to measure and judge him as I am. And upon that basis her judgment is entitled to as much consideration as is mine.

REMEMBER. 1. "The Masters of Natural Science are not seeking to become 'popular in any personal sense.'

2. "They are not seeking to attract nor command the attention of the masses of mankind who are seeking only for amusement and entertainment.

3. "They do not crave the notice of those who are seeking satisfaction through the performance of 'miracles' and the production of 'phenomena'.

4. "It is not in accord with the spirit and purpose of their work to advertise themselves by any badge or insignia of worldly honors which shall distinguish them from their brothers among men."

Corroborations

The Inner World of Man

By J. D. Buck, M. D.



CAREFUL ANALYSIS of the universal facts of individual experience, with logical inferences drawn therefrom, will give us the clue of continued existence after the change called death. It will shift the burden of proof to the negative side of the equation of life and show that continued existence is not a mere assumption, a blind belief, a strong desire, but the only logical inference.

In the first place, we must get rid of our superficial and false forms of expression. We must cease talking about the "thinking brain", the "feeling heart" and realize the significance of the *personal pronoun*, of which the physical body is the vehicle and instrument.

Our conscious intelligence, our *awareness of self*, not only includes the body as a whole, but the range of our experience includes, locates and specifies our varied experiences. Otherwise man would be a prisoner in his own body. It is thus that we gain control of all its parts and functions, and the body becomes an instrument of action and expression, a servant of the Will of man.

Few, indeed, realize, or in any large degree accomplish this self-control, but this does not in the least change the principle or relation.

Nor does the shallow assumption that "man is all mind" or that "the mind is everything and the body nothing" express any large truth of man's being. The mind of man does not and cannot act *de novo* independently, more than the body.

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My mind does not *think*, more than my body acts. *I* think and act, and do, and feel.

The confusion and looseness of expression at this point are almost incomprehensible even among so-called scientists and otherwise intelligent writers on psychology. And where attention is called to these they are often "pooh poohed" as of no consequence, whereas they are primary and basic.

We do not need to consult the metaphysician and enter the realm of dialectics, and argue to prove or disprove the existence of the Ego, imagining that the result of the argument or discussion will settle the *fact*. This is the course that has generally been pursued, and everyone knows the result. Nothing new or essential has been added since the days of Plato and Pythagoras, though the same ground has been traversed a thousand times.

We are not concerned with what others have thought, or expressed, regarding this inner world of man. That will serve as metaphysics, logic, dialectics and philosophy. In other words, these are but mental gymnastics, and may do for the mind in stimulating the range and force, and even the symmetry of its action and powers, what systematic gymnastics may do for the vigor and health of the muscular system of man.

Facility of action, either mental, emotional, or muscular, is not actual knowledge. Real knowledge for man is actual, individual experience.

The designation of man as a "harp of a thousand strings", is far nearer the truth, than most theorems in either physiology, or psychology, because when we are on the subject of music or harmony of action, the "Harp" implies and suggests the harpist, the player or musician.

Nothing has so retarded the progress of a real knowledge of the soul in man as the confusion at this point, simple as it

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may seem. It is often assented to or recognized, and immediately ignored or forgotten.

Man is a composite being, with an almost endless *diversity* in substances, tissues and organs; faculties, capacities and powers; potencies and possibilities.

But man is, on the other side, a UNIT, acting as one whole, and it is because he does not *realize* and exercise this *unity* that he remains so long at war with himself, with Nature, and with God. Self-mastery is the beginning of wisdom. Confusion within, means discord and helplessness without.

Externally, man's relations to Nature constitute an almost endless diversity, requiring continual extrinsic adjustment. There is the problem of respiration, moisture, food and resistance, attraction, repulsion, association and self-preservation. It involves the whole range of physics, kinetics, chemistry and adjustment, according to the parallelogram of forces.

Internally, man's relation to God, or Spirit, constitutes a concrete and intrinsic Unity, the ONE SELF. The whole of external Nature is thus concentrated and focalized at a single point, from the lens of his self-conscious identity, and thus there arises awareness of the one, and the many; the Self, and the non-Self.

This problem in consciousness, of diversity and unity, is the basic fact, showing the essential nature and the law of man's being, and the exact theorem of human evolution. The intrinsic soul, or ego, is as patent as the external or extrinsic physical body; each in its way, under its own laws, and the laws of harmony running beneath and through the whole. This was Dryden's intuitive concept when he said:

"Through all the compass of the notes it ran,
The diapason closing full in man."

Now the inner world of man is the realm of all his con-
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scious experience. Few individuals are masters of their appetites, desires, passions, emotions or ambitions, but are mastered by them. The result is confusion, discord, regret, repentance, remorse, pain, sorrow, disease and premature death. They are neither whole nor harmonic, which mean Health—"Wholeness". I am not unfolding a "philosophy" but pointing to facts within the conscious experience of every intelligent individual.

The "builder of the Temple", the "Jewel in the Lotus"—to use ancient Vedic phrases—is the Conscious, Individual Intelligence of Man. It is ONE, and hence an entity. It is the only logical inference from the *facts* of all our experience.

That our experience is incomplete, vague or confused, or apparently contradictory, does not alter the basic fact in the least. It only shows that the "Harp" is out of tune, or that we are bungling "players". The bare existence of the "Harp" and the "Player", suggests harmony and music as possible, in place of noise and discord.

It is easy to see that this *one-ness*, this awareness of self, this Ego, is as real as the fact of the existence of the organized body on the outer or physical plane.

The inner experiences of the Self in its world of consciousness, its thoughts, feelings, emotions, memories, desires and ambitions or aspirations, constitute an inner world, just as the weight and dimensions, activities and resistances of the body and all its outer associations constitute an outer world for man.

It is thus that man, inevitably lives *at once* in two worlds, an inner and an outer, as in a larger cosmic sense, he lives in the Natural and the Spiritual. He is thus equally related to both.

Here again is no "theory" but a record of *facts* in the conscious experience of every intelligent individual.

Now, with these facts clearly in mind, let us suppose that man is removed or translated to a spiritual plane of being that

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is a complete replica of this physical plane, but refined and etherealized, so that the lowest octave of sensations and vibrations begins there, at the point where the highest here on the physical plane leaves off; the laws of kinetics, vibration, apperception, and association, as related to consciousness, or awareness, remaining unchanged; so also with the law of action and reaction, equilibrium, or the parallelogram of forces. The awareness of self, then as now, and as distinguished from the non-self, would be solely a matter of conscious individual experience.

All this is conceivable under the law of analogy, and is simply a logical inference that such might be the case without any change in the nature of man, the laws of Nature, or man's relation thereto.

The Soul, inhabiting a body composed of refined or spiritual matter on the spiritual plane, would be in strict analogy with the Soul inhabiting a body composed of gross or physical matter on the physical plane.

The essential nature of the Soul itself would be as much a mystery then, as now; and then, as now, plane after plane revealed, might show plane after plane beyond, in keeping with evolution or continued progression.

If man is changed at death to something entirely and essentially different from what he is now, that, for us mortals here, means annihilation, neither more nor less. Hence, I conclude, that analogy and logical inference *from what we know of man* and all his varied experience *here*, prove him to be a denizen of two worlds *now*, the "Natural, and the Spiritual". In the one his *awareness* is of things without; in the other, of things or experiences *within*.

It is this consciousness of two worlds here and now, that gives to man the intuition, the belief, the faith, the expectancy, and the hope of existence after what we call death, and it is

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practically universal. It comes from *within* the Soul of man and not from *without*. It is an apperception.

What Consciousness, Intelligence and Life are in themselves, or in the last analysis, we certainly do not know, or seem likely to know, any more than we know what space and gravitation are. We may, however, know a great deal about the relation of all these to each other, to ourselves, and to the larger world that we call the universe. It is the uniformity and persistency of these relations that we call law, and order, and that enable us to perceive the unity and often measure or predetermine results.

The unity and order in Nature spell Law, which man's intelligence discerns.

The unity in man is his awareness of self, or self-consciousness, which enables him to differentiate, and distinguish between the self and the non-self.

Outwardly the consciousness of man touches and adjusts him to the measureless diversity of Nature.

Inwardly, the self-consciousness of man touches and adjusts him to that fathomless Unity, manifested as Law, and which we call God.

When the adjustment of the Individual Intelligence that we call man, with both God and Nature is complete, his evolution will have been accomplished. He will be in perfect harmony with himself and the laws of his being, and AT-ONE with both GOD and NATURE.

I call this inner world: MY KINGDOM.

MY KINGDOM

MY gates of Peace stand open wide
And fair within the throne of power
I tremble not at time nor tide,
Or rising sun, or midnight hour.
The King may come, the King may go.
Yet naught his Kingdom overthrow.

My Ministers will ne'er dispute
My just decrees and laws secure;
My royal Will they execute,
That Peace and Justice shall endure.
No foreign foe invades my realm
While my firm hand is at the helm.

My Queen in radiant beauty stands
Close at my side with smiling face,
With royal garlands in her hands
My faithful Ministers to grace.
Her name is "Love", my Crown and Throne,
And Kingdoms bow to her alone.

For Love and Law and God are One;
And Love, the blest interpreter:
In every kingdom 'neath the sun
All bow in reverence to her.
We pray. "O Love, thy Kingdom come
On Earth; in Heaven, thy will be done.

Modern Syncretism

By Joseph J. Henderson



I AM OFTEN LED TO PONDER over the incongruity of present day theological teaching in view of what has been learned from excavations in Eastern countries. Is it not our theologians, rather than our scientists, who are the most expert syncretists? Is it not the ignoring of scientific facts which renders the logical syncretism necessary? Is it not also an effort to reconcile the irreconcilable?

The theological aversion to evolution, it appears to me, is in large measure due to an erroneous conception of what it implies. The theologian generally appears to assume that it dispenses with a "First Cause". The evolutionist, on the contrary, sees a greater complexity of conditions in a slow evolution than in the special creation theory; hence, from its greater complexity he recognizes the much greater necessity for a "First Cause", with an all-pervading, guiding and sustaining intelligence controlling this vast, eternal evolvment.

The evolutionist is a deist if not a theist. But he is more than this. He is a Christian. For there is little doubt, that man's greatest Exemplar was an evolutionist as well as a re-incarnationist. For, what is left of anyone after so-called death but Spirit and Power? Hence, is it not both possible and consistent that all that was left of Elias appears in John the Baptist?

We have a so-called Christianity today from which it appears to me the real teachings of Jesus have been almost completely expunged. What do the untiring investigations of such men as Darwin, Wallace, Huxley, Layard, Lepsius, Botta,

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Sayce, Wilkinson, Petrie, and a host of investigators now busy in the world's laboratories, as well as the work of those long antedating them, mean to us if we are to continue worshipping at the shrine of this present day bizarre conglomeration of theological syncretism, miscalled Christianity?

Shall we continue to stone the prophets which were sent to us? As Prof. Patten has put it: "The masters [in research] take no thought of the inquisitive stranger stumbling over the wreckage of the old, and through the amazing labyrinths of the new". These workers always have plodded, and still plod industriously on, regardless alike of encomium or adverse criticism, producing results of vast importance in many fields of research, leaving the world to utilize or reject the results of their labors.

If we find man represented in the Drift Age, if we also find life in the Cambro-Silurian, what becomes of the Mosaic cosmogony? Clearly it requires revision, just as the legends and epics of other peoples than the Jews require revision.

The Spirit of the Creator is still "moving upon the face of the waters". We are still traveling onward. The discovery of definite proofs of life in the rocks of long past ages of world history does not necessarily involve a complete annihilation of the Mosaic description of creation. Recent discoveries simply mean that our ideas as to the source whence that description was derived must undergo revision. It would appear that the Chinese figures of 3,276,000 years, while far from consistent with the vast periods required by the "Story of the Rocks", is much nearer correct than our assumed 6,000.

The Chinese Adam must have existed long before the Adam of the Jewish chronicler. The history of Chinese antiquity has yet to be unraveled, as well as that of Hindustan; but it seems clear that their Adam, "Pan Ku", long antedated that of the Jewish historian. Fu-hi, whose tomb is still seen at

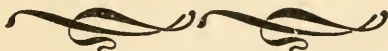
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Chin-choo, and whose reign dates back to 2852 B.C., is said to have instituted marriage, and to have been the creator of the social and political system of the Chinese.

If it be true, as many believe, that the history of the Deluge is but the story of a flooding of the greater part of China in the year 2356 B. C., during the reign of the emperor Yao, the waters of which flood took the Chinese sixteen years to drain off, why are we still regaled with the story of the destruction of humanity, with the sole exception of one family of Jews, and the Noah's Ark episode?

If Hammurabi and Kutur-Lagamar, kings of the Amorites and Elamites, are shown to be identical with the Amraphel and Chedorlaomer of Abraham's age [see Genesis 14.], is it not remarkable that we still abide solely by the Jewish account of the events of those periods? If the laws of Hammurabi, received from the hands of Samash, the sun-god, are the basis upon which the Levitical laws were evolved, why is it that they still are credited to a totally different source?

These are but a few of the many questions that have more than begun to agitate the mind of the laity. Are the clergy ready to answer them?



"Dost thou think," said Mejnour, "that I would give to the mere pupil, whose qualities are not yet tried, powers that might change the face of the social world? The last secrets are entrusted only to him of whose virtue the Master is convinced."

—Zanoni.

Judas Iscariot *and* Christianity

TK.

Dear Brother:- May I ask the question, what would Christianity have done without Judas? It seems to open up an ocean of thought.

Sincerely,

W. J. Farmer.

Answer.

Dear Friend:

Your question is certainly one which invites thought. It is not altogether a new subject, however. I remember hearing a public discussion of the same subject some thirty years ago. I was deeply interested in it at the time. But after listening to the learned disputants for several hours, I went away with the firm conviction that neither of them knew any more about it than I did, and that I didn't know a thing.

While it is a subject which invites a wide range of speculation, and opens up a broad field for discussion and disputation, I have to confess myself entirely wanting in definite knowledge or information upon the subject. There are various lines of reasoning from the assumed facts, and each of these lines leads to a different result.

For illustration: If we assume that the martyrdom of Jesus was necessary to the establishment of the Christian religion, then it is easy to reason that Judas was just as important a factor as was Jesus. For if Judas had not betrayed his Master, it is possible that Jesus might have escaped martyrdom, in which event—if the assumption be true—there would have been no foundation for the present Christian religion. In this event there would have been no such religion. Ergo, the Christian religion, or Christianity, owes its very existence to Judas.

But it has always seemed to me that this is not a fair presentation of the subject. Without reference to the records of the Great School at all, but taking the New Testament alone as our basis of reasoning, it would appear that Jesus had in mind a great educational scheme. For that purpose he selected his disciples with care. He immediately began to educate them. He assured them more than once, that if they would but follow his instructions in the lines of their development, there would come a time when they should be able to do not alone the things which he had done, but "greater things than these".

Let us suppose Judas had not betrayed him to the Romans, and that he had been permitted to go on in his work of educating his disciples, until *they* could have exemplified the Spirit and Purpose of the Work as fully and completely as did Jesus, What then?

Does it not seem reasonable that if he could have remained upon earth long enough thus to equip his disciples for carrying forward the Work with the same power and intelligence which he had done, that he would have left behind him a far stronger and firmer foundation for Christianity than was possible with his life cut off in the very midst of his Work, and with not a single disciple fully equipped to succeed him?

If this view of the subject be correct, then Judas struck a blow direct at the very heart of Christianity when he betrayed his Master, and led to his martyrdom prematurely.

But, after all, this is but speculation. It is one which pleases me. It seems to me to be entirely consistent with the known facts concerning his life and work. In addition to this, it is substantiated by the records and findings of the Great School. Nevertheless, it may not appeal to you nor to other readers of this magazine. I present the thought solely because you have asked me for my own views.

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One of the most beautiful pieces of literature I have ever seen is Story's wonderful eulogy of Judas. From his viewpoint he makes out a case of wonderful power, and shows that Judas, in his alleged betrayal of his Master, was only seeking to make the opportunity for Jesus to confound his enemies and establish himself beyond all question as the "Son of God". He holds that Judas had such unlimited FAITH in the miraculous powers of Jesus that there was in his mind no question whatever that Jesus would perform some astounding miracle at the crucial moment, confound his enemies, and come forth from the test triumphant.

If Story's view of the matter be correct, then Judas was the most loyal of all the disciples. He was moved by supreme FAITH in his Master, and had not the remotest thought that his act would or could result in the death of Jesus. He holds that it was deep disappointment, a broken heart and horror at the failure of Jesus to perform the miracle at the psychological moment, that led Judas to take his own life, and not because of any feeling of remorse that he had committed any intentional wrong in betraying his Master.

But, after all, as above remarked, this is but another line of speculation. It may not be correct. Who knows?

More About Prayer

Editor *Life and Action*:

In a recent number you stated that the "Great Father" referred to in the beautiful Invocation of the Great Friends, is the Spiritual Ruler of the planet.

To whom did Jesus refer when he prayed to the "Father"?

And who is the "Lord" of the Old Testament; as for instance, in "The Lord is my Shepherd"?

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Are these invocations also to the same "Spiritual Ruler of the Planet"?

I believe an answer to these questions will be of very great and wide interest.

Trusting you may find opportunity for reply, in behalf of your readers,

Very truly,
D. A. Watt.

Answers.

1. Those readers of this magazine, who have also read the volumes of the Harmonic Series, will recall that in Vol. III, [The Great Work], it is stated, without qualification, that Jesus was not only a member of the Order of the Essenes [the Jewish Order of Freemasonry], but likewise an Initiate of the Great School.

The invocation, or prayer, put into print for the first time, on the last page of "The Great Work", — is an English translation of the invocation used at the opening of the Convocation of the Great Friends, June 15th, of each year.

The "Great Father" therein addressed, is the Spiritual Ruler of the planet, the Supreme Head of the Great School, and not the Great Universal Intelligence back of all Nature to which many address their prayers when they have in mind the Creator of the Universe.

Because of the fact that members of the Great School address their prayers, generally, to the "Great Father", and not to the Creator of the Universe; and because Jesus is known to be, and to have been during his earth life, a member of the Great School, there is no question in my own mind that he addressed the Spiritual Ruler of the planet when he prayed to the "Father".

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2. I am inclined to believe, however, that the "Lord", of the Old Testament, very often has reference to the Great Universal Intelligence, the Creator of the Universe. For instance, in Genesis the Creative Intelligence is often addressed, or referred to, as the "Lord God".

In the Psalms the terms "Lord" and "God" seem to refer to the same Great Intelligence. They seem to be used synonymously. It is not entirely clear, at all times, whether reference is had to the Creative Intelligence, or to some lesser Individual Intelligence such as the "Great Father" to whom we address our petitions.

I am inclined to believe that the term "Lord", in some instances found in the Old Testament, may have reference to our "Great Father", and in other instances to the Great Universal Intelligence. It would be impossible to determine that question with absolute certainty at this distance from the Old Testament era.

3. From personal inquiry among ministers of the Gospel, of the various Christian denominations of the present time, I am informed that they, generally speaking, address their prayers to the Great God of the Universe, the Creative Intelligence, and not to the "Great Father" as we know Him.

But a study of the little brochure, "Who Answers Prayer", by the Beloved Master, will make clear the fact that it matters little to whom we address our petitions, so long as we need the help for which we pray, and "our prayers are just". For the same intelligences hear our prayers, and those who can will answer all just prayers.

But the subject is one of great interest, and I hope our readers will feel at liberty to ask other questions, if there are problems of interest concerning which we can give them any definite information of value.

Questions About Theosophy

To the Author of "The Great Work":

Friend:- Being a student of and searcher for Truth, I have studied what I conceive to be such, wherever I could find it. Of course, my criterion in building up a philosophy of life has been only such intelligence and reasoning power as I possess, coupled, I hope, with some little intuition.

Now, what I have accepted as worthy of belief I do not know to be true; for knowledge, as you have well pointed out, comes only with actual experience or observation. I can accept any scheme of philosophy, then, only as a working hypothesis; and in such a spirit I have accepted the fundamental principles of Theosophy. Recognizing the hypothesis to be such, I naturally wish to test it in whatever ways I may; and since you are the only independent investigator along similar lines known to me, I turn to you for certain information.

So far as I know, you have given but little space in your published writings to Theosophical teachings. I assume that you are familiar with Theosophical literature, and that in spite of the unfortunate dissensions that have taken place in the Theosophical Society [which, I think, are only to be expected in a society which, in its zeal for good works, has thrown itself open for membership on such slight qualifications] you know that there are many earnest and consistent Theosophists who, to the best of their abilities, are "Living the Life".

I fancy there are many students, of what I may call a metaphysical turn of mind, who have familiarized themselves with the literature of both the Theosophical Movement and the movement of which you are a representative; and such students cannot have failed to notice how, in many points, the two teachings corroborate one another.

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The questions, which I propose, seek to enlarge the discovered common ground, or failing in that, to find, for purposes of intelligent comparison, the position of the School of Natural Science on the given questions. I believe there are many students of the class I have mentioned above to whom your answers will be of very great interest. The questions follow:

1. [a] Is the group of Masters which heads the Great School identical with the Great White Brotherhood, or the fraternity of Masters or Mahatmas which stands behind the Theosophical Movement?

[b] If not, what relations, if any, exist between the two groups?

2. By experience, observation or teaching from trustworthy sources, have you information which will warrant you in pronouncing correct the Theosophical teaching of a spiritual evolution involving as agents reincarnation and karma, and having as a goal the escape from the "wheel of birth and death"?

3. Have you, by any of the means just mentioned, information to parallel non-human evolutions; as for instance, that of the "Deva kingdom"?

4. [a] Have you any knowledge of the existence of the "Akashic Records", or the "Memory of Nature"?

[b] Have you any knowledge of the division of our world into definite "planes" and "sub-planes", on the scale of seven?

For your answers to the foregoing questions, through whatever medium you think most advisable, I shall be most truly grateful.

I am, Sir,

Mc. J. Kerbey.

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Answer.

1. [a] The Great Friends who are back of the Great School of Natural Science and responsible for its lines of work and methods of procedure, are not the same as the "Masters" or "Mahatmas" who have stood behind the Theosophical Movement.

[b] No direct relations of any kind exist between the two groups.

2. I am not sufficiently familiar with the definite teachings of Theosophy to answer this question with direct responsiveness. I will endeavor, however, to answer the question in such manner as to make clear my own position. It will then be for my questioner to determine whether I have covered the exact meaning he had in mind when he formulated his question.

The Great Friends, members of the Great School, from whom I have received instruction, claim to know, with the certainty of exact science, that reincarnation is a fact of nature; and as such that it constitutes one of the links in the chain of conditions by which God, or Nature, works out the evolutionary process in individual lives.

Speaking for myself personally, I have had an experience, many times repeated, which I interpret as direct evidence of the fact that this present life in the physical body is but the last of a series of reincarnations. The experience is of such a nature that there is absolutely no other reading of it, so far as I can determine. And yet, the friends of the Work doubtless have observed the fact that in all my writings I have studiously avoided any direct discussion of the subject of reincarnation. There are two reasons for this:

1. By nature and scientific training it has become the rule of my life never to make a public statement upon any subject which, from the standpoint of exact science, is still

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open to question or doubt in my own mind. While, as above stated, my experiences have been and are such that they *seem* to prove beyond question the fact of reincarnation; nevertheless, I am still holding the subject open, for further evidence. Therefore, while there is no hesitancy on the part of the Great School in making a definite and unqualified statement that reincarnation has been scientifically proven, I am not yet willing to put myself on record as having made the personal demonstration. With me it is still one of the many "open questions".

2. The very nature of the problem is such that it cannot be demonstrated to the world, at the present time, nor under present existing conditions. So long as this is true, it is a mistake to put forward such a "doctrine" in such manner and form as to elevate it to the dignity of a "dogma" of the School.

I am under the firm conviction that the cause of Theosophy has been materially retarded and hindered by reason of the prominence it has given to this subject of reincarnation. In the minds of a good many Theosophists it has become such an uncompromising dogma as to seem almost as the very hub about which the balance of Theosophy revolves. And yet, the question is of such a nature that it cannot be demonstrated scientifically to the world, nor is it possible to lay out a method of procedure whereby the individual may make the demonstration for himself with the certainty of exact science.

For these and other reasons, it is the policy of the Great School to keep this subject, and all others of kindred nature, so far in the background of its active work and teaching that it shall never divert attention from any *known* fact or principle which enters into the LIVING OF THE LIFE that shall align the individual with the Constructive Principle of Nature and aid him in his work of spiritual unfoldment and hasten his march toward Mastership.

The doctrine of "Karma" occupies much the same posi-

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tion with this School. As an expression of the law of "Cause and Effect", as well as the "Law of Compensation", there can be no question as to its significance. Nor is there any tendency to criticise nor find fault with those who make it a fundamental tenet of their philosophy or religion.

3. This question does not appear entirely clear to me, and I may not, for this reason, be able to answer it satisfactorily. I will do my best, however, and my questioner will then know whether I have understood him correctly.

It is a fact, which I state from personal knowledge, that there are spiritual intelligences within the spiritual environment of this planet, who have never yet incarnated upon the physical plane of this earth. Perhaps it would be more definitely accurate if I should say that there are such intelligences who make the positive statement that they are not "creatures of earth", but have had their physical embodiments and experiences upon other planets, and through the law of evolution have come into the spiritual environment of this earth on their evolutionary journey to higher conditions.

4. [a] Yes, I have definite knowledge of the existence of what are called "Akashic Records", or the "Memory of Nature"; but it has never seemed to me that these terms give any very adequate expression of the scientific nature or significance of the thing to which they refer.

[b] Yes, I have definite knowledge of a division of this planet into "planes" and "sub-planes" — and one aspect of this division is upon the basis of seven. But when the subject is treated as a whole—including both "celestial" and "terrestrial" conditions, the basic number is thirteen instead of seven.

I am aware that the limitations of time and space make it impossible for me to give any exposition of this subject that could be of any general satisfaction. It would require a volume

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to present the subject in such manner as to meet the demands of a critical mind.

And while I recognize the sincere interest of my questioner, I doubt very much if the subject is one that will be of any special interest to the average reader of this little magazine.

Notes From *The Bookery*

By J. Lloyd Hammond, M. D.

John The Unafraid

This little volume is remarkable in many ways. It starts with a description of the great fear which has seized all the people but one, over the prediction that in about forty-two months the earth and all living things thereon will be destroyed by contact with a new planet "similar to but larger than the sun". The one person whose soul is not seized with this great fear is a carpenter named John, a man "ripe in years, of a sad experience, strengthened with adversity, and with clean hands and a pure heart". He alone in all the great city remains steadfast to his faith, maintains his serenity, and refuses to believe aught of harm can come to him as long as he goes about his Master's business.

In the succeeding chapters is given an exposition of the way in which the simple carpenter, John, solves the many problems brought to him — the fundamental problems which seem to vex and baffle Society today,— as the financial problem, the liquor problem, woman's suffrage, the sex problem, the labor problem, the problem of Creed and Dogma, etc. These are all met and solved in a common sense way by this simple "worker of wood". He at once becomes the central figure in the narrative, and the author has made him the em-
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bodiment of common sense, simplicity, purity, humility, kindness, and unselfish faithfulness. One sees at a glance that he is the modern embodiment of the Christ type.

The author has adopted the Biblical narrative form of expression in his story and we believe the choice a happy one because of its unusual clearness and because it seems to fit the subject matter. The diction is clear, somewhat quaint, and the interest never lags. On the whole, the book is as good a modern application of the spirit of Altruism as taught and lived by the Master, Jesus, as it has ever been our good fortune to read.

The name of the author of this little book is not given, but his publishers announce that he is a man "known from one end of the country to the other".

We strongly recommend this excellent work to the Friends and Students. A reading of it will be a refreshing joy and nothing short of a reading can demonstrate how near to the truth it stands.

Tastefully gotten up in white and purple board covers, and text embellished with purple ornaments. Published by A. C. McClurg & Company. Price \$1.00 per copy. For sale at the store of the Indo-American Book Company.

Lawson's "Born Again"

By Alfred William Lawson

A very strange book is "Lawson's Born Again", yet withal there is much of Truth and worth in it. It must be classed as fiction and we would here suggest that "The Strange Adventures of John Covert" would be a much more accurate and fitting title.

In the first chapter we are introduced to the hero, John Covert, born on board a sailing vessel, the son of a Methodist

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minister who was so busy giving attention to other people that he gave little to his son. Consequently, our hero grew to manhood having a meagre education, possessing a magnificent physique, and imbued with a roving disposition. Hence he soon became a sailor and while working his way from Sidney to England on a sailing vessel, where he had incurred the enmity of the crew because of his quarrelsome combativeness and selfish pride in his physical powers, one night he was thrown overboard in mid-ocean. After swimming and floating for a long time until he was at the point of exhaustion and despair, he finally reached an island on which he resuscitated himself.

While exploring his surroundings on the island he fell into a cavern which a further exploration proved to be replete with magical wonders. For, although it was subterranean, and notwithstanding the fact that the sun had set, the place was lighted in a brilliant and mysterious way. The place had the form of a garden, filled with beautiful and fragrant flowers, shrubs, trees, etc.

In this subterranean cavern our hero meets a superior being whom he calls Arletta the Beautiful, who proves to have been his consort in a previous existence and who proceeds to induct him into the wonders of telepathy, clairvoyance, and other spiritual phenomena. By teaching him a philosophy, the burden of which is "Eradicate selfishness from all human beings and the earth will be Heaven", Arletta the Beautiful metamorphoses John Covert, an ignorant, selfish man of brutish instincts, into a wise, unselfish, altruistic individual who is filled with the desire to go once more into the world as a teacher of men.

Through a peculiar twist of circumstances his desire is realized, for he is thrown back into the world of men and action where he proceeds to live his life in accord with the principles taught him by Arletta the Beautiful.

The first half of the book is taken up with philosophical comment on and criticism of the mistakes of modern civilization and with suggested remedies for them. The latter half is given to the application of those remedies as embodied in the life and work of John Covert.

The purpose of the book is good. There can be no question as to the purity of motive on the part of the author and the only criticism we care to offer is this, that at times through the unfortunate choice of expletive and expression the text savors of sarcasm and bitterness — a result probably farthest from the intention of the author.

We recommend the book as well worth reading for there is much of Truth to be gained from it.

Published by Wox, Conrad Company. Price \$1.25.



Modern Miracles

*From "Dictionnaire Critique des Reliques et des Images
Miraculeuses."*

By Colin de Plancy. Translation by Jos. J. Henderson.

The following advertisement of the "Dictionnaire" appeared in 1821, and is here reproduced because it expresses our reasons for reprinting the "Dictionnaire" at this time.

"I do not presume to think that this work can be displeasing to true Christians. I attack here neither the dogmas of the Gospel, nor the holy life of Jesus; neither the fathers of the church, nor any of the objects which merit the veneration of the wise. I seek but to combat the ridiculous worship of external objects; and my aim will be discerned when it is seen that those relics, which have received the greatest and most absurd honors, are not even authentic.

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"If some persons are offended at the boldness of the book, we beg them to observe that it is not a declamation, but a series of FACTS that is therein presented. It is not I who am responsible, if Saint Andrew had seventeen arms; if Saint Guignole was the object of an abominable worship, or if the people adore some relics the thought of which is of itself revolting.

"Nor does the responsibility for the things which will shock them most fall upon me, since they are drawn from the legends and religious writers.

"As for those who wish to re-establish in France the worship of relics and images, in spite of the light of reason, I have nothing to say. They have their interests and motives that do not permit of my approval.

"I think that, under a government which has given us a wise liberty, one should be able to express his opinions on those things, religious it is true, but which have, in reality, no part in the religion of the State, I mean the Gospel.

"I have also thought that real Christians could not be offended with a book that has been written only for their enlightenment, which offers insult to no dogma, and which proves, without employing the subterfuges or circumlocutions of a false logic.

"It should be borne in mind that the sources of information, from which the statements herein have been derived, are all familiar to the devotees. They can examine my work, and are at liberty to refute it.

"The material that I have drawn from is so abundant, that, not to weary the reader, I have been obliged to confine myself to such relics and images as offer something more or less remarkable. It would be impossible to gather together, indiscriminately, all the relics.

"This work has necessitated immense researches. But we
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have cited only the most indispensable things, for clearness. Otherwise, there would have been twice as many citations or references as text."

DENIS or DIONYSIUS. "Apostle of the Gauls, patron of France, etc. Here is a summary of his history, according to the legends:

"Saint Denis, or Dionysius, surnamed the Areopagite, was born in Athens, of rich and liberal parents. He gave himself over to study, profiting much thereby; having proceeded to Egypt at the age of twenty-five years, for the purpose of studying astrology, and as he was in the city of Heliopolis, he observed that famous eclipse of the sun, which lasted three hours in the full moon, at the moment of the death of Jesus Christ, and he exclaimed in Greek: 'Either God is suffering, or the mechanism of the world is breaking up.' He was then a heathen. But he gave indications of, as we see, a good disposition.

"On his return to his family, he married a great lady named Damaris, and became, on account of his wisdom, judge of the areopagus.

"About the same time Saint Paul came to Athens, where he preached the Gospel and showed the Athenians that they were Christians without knowing it, since there was in one of their temples an altar dedicated to the unknown God. He proved to them that that unknown God was the God of the Christians. Some people who were not of the same opinion as Saint Paul, conducted him before the areopagus, over which Denis presided. He pleaded his cause in preaching Jesus Christ and in announcing resurrection after death. Denis had no sooner learned that the eclipse that he had seen in Egypt had been caused by the death of Jesus, than he became converted, along with his wife, Damaris. Many of the Athenians

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followed his example, and Saint Paul consecrated him bishop of Athens.

"Sometime afterward, Denis went to Jerusalem to pay a visit to the holy Mary, Virgin Mother of Jesus, and he found her so beautiful and majestic, that he felt he must adore her.

"A little later, he went to Ephesus to confer with Saint John the evangelist; thereafter going to Rome to confer with the holy pope Clement. From there he came to preach the faith in France, where Saint Peter had already sent some disciples; and knowing that Paris was a city, rich, populous, abundant, and, as it were, the capital of the others, he came there to plant a divine citadel for the complete overthrow of the devil.

"He was accompanied by saint Rustique and saint Eleutherius. But 'they' don't say what he did with his wife, nor whether he lost her on the road, like the pious Eneas.

"After having preached for some time in Paris, the heathen Parisians put a stop to his preaching and arrested him as a stirrer up of sedition, and put him on a grill. As he would not roast, they exposed him to ferocious beasts; he made the sign of the cross over them, and the beasts prostrated themselves at his feet. They then threw him into a fiery furnace, from which he went out hale and hearty. They crucified him; when he was crucified, he preached from the top of his gibbet.

"Seeing that he was resolved not to die, the heathen took him back to prison, as well as his companions Rustique and Eleutherius. He said mass there; saint Rustique acted as deacon and saint Eleutherius as sub-deacon. Finally they carried all three to Montmartre, and cut off their heads.

"Then he performed a great miracle. The body of saint Denis raised itself upon its feet, took its head between its hands, and carried it away. The angels of heaven accompanied it chanting: '*Gloria tibi domine, alleluia!*' Saint Denis carried

his head between his hands for about a league, when, having encountered a good woman there, who was called Catule, he deposited his head in her lap.

"The bodies of saint Rustique and Eleutherius remained on the spot; but they were saved by the pious Catule who made the guardians drunk, while some Christians stole and hid the bodies of the holy martyrs.

"Saint Denis died at the age of ninety-one according to some, and at one hundred and ten, according to others. That is a point upon which we never take sides.

"Since then they have dared to criticise the legends a trifle. They have discovered that saint Denis, or Dionysius, the Areopagite, never came to Gaul, and that, further, there were no Christians in Paris at the middle of the third century. Then there came from Rome a saint Denis who, they say, was martyred at Paris with his companions Rustique and Eleutherius. They claim that he built a church there, but they have no trace of it now.

"But be that as it may, the abbey of Saint-Denis [which was founded by Dagobert], tenaciously held that its patron was the Areopagite, and not the Denis who came to Paris from Rome in 252. It always boasted of having possession of the body of the Areopagite, which was also, at the same time, at Rome and at Ratisbon in Bavaria.

"Pope Innocent III, convinced by some strong claims that the holy body of Rome was the true Denis of the Areopagus, made a present of it to the abbey of Saint-Denis, to the end that thenceforth, said he in his bull, the abbey would in reality possess a holy body that it had falsely boasted of already possessing. So the monks of the abbey of Saint-Denis found themselves with two bodies of the same saint upon their hands.

"They received sorrily enough the body that had been

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sent to them from Rome, and holding that their 'infallibility' was as good as that of the pope, they put the body from Rome in a gothic casket, under the name of saint Denis of Corinth. One yet saw before the revolution those two bodies of saint Denis, at the abbey of Saint-Denis.

"Nevertheless, the monks of saint Emmeran of Ratisbon maintained that they were in possession of the true body of saint Denis the Areopagite. They asserted that a German had stolen it from the abbey of Saint-Denis in France; but, no matter how it had been acquired, whether stolen or got legitimately, they claimed to have it.

"This dispute gave rise to an investigation before the court of Rome. The holy pope Leo IX visited the body at Ratisbon; and whether it was [as Calvin says] that the Germans had given more money than the French, or that their claims had appeared better, Leo IX declared that the true body of the Areopagite was at Ratisbon, and that it was useless to look for it elsewhere. So the monks of Saint-Denis were now charged with having two bodies of the saint which had both been declared false.

"But they were not convinced by this decision. They wrote much in proof of their rights, and they continued to honor in France the body of the holy Areopagite. Whoever might have said at Saint-Denis that he was not there, would have been stoned. Baillet places saint Denis the Areopagite at the third of October, and saint Denis of Paris at the ninth of the same month.

"The head of saint Denis the Areopagite was at the abbey of Saint-Denis [we do not speak of that at Ratisbon]; his skull at Notre-Dame-de-Paris; and another skull, with the lower jaw, at Muys on the Rhine. The head they showed at Saint-Denis was in a reliquary of gold and precious stones.

"Charles-the-Simple had given to the emperor, Henry,

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an arm of the Areopagite; and pope Stephen II had put the other arm in a church of Rome [Baillet, 9th October] yet the body that they honored in France *had both arms*.

"They showed at the abbey of Saint-Denis a coral hand, in which was inserted a little bone of the saint, that our king, Louis IX, carried with him in his journeys. They also showed the ring and episcopal staff of saint Denis, the chalice and the crystal flagons that he used in mass, and some other small relics. There is no need to say that the bodies of saint Denis and his two companions were encased in magnificent caskets."

PRISON OF SAINT DENIS. "'The church of Saint-Denis of the Prison had taken its name from the vault which was below, and in which it is said that the Parisians confined saint Denis, saint Rustique and saint Eleutherius. They eventually founded on that vault the above mentioned church, which, however, no longer exists. One reads on the door of this vault that in it was there where saint Denis had been imprisoned; that there our Lord Jesus Christ had come to commune and administer the sacrament with him; and there were great indulgences granted to those who came to visit that holy place, Mondays and Fridays, and the days of saint Denis and saint Mathias.

"We observed in that vault a large stone with a hole through the middle. It is said that they put it around the saint like a yoke. That holy stone was broken in the revolution. It had healed some diseases.

"They also regard as a part of the worship of saint Denis, the seven stations at which crosses were placed, marking the places where he had stopped when he carried his decapitated head. Those crosses were still standing in 1792.

"They claim that Montmartre owed his name to saint Denis and his companions; but if some think that Montmartre

signifies Mount of the Martyrs, there are others that make it Mount of Mars, because they believe that before saint Denis, Mars had a temple on that mountain."

FOUNTAIN OF SAINT DENIS. "Saint Denis having had his head cut off at Montmartre, as we have said, they relate then, when he beheld himself decapitated, he went up to the fountain of Montmartre, which has since borne the name of fountain of Saint-Denis. There he washed his head which was covered with blood, and carried it thereafter up to the abbey of Saint Denis, not without resting himself many times on the way [he was one hundred and ten years old], at those places where all the crosses were and that we have been able to see.

"We will add, in conclusion, that saint Denis, the apostle of the Gauls, was patron of France. He guarded the oriflamme, [the old banner of France]: and the kings, when marching to war, or before undertaking a journey, never failed to go and invoke this saint Denis in great pomp.

"He often healed princes, popes and prelates; and his chapel was decked with *exvoto*. His two bodies were dissipated in the revolution, with the bodies of saint Rustique and saint Eleutherius. Nevertheless, since the re-establishment of the worship of saints, they have known to recover the bodies of the three martyrs, and his majesty, the king of France, has given three caskets, that are said to be very beautiful, for the relics of saint Denis, saint Eleutherius and saint Rustique, which have been most solemnly replaced in the basilica of the ancient abbey."



When ?

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When is the age of romance quite over?

When does the spirit of fancy die?

When is a man too old for a lover?

When is a woman too old to sigh?

When are we gladdened by white hairs sprinkled

Over the brown and over the gold?

When do we welcome a face that is wrinkled?

When are we willing to call ourselves old?

When the song of a bird has no hint of gladness,

And hearts are not warmed by roses in bloom;

When laughter of childhood beguiles us to sadness

And fulness of springtime compels us to gloom.

When light hearted lovers are sights that distress us,

And all generations seem great but the last;

In yearning — not pleasures, but priests to confess us,

We know beyond doubting that fair youth is past.

"Youth" and "Old Age" are words without meaning,


Save as life's sorrows are heaped upon men,

Age may descend upon youth in its dreaming

While youth may abide with three score and ten.



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