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"Fools deride. Philosophers investigate."

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# Life and Action

The Great Work in America

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No. II.

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## 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.