

Life and Action

The Great Work in America

THE INDO-AMERICAN MAGAZINE



Volume III

**The Third Year's Numbers
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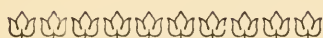
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Life and Action

Volume III



CONTENTS

Articles by The T K.

I Don't Know.....	Page 9
Careless Reading and Readers.....	61
Our Great Loss.....	119
The League of Visible Helpers.....	123
Our New Business Manager.....	149
Acknowledgments	155
Important Explanation.....	157
The Spirit of the Work.....	177
Acknowledgments	193
The Spirit of the Work No. II.....	235
The Spirit of the Work No. III.....	293
Dollars Want Me.....	331
The League of Visible Helpers.....	345

Articles by The T K. commenting on Letters

Received or on Current Events

Does "Life and Action" Stand for Economic Justice?....	96
A Lesson.....	104
The Struggle of a Soul.....	109
From my Files.....	219

Life and Action

Question Box

Questions Answered <i>by The TK</i>	27
Extracts from My Files <i>by The TK</i>	89
Questions and Correspondence <i>by The TK</i>	112

Book Reviews

The Reality of Matter <i>by Florence Huntley</i>	52
Mystic Masonry <i>by The TK</i>	55
The Soul and Sex in Education <i>by The TK</i>	348

Business Articles

To Our Subscribers.....	1
An Important Announcement.....	57
A Problem for you.....	159

Articles by J. D. Buck, M. D.

Helpers and a Universal Language.....	45
The Meaning of Preparation.....	79
The Becoming Man.....	136
An Interesting Letter on Co-Masonry.....	171
Florence Huntley and The Open Door for Women in the New Age.....	202
Weighed in the Balance.....	255
Self-Control.....	318

Articles by Henry Lindlahr, M. D.

Harmonics of the Physical.....	15
Harmonics of the Physical.....	210
Harmonics of the Physical.....	263

Life and Action

Miscellaneous Articles. Contributed

The Jewish Kabbalah <i>by Rabbi William Rice</i>	161
Three <i>by Maurice Smiley</i>	169
Is "The Great Work" A Masonic Book? <i>by Dr. Thomas M. Stewart</i> ..	221
The Power of Example <i>by A Student</i>	226
A Correction.....	254
Florence Huntley as I Met and Knew Her <i>by Charles Crane</i>	273
Goldwin Smith.....	277
Man is Master of His Own Destiny <i>by Maurice Maeterlinck</i>	280
Leaving the Physical Body <i>by Ikie Pivins</i>	283
About the Soul <i>by J. J. Henderson</i>	290
Florence Huntley's Letter File.....	328
Charity <i>by R. C. Mize</i>	344

Poetry

Song of Patience <i>by Martha Arnold Boughton</i> ..	Frontispiece
Spiritual Gravitation <i>by T. W. A</i>	14
Death and Hope <i>by George Townshend</i>	117
Beyond <i>by Ella Wheeler Wilcox</i>	118
If <i>Anonymous</i>	153
Give Us Men <i>by J. G. Holland</i>	176
An Arabian Proverb.....	192
Charity <i>by George Kneller</i>	234
Invocation.....	292
Three Gates.....	317

Song of Patience.

By Martha Arnold Boughton.

Live on, O life of mine!
 Though often thou dost yearn to
 be at rest,
He who hath lent thee life hath thought
 it best
Thine to prolong till more through thee
 are blest;
Live on, and cease repine.

Work on, O hands of mine!
 Ennobling thought that even thou
 canst share
A part with God in making earth more
 fair;
Then labor calmly on, and to complain
 forbear,
Fulfilling his design.

Trust on, O heart of mine!
 Though dark the way and rough
 the angry sea,
Thy pilot holds the helm, thy father beck-
 ons thee;
One guides the course of every songster
 free,
To him thine all resign.

Sing on, O soul of mine!
 Sing songs of faith, and hope, and
 joy, and cheer;
Outsound the discord grating on thine ear,
 And bring celestial music, sweet
 and clear,
To lonelier hearts than thine.

Life and Action

Vol. 3

September-October 1911

No. 1

To Our Subscribers



OUR PATIENCE in waiting for this number of *Life and Action*, so cheerfully and uncomplainingly, commands our grateful appreciation. For this considerate forbearance on your part, and for this added evidence of your real friendship, confidence and good will, you have the unfeigned gratitude of every member of our working force, from the office "Devil" all the way down to the Editor-in-Chief, and up again.

As further evidence of our grateful appreciation, and as a slight but inadequate reward for your generous consideration, we want to take you into confidence concerning our purposes and plans for the future.

In doing this we assume that to whatever degree and extent you have a friendly interest in the success of the magazine you will be interested also in whatever may exercise an influence upon its future life, destiny or usefulness to its readers and patrons.

As you already are aware, we never have opened its columns to business advertisements of any kind from the general public. In other words, the only advertisements we ever have carried in its pages have been those of our own books—save and except a few personal notices which have been entirely gratuitous, and for which we have received no money consideration whatsoever.

Life and Action

Our reasons for not receiving, soliciting or carrying any advertisements have been severalfold, and among them are:

1. At the outset we had no thought or intention of ever making this a magazine for the general reading public. On the other hand, we intended that it should serve only as a sort of "Messenger" between those of us at the active working center of the movement and the Students and Friends of the School and Work in all sections of the country. If limited alone to this character of service it would not be of any particular value as an advertising medium for the general public; and we could not, in good conscience, accept money for space under such conditions.

2. After we decided to extend its sphere of usefulness and make of it a magazine for those outside the ranks of our active Students and Friends, we submitted to our regular subscribers the question of whether or not we should open its pages to the general advertising public. By a substantial majority they voted against our so doing. Desiring to respect the wishes of our patrons as far as possible, we accepted their vote as our guide in the matter, and closed our columns against all advertisements except those of our own books, and in general the literature of the Great School.

3. From the very outset, however, we have been strongly influenced by the difficulties of determining what advertisements were honest and worthy of a place in *Life and Action*.

For it has been from the very first, and is now, our unalterable determination never in any way whatsoever to lend ourselves nor this magazine to the advertisement of anything which we could not, in good faith, recommend on its merits to the readers of this magazine and to the Students and Friends of the Work, all of whom we regard as our own personal Friends, belonging to our own Harmonic Family, and entitled to every honorable consideration within our power to command.

We have desired from the first, and still desire, to make
[Page 2]

Life and Action

this little magazine express the "*Spirit of the Work*", just as far as it expresses anything. To that end, we desire that every utterance herein contained shall be so carefully tempered and so accurately attuned to the principles of simple honesty, sincerity and TRUTH, that in due time the reputation of *Life and Action* will be established, the world over, as an educational influence of the most exalted and constructive value, upon the integrity of whose utterances its readers may depend with absolute certainty.

The accomplishment of such a result as this demands the most watchful care and consideration, and almost "eternal vigilance", on the part of those of us who are charged with the responsibility of determining what goes into its columns, lest now and then some item may creep in before it has been sufficiently verified. Only those who have carried similar responsibilities will ever know or be able to appreciate just what it means to be charged with the responsibility of determining the moral status of such an educational influence.

4. Because of these fundamental considerations, and our deep appreciation of the responsibilities involved, and more especially because of the limitations of our working force which make it a physical impossibility for us to get out the magazine regularly, or on time,—we have been earnestly considering, for some time past, the advisability of discontinuing the publication of the magazine, either permanently, or until such time as we shall be able to bring it out regularly every two months and then so promptly on time as to impress our subscribers with the fact that we appreciate our responsibility to them, and do not want to tax their patience, nor cause them anxiety, nor deserve their criticism.

We know full well that we cannot hope to hold the friendship, sympathy, or confidence of our readers, if we must continue to disappoint them in future, as we have done in the past, by our inability to keep faith with them in the matter of promptness.

Life and Action

While you have, without exception, been patient and kind with us and seemingly have understood and appreciated the difficulties against which we have been contending, and have given us credit for honesty and loyalty in our efforts to keep up with the endless procession of demands upon us,—we realize more keenly, just because of your generous forbearance and goodness, that we cannot afford to disappoint you any further. And we do not intend to do so, if it is within the power of human limitations to prevent it.

For this reason, we want you to know exactly the situation at this end of the line, just as fully as we are able to tell it to you, so that you will know your exact status with the magazine, and as nearly as possible what to expect in future. To that end we ask your indulgent attention to and consideration of the following information:

1. Please bear in mind always that your subscription to *Life and Action* is by the *number* and *not* by the *year*. That is to say, if your subscription payment was \$1.00 this entitles you to *twelve numbers* or issues of the magazine, no matter how many months or years we may be in publishing that number of issues. If you sent in 50 cents with your subscription, this entitles you to *six numbers* or issues of the magazine, regardless of how long we may be in publishing that many.

If we should publish but six numbers a year, those who have subscribed \$1.00 will have paid for two years' subscription and those who have paid 50 cents will have paid for one year.

2. Although, as above suggested, we have seriously considered, for some time past, the advisability of discontinuing the magazine, either temporarily or permanently, because of our limited working force, we cannot persuade ourselves that such a course would be in the interests of the Work or the Cause, *just yet*. It seems to us that the Students and Friends of the Work would be apt to interpret such a course as a "backward step", or as an evidence of "failure"; and we do not want

Life and Action

them to obtain such an impression, because it would doubtless have a tendency to discourage them, or shake their confidence in the stability, permanency and progressive power of the movement. Then again, if they placed such an interpretation upon our action, it would be a serious mistake on their part, and one that might have a tendency to discourage others, and thus set in motion a disintegrating influence, without any real justification.

3. For the present, therefore, we shall continue the publication, even under conditions which make it extremely difficult for us to do so at all, to say nothing of, as we should like to do.

But, because of our limitations and the many difficulties in our way, we shall not *try* to publish regularly every two months, at least for some time to come.

Neither shall we make you any promises at present concerning how many numbers you may expect in any given time, nor *when* you may look for them.

Until further notice, we shall publish an issue of the magazine just as often as we can do so, in justice to our office help, and the best interests of the Work in general.

We will get them to you just as promptly as possible, all things duly considered, and we ask of you as a special favor to us, that you simply wait with as much patience and graciousness as possible the arrival of each issue, and refrain, if possible, from writing us letters which call for answers from us. We ask this of you, not because we do not want to answer your letters, but solely because every such letter only adds to the volume of our work, and delays us in the issuance of the magazine just that much longer.

If through any miscarriage of the mails you should fail to receive any issue of the magazine, that fact will be disclosed to you when you receive the next subsequent issue. *Then*, if you will drop us a note calling our attention to the fact, we will forward at once another copy of the missing number, so that

Life and Action

your file will be complete. While it is true that our *legal* obligation ends when we have delivered to the U. S. Mails a copy of the magazine duly stamped and properly addressed to you; nevertheless, we desire to make good all miscarriages and failures of delivery, and to that end we will send duplicate copies, just as far as possible.

And if in future we should decide, for any reason, to suspend, or entirely discontinue the publication of the magazine, please accept from us now the unqualified assurance that you will receive due information of that fact, and the reasons therefor; and that in any such event we will promptly refund to you any unused portion of your subscription money. Or, if you elected to do so, we would send you some one or more of our new books of sufficient value to balance your subscription account, to your entire satisfaction.

For the present, and until further notice, all future subscriptions to the magazine will be on the basis of the foregoing terms, conditions and considerations. And with that understanding we will be glad to have you do what you can to interest your friends and acquaintances in *Life and Action*, and thus help us to increase our subscriptions as rapidly as possible.

If, in order to place the magazine on a self-sustaining and thoroughly strong and healthy financial basis, we should decide to open its pages to the advertising public, we shall do so in such manner as not to detract from its literary, scientific or philosophic interest and value. And in the event of any such change we sincerely hope that our readers and friends will have faith enough in us to believe that we will exercise the utmost care and discretion to avoid lending the influence of our little magazine to anything that is unworthy of your confidence.

The foregoing general statement has seemed to us to be due to our subscribers and readers, and we hope they will receive it in the spirit of friendship, confidence and good will in which it is given.

Life and Action

The life and mission of this little magazine, however unimportant they may appear to the general public, have commanded the most earnest solicitude and consideration of those of us who are responsible for its existence. We have had, and still have, certain exalted ideals which we have sought to exemplify through its columns.

We have hoped and endeavored to make it an instrument of constructive educational value and moral worth; and the unanimous expressions of hearty commendation from its readers have been a source of profound gratification to those of us upon whom the burden of responsibility has rested.

Upon its merit alone we want the magazine to command your loyal friendship and unqualified confidence. If at any point it fails to do so, we shall esteem it a friendly favor if you will give us the benefit of any suggestions which, within our narrow limitations, would enable us to make of *Life and Action* a stronger influence for GOOD.



Have you seen the

BOUND VOLUMES OF LIFE AND ACTION ?

To meet a general demand the numbers of *Life and Action* for Volumes I and II, already issued, have been reprinted on heavy book paper and made into two handsome volumes, bound in imported English Beauty Cloth, stamped in gold.

The 660 pages of these two volumes are crowded with valuable material. The Question Box, which is a prominent feature, is very interesting and instructive. Every student of the Harmonic Philosophy should own these volumes for supplementary study. Price, \$1.00, each volume.

Send your orders to the publishers of this magazine.

When Vol. 3 is completed it will be bound to match the first two volumes.

An Excerpt from a General Review of The Harmonic Series

By Arthur Warren.

In the Boston "Sunday Herald,"
September 1, 1907.

"Books that change the course 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. . . . Curiously enough, it is from America that this influence has radiated in three clearly written books published in Chicago . . . which are named: 'Harmonics of Evolution,' 'The Great Psychological Crime,' and 'The Great Work.' . . . It is astonishing that such books can appear in the world without causing some large flutter of public attention."

(Complete copies of the review will be sent upon request.)

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

Vol. III

September-October 1911

No. I

I Don't Know

By the TK



NE of the good Friends of the Work recently asked me the following interesting question:

"Why is it that it sometimes occurs that the Soul remains imprisoned, as it were, in the physical body for months, and sometimes even years, when the body is diseased until the mental faculties are impaired and

the individual is as helpless as an infant, and the experience seems to represent nothing but *Suffering*?"

If I were to answer this question from the standpoint of my own stock of personal knowledge I should have to say: "I don't know".

Furthermore, I am not acquainted with anybody, so far as I am now able to recall, who does know.

I have heard one or two men talk very "learnedly" on the subject, and in such manner as to convey the impression that they either *knew* all about it, or *thought* they did.

Then again, I have read a number of books and articles touching upon various phases of the subject, written by men who seemed to take themselves seriously, and who wrote as if they really thought they knew something about it.

[Page 9]

Life and Action

One of these was at one time interested in the Work of the Great School. He wrote very entertainingly and expressed himself in a manner calculated to convey the impression to strangers, that "The Psychology of Physical Suffering, or Pain", is a subject within the range of his own personal knowledge. And so it may be, for aught I know. But his exposition of his theme impresses me with the conviction that, after all, it is but a clever elucidation of an interesting theory; or, what a modern scientist would designate as a "working hypothesis".

Let it be distinctly understood, however, that, so far as I am personally concerned, *I do not know, nor assume to know*, just what definite or specific purpose Nature, or the Great Universal Intelligence which some call God, has in mind to accomplish, by so providing that death does not always occur as soon as the physical body appears *to us* to have become an incumbrance to the imprisoned Soul of man.

Neither do I know just why God, or Nature, has also provided that a large percentage of our fellows die long *before* they appear to us [from our limited human understanding] to have passed the point of physical usefulness and service.

To my own way of thinking, however, there is as much to marvel at in the latter case as in the former. The one condition seems as inexplicable as the other, according to my limited viewpoint. The one involves as much of "mystery" as the other.

If it were possible for us, even in imagination, to put ourselves in the position of Nature, or of the Great Creative Intelligence, even for a single instant of time, I do not doubt that the logic of these facts and conditions of nature would appear to us with perfect clearness, and we would see "at a glance", that any other facts and conditions would be utterly impossible. For I believe there is a natural and adequate reason for everything in Nature, if we could but find it.

Furthermore, if it were possible for us to get back of the
[Page 10]

Life and Action

physical manifestation in such cases as my friend's question involves, and instead of considering the diseased and shattered condition of the physical body we could but know the experiences of the *Soul*, does it not seem within the range of possibilities to find that through the very suffering involved in such a condition the imperfect physical body is helping Nature evolve the imprisoned Soul?

We do not know all of Nature's purposes. Some of our good Friends seem to think we ought to. I hope they will keep this confession of our limitations [made in a moment of deep humility] in mind, and spring it on us, if at any time in the future we should forget and should assume a more "chummy" relation with God, or Nature, than the foregoing confession would substantiate.

Concerning the functions of sorrow, suffering and pain in the economy of Nature, however, we do know that there are times and individual conditions when and wherein they seem to us, from our limited perspective, to be both meaningless and superfluous, as well as cruel and unnecessary.

I say this *seems* so to us; but may it not, after all, be merely *seeming*, and due solely to our inability clearly and accurately to read the "Designs upon the Trestleboard of Nature", in the particular case at any given time under consideration?

For we know also that there are many instances within the range of human observation wherein the beneficent effects of sorrow, pain and suffering are perfectly apparent. They *seem* to be so from definite design. So often is this true as almost to suggest that Suffering is merely Nature's Evolutionary "*Irritant*" —a sort of psychological mustard plaster, calculated to spur the Soul on and impel it to strive for higher, better and happier conditions.

Our "Nature Cure" Friend and Brother—Dr. H. Lindlahr —whose facile pen often illumines the pages of *Life and Action*, has wrought out a most interesting philosophy of life from the

Life and Action

viewpoint of Nature's Constructive Principle as it exemplifies itself in the Therapeutic Process involved in the cure of disease.

He tells us in substance, among other things, that:

1. "Every *acute* condition is but the result of a *healing effort of Nature*."

2. "Every *chronic* condition must become *acute* before a cure is possible."

3. "In the cure of chronic disease the *Law of Crisis* works itself out." That is, in the process of curing a chronic condition Nature proceeds by working up an acute condition called a "Crisis". This acute "crisis" occurs as a result of Nature's effort to throw off the poisonous obstructions and accumulations in the system.

If the first "healing crisis" does not throw off all the poisonous accumulations, then Nature proceeds to gather her forces and work up another "acute" condition, or "Healing Crisis"; and so on, until the system is entirely cleansed, and perfect health is restored.

The wonder of it is that the good Doctor says all this with such a straight face that his patients actually believe him, and forthwith proceed to get well by way of the "Law of Crisis".

So vividly and indelibly does he impress these concepts upon them that they interpret every "*acute pain*" as one of Nature's "*healing efforts*". They are therefore correspondingly happy every time they have an "acute" pain; and the more "acute" and intense the pain the happier they become.

This is the happiest "philosophy of pain", and his the most uproarously happy Sanitarium full of sick people within the range of my knowledge.

Best of all, however, the results bear out the good Doctor's philosophy of "Nature Cure"; and all kinds of so-called "incurables" are getting well under his methods of treatment. It would surely make a radical optimist out of the rankest pessimist going, to go through his Sanitarium and personally

Life and Action

study the "Law of Crisis" working itself out in all sorts of difficult cases.

Possibly if my questioner would study this subject of "Crisis", it might be found to have its analogy in the psychic constitution of man.

In this event, it is not difficult to conceive that a Soul bound to such a body as the question describes, may be gathering the energy of experience necessary to help it over some evolutionary difficulty or "crisis" just ahead of it.

And who is there wise enough to prove that such is not the case?

My Friend's question only suggests how little we *know* of the real and definite purpose and intent of Nature, or the Great Universal Intelligence back of the manifestations of Nature.

We study the laws, principles, forces, activities and processes of Nature until we feel that we understand their operations; but how little we are able to fathom the simplest ultimate.

When asked what *ultimate* purpose or intent is in the Mind of the Great Supreme Intelligence, even with reference to the simplest problems of Nature, we find ourselves in the presence of "Mystery" far too profound for the most exalted concept of human intelligence.

We see the unmistakable evidences of a great Law of Evolution in operation.

We see its application to the human Intelligence, Ego, Soul, or Individual Entity.

We know that Evolution means Progress.

We know that under it man is progressing.

But where and when and what is the final *Goal* toward which we are moving?

What is the great Ultimate End of all our progress? Or, *is* there an end?

When and where and how shall we know the ultimate

Life and Action

destiny of the Soul? Are we not in the midst of the Ultimate now?

Shall we ever know any more about the great *Ultimate* than we do today?

Answer, you who know!



SPIRITUAL GRAVITATION

T. W. A.

As the apple falls from the tree
Falls through law of gravity,
So each Soul shall find its place,
Spite of wealth or rank or race.

After death some Souls will fall
Down where Ruin reigns o'er all:
Back to Nature's elements;—
Worst of all her punishments.

Others, careless here, to know
How to live and how to grow,
Having shirked the toil and strife,—
These must battle after life.

But the Wise, who train the Soul,
Shall attain a higher goal:—
"Realms of Life and Light" shall see,
'Bove the "Line of Victory".

Life and Action

The Harmonics of the Physical

By Henry Lindlahr, M. D.

*"Ho, ye who suffer ! Know ye suffer from yourselves.
None else compels—no other holds ye that ye live or die."*

———Siddartha.



WHEN I became acquainted with the books of the Harmonic Series, one of the first impressions I received from their perusal, was the perfect parallel between the teachings of the School of Natural Science, and the School of Nature Cure.

I saw at once that the same laws and principles which constitute the basis of the Great Work, on the ethical, moral and spiritual planes of being, also control the processes of health, disease and cure, on the physical and mental planes. In other words, it became apparent to me that the harmonics of the ethical and moral law, have their perfect correspondences in the constitution of the physical body, and its co-related physical, mental and emotional activities.

In the following I will relate briefly how I became interested in the Nature Cure Philosophy and in the teachings of the Great School of Natural Science.

In our halcyon days of youthful vigor, we are apt to look upon health culture, mind culture, and higher philosophy with contempt and derision; but suffering is the great awakener, revealer and teacher. So long as we are prosperous, and suffering does not overtake us, we are content to jog along in the old ruts, and to live in "the good old ways", to the very limits of Nature's endurance.

I had learned the ten commandments, but neither in church, school, nor college, had I been taught there is a deca-

Life and Action

logue and a morality of the physical, as well as of the spiritual. I had been left in total ignorance of the laws of natural living. Following the example of friends and boon companions, I imagined that the highest philosophy of life was "to have a good time while it lasted", and "to let tomorrow take care of itself".

In the church I was taught that confession and repentance would insure the forgiveness of my sins, and the salvation of my soul.

I accepted the popular belief that life and death, health and disease, are largely a matter of chance, dependent upon drafts, wet feet, germs and bacilli, and upon the inscrutable will of a capricious Providence.

My friends, the doctors, assured me that eating and drinking and the use of tobacco and alcohol, had little to do with our physical condition. They said to me: "Eat and drink what agrees with you [that is, what tastes good and makes you feel good]; satisfy your physical appetites and cravings to the fullest extent; it is only natural to do so. If you should get into trouble, come to us and we will fix you up all right." Again the comfortable doctrines of "Do as you please", and of "Vicarious Salvation".

I now know that such advice is administered constantly and promiscuously to the youth of our country, in private consultations and in open clinics, by physicians of good repute.

Neither was the trend of popular philosophy conducive to the strengthening of my moral fibre.

Leaders of modern thought, among them highly respected college professors and celebrated scientists, boldly applied the speculations of evolutionary theories to the origin and development of religion, of ethics and of morality.

According to their teachings, mental and emotional activities are chemical reactions of physical brain and nerve matter; there have been all kinds of forces in history, except ethical forces; ethics and morality grow out of customs, and are

Life and Action

not antecedent to them; moral standards are all a matter of evolution, custom and expediency, and subject to changes, like fashions in hats and dresses; ethical and moral notions are mere figments of speculation and unrealities, which should be discarded; the sooner the better.

"Common sense" business men told me their highest ethical principle was: "Do the other fellow, lest he do you".

As a result of all these teachings and examples of personal irresponsibility and of ethical and moral nihilism, chaos filled my mind and soul. I did not know what to believe, nor what to disbelieve, and as a natural result, I did not care how I lived; my only concern was the gratification of my physical appetites and of my desires for diversion and amusement.

The first part of my life, up to the age of manly maturity, was a sort of experiment to see how far I could go in the violation of the rules of wholesome living, without suffering immediately and drastically, Nature's penalties.

Finally, however, I reached the limits of Nature's endurance, and I began to suffer greatly from the natural results of my ignorance and foolishness.

Following the advice of my friends, the doctors, I sought relief and cure in drugging. I consulted many physicians but their pills and potions, at best, only gave temporary relief. At the age of thirty-five, I was a physical and mental wreck. I had lost all faith in God, in Nature and in myself. Many times I had to fight the desire to end my misery by suicide. The terror of it all was the utter ignorance and helplessness in which I found myself. I failed to see clearly the causes of my trouble, and much less the way out of them. However, the darkest hours are those before the dawn.

THE UNITY OF DISEASE AND CURE

One day I confided my deplorable condition to a visiting

[Page 17]

Life and Action

friend. He brought me a book saying that its perusal might do me some good. It was Kuhne's "*New Science of Healing*". It was one of the first books published, dealing with the laws and principles of natural living and healing. The book was written by one of the pioneers of Nature Cure, a humble weaver by profession. In simple language, but convincing reasoning, it brought out the fact that all disease, barring accidents and surroundings hostile to human life, is due to violation of Nature's laws, in our common habits of living; and that, therefore, the fundamental principle of true healing must consist in a return to natural habits of living.

He demonstrated for the first time in medical literature, the unity of disease, showing that all disease, in the final analysis, is due to a few primary causes, namely, to the accumulation of effete matter and poisons, in the organism; that this morbid soil is the breeder of germs and bacilli, and that waste matter, clogging the cells and tissues of the body, becomes the cause of lowered vitality by obstructing the flow of blood and nerve currents, and by hindering the vibratory activities of the cell. From these premises Kuhne reasoned, that the primary principle in true healing must be the elimination of waste and foreign matter from the system, through natural methods of living and of healing; that poisoning and mutilating the human organism cannot be conducive to good health.

His simple means of cure consisted in pure food diet, free from the morbid matter of the animal carcass, hydropathic treatment, air and sun baths, massage and systematic exercise.

When I read the book, it seemed to me as though a great light was rising before me and illuminating my darkened consciousness. For the first time in my life I realized that the processes of life and death, of health, disease and cure, were subject to the workings of natural laws, as definite and exact as the laws of gravitation and of chemical affinity; that there was a decalogue and a morality of the physical as well as of the

Life and Action

spiritual, and that, if I faithfully complied with the laws of my physical nature, there was hope of regeneration and of the recovery of health, physically and mentally. I read through the night and into the morning hours, until I had absorbed the contents of the book, and the next morning in the bathroom and at the breakfast table, I began the practice of the natural regime, and carried it out from that time on to the best of my ability.

The results were most gratifying. There were ups and downs and healing crises, but all along, to my great joy, I noticed steady improvement in all symptoms. The satisfaction and happiness this gave to me were indescribable. They were caused not only by the general improvement in health, but by the consciousness that I was working out my own salvation through my own knowledge and my own personal efforts. Joyfully I realized that I had arisen out of utter ignorance and helplessness and had become independent of the quacks of philosophy, priestcraft, and medicine; that I was from that time on the master of my fate.

I had at last sensed the great fundamental fact of human life and action, that knowledge of natural laws and conscious and voluntary co-operation with these laws, are the master keys to all higher development above the purely animal plane of being, and that on the same basis of truth and law only, can the human race at large work out its vaster and more complex problems.

I recognized the unity of disease and cure not only in the physical body, but also in the social and political body. I saw that in the final analysis, all that which we call sin, disease, suffering or evil, is identical in origin and nature; that all of these abnormal and undesirable conditions are due to violations of Nature's laws and that therefore the only possible, permanent cure can be in a return to Nature and in compliance with her fundamental laws and principles.

Life and Action

THE SYMPHONY OF LIFE

Human life appeared to me as a great orchestra in which we are the players. The great composition to be performed is the Symphony of Life, its infinitude of dissonances and harmonics blending into one colossal tone-picture of harmony and grandeur. We players must study the laws of music and the score of the great Symphony and we must practice diligently and persistently, until we can play our part unerringly in harmony with the concepts of the Great Composer. At the same time we must learn to keep our instrument, the body, in the best possible condition, for the greatest artist endowed with a profound knowledge of the laws of music, and possessed of the most perfect technique, cannot produce musical and harmonious sounds from an instrument with strings relaxed or over tense, or with its body filled with rubbish.

The artist must learn that the instrument, its material, its construction and its care, are just as much subject to law as the harmonics of the score.

In the final analysis, everything is vibration acting in and on the universal ethers, which are held to be the primordial substance. Possibly the ethers themselves are modes of vibration.

That which is constructive is harmonious vibration. That which is destructive, is inharmonious or discordant vibration.

Against this it may be urged that devolution has its harmonics as well as evolution; that every symphony is made up of dissonances as well as of harmonics. To this I answer: "Unadulterated harmony may, solely for lack of change, become monotonous; but discords alone never create melody, harmony, health or happiness".

The author of "*Harmonics of Evolution*" says: "There is a principle in nature that impels every entity to seek vibratory correspondence with another like entity of opposite polarity."

Life and Action

So the artist seeks vibratory harmony between his instrument and the harmonics of the universe of sound; so the health seeker must endeavor to establish vibratory unison between the material elements of his body and Nature's harmonics of health in the physical universe.

The atoms and molecules in the wood and strings of the violin, as well as the sounds produced from them, are modes of motion or vibration. In order to produce musical and harmonious sounds, the vibratory conditions of the physical elements of the violin must be in harmonious vibratory relationship with Nature's harmonics in the universe of sound.

The elements and forces composing the human body are also vibratory in their nature, the same as the material elements of the violin. They also must be kept in a certain well balanced chemical combination, mechanical adjustment and physical refinement, before they can vibrate in unison with Nature's harmonics in the physical universe, and thus produce the harmonies of health and strength and beauty.

If our instrument is out of tune, or if we ignorantly or wilfully insist on playing in our own way, regardless of the score, we produce discords not only for ourselves, but also for our fellow artists, in the great orchestra of life.

Sin, disease, suffering and evil are nothing but discords, produced by the ignorance, indifference, or malice of the players. Therefore we cannot attribute the discords of life to the Great Composer. They are of our own making, and will last as long as we refuse to learn our parts and to play them in tune with the Great Score. For in this way only can we ever hope to master the art and science of right living and to enjoy the harmonies of peace, self content, and happiness.

As a result of these experiences, impressions and revelations, I saw clearly that the conventional methods of curing individual and social diseases applied by our schools of medicine, by sectarian religions, social and political law givers,

Life and Action

and economists, were only palliative and suppressive, but not curative; that all of these physicians were tinkering effects and symptoms, while entirely ignoring the underlying causes. I further saw that this palliative or suppressive treatment of disease symptoms, while their causes are allowed to continue, must inevitably result in accumulative effects, and make the diseased conditions permanent or chronic. It became evident to me that herein lies the cause of all chronic diseases in the individual human entity, as well as in the social and political body.

THE UNITY AND CONTINUITY OF THE LAW.

That which we call God, Nature, the Creator, or the Universal Intelligence, is the great central cause of all things, and the vibratory activities produced by or proceeding from this central or primary cause, may continue through all spheres of life in like manner, as the light waves of the sun, moon and fixed stars penetrate through the intervening spheres of life to our plane of earth. Therefore, all powers, forces, laws and principles which manifest on our plane, proceed and continue from the innermost Divine to the most external plane in physical nature. This explains the continuity, stability and correspondence on all planes of being, of that which we call "Natural Law". In other words, *Natural Law is the established harmonic relationship of effects and phenomena to their causes, and of all particular causes to the one great primary cause of all things.*"

These truths became revealed to me in their fullest significance and universal application, when I became acquainted with the School of Natural Science. I then perceived the identity and perfect correspondence of the laws and principles which underly the "Great Work" on the ethical, moral, spiritual and psychical planes, and the Nature Cure philosophy on the physical plane.

Life and Action

The central idea in the philosophy of the Great School is, that there are active in Nature and in individual human life, two great fundamental principles of opposite tendencies namely, the constructive and destructive principles, and that "all activities in Nature and in human life align themselves with, and come under the action of one of these controlling principles. In *"The Great Work"* the author speaks of these principles as follows:

Page 121: "In other words, man has a spiritual individuality, a mental individuality, and a moral individuality as well as a physical individuality. Moreover, these are all subject to the same general principles of integration and disintegration, construction and destruction."

"The mental individuality of a highly intelligent man or woman is as truly a result of growth as are his physical and spiritual organisms. In other words, it is the result of unfoldment, integration and construction. The principle back of it is the Constructive Principle of Nature in Individual life."

Page 124: "But we all know that there is also a principle in nature which, when set in motion upon the physical plane, disintegrates our physical bodies, tears them down, destroys their individualities and resolves them back into the elements from which they were built up. We also know that there is a principle or process which, when it becomes dominant in human life, tears down or destroys the individuality of human intelligence. With the same unerring certainty we know that there is in nature that which, when it becomes a dominant factor in human nature, tears down, dissipates, or destroys the most beautiful individualities of Moral Character."

"That which disintegrates, tears down, or destroys any of nature's constructive individualities, whether they be physical, spiritual, mental, moral, or psychical, has been designated as *"The Destructive Principle of Nature in Individual Life."*

The philosophy and teachings of the Great School of

Life and Action

Natural Science, as far as laid down in the books of the Harmonic Series, deal mainly with the application of these laws and principles to our ethical, moral, spiritual and psychical development. It remained for the School of Nature Cure to demonstrate that the same laws and principles which form the exact and mathematical basis for ethics, morality and constructive spirituality, control with equal force and precision the processes of health, disease and cure in the physical body and its correlated physical, mental and emotional activities.

HARMONICS OF THE PHYSICAL

In all their definitions of the constructive and destructive principles in Nature, the authors of the books of the Harmonic Series emphasize the fact that these same forces are at work in all the kingdoms of life, from the lowest to the highest. From this it follows that they must be active also in the human body and its manifold activities.

This may seem obvious and self-evident, nevertheless it needs to be emphasized, because there seems to be much confusion of thought on this simple proposition, among those who should know better.

Many students of higher philosophy, of new thought, occultism and metaphysical healing, have centered their attention and their efforts so thoroughly upon the higher planes that they overlook the existence of and the necessity for compliance with the natural laws of the physical plane. They seem to assume that so long as they understand and comply with the laws on the higher planes, affairs on the lower plane will take care of themselves. They are like the artist who understands all about the laws of music and commands a perfect technique, but who does not think it necessary or worth while to keep his instrument in good condition.

After all, physical health is the best possible basis for the

Life and Action

attainment of mental, moral and spiritual health. All building begins with the foundation. We do not first suspend the steeple in the air and then build the church under it. So also, the building of the temple of human character should begin by laying the foundation in physical health.

We have known people who had attained high intellectual, moral, and spiritual development and then suffered utter shipwreck physically, mentally and in every other way, because ignorantly they had violated the laws of their physical nature.

There are others who believe that the possession of occult knowledge and the achievement of mastership, confer absolute control over Nature's forces and phenomena on the physical plane. These people believe a man is not a master if he does not miraculously heal all manner of disease and raise the dead. If such things were possible, they would overthrow the laws of cause and effect and of compensation. They would abolish the basic principles of morality and constructive spirituality. If it is possible in one case to heal disease and to overcome death through the fiat of the will of a master, then it must be possible in all cases. If so, then we can ignore the existence of Nature's laws, indulge our appetites and passions to the fullest extent, and when the natural results of our transgressions overtake us, we can go to a healer, or master, and have our diseases "instantly and painlessly" removed, like a bad tooth, in the dentist's chair.

I say this with all due reverence for, and faith in, the efficacy of true prayer, and with full knowledge of the healing power of therapeutic faith, but I do not believe that God, or Nature, a master, or metaphysical formulas can or will make good, in a miraculous way, for the inevitable results of our transgressions of the natural laws governing our being.

If such miraculous healing were possible, and of common occurrence, what occasion would there be for the exercise of reason, will and self control? What would become of the

Life and Action

scientific basis of morality and constructive spirituality?

All this leads us to the following conclusion:

If there is in operation a constructive principle of nature on the ethical, moral and spiritual planes of being, with which we must align ourselves, and to which we must conform our conscious and voluntary activities, in order to achieve self-completion, self-content, individual completion and happiness, then this constructive principle must be in operation also in our physical bodies, and in their co-related physical, mental and emotional activities. If the constructive principle is active in the physical as well as in the moral and spiritual realms, then the established harmonic relationship of the physical to the constructive law of its being must constitute the morality of the physical, and from this it follows that the achievement of health on the physical plane is as much under our conscious and voluntary control as the working out of our individual salvation on the higher planes of life.

To recapitulate: First, our well-being on all planes and in all relationships of life depends upon the existence, recognition and practical application of the same great fundamental laws and principles herein explained.

Second: Physical health, as well as moral health, is of our own making. We are personally responsible, not only for our own physical and mental health, but we are also morally responsible for the hereditary tendencies of our offspring toward health or disease.

Third: The attainment of physical health through compliance with Nature's laws is just as much a part of the Great Work as our ethical, moral and psychical development.

In the following articles of this series, of which this one is the first installment, I shall endeavor to describe and to explain the natural methods of living and of treatment which insure the best results toward the attainment and maintenance of physical and mental health and vigor.

Life and Action

Questions and Correspondence

Answered by the T K.



QUESTION: "Suppose one is raised in ignorance of life's responsibilities, but with due regard for the Master; that he endures years of unhappiness and then finds himself adrift in life; that after many hardships he grows discouraged and through the influence of another comes to believe there is no God and that life begins and ends here; that he grows reckless but does not stoop to evil but regrets that there is no one to answer prayers; that later, from an unknown source, comes the conviction that there must be a God; that the individual then regrets with all his soul that he had ever turned from God, repents and prays earnestly for forgiveness and strives with all his strength to *'Live the Life'*, but is prevented by the suffering of the helpless and innocent; that he sacrifices himself for them;—Will God thereafter hear his prayers? What chance has such an one for happiness or progress in the life to come?"
—Kent.

ANSWER: This question comes from the depths of a troubled soul, as indicated by the letter accompanying it; and because of this I would be more than pleased if I had the time and space for a full and complete answer which would be definite, specific and responsive to each and every phase of the question.

This I cannot do, however; because neither time nor space at my command will permit.

But the question already has been answered for anyone who will take Volumes II and III of the "Harmonic Series" and seek diligently to understand "*The Law of Spiritual Gravity*"

[Page 27]

Life and Action

and "*The Law of Compensation*" and the "*Law of Spiritual Unfoldment*" as therein elucidated; and then add to these a careful study of the little booklet "*Who Answers Prayer?*".

Under the "Law of Spiritual Gravity" [See Vol. II of the Harmonic Series, page 335], "Each one of us at physical death either rises or sinks—as the case may be—to a level of spiritual life and evolution exactly commensurate with his life and development immediately prior thereto".

Page 339. "But in the realm of this higher citizenship of the Soul, there is but one law, the great Law of Justice."

"In accordance therewith man is, in the most exact and literal sense, the arbiter of his own destiny."

Now if my questioner will turn to the Chapter of "*The Great Work*" [Vol. III], "The Passing of a Master", and begin with the last paragraph of page 448, and read through to the end of the chapter, he will find a sufficient statement and elucidation of the law governing the status of the Soul after physical death, to enable him, by applying it to his own case, to answer his own question with a fair degree of certainty.

A reading and study of the little brochure, or booklet, on Prayer, above referred to, I am sure, would give him the added information necessary to clear up the entire subject in such manner as to comfort him in the certain knowledge that Nature is neither unjust nor inconsistent, and that no act or effort of his that has been inspired by unselfish service to others, can ever result in anything but his own Spiritual Good.

The very fact that "*He sacrifices himself for them*" is proof positive that in a *spiritual* sense he has thereby earned Nature's reward for *unselfish service to those who need*, and that in the end he has done that which was best for *himself*—although at the time, and viewed solely from the angle of physical life, he may have *appeared* to be making a great personal sacrifice.

It is in our knowledge of the *spiritual* application and results of the great "*Law of Compensation*" that we find our great-

Life and Action

est measure of comfort, for here we learn that there is nothing in all Nature more beautiful nor more certain than the *Rewards of Unselfish Service*.

I trust I have said enough to accomplish two very definite and important results, namely:

1. To lead my questioner to make a careful and prayerful study of all three volumes of the Harmonic Series and the brochure on "*Who Answers Prayer?*".

2. That he may therein find the answers to his questions more fully than I can give them here, and derive therefrom the comfort he seeks.

So mote it be!



QUESTIONS: 1. In what sense is the Ruler of this Planet our Father? Is he: [a] our Creator; or, [b] our loving Guide and Guardian?

2. If there is a divine element somehow present in mineral, vegetable, animal and man, is it an emanation from the Father?

Would this be the probable meaning of the statement attributed to St. Paul, that God is not far from every one of us; for "in Him we live and move and have our being." [Acts, 17, 27-28] ?

3. Christ is reported to have said that God marks the fall even of a sparrow [Matt. 10, 29] and numbered the very hairs of our heads. Does the Father, then, personally know and watch each one of us, and hear our cries for help in a just Cause? If this is so, what need is there for the Great Friends as Messengers of one already with us, or auxiliaries of an All-Wise and Omnipotent Helper?

4. "*The Great Work*" page 456, "Whose glorious Presence illumines all spheres below."

Does the radiance of the Great Father supply the light
[Page 29]

Life and Action

of the Spiritual Spheres, in any such way as the sun lights the earth?

5. Ibid. "By whose light all men of earth are free to travel upward".

Does this mean that the Father supplies the Intuition and Faith and other gifts whereby the men of earth can evolve?

Let me thank you for your answer to my question regarding Destructive Control and Constructive Help, given in the January-February 1910 issue of *Life and Action*. It is clear and conclusive. I find the magazine a precious boon and a real help. —Geo. T.

ANSWER: Your list of questions this time is somewhat formidable and at a number of points takes me out of range of the "*Things we know*".

In all such instances I can give you only my own personal views and beliefs, for what they may be worth.

I suggest that you keep in mind my limitations, and use your own judgment about adopting or rejecting my views on any subject of belief.

1. The Planetary Ruler, as I understand from those much wiser than I, is in no sense a "Creator".

He sustains a relation somewhat analogous to that of a ruler of an absolute monarchy; except of an immeasurably more exalted and perfect character, and his "kingdom" is a spiritual one, and includes the entire Planet and all its planes and conditions.

2. Before I could give even a fair guess at the answer to your second general question, I should have to know exactly what *you* mean by "*divine*".

I do not think you will find anywhere in any of the Text Works of the Harmonic Series any statement such as your question assumes.

It is stated in substance, however, that the four kingdoms
[Page 30]

Life and Action

of Nature—Mineral, Vegetable, Animal and Human—are governed by the four "*Life Elements*". These "*Life Elements*", in their evolutionary order, are "*Electro-Magnetic*", "*Vito-Chemical*", "*Spiritual*" and "*Soul*".

In the Mineral Kingdom is but one—the Electro-Magnetic.

In the Vegetable there are two, of which the Vito-Chemical is the dominant one.

In the Animal there are three, of which the Spiritual is the highest and dominant one.

In the Human there are four, of which the Soul Element is the highest and the dominant. [See "*The Great Psychological Crime*", page 301, and following].

Nowhere, however, are these Life Elements referred to as "*Divine*".

Natural Science finds that these Life Elements are universal in time and space; and if they are looked upon as being "*manifestations of the Great Universal Intelligence*" which also is conceived to be universal in time and space—then I can understand how they might be spoken of as "*Divine*", or a "*Part of the Divine*", or as "*Manifestations of the Divine*", etc.

It is possible that Paul may have had some such concept of "*Divinity*". The quotation to which you refer would seem to bear that construction.

3. What the School of Natural Science really knows about "*Prayer*" is well expressed in the "*Beloved Master's*" little Brochure, "*Who Answers Prayer?*".

From this it is clear that "*The Great Friends*" and the "*Spiritual Helpers*" do really hear our cries for help, and do answer them as far as they can when they deem our prayers just and find us in real need of the help for which we ask.

But even the Beloved Master does not presume to say that all the agencies that answer prayers may not be merely the "*Messengers*" of the "*Great Universal Intelligence*". He frankly says "*We do not know*".

Life and Action

4. There is a rather strong analogy; although, to say they are "*alike*" would, no doubt, mislead.

5. This has more specific reference to the present knowledge of the Great Law of Evolution. The Great Father stands as an example of what Evolution can achieve, and his life illumines the Evolutionary pathway to all who follow Him.



QUESTION: In the authorized Version of the Bible we are taught much about "*Charity*". The Revised Version gives it "*Love*" instead.

For examples: 1. Cor. 13 Chap.: "If I speak with the tongues of men and of Angels, but have not love," &c.

1 Peter, 4-8: "For love covereth a multitude of sins."

I would be glad to know the exact sense in which the Great School uses "*Charity*".
—John. W. C.

ANSWER: Unfortunately, perhaps, I do not feel myself at liberty, at just this time, and through so public a channel as the columns of *Life and Action* to give the official definition of the School, for the following reasons:

1. "*Charity*" is one of the definite and specific subjects included in the "*Test Course*" Work.

2. The value of that Work to each applicant depends upon the amount of original thought and effort he puts into the work of analysis and demonstration of each individual topic submitted to him.

3. The value of his work to the School as a "*Test*", by which it is to determine his real status and *know* when he has met all the terms and conditions of each test submitted to him, is in the fact that he must have no *help*. In other words, his *own* work, "unaided and uninfluenced" by others, is the only

Life and Action

fair basis upon which it is possible to judge of the real status of any student.

4. If I should publish the official definition of the School, that fact would remove the subject of "Charity" from the list of "tests" and would not be in line with the purposes of the Work.

However, it just occurs to me that it might be a subject of both interest and value for the readers of this magazine to send to me for publication their own definition and elucidation of "*Charity*", from their best understanding of the Spirit of the Great Work.

The subject is one of profound interest and vital importance within the concept of the Great School and should be well worth such thoughtful consideration as the Friends of the Work may be able to give it; and we will be glad to give space to their best efforts to give a clear and consistent definition and analysis of the subject.



"Love is a Passion enabling the Lover to see nothing wrong in the one beloved."

—James L. Dow.

1. "Love is the Essence of Life."

2. "Love is an internal evidence of the divine nature in man."

3. "Love is the foundation on which is built a constructive education of the heart."

—N. C. Gilstad.

Life and Action

QUESTIONS: 1. "Suppose a person under obsession dies, does he enter the Spirit Life in the same condition?

2. Suppose he dies while insane from any other cause, what then?

3. Can man obtain from cooked food—in other words, from dead food—the same life building elements that he can from the uncooked?

4. Or, if so, are they in as suitable form for refining the body as they would be in their natural state? —B. E. M.

ANSWERS: Obsession is a psychic condition, the result of complete psychic hypnotic control of one in the physical body, by one in the spiritual.

Physical death does not necessarily alter the psychic relation or condition at all.

An individual under psychic subjection at the time death occurs, will remain in that condition until the controlling intelligence either voluntarily releases him—or, until some stronger intelligence forcibly breaks the control and releases the subject.

In other words, hypnotic control is possible between individuals on the spiritual planes. And this is because it is a *psychic* condition.

2. In the case of one who dies insane solely because of physical conditions—as, for instance, because of a fractured skull—physical death results in almost instant recovery. In some instances there may possibly result a short period of confusion, but this is due to other conditions, and not to the physical causes of the insanity.

3. The subject of food values is so largely an individual problem that it is impossible to lay down an arbitrary rule that will apply to all individuals.

The method and amount of *cooking* are elements that enter into the problem.

Life and Action

Then again, the selection of raw foods is another element equally important and must be considered in any correct answer to the question.

The question assumes that all cooked foods are necessarily "dead food". Just what he means by "dead" in this use of the word needs defining, to make his question clear.

Cooked foods are not "dead" in the sense that they are not "life sustaining", for we all know from personal experience that we can live on cooked foods; and it is also true that a goodly number of people can live on them and obtain nourishment from them better and more easily than they can from raw vegetables.

Then again scientists tell us that there are a few varieties of vegetables that are rank poisons in their raw state and only become nutritious and valuable as "food" through the process of cooking.

Answering the question, however, from the viewpoint of vegetables that are known to be good "food" in their raw state; let me say that the right kind and amount of cooking does not in the least destroy the food values of such vegetables as corn, potatoes, turnips, beets, carrots, parsnips, cabbage, peas, beans, and onions; and in many instances the right kind of cooking materially adds to their values.

4. This question also depends so largely upon the individual and upon his physical and spiritual condition and general status that any arbitrary rule would be at fault.

The entire subject of diet is so largely one of adaptation and adaptability that it is far more difficult than is generally supposed, to lay down rules that are not subject to exceptions.

Generally speaking, however, the same may be said as in answer to the preceding question. That is to say, the right kind and amount of cooking does not destroy food values.

I suggest to my questioner and all others who are especially interested in the subject of dietetics, that they read carefully

Life and Action

the series of articles in this magazine on this subject, by Dr. H. Lindlahr, begun in the last previous issue and continued in this number. Dr. Lindlahr, whose "*Nature Cure Sanitarium*" is located at 525 S. Ashland Boulevard, Chicago, has given profound study and experimental tests to the subject of Diet for many years.

He has supplemented his study of the German Schools of Scientific Dietetics, by a further research from the viewpoint and knowledge of the Great School.

I regard him as the most advanced of all our modern authorities in this field of Scientific Dietetics; and for this reason he was prevailed upon to give to the readers of *Life and Action* the benefit of his researches and studies in this important field of scientific knowledge.

It is difficult, these days, to find a recognized authority on Diet, who does not unwittingly fall into some one or another of the many ruts that have been worn by their predecessors; and become "faddists" to some extent.

It takes a truly broad-guage intelligence, for instance, to recognize the fact that, while a Vegetable diet is of unquestionable scientific value, there are special cases and conditions wherein a rigid *meat* diet alone will reach the desired therapeutic results.

In other words, the truly "Great Physician" is he who recognizes the good in all methods and systems and is broad enough and independent enough to avail himself of the best there is in all; and to keep out of "scientific" and "conventional" ruts.

Dr. Lindlahr approaches this standard very closely, and it is because of this that we congratulate ourselves on having secured his consent to write for this magazine.

We commend his work to the thoughtful consideration of our readers who are especially interested in the great problem of *Health*.

Life and Action

Oscar F. Johnson, Cincinnati, Ohio, has kindly called our attention to what appears to him an ambiguity in the volumes of the Harmonic Series on the subject of the 13 "spheres", or "Planes" of life connected with this planet.

The uncertainty in his own mind does not appear to be concerning the number of spheres [for this is plainly stated as 13]; but as to just how the Great School enumerates the spheres or planes it calls "spiritual".

In "*The Great Psychological Crime*" at pages 234-236 it is plainly stated that there are 13 Spheres or Planes, and [solely because man is as truly a "*spiritual*" being while on earth and in the physical body as he is after he has cast off his physical body by death] all 13 spheres are referred to and treated as "*spiritual*". In this view this earth plane is designated as the *first spiritual* plane.

But at page 409 of "*The Great Work*"—where an illustration is made of the "Magnetic Field" which lies between this earth life and the life beyond—this earth plane is referred to as the "*Physical plane*" and the next higher as the "*first spiritual*".

This latter is the manner in which they are usually referred to, solely because we are not accustomed to thinking of this earth life as a spiritual life, and because it comes handy to differentiate this as a "physical" life.

For purposes of enumeration it makes little difference whether we call this earth plane "spiritual" or "physical", so long as we understand that the total number is 13, and that this earth plane is counted as No. 1.

But it is important [for those who desire to be accurate] to know that the "Magnetic Field" [which lies between the physical plane and the next plane above the physical] is not counted by this School as a distinct and separate "*plane*". It therefore is not one of the 13.

Life and Action

I am under the impression that at least one of the Oriental Schools considers the Magnetic Field as a distinct and separate Sphere or Plane, in which event the total number would be 14 instead of 13.

But this is a subject which has never appeared to me to be of any very vital immediate importance to the practical problem of *Living the Life*.

For the present it may, however, be of interest merely as one of the subjects upon which the School of Natural Science has seen fit to state its findings for what they may be worth to its Students and Friends.



Editor *Life and Action*:

1. It has occurred to me several times to ask how far Ralph Waldo Trine's book "*In Tune With the Infinite*" could be considered in line with the doctrine of the Great School about "getting into harmony with Nature's Constructive Principle". I have read "*The Great Work*" carefully many times, but it seems to me that while "Nature's Constructive Principle" is constantly referred to, it is nowhere very definitely defined.

2. How far would the Great School endorse Trine's principle that thought forces are themselves constructive? I understand him to mean this: I want to become a certain kind of man or accomplish a certain work. Fear or doubt of my ability to be or do this we would all agree would tend to prevent success from its reflex subjective effect. But I understand Trine to go further, and to hold that, if one steadily holds the image of ones doing or becoming something good, that thought force of itself sets things in motion in such a way that other events and forces necessary to the result come to pass and the image

Life and Action

attracts the condition which one is aiming at. Does the Great School approve such a doctrine?

3. It has seemed to me that the two most important things to hold before the mind are in Whitman's words "charity and personal force" or in my own terminology "power and sunshine"; "power", in the double sense of capacity and energy, also courage; "sunshine" in the sense of good will to all, the just and the unjust, an even, steady warmth of love to all, and helpfulness. In fact, the single Mithraic idea of sunshine seems perhaps the best material analogy for the object of moral endeavor; for the sun is the source of all power, light, warmth and life, apart, that is, from the original interatomic energy, for the unlocking of which sunshine is practically necessary.

—P. F. H.

ANSWER: I am sorry to confess that I have never had the pleasure, the time, nor the opportunity to read Trine's "*In Tune With the Infinite*"—not from lack of interest or desire, but solely because I have been so busy trying to keep in tune with my highest and best ideals of life, which, so far as I know, lie somewhat this side of the "*Infinite*".

I therefore do not profess to know enough of Mr. Trine's teaching to determine with accuracy how far, if at all, he is in alignment with the teachings and findings of the Great School.

But it would seem to me that your reading and study of "*The Great Work*" has either been incomplete, or that I failed of my purpose therein to define "*Nature's Constructive Principle*" in such manner as to meet the demands of exact science.

You tell me that you "have read '*The Great Work*' carefully many times, but it seems that while '*Nature's Constructive Principle*' is constantly referred to, it is nowhere very definitely defined", etc.

If you will turn to page 111 of "*The Great Work*", and begin

[Page 39]

Life and Action

with the Chapter [VII] entitled "*Nature's Constructive Principle*" and read carefully, you will find at least where I have *tried* to make the subject as simple, clear and definite as seemed to me at the time necessary to avoid ambiguity.

After referring in the opening paragraph to the two processes running through Nature which manifest themselves everywhere as "directly and unmistakably opposite in their effects"; I follow in the second paragraph with these words:

"One of these processes gives objective expression to that which men of science, the world over, have been pleased to designate as 'The Law of Integration'. Some have named it also the 'Law of Growth'. Others call it 'The Organic Principle'. Still others name it 'The Law of Affinity'. It is known also as the 'Law of Evolution'. The Great School, however, has come to designate it as '*Nature's Constructive Principle*'.

"It matters little what name we give it, so long as we know with exactness and certainty the meaning of the name selected. To the man of science any one or more of these designations might safely be used without likelihood of confusion, for to him they mean one and the same thing. And so it would be with the lay student or general reader, if he but knew the synonymous meaning and nature of these several expressions. The question of vital importance, therefore, is, what do they mean? Let us see.

"The process which gives objective expression of this law or principle of nature is everywhere manifest to the trained scientist in the world of physical matter.

"For instance: It manifests itself to the objective senses in the integration and crystallization of stone. It is evidenced by that subtile force which integrates and binds together in solid mass the particles of iron, steel, copper, brass, silver, gold and other metals. It is observed in the condensation of vapors into liquids and of liquids into solids. It is demonstrated by that subtile affinity between the atoms of physical matter upon

Life and Action

which the chemist in his laboratory bases all his chemical compounds. In truth, it is *that principle in Nature which impels every entity to seek vibratory correspondence with another like entity of opposite polarity.*

"In the vegetable kingdom it reveals itself in the results of that mysterious process which integrates matter into cells, cells into aggregates and aggregates into bodies which we call trees, plants, flowers, fruits and vegetables. It is discernible in the activity with which particles of earth and air and water are made to combine and flow in continuous streams into the body of the growing tree or plant. It is indeed that which manifests itself in the outward or objective expression of life, health, development and growth in all the varied forms of vegetation.

"In the animal kingdom its manifestations cover yet a wider range. We observe it in that which impels a single nucleated cell to grow, expand, multiply and combine with others of its kind into definite organs. We note its evidences in the development of these simple organs into living, individual, organic entities. We watch its manifestations with interest in the development of the animal life germ into the living infant animal, and in the growth of the infant animal to its full maturity. We add to our interest a tender solicitude and personal affection as we study its manifestation in the growth and development of the infant human being from its first appearance in this physical life through all the stages of its infancy, childhood, youth and maturity; and we seem to miss it in the declining years of old age.

"To this point in the ascending scale of individual development we have been observing what would appear to be the outward objective expression of a purely automatic process of physical nature. Mineral aggregate bodies, vegetables and animals come into existence, integrate, grow, unfold and mature, so far as we can determine, by the operation of a law or prin-

Life and Action

ciple of development in nature, over which they have no control. They seem to be involuntary subjects of it. They would appear to follow their course of integration and growth because they respond automatically to the Constructive Principle of Nature in its manipulation of physical conditions and its impelling power over physical things.

"But there are yet higher manifestations of the same law or principle in operation. These rise to the more exalted plane of psychic phenomena. They constitute the indices by which we mark the constructive unfoldment and evolutionary development of the human Soul. They measure the increasing power of human intelligence. They signalize the growing refinement of moral sentiment and aesthetic taste. They evidence the increasing sensibility of human conscience. They mark the growth of human sympathy with and care for those who need. They measure the increasing stature of human character. They indicate the evolutionary construction of psychic individuality.

Page 114. "The integrating force in highly developed Society is the Constructive Principle of Nature working under the voluntary and intelligent guidance of the human Soul itself.

"For the purpose of definition, this great fundamental law or principle of nature back of the process which integrates inorganic matter, organizes vegetable and animal matter into living, organic bodies, renews and sustains individual life, and constitutes the essential foundation of all development and growth—physical, spiritual, mental, moral and psychical—will be known and designated in this work as 'Nature's Constructive Principle'".

Page 115. "It will be observed that this definition carries the effects of this principle far above and beyond the plane of purely physical material, into the realms of the spiritual, mental, moral and psychical in nature. To this particular and significant enlargement of its scope and meaning, special attention is directed. It is of the most vital importance. Upon it, in truth,

Life and Action

rests the central theme of this entire volume."

I am convinced that the foregoing literal quotations from "*The Great Work*", without further comment, are sufficient to show that you are in error when you suggest that "While Nature's Constructive Principle is constantly referred to, it is nowhere very definitely defined", etc.

The parts of the quoted paragraphs I have set in italics not only give a "definite" definition of the term, but also call particular attention to the "enlargement" of its scope and meaning beyond those given it by physical science.

But if you will read carefully the entire chapter from which the foregoing quotations are taken, you will find that its whole thirteen pages are devoted to a definite and careful definition and elucidation of "Nature's Constructive Principle"; and I verily believe the purpose has been accomplished with such simplicity, clearness and "definiteness" that you cannot possibly fail to understand *exactly* what the Great School means when it speaks of "Nature's Constructive Principle".

In addition to the sections above quoted, however, I call your attention especially to the "*Summary*" of that chapter, beginning on page 123, and ending at the bottom of page 124, in these words:

"The purpose of this present volume is to identify and elucidate the '*Constructive Principle of Nature*' in its relation to and its effects upon individual life, and point out wherein man himself may become an intelligent factor in complying with the Principle and controlling the Process in their relation to his own individual existence and well-being."

As I have stated above, I am not sufficiently posted on the subject of Trine's writings to know how far, if at all, he may have sensed this great, fundamental Principle of Nature at the basis of all Evolutionary Unfoldment and Growth; but I am sure that if he has expressed himself as clearly, as definitely, as simply and as exactly as this subject is covered in "*The Great*

Life and Action

Work", if you will take the two books, lay them side by side, and study them carefully, you will have no trouble in determining how far, if at all, the Great School would be able to "endorse" Mr. Trine's statements on the subject of "Thought Forces".

If you have stated his position correctly, then the Great School could not endorse him without some qualifications.

For it is as true that some thoughts are destructive as that others are constructive in their results.

Therefore, any statement which would imply that *all* "thought forces are themselves constructive" is too sweeping, too inclusive, too general, and hence, not true.

It is true, however, that thought involves force, and that thought force may have an effect upon the individual who does the thinking as well as on those upon whom it is projected.

But there is a tendency, among some of our modern psychologists, to give to "thought" alone and independent of "action", undue credit in the accomplishment of results.

For illustration: It is *not* true that the simple *holding* of *the thought* of "*opulence*" in mind will, alone and without other effort, bring material wealth and riches to any individual.

Thought, persistent and unfaltering, accompanied by equally persistent and unfaltering effort in line with it, however, will come about as nearly getting the intended result as anything within the power and limitations of man.

What would Trine say of the following:

Suppose a man "holds the image of himself becoming an honest and upright man", and yet every day and hour of his life he practices dishonesty, lies, deceives, defrauds and intentionally wrongs his fellows,—how long would he be in "becoming an honest and upright man"?

In other words, does not all individual unfoldment depend upon individual effort in line with a definite line of thought and purpose?

These are problems deserving of thoughtful consideration.

Life and Action

Helpers and a Universal Language

By J. D. Buck, M. D.



RS. HARRISON was hurrying through with her morning work. She had finished upstairs and begun to sweep the front room when the bell rang, and on going to the door a very plain but neatly dressed woman stood there and said something in a language unfamiliar to her.

The caller had such kindly eyes, and her face such a tired look, that Mrs. Harrison stepped back and motioned her to come in, which she did with a smiling face.

Passing to the kitchen and dining room, which were the same, Mrs. Harrison offered her caller a chair, and asking if she were hungry, and receiving an answer that she did not understand, she waved her hand toward the table.

Her caller seemed to understand this, though neither understood the words of the other, and taking a chair at the table with a smile and a nod of the head, Mrs. Harrison poured her some coffee and set before her a plate of rolls, as the breakfast things had not yet been cleared away.

While her guest was refreshing herself Mrs. Harrison resumed her work in the front room, the door between being wide and open.

Presently the visitor arose from the table entered the front room and taking the broom gently from Mrs. Harrison's hand proceeded carefully to continue the sweeping, while Mrs.

Life and Action

Harrison began to dust and arrange the furniture, sign-language being their only mode of communication.

Presently Mrs. Harrison again entered the dining room her guest following her, and commenced washing the dishes, while her guest, after washing her hands at the sink motioned toward the dishes as though to help. Mrs. Harrison handed her a clean dish-towel and she proceeded to wipe the dishes.

Mrs. Harrison had a little girl six years old who had gone out to play in the neighborhood. Just then the child came hurrying in with blood on her dress and a cut across her forehead.

The mother was shocked and screamed, and seizing a towel and wetting it, washed the child's face with trembling hands, her guest standing by and with kindness beaming in her face, patted Mrs. Harrison gently on the shoulder.

The child was not seriously hurt, but the sight of blood unnerved Mrs. Harrison, and by the time the child's face was clean she suddenly grew very pale and sank trembling to a chair.

Her guest caught her head as she began to reel, put her arm gently around her shoulder with her head against her breast, smoothing her forehead, and with a gentle word now and then in her strange language, patted her on the shoulder.

The color slowly returned to Mrs. Harrison's face, and as she seemed stronger, the stranger stepped quickly to the table and seizing a glass of water put it to Mrs. Harrison's lips, who soon revived.

An hour had passed since the stranger's arrival, and not a word intelligible to both had passed between them, and yet the stranger had been welcomed and taken in, the hungry had been fed, a debt of gratitude been paid by helpful work, and then kindness and sympathy bestowed that could not be mistaken or misunderstood.

The women understood each other, though it was a drama

Life and Action

without words. Words were not needed. Each knew the language of human kindness born of sympathy.

Both were *Helpers*, and the "touch of kindness" made them kin.

There is, indeed, a universal language which no man has invented, and which we all need to learn.

We often try to translate it into familiar words, only to realize how impossible it is to vocalize the beating of the human heart, and the Divine effulgence of human sympathy.

Poetry, and Art, and Music, in the highest and noblest sense, represent this impulse of the soul of man to give expression to the capacities latent in us all.

Usually this impulse is a spontaneous issuing forth, inspired by love of beauty or harmony, or the love of art, "for art's sake".

Sometimes ambition and love of praise and appreciation impel expression.

Sometimes, as with Mrs. Browning in her "Portugese Sonnets", the pent-up melody gives expression to a love for *one*, that seems measureless, uplifting and full of devotion.

But never till Art for Art's sake, and love inspired by *one*, give place to "Love for Love's dear sake" including all the rest, does one enter the Creative, Constructive and Divine field of the *Ideal Helpers of Mankind* —consciously, and become Master of the *Universal Language*, that speaks and understands direct from heart to heart, and from soul to soul.

The whole of life is a training for this School of Expression, and it is doubtful if there were ever, at any one time in the history of man, so many earnest students in this School as are found today.

"Novices", "beginners", "stammerers"—if you choose, yet sincere and in earnest. Enthusiasts, who often waste time and material, but who have at heart the real Genius, and will acquire the Art by practice.

Life and Action

If they could only realize what it all means, and how far-reaching the *work* is, the growth that is involved, and the Heaven toward which it tends, the *impulse* would expand into a more glorious mission, the divinest known to man.

The Student would then clasp hands with the Masters—the Great Masters of Mankind.

This they now do, unconsciously. It is the escape of the Christ Spirit from the mummy-cloth of creed and dogma, and from the sarcophagi of Institutional Religion; his “second coming” amongst men.

Jesus is no longer the “Crucified”, but the “Glorified”. and the crucified are “the little ones”—all who suffer and are hungry and who mourn, whom Jesus carried in his arms, and cherished in his great loving heart.

Is it not *strange* that with all the wranglings of theology, and the disputes over the *interpretation* of *words*; with all the sects of Christendom, this Living Christ has never been obscured or lost, but is more in evidence today than at any time for nearly two thousand years?

The injunction — “*Follow Thou me*” is at last being obeyed; and the *Christ* is more in evidence today—the Living Christ, in the hearts of mankind, than ever before.

It is indeed, the “Lamb”, that was, and eternally is, “One with the Father”; and men have forgotten to wrangle over “flocks” in the “feeding of His Sheep”. This is the impulse that is today manifest everywhere.

Commercialism and Competition; Statecraft, Priestcraft and Politics; Modernism and Despotism; Strikes and Combinations, may make more noise and seem to threaten dissolution to society; but like an undertow to the rolling tides that dash with great noise against the shore, there is this pulse-beat of the Heart of Humanity, born of the Christ Spirit, and inspired by the Father of Love, and the uplift through Sympathy and human kindness.

Life and Action

It is more than anything else, the Pulse-beat of the present age.

The Millionaires, the Capitalists, the "Captains of Industry"—are a handful; these *Helpers* are legions.

The grasp of the Millionaire relaxes. "His control stops with the shore". His resources are all left behind for others to use, or abuse, again, after he goes hence.

But the army of *Helpers* increases every day, and the resources of the earth go on increasing. Here in America we have scarcely tapped the fountains, or occupied the land.

Our real resources can neither be pre-empted nor long sequestered, or ever destroyed.

Selfishness, and folly, and greed, *can* make others suffer, for a time, and permanently injure ourselves.

Helping others as a duty, giving tithes from abundance that we do not need, and that seems almost a burden, an abundance never earned, often obtained through injustice and oppression, is sometimes retributive Justice, inspired by a guilty conscience. It is indeed the sign of life within, and that the germ of human kindness is not dead.

It is like the music of crude savages as compared with a symphony of Beethoven, when once the joy of giving and of *helping* has really entered the soul of man. It is then the greatest privilege for which our gratitude knows no bounds.

This craving, this desire, this impulse to help, where there is lack of time or resources, seems almost as touching and pathetic at times, as the need of help itself in others.

It is this loving kindness, this humane spirit, that is the vital spark in man, and that makes him to differ from the animal plane of tooth and claw below him.

I am not urging charity and helpfulness toward others as a *duty*, although it is always that. I am trying to show that it is the only thing that really glorifies *ourselves* and determines our place in the Aristocracy of Souls.

Life and Action

The underlying principle not only runs backward and downward to the foundations of all life, but to the molecules and atoms of matter.

We find the most ancient Vedic writers telling of the "Builders and the Devourers", within the living body of man, which modern science calls, the protoplasmic cells and colloids on the one hand, and the germs, bacilli and ptomaines of disease on the other.

The writers on Magnetism, long before the time of Mesmer, had their "Doctrine of Signatures" and wrote volumes on "Sympathy and Antipathy" showing how and why people were attracted to or repelled from each other by a law as basic as life itself.

I might go further and show how this magnetic aura of life emanates and radiates from us all, and has in every case, a dominant chord determining rate and quality of vibration and color.

All that we try to express in Art and Music lies "at the foundations" of all things, and determines harmony, equilibrium, and every form in nature.

The "Communion of Souls" and "Songs without Words", rest on the everlasting foundations of Nature, and the real *Helpers* of mankind "flock together like clouds, and like doves to their windows".

Is it then, at all strange that when a beloved friend whose heart here beat continually to the impulses of human kindness, passes to the other shore, we are told that "they have joined the League of Invisible Helpers"? That their "work in life" now, is freedom to live out the impulse that was their sweetest joy here, but which was hampered and hindered so often and in so many ways?

They sing and rejoice indeed, and they carry into the dark corners and waste places, a "Light that never shone on land or sea" and stand with outstretched hand at the resurrection

Life and Action

of the suicide and the despairing, and with a beaming face where Love and Hope point upward toward a new day they help, and cheer and give.

Have not the *Helpers* "laid up treasures in heaven"; and is not Love the only universal language after all?

Hatred can never be universal because it *destroys as it goes*; Neither can cold indifference become universal, for it is still-born and "dies for want of breath".

"Fear not little children, for it is your Father's good pleasure to give you the Kingdom".

Where all help each other there is abundance and no want, and the *language* is Love, that even a child can understand.



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Lack of space prevents the full description here which we will be glad to send upon request. The book is not published by us, but because it was inspired by his knowledge of the Great School we feel justified in offering it to our friends as worthy of their earnest consideration and study.

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Life and Action

“The Reality of Matter”

A new volume of the Supplemental Harmonic Series — by the TK



TO THE STUDENTS of the Great School, to the Friends of the Work and to the critics of the Harmonic Philosophy I am announcing a new volume which will be at the same time a diversion and an instruction.

The manuscript of “*The Reality of Matter*” was originally published in a periodical of progress in 1894-5. At that time it formed part of a discussion between Heinrich Hensoldt, Ph. D., of Columbia College, traveler, lecturer and “savant”, and a “Member of the Order”, [The Brotherhood of India], and constituted the first public utterance of the Great School in America.

The first of these letters was provoked by an article by Hensoldt in the magazine mentioned in which he related the marvelous performances of one Koomra Saami “Adept of India”, whom he claimed to have visited in that country. Dr. Hensoldt’s account of this “Wise Man of India”, and his own share in a strange occult incident, while making a very good story, was at the same time a very inaccurate explanation of the “Adept’s” exhibition of occultism.

The TK challenged Dr. Hensoldt’s report as unscientific and misleading, which letter was published in a following issue of the magazine. This very naturally aroused the traveler’s resentment who retorted with much heat inviting still another correction from the TK.

This second letter of the TK apparently closed the discussion as nothing having been received to date from the Doctor it seems safe to assume that he was “convinced”.

[Page 52]

Life and Action

As Dr. Hensoldt had but recently toured this country with a series of picturesque lectures, including Indian Occultism, the calmly, authoritative criticism roused much interest, called out many letters to "The Member of the Order" and opened the way for the first earnest investigators and students of the Great School.

At the time of writing them the TK regarded his letters as merely a passing incident and of passing interest to a few people. At the same time he felt obligated to intervene between the learned but unscientific "savant" and his honest but credulous audiences.

However, as time and psychical research have demonstrated, this discussion of seventeen years ago has rather increased in value along with the rise and retirement of other "Adepts" and "Occultists" and along with the increase and development of Christian Science, for the most pertinent and convincing phase of the TK's criticism is his incidental treatment of Christian Science.

His arraignment of the Columbia Professor includes an indirect but complete exposition of those fascinating fallacies bound up in the great dogma of "All is good" and its corollary "There is no matter". The indoctrinated Christian Scientist no less than his adversary will obtain from these letters another viewpoint and added illumination upon that essential premise of Christian Science logic, viz., "A is not A".

The TK's personal and definite knowledge of occult phenomena brought to bear upon Koomra Saami's "illusions" and upon the interpretations presented by the "savant" furnish a singularly intelligible, intelligent and rational exposition of "The Reality of Matter".

The subject matter of Dr. Hensoldt's narrative of great importance in itself, is treated by the TK in such a friendly spirit and with such cheerful pleasantry that an otherwise sombre debate is raised to the plane of popular reading and

Life and Action

literary entertainment.

Readers of "*The Great Psychological Crime*" and "*The Great Work*" would probably surmise in advance that the TK's treatment of "*The Reality of Matter*" would constitute an instruction and furnish his students with the science and logic of the facts. In one respect, however, the new book contains a little surprise for all readers who know the TK only as the author of two very serious volumes of science and philosophy; for the "*The Reality of Matter*" presents a very broad glimpse of his every-day sunny temperament, his abiding sense of humor and his ease as a story teller.

I am persuaded that his Cartesian Bear will be remembered even though "*The Reality of Matter*" be "expurgated" or forgotten.
—Florence Huntley

EDITOR'S NOTE.

"*The Reality of Matter*" will be ready for distribution about the first of December. Orders for the book are now being accepted subject to shipment when completed. The book is Volume 6 of the Supplemental Harmonic Series, and will match in size and binding the volumes of that series. The price is \$1.00 per copy, net

Life and Action

“Mystic Masonry”

or “*The Symbols of Freemasonry
and The Greater Mysteries of Antiquity.*”

By J. D. Buck, M. D.



THE DEMAND for this book has steadily increased and we are glad to announce that we are now the owners of the plates and that we have just received from our printers a new edition of this book which is superior to any that has heretofore been offered. It contains some new matter and a half-tone photograph of the author.

“*Mystic Masonry*” has already done much to awaken interest in the Science and Symbolism of Freemasonry. There has been long, among thoughtful Masons, a strong impression that the sublime truths of Masonry do not lie on the surface, and that they are rather concealed in the ritual of the lodge than openly disclosed and explained.

Former editions of this book have gone all over the world; from Mexico to many points in Europe, and even to Australia and farther India. Everywhere satisfaction has been expressed at the suggestiveness and helpfulness of the book.

Many high Masons have commended the book, and with the exhaustion of former editions it is confidently expected that this new edition will maintain its hold on the Masonic Fraternity. Indeed, the non-Masonic reader will find it full of interest.

Commendations of “*Mystic Masonry*” have as often come from non-Masonic readers as from members of the craft. There is no reliable history as to how and when the Institution of Modern Freemasonry came into existence, or who was the

Life and Action

author of its ritual and its philosophy. From the first it has undergone no essential change, and every Mason is pledged to preserve its ancient landmarks unaltered. So perfect, however, is this sublime institution that, after two hundred years of progress in the most fruitful era of human evolution, Masonry is still fully abreast of the times and up to the most advanced spirit of the age. No wonder, then, that it is called a "divine institution." The secrets of Freemasonry pertain solely to the ritual and the rights and benefits of the lodge, while the philosophy is open to the world at large.

The author of "*Mystic Masonry*" has outlined the philosophy of Masonry in this little book and explained many of the ancient symbols. This involves the journey of the human soul and the higher evolution of man. Every Mason professes unqualified belief in the existence of God, in the Brotherhood of Man, and in the Immortality of the Human Soul, and the symbolism and dramatic representations of the lodge serve to illustrate this belief while inculcating every moral and social virtue. The higher evolution of man and the perfection of the human soul are unfolded in Masonic philosophy. "*Mystic Masonry*" shows how this may be accomplished in a natural and orderly manner. The book is, therefore, quite apprehensible to the non-Masonic reader, as nothing essential to the understanding of the philosophy is concealed, and it is designed to be a contribution to the knowledge of psychology and the uplift of the human race.

This book is Volume 5, of the Supplemental Harmonic Series, and matches the other volumes of that series in size, and binding. Cloth bound, stamped in gold and silver leaf, fourteen full page illustrations of Masonic and Mystic Symbols, and a new half-tone photograph of Dr. Buck. Price \$1.00, net.

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Life and Action

An Important Announcement

To Students and Friends of The Great School
and Patrons of the Indo-American Book Co.



FOR REASONS hereinafter explained, we are going to discontinue the handling and sale of books of all kinds — *except* those published by ourselves, or those which form a part of the literature of the Great Work. In other words, from this time forward, our book business will be confined strictly to the books of the *Harmonic Series*, the *Supplemental Harmonic Series*, the *Complemental Harmonic Series*, the *Harmonic Fiction Series*, the *Harmonic Booklet Series*, *Life and Action*, and such other publications as we may hereafter decide to issue. In addition to these we shall handle Bulwer Lytton's "*Zanoni*" and "*A Strange Story*" and Dr. J. D. Buck's "*The New Avatar*", as these three books were inspired by a knowledge of the teachings of the Great School.

OUR REASONS for thus withdrawing from the general book business, and declining to fill orders hereafter for any but those publications named above, are:

1. *To save embarrassments:* Our patrons and friends know that the *Indo-American Book Company* is the publisher of the Text Books of the Great School of Natural Science, and other literature of that School. They know, therefore, that to some extent at least, we stand as the accredited representative of the Great School in this country.

Because of this fact, many of our patrons seem to think that any book they buy from us, is either a part of the literature of the School, or that its authority and accuracy are guaranteed by the Great School. Although this is *not true*, and over

Life and Action

and again we have explained the matter fully, nevertheless, we seem utterly unable to make our patrons understand that the *only* books we stand sponsor for are the Harmonic Series, and the other books and booklets published by us, and *Life and Action*.

As a result, we receive a constant stream of letters, from every quarter of the globe, asking us all manner of questions about all kinds of books and magazines: "Whether they are a part of the Great Work; whether their teachings are true; whether we can recommend them; whether the Great School endorses their teachings; why we handle books that are not fully endorsed by the Great School"; and so on, *ad infinitum* [or in that direction].

Many of these questions are extremely embarrassing, for the reason that there is hardly a book published in the field of psychology but contains *some truth*. But it is equally true that there is scarcely a book in that line but contains some errors, mistakes, false doctrines and dangerous teachings.

For these reasons it would not be fair nor honest of us to condemn such books *entirely*. Neither can we honestly *recommend* them *unqualifiedly*. Therefore, so long as we continue to handle or sell any books outside of our own, we are assuming a heavy responsibility which we have found that we cannot fully discharge. The only way we can divest ourselves of that burden and save both ourselves, our patrons and the School from constant embarrassments, is to handle none but our own publications, and then decline, courteously as possible, to answer questions concerning other works whatsoever.

We do not want to be forced into the false and embarrassing position of seeming to be a voluntary and hostile critic of the works of other authors and publishers, just because we cannot approve them unqualifiedly and adopt them into our own curriculum of study.

Among the multiplicity of books that have been published
[Page 58]

Life and Action

within the last ten or fifteen years, along the various lines of the general New Thought wave, there are many excellent books that are doing splendid service in the field of progressive and liberal education. But solely because we are doing a definite Work, in our own specific field, and in accord with the methods of this particular School, we are unable to use any but our own books, without elaborate explanations and qualifications. And because of this fact we do not want to give the impression that we condemn all these other works and class them as destructive.

The only way to avoid these embarrassments is to place ourselves in position where we are not compelled to discuss nor explain any but our own books, and that is to confine our Work strictly to our own publications, and leave our students, friends and patrons free to read other works without prejudice.

2. *To save expense.* Situated as we are, it is not possible for us to handle a general book business without constant loss in a financial way. The discounts allowed us by other publishers are such that, after paying shipping charges, and the salaries of extra help necessary in handling such business, we find a net balance on the wrong side constantly.

This item, however, is of much less vital importance than the first above mentioned, for the reason that, however unbusiness-like it may appear, we are, nevertheless, *not* handling and selling books *for the sake of making money*. Our primary and impelling motive is *educational*. We are seeking, above everything else, to give to the world—or as much of it as are “duly and truly prepared”—a knowledge of the demonstrations of Natural Science concerning the greatest problem of the ages; “If a man die, shall he live again?”

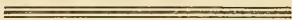
But to accomplish that Great Work, we must meet our bills promptly; and to do this, we must handle our business in such manner as to keep strictly within our income. We cannot do that and do a general book business, under existing conditions.

Life and Action

OUR FUTURE POLICY: While there are other reasons that might be mentioned, the foregoing are the ones of most vital importance, that are impelling us to inaugurate this radical change in the conduct of our business.

In future, therefore, we shall confine our efforts strictly and entirely to the publication and distribution of the Text Works of the Harmonic Series, and such other literature as will represent the School of Natural Science. If, in future, we publish, or handle any book that is not entirely representative of the Great School and Work, we will accompany it with a definite explanation that will prevent the reader from misunderstanding the exact status it occupies in our work of education.

Hereafter, if our patrons send us orders for any books other than our own publications, we will not attempt to fill their orders, but will promptly return them their remittances, and as far as possible give them the names of the publishers, from whom they may order direct, if they prefer to do so rather than obtain the book from the general trade.



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Life and Action

The Great Work in America

Vol. III

November-December 1911

No. II

Careless Reading and Readers

By the T K,



IN the effort of the Great School of Natural Science to inaugurate and carry forward a great Educational Movement such as this, it would seem not unreasonable to anticipate that a good many difficulties would be encountered on the way.

More especially would this seem inevitable since those of us upon whom the responsibility rests are but human beings with human limitations as to intelligence, knowledge, experience and ability; and are compelled to labor in the midst of imperfect facilities, with but a fraction of the necessary help, and in the face of the relentless hostility and bitter opposition of the most powerful and unscrupulous organization of men and material resources on earth.

It has occurred to me that much possible good might be accomplished in behalf of the Cause, if those we designate as "*Friends of the Work*" could but know with definite certainty something more of the various difficulties to be overcome in this voluntary and gratuitous Work of Education in which we are engaged.

Life and Action

For, to know with certainty the exact nature of an obstacle in one's pathway, is the first and most important step toward its removal.

For illustration: Suppose you found it necessary to travel alone and on foot a long journey through a dense forest along a narrow path with which you were wholly unfamiliar. Suppose also that some Friend, who has been over the pathway, informs you that there are grave difficulties which you will have to meet on the way and overcome, and great dangers you will have to avoid if you hope to complete your journey alive.

When you ask him to tell you what they are he refuses to give you any information whatever, and you are compelled to go forward alone and unprepared.

But suppose, on the other hand, you prevail upon him to give you the benefit of his knowledge, and you therefrom learn that at a certain point is a deep and dangerous river which you must be prepared to cross; at another you must pass near the lair of a man-eating tiger which is more than likely to attack you; and that beyond this your path leads close beside a deep bed of quick-sand.

Knowing the nature and the general location of these various obstacles and dangers, you enter upon your journey with assurance and serenity, well knowing that you have prepared yourself for every emergency, and reduced the chances and probabilities of failure to the minimum.

With this line of suggestion and thought in mind, let us see how far we may be able to obtain a clear view of the pathway which leads "onward and upward into the light," and wherein our chief difficulties lie:—

1. As indicated in the literature of the School, thus far formulated for the purpose of this present Occidental Movement, this is but one of many definite and distinct efforts of the Great Friends to give their knowledge to the World in such manner

Life and Action

and form that it would accomplish the largest measure of permanent and constructive results.

2. In each preceding effort the purpose has always been to adopt a plan and a method of procedure that would be consistent with the time, the conditions, the environment, the civilization and the particular people to be reached; and that would accomplish the largest measure of permanent and constructive results.

3. In every such crystallized effort that has reached the magnitude and dignity of a definite, public "Movement", the Work of Extension has involved a distinct Educational Movement. And in every such effort of the School the Work of Education has been, more or less, an experiment.

4. This present and latest effort of the School was planned many years before its active inauguration. It was based upon the experiences of the past ages of effort, and as might readily be anticipated, every phase of the contemplated Movement was given the most careful, thoughtful and exhaustive consideration, and the methods of procedure to be followed were wrought out with the utmost exactness and detail.

The results of past efforts had demonstrated the vital importance of exact science as the only adequate and substantial basis and background of this modern Movement.

Never before had it been possible to invoke the aid of exact science nor the sustaining influence of scientific methods.

The phenomenal progress of physical science during the last century—yes, even the last half-century—has made possible many vital considerations which never before were available in a Work or a Movement of this nature.

As a result, today we have a scientific vocabulary for the first time in the history of this planet—so far as the records go—which is sufficiently facile and exact to sustain an Educational Movement along the lines and within the field of exact science.

In this philological aspect of its labors the great modern

Life and Action

School of Physical Science has given to the world a heritage of inestimable value, for which it is justly entitled to the profound and unfeigned gratitude and reverence of every intelligent student of nature.

In thus virtually *coining* an entire scientific vocabulary, it has presented to the Great School the one and only remaining instrument necessary to enable this School to present its message of "Glad Tidings and Great Joy" to the World in such manner that never again will it be lost, nor distorted through the unscrupulous efforts of designing "*Interpreters*".

Today, all over this great, progressive, Western World, men in every station and walk of life, are earnest, active and practical students of physical science.

In our colleges, universities and even our common public schools, all over the land, our young men and women are studying the language of exact science and becoming thoroughly familiar with many of the latest and most advanced discoveries in all the various fields of physical science.

Our great daily and Sunday newspapers and monthly magazines are speaking the language of modern, progressive, physical science to the millions of our "*unschooled*" students and thinkers in every city, village, hamlet and country school district in this great nation of ours. And thus, in a somewhat broad and liberal sense we are rearing a rising generation of "scientist".

In the realm of modern "*Medicine*" and in every branch of the many-sided problem of advanced "*Therapeutics*", including the subject of Dietetics and the study of the chemical purity of all kinds of foods, men and women in every station and walk of human life and society—from the college president and professor to the druggist and the grocer in their stores, and even the house-wife in her home and the cook in her kitchen—the findings and the language of physical science are already familiar and are daily becoming more and more widely and

Life and Action

generally understood and appreciated among all classes.

And all of this work of education among the masses is but preparing the way for the Great School to deliver its message of the *Higher Science* to the world under the best conditions possible

Best of all this work of preparation, the School of Physical Science has worked up in its pioneer researches and discovery until, in more lines than one, it has touched, from below, the sub-stratum of spiritual matter, and thus has entered—for the most part unwittingly as yet—upon the plane of the “*Higher Science*,” the Science of the Great School.

Without fully realizing that fact, as yet, the Great School of Modern Physical Science, has done the preliminary work of bridging the gulf between the world of Physical Nature, matter and life below and the world of Spiritual Nature, matter and life above.

The time is not far distant when all this will be known and fully recognized by both Schools; and when that time shall come, there will follow an intelligent modification and adjustment of methods which will enable the two Schools to join hands in a co-operative effort beyond that point.

In the meantime, however, we must pursue our separate lines and distinctive methods; and on the part of the Great School of Natural Science there will continue to prevail the same spirit of good will, sympathy and tolerance which has characterized its efforts throughout the past.

Turning now to the problems that confront the Great Friends in their efforts to carry forward this great Educational Movement in the heart and center of this representative¹ Western World—let it be remembered:

1. That the effort has been, and still is, to interest “*The Progressive Intelligence of the Age*.”

2. That to accomplish this result the appeal has been made in the language of modern and exact science.

Life and Action

3. That the methods employed are Educational and conform to the most rigid and exacting demands of our progressive Western civilization.

4. That as the foundation of the educational system inaugurated, a Series of Text-Books was formulated with the utmost exactness and simplicity, covering the fundamental principles of the "*Harmonic Philosophy of Life*" and the data of Natural Science upon which it is founded.

5. That all this has been analyzed, illustrated and elucidated in such manner as to bring the entire subject of both science and philosophy within the range of average English-speaking intelligence.

6. That absolutely "without money and without price" those who have studied the text-books carefully and have found themselves in unqualified sympathy and accord with the teachings and findings of the School therein contained, have received such additional instruction as the School has been in position to give to those who are able to prove themselves "duly and truly prepared, worthy and well qualified", and who have asked for it.

7. In all this work of instruction and education the effort is being made to educate Students to a point of knowledge and efficiency in the Work, beyond which they, in turn, later on shall become safe Instructors and Helpers in the Work of education and extension.

By this method it is the purpose and intent of the School that every Student who receives the gift of its instruction shall qualify, if possible, to give it again in the same way to others, who shall seek it and be able to prove their right to receive it.

8. But herein begins an almost endless chain of difficulties on the part of both the School and the Student.

EXACT KNOWLEDGE

It is my purpose, if possible, to define, analyze and elucidate
[Page 66]

Life and Action

a few of the most vital and persistent of these difficulties, in the hope that a mere knowledge of their existence, together with a better understanding of their nature and importance, may suggest the proper and adequate remedies.

The first in order, as they occur to me, is a lack of exact knowledge and definite information on the part of the average Student, so absolutely necessary to make of him, or her, a safe and competent and reliable Instructor, in due course of time and personal effort.

To my constant surprise, almost amazement, I find from the questions that come to me from active and advanced Students all over the country, that they do not seem to have obtained more than the merest fraction of the knowledge, information and data contained in the three text-works of the "Harmonic Series"—specially formulated and published by the School for the benefit of Students, and as a definite and scientific Instruction to them.

From the information that comes to me, it would seem that the purpose and importance of these books are not yet sufficiently understood by our Students. For this reason the following explanation may be of value to our readers generally, but more especially to those among them who have either applied for instruction or who may hereafter contemplate doing so:

1. The three volumes of the "Harmonic Series" are "Text-Books" of the School.

2. They were formulated and published for the definite and specific purpose of laying the foundation for studentship in the School.

3. The intention of the School is that they are to point the way for Students to the door of the School, and constitute a definite Instruction therein.

4. It is the purpose of the School that every individual who desires to be admitted as a regular Student shall first

Life and Action

know definitely and in detail what these text-books contain.

Otherwise he would not know, nor would the School, whether he could accept their teachings and in good conscience serve as an Instructor for the School and become one of its accredited Representatives.

It is to determine these vital questions that every applicant for Studentship is required to answer these questions [among many others.]

"[a] Have you made a careful and complete reading and critical *study* of all three of the volumes of the Harmonic Series?"

"[b] Do you find yourself in full and unqualified sympathy and accord with all their teachings and findings?"

If he answers the former in the negative—as many do—he is informed that before he can go further he must make an exhaustive study of all three volumes, until he *knows* what they contain, and that nothing further can be done for him until he has completed that study.

For it is only after he has done this that he is in position to answer the next question intelligently and in good conscience.

Then, after making such a study, suppose he answers question [b] in the *negative*, and says that he is *not* in unqualified sympathy and accord with all the teachings and findings of the School contained in the text-books, what follows?

But one consistent course is possible, namely,—his application must be rejected.

For, if he is *not* in full and unqualified sympathy and accord with the fundamental principles set forth in the text-works, it would be impossible for him to become a consistent *Instructor* to pass the knowledge on to other Students, as he has received it.

Consistency is one of the fundamental prerequisites of a good Instructor; and the School demands this in return for its instruction which, in all cases, is "without fee or reward"—an absolute *gift*, involving the time, thought, consideration and

Life and Action

personal effort of one or more of its Instructors, covering from two to ten years.

With these preliminary requirements and safeguards in all instances, it would seem that no applicant for instruction would ever gain admittance as a Student who was not "duly and truly prepared, worthy and well qualified."

Especially would it seem impossible that any applicant could gain admittance and attain to the status of an accredited Student without knowing the text-books thoroughly from beginning to end. And yet, the evidences in my possession could hardly be made to support any other conclusion.

As illustrations, I want to refer, in this connection, to some of the questions that have come to me from various Students who gained admittance, as such, only after solemnly stating that they had carefully read and studied all three of the text-books, until they knew what they contained, and that they found themselves in full and unqualified sympathy and accord with all their teachings and findings.

These illustrations will not, in any instance, disclose the name nor the identity of my questioner; because their disclosure would serve only to embarrass the Student and cause him to feel that his questions are not welcome. For this would not be true, and the result would be the exact opposite of that which I desire to accomplish; for one of the fundamental prerequisites of a good Student is his willingness to ask for knowledge or information from any available source at command, and the ability to formulate an intelligent, exact and unambiguous question. I want every accredited Student to feel that it is not only his right but his *duty* to ask for knowledge and information whenever he is in need of it *and has exhausted other available sources* from which to obtain it.

But I must, at the same time, not make the invitation *too* hospitable or seductive, lest the "*other available sources*" be overlooked or ignored and those Students whose stock of pa-

Life and Action

tience, perseverance and industry is deficient be thereby encouraged to slovenly habits which would let them throw upon others [whose time is equally important] the burden of individual study and research which should be carried by every Student.

With this preliminary explanation clearly in mind, I am sure that each and every Student who finds his own question among the following illustrations will congratulate himself upon the fact that he thus has helped me to elucidate a difficult problem that will undoubtedly be of value to many others than himself.

ILLUSTRATIONS

1. "At a recent meeting of our Group of Students and Friends, I was asked to write and ask you if you would please tell us how to understand, or rather *reconcile*, the following statements:

[a] "*There is no Death.*" Vol. I, Chap. I, p. 5."

[b] "This is '*The Second Death.*' Vol. II, p. 329."

The simplest answer I could possibly give that would be clear and to the point, would be: "*Read the Books*".

Another complete answer would be: "*By the Context.*" But this would amount to the same thing; for a careful reading of the books would enable any Student to get the "context," the natural sequence of thought in which the seemingly contradictory statements appear; and that alone will make clear the fact that statement [a] in Vol. I, has definite, specific and sole reference to what we call "*Physical Death*;" while statement [b] in Vol. II, has equally definite, specific and exclusive reference to a purely *Spiritual* experience—the result of the "Destructive Principle of Nature" and its *seeming* effects upon Spiritual men and women who invoke it and follow it persistently.

The whole of Chapter 2, Vol. I, is devoted to an elucidation

Life and Action

tion of statement [a]; and here is the very first sentence of the chapter:

"By death is here meant the extinction of the individual self-consciousness, personal identity and intelligent activity of a man when his physical body ceases its functions and activities."

Could any thing be stated more clearly and distinctly? It must, therefore, be clear that when the author of Vol. I, says: "THERE IS NO DEATH", she has reference to physical death and means to state that there is no "*extinction of the individual self-consciousness, personal identity and intelligent activity of a man when his physical body ceases its functions and activities.*"

In other words; what we call physical "*Death*" is, in truth, but a *transition*; and the intelligence continues to live on beyond that point.

Now, what is the author of Vol. II, talking about when he uses the expression "*The Second Death*"?

A study of the book and the "*context*" will disclose the fact that at page 334, last paragraph, he says; "What the scientific significance of this second or spiritual death may be, is as yet, *the great unsolved problem of Nature*".

At page 397, in the final chapter on "*The Genesis of Dogma*" under the "*Third Hypothesis*", he says:

"In Part II of this volume, Chapter IV, paragraphs 19 to 22, inclusive, under the head of '*Facts Demonstrated*', it is stated that man disappears from the lowest plane of his spiritual life by either one of two different processes,-----.

"Under the opposite principle and process of destruction or devolution he also disappears in a manner which corresponds, in every essential particular, with the disappearance of the animal.

"It is also stated that in this second case he does not re-appear [at least in identical or distinguishable form], upon

[Page 71]

Life and Action

any of the higher planes of spiritual life which are distinctively related to this particular planet.

"The question of his destiny as an individual intelligence in this case is a matter of even more absorbing and vital interest to those who have undertaken its solution, than is the destiny of the animal.

"But here again Nature seems to hold a secret which defies the detective powers of the wisest intelligences of both planes of life. No satisfactory solution of the great problem has yet been wrought out."

A little further on it is stated that while Natural Science does not claim to *know* the meaning of this "*Second Death*", there are two distinct "*theories*" on the subject. "They are presented without comment for what they may be worth. No attempt has been made to prejudice the mind in favor of either of them.

"On the contrary, it is suggested that even those who have at command all the facts and all the data thus far accumulated bearing upon the subject *are still withholding judgment.*"

Having read the foregoing—all of which appears in Vol. II,—would it seem possible that any Student of the books could think there is anything that calls for a "reconciliation"?

It must be entirely clear that there is no discrepancy whatever in the two statements, when the "context" is taken into account.

And furthermore, *it is all in the books*. Any one who will *read* them cannot fail to find it.

It must be clear, therefore, that in this particular instance the fault is not with the books nor their authors, but with the Students who had not studied with sufficient care to get the full meaning and intent of the *text*.

2. Another illustration from the many is, in substance, somewhat as follows:

A group of seemingly intelligent women who have been
[Page 72]

Life and Action

reading and "studying" [?] the books for some two years or more [and who became accepted students on the strength of their understanding and acceptance of their teachings], have recently come forward with a series of questions as to just what Vol. I [Harmonics of Evolution] teaches concerning the "Law of Affinity"; whether an individual can have more than one "affinity"; whether the teachings of the book, if followed, would not lead to promiscuity and immorality, and so on.

For the author of that Vol. who spent three years in the writing of it [solely that she might make it so clear and so simple that none could misread it nor fail to get its exact meaning] to have such questions come to her from women who claim to have read and *studied* the book for many months,—is surely discouraging, or would be if one were inclined to permit it.

There is not a question asked by these studious ladies, but is fully and specifically answered *in the book*. It is *all there*, and in *bold, clear type*; and its teachings are in perfect alignment with the highest morality and the perfect integrity of the marriage relation and all its obligations.

Wherein then, is the difficulty? Simply and solely in the fact that these readers of the books are not "Students" in the true meaning of the term. They have done their work so imperfectly and indifferently as virtually not to have done it at all. And yet, I have no doubt they have thought they knew the Philosophy of Natural Science as set forth in the text-books, with definite certainty.

These two illustrations are taken from our files, at random, from among a large number. They are typical, and therefore sufficient to illustrate and elucidate the point I am trying to establish.

They are in line with our experiences from the date of the publication of Vol. I of the Harmonic Series to the present time. There can be but one interpretation of these experiences,

Life and Action

namely, that the average woman *reader* is *not* a "*Student*".

Furthermore, contact with the text-books does not *make* a Student of her. She goes right on as before, simply "scanning" the books instead of really *studying* them, and as a result, she gets but a fraction of their contents and that fraction is distorted and imperfect.

Sometime ago a "Friend of the Work" was explaining his method of reading and studying the books. He said his first reading was always with pencil in hand, and as he read he made a question-mark on the margin of the page, opposite each point concerning which he had any doubt, or concerning which he desired to ask any question. As a result, when he was through his first reading he usually found his book pages frescoed with many question-marks.

Then he began a second reading, and as he proceeded he erased every question-mark to which he had found a satisfactory answer. And so on, with a third, fourth, fifth and subsequent readings, until he had reduced his question-marks to the minimum, at which time only did he feel that he really *knew* what the book contained.

At the time he came to me he had read "*The Great Psychological Crime*" some fifteen times. When he completed his first reading the pages of the book, from beginning to end, were literally covered with "???". But when he finished a second careful reading he found that he had erased more than half of his interrogation marks. Then again and again he read it from cover to cover, and with each new reading some of the markings disappeared.

At the time he came to me—after all his careful readings and study—there remained just one big "?" which he had not been able to erase. He said the book itself had answered every one of his many questions but this one, and I fancied I observed a faint twinkle of triumph in his eyes as he told me

Life and Action

that he had not been able to find any answer, in the book, to his question.

I asked him to tell me just what was the question he had in mind; and, when he had stated it very carefully, I told him to open the book and turn to page [giving the number] and he would find the answer. He did as requested, and his face was an interesting psychological study when he found that the answer was indeed there, clear, concise and complete, and that he had actually read the *words* of it fifteen times without getting it into his consciousness.

This man is one of the best students I know. He has a keen intelligence and a good memory. He reads carefully and studies well what he reads. And yet, he tells me that, after having read "*The Great Work*" [Vol. III] some twenty times, he continues to find so much in it that seems to him "entirely new", that it is a source of constant amazement to him to observe how little of its contents he is able to get at any single reading of the book, and what an enormous percentage he fails to master.

I refer to the experiences of this particular student in the hope that they will inspire other students to adopt some of his methods and imbue them with the determination to *know* what the *text-books* contain, before asking questions that are already answered therein, or that are answered in "*Life and Action*".

Almost every day I am receiving letters from the best kind of people in all sections of the country, and many of them begin somewhat as follows:

"Dear Sir: I have just finished a hasty reading of Vol. III—'*The Great Work*' and I want more *Light*. I am applying to you for further instruction" etc.

Within the week a gentleman wrote me from the Pacific coast, just after finishing chapter III of "*The Great Work*", and asked to be admitted as a Student and to receive instruction.

These good people all mean to be courteous and consider-

Life and Action

ate and it would pain them deeply if they felt that they had failed in that regard.

It requires much thought and consideration on my part to get the facts before them in such manner as to avoid humiliating or otherwise hurting or offending them.

I gently call attention to the fact that "*The Great Work*," is Vol. III of the "*Harmonic Series*" and that all three volumes are *text-works* of the School, written and published for the distinct and definite purpose of constituting a "natural approach" to the door of the School; that their teachings constitute a profound Instruction which is the foundation of all other instructions; that until this foundation has been laid by the Student, and the Text-Books have been mastered, it is impossible to proceed with any other instruction that rests upon that foundation.

In conclusion—let me offer a few suggestions which I sincerely hope will prove of real value to all who read them, and who may hereafter desire to become identified with the School and its Work:

1. The three Text-Books in themselves constitute the *first Instruction* of every applicant who desires to gain admittance as an accredited Student.

2. Until he has mastered them and thereby gotten the benefits of his *first Instruction*, he is not prepared for any further Instruction which rests upon that foundation.

3. To accomplish the desired end in the shortest time and with the least effort, I recommend the following method of study, regardless of the number of times the individual may have read the books, viz,—

[a] Begin at the beginning and study with pencil and paper at hand.

[b] From every page and paragraph formulate into writing such questions as *you* would ask a Student if you were his Examiner and were trying to make him prove to you that

Life and Action

he had a detailed and an accurate knowledge of what the three books contain.

[c] After completing such a study, then lay aside the books, take your own list of questions and write out in your own language answers to as many of them as you can.

[d] Whenever you find a question to which you are unable to formulate a satisfactory answer, go back to the books and read up on the subject until you can answer your question correctly.

[e] To facilitate your reference to the books, I would suggest that as you are formulating your questions you note after each question the volume, page and paragraph where you can find the answer.

By the time you have completed such a study of the books as I have indicated, you should be able to pass the kind of examination which would satisfy any accredited Examiner that you have a thorough and accurate working knowledge of what the Text-Books contain.

And this is the character of knowledge which the School expects every Student to possess before asking for any Instruction other than that contained *in the Text-Books*.

For an applicant who has read but hastily a few chapters in one of the books [or who has read all of any one of them, or who may even have completed a rapid reading of all three books] to come asking for any further Instruction which calls for a gift of the time and labor of an Instructor covering many months and even years of effort—is no more reasonable nor consistent than it would be for a common-school graduate to apply for admittance to the Senior class of the Chicago University without examination, and without taking the work of the three preceding years of the regular college course—the Freshman, Sophomore and Junior years.

And yet, both Mrs. Huntley and myself are receiving urgent applications for Instruction almost every week, from earnest

Life and Action

men and women all over the country, who have only just glanced hastily through one or more of the books and obtained but a mere suggestion of what they contain.

Each of these letters of application demands a courteous response from us, and this involves a long and careful explanation as to the purpose of the books, the fact that they are Text-Works of the School, that they contain an "*Instruction*" which must be mastered before the applicant is ready for, or can be admitted to, any further Instruction based upon the contents of the three Text-Books.

The one thing most difficult to impress upon the consciousness of these "Stranger Friends" is the fact that the three books of the Harmonic Series are *Text-Works*, that they are "*Works of Instruction*" and contain an exact and a scientific *Instruction* which every applicant must *master* before it is possible to gain admittance to any other or further Instruction than that of the books themselves.

The importance of this subject to the educational work of this Movement is such that it will command further consideration in these columns, from time to time. We trust our readers will find the general theme of sufficient interest and value to follow us patiently and without prejudice.

In this connection, we will be glad to receive any suggestions our readers may deem of value; and will endeavor to answer any questions they may desire to have us consider in *Life and Action* insofar as time and space at command will permit.



"*Charity* is the established harmonic relation which man, as an Individual Intelligence, sustains to the Law of Personal Duties and Obligations to his fellow man."

John B. Gabusi.

Life and Action

The Meaning of Preparation

By J. D. Buck, M. D.



IN all Initiations, both ancient and modern, a great deal is said about "Preparation". It is much like the "entrance examinations" in our high-schools and colleges. In order to take up a course of study at a given point, and follow it with any probability of success, one must have had a certain preliminary training so as to be able to apprehend the nature of the problems to be presented and considered.

This is neither more nor less than the Masonic requirement of "proficiency in the preceding degree".

It is not a "catch-phrase", nor is the requirement actually fulfilled by verbal proficiency in rituals. We must add to such proficiency assimilation and actual growth. Here proficiency means realization, apprehension grown into possession.

The applicant, or candidate, for real Initiation, as in the School of Natural Science and all genuine Ancient Mysteries, is seeking neither favors nor honors. He is seeking intrinsically to *know*, in order that he may *become*. It is, from the first step, a renovation and a transfiguration within.

Real Education [*Educere*] is a *drawing-out* process; whereas, the genius of "education up to date" is almost exclusively a pouring-in process.

Individuals covet "knowledge" as they do fame and wealth; as something to be added to their present possessions, rather than some change to be wrought in themselves. And the fact is that they are in utter confusion as to what constitutes real possession.

Possession may be likened to food that has been assim-

[Page 79]

Life and Action

lated and converted into the living tissues of the body. It is no longer "food". It is *our very selves*. Nor can we even thus possess and retain it, for it is there on a higher plane, for a higher function and a nobler use. It will disintegrate and fall back if not utilized, and it may be utilized and transformed into energy on a higher plane if wisely used.

The law is the same for the mind and the soul, as for the body. We *possess* nothing but *ourselves*, and *we* are continually changing. This is the paradox of all paradoxes.

The student in the School of Natural Science is, therefore, from first to last, studying *himself*. He is seeking enlightenment regarding his own nature, his faculties, capacities and powers, so that he may utilize them to the best possible advantage.

No teacher can do more than suggest *how* to transform ignorance of self into self-knowledge. The *work* must be done solely by the student himself.

Now the first question propounded in the preparation-room is not—"are you ready to be Initiated"? but—"are you ready to begin the work of transforming yourself?"

The process involves enlarged and enlarging capacities and continually increasing Knowledge. Why do you seek it, and what do you intend to do with it as attained?

No genuine transformation, with advancement to a higher plane, can possibly occur unless there is the right motive to inspire it.

If curiosity, pride of intellect, or desire for fame or notoriety, are the impelling motives, failure is certain to result. The faculties and capacities thus evoked will enable anyone to move upward to higher planes or continually to advance. It may, however, lead to degeneration or self-destruction.

Just where, or when, or how the break may come, perhaps only time and circumstance can determine; but certain it is that the longer it is delayed the harder the fall and the deeper the descent.

Life and Action

It is for this reason that no one is urged or even invited to "enter the path of discipleship", more than he is urged to "join the Masons". He must come of his own accord, and evince due preparation.

The stories told of Black Magicians in the middle ages and all through the past history of so-called "occultism" and "magic," are by no means fables, whatever the Sadducees of science may believe or declare.

Different motives and aims in life inspire different men; not on all planes of being, for the trend of one group is upward and that of the other downward, *inevitably*; for each is *self-impelled*. Each "goes to his own place," as inevitably as "the sparks fly upward" or the rock, unsupported, falls to the ground.

Life on the physical plane is probationary, and when the physical body is cast off each finds his own place by a law as apparently blind as that which makes water seek its level, or the needle seek the pole.

No man can change this law if he tries, and every Master knows better than to try. It would not only be useless, but inevitably involve him in the descent and degradation. His function is to point out and *obey* the law. His Mastership hinges on knowledge and obedience.

The Student, therefore, who is really "prepared", will be less concerned with what other people *think* of him than with what he *knows* of *himself*. He will therefore look his own soul squarely in the face and begin to "take account of stock". If he is ashamed of his motives, or does not care to improve and transform his life; if he finds himself "joined to his idols," let him go his own way; for he is only invoking disappointment and failure, and either duplicity or disgust, if he tries to "enter the Path".

The *tests* will come, continually; not from without, but from within. He cannot evade them, nor can he long conceal

Life and Action

his weakness and insincerity. He can harm the Work with people like himself, the insincere or superficial.

There was a great truth embodied in the old idea of "conviction of sin," "repentance," and "regeneration." Mingled as it was with fear, superstition and emotionalism, it did, nevertheless, often transform a life. Had the essence been better apprehended far greater and more lasting results would have been secured.

The motive, the intent and the aim will surely appear, soon or late, with every Student on the path of Initiation. Then comes the determination to transform and advance; and here is where assistance can be given. The right attitude is of the first importance.

Even an unconscious vein of vanity or of intellectual pride bars the way. It is not, as some of these might imagine, the surrender of one's own opinions to those of another. It is the testing of one's opinions to the last analysis in order to find the weakness or error and root it out when found. "Mine" and "thine", as to opinions and beliefs, disappear entirely before the great analysis as to what is true, beneficent and just.

Nor will the teacher dogmatize, argue, persuade or seek to indoctrinate. He will, at most, question and suggest, and leave the rest to ourselves. If we give him frank, courteous and confiding attention, he may tell us of facts demonstrated in his own experience, and say—"think it over, and see how it agrees with what, from analogy and such experience as you have had, you think it ought to be."

Thus the relation between teacher and student grows continually more intimate, cordial and confidential. It is one of mutual confidence; not determined by degrees in knowledge, but by the "*Spirit of the Work*". It is the only *real* Brotherhood known to man. Nothing but ourselves can weaken or destroy it. It is as a Light to the Soul, and a con-

Life and Action

tinual inspiration, and we resolve to become more and more worthy of it.

In the face of this Spirit of the Work, this Genius of Brotherhood, it requires no very high degree of intelligence to perceive how pride and insincerity are altogether aliens; and that unless they are removed, root and branch, they inevitably choke out the grain of truth and the hope of achievement.

But we are still in the "preparation-room." We are all involved by association, by duty and by obligation, with the world around us.

There are the custom and tradition of "renouncing the world" and fleeing to the groves, the caves, or the desert, there to pursue the search for the "Castalian Spring", or "the Way to Holiness".

It is not so much the avoidance of temptation—though one should be very sure of his strength before inviting it—as it is the power to meet it when it comes and still do our duty fearlessly.

This line of study and work is the only one in which self-advancement is in perfect harmony with our every duty and obligation to others. It is self-improvement *in order* that we may have more to give and be of more help to others. It is another paradox: *Seeking* self by the *surrender* of self, and at every step, a *larger self*. It is putting Nature's Impulse to higher evolution into the conscious intelligence of man, so that he becomes an intelligent co-worker with both God and Nature.

Can anyone imagine a greater honor, or a more glorious privilege; or, step by step, a greater reward?

The Candidate for Instruction must have a full share of intelligence in order to apprehend the character of the problems to be presented. In other words, he must have "worked up to them" himself. He must have a fair degree of educa-

Life and Action

tion in order to be able to formulate and express his own thoughts and feelings and to apprehend accurately the propositions presented.

No teacher of music who valued his time and reputation would accept as a pupil one who could not distinguish one tone or pitch from another; or who would not practice, or could not remember a lesson from one day to the next.

On the other hand, a pupil might have a "splendid ear for music" and yet be so careless, frivolous and indifferent as to be only wasting his own time and that of the teacher.

But music is but one department, one room—"the music room"—in the palace of the soul; and while the harmony that emanates from it may fill the whole house, if the "kitchen dishes" rattle and a loud political argument is going on in the parlor, the house is full of *noise*.

It is easy to see how and why the "whole house must be set in order".

We are still in the preparation-room, "getting ready to commence to begin"; and there is not a single principle or requirement here that is not basic and intrinsic in the building of character, in every trade, calling, or occupation in life that builds toward success.

It is not taught as an *art*, "for a consideration". It is ingrained as a habit, making man a new creature.

It is not the "revelation of secrets," as so many imagine. It is the unfolding of a new life within ourselves, with "an eye single" to *living* it until we forget that there was ever any other.

Any other application or use of the words "Regeneration" and "Redemption," would seem superficial or absurd. Certainly it is easy to see the meaning of being "worthy and well qualified," the moral or ethical requirement; and "duly and truly prepared", that is, an understanding of what is to be undertaken, and how, and why, and upon what terms and conditions.

We may next consider the question of secrecy. I have heard

Life and Action

clergymen say. "If I had the knowledge reputed to a Master I would shout it from the housetops." No such individual has the slightest conception of what such knowledge means or involves. Nor is he willing to take the least pains to find out; and yet he *thinks* he knows just what he would do with it if he had it. He has not the slightest idea of the conceit, ignorance and prejudice involved in his statement and position.

Some teachers of "Spiritual things" are the most unspiritual of men. Their "spirituality" seldom passes beyond mysticism coupled with superstition.

Now the relation of Teacher and Student in the real mysteries of life has always been that of mutual sympathy and unreserved confidence. The teacher is like a physician of the soul. In order accurately to measure needs and point out remedies he must know causes and conditions.

There is no greater folly than to consult a physician in the hope of relief, and yet try to deceive him. Such a thing is seldom witnessed, and it is equally rare to find a physician who will betray confidence, except in the rarest cases to protect the innocent.

To get rid of weaknesses of character and defects, or diseases of the soul, and not only restore harmony, but create a new life, is the greatest undertaking—the Greatest Work known to man.

The laws regarding the growth of the soul are unchanging, but the law to be applied in any given case, and how and why, is always an individual problem.

People have sought panaceas for sin as they have for disease, and the advertisement of these is "quackery," in the one case no less than in the other.

If the teacher were to receive and guard loyally the secrets of the life of the student, and yet the student disregarded or betrayed the confidence of the teacher, how long would the "mutual confidence" last?

Life and Action

But there is a far deeper meaning to this secret and mutual confidence.

With the great majority of persons the mask of flesh conceals the real character, though it is an open book to the real Master. It is written in the lines of the face, the expression of the eyes and mouth, the tones and inflections of the voice, the handwriting, the gait in walking; indeed, it is often so plain that it seems strange that anyone can fail to read it

Now the student starts on a novitiate that is to "run for all time" after first "setting his house in order"—[due preparation]. He becomes anxious to reach a point where and when he has nothing to conceal. Old things have passed away, and all things have become new, through "Living the Life" according to the Good Law.

He is heading toward a day when nothing *can* be concealed; when he will "see as he is seen" and "know as he is known;" when Love, Hate, Passion or Holiness, will emanate from his own spiritual body, as the colors of the rainbow emanate and "qualify" from the radiant light of the sun; and he—his soul—will, like the sun, shine "by reason of *standing in the midst.*"

This is his "Class-day," and his *honors*—"merits or demerits"—await him and he will "go to his own place." The masks and veils are all withdrawn. He *knows* that he can deceive no one, and would not be foolish enough to try.

These Principles and Laws have never been concealed except from the careless and indifferent, and the right and the duty of following them has been openly proclaimed.

Moreover, the perfect freedom of the individual judgment and conscience is openly proclaimed, and the individual assumes the full Responsibility of his acts.

But a School of genuine Instruction undertakes to facilitate this "Growth of the Soul." Instead of the student floundering blindly in doubt and uncertainty and being bewildered by con-

Life and Action

fusion he is given a *guide* who looks over his work, points out his errors and suggests how he may revise, correct and improve it.

This instruction is *necessarily* "from mouth to ear," personal, private and confidential. The basic *purpose* is not concealment, but to avoid misuse and prevent abuse of knowledge and the degradation of man.

These *real* Schools are not "professional", nor do they teach "arts and crafts". They are in every sense, and from first to last, Training Schools, or *Normal Schools*, and this they are *literally*.

Every student thus trained is, in his turn, to become a Teacher, and at last, a Master. It ought to be readily discerned that here is no favoritism, but actual merit and genuine Work and achievement.

Masters and such students are pioneers, advance guards in the upward and onward progress of the whole human race. They add to the evolutionary impulse of Nature latent in all Life, Chart, Compass, Topographical surveys, and a Light to guide those who come later. They reduce legend and folklore, parable and allegory, to postulates of exact science. They *seek* opportunity and measure accurately the lines of the least no less than of the greatest resistance. They do not *know* what a student can do, or will do, until he is *tried* and has undertaken to try for himself; more than one knows what is in a country that has never been explored, and whose soil the foot of man has never trod

Each human being is a distinct and separate personality differing from every other in the Universe. Hence our ancient brethren called man—a "*Microcosm*", or "little world".

Each of these has eventually to be adjusted to and with itself, then to its fellows, and finally to the Universal Intelligence and Universal Nature. This adjustment is a growth, a

Life and Action

becoming, an actual higher evolution. From plane to plane, "from height to height the spirit walks".

Can such a *secret* be revealed from without, more than that of a blade of grass, or that of the Central Sun?

The old Masters said—"nothing *can* be concealed from him who knows"; and Abbe Constant wrote—"The wicked *obey* the Law through Fear;—The wise *keep* the Law through knowledge".

Here then is no child's play, no "ten easy lessons in occultism"; but Preparation for the real Journey of Life. Is it *Worth While*? Each must answer for himself.

It would seem that for the first time in the history of man these Great Truths, this Great Work, are clothed in the garb, the language and the Theorems, of exact Science.

What the result may be it is doubtful if even the Masters themselves could accurately declare, because of the secret potencies and possibilities locked in the soul of each individual.

They might, indeed, call it to the winds, or "Shout it from the housetops", and receive no response. If there be no "listening ear" there can be no response to the "instructive tongue".

It is all "Giving and Receiving", and then—Giving again, and more abundantly. It is "without money and without price", because it is *priceless*. It is the "Crest Jewel of Wisdom". No man can steal it, or give it away. He must earn, create and wear it, or forever remain uncrowned.

It smiles at Death: "Declares" all at the Great Divide, and steps joyfully on the other shore, grateful beyond words.

He has paid his debt to Nature and for him death means a Great Reward.

Compared with the lusts of the flesh and the deceitfulness of riches, is it *Worth While* to *Prepare* really to *Live*?

Life and Action

Extracts from my Files

By the TK.



EAR FRIEND TK.:—

When convenient will you please tell me:

1. Why it is that throughout your philosophic writings, more particularly in "*The Great Work*"— you so often employ the terms, "*God or Nature*" in just that relation?

2. Do you believe that God is a Self-Conscious Spirit, Creator of all things, and Nature the manifestation or expression of Himself? The whole value of all your teaching depends on your belief upon this subject.

3. Just what do you mean, and to whom do you refer when you speak of "*The Ruler of this Planet*"?

4. To whom do you refer as "*The Father*"?

I do not seem to be able to get these terms clearly in mind, and I want to be definite and certain as to their exact meanings.

Thanking you for your kindness and patience in answering so clearly and carefully the many questions I have already asked you and hoping this latest list will receive the same careful and generous consideration, I remain,

Gratefully and Loyal

Mrs. Hunt.

Dear Friend:—

With sincere interest I have just finished a careful reading of your valued letter of the 29th ult., and in the midst of the multiplicity of demands upon both time and vitality in which I live, I find it an absolute physical impossibility to respond to your many questions in such manner as to be of any real satisfaction to either you or myself. I do not like to undertake

Life and Action

such a task by letter , even under favorable conditions, and if you could but know even a fraction of the difficulties in my way, you would acquit me of any thought of discourtesy, I am sure, even if I declined to attempt an answer at all ,under the existing conditions.

But I am strongly impressed with the earnestness, sincerity, good faith, and intelligence of your inquiries, and am strongly impelled to respond, even though inadequately and most imperfectly. With that thought in mind, I trust you will follow me with patience and kindly forbearance:

1. With reference to the terms "*God or Nature*," and the manner in which they are employed in the books of the Harmonic Series.

I believe it will help you to understand the spirit and intent of the Work more fully if you will turn to page 35 of "*The Great Work*," and read carefully the last paragraph but one, and note carefully my promise therein that I will confine myself as closely as may be possible to the things which are within the range of my own personal experience [knowledge], the demonstrated facts of science, and the established truths of nature.

Now, under this pledge, if I had claimed, or professed, to know anything definitely about *God* [in the sense of the Great Universal Intelligence back of all the manifestations of Nature], I should have been false to my promise, and unworthy of your confidence; for it is a *fact* that I do not definitely *know* anything whatsoever about the Great First Cause of things, nor do I know anyone who *does* know.

Even the greatest and the wisest of the Great Friends, with whom I have come into personal acquaintance and fellowship on the Spiritual Planes of life, when asked for definite knowledge on the subject, say with the utmost frankness, simplicity and humility, "*We do not know*."

2. But, in order that I might not justly be accused of
[Page 90]

Life and Action

assuming knowledge which I do not possess, I have used again and again the terms "God or Nature," to indicate to the reader that I do not assume to know *which* is scientifically the correct term.

A careful search of the Scriptures [Bible], will disclose the fact that the term "God" is not *always* used to designate the Great Creative Intelligence, or First Cause. But in some instances it seems to have been employed to designate a Great Spiritual Intelligence whom the Jews seemed to regard as their particular "God," or "Ruler"—thus, by inference, rather suggesting the idea that there may be *other* "Gods" than the "God of the Jews".

In my writing of the MS. of "*The Great Work*," I was brought face to face with the fact that among religionists generally, and more especially among the ministry, the term "God" is used quite generally to designate the Great Universal Intelligence, the Great Creative Intelligence, responsible for all things whatsoever, in heaven and on earth, or elsewhere in the universe; while the physical scientist employs the term "*Nature*" to express his concept of all that he knows of a "Cosmic Intelligence."

In order that both classes might read my statements understandingly, and without prejudice, and free from the feeling that I was dogmatizing upon the subject, I employed *both* terms interchangeably, or in such manner that the contending disputants as to the Great First Cause, would not be able to accuse me of assuming a knowledge I do not possess.

I do not hesitate to say to you that *I do not know* whether there is a Great Intelligent Personality back of Nature or not. I see everywhere evidences in Nature of intelligent *design*, and I know that Nature *represents* intelligence. But *what* or *who* or *where* that Intelligence is, I do not *know*. Neither do I know anyone who seriously *claims* to know, when

Life and Action

called upon to answer the question from the basis of his own personal knowledge.

I do not know whether the Great Intelligence that is responsible for Nature is "*back of*," or *in*, or *throughout*, or "*above*" Nature; or whether the Great Creative Intelligence and Nature [taken together] constitute *God*. I have some ideas and convictions on the subject; but since I do not *know*, these ideas and convictions would be of little or no value to you or anybody else who demands definite *knowledge* on the subject.

You ask if I believe God to be a Conscious, a Self-Conscious Spirit, Creator of all, and Nature as the manifestation or expression of Himself?

In the books of the Harmonic Series I have studiously avoided giving any expression of my own "*beliefs*" on this subject, because I recognize the fact that concerning ultimates, and other things we do not know, my own *beliefs* are of no greater value than those of my most obscure and humble reader.

If I should answer your question frankly, and tell you what I *believe*, you would be not a *whit* wiser as to the *realities* than you are today; for my *beliefs* are not necessarily *true*. Yours may be more nearly the truth than mine. Therefore, it seems to me that I would be assuming a heavy responsibility in putting forth my mere "*opinions and beliefs*" on so profound a subject, lest you or someone else might not always differentiate carefully and accurately between my *beliefs* and what science actually *knows*.

You say that you think the whole value of my "*teaching*" rests upon my *belief* on this subject. I am compelled to admit that I am entirely unable to follow your mental processes in this regard; for it does not seem to me that my *belief* can have anything whatsoever to do with the subject.

In what you designate as my "*teachings*" I have endeavored to confine myself as closely as possible to the findings of Natural

Life and Action

Science, quite independently of either my own beliefs or those of others.

But you are correct in that it is important to know just *why* I have used the terms "God or Nature." I have endeavored to give you my reasons for so doing, and I trust they will commend themselves to your sympathy and reason.

For the purposes of this School and Work, it does not seem to me to be a vital matter [at this time] whether "*God and Nature are one*," or whether "*God is Creative Intelligence and Nature His Manifestation*." Neither does it seem to me vital to the problem of "*Life Here and Hereafter*," whether "*God is an Individual Intelligence*," or is simply "*Universal Intelligence without Personality*."

And why do I say this? Because these are problems which, as yet, are beyond the range of human intelligence, so far as we know; and the problem with which this School and Work are concerned most vitally, is that of "*Individual Life Here and Hereafter*," and the evolutionary possibilities of man, in so far as we are able to ascertain them through the means and methods of Natural Science.

Your own view of the matter is identical with mine, in that "I do not think at *this stage* of our evolution we can comprehend God." Furthermore, I am convinced that we have several "rounds" of evolution ahead of us before we will be able to comprehend Him, Her, It or Them. And because of this fact, it seems to me that there are many vitally important things a long way "*this side of God*," or our knowledge of God, with which we might occupy our time, thought and personal effort, to much more practical value. Does it not seem so to you?

Just as you have indicated, recognizing man as an Individual Intelligence, possessing Consciousness and Will, and assuming that he is a result of creation, it is but logical to assume that his Creator also possesses the same or equivalent attributes.

Life and Action

But you see, it seems to be impossible for us to approach *God*, or the Great Creative Intelligence, from any angle, without having to assume so many things that our conclusions are of little or no scientific value.

Answering your question concerning the "Ruler of this Planet," that term means exactly what it says. There is an Individual Intelligence, known to the Great Friends and Spiritual Masters of this School as "The Father." He is in human form, and upon Him rests the Spiritual Rule, or Government of this little planet we call "Earth." But He is *not* the "*Great Universal Intelligence*." And that is why I do not speak of Him as *God*.

You ask why it is that I do not speak of *God*, in the closing chapters of Vol. III. This would seem to answer itself, in the light of what I have already said. It is because I do not *Know* anything about "*God the Great Creative Intelligence*;" and in those chapters I have endeavored to confine myself as closely as possible to the "*Things I Know*."

All your *reasoning* on these subjects is interesting, and may be *correct*, so far as I know. But it does not seem to me to be within the limitations set for the subject-matter of my own MS.

I have also had in mind the writing of another MS., on the subject of "*What Science Knows Of The Spiritual World*" or to that effect. Science has demonstrated many things of the most transcendent interest and vital importance concerning the Spiritual Life of Man on this Planet. But when I come to write of these things, strange as it may seem to you, I shall *not* try to tell my readers anything about *God*.

So far as I know, *God*, the Great Universal Intelligence that is responsible for the existence of this little Earth and its inhabitants, both physical and spiritual, is beyond the knowledge of the wisest of this planet. Then why should I presume to

Life and Action

write of It, or tell my readers about It? You must see the absurdity of it all.

I want you to know that I appreciate your earnest letter of inquiry, and hope that in what I have said in reply, inadequate and hurried as it is, you will be able to obtain such information as will enable you to answer the questions for yourself.

Again thanking you for your friendship and confidence, and with greetings of good will and all good wishes, believe me,
Cordially and fraternally, TK.



Personal Effort

“Virtue never grew and matured into a permanent possession of any Soul, except as compensation for the strivings of that Soul for better things.

Knowledge and wisdom never thrust themselves gratuitously upon any man.

Sometime, somewhere, he has paid their full price in Personal Effort; and they have come to him only as compensation for the energy he has spent in his struggle upward into the Light of Truth.

There is no achievement, in the realm of the Soul, without Personal Effort.

Labor is the true measure of all Soul values. It might well be made the measure of all material exchange in the world of economics.

It is the only legitimate standard of value in the realm of sociology.”

—From “The Great Work.”

Life and Action

Does Life and Action stand for Economic Justice?



AM PUBLISHING the following letter from Malcolm H. McDowell, New Orleans, La., *not* because I accept all its statements as wholly correct from an economic standpoint; nor because I believe it offers anything like a full and complete solution of the great problem of "*Wealth and its Equitable Distribution*."

bution.

Why, then, do I give it room in *Life and Action* where space is so limited that its limitations alone should make it so valuable? Here are some of my reasons:

1. Because I believe Mr. McDowell is an honest man.
2. Because I believe he *thinks* his letter presents a solution of the great problem of Economics.
3. Because I know the man personally, and I believe he is a real friend of those who need.
4. Because there is one remark contained in his letter which was either made inadvertently or else because he does not understand the position of this magazine on the subject of "industrial justice."

Here is his letter. Read it carefully. Read it with an open mind and without prejudice:

Editor of *Life and Action*:

Dear Sir: I have read with great interest the article by "TK" in the "November-December 1910" number, "*What Shall We do About Christmas Giving?*"

[Page 96]

Life and Action

The article not only interests me and commands my approval but it suggests some thoughts which I would like to express to you and to your readers if you think well of what I have to say.

"TK," after making clear his attitude about Christmas presents and the obligation they convey, etc., speaks of the "poor and those who have no Christmas, and asks the students and Friends of the Work to remove his name from the list of "Friends to be remembered with Christmas gifts of material value," and spend the time and money which would be spent upon him, in making the children of some poor family have a happy Christmas. Now, dear Editor, please understand that I have no fault to find with that request. I think it beautiful, and am sure the readers of the magazine, *Life and Action*, will understand it and try to follow it, but here is my trouble: The request of "TK" to his friends shows plainly that he knows there are people, and plenty of them, who are too poor to give their children presents at Christmas, too poor in fact to give them the things necessary for comfort and decency.

"TK" also speaks of 40,000 garment-workers "the poorest paid and worst treated of all laborers", and says, whether the strike in which they are engaged succeeds or fails it must mean unspeakable deprivation to all concerned on the side of labor. No matter how it ends, he says, "I see a vista of over-due rentals, empty cupboards, insufficient clothing, etc."

Now let me digress a moment. I saw not long ago in a newspaper an account of an address given by my cousin, Mary McDowell, before a company of women, and among other things she said that employers should pay a *living* wage.

About a week ago an editorial in *The Chicago Tribune* spoke of the poor man without a friend and said this is the kind of man you can see in Malcolm McDowell's bread line on a cold night.

In the Sunday *Times-Democrat*, New Orleans, Jan. 24, 1909,

[Page 97]

Life and Action

Helen Pitkin speaks of the low wages paid to women and of an Association to compel a *living wage*.

Anyone who reads the newspapers can be edified by discussions as to whether Clergymen can afford to marry, and one delightfully frank employer of men in Chicago states that in his opinion working men should not marry, as they cannot afford to.

If you have had patience with me to this point permit me to put my own position to the readers of *Life and Action* in this way:

The poor who have no Christmas, the men who stand in the bread line, the women who work for less than a living wage, the garment-striking laborers, the Clergymen and working men who can not afford to marry or who should not take such a risk are all, whatever their difference may be in other respects, suffering from lack of wealth. Wealth is the term to express those things that go to minister to the wants and necessities of men, women and children. "TK" knows that to be poor is to lack wealth. My cousin Mary McDowell and Helen Pitkin, when they demand a living wage for women, know that the poor are suffering from lack of wealth. Malcolm McDowell, who, out of the kindness of his heart and great sympathy for those in need, hands out a cup of coffee and bread to the starving, knows that the poor need wealth. That man in Chicago who said the working men should not marry, also knows that to be poor is to lack wealth. They all agree that the poor need more wealth. They all want to help the poor in their need; that is shown by the beautiful spirit they display in their labor of love. But, Mr. Editor, I hear no suggestion as to how the poor can get more wealth, how the under-paid girls can get that living wage, how the garment workers can fill those empty cupboards. Think, Mr. Editor, think of a man, an employer of labor sitting in his office in Chicago and daring to say that working men cannot afford to marry.

Life and Action

Mr. Editor, the wealth of the world, all of it, is produced by *working men* laboring upon land. There is no other way to get wealth except by *applying labor to land*, and the man who produces the wealth does not get enough of it to be able to marry and support a family. The woman who clerks in the store cannot command wealth enough to live upon; the man who preaches "Glad Tidings" to the world cannot afford to marry, because he cannot get wealth enough.

Now, Mr. Editor, it seems to me and to many also who think as I do, that the *unjust conditions maintained by law* are making more paupers, more criminals, more needy than "Christmas Giving," "Bread Lines" and "Charity Associations" can ever help. While we sympathize with the kind hearts that are doing all they can to help the needy, we believe it is not only possible to do away with poverty and strikes and the resultant crime, but we want to know why such a magazine as *Life and Action* should not stand for industrial justice. We all know that God or Nature has provided the raw material out of which wealth is created by man's labor, and we all know that there is terrible suffering from lack of wealth.

If there is not enough raw material to provide wealth for all, then we might put the responsibility for the trouble on God or Nature. If there *has* been enough raw material provided, then the proper inquiry is, whose fault is it that more of it is not worked up into wealth by those who need it? Again, if there *is* enough wealth produced by men applying their labor to land, why is it so badly distributed?

We all agree that there are many who have scarcely anything in the way of wealth, thousands who have scarcely enough food, clothes, and fuel to keep them alive, and I think we all know that there are many who have more than they need. My own opinion is that the great mass of laborers do not get a just share of what they produce; and on the other hand there is a large class who do not work, or if they do, they get more

Life and Action

than they earn, and the system of taxation under which we live and die seems to be mainly responsible for these conditions.

Please follow me a minute and see if we cannot come to the same conclusion. Taxes come out of wealth. Wealth comes from applying labor to land. Wealth is divided into "Wages," "Interest" and "Rent."

WAGES is that part of wealth that men *who do the work* get.

INTEREST is that part of wealth that men who provide capital get.

RENT is that part of wealth that men get for allowing other men to use the land or raw material which God or Nature provided for the maintenance, comfort and happiness of all.

Those who see this thing as I do, want to put a stop to a few men owning the earth and making slaves of the rest; and if I might paraphrase St. Paul, I would say: "This present system of taxation under which we live, and which we ignorantly worship, it declare I unto you as being a child of the devil." When men come together into communities it is impossible that rent should not arise. A value attaches to land because of the presence of population, and the presence of population makes taxes or a public income necessary, so taxes should be taken out of rent.

The advantage which any given piece of land possesses is measured in the rent of that site or location and that advantage is conferred by the community. The fact that any particular piece of land is rentable is due to the presence of population; so if the community takes rent for taxes it takes only what it has produced co-operatively and automatically by virtue of its presence. The community in taking rent for taxes, takes nothing that the individual has produced; and if the rental value of the land were taken in taxes and all other taxes were removed, land would not be owned except by those who wanted it to use; men would not hold land idle; it would

Life and Action

not pay to do so. Idle land is responsible for idle men; idle men cannot, or ought not to expect to have wealth. Today, however, men who own valuable land can rot in idleness and still control vast wealth, while the underpaid working men and women perish for lack of the wealth produced by their labor. Now, Mr. Editor, I want to ask this; To be consistent must not men who believe in Morality as taught by the Great School, also believe in justice and in industrial conditions that are fair for all?

The almost universal idea among men seems to be that it is a desirable thing to get things fixed so one can live without work. The only way to do that is to live upon the work of others, and the method by which one can live upon the work of others with the least opprobrium attaching is to own the land that others need.

The great business of agriculture is the foundation of all wealth and employment, and the present system of taxation bears upon the farmer most severely in two ways; first, by making the things he uses more expensive, and next, by making it difficult for him and his children to secure land when needed. The indirect system of taxation make his supplies cost more and the custom of putting taxes on business and improvements, and letting vacant and half-used land go at a low rate encourages men to speculate in land and hold it idle until the labor of others and the growth of population make it valuable and that value is taken by the individual instead of going into the public pocket in the place of other taxes.

The value of land in the City of Chicago is immense and that value is due not alone to the people in Chicago but to the fact that Chicago is a great center of trade, a great distributing point, and every man who ships produce through that city, and every farmer in its district contributes to the value of the land in the city, and yet the people of Chicago allow individuals to pocket that value. We cannot settle the industrial injustice

Life and Action

until we start at the bottom. The natural relation that men bear to land, men have a natural right to the use of the earth.

No man should be permitted to assume the ownership of a piece of land unless he also assumed and discharged the obligation that goes with the use of land, and that is to pay the rental value of that piece of land to the people as a whole. Why? For this reason: Rent measures the difference between the value of any given piece of land and the poorest land in use. We can't all have the best piece of land, but we can equalize the opportunity by taking for public use the rent that will relieve labor from all other forms of taxation. We will then get free trade, free land, free men. We will do justly, which is practicing morality and we will save this civilization from the destruction that has overtaken those that have preceded us.

With best wishes,

Sincerely yours,

Malcolm H. McDowell.

The remark to which I have referred is as follows: "We want to know why such a magazine as *"Life and Action"* should not stand for industrial justice?"

If Friend McDowell were within speaking distance I would ask him whether by that remark he means to imply that *Life and Action* does not stand for "industrial justice."

It would seem so, at any rate, although I can scarcely believe he meant to convey such an idea; because there is nothing in its pages, from its first issue to the present, so far as I know, upon which to base any such conclusion.

We who are responsible for the establishment of *Life and Action* [and this includes the Great Friends who are responsible for the School of Natural Science] have endeavored to establish the fact that we stand for *justice* in all its different phases, aspects and departments, which, of course, includes "*industrial justice*".

Life and Action

It is true that the magazine has not dealt especially with economic or industrial problems. This, however, is solely because the field of its greatest usefulness has seemed to us to lie in other directions.

The industrial and economic problems are far more than sufficient, in themselves, to fill the pages of a magazine of this size indefinitely. And there are almost unlimited numbers of newspapers, periodicals, magazines and journals throughout the country wherein the industrial and economic problems are under constant discussion.

That field is already so effectually covered that there is no room for a magazine of this size.

The Great School, however, has its own solution of the industrial and economic problems. In this field, as in that of every other phase and field of Natural Science, it has reduced its findings to the basis of exact science. Furthermore, it has demonstrated their accuracy by actual experience.

Its conclusions, therefore, are not based upon, nor the results of, mere *beliefs*.

And when the foundation of Natural Science has been laid sufficiently broad and deep in this country, and a sufficient amount of educational work has been accomplished to constitute a substantial background, its purpose is to present its solution to the world and verify its scientific accuracy by a practical *demonstration*.

Until then we trust our Friends will not draw unwarranted nor unjust conclusions as to our position on the subject of economics, nor give to us a status inconsistent with our just deserts.

—TK.

Why not a de Luxe copy of "The Great Work" for a Christmas Gift?

Life and Action

A Lesson



EAR SIR:—

I first want to thank you most sincerely for writing "*The Great Work*" which has been a very great help to me and has altered completely my outlook on life and death.

During this last month I have lost a great friend, and last week my Father passed away.

It was the first time I had seen death, and during the long vigil by his bedside, for two days and a half, I was so grateful that I had read your book. The end was wonderfully peaceful and beautiful.

Since then I have again read the last chapter in "*The Great Work*." I thought, perhaps, I might venture to ask you if you can, to set my mind at rest on a few points which trouble me just now:

1. You say that a good man who has "*Lived the Life*" faces the transition from earth without a pang. Surely the separation from those dear to me must always be painful, however strong one's faith is.

2. If many, many years elapse before we follow those who have passed away, how can we know them again and they us? If our souls have developed and grown very much in the interval, surely the recognition must be difficult. The thought that we may not know each other, is a very painful one.

3. You say that the work here may go on in the other sphere sometimes without any break. This seems to me very hard to understand, especially if one's work here is social, and among human beings.

I should be very grateful for any light you can give me on this point.

[Page 104]

Life and Action

I know that you have innumerable letters, and must ask you to forgive me for adding yet another.

Yours very truly,
Marian M.

Dear Friend:-

I do indeed have many letters, and most of them contain questions—sometimes as many as ten to fifteen. In one, not long ago, there were thirty-seven distinct questions.

But I never look upon it as a hardship to answer any questions which seem to be of real importance and inspired by worthy motives, provided I possess the requisite knowledge, and have the time at command. More especially is this true when I have reason to believe that my questioner has read the published literature of the Great School and, after diligent search, has failed to find a satisfactory answer.

In your case, my dear friend, I sympathize deeply and would esteem it both a privilege and a pleasure if I could be of real service, or even comfort.

Let me hasten, therefore, and see how far I may be able to answer your several problems:

1. I do not think you have quoted me correctly. You quote me as saying: "A good man who has *Lived the Life* faces the transition from earth without a pang," etc. I am tempted to ask you to give me the page and paragraph where you find any such statement. I do not believe you can find even the substance of such a statement.

Here is what I do say, and I quote it *verbatim*, beginning near the bottom of page 450 of "*The Great Work*":

"But what of the moral and upright man who has done his best to live a clean and righteous life? What does the transition mean to him?

"He may have no definite knowledge of what is involved in the process of physical dissolution. He may not know

Life and Action

that Morality is the foundation of Constructive Spirituality. He may not even have a definite belief or conviction that there is a life beyond the grave. He may be wholly in doubt as to the great problem of Immortality. It matters not. For if he has lived his life free from Envy, Jealousy, Fear, Anger, Lust, and other destructive and degrading appetites, passions, emotions and desires; if he has lived a clean and moral life; if he has dealt justly with his fellow man and kindly toward his dumb brothers and servants, of the animal kingdom; if he has lived as nearly as possible to the standard of his own highest ideals, and by the light of his own best knowledge, he has lived a life of co-operation with the Constructive Principle of Nature in his own Life and there is nothing that can deprive him of the benefits and rewards of such a life. Whether he has known it or not, he has been acquiring a status of Constructive Spirituality all the while. The natural results are inevitable. Nature does not deny him the legitimate fruits of his Personal Effort in line with the Constructive Principle.

"The transition of such a man is truly a triumph and a victory over the forces and conditions of nature which tend to the enslavement and oppression of the Soul after physical death. Even though for the time being it may be an unconscious triumph, nevertheless nature is consistent in that she has made her rewards as automatic and irrevocable as her penalties.

"The results of this Spirituality unconsciously acquired during physical life is that at death both the Physical Body and its Physical Magnetism fall away together leaving the Soul free to rise at once into the realm of Spiritual Nature."

The foregoing is all that is said of the good man, "the moral and upright man who has done his best to live a clean and righteous life." There is nothing in it about "facing the transition from earth without a pang."

If he were not only "good" but also "wise" as a *Master*,

Life and Action

and knew what awaited him in the life beyond *then* he might well face it "without a pang."

But I think it is safe to say, as a general rule, that the *good* men of earth who do *not know* what is awaiting them beyond physical death cling to earth with considerable tenacity, and approach death with reluctance, and oftentimes with many "pangs" of doubt and anxiety.

If they could only *know* that they were going to their rewards, many of them would go cheerfully, even gladly, save only for their regrets at separating from the loved ones of earth.

But to those on the other side of the "Valley" there is by no means so complete a separation as to those who are left behind in earthly conditions. For those beyond can come close enough to earth and earthly conditions to see and know something of the lives of their loved ones left behind.

2. And in this fact is the answer to your second question. While the changes of many years in the life beyond would, in some instances, make our recognition of our loved ones impossible; yet, the fact that they are able to keep sufficiently in touch with us to note our earthly changes, would enable them to know us even though we may not always recognize them in return.

3. I do not feel sure that I have gotten your meaning concerning the difficulties of resuming a work on the other side commenced here. Suppose a man like Lincoln passes over. Having been deeply engaged, heart and soul, in great questions of political importance, on this side, it is more than likely that he will engage in similar labors in that life. For there are men in the spiritual life and realms who devote much time and consideration to governmental problems.

Wherever there are men, women and children, there are sociological and political problems to be considered; and it is but natural that those who on earth have given deep study to such problems would find both interest and occupation in similar

Life and Action

lines of endeavor after they have passed on into the other life.

At any rate this is true, and I am unable to see any valid reason why it should not be so.

My suggestion is that you avail yourself of the first opportunity to read and study carefully the other two volumes of the Harmonic Series, and follow this with the volumes of the Supplemental Harmonic Series and the Harmonic Booklet Series. All of these are intended as "side lights" upon the great problem of Life, both here and in the hereafter.

And if you will but study the problem carefully, you will discover the interesting fact that the spiritual life is but an extension, as it were, of the physical.

The law of individual being is perfectly correlated in the two worlds, and there are no broken nor missing links in the great chain.

If you will get this great fundamental fact well established in your consciousness, it will help you to understand and appreciate the further and correlated fact that the Spirit Life and World are just as "natural" as are the physical.

Your difficulty lies in your unfamiliarity with the idea, concept and fact that the Spirit World is as truly a material world as this. The great difference is in the increased refinement and vibratory intensity of Spiritual matter. But it is matter nevertheless.

If this reply to your courteous inquiry only leads you to a further and more critical reading and study of the other books herein referred to I shall feel that I have at least pointed the way toward the further knowledge and data that will unravel many of the present mysteries which perplex you.

So mote it be.

The new Gift Edition of "The Dream Child" would make a most welcome Holiday Gift. Illustrated and beautifully bound.

Life and Action

The Struggle of a Soul



THE FOLLOWING LETTER comes from one of our readers in the native land of the Negro race. It is from a young man of twenty-two years, evidently a native of that country, who is laboring under the handicap of a very limited English education.

How strangely interesting it is that in every nook and corner of the earth, however remote from the centers of the most advanced and progressive civilization, wherever the human species is found, there is a common and universal interest in the great and ever-fascinating problem of human life and individual destiny.

We give a literal reprint of this letter, showing the spelling and construction of sentences, both of which reflect the struggle of an awakening Soul with its limitations and environment, seeking to express itself.

There is something profoundly pathetic, and yet sublimely inspiring in this call of a Soul for Light and for help.

Those who will read carefully between the lines cannot fail to observe the fact that this boy, even there in that far-away country, has been made the innocent victim of superstition, ignorance and the spirit of selfishness and greed. Evidently he has come in contact with some fakir or fraud who has told him of the supposed miraculous powers and virtues of certain mystic charms and talismans.

He is struggling to get an education, and has evidently gotten the idea that we may be able to send him a "pill" or a "medicine" of magical powers that will give him added mental powers and enable him to learn with less effort.

Life and Action

It is a privilege to be permitted to write to this innocent boy a long and careful letter explaining that there are no such "medicines" nor "pills" and that somebody has lied to him, deceived him, and told him false stories merely to get his money.

Here is his letter:

"From W. B. A., Berracoe, via. Winnebah,
to The Indo-American Magazine Company.

Dear Gentlemen: I beg most respectfully to inform you this letter to say that, dear friends, do not mind that, I have kept so long before I write you. But on account of some thing made me here, I have received the catalogue which contain the books as I want. Here is the book name, the great work, price eight shillings and four pence, and five pence register.

For try first, and then if make me good, then I begin to send many orders for your wonderful books which you mentioned in the catalogue. I hope you will send the great work quickly; as soon as you receive this order Because I want it very urgent, total amount eight shillings and nine pence. You may kindly try your best attention & send me a large catalogue contain the circulars, and also if can supply me any medicine for learn school lessons, let me have sample first, and state the price to me.

Dear friends I be lieve you that, the medicine which I ask, you got some in your part, medicine that, if any person, or, devil want to kill me and then if I use the medicine, the devil cannot kill me, that is the medicine I want. But if you can do this, try send me small catalogue and show me all the medicine names & prices, together with school medicine.

P.T.O.

Try to send me life and action every month, send twelve issues, magazine, suggestions, I hope you will send all I want. I beg remain dear friends, Yours faithfully, W.B.A.

I am a boy of standard three. Therefore I wish best
[Page 110]

Life and Action

medicine for learn school lessons. Here is my age twenty-two years now.

Please sir if you have power pills for learn school lessons let me know in your catalog together with the price."



True Altruism

True Altruism is that state or condition of the soul in which all of its energies and activities are centered upon the needs and requirements of our common humanity. It is that stage of development where the well-being and the advancement of others become the normal occupation of intelligence. It is that stage of experience where pleasure, recreation and entertainment are found in labor for others. It is that point of individual life beyond which our happiness consists in the transmission of the truths we have learned and the benefits we have enjoyed.

True Altruism is that state of being in which the intelligent soul increases its happiness through what it may bestow rather than through what it may gain. It is that state in which will and desire are concentrated upon giving instead of acquiring.

To the completed individual Altruism is a joy and a privilege. It is neither a duty nor a sacrifice.

Altruism thus interpreted, is the opposite pole of egoism. It means the substitution of "you" and "yours" for "I", "me" and "mine".

—Harmonics of Evolution.—p. 454

Life and Action

Questions and Correspondence

Answered by the TK.



QUESTION:

What meaning, import and significance does the Great School place upon Heredity? Since it is clearly set forth in the text-books of the School that each Individual Intelligence is responsible for its own conscious acts, it would seem to follow that

Heredity, in the sense it is ordinarily understood, namely:— the transmission of desires, tendencies, habits, etc., of the parents to their children, could not be possible. It would seem that all a parent could furnish would be the physical instrument or body, and an *environment* that would tend to cultivate in the child the habits and tendencies of the parent.

C. J. W.

ANSWER—

On a vividly remembered occasion in the course of my early instruction in the Great School, I asked my Instructor a similar question as to Astrological influences. The answer I received was, in substance, as follows:—

“Each planet exerts a magnetic influence upon every other planet—the Earth included. The degree of its influence at any given time depends upon its distance and volume.”

“The sum total of planetary influence at any given time upon the Earth is called the ‘Earth’s Astrological Setting’ at that time.”

“Now the astrological setting at the instant an infant
[Page 112]

Life and Action

breathes its first breath of life has an influence upon that child's life to the extent of giving it a general *tendency* which may or may not become perceptible in the course of its life."

"But remember, that each individual man or woman is always 'greater than his astrological setting.' Otherwise he could not be held accountable under the Law of 'Personal Responsibility'"

This answer, paraphrased, would apply with equal force to the influence of heredity.

There can be little doubt that there is a "Law of Heredity". This seems, at any rate, to be taken for granted quite generally.

But to whatever extent this may account for the general leanings of the individual in point of his tastes and desires; there is not the least doubt in the world that man in his individual nature is greater than the influence of heredity. That is to say, he has an inherent power which enables him to overcome the gravitative influence of heredity and determine his own destiny.

If this were not true, your suggestion as to his lack of responsibility would be true beyond all doubt.

The position of the Great School on the subject is, that even granting that Heredity, Astrology and Environment all exert an influence upon the individual; nevertheless, all of these combined are not sufficient to abrogate the Law of Personal Responsibility and Moral Accountability.

Man is not a "Creature of Heredity", nor of "Astrology" nor of "Environment", nor of all these combined.

Man is "Master of his own Destiny".

Heredity is but one of the elements to indicate to him the definite and special lines toward which to direct his personal effort.

The "Working Tools" with which Nature has invested and endowed him enable him to overcome the gravitative

Life and Action

influence of all adverse elements and conditions, and build his Temple of individual Character true to the lines of his own ideals.

But for this fact he would indeed be an irresponsible automaton, a helpless play-thing of Heredity and Environment.



QUESTION:--

On page 447 of "*The Great Work*", it is stated that a very large percentage of children, dying, pass quickly to the first Spiritual Sphere.

Question:—If a Soul came into physical life from its then habitation in the magnetic field, would such a one pass to the first Spiritual sphere, or return to its status before birth?

Question:—Would a child born to parents who were held in the the bonds of psychic subjection, and itself, during its short earthly life constantly environed by those subjective conditions, be deterred in its upward passage by reason of those influences?

C. J. W.

ANSWER:—

1. This is a purely individual problem, depending upon conditions both internal and external, not all of which can be determined in advance.

If it be granted that reincarnation is a fact of nature, it is only one of the links in the chain of evolutionary influences.

Your question would seem to be another way of approaching the problem of Heredity, etc. .

But there is something in the very essence of individual being which makes the individual master over all the devoluntary powers and influences that play upon him.

Life and Action

On this basis, it is clear that the level to which we rise upon the Spiritual planes of life is not determined by the level from which one enters physical life, but that from which he leaves it.

It is much more largely determined by the use he has made of his opportunity while here and the manner in which he has *Lived the Life*.

2. Temporarily a child which has had no time in which to overcome those conditions would be retarded in its evolutionary growth. But after it has been in the Spirit life until it has become self-reliant the problem becomes one of individual application again. And keeping in mind always the fundamental fact that every individual, in its essential nature, is Master of its Destiny, it is not difficult to understand that it is more a question of time and its use than we are wont to admit.



QUESTION;—

On page 185 of "*The Great Work*", TRUTH is defined as "the established relation which the facts of Nature sustain to each other and to the Individual Intelligence or Soul of Man."

In discussing this definition with a friend recently, he contended that Truth could have no existence except in Individual Consciousness. I maintained that Truth was Truth, irrespective of man's conception of it; that facts and their relations were real and existent, no matter what the Individual relations might be, or whether or not any Individual was conscious of their existence; that otherwise, nothing could exist as a fact of Nature, or have any relations with other facts, until some Individual discovered such fact, which seems to me to be an absurdity.

Life and Action

It would seem from this definition that Truth has a double aspect, [a] the relation which the facts of Nature sustain to each other; [b] the relation they sustain to the Individual Intelligence. In other words, Truth is both absolute and relative. Absolute Truth, the actual facts and their actual relations; relative Truth, the concept the Individual Intelligence has of those facts, which is Truth, or apparent Truth, to the Individual. For example, the earth is round, and revolves about the sun. Men once sincerely thought the earth flat, and circled daily by the sun, which was the commonly accepted view for centuries.

But man's opinion [his conception of relations of Nature's facts] in no wise modified or changed the real facts and their actual relations. When men grew wiser, the actual facts and their actual relations did not change, but man's conception, understanding and opinions of those facts [that is to say, his relations to those facts] did change. Therefore Truth itself is absolute and changeless; man's conception of those facts is changeable, each phase being Truth to the Individual for the time being.

Question;—What is the correct view?

C. J. W.

ANSWER—

Your view of the subject coincides with my own.

In this connection, let me tell you something that I am sure will be of special interest to you, and possibly others also.

It is this: I have just placed in the hands of the Manager of the Indo-American Book Co.—a manuscript of a public discussion between Prof. Heinrich Hensoldt, Ph. D. and myself. It was first published in *The Arena*, of Boston, during 1894-5, and therein this very subject, in at least one aspect, was at issue.

"*The Reality of Matter*"—a new book that will appear about the time this issue of *Life and Action* reaches you, contains a
[Page 116]

Life and Action

republication of that discussion, with some most interesting illustrations of the truth of the philosophy of a big, ugly, hungry bear.

This "Bear Story" of mine, [wherein the bear takes issue with a "Hoary Philosopher of Hindoostan" on the subject of "The Reality of Matter" and *proves* the correctness of his philosophy to the entire satisfaction of the "Hoary Philosopher" who held that "*Matter is a Delusion*"] is held to be a most complete and unanswerable verification of the truth of your position.

When the book is out I trust you will do me the honor to read my "Bear Philosophy" therein contained, and tell me if it answers your question to your satisfaction.

If not, I think I shall have to turn my "Cartesian Bear" loose and *sic* him on *you*.

He is *most convincing* in the way he does things, and in the force with which he elucidates his philosophy of life.

Death and Hope

Peace! peace! Raise not the dead, vain Memory!

Thou canst not bring me my Beloved, nor,

For all my yearning, to this spot restore

The life with which it thrilled of old, when She

Was by my side to watch yon sparkling sea

Laugh back at the blue heaven and lap the shore

With lingering waves, whose subtle music bore

No burden then of our mortality.

Rather I lift my lonely heart from hence

To thoughts of that far sphere within those skies

Where, wrapped in splendor from our human sense,


My lost saint hath her meed of Paradise:

And dream she, too, is longing—even there—


For that old love that once made earth so fair.

George Townshend.

[Page 117]



Beyond



It seemeth such a little way to me
Across to that strange country, Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond,
They make it seem familiar, and most dear,
As journeying friends bring distant countries near.



So close it lies, that when my sight is clear
I seem to see the gleaming of that strand;
I know I *feel* those who have gone from here
Come near enough to even touch my hand.
I often think but for our veiled eyes,
We would find Heaven right round about us lies.

I cannot make it seem a day to dread
When from this dear earth, I shall journey out,
To that still dearer country of the dead,
And join the lost ones, so long dreamed about.
I love this world, yet I shall love to go
And meet the friends who wait for me, I know.

I never stand above the bier and see
The seal of death set on some well-loved face,
But that I think—One more to welcome me
When I shall cross the intervening space
Between this land, and that one Over There:
One more to make the strange Beyond seem fair,
And so to me, there is no sting to death.

And so the grave has lost its victory.
It is but crossing, with suspended breath
And white, set face, a little strip of sea,
To find the loved ones on the other shore,
More beautiful, more precious than before.

—Ella Wheeler Wilcox.



"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

Vol. III January-February-March 1912 No. III

Our Great Loss

By the TK.



TO those who have not already learned through other channels, it will surely come as a shock of real sorrow, to learn that our best beloved Companion, Co-Worker, Counselor and Helper—known to most of the Students and Friends of the Work as "*The RA.*" and to the world at large as "*Florence Huntley*"—has been called to a higher Work.

Between four and five o'clock on the afternoon of Sunday, January 28th, 1912, she went to sleep, and on the following Thursday, February 1st, at 11-20 A. M. she awakened in the new world of the Spirit.

In strict compliance with her own previous requests, her funeral ceremony was conducted by the Students and Friends of the Work who had known her best, and the brief ceremony was one which she herself had helped to formulate for the first member of our "Old Group" only a little more than a year before.

The funeral was held in her own little home, Saturday, February 3, at 10. A. M.; and in compliance with her further

[Page 119]

Life and Action

request, her body was cremated immediately thereafter, at Oakwood Crematory.

The only remaining member of her own immediate family is Gen. J. C. Chance, who lives in St. Petersburg Fla., her dearly beloved Brother, now retired from the regular army with the rank of Brigadier General.

To those of us who were with her and near her, it is perfectly clear that she had a definite and distinct premonition of her approaching transition, for some weeks before it came.

And it came to her as a direct answer to her oft-repeated prayer. During the last two years of her life, which were the happiest she had ever known, the subject of "Death" was often talked of between her and myself; and again and again she had said, in her own sweet, inimitable way:

"When my work here is finished and my time comes to lay down the duties and responsibilities of this life, I pray that I may be permitted to go peacefully to sleep, and awaken only in the other life."

This was literally the way in which she left us. She fell into a peaceful sleep on Sunday afternoon, and during the four days thereafter before she passed on, there was never an instant of physical consciousness. She simply slept—and awakened, in the new life. That was all.

What does it all mean? None, perhaps, but the Great Universal Intelligence can answer fully. Surely, there are no words in which to express what it means to me, and I am sure her many near and dear Friends feel the same, in some measure.

While I know that she still lives, I only just begin to realize that her Work and her responsibilities have been transferred from the beautiful little home wherein we have worked incessantly during the last two years, to another world and into another environment.

The duties and responsibilities which she laid down in

Life and Action

this life, I must take up as best I can, and carry them forward as far as I may, until my work also shall be finished, and I may be permitted to join her once more and share in the higher Work that is ours.

To those who have known her in this life, it means:

1. That one of the truly Great Souls of earth has gone to her spiritual reward.

2. That the Great School and Work upon this plane of earth have sustained a loss which can never be repaired.

3. That we who linger yet awhile have lost our most beautiful, brilliant, unselfish, sympathetic, and ideal exemplar of the real Spirit of the Work.

And to myself, upon whom the heavier burden must fall, it means more than it is possible to express in mere words. And I shall not try.

But in justice to the "Women's Department", and in answer to the many questions which otherwise would only add to my already impossible burden, let me say here and now, that it will be some little time before I shall be able to adjust myself to the new order of things, and overtake the demands awaiting me.

In the meantime, I shall not attempt to carry forward the work of the Women's Department. I must permit it to lapse for the present, and until such time as I shall be able to provide for its further active conduct.

I therefore take this method of saying to the Students and Instructors in that Department, that where there are no complications of any kind, those Instructors who are engaged in the active conduct of the Work, may continue the same with such students as are able to meet the requirements fully.

In all cases, where there are difficulties which you do not fully understand, please discontinue your work of instruction until such time as I shall be able to advise with you.

Life and Action

Let your demands upon me be as light as possible; but if there are questions which seem of vital importance, which you must have answered by one in authority, then write to me, and state your problems and questions briefly and concisely as possible, and I will do my best to respond.

I know that the beautiful Soul that has anticipated us in our journey to the land of Liberty and Light is still interested in each and all of you, and that her great joy in this life was in the effort to be of real service to all who needed her guidance or help.

I pray that her life of self-denial, of service, of sympathy and intense personal effort, may be to you all an inspiration to live your own lives upon a higher plane—above all that is petty, or untrue, or unworthy.

In humility and reverence, from the depths of my own soul, I can only say—*"Thy Will, not mine, be done."*

May I avail myself of this, the only possible means at command, to express my profound gratitude and love to each and all of the many Friends who remembered her with loving tokens of appreciation, and my poor self with their affectionate sympathy and good will.

I know that you have had your reward in the consciousness of having ministered to those in need.

May the Great Father, the Great Friends, and the Spiritual and Visible Helpers have you, one and all, in their loving care, until we shall stand with them, in the midst of the radiant splendor of Eternal Truth.



The purpose of earth life is not to find a heaven, but to make one. Religion is not a matter of duty to God, but of duty of man to himself and to his fellow man.

—Harmonics of Evolution.

Life and Action

The League of Visible Helpers

By the TK,



THOSE of our readers who were regular subscribers at the time, will remember that in the November-December 1910, issue of *Life and Action* the question—"What Shall We Do About Christmas Giving?"—was considered at some length, and certain suggestions were therein made looking toward the inauguration of a definite line of work for Students and Friends in future which, in some measure at least, would exemplify the Spirit of the Great Work.

If we may judge from the number and character of the letters that have come to the editor since then on the subject it is doubtful if any single article ever published in this magazine has been productive of better results, or more real good, or greater service to "those who need" than has that above referred to.

And for all this we are profoundly grateful, and we desire here and now to express our gratitude to each and every Student and "Friend of the Work" whose generous response to our friendly appeal has helped to carry food to the hungry, clothing to the needy, fuel to the suffering, medicine to the sick, comfort to the sorrowing, or relief to the distressed.

You have been doing "The Great Work"—in truth, the very "*Greatest Work*" that ever falls to the lot of any man or woman in this earthly life; and you have been rendering a "*Service*" which commands the grateful appreciation and affectionate recognition and commendation of the "*Great Friends*" and "*Spiritual Helpers*"—whose own Great Work from the

Life and Action

Spiritual Planes of Life you—unconsciously, it may be—have been supplementing.

It would cause your sympathetic hearts to bound with real joy and with gratitude beyond expression in words, if you could but spend an hour in my "Letter Cabinet" and read for yourself of the magnificent work that our Students and Friends are doing all over the country.

Only today I received another letter on the subject of the article in the Nov.-Dec. 1910, issue, and from it I quote the following:

"I know that you are too busy even to read the letters of many who write, hoping for a personal word of reply from you. I am just selfish enough myself to know how to sympathize with them; but I do not want you to reply to this letter. I am writing it because my heart is too full of gratitude to you to suppress all expression of it.

"And then, I am hoping, too, that it may be a source of some comfort to you, and a little compensation for the long years of unselfish devotion to the Cause of Truth, to know that some of the seeds you have scattered have fallen in good ground and already have borne 'good fruit'.

"Ever since I read your article in the Nov.-Dec. 1910, number of *Life and Action* on the subject of "Christmas Giving" I resolved that I would follow your suggestions, and hereafter that I would have some share in the 'joy of unselfish giving' if I lived until another Christmas season came.

"This Christmas my wife and I, for the first time in our married life of thirty-one years, have known what real Christmas means. This year we hunted up three poor families who were too destitute to provide for themselves a turkey dinner or a Christmas tree. They were the only families in our neighborhood so conditioned. In the three families there are sixteen children under twelve years of age, one widow lady of

Life and Action

40 with five little children which she supports by washing, two invalid mothers, and two hard-working men whose lives mean little beyond hard work and not enough to eat.

"This Christmas day we sat down to our own turkey dinner knowing that in each of these three homes was a dinner of the same kind, just as good, and a Christmas tree for the children, with toys and clothes and candies and nuts and many useful things for the parents.

"And I want to tell you that this has made our own Christmas the happiest of our whole lives. To know that such suffering is so near at hand and has been for years, and yet that we have not known it, and that we have done nothing to relieve it when all the while we have had more than we needed—brings the blush of shame to my cheeks as I write.

"But, thank God,—or better still, thank TK.—that he touched our hearts and sympathies and moved us to act and to prove for ourselves the sad truth of his noble words.

"And now we are planning to help these poor, tired, hungry souls, not only to enjoy Christmas day, but to enjoy some of the comforts of life on other days of the year.

"And I want to tell you that we have learned from a personal experience that the sweetest joy of all life is the joy of true "Unselfish Service" — the joy of giving to those who are in need of the things we can spare.

"We are not wealthy, but we have resolved to give of our modest store something for *every day of the year* that we may have the right to enjoy what we have left.

"And if we can do something to help you care for the poor in your field you will confer a favor if you will but tell us; for henceforth we want to be counted among your '*Visible Helpers*'. Our hearts are enlisted for time, and we hope for eternity."

The most important phase of the influence upon these two good, noble-minded, generous people is the fact that this

Life and Action

first experience of theirs as "Visible Helpers", in the homes of the poor and the needy, has awakened them to a realization that there are other days of the year than Christmas—many of them, indeed—when food, clothing and shelter are needed by the poor, the helpless and the unfortunate, just as much.

This awakening is inevitable to those who are fortunate enough to be permitted to look into these destitute homes and for themselves discover the empty cupboards and coal-bins, the half-clothed, hungry children, the haggard and care-worn mothers and the weary, toil-worn fathers.

I say those who are "permitted" to discover these things; for to those who do not know that they exist everywhere and on all sides of us, it is a privilege to learn the truth, sad as it is; because it opens the way for the beginning of relief, and establishes the wholesome kinship of souls that comes from the exemplification of unselfish *Service*.

Wherever the Students and Friends have discovered these homes of the deserving poor, in their joyous work of providing and distributing "Christmas Comfort and Good Cheer", they have been impressed with the necessity for continuous relief work throughout the year; and in the real Spirit of the Great Work, like true and loyal "Visible Helpers", industriously they have gone to work to provide ways and means for rendering the service that will best fit the needs of each individual case.

This means *work*, continuous work, in some instances *hard* work, and in every instance much careful, discriminating thought and intelligent planning to make the available resources cover the multiplicity of the varying and diversified needs to the best advantage.

From the combined results accomplished by those who constitute our Central Group – generally known as the "Old Group", and the "O. G.", for short – it has come to be recognized as a general principle of proper relief work that the most

Life and Action

effective and beneficent and hence the *best* help that can be rendered is that which enables the individual to help himself, wherever this may be possible.

Hence, wherever our Friends have found that lack of employment has in any way been a cause of distress or of destitution, their rule of action and method of procedure have been to provide first for the immediate needs in the way of food, clothing and fuel—and in extreme cases the payment of back rent sufficient to prevent the family from being thrown out upon the street—after which they set about finding employment for those able to work.

In a number of instances positions have been secured for both men and women where they were able to receive sufficient income to provide for all their necessities and thus they were made entirely self-supporting and were lifted above the plane of actual want or dependence.

This work of relief and the opportunities it has afforded for our Students and Friends to see for themselves the real privation, suffering and want that exist on every hand in these barren homes of the deserving poor, have been to them a lesson and an experience of such educational value and soul growth as nothing else within my knowledge could have given them in the same time and with the same amount of personal effort.

And all this has been exactly in line with my own deep and earnest desire, and has come about as if in answer to my devout and oft expressed prayer; for it has all led directly forward to one of the important mile-posts, goals or consummations, toward which I have been leading my Students, Friends and Helpers constantly during the last ten years.

In other words, our journey to the South has brought us at last to the point where it is possible for us to associate ourselves together as a "*League of Visible Helpers*", for the definite and specific purpose of rendering the largest measure

Life and Action

possible of unselfish "Service" to *those who are in need.*

A suggestion or hint of what can be accomplished by a very few earnest and unselfish Souls who are bound together by the ties of mutual fellowship, good will, abiding faith and devoted friendship for the purpose of exemplifying "*The Spirit of the Work*"—may be obtained when I tell you that during one week alone [between Christmas and New Year] our own little band of devoted Friends constituting our "Central Group", or "Old Group", not one of whom is wealthy, carried relief to more than 200 suffering and destitute Souls.

In doing this they also discovered a number of families where some help will be needed continuously during the winter, or until other sources of income are discovered or provided. And, to my own way of thinking, this discovery has been the most important phase of all their work. But for their personal Christmas visits they could not have learned of these cases of need; and they might have gone along throughout the winter without knowing of these sufferers all around them, nor of these splendid opportunities for making a practical application of the principles of the philosophy, and an exemplification of the "*Spirit of the Work*."

As it is, however, every one of these cases has been provided for until such time as regular employment can be secured for those who are able to work. With few exceptions the securing of positions for those who are able to work will take these families out of the class of dependents and make them self-supporting.

These interesting experiences, together with the disclosures of so much real suffering and want on every hand, and the excellent results that have attended the efforts of our little group of devoted Helpers to render aid to those in need, have inspired our Friends with an earnest desire to put themselves in position to perpetuate the good work thus begun and enlarge the

Life and Action

sphere of their usefulness to those in need as far as may be possible.

To that end, at the first meeting of our "Old Group" since the Holidays, Thursday evening, January 4, 1912, in my own home, the full roster of our membership—twenty-one in all—responded to my invitation, in the midst of the worst blizzard of the winter and with the mercury close to 10 degrees below zero.

With these unmistakable evidences of courage, determination, enthusiasm, earnestness and consecration to the "Spirit of the Work" radiating from every one of our little band, it seemed to me the time for which I had been waiting all these years, "the psychological moment" had at last arrived for the consummation of one of the most devoutly cherished plans and hopes of my earthly life—the establishment of a permanent and self-perpetuating "*League of Visible Helpers*"—on this plane of earth, to co-operate with the already and long established "*League of Spiritual Helpers*" upon the Spiritual Planes of Life, in a work of unselfish *Service to all who need the help that we can give.*

Just what all this means to me personally, or to the Students and Friends of the Work who constitute our Central, or "Old Group"; or what it may hereafter mean to the Great School and the Cause of suffering Humanity, could not be fairly conveyed in words, nor definitely nor accurately measured in advance.

But let me say that after my own twenty-eight years of unremitting labor in the Cause of the Great School and in behalf of all that it stands for in the world and among mankind, the "*League of Visible Helpers*" is today an *established fact.*

And if I have not wholly failed in my estimate of values and in my measurements of Psychological and Ethical forces and influences, its definite establishment as a tangible reality and an accomplished *fact* marks the inauguration of a new era

Life and Action

and the birth of a new inspiration to higher ideals and aims in this Western World.

This does not mean to suggest nor even to intimate that the "*League of Visible Helpers*" has come to "take away the sins of the world", nor alleviate all its sorrows, its suffering nor its poverty and want. Nothing of the kind is anticipated.

Nor is it contemplated that the birth of this League will mean the solution of the economic and social problems of the world: Far from it.

It does mean, however, that for the first time in many centuries, the Great School now has, in this "*League of Visible Helpers*", an established association of men and women, bound together by the strongest bond of human fellowship, mutually pledged by the most sacred obligation of which the Soul is capable, before the world to "*Live a Life*" of loyal and unselfish *Service to those who need*, and as far as in them lies thus to exemplify "*The Spirit of The Great Work*" in a definite and orderly effort to render the largest amount of help, to the largest number of deserving poor, possible within the limitations of their time, abilities and resources.

In the accomplishment of their mission and purposes they hope to inspire many other generous and sympathetic souls with the same unselfish desire to become active factors in the work of equalizing the benefits and opportunities of life, and thus to become educators in the "*School of Necessity*" and in spreading abroad the "*Contagion of Kindness*" through which "mere men" and true women who are once openly "*exposed*" to its influence inevitably "*catch*" the "*Spirit of the Helpers*" and join in their "work of Rescue and Relief".

Is this the solution of Natural Science to the problem of "*Industrial Justice*" concerning which my good Friend McDowell writes in the Nov.—Dec. 1911, number of *Life and Action*? By no means. It has nothing whatever [aside from its leaven-

Life and Action

ing and educational influence] to do with the Great School's scientific solution of the great problem of "Economics". That is a different problem entirely from the one with which our "*League of Visible Helpers*" is identified and toward the solution of which it hopes to point the way.

Before the School of Natural Science hopes to be able to command the respectful attention of the general public to what it has to offer as its solution of the great and vital problems of *Sociology* — which include that of *Economics*, as well as that of "*Industrial Justice*"—a great work of *Education* must first be accomplished. This is a slow process at best, and, in any event, will require many years of unremitting effort. And even after the way has been opened to the confidence of the public sufficiently to command its respectful attention and kindly consideration, it is still a long journey to the point where it is possible to inaugurate a new system of Economics which involves radical changes in and important modifications of the existing order of things, affecting the finances of an entire nation, and many of its social customs and ideals.

Granting, however, that such an evolution is within the range of human possibilities, it is scarcely to be anticipated that a time will ever come, within the history of the life of human society, when there will be no suffering to alleviate, no sorrows to assuage, no pain to quiet, no sadness to comfort, no sickness to cure, no despondency to cheer, no trouble to soothe, no want to relieve, no hunger to appease, no thirst to slake, no fears to allay, no burdens to carry, and no needs to satisfy.

And so long as these, or any of them, do exist and are the natural concomitants of human society, just so long will there be *Work* for the "*League of Visible Helpers*" and adequate reason for its continued existence. Hence, it is but fair to look upon the "*League*" as one of the established and permanent institutions of the Great School; and that its influence for good

Life and Action

will grow with the years, until its name shall be known throughout the civilized world, and wherever known that it shall become a synonym for "*Unselfish Service to those who need*" and for "*The Spirit of the Great Work*".

That the Students and Friends of the Work throughout the world may know what has been accomplished and be in position to add to our efforts the inspiration of their active sympathy and the helpful influence of their active and intelligent co-operation, it is my grateful privilege to be permitted to give to the readers of *Life and Action* a brief outline of the evolutionary process by which the "*League of Visible Helpers*" became "a living entity".

1. Back in 1883, soon after I came into conscious and definite touch and personal association with a Member of the Great School, in the person of "*The Great Master*", and through his generous aid gained admittance as an accredited Student, I learned of the existence of the great "*League of Spiritual Helpers*" upon the Spiritual side of Life.

2. After my work of "Preparation" was completed and I had earned the right of full Membership in the physical roster of the Great School, through the courtesy of the "Beloved Master" I was made an Honorary Member of the "League of Spiritual Helpers."

3. From that time to the present—almost 29 years—it has been one of my cherished hopes that sometime, before the days of my earthly service have been numbered, I might share in the glorious Work and triumphant Achievement of organizing a "League of Physical Helpers", whose mission it might be voluntarily to become the Friends of the Friendless and the Helpers of those who need the services it may be possible for generous souls, loving hearts and willing hands to render to the deserving poor of earth.

Knowing the work of rescue and relief that enters into the

Life and Action

triumphant service of the "League of Spiritual Helpers", my hope has been that I might live to see and to help in the organization of an earthly League whose purpose might be to co-operate from the plane of earth with the "League of Spiritual Helpers" in the work of relief to *all* who need.

4 On the evening of January 4, 1912, for the first time, it was my blessed privilege to share my hopes and desires and plans with the members of our Central Group of Students of the Great School, and suggest to them that the time had come for the realization of my long cherished dream.

At our meeting that evening the subject was discussed, and, without a dissenting voice nor a discordant note of any kind, those present [twenty-one in all] voted to organize at once the "*League of Visible Helpers*". For reasons of a purely legal nature it was determined to incorporate under the general incorporation act of Illinois, and our attorney was asked to prepare the necessary legal documents to comply with the law and complete the incorporation.

5. Adjourned meetings thereafter were held from week to week until all the legal formalities were fully complied with, and the documents completed and ready for record with the Secretary of State at Springfield, Illinois.

The articles of incorporation provide that the Name of the Corporation shall be "*League of Visible Helpers*"; that its Board of Directors shall consist of Seven; and that they shall be divided into three classes whose first term of office should expire in one, two and three years respectively.

The following were chosen as the first Board of Directors: Dr. E. M. Webster, Lou B. Webster, Charles Crane, Flora W. Goddard, Hermann Hille, Florence Richardson and John E. Richardson, all of Chicago and Oak Park, County of Cook, and State of Illinois.

Life and Action

OBJECTS and PURPOSES

The objects and purposes of the corporation are:

"To fraternally unite all acceptable persons in a closer bond of fellowship and mutual interests; to give all moral and material aid to its members, their families and those dependent upon them; to educate its members and others socially, morally and intellectually; to carry on an organized work of charity, relief and assistance to the needy and distressed; to own, maintain and operate schools, hospitals and allied institutions for charitable purposes; to procure and furnish legal and medical services for those in need; to promote the cause of *Equity, Justice and Right*; to establish a fund for the carrying out of such purposes, and to do any and all things in any manner incident to said objects or connected therewith; which said corporation shall have the right to elect its own members, and to create and maintain a system of Subordinate Groups, and shall have full power to enact, maintain and enforce all needful laws, rules and regulations for the proper government of its members, and all subordinate groups, and the members thereof."

In this statement of its objects our attorney has wisely covered every possible contingency necessary to the legal accomplishment of every purpose for which any purely charitable and altruistic corporation exists.

As soon as its By-Laws can be formulated and legally adopted, provision will be made for the establishment of Subordinate Groups under Charters issued by this corporation, with rules and regulations for their government, under the jurisdiction of this central body.

In due course of time there will be Groups in all sections of the United States that will desire to organize as Subordinate Groups for the purpose of carrying on an organized and systematic Charity and Education in their several local jurisdictions.

Life and Action

In our By-Laws all this will be provided for, and thereafter on application from any Local Group for the issuance to it of a Charter, a method will be provided for the accomplishment of that purpose.

In its By-Laws also provision will be made for a number of different classes of members, in such manner that all who may desire to become identified with the work of relief for which the League is organized, may do so on compliance with the terms and conditions of membership prescribed.

Much preliminary work is yet to be done before the machinery of the League will be fully completed, put together and in active running condition. It will be pressed forward to completion, however, as rapidly as possible consistent with the vital importance of the undertaking and the care necessary to guard against mistakes.

Those who desire to keep in touch with the movement sufficiently to note its progress may do so through the columns of this magazine. *Life and Action* will become the Official Organ of the League, wherein all matters of interest will be reported, from time to time, and wherein questions of interest to the Work of the League will be fully considered.

This magazine will be glad to have the benefit of suggestions from Students and Friends of the Work on any phase of the subject wherein they may be especially interested; and it will be glad to answer such questions as it can for those who desire information.

The purpose of this article is merely to announce the organization of the "*League of Visible Helpers*" and briefly to state its general purposes. Further reference to it may be expected, from time to time, as its work will justify.

Life and Action

The Becoming Man

By J. D. Buck, M. D.



BECOMING what?

Some of us are becoming old; some are becoming educated; some are becoming rich; some are becoming famous; and a few, perhaps, are really becoming wise; fewer still are acquiring understanding.

By the term, "Becoming Man", Jacob Boehmen evidently meant all this,—and then some.

One may know his duty, and yet evade it; he may also understand, and not do it. If this were not true there would be no devolution, no "left-hand path".

The foundations of human nature permeate and saturate the universe. The potencies and possibilities of man are commensurate with nature. The Individual Intelligence of man is a "Spark" from the Universal Intelligence.

The whole meaning of individual life and the consummation of human evolution consist in man's realization of his possibilities, powers and destiny.

Every moment of life consists of an experience of some kind. To think, to feel, to act, to sleep, to dream—nay, even in "dreamless sleep" the Individual Intelligence exists, and the elements with which it is clothed keep moving.

So far as human knowledge goes, matter and energy are inseparable, and the result is ceaseless movement.

When we are acting we are generally aware of change, or movement, both within and without. When we are passive, or asleep, readjustment takes place by a law of equilibrium that

Life and Action

runs like a golden thread throughout the universe, involving atom, ion and molecule; cell, organ and organism; planet, solar system and universe.

Otherwise, harmony would be inconceivable, and the terms, "Law and Order", meaningless.

Our ancient brethren called this universal impulse to movement, "*Fohat*". In man, we call it "Will, or Volition".

Because it is a latent potency in us, always moving toward some desire, impulse or interest, in reflection or action, we more often overlook or ignore it. Hence, we often act thoughtlessly, or impulsively, or automatically.

The foregoing are percepts, obvious from all individual experience.

Now comes the question—"What does it all mean?"

From logical reasoning and analogy we pass from percept to concepts, from fact to law.

Everything deserving the name of philosophy; every theory of life; of rewards and punishments; even all our creeds recognize these fundamental laws, more or less, with the conclusion—"Help us, good Lord, to keep this Law."

Now, the greatest thing in the life of man is to pass from blind impulse, or caprice, to constructive work.

No matter what we may think or do, the Law never changes. The bullet speeds to the mark and kills just as surely, even though we did not know the gun was loaded.

By recognizing the law, man may learn by experience to work with it. Instead of remaining the victims of chance, or the slave of caprice, he may become the Master of Destiny, by knowledge of and obedience to the law of his being. Fate is cruel only to caprice and ignorance.

So deep-seated, so wise, so universal, and so utterly reliable are these laws that while determining the growth and hap-

Life and Action

piness of him who knows and obeys them, he in turn becomes an agent for the upbuilding of all men and for the beneficent designs of Universal Intelligence.

It follows, therefore, that he whose life is injurious or inimical to his fellow men is traveling toward his own destruction, and has only himself to blame.

Ignorance may, indeed, hold him back and keep him vacillating day after day, year after year, but he will progress upward or downward only so far as he designs, or deliberately chooses the right or the wrong path.

Now, with the incidents of life so varied, and experience so complicated, the great majority in every age and time become bewildered.

Nothing seems so beneficent in the evident designs of the Great Universal Intelligence as the fact that the application of these laws to human life, conduct and straight-forward progress rests on a few simple and well defined principles.

The difficulty is not in formulating and making clear these few basic principles, but in getting our own consent and firm determination to put them into practice and live up to them.

This old world has been running so long; humanity has had such wide and varied experience; there have arisen so many theories, philosophies and theologies; it has been in every age and among all people—"Lo here, and lo there",—that contradiction and confusion, bewilderment and discouragement are almost universal.

And yet, in every age there have been those who *knew*, and who *achieved*.

It is with the School of Natural Science as with the great Order of Freemasonry; not a single principle enters into either that cannot be found elsewhere.

It is in the method of selecting, defining, illustrating, and putting in practice the few basic principles already re-

Life and Action

ferred to that the Great School and the Order of Freemasonry so far excel.

Neither of these theorizes. Each goes to work to exemplify, put in practice and live these truths, demonstrating their verity and utility by their results upon—"Those who have gone this way before". Hence, degrees arise, precisely as in measuring a circle or determining the revolutions of a planet. Resistance, direction, movement and time constitute an absolute mathematical equation in the life and progress of man, as in the planets and constellations.

Since the Will and Desire of man always determine action or conduct, is it not clear that the motives which actuate him, and the life that he leads must solely and inevitably determine the result in every case?

You can transform motion, but you cannot annihilate it. Hence, there is no standing still. Even where we vacillate and go to and fro, we are still broadening and deepening the lines of experience; enlarging, as in youth and manhood, the circle of life; or allowing it to contract and wither, as in advancing age—with the goal as obscure and unknown as in the beginning.

And then—"What does it all mean?" and—"Nobody knows."

At last the prodigal declares—"I will arise and go to my Father."

But suppose someone points out the road and he debates, argues, hesitates, and finally turns back to "wallow with the swine"?

Must he not start on the journey, if ever he is to arrive at his Father's home?

The Becoming Man is he who wishes to know, is ready and begins to do; who realizes in doing, the growth of understanding and the triumph of achievement.

He has found the "lines of least resistance" by changing

Life and Action

his motives, aims and ideals. His barriers were all within. The growth is all within. Heredity, circumstance and environment may inaugurate a tendency, or bias; but overcoming these, as he may and can if he desire, will be but gymnastics to his Soul, strengthen his purpose and, in the end, hasten and assure his progress.

There is no power in the universe that can defeat him, nor even stay his progress, except himself.

Mere curiosity, or intellectual pursuit alone, if he refuses to "move on", may only deepen his conceit, develop intellectual pride, and sink him deeper in the mire.

He is his own judge, jury and executioner; and he alone is responsible for the verdict, and knows perfectly whether it is just and true.

His judge is Conscience, and it can neither be deceived, bribed, brow-beaten, nor bullied. It holds him strictly to Personal Responsibility.

The jury is his own intelligence, his innate faculties, capacities and powers.

The executioner is his own judgment and reason, measure for measure with his own intelligence and experience.

And what is his first duty, his beginning to commence to get ready to "become"? Simply this: "To deal justly, love mercy, and walk uprightly."

He will not seek for "pardon" for past iniquities. He will restore and compensate, to the full limit of his power and his resources.

The desire, the will and the necessity for this will prevent further lapses into iniquity.

He is "Becoming a Man", a "New Man in Christos", the Divine Light and Beneficence of his own Soul. The "Comforter" has indeed come, and is "leading him into all Truth."

Hard work? Yes, if he lingers, hesitates, vacillates and

Life and Action

looks back at the "flesh-pots" with longing and regret; but the Greatest Work and the most joyous reward, if he really desires it above everything else on earth.

If he seeks it as men seek wealth, or fame, or power, he will not "shift his trolley", nor "short-circuit his current", but go straight on, fast or slow,—no matter, so long as he is sure of the direction in which he is traveling.

He knows what he is and what he is trying and determined to become, and he is sure to find the way. Results, distance, velocity, obstacles, will not trouble him.

Confidence, assurance, gratitude—deeper than tears—and a light that never flickers nor fades, will cheer him on.

And then, this is only the beginning. A still greater reward awaits him. Now he can begin to help others.

Thousands now-a-days get a glimpse of the road, realize by a flash of intuition what it means, and are whirled off their mental feet.

Before they have traveled a rod on the "rough and rugged road" they are ready to furnish a map of the whole country through which it passes, start a new cult, pose as a "Healer of Souls", and gather recruits and riches as prophet and profit.

I do not "blame" them. They are simply whirled off their feet, as it were, by the new light; and they know not the Masonic meaning of "Silence and Circumspection", more than do the large majority of Masons themselves.

It was here that the "Vow of Silence" in the Greater Mysteries of Antiquity came in, giving the neophyte time and opportunity to get acquainted with himself,—since when certain Monkish Orders have "taken the vow" and have run off into mysticism, ritualism, or sacerdotalism, and been spiritually lost.

Few seem able to "keep to the middle of the road", and

Life and Action

yet know whither they are journeying, and not "wobble from side to side", nor become indifferent.

All I have said thus far concerns the preparation for the journey, the attitude of Soul, the Living of a Life with certain motives, aims and ideals.

We are still far this side the "Veil". We are, in truth, but just approaching the Temple. The door is as wide open as the gates of dawn. Can we see it? Or, will we stumble over the rubbish we ourselves have dropped, or cast ahead in the path? Or, shall we bump our heads against the door-posts, and "swear that no door is there", and be ready to rend somebody for deceiving us?

No one ever will believe there really exists a gateway, till he has worked up to it, and stands close in front of it.

The School of Natural Science; the Philosophy of Individual Life; the School of Personal Effort; the Living of a Life in harmony with these concepts,—these are mere words to the great majority of mankind, even today, though curiosity is great in many directions. By what authority do these things exist? Who vouches for them?

The evidence is all intrinsic. The "Sign" of the Master is the Life that he lives, the spirit in which he works, what he says and does, and in what spirit he manifests,—and for every real Master there are scores of pretenders who are feverishly anxious to become "Leaders" and "Official Heads".

The whole problem is different from everything else on earth; and all the difficulties in the way, all the "Lions" are within the individual Soul of Man himself.

The slogan—"When the student is ready, the Master appears"—is thousands of years old. So also the formulary "To learn, to know, to dare, to do, and to keep silent".

It is like picking soldiers for the army; and after all is said,

Life and Action

it is amazing how many really "catch on", and seem to be truly ready and prepared.

These, however, have already reached a certain degree of progress. They have worked up to it, and seem waiting and expectant. They do not hesitate, nor quibble, nor try to make terms. I have heard scores of these waiting ones say—"I have long been looking for just this, and have felt sure that it some-where must exist"; or, "I always have believed it."

It is all in the books of the Harmonic Series; so there can be no concealment, and need be no misapprehension. The facts are there; the scientific theorems are there; the Spirit of the Work is there.

Anyone can readily test his own opinions, theories, aims, ambitions and ideals, by reading the Series. If he does not like it, certainly no harm has been done. If he begins the study and grows weary, rebellious, or dissatisfied, there is not the slightest pressure brought to bear, nor the least suggestion of any obligation upon him to induce him to continue. He can drop it all as freely and unreservedly as he began it; and he is never "advised" nor "persuaded", either to begin or to continue.

Nor has it ever been otherwise in any of the genuine Schools, or Greater Mysteries.

To proclaim individual freedom, and yet seek to bind the Conscience or enslave the Will would be nothing more nor less than a lie.

As we are told in the last issue of *Life and Action*, this is the very first time in the history of man, so far as we know, that these great truths have been presented in this exact form of modern science and addressed—"To the Progressive Intelligence of the Age". The form of presentation, therefore, is new; and, in a certain sense, it may justly be considered an experiment, but which the results have far more than justified.

Many still seem to imagine that there is great secrecy, and

Life and Action

much unnecessary concealment; and doubtless it would be useless to undertake to convince them of their mistake.

But the Student who realizes that he is not to be taught formularies, nor doctrines, but given the principles which, if intelligently and persistently applied to his own life and conduct, will transform his entire life and make him "Master of his own Destiny"—already has "passed the first degree", and has become an "Entered Apprentice", and knows also that he is on the road winding slowly up the hill toward Mastership. He also will realize that however fast or far he shall go will depend solely and entirely upon himself.

The mysticism and symbology in which Jacob Boehmen was compelled to veil his "Becoming Man", were yet insufficient to spare him from the hostility of clerics who dragged him through a mud-pond [literally] during his lifetime, and refused him "Christian burial" when dead.

He who is looking for fame or honors in this Great Work would better head the other way.

He who finds neither joy nor compensation in "Living the Life", would be far more comfortable if he ignore the "Doctrine". In a worldly, time-serving sense, it "does not pay", never has, and in the very nature of things never can. It is thus that the point of view; the mental and moral attitude; the spirit that pervades the whole life; the motives, aims and ideals, — decide the whole question of fitness, progress and results.

These are cold facts, empirical truths, demonstrated axioms, unvarying laws.

Whether they seem repellant or inviting, no one but ourselves can determine. It must be "of our own free will and accord."

If the individual ever is to stand alone he must develop within himself the power to do so; and just to the extent that

Life and Action

he does this will he be capable of assisting others to the same plane.

This is "Divine Selection", supplementing and crowning "Natural Selection" and the higher evolution of man.

The reader will please observe that I am not speaking *for* the School of Natural Science, but *of* it, and *about* it, where it is located, its general "prospectus", and the like.

If any individual desires to know what the teachings and findings of the School are, what the curriculum includes, let him read especially and carefully "*The Great Work*". I, however, am dealing with "Entrance Exams" and methods of teaching, because I have investigated carefully and critically to that extent.

Then again, I know at least one "Graduate of the School", and have had opportunity to observe the effect of the training of the School on individual character, resources, aims, and ideals; and how all these relate the individual [so educated] to his fellow men.

Is he set on a pedestal, and unapproachable? Is he a "long-haired knight of the sorrowful countenance", spurring his proud charger upon the harmless wind-mills? Does he take himself so seriously that, after receiving his diploma, "he never smiled again"? Or, is he all the more approachable, gentle, tender, kind and true, as a result of his training?

To a sentimental mystic all these questions would seem impertinent and shocking; but to one whose vocabulary is confined largely to the U. S. language, with an eye on "Missouri", he really "wants to know".

Moreover, this is exactly what the "dear public" will find out, whenever the returns are all in. If it is "the Holy Ghost and "US", or "Me und Gott", we might as well get ready for the cyclone or the deluge.

But if it was all included, crystalized, and lived by the

Life and Action

Man of Nazareth, and is now simply translated from ancient dialects into the language of science, with the idioms left out; and if the believer is to be a doer, precisely as Jesus declared, the whole subject narrows down to practical realities which intelligence can weigh and measure, and accept or reject as it pleases; and he will hear only a "God bless you, my Brother", in the one case as in the other, and in precisely the same tone of voice.

"Indifference"? No, just common sympathy, and uncommon loving kindness—the Spirit of the whole Great Work; the Genius of the *Becoming* Man.

"Pure and undefiled religion", so long and so often has been portrayed, or imagined, with long faces, sorrowful countenance, up-turned eyes and black robes; shunning the paths of men, and generally de-humanized in order to become "sanctified",—that the man or woman full of human sympathies and natural kindness, though sometimes awed has chosen "to remain with the folks and take the chances."

Temperance, cleanliness, kindness, cheerfulness and sympathy, are indeed a wise foundation; but the crown and glory are happiness, helpfulness, joyousness and genuine affection, which are always contagious.

I once heard the author of "The Great Work" say that of all the beings, terrestrial or celestial, he had ever met, the Great Friends are the most joyous and radiant; and that Light actually radiates from them as from a spiritual Sun. How full of meaning, then, becomes the saying—"Let your Light so shine among men that others, seeing your good works, shall glorify your Father who is in heaven."

For centuries this saying has been taken simply as a metaphor; but now it is demonstrated to be a natural fact or phenomenon, the "aura", or "atmosphere", having been photo-

Life and Action

graphed. [See Dr. J. W. Kilner's—"The Human Atmosphere"; Rebman, London.]

Material, physical science, has worked close up to the border-line of these great truths and spiritual laws, and already "the gates are ajar."

It is for these very reasons, as stated in *Life and Action* last month, that it became possible to clothe the Great Work in the garb and language of exact science, and so meet the just demands of the new age in which we live.

Truths embodied only in a dead language, and untranslatable into any other, and droned or jingled off as a "Mass" or a "Sacrament", and called "religion", or "worship", can hardly meet the intelligent demands of the present age.

"Modernism", they surely are *not*. Whether they contribute to the "Living of the Life", as preached and exemplified by the Master, Jesus, each may judge for himself. Ideals differ, as do the use and meanings of words. Whether we can assist in building a heaven on earth, by helpfulness and human kindness; or whether we hope to find one somewhere, sometime, with which, in the building thereof, we have had nothing to do, —or, even after helping to make a hell on earth, receive it as a "grace"—again, must depend on ideals and work.

Those who really desire to find the "Way, the Truth and the Life", and are ready to *work* for it, need be in no doubt nor uncertainty. The Light will come as the Work proceeds; and understanding will keep pace with *Becoming*.

And what is this but the "Comforter" that is to "lead us into all Truth"?

Those who stand back and look at it, or criticise it, or call it "Mysticism", are entirely within their rights.

Those who really want it, will investigate, and try it.

Colquhoun had all this in mind, no doubt, when he replied

Life and Action

with such a wealth of meaning, to his unreasoning critics: "Fools deride, Philosophers investigate."

The only "respector of persons" here is that respect and adjustment which each establishes within the realm of his own Conscience and Consciousness. The Law confirms the judgment and no court in the universe can set aside the verdict. The law is unchangeable and relentless, *in order* to be just, kind and beneficent.

If it were not reliable, then nothing but caprice could be expected.

Nor is this far-fetched, but common in all human relations.

Give a common laborer to understand that if he does a faithful day's work his wages will be promptly paid, and the law of compensation will be fully satisfied.

Does anyone really *know* of any place or circumstance in life where this law fails? Even if the employer fails to pay, he is "black-listed", and the laborer will have learned wisdom by experience, only to save him from greater loss in future.

Certainly I am not speaking nor writing "*ex cathedra*"; but there is nothing more easily demonstrated than the Law of Compensation, from common observation and experience, as it applies to every-day life; and if anyone doubts it, let him try to catalogue the exceptions, or disprove it by a personal experience.

It is neither blind Fate, nor Vengeance; but it is what our ancient Brothers called—"The Good Law".

The Flexible Morocco-bound Vols. I—II—III of the Text-Books will become heir-looms in every family fortunate enough to secure copies.

Life and Action

Our New Business Manager

By the Editor



FOR at least one thing, we believe our subscribers and our readers will give us credit, namely, entire frankness and good faith in our dealings with them, in all matters affecting the interests, the plans, and the purposes of the magazine, insofar as we have been able to make them definite and certain.

When, under its former management, we found it impossible to bring the issues out on time, we felt that we owed it to our subscribers and patrons to tell them frankly the situation as best we could, and then leave it to *them* whether to discontinue publication entirely, or go on getting out irregular issues, without being held to any regular schedule of time.

Our subscribers rendered such an overwhelming verdict [we believe it was unanimous] in favor of its continuance, and were so generous in their expressions of sympathy, good will, commendation, and willingness to accept the magazine on any terms whatsoever that would enable us to continue, that we could do nothing but respect their expressed wishes and go on getting out the magazine whenever we could, without even so much as apologizing for the delays.

We want to convey to our readers and patrons an expression of our sincere thanks for the unanimity of their verdict and their kindness, which together impelled us to push forward under the most difficult conditions instead of surrendering to what

Life and Action

appeared overwhelming obstacles, at that time. For we recognize the wisdom of their decision and know now that it would have been a vital mistake to have taken a backward step.

And now, with the same frankness and confidence, we want to tell you—our readers and patrons—that we have a brand new Business Manager of the magazine, in Charles Crane, who comes to us from Salt Lake City, Utah [bringing with him but one wife] and with a reputation for business ability and morality that should commend him to the confidence and esteem of our Students and Friends of the Work everywhere.

This new Business Manager of ours seems to think that *Life and Action* is just a little the biggest magazine of its size that ever happened, and that it has so much "*Life*" and such a lot of "*Action*" that it would be impossible for it to die a "natural death", and that nothing short of a cataclysm sufficient to swallow Chicago bodily could ever kill it.

Moreover, his enthusiasm is certainly of the "contagious" variety; because our entire office force has "caught it"; and one and all, individually and collectively, singly and in droves, they are after the editor to "say something". But what shall he say? They seem to think that he ought to tell the public that the magazine is not going to die, inasmuch as he gave out the idea not long ago that it *might* die.

Very well, then. That's what we'll say. *Life and Action* is *not* going to die. Notice the italics. Maybe that will help our new B-M-. to make good some of the large, life-sized prophecies, predictions and promises he has been making recently—through his hat—it may be.

He seems to have a queer sort of notion that the magazine ought to have more subscribers. Now this is something that had never occurred to the editor, perhaps because he has been too busy trying to "think up" answers to all the questions that got into our "Question Box".

Life and Action

Maybe he is right, from a business viewpoint. At any rate, one can't help listening to his quaint way of "figuring things out". For instance: He says we ought to have "*twice as many*" subscribers as we now have. Now isn't it quaint that he said "*twice as many*", when he might just as easily have said "*thrice*"? And it would have required only one more word to say "*four times*". But he said just "*twice*".

We haven't any remote idea where he got the notion of just *twice*, unless he may have discovered the fact that it takes just twice as many dollars to publish the magazine as it brings in from our present subscribers. But isn't it queer that he found out that fact so quickly? Really, it's almost uncanny to have a man around who is always discovering things for himself, and in most cases the uncomfortable little truths we don't like to see. But maybe this is just his way, and we can get used to it after awhile.

Well, after he said "*twice*", he took out a miserable looking stub of a pencil, got a great big clean sheet of 16 lb. bond paper and began making figures on it. He literally ruined that sheet of paper; and then, after looking in a blank sort of way at the ceiling for a moment, there came into his eyes a look of real intelligence, and he said: "That'll *do* it"—with the accent on "*do*".

We said, "Do *what*?"—with the same emphasis on "*what*", and a falling inflection. And what do you suppose was his answer? Listen: "Each subscriber for twelve issues of *Life and Action* brings in one dollar. If each subscriber we now have would get us one *other* subscriber, that would double our subscription; and since each new subscriber would bring in a new dollar, that would double our *Income*. Now, that would give us just twice as many subscribers and *twice as many* dollars; and that's why I said *twice*."

Life and Action

Then we said: "But why not suggest that each subscriber get us two, or three, or four new ones?"

"Oh no," he replied, "that would not be fair; for that would be more than we need. And that would give us too many dollars. We don't need that many; and if we had them, think what a temptation it might be. Lead us not into temptation."

Now, inasmuch as "figures never lie"—and our new B-M—is a fine "figurer" —: Therefore, hence, and by reason thereof, we want to help out our new Manager. Wherefore, we ask, as a special favor to *him* [mind you], that within the next 60 days each one of our present subscribers send us one dollar, together with the name and address of one new subscriber for 12 issues of *Life and Action*.

If you can get the new subscriber to put up the dollar, all right; but if not, then one of yours will do; for we will send him the magazine just the same.

Remember, Mr. Crane says *one* new subscriber for each of you will be enough. He didn't say positively that he would *refuse* to accept more. But we are just telling you what he *said*.

In token whereof, it is hereby decreed that *Life and Action* is an established institution, and that it proposes to live up to its name and all its promises. It does not intend to die nor discontinue publication; but henceforth, *until the end of time* [unless otherwise duly announced] it will be published as nearly every two months as possible, and delivered to its subscribers at the fixed cost of one dollar for twelve issues.

If we have to skip a month now and then, that is our loss and not yours; for you will continue to receive the magazine as often as it is issued, until you have received full 12 issues for your dollar.

After this issue we hope to get it to you promptly every two months; but if for any reason you should have to wait, just put all the blame on our new Business Manager. He is

Life and Action

good natured, and is taking a special course of lessons in Self-Control, and needs all the practice he can get. Silence on his part will only mean that he is *practicing*.



IF

"If those who hate would love us,
And all our loves were true;
The stars that swing above us
Would brighten in the blue.

If cruel words were kisses,
And every scowl a smile;
A better world than this is
Would hardly be worth while.

If purses would untighten
To meet a brother's need,
The load we bear would lighten
Above the grave of Greed.

If those who whine would whistle,
And those that languish laugh;
The rose would rout the thistle,
The grain outrun the chaff.

Life and Action

If hearts were only jolly,
If grieving were forgot,
And tears and melancholy
Were things that now are not;

Then love would kneel to duty,
And all the world would seem
A Bridal Bower of Beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever had to die;

If neighbor spoke to neighbor
As love demands of all,
The rust would eat the saber,
The spear stay on the wall.

Then every day would glisten,
And every eye would shine;
And God would pause to listen,
And life would be divine."

—Anonymous

Life and Action

Acknowledgments

By the RA. and the TK.



FORTUNATE are we here at the center of the Work, in that we are permitted to avail ourselves of the good offices of *Life and Action* as a willing messenger to carry to our ever-increasing circle of friends the messages of acknowledgment, appreciation and thanks which the never-ending demands of the

Work and the limitations of time to twenty-four hours per day otherwise would make quite impossible.

By wise men and women of the ages past friendship has ever been esteemed so rare, and real friends so few, that the man or the woman who could count among his or her own possessions just one true friend has been accounted most fortunate.

How rich, then, beyond all powers of computation, must we two be reckoned whose loyal friends are so many that with two excellent helpers we cannot acknowledge their Holiday greetings and messages of affectionate remembrance without invoking the aid of a magazine!

During the week of Christmas alone we received tokens and messages of friendship from more than 600 of those we count among our trusted and loyal friends. And these are but a fraction of the entire number.

Nor do we fail to understand and appreciate, in some measure at least, the real worth of a true friend and the intrinsic value of genuine friendship. For we say truly that,

Life and Action

in our estimation, the material wealth of earth is not sufficient to compensate us for the loss of the friendships that are ours.

And we also know the meaning and value of material wealth far better than those who possess it; because we have learned its value through the hard experience of establishing the Great Work in this Western World without it. We have therefore learned to measure the value of wealth by its absence; and we believe this to be the only true measure.

Nevertheless, you who are our true and loyal friends, who have proven your friendship and faith by helping us in the establishment of the Cause in this country in the face of many trials, difficulties and hardships, may know something of our appreciation when you know that there is absolutely nothing that material wealth could buy for us personally that could compensate us for the loyal friendship and personal confidence of any one of you whom we call our "Friends".

Therefore, if any one of you who paid us the tribute of sending a Christmas greeting has not yet received from us a personal acknowledgment of our appreciation, please do not lay the fact to indifference on our part, but solely to our inability to command the time necessary to the sending of personal responses.

In lieu of the personal reply, we ask you to accept this general letter, with our abiding friendship and gratitude and the conscious assurance that we are both busy as human beings can be—making new friends for the School of the Masters, and the Great Work in America.

Our earnest endeavor is to make 1912 the best year in the history of this present movement, in which we ask your kindly sympathy and generous good will.

Life and Action

Important Explanation

By the TK.



MOST interesting article by Dr. H. Lindlahr, on the subject of Disease and Cure came too late for this issue. We hope to give it place in our next number and trust our readers will find in it many valuable suggestions.

In this connection, however, we ask our readers to give special thought and consideration to the following statements from Dr. Lindlahr himself. They are of the most vital importance to all concerned.

For reasons we find it hard to understand, there seem to be a good many false ideas and impressions afloat concerning Dr. Lindlahr and his Sanitarium and work, and the relation they sustain to the Great School.

We trust the following statements from the good Doctor himself will set at rest all uncertainty on the subject and make clear the fact that he and his Sanitarium are "private and personal institutions" and in no sense belong to the Great School.

Statement

Dear TK.:-

Of late many of our correspondents have asked questions concerning the relationship of our institution and different phases of our work to the Great School. In the following I shall set forth my answers to some of these queries. After you have given these your careful consideration I leave it to your judgment whether it is timely and advisable on my

Life and Action

part to answer the various questioners, in the pages of "*Life and Action*".

1. Dr. Lindlahr's Sanitarium is a private institution owned by me personally and alone.

2. This institution is not in any way whatsoever connected or identified with the Great School and its Work.

3. The TK. has had a friendly interest in our work, and has recommended it to others only in so far as he found it helpful in the treatment and cure of physical, mental, and psychical diseases.

4. For this reason only, in a number of cases where friends, relatives, and family physicians of insane patients have written to the TK. for help, has he recommended that those patients be sent to our institution for treatment.

5. In every case these patients were already insane before the TK. or myself knew of them, and their insanity was not in any way due to the reading of the books of the Harmonic Series; but on the contrary, I have come into contact with a great many people who were saved from mental shipwreck and psychical diseases by a timely study and individual application of the philosophy of the Great School.

6. To the teachings of this Great School I am greatly indebted for the success with which I have met in the treatment of mental and psychical diseases.

7. With very few exceptions all such cases sent to us for treatment were cured, although most of them were held to be "*incurable*" by physicians of the regular school.

8. One of these insane patients died in our institution, but she had been given up as "*incurable*" by her own physician long before she came to us. It was a case of paresis.

Very sincerely yours,

H. Lindlahr M. D.

Life and Action

A Problem for You



FROM a number of the Students and Friends in different parts of the country, during the last two years, has come the suggestion that we get out *de luxe* editions of Vols. I and II of the Harmonic Series, to match the *de luxe* edition of Vol. III already published.

The problem is one we do not feel able to solve alone, and so we are going to ask the patrons of the Indo-American Book Company to help us.

Books of that quality and character are expensive. We already have considerable money tied up in the *de luxe* edition of "*The Great Work*", of which we have about 500 copies still on hand, and on which edition we have not covered actual cost to date.

We would like very much to accommodate every one of our patrons who really wants the other two Vols. in *de luxe* to match Vol. III; but we do not feel able at present to tie up the amount of money it would require to get out those two books in that form.

But we would feel justified in the expenditure if we had the positive promises, or orders, for not less than 200 copies of each book in advance, at \$3.50 per copy, or \$10.00 for the set.

Some of our friends want us to get all out in thinner paper than the *de luxe* copies of "*The Great Work*" and in a little different form; but we could not see our way to do that for the reason that it would leave us with our 500 copies of "*The Great*

Life and Action

Work" on hand which we then could never hope to sell because they would not match the new edition nor the set.

Therefore, the only thing we can suggest is that if we can get 200 advance orders for each of Vols. I and II, at \$3.50 per copy, we will get out an edition of each to match the *de luxe* copies of "*The Great Work*" already in stock. Those who order the full set can have them for \$10.00. But this does not apply to those who already have "*The Great Work*" and would desire to order the other two for the purpose of *completing* the set. The \$10.00 price applies only to *new* orders for the *full set* of *three* books.

In order that we may learn the wishes of our patrons, the time limit for receiving orders will be May 1, 1912. Do *not* send the *money*, for we will notify you in the April-May *Life and Action* whether we have received the required number to justify the new books, and if so will therein call on you for the money.

With your order, please designate your first, second and third choices of color for the bindings. The colors will be black, blue, green and wine color.



"*Charity* —derived from a word meaning "*to care for*"— is *Soul-Love-In-Action*, expressed in a deed designed, in conformity with the Constructive Principle in Nature, to help another soul physically, spiritually, mentally, morally or psychically, according to its necessity and the ability of the helper.

It is both an attitude and an expression; both a privilege and a duty which results in the greatest beneficence to both receiver and giver when cheerfully discharged."

—Walter L. Church.

Life and Action

The Jewish Kabbalah



RECENTLY the following note of inquiry came from one of the "Friends of the Work", on the Pacific Coast:

"I wish to ask the Editor of *Life and Action* regarding the *Jewish Kabbalah*.

1. Is it a book in the original, or is there a translation?

2. Is it accessible to students; or, is it just a thread of knowledge hidden through other things, to be dug out by a trained Kabbalist?"

N—C—.

It occurred to us that the answers to these questions would carry with them an added interest and value if they should come directly from an accredited member of the Jewish Church and a Student of Jewish philosophic and religious literature.

We feel that our questioner, and also our readers generally, are to be congratulated in that Rabbi William Rice, now of Ft. Wayne, Indiana, has kindly consented to answer our questioner for us.

His answer, for which we desire to express our appreciation, is as follows:

Answer

By Rabbi William Rice

Ft. Wayne, Indiana.

The *Jewish Kabbalah* is a current of spiritual and ethical

[Page 161]

Life and Action

thought concerning God, the Universe, and Man, perpetuated in Jewish tradition, adapted to and partly derived from the Hebrew Bible. It may be termed "Jewish Theosophy".

As such, it finds expression in many books, called Kabbalistic works, but it is not a "book". Perhaps the following illustration will make this statement clear: Socialism is a certain ideal plan of society. As such, it is not a book [even though some books are known by the title "Socialism"]; it is, however, treated of in Socialistic works.

The Jewish Kabbalistic works are written in Hebrew mixed with Chaldean or Aramaic. Like all ancient occult works, they speak largely in allegory and symbols. To translate them is thus almost impossible, unless these symbols and allegories be explained, since these, to a great extent, would have no meaning outside of the language in which they were originally written. There are translations of excerpts, but these also are rather commentaries than translations. Such must necessarily be all attempts to "unveil" the Kabbalah.

The Kabbalah is accessible to students through the Kabbalistic works, and through the Talmudic and other Hebrew traditional sources. These latter, however, contain only hints, often adding the unsatisfactory "*sapienti sat*," or the remark "this is a secret". The searching student will find occasional rays of light in the writings of the Jewish philosophers of the Middle Ages. Modern writings about the Kabbalah, such as Encyclopaedia articles, or other so-called "scientific" works, whether written by Jews or non-Jews, treat it largely from the conventional, materialistic point of view, and although some of their researches are valuable, their attitude as a whole is unduly sceptical. They even indulge in calling it names, such as "superstition", "paganism", etc. Some works of modern occult literature contain very valuable material, and offer a key to part of the mysteries. Such are H. P. Blavatsky's

Life and Action

"Isis Unveiled" and "The Secret Doctrine". Dr. Buck tells me that Hargrave Jennings' "*Anacalypsis*" is, perhaps, the best book along these lines; it is, however, very expensive and difficult to get. Dr. Buck's "Mystic Masonry" contains some hints. One may consult with profit "*The Jewish Encyclopaedia*", "*The Encyclopaedia Britannica*", and H. Graetz' "*History of the Jews*", making due allowance for their conventional bias. In them the reader will also find a bibliography on the subject. Ginzberg's "*The Legends of the Jews*" published by "The Jewish Publication Society of America", contains a great deal of valuable legendary material of Kabbalistic import.

The Jewish Kabbalah may be called "a thread of knowledge hidden" in many works. It has to "be dug out by a Kabbalist".

S. L. MacGregor Mathers' "*The Kabbalah Unveiled*" gives a translation from the Latin into English, collated with the original Aramaic and Hebrew text, of three of the most important books of the Zohar, the principal Jewish Kabbalistic work.

Note: Kabbalah means received, transmitted, or traditional lore.

It is supposed to have been transmitted orally, i. e. "from mouth to ear", beginning with Moses, Abraham, and even Adam. It treats of the creation of the Universe and of the nature of God and his Chariot, basing its teachings on Genesis, Chapter I, and Ezekiel, Chapter I.

These secret doctrines were to be transmitted only to a single student at a time, and the doctrine about the "Heavenly Chariot" only to an exceptionally wise and independent mind, i. e., to one "duly and truly prepared, worthy and well qualified."

The doctrine about the Creation might thus have repre-

Life and Action

sented the "Lesser Mysteries," while the doctrine about the Chariot the "Higher Mysteries."

Before the student was admitted he was told of the difficulties he would have to encounter. If he still persisted, he was tested; and only if he stood the test, could he receive the instruction.

Berthold Auerbach, in his novel-like biography of "*Spinoza*" [written in German], tells of Spinoza's initiation into the Kabbalah. While his description may be largely fictitious, it is based on a sufficiently solid foundation to make it interesting, apart from the literary beauty of the work.

If the student was found worthy, the Master withdrew with him into a lonely field, lest they be disturbed, or overheard by profane ears, and there he expounded the secret doctrine. Some ascetic preparations preceded the instruction.

From what has been said so far it can be seen that there are many parallels between the Kabbalah and Freemasonry. This similarity becomes more prominent when we consider that the Kabbalah was divided into "speculative" or theosophic, i. e. "esoteric" and "operative" or theurgic, i. e. "exoteric" Kabbalah.

The order of Essenes, of which Jesus is reported to have been a member, appears to have been a Kabbalistic order, and judging from its customs, regulations, and work, it may be called a Jewish Masonic order. Cf. "*The Crucifixion by an Eyewitness*" [Supplemental Harmonic Series].

According to a statement in the Kabbalah, Adam received the secret wisdom from the angels, and transmitted it through his son, Seth. Abraham is named as the author of the "*Sefer Yezirah*," The Book of Creation, a prominent Kabbalistic work, setting forth a sort of Pythagorean philosophy of creation.

According to several statements of the Bible, Moses held direct and independent communication with the spiritual world,

Life and Action

i. e. he was a Master. Cf. Numbers 12:7-8. "My servant Moses is faithful in all mine house. With him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold."

He appears to have initiated the seventy elders. Cf. Exodus 24:9-11. These in their turn transmitted the secret doctrine to the prophets, and so on [Cf. "*The Ethics of the Fathers*," a Talmudic tractate. English translation by Taylor]. The brazen serpent whereby Moses healed the Israelites also has a very occult odor.

Rabbi Simon ben Yochai [2nd cent. A. D.] is named as the author of the "*Zohar*," meaning "Light" or "Brilliancy." This is the most prominent Kabbalistic work. It is written in the form of a running commentary to the five books of Moses. Modern Jewish scholars assign a much later date to the writing of this book. Be this as it may, it seems certain that the teachings of the book, if not the book in its present form, are of very ancient origin, more ancient even than the alleged date.

The Kabbalah teaches the threefold nature of the soul. It also speaks of the "Primordial Adam." This is the ideal Man, the model. Dr. Buck calls it "*The Modulus of Nature*" in "*The New Avatar*." Reincarnation is one of the Kabbalistic doctrines; an opportunity of the soul for another effort to reach God, if it failed to do so before. Emanation of the ten great spheres of the Universe from the Endless Absolute, is also taught. All this justifies the application of the name "Theosophy" to the Kabbalah.

There are many points of contact and similarity between the Jewish Kabbalah and the "Harmonic" philosophy. Only a few will be mentioned here.

"The terrestrial world is connected with the heavenly world as the heavenly world is connected with the terrestrial one" is a frequently repeated statement of the "*Zohar*." It sounds

Life and Action

very much like "Life here and hereafter has a common development and a common purpose," the fundamental principle of the "*Harmonics of Evolution*."

The Kabbalah recognizes the male and female elements in the Deity. In fact, it finds this division expressed in the name "Yah-weh", the first part of which it calls the masculine or Father-principle, and the second the feminine or Mother-principle. By this it evidently symbolizes the cleavage of all Nature into these polar elements. Cf. "*Harmonics of Evolution*", the whole work, but especially Chapter VIII, and Chapter XII, page 227.

The Kabbalah teaches that love is the highest relation to God. It also treats of the mystery of marriage. Its fundamental principle is that "everything that exists has a mate." This surely sounds very "*Harmonic*".

Three fundamental elements are mentioned in the Kabbalah: water, air and fire. It appears that water is symbolic of the Vito-chemical life element, air of the Spiritual, and fire of the Soul. The fourth element of the alchemists, earth, could then be taken to represent the Electro-Magnetic life element. Looking at the four elements of the ancients from this point of view, we can no longer join the modern chemists in their merry-making over the "ignorance" of the ancients, who did not know that there were more than four "elements", and that water was no "element" at all. The ancients evidently meant Life-elements, not Chemical elements.

According to a statement in the Talmud, a certain Rabbi materialized a calf on Friday evening for the religious Sabbath-feast. A miracle? No, merely a manifestation of the Rabbi's control over the Spiritual Life-elements, invoking some law or laws of Nature unknown to the physical scientist. Cf. "*Harmonics of Evolution*", pages 98 and 99.

According to the Kabbalah, anyone knowing the names

Life and Action

and functions of the angels [laws of Nature] has control over Nature and its forces. Who does not recognize the "Master" in such an one? It does not make any difference whether you call it the "Word" or the "Angels".

The Kabbalah makes a clear ethical distinction between White and Black Magic. [Moses is shown to have employed White Magic, while the magicians of Egypt worked by means of Black Art. This is one of the many points which might be taken as a suggestion that the Exodus of the Children of Israel from Egypt is a symbolic account of the Exodus of the Great School from Egypt, on account of the growth and dominion of the School of Black Art there. [Cf. The Lineal Key, Chapter IV, of *"The Great Work"*].

The following remarkable statement is made in the Talmud: "Four have entered Paradise [the spiritual world], Ben Azai, Ben Zoma, Acher, and Rabbi Akiba. Ben Azai looked— and lost his sight. Ben Zoma looked— and lost his reason. Acher looked—and made depredations in the plantation [caused confusion]. Akiba entered in peace and came out in peace". Another example of "Many are called but few are chosen", or "Many are the thyrsus-bearers but few are the Mystics".

Even the "Mark of the Master" is given in the Talmud: "Those that are humiliated and yet do not humiliate; those that hear themselves put to scorn and yet answer not; those who do all for love and accept their afflictions with joy, of them the Scripture speaks when it says: 'those that love God are as the sun when he goeth forth in his might'".

Somewhere in Jewish tradition the statement is made that thirty-six righteous men exist through whose merit the world endures. Would it be too rash to conclude that thirty-six then living Masters were meant?

"The Jewish Encyclopaedia" states that "Ethics is the highest aim of the Kabbalah, metaphysics is subservient to it".

Life and Action

We find this thought expressed in Psalms 25: 14. "The secret of the Lord is with them that fear him", and Proverbs 1: 7. "The fear of the Lord is the beginning of knowledge". [the fear of the Lord meaning a moral life]. This is in harmony with "*The Great Work*" page 148: "Morality is nature's established foundation for the support of Constructive Spirituality" and "The development of Constructive Spirituality, upon which alone Individual Mastery is possible, has its foundation in the individual practice of Morality". In other words, Morality first, then knowledge and "powers".

The Kabbalah speaks of the spheres surrounding the earth, of the halls or mansions on which the spirits dwell. In the spheres nearest the earth-plane dwell the generation of the Tower of Babel and the descendants of Cain. This seems to be the "Magnetic Field" mentioned in "*The Great Work*" Chapter XXVI.

There is a "Lodge below" and a "Lodge on High", according to Jewish traditional teachings. Something like the "League of Visible Helpers" and the "League of Spiritual Helpers".

The Kabbalah speaks of "The Prince of the World", an emanation of God. Is "The Father" spoken of in the closing paragraphs of "*The Great Work*" meant by this?

These are only a few instances, but they suffice to establish the kinship. It would probably take a lifetime of study with an exceptional intellectual and material equipment to bring to the surface *all* the treasures of the Kabbalah. The writer of this article hopes some day to be enabled and privileged to dig out *some* of them and "to bring them from darkness to light with the aid of his brethern" in *Life and Action*.

So mote it be! [Editor].

Life and Action

The Three

By Maurice Smiley

I saw three walking and of all, I loved the second best, the likeliest unto me.

The first had fellowship with brutes and on his brow was stamped the brand of hate and sin.

No pain of penitence was in his eyes; no dream of higher things was in his heart.

He knew no law but self, and never gazed above the mire. With ravening hand he struck his climbing comrades down and snatched the prize of life at cost of others' pain. He drained the cup of pleasure with swinish zest, despite his brother's thirst, whom from the feast, he dashed aside with gnashing, snarling greed.

I could not love this first, that never knew a throb of softness nor the kindly pang of pity—even though I saw in him what once I was—for he was Yesterday.

The third was nobler than the highest dream of all I longed to be. Upon his brow there fell the light of utter good. He went serene and whitely in a way that had no thorns or stumbling. With a gentle hand he helped each climber to a higher place, and with Compassion's tender touch he balm'd the wounds of falling. In his heart there was no thought of ill, for all desire was gone, and only love's divine absolving left, that pardoned every weaker's fault. He saw the lower, yet he chose the higher path, and longed to see all feet set fast therein. He trod the earth, yet looked upon the stars. And

Life and Action

this bright, purged, winged walker was—Tomorrow—what I might be, but was not.

But ah; the second; how my heart went out to him. He walked an upward way, yet oft he fell, but rose a little higher on for every fall. Upon his face were tears, the tears of sorrow for the ill he did, yet still he evil wrought, but in his eyes I saw the pain of weakness, in his heart I heard a prayer for strength. He fixed his gaze upon the skies, yet oft his glances roved and wandered to the earth. And many times he ate the bitter ashen fruit when sweet was near at hand, and oft chose the road to needless pain, when blossomed pathways stretched before. And so he staggered, stumbled, fell, and rose and groped and clung and climbed; and loved and hated, sighed and smiled and cursed and prayed and sinned and sobbed and suffered and aspired.

And him I knew for what I am—Today.



In the realm of Morality the Law of Compensation is inexorable. It is the great leveler. It is ever seeking to establish equilibrium by rounding off the rough corners of human character and filling in the low places to bring the whole to a common level. It is no respecter of persons. It binds all and favors none.

—The Great Work—

We hope the Patrons of *Life and Action* will not fail to look over our offer for the *de luxe* edition of Vols. I and II of the Harmonic Series.

[Page 170]

Life and Action

An Interesting Letter on Co-Masonry



DEAR SIR:—

I am a stranger to you, but I know of you through your publications and magazine articles and I have often wondered if this City was once your home. There used to be a Dr. Buck here, and if I remember aright was one of the young people with my cousin, Miss Kate or Katie Preston [Mrs. W. W. Byington].

My father, Dr. J. V. Spencer of this place, was at one time the president of the Spiritualist State Association and my husband, Dwight Burdge was a 33 degree Mason. Our home during his life-time was in Brooklyn, N. Y.

There are some things in life of vital importance that I am greatly interested in and concerned about. But at present I am at a dead stand-still, at least seemingly.

How is the problem of Catholicism and Woman to be reached most completely and successfully and humanity raised to a realization of what true liberty means? I wish to study these questions thoroughly and be a living truth to all that pertains to them.

I have just attended the revival meeting conducted by Henry Ostrom. His subject was prayer. My prayer was—Supreme Intelligent Power, open the understanding of woman, make her to see herself in the true light. In the blindness and indifference of clergy and ministers to this question of Catholicism and it's influence over woman, the situation seems, is one to be earnestly considered.

Life and Action

It is claimed that woman was the cause of the Fall. Then she will have to be the redeemer. What would she not do for man? The true woman is the saviour of man!

What have we to offer woman that she may be awakened and free herself from ignorance and bondage?

I realize what this Catholicism and the bondage of woman means, it will engulf both man and woman and the whole universe.

Men as Masons should be concerned and not indifferent to enlightening and educating woman in that, that will counteract these conditions pertaining to Catholicism and woman.

They should seek earnestly for woman's co-operation to free our country and the whole Universe.

If Freemasonry means so much for man, then why not of the same value to woman?

T. K. says Masonry concerns itself almost solely with the Spiritual Illumination and morals or ethics of individuals, and further, "please bear in mind the freedom, the education and the enlightenment for which Freemasonry stands today". If it has been openly declared by eminent writers like Sir Albert Pike, that there are no secrets in Freemasonry regarding its Philosophy, and its ethical teaching, why has it not been extended to woman by her husband, father, brother or friend?

Would it not be uniting for mutual benefit and for the benefit of the world at large?

Has not Freemasonry the Catholic element, the Churches and men at large, but also Woman against it? Can they hope to be the majority? Yes. "There is the tide in the affairs of men", *now*. Let there be 'Publicity, Education and Enlightenment and Freedom.'

If "Masonry embodies the condensed wisdom of all ages, the noblest achievements of the intellectual and moral giants,

Life and Action

of all times" then it *certainly* has a mission and it should be the noblest and most beneficent for all men and the whole world.

If it has the greatest to offer for education and enlightenment to free from spiritual darkness, it certainly ought to mean the same for woman. Does she need it? I am addressing a man—a Mason and an expounder and undoubtedly an example of high Spiritual truths.

It is the property or office of Light to "illuminate and to reveal the dark places and the hidden things."

What is this Great Light which stands as a symbol of the Spiritual nature of man?

The cry has been for ages—"what is man?" I ask what is Woman?

Does Masonry mean more to woman than Catholicism? Do either really contain the keynote to liberty and the true moral and spiritual teachings? I know for a certainty that Masonry has been carried on to a great extent as "merely a variety show or a bunch of riddles."

Is there anything to offer?

Yours most sincerely

Emma F. Spencer Burdge

[Mrs. Dwight Burdge]

Answer

My dear Mrs. Burdge:

I was indeed surprised to receive your very interesting letter forwarded to me from Chicago, and received yesterday. Yes, I am the same J. D. Buck who studied medicine with Dr. Smith Rogers, when Dr. Spencer had an office next door, but that was almost half a century ago. I well remember Kate Preston Spencer, Will Byington and many others. It seems like going back to childhood.

Life and Action

To come now to your real question—Why can not Women be made Masons? If I were to undertake to answer that question, it would raise many others and require a small volume to answer all. I have not the slightest desire to evade the question. The experiment has been tried again and again and always ended in failure or worse. It is now being tried by Annie Besant, both here and in England, and will do women no good and do Masonry only harm, and not from any fault of woman. There are some things and some functions that belong exclusively to Woman, and others to Man. You may be unwilling to take my word for it when I say—Woman loses nothing of the slightest value to her, nothing she could utilize, by not being Initiated in Masonic Lodges. Naturally, you will say—Why? I can only say here and now, it is a fact and I have taken all degrees in Masonry including the 33rd degree.

Second: Not one man among Masons in 1000 knows its real *meaning*, because they do not *care* for more than the superficial, dramatic and commonplace.

Third: The *Philosophy* and *deeper meaning* of Masonry are as open to woman as to man, because it is printed in books which all may read. Men might use these explanations to help them to understand what occurs in the Lodge. Women may use them to help her understand herself and Life. Neither will ever understand these things except as they dig for it, because that is the nature of the problem. People, men and women, are careless and indifferent and wont try; and then blame others, because they do not know. You do not know anything just because some one tells you it is so. You might as well try to teach a trade, or an art, by just "talking about it." All knowledge is an individual experience.

The three books of the "Harmonic Series" were designed to teach man and woman equally the science of living and the real Secret of Life. What either gets out of them will depend

Life and Action

solely on their interest, their loyalty to the simple Truth and how they study. It is all a "secret" because it is *impossible* to impart it in any other way. It has to be a *growth* or *nothing*.

If you, my sister, *really* desire to *know*, study the above named books *carefully* and *thoroughly*. There is no bar to anyone, outside themselves. After doing this you will find that you yourself can answer many of the questions that now bother you.

Give my kindest regards to any of my old friends who may remember me.

Fraternally yours,

J. D. Buck.



C. W. Bean, of Uniontown, Wash. has done us the courtesy to call attention to the fact that at page 385 of the March—April 1911 number of *Life and Action*, we published a little poem without giving credit to its author.

He tells us the poem should have been credited to Edmund Vance Cooke, of which fact our Manager was not aware at the time.

We are glad to make this statement and thank Mr. Bean for enabling us to give credit where it is due.

We have never been guilty of intentional literary piracy, and do not desire to earn that reputation. T. K.

Can you imagine more worthy or more valuable books on your Library table than the three Morocco-bound Vols. of the Harmonic Series?

Give us Men!

*“God give us men! A time like this
demands
Strong minds, great hearts, true faith
and ready hands;
Men whom the lust of lucre does not
kill;
Men whom the spoils of office can not
buy;
Men who possess opinions and a will;

Men who have honor; men who will
not lie;
Men who can stand before a dema-
gogue
And damn his treacherous flatteries
without winking;
Tall men, sun-crowned, who live above
the fog,
In public duty, and in private thinking:

For while the rabble with their thumb-
worn creeds,
Their large professions, and their little
deeds,
Mingle in selfish strife, Lo! freedom
weeps;
Wrong rules the land, and waiting
Justice sleeps.”*

—Oliver Wendell Holmes.

“Fools deride. Philosophers investigate.”

Life and Action

The Great Work in America

Vol. III

April-May 1912

No. IV

The Spirit of the Work.

By the TK.



EVERYWHERE, in the books, pamphlets, circulars, instructions and literature of the School, as well as in this magazine and the personal correspondence between myself, the blessed RA. and the Students and Friends of the Work, occurs, again and again, the expression,—“*The Spirit of the Work*”. I doubt if there is any single phrase or expression used, in connection with the present educational movement of Natural Science, more deeply significant, nor whose meaning is of more vital importance to those who are known as Students, or as “Friends of the Work”.

It goes directly to the very heart of things.

So deeply important is it to those who are interested in the success of this educational movement of the Great Work in America, that an entire chapter is devoted to its meaning and significance, its definition and elucidation, in Vol. III. of the Harmonic Series.

In order that the readers of *Life and Action* may follow

[Page 177]

Life and Action

me intelligently and derive the largest measure of benefit possible from that which follows I am going to ask each one who reads this article to stop at this point and turn to Chapter XVIII of "The Great Work", beginning at page 303, and read the entire chapter with the utmost care before finishing this article.

And then, in order to make the application of the principle to the specific subject hereinafter considered, turn to page 432 of the same volume and read carefully paragraphs numbered 6, 8, 9 and 11; and on page 433, those numbered 13, 14, 15 and 16.

With this much of the text of Natural Science definitely and specifically impressed upon our minds, let us now turn to the consideration of the subject-matter of a letter recently received by Mrs. Huntley from a lady "Friend of the Work" in the west.

The writer of the letter referred to had been reading and studying the books and literature of Natural Science for some time and had made definite application for the personal instruction and for admittance into the School as an accredited student.

In the course of events, and in line with the methods and requirements of the School in all such cases, she was asked to meet some of the accredited students and representatives of the School and Work, for the purpose of establishing the necessary personal acquaintance upon which alone her qualification might be determined. It was explained to her that she should feel at liberty to ask any questions from these representatives she might desire to have answered concerning the School or the Work; and she was asked to answer as frankly as possible such questions as they might ask her in their efforts to determine her status and qualifications.

It would seem from her letter that some of these representatives whom she met must have impressed her with a spirit

Life and Action

of "bitterness" toward and "hatred" against the Catholic Church, as well as against the individual members of that Church. For she says:

"Now the point which I most wish to bring out in this connection, is the attitude of *bitterness* which I seem to think I see so pronounced toward not only the Church of Rome itself, but toward any member of it. It was the bitterness of the hostility that frightened me away from this Work for a time in the beginning. I had read the books and had seen nothing to fear; but—well, to be perfectly frank, this bitterness seemed to cheapen the Work to simply an anti-Catholic league and rob it of any deeper meaning."

Then follows a statement of her own ideas on the subject, and her understanding of the attitude of the School, gathered from her reading and study of the books of the Harmonic Series. And she closes with the statement, in substance, that she is "puzzled" by what appears to her a clear contradiction between the "*Spirit of the Work*" which she obtained from her reading and study of the books, and the "*Spirit of bitterness and hatred*" which she had observed in the mental attitude of some of the Representatives who had questioned her, and with whom she subsequently had discussed the subject.

While her letter is a long one, and contains many disconnected statements, the foregoing seems to cover the substance of her perplexity, and will enable me to make clear a fundamental difficulty which the School has encountered throughout the ages past, and the one which it faces today, and doubtless will have to contend against through generations yet to come.

The difficulty to which I refer is that of finding *real* and *true* Representatives of the "*Spirit of the Work*".

I do not believe it would be possible for any man or woman, of fair intelligence, to read carefully and thoughtfully the three books of the Harmonic Series and obtain therefrom the idea

Life and Action

that there is anything even approaching "*hatred*" or "*bitterness*" in the attitude of their authors, or the School, toward either the Catholic Religion, or any individual member of that Church.

Everywhere throughout the books and other literature of the School is taught the philosophy of Religious Tolerance; Freedom of Individual Conscience; the Right of the Individual to Life, Liberty and the Pursuit of Happiness; the Right of all mankind to worship God according to the dictates of individual Conscience; and every other doctrine that conserves the inalienable liberties of the Individual, so long as he does not trespass upon the rights or the liberties of his fellow men.

The difficulty, therefore, is clearly not in the School nor in its teachings and findings, but in the failure of the individuals to exemplify the **SPIRIT OF THE WORK** in their **DAILY LIVES AND CONDUCT**.

If any Student or Representative of this School betrays the spirit of bitterness or hatred against the Catholic Religion, *or any other Religion*—or against the members of the Catholic Church, *or those of any other Church*—because of their religious views; he thereby proves that he is out of alignment with the *Spirit of the Work*, that he is not **LIVING THE LIFE**, and that he **MISrepresents** the School and the Work in a manner to do both incalculable injury.

But every Student and accredited Representative of the Great School, in order to become such, assumes certain definite responsibilities to the School, and the Work it is doing, and the Cause it represents; and these he is bound to discharge to the best of his abilities.

One of the most important of these is the obligation to do whatever he can to guard the School against the admittance of applicants for instruction who are *not* "duly and truly prepared, worthy and well qualified", nor in harmony with the principles for which the School stands.

Life and Action

In the discharge of this obligation and responsibility it is often necessary for him to question the applicant with the utmost care, and exercise the most intelligent precaution and discretion, lest through negligence or oversight he may recommend for admittance into some one or more of our courses of instruction, and into the confidences which necessarily accompany the same, those who are not yet ready for such instruction nor prepared to make a right use of the confidences involved.

To this end it is of the utmost importance, to all parties and interests concerned, that every such accredited Representative be carefully instructed in advance concerning the qualifications of Students, and concerning the particular points to be desired in each applicant, and likewise those to be avoided.

A careful reading of the text-books of the Harmonic Series will disclose, to any intelligent reader and student, the fact that the underlying and fundamental principles upon which the Great School and its Great Work are established are, in their most vital essentials, diametrically opposed by the underlying and fundamental principles upon which the Catholic Church [as an institution] and its educational work among mankind are established.

This great underlying difference in principle is so basic and so irreconcilable that it must be clearly and definitely understood by every accredited Representative of the School before it is possible for him or her to understand what constitutes *The Spirit of the Work*, or know when an applicant is in alignment with that Spirit and when he or she is duly qualified for admittance as a student.

In order that the readers of *Life and Action* may follow this subject intelligently and understand how irreconcilably the two Schools are opposed to each other on the basis of fundamental and vital principles, let me again ask my readers

Life and Action

to refer to the text of the Harmonic Series. This time I am going to ask you to turn to the chapter in "*The Great Psychological Crime*" [Vol. II of H. S.] entitled "*Admonitions and Suggestions*"; and under section IX of that chapter, addressed especially "*To Master Masons*", begin at page 385, commencing with the third paragraph, which is in these words:

"From the dawn of civilization to the present moment, two active and opposing forces have been engaged in deadly conflict over the destiny of human intelligence".

Read carefully and without prejudice to the end of the chapter. Therein you will find a most careful, comprehensive, complete and exact statement of the vital and fundamental principles upon which the two Schools are established and for which they stand today; and these are so arrayed as to enable you to understand perfectly why it is that the great Church of Rome is today, *as it has been during its entire history*, the bitter, implacable and irreconcilable enemy of the Great School and of all that it stands for; and why it is the equally bitter and implacable enemy of the Masonic Fraternity today, for the destruction of which the Knights of Columbus are working with all their intelligence and power unceasingly.

With this clearly fixed in mind, you will understand perfectly why it is that no accredited member or representative of the Church of Rome ever could, at the same time, become a *consistent* Student or accredited Representative of this School.

You will then have the key which explains why it is that every applicant for admittance to this School, and for its gratuitous instruction, is questioned by the Students and accredited Representatives of this School, most searchingly and critically, as to his or her past and present philosophic and religious affiliations and education, and even present religious leanings and sympathies.

It is solely for the purpose of guarding this present move-

Life and Action

ment of the Great School against the fatal mistake of opening its doors to its natural enemies who are seeking by every possible means—regardless of every principle of common honesty, morality, or good faith—to plant their spies in the very heart of the movement, and through their unscrupulous cunning there to sow the seeds of disintegration and foster them and cultivate them until, in due time, they shall destroy the entire movement, root and branch.

This may appear to some [who are, as yet, unacquainted with the methods employed by our enemies] as a harsh statement. But to those who have followed their foot-prints through the devious ways of their past history, and studied the methods by which they have disintegrated almost every movement which has had for its purpose the education of the masses in the lines of progress and the establishment of individual human Liberty, it is but a simple statement of facts which all men may verify, if they will but study the subject with an open and unprejudiced mind.

The files of my personal correspondence, during the last ten years, contain the absolute *proofs* of the fact that, in spite of the quiet and unobtrusive manner in which the Great Work in America has been carried forward, it has not escaped the attention of the militant branch of the Church of Rome [the Society of Jesus, known the world over as the "Jesuits"].

Attempt after attempt has been made by that most perfectly organized institution on earth, to obtain passports for its spies to enter our ranks, solely that they might know what we are doing, study our methods, gather all the knowledge of our plans possible, and report them to their absolute Master, "*The Black Pope*" [General of their Order] and through him to the Vatican at Rome.

One instance alone, among the many that have failed, will

Life and Action

be sufficient to suggest the lengths to which they are prepared to go to accomplish their ends:

A professor in one of the leading colleges of Europe, came to this country and sought to gain admittance to our ranks. He came in the guise of a liberal and progressive educator. In order to prove his good faith [?] he obtained from one of our most eminent professors of psychology in Columbia University, a letter of introduction [given by one of my nearest and dearest personal friends to the Columbian professor, introducing *him—the Columbian professor—to me*], and on the strength of that letter sought to ingratiate himself into my confidence.

An interesting correspondence followed, between the eminent foreign professor and myself, and in this case his extreme "cleverness" was the thing that betrayed him. His application was rejected, and under the impulse of anger and resentment the true spirit of the Jesuit disclosed itself in all its proportions in his reply to my last letter in which I explained why he could not possibly become a consistent student and representative of this School, and at the same time belong to the Order of Jesuits.

This is but one of many attempts that have been made to gain admittance into our Student ranks, by members of that secret religious society. And their purposes are always the same—to betray the School and its Work, sow the seeds of disintegration in our midst, and ultimately to work the disintegration and destruction of the movement.

Thus far they have failed. Whether they shall succeed better in future will depend entirely upon the care and watchfulness of our Students and accredited Representatives upon whom rests the heavy responsibility of determining the qualifications of those who knock at the door of the School and ask to be admitted.

Life and Action

Knowing full well in advance the ulterior motives and purposes of these enemies of our School and Work, we have taken, and are taking, every precaution possible to guard the movement against the mistakes of past history.

The present inertia of the Masonic Fraternity with reference to all matters of public interest wherein the political purposes and ambitions of the Catholic Church are involved, is due very largely to the subtle influence of its Jesuit members. The Masonic Order does not exclude Catholic members, even though the Catholic Church condemns Masonry as the work of the Devil.

I am well aware of the fact that there are many who are entitled to be considered honest members of the Masonic Fraternity, who will discredit the foregoing statements. This is perfectly natural, and to be expected; for it is only the exceptional Mason who knows that in every Masonic Lodge where such a thing is possible, at least one Jesuit holds active membership. And since the principles of Freemasonry teach tolerance of all religions, and respect for all religious beliefs, there are no prohibitive bars against Catholics, any more than against Methodists, Presbyterians, Baptists, or members of any other religious sect. So far as Masonry is concerned the door of the Lodge is as wide open to a Jesuit as to any other individual.

And since the methods of the Jesuits are *secret*, and their *real* purposes in the Masonic Order *concealed*, it is but natural that their presence in the Lodges everywhere is unobserved. There is no test as to qualifications of applicants for Masonic degrees that would disclose their presence nor bar their progress in the Order. For these reasons they do not advertise themselves in the Lodge as Jesuits, and they studiously avoid whatever would attract special attention to them in that capacity.

Life and Action

But whenever measures of any kind are proposed in any of the Masonic Lodges to which they belong which could have any bearing upon the Catholic Church, or upon its political plans or methods, these Jesuit members in the Masonic Lodges make it their special business to exercise all the influence possible to prevent the Lodges from adopting any measures inimical to the interests or purposes of the Church.

This silent and subtle and secret Jesuitical influence is being exercised within the body of *virtually every Masonic Lodge in Chicago*, and I am convinced that the same is true in every other city of any size or importance throughout the entire country.

As above suggested, the vast majority of even our best and most intelligent Brother Masons, are entirely asleep on this question. The methods of the Jesuits are such as to keep them asleep just as long as possible. Any effort to arouse them and induce them to inform themselves on the subject of what the Church is doing, is at once counteracted and discredited by these Jesuit members in the Lodges who are there for that specific purpose.

Even at a time like the present, when the Church is bending its every energy to dominate the political powers of our government, to discredit our Public Schools, to secure state support of their own religious schools, and through every possible channel of influence they can exert to carry out the command of their pope to "*Make America Catholic*", they have been able to keep many of our good Masons asleep and inactive thus far, and they will do so as much longer as possible and for the same reasons.

Read carefully the following extract from an address of Archbishop Quigley to the federated societies of German Catholics, no longer ago than the 11th of September 1911.

Life and Action

Among many other things of significant importance he said:

"The question confronting this organization is what to do about the dangers that are now threatening Christianity in this country. In France and Portugal the Catholic Church was defeated and persecuted because the Catholics were not organized. Although there were thousands of devout and loyal Catholics who would have given their lives if need be for conscience sake, they were merely a mob without leadership and were defeated.

"I want to say that when the time comes in this country, as it surely will come, and the same forces attack the Church here they will not find us unprepared or unorganized and they shall not prevail.

"We have well-ordered and efficient organizations, all at the beck and nod of the hierarchy and ready to do what the Church authorities tell them to do. With these bodies of loyal Catholics ready to step in the breach at any time and present an unbroken front to the enemy, we may feel secure." [Italics are mine].

The foregoing is taken from the *Chicago Record-Herald* of September 11th. last; and yet, not a single mention of it has appeared in any Chicago paper since. The paragraphs set in italics are those to which I desire to call especial attention. What do they mean? To what "forces" do they refer? To whom do they refer as the "enemy", to whom they are preparing to "present an unbroken front"?

In order to answer these questions it is necessary to know something of the history of the recent conflicts between the Catholic Church and the two nations to which the archbishop refers, namely, France and Portugal. But there is a definite and complete answer to each of these questions. The reverend prelate knew exactly to what forces and to whom he refers in this country. And if any reader of this magazine desires

Life and Action

to know, it will require but a little of his time and effort to find out.

If I should mention them in this article, more than likely my statements would be questioned, even by some of the Students of this School. And I do not desire to be considered a fanatic, nor an alarmist.

My effort has been, and is, and shall continue to be, to carry forward the Work of the Great School in America. To that my entire life is dedicated and consecrated. It is a work of *Education*. I do not expect nor desire that my Students, nor the Friends of this Work, blindly accept my statements alone and unsupported. But it does appear to me that I have the moral right to expect of those who are receiving a gratuitous instruction [entirely unsolicited by me] the courtesy of such consideration as would impel them to make a most careful and conscientious investigation and study of the subject before they volunteer to question the accuracy of my statements on a subject of such vital importance.

It has come back to me, in a manner that would seem to be authentic, that there are some, at least, of those who now occupy the confidential relation of Students and accredited Representatives of the School, by virtue of my action,—who, nevertheless, discredit my position and my statements with reference to this subject of Catholicism and the relation of the Church to our civil, political and educational institutions.

Does this mean that the Jesuit is already in our midst, and by his subtle suggestions is planting the seeds of distrust and disintegration? Let me say here and now, that if at any time I have made or shall make any statements in my position as a Representative of the Great School which are not true, or which any of my Students and accredited Representatives cannot accept or credit, they owe it to me, to the School, to

Life and Action

the Great Work, and to themselves, *to come straight to me* with their doubts.

And before they give expression to any dissent which would have the effect to discredit any statement I have made, or any position I have taken, they also owe it to themselves, as well as to the Cause of Truth, if not to me, to make a careful and exhaustive study of the subject, with the *Facts* before them. In justice to all the interests for which they stand, they cannot afford to set in motion counter, or cross-currents, within the very heart of this movement, without having at hand the *Facts* to justify them in so doing. And even then, it would be the part of common courtesy and consideration and in line with the *Spirit of the Work* if they would come to me frankly *first*, and give me the benefit of their views, together with all the facts at their command, before they express themselves to others, and thus set in motion the disintegrating influence of doubt.

In this connection let me say, for the benefit of the Students and Friends of the Work, as well as for the readers of *Life and Action*, that I do not assume nor profess to be "infallible". But I am not given to the destructive habit of making rash statements. It is one of the rules of my life, never to make a definite and positive statement for which I have not either the *Facts* or what I believe to be the best of evidence accessible. But if, by any chance, I may be at fault in any statement or position, I invite any Friend to call my attention to my error frankly and personally. Any Student Friend who approaches me in the spirit of courtesy and friendship will find me always grateful for any help he can offer me.

And now, in conclusion, let me once more emphasize the fact that there is not in my own heart, mind, Soul nor Consciousness, the remotest feeling of "*bitterness*" nor "*hatred*"

Life and Action

against the Catholic Religion, nor against any individual member of that Church.

Although no less than seven different and carefully planned attempts upon my own life have been made during the last two years, every one of which I have reason to believe was inspired by the enemies of this School and Movement, it is nevertheless true that I count among my personal and esteemed Friends some of the most intelligent members of the Catholic Church, and that I respect with all my soul the religious convictions of every honest communicant of that Church.

But because of the fact that the principles at the foundation of Roman Catholicism, more especially Roman Clericalism, are diametrically opposed to those of the Great School for which I stand, I am bound by every principle of Consistency and common Justice, to use every legitimate and honorable means at my command to protect the School and the Work against the admittance of accredited members of that Church into our active fellowship as Students and accredited Representatives.

In the discharge of this responsibility every Student and Representative, who is asked to help me in the work of determining the qualifications of applicants for studentship, is instructed to exercise the utmost care and caution against recommending the admittance of any communicant of the Catholic Church.

To this end, my helpers are asked to take all the time necessary to become personally and intimately acquainted with every applicant sent to them for examination and the "preliminary try-out".

In their efforts to follow out these instructions, it is not impossible that some of them may have betrayed a character of zeal and earnestness which has been misinterpreted as "bitterness", and possibly "hatred" against the Catholic Church,

Life and Action

and against those who are active members thereof.

But if this be true, the impression which their zeal has led them to make is *not* in line with the *Spirit of the Work*, and is deeply to be regretted and deplored. There is no room for "*hatred*" nor "*bitterness*" in the Soul of any consistent Student of the Great School, against any individual on account of his or her religion or membership in any Church or Order.

The rigid manner in which the lady applicant [referred to in the first part of this article] was questioned by the Students and Representatives to whom she was sent for the personal meeting and acquaintance, was doubtless due to something within herself. In fact, I am assured that she answered their questions in such manner as to leave an impression of doubt in the minds of some of them as to her real position.

But even so, in just so far as her questioners impressed her with the feeling that they were actuated by "*hatred*" or "*bitterness*" they were in error, and they should take the lesson home and make of it a stepping-stone to higher, better and nobler things.

If "*bitterness*" or "*hatred*" exists at all, let it be in the hearts and souls of our enemies, but not in ours.

Bitterness and hatred are but phases of *Anger*. Anger is one of the most destructive psychological agencies in all the realms of human nature.

It is immeasurably more destructive to those who harbor it than to those against whom it is directed.

So true is this that it has come to be recognized as almost an axiom, that the surest method of destroying an enemy is to make him angry, and he will thus destroy himself.

The same truth is but emphasized in the saying of the ancients, that:

"Whom the gods would destroy they first make mad"—that is, *angry*.

Life and Action

In conclusion, let it be remembered by all who read these words, that no man or woman who exemplifies the spirit of "bitterness", or "hatred", or any other phase of "Anger", in his or her attitude toward others, is in any sense a consistent Representative of the Great School, or its Work.

Any Student or Friend of the Work who conveys the impression of "bitterness" or "hatred" toward individual Catholics, or the Catholic Religion—as such—is not thereby, in any sense, exemplifying the "*Spirit of the Work*"; nor is he thereby reflecting credit upon either himself, his Instructor, or his Instruction.

Have I made the subject clear? If not, I shall be glad to give any phase of it further consideration in response to requests from any Student or Friend of the Work who may desire further information.



An Arabian Proverb.

"He who knows not that he knows not,
is a fool—shun him.

"He who knows that he knows not,
is simple—teach him.

"He who knows, but knows not that he knows,
is asleep—wake him.

"He who knows, and knows that he knows,
is wise—follow him."

Life and Action

Acknowledgments

By the TK.



LORENCE HUNTLEY lived upon this plane of earth just long enough to do a Work in behalf of all mankind, but more especially in behalf of womankind, such as few women ever attempted. I believe I am well within the record when I say that she accomplished a Work, both in kind and quality, such as no other woman, to this time, has ever accomplished.

Her Work, in itself, was truly a Great Work, and will live; but when considered in the light of all the difficulties, hardships, self-denials, privations, obscurity and opposition in the midst of which it was accomplished, it becomes, to those who know these conditions, a thousandfold greater.

Those who have been near enough to her in this life, during the last twenty years of her heroic struggle, cannot fail to rejoice that she lived long enough to receive a few of the just rewards she so richly earned; and that she went out into the other life happy in the consciousness of having been able to render a real service to many of her less courageous sisters who came to her in despair asking her counsel and guidance.

Since a knowledge of her transition has reached the Students and Friends of the Work, many hundreds of letters of sympathy have come to me. It seems but natural that those who have been under her instruction and received from her the gift of her time, thought, personal effort, sympathy and love, should send to me some expression of their appreciation.

But that hundreds of others who have never been directly in touch with her, should feel so deeply that her emanci-

Life and Action

pation from this life is a real and personal loss to *them*, has been to me a source of profound gratification, as well as surprise. I am sure that those she counted as her personal Friends will rejoice with me over these evidences of her approaching compensations.

I [who know what her life is in the Land of Liberty and Light] know that she is deeply grateful to each and all of her real, tried and proven Friends, as well as to all those whom she classed among her "Stranger Friends"—those she had never met, but who had given her some evidence of their interest in and appreciation of her Work.

From the hundreds of letters of sympathy, and of appreciation also, that have come to me during the last few weeks, I am taking the liberty of publishing the following, in that it expresses so beautifully the sentiments which all have endeavored to convey to me.

It comes from one who knew Florence Huntley when she was yet in the newspaper world and assistant editor of the *Washington Post*, of Washington, D. C., before she had yet found it possible to devote her entire time, thought and effort to the Work of the Great School wherein she was then an accredited Student.

I am sure the writer of the letter will not feel that I am betraying any confidence in thus giving his letter to the world, inasmuch as I shall not presume to publish his name, nor in any other manner suggest his identity. In it I am sure many who have written me, and many others who have refrained from writing, will find an expression of their own sentiments. It is as follows:

"My dear Sir and Brother:-

I am addressing you thus, not that I know you personally, but I know you through your writings; and there is always a touch that is unexplainable

Life and Action

in mere words when one finds the evidences of touch with the Infinite, as expressed or exemplified in ideas and thoughts coming from a higher source than a mere commercial world can furnish.

I want to express to you the shock and the sorrow that the death, or rather passing beyond, of our former Friend and acquaintance of years past, Florence Huntley, has left with us. Years ago in Washington, D. C. my wife and I became very well acquainted with Mrs. Huntley, and then and there learned to not only respect her for her high-mindedness, but for her earnest desire and effort in seeking after the higher and greater truths than one gets by simple contact with the average of one's acquaintances in the world at large.

I have often thought how much more there is, or may be, in the hearts of men, or concealed under the vest, than shows on the surface in every-day contact. With the laughter and jollity one must keep up in order to live, the laughter one must indulge in or, as the great Lincoln said, "die from the weight of woes one has to wrestle with," all these may cause the world to misunderstand or to misjudge us. But concealed within the heart of every man, if he has even a small spark of the Infinite in him, there must be and is a tender touch as unspeakable, or as unexplainable, as the cry of an infant.

Fifteen years ago, Mrs. Huntley gave me one of the first copies from the press, of "*Harmonics of Evolution*", and asked me to read and review the work and write her my opinion. At that time I was very busy, teaching and trying to impart to young men some knowledge of one of the most beautiful of the Natural Sciences, and to create, or stimulate in the pupil, the same reverence for the great works of Nature and the Infinite, which I felt I possessed in some small degree; besides, I was trying to get enough bread together to satisfy the natural hunger for material things; and worse than all these,

Life and Action

I was not at that time capable of receiving the great truths which were held out to me.

Like him who has ears to hear and hears not, who has eyes to see and sees not, many of us go through this world seeing "men as trees walking", and cannot understand even the simplest expressions of Nature, much less those of Revelation.

But Time conquers all things, and within the past year or two I have been reading "*Harmonics of Evolution*", and my eyes are being opened and I am beginning to see things as they really are. I had hoped to see the day when I might be able to write you and Mrs. Huntley such a review of these great works [I now possess and am trying to digest], as is worthy of the inspiration manifested in them. I would be glad to find the words of appreciation which the subject warrants, but the scales of material existence have not fallen entirely away from my eyes as yet.

I have tried for some years past to get a true understanding of what it means to be "duly and truly prepared" and "worthy and well qualified"; and I have tried to impart to others with whom I have been thrown in contact, as full and complete an exemplification as my means would permit.

This is a beautiful old world, after all, and to be able to live in it, in the fullest sense of the word, and to help others to live and to see the light, to keep the eyes turned upward and be able to look into the eyes of the sun and understand that "Each step upwards broadens the horizon", is indeed a great thing and one of the things worth while.

These are the things Florence Huntley has been doing for the past score of years, and after a work well done she has stepped off into scenes of a Boundless Eternity; and while her passing over is a great personal loss to her Friends and immediate associates, we feel that she has not gone but has

Life and Action

simply stepped aside to rest and refresh herself, and that her influence is still here, and that her enfranchised spirit is not beyond the reach of those who understand.

There is little that I can say to give comfort to those to whom comfort is understood, or to condole where condolence is not necessary. As one of your Brothers in Apollo has said,—"We are all selfish in our grief".

But why should we grieve? Does the worm grieve because its mate has burst the bonds of its imprisonment and evolved into the more beautiful butterfly? No, not as we understand it, for we are led to believe that Intelligence is indestructible, and is measured by adaptability.

I must not bore you, nor take too much of the time of one who is busy with the duties of his calling; but I simply want to say how much we shall miss Florence Huntley, and how much more we shall prize all the beautiful and wise things she has said and written.

I would like to lay one laurel on the bier of her earthly form, and add one little chaplet to the nobler group of those offered by others more capable and worthy than I. This I know you will understand.

Sincerely and fraternally."

Every such letter as the foregoing—of which I have received many hundreds since my Beloved Companion and Helper journeyed out into the Higher Life—deserves a personal response from me. And it would afford me deep and sincere pleasure to respond to each and every one, in such manner as to convey some small measure of my gratitude and appreciation, if my limitations would permit.

But I cannot do it; and am therefore driven by necessity to avail myself of the kindness of this little messenger-boy, *Life and Action*, to see that no Friend, of either hers or mine,

Life and Action

who has remembered us both during this final test, is overlooked or neglected.

We, here at the center, who have been charged with the duties and responsibilities of directing this great movement that is so intensely vital to the interests of humanity, both now and throughout the ages that are yet to come, have been kept so intensely and so continuously busy that we have not had time even to *wonder* if our efforts have been entirely understood, or unqualifiedly commended by each and all of those for whom we have been laboring.

We have just gone on, from day to day, week to week, month to month, and even year to year, doing the best we could to meet the demands upon us, trusting to the intelligence and sympathetic understanding of the Students and Friends of the Work; and under these conditions we have found it necessary to take some things for granted.

And while we have assumed that no Student or Friend of the Work would comply with all the exacting [and in some respects difficult] preliminary conditions, without first having satisfied himself, or herself, as to our personal honesty as well as to the worthiness of our motives; nevertheless, we were not in the least prepared for such a unanimous and universal outpouring of sympathy, good will, confidence, friendship and genuine affection, as that which has simply deluged me since my blessed Companion and truly Great Helper has let go her delicate and insecure grasp of this physical life and journeyed out into the yet more beautiful Life of her Spiritual Compensations.

In truth, if there was ever a doubt in my own mind, heart, soul, or consciousness, as to the place Florence Huntley has made for herself in the hearts of all who knew the beauty, the purity and the brilliancy of her wonderful life [or in the heart-life of the generations yet to come, for whom she lived, labor-

Life and Action

ed, suffered and—passed on], that doubt has been forever dispelled by the overwhelming, cumulative evidences contained in these almost numberless letters that have come to me since she “silently stole away” and left me the impossible task of filling her place in the Great Work.

Every letter rings true. And in almost every one there is the same conflict of contending emotions,—sympathy for me, a deep sense of sorrow for the personal loss, profound regret over what it must also mean to humanity in general, and profound gratitude for what her life, her work, her personal sympathy, understanding and deep, womanly affection have meant to each writer.

This deep undertone of personal gratitude which rings so strong and true in every letter speaks volumes to those who know with what a never-failing wealth of sympathy she responded to all who appealed to her for help.

One Friend of the Work who had never met her personally, tells of a little group of Students and Friends and of their accidental meeting in his office within a few moments after the magazine reached them. After describing the scene and the silent, pathetic grief that made speech impossible to all of them, he said, in substance:

“Never in all the years of this life have I witnessed such a manifestation of deep, genuine, silent grief. Since then I have talked with each member of our little group alone, and I find the same sense of deep, personal loss, as if Florence Huntley belonged to each one of them as their own beautiful, generous and personal benefactor, and that her departure from this life had taken from each of them the coveted opportunity of meeting her personally and expressing to her their deep and grateful appreciation of the inspiration her life and her work and her personal friendship and sympathy have been to them.

“And it has come to me with inexpressible vividness and

Life and Action

power, that if we who were *strangers* to her, and knew her only through her books, writings, letters and instructions, can feel such a deep sense of personal loss—what must her withdrawal from this life mean to those who knew her personally? What must it mean to the beloved TK. to whom she was not only Student and Friend, but Co-worker, Companion, Wife and Mate? And what must it mean to that Central Group of Students and Friends with whom she has labored, and to whom she has given her time, her thought, her wisdom, her instruction, her sympathy, her help and her love, during these last fifteen years they have been permitted to associate with her almost daily?

“Although it was not my privilege to meet her in this life and know her as my personal Friend; nevertheless, I have met several who have had this blessed privilege; and I want to say that to each of these her life was and is an inspiration to all that is high and noble and beautiful and true. She was the highest and noblest type of the womanly woman, and her sympathy seemed almost universal.”

And so I might go on quoting indefinitely from the mountain of letters that have come to me; and yet, when all has been said, I who knew her even better than she knew herself, know that the real beauty and true nobility of her character far surpass the highest concept yet expressed.

But I want the readers of *Life and Action* to know that each letter that has come to me has been a source of deep and sincere gratitude and comfort. Had it been possible, I should have written a personal response to each. But I sincerely trust her many true and loyal Friends, as well as those who have extended to me the hand and heart of sympathy, will forgive me for my inability to respond to their letters personally.

I hope that each Friend will accept this as a personal

Life and Action

message from me, conveying my deep appreciation and grateful thanks.

May the Great Father, the Great Friends and the Spiritual Helpers open to each one of you the boundless store of their limitless sympathy and love, and lead you ever onward and upward into the Light, until someday we all shall stand with them, in the midst of the radiant splendor of Eternal Truth.

So mote it be!



Manhattan, Kansas, March, 11, 1912.

INDO-AMERICAN BOOK COMPANY,
218 North Kedzie Avenue, Chicago, Illinois.

Gentlemen:-

Kindly file my order for the full set of the *de luxe edition* of the Harmonic Series. I have wondered why we could not have them and have hoped that the edition would sometime be published; I will be more than pleased to have the set in the *de luxe* form.

I would like to suggest that all Students and Friends should, if possible, have an extra copy of "The Great Work" to loan to "inquirers", and, as you have a number of the *de luxe* copies of it on hand, all should order the full set, thus helping both those who need "more Light" and—*Life and Action*.

Sincerely yours,

—N. L. R.

[Page 201]

Life and Action

Florence Huntley and The Open Door for Woman In the New Age.



CIVILIZATION at the present time is moving with immense velocity, and in many directions.

This is perfectly apparent to everyone who observes, reads and thinks.

We call this the "Age of Science" and few persons seem aware that it is equally the "Age of Religion", because they fail to distinguish clearly between Religion and Superstition.

Both Science and Religion deal with, and are elements of, Human Life.

Religion, in the last analysis, is the "Living of a Life" such as Science demonstrates as True, Beneficent, Uplifting, and at last Divine.

In the present age Religion has advanced, as Superstition, Fear and Ignorance have receded. Science, in its broadest scope and most critical sense, is the elixir in the alembic of Life that has brought about this transformation.

Kindness, Helpfulness, Self-forgetfulness and Love, are the Gold in the cup of Life after the dross of Superstition has been blown away, and all meaner things separated from our aims and ideals. Theories, Beliefs and Dogmas have thus been tested out, and either cast aside as "baser metals" or refined and combined with the Golden ore of Truth.

Life and Action

Men still imagine that they can convert the world to Dogma, while the humane and the Divine impulse in the soul of man, has actually converted the world *toward* Jesus by trying to *Live the Life*, and by helping others.

Science has defined the human, as—the "*Humane*", and the world has been *demonstrating* it as true.

This is the key-note of modern civilization. Progress runs in Cycles, and the great waves of civilization have always ebbed and flowed like the tides of the sea. It is thus that History is made.

But there is one single fact, more than all else, which, like the chemist's test for gold, measures the progress and tests the value of every so-called Civilization known to man, and this is—

THE STATUS OF WOMAN

in every department of Life. It seems strange, that the Golden cord by which the Divine and Universal Intelligence united the two halves of the human race for universal Good and mutual Happiness, should have degenerated into a galling chain, to enslave and degrade Woman, and to brutalize Man.

It is the breaking of this chain, and the liberation of Woman, that is the very Genius of progress, and the first fruit of the Humane uplift of the present Age.

Science gets down [or up] to *Facts*! It canonizes no saints; deifies no individuals, but after discovering principles and demonstrating laws, it measures values by *use*, and tests them by *results*, no matter whether dealing with the individual—man or woman—or with the whole Human Race.

Science recognizes attainment, applauds good work, honors merit, and remembers all its heroes and martyrs. The enthusiasm and self-forgetfulness of the true Scientist, is indistinguishable from the devotion of the Devotee of Religion.

Life and Action

Both work in the same "Vineyard of the Lord", only in different rows. Both equally "honor Truth" and equally serve mankind. Both have been burned at the stake by priest and potentate.

This background and the defining of these principles seemed necessary in order to justly measure their application.

It is unnecessary here to go over the struggles of Woman in the past, or in many places today, to enable her to live at all. She has not only had her own obstacles to contend with, such in part, as beset man—ignorance, passion, riotous emotions, and the like, not only as the Mother of the race, the severest trials, and the most exquisite torture, burdened within and without; but added to all this, the passion, selfishness and brutality of man, to exhaust, oppress, degrade and hold her down.

Even today, in many Eastern countries, priest and proletariat openly declare that "Woman has no Soul", and act accordingly. Woman today, in all civilized countries, is asserting her freedom and claiming her heritage.

Even on the higher spiritual lines, men have not only ignored or belittled woman, but feared and despised her, and fled from her into the caves or the desert, seemingly ignorant of the fact that it was their own animalism from which they fled.

Occasionally, as in the School of Pythagoras, or centuries ago in old India, woman has been recognized as *different from*, but *equal with*, man.

The freedom, enlightenment and co-operation of woman with man, is now the most patent fact, and the most specific application of the Just and Humane impulse of the present age.

Nor need man applaud himself for such a tardy concession. It should rather shame him as a "Man" that he has waited so long. He hardly yet realizes what he, himself, has lost.

Life and Action

But this only leads us to the door of opportunity.

Granting the liberation and recognition of Woman, what will be the result? *What can Woman do?*

There is an old saying—"Whatsoever Man hath done, Man may do", and certainly this applies equally to woman.

We are still within the province of Science, and demonstration is our criterion.

For more than twenty years

FLORENCE HUNTLEY

realized her birthright as a woman in the new age, familiar with every problem of law, progress and evolution, outlined in the foregoing.

Through sorrow, loneliness, poverty, bereavement and sore trial, she followed the spiritual light of Intuition and held forth the helping hand to Woman. She aspired to no Leadership, sought no reward of fame, but hid herself in her work. She looked destiny in the face and smiled, while conquering her emotions and bringing Joyousness out of all her sorrows and trials, devoted her life to the help of her sister Woman. Any reward for *her* seemed far away. She seemed almost to have forgotten it, in the Joy of helping others. Her "Harmonics of Evolution" went as a messenger to thousands, and heralded a new day for Woman and Man together.

She showed what Evolution really means, and some day "Modern Science" will have worked up to it. She proclaimed as a logical sequence of Evolution, that Man and Woman are a "Divine Harmonic" and that

"THERE IS NO DEATH"

Women wrote to her for light and encouragement from all over the world.

She wrote more than 20,000 letters with her own hand

Life and Action

in reply, and 50,000 by the aid of stenographers. Even the postage, most of which she paid was a severe drain on her scant resources.

She came at last to her own; a "*Perfect Harmonic*", justifying all her intuitions and rewarding all her toil and waiting. Joyousness seemed to emanate from her like light from the evening star, and its perfect chord was a tenderness beyond words. She—"Stepped out of sunshine into shade, to make more room for others", only to reveal a higher and diviner self.

Her life became a song of sympathy and loving kindness, a very *Alkahest* to all around her.

Stricken in the midst of overwhelming duties and effort to help others; realizing that her Work was scarcely begun, she passed to the Ante-Chamber of the Great Lodge, leaving the door ajar, inviting all her sisters to follow—not her—but the *Great Work* that *Woman* may do for herself and for her kind; and there, complete recognition of Harmonic Womanhood and Illumination await her.

Her chart, and compass, and "notes by the way", would fill volumes.

She demonstrated the Harmonic she discerned and labored for here, by study in the School, by *Living the Life*, by a *Personal Experience*, by "giving" as she has "received", and so passed untrammelled to the higher plane, relinquishing the hand of the Beloved, only to be made *One in Spirit and Joy forever*.

When, in a few weeks, she receives the "*Golden Key of Proficiency*" and the Light that radiates afar, then the Mother Tenderness of the Woman-Soul will make Joyous her Beloved and be as prophecy and potency to Woman in the New Day just dawning.

Florence Huntley has realized her Dream, and created a far more glorious Reality.

Life and Action

Such a Life-Record, made possible and accessible by Natural Science, must appeal to the natural Intuition of Woman, and inspire courage, faith and hope. Again I say—Science canonizes no “Saints”, deifies no Individual. Intuition leads naturally, not to adoration, but to exemplification, and accomplishment. Faith is not a Fetich, but an intuitive conviction, adjusted by reason and realized by Work.

If one Woman has so worked and realized, the door is open to all on the same terms. The obstacles are all within the soul. Such an Ideal is conceived by Intuition, quickened by Conviction, cradled by Love, nursed by vigilant Endeavor, and christened—the “*True Woman*” and her Sublime Destiny.

I am not guessing nor imagining, nor dealing in platitudes.

The Laws of the human soul are as immutable as the laws of the physical body, and they may be demonstrated in the one case as in the other; logical analogy, based upon the facts of experience, relates the two worlds to each other.

My acquaintance with Florence Huntley covered a period of fifteen years.

Once I found her involved in the web of fate and circumstance; calm, courageous, and full of Faith and Love. Circumstances without seemed discordant with the serenity within, and yet she kept right on with her work without a discordant note, and never failed nor faltered.

Again I saw her when the tangled web had disappeared, when she had come to her own, and joyousness emanated from her as light from a star and filled the room. Not a note of “triumph”, but of gratitude and thanksgiving. I felt that I was in a holy place, with uncovered head and unsandaled feet.

The Harmonic of her Joyousness, was Tenderness like that of a mother for her babe. And then, out through the silent space, a consonance of Joy and Tenderness, like the first faint rays that open the gates of dawn.

Life and Action

My soul was hushed to silence. It was no "vision", nor is it now an "after-thought". I realized *then*, the consummation that was complete.

I had witnessed the "*Marriage in Heaven*"; a heaven *here*, built by united hearts and hands.

I never imagined she was so soon to "cross the border", for there seemed no veil to lift, in such fullness of Life and Love. There seemed no place for death. Nor was there, except as a change of rooms and garments, and then—the Symphony continued. What tho all the world deny or deride, I could as easily imagine my Soul annihilated as a discord or a mistake in what I felt and heard, and also realized.

And now, when I learn that soon she will be received and crowned with Light, in the *Adytun*, where, for ages, men alone have received the crown, I am glad beyond words for woman-kind, for the path she trod: the demonstration she made, and the door she left ajar.

Womankind, waking now from the nightmare of ages, scarcely yet realizes what Freedom and Destiny hold in store for her.

Her realization will be the spreading wings of Intuition, and a Divine Inspiration to Man.

Sex will no longer be the shambles of animal passion, but joyous Motherhood, and mutual aspiration, for man and woman alike, in the Harmonic of Love, and the satisfaction of mutual completion and happiness.

Imagine what it will mean to banish the fear of Death; to grow and unfold like the blossoming flower, and the ripening fruit; to find zest and joy in living, as in a voyage on a sun-lit sea, with Hesperian islands on every hand; to have the gates of the soul opened wide to the utilities of earth, and the symphonies of the spiritual plane; to hold the Beloved by the hand, and together to scatter help and kindness to every be-

Life and Action

lated and discouraged child of earth, so that "all may stand together in the radiance of eternal day", where Love is a perpetual concord and uplift for man and woman alike, with never a discordant note, "Yes"—do you say?—"somewhere, sometime, in heaven—if there is one, anywhere."

Nay—my friend—I gather this Ideal from the "Harmonics of Evolution" and the Ideals and Life work of Florence Huntley; and know that in a very large measure she achieved it here on earth; and this is only the beginning. Such a "Sabbath of the Soul" can never end.

The Great Friends cannot create it in us, nor for us, though they can help us to create it for ourselves.

And now, when our Beloved Sister Florence stands before the throne of realization and recognition, she will receive the golden crown of Light.

It will emanate from her own Soul, when the dregs of earth have fallen away.

This is *Recognition*, not "Reward". The reward will be, a larger field, and greater power for still more glorious Work.

Let Woman in this New Age, Look up, take courage, and enter into her Birthright as did Florence Huntley.

—Brother Harij.



"EVOLUTION"

A little girl wrote this composition on men: "Men are what women marry. They drink and smoke and swear, but don't go to church. Perhaps if they wore bonnets they would. They are more logical than women and also more zoological. Both men and women sprung from monkeys, but the women sprung further than the men."

—Monroe City [Mo.] News.

[Page 209]

Life and Action

The Harmonics of the Physical.

By H. Lindlahr, M. D.

The Unity of Disease and Cure.

"We cannot over-rule Nature nor go back of her decrees."

—The Great Work.

NATURE CURE AN EXACT SCIENCE.



ONE of the reasons why Nature Cure is not more popular with the medical profession and the public is that it is too simple. The average mind is more impressed by the involved and mysterious than by the simple and common-sense.

However, it remains a fact that "exact science" reduces complexity and confusion to simplicity and clearness. Science becomes *exact* science only when the underlying laws which co-relate and unify its scattered facts and theories have been discovered. The wonderful structures of modern astronomy and chemistry have been elaborated from a few basic natural laws and principles, such as the law of gravitation and the laws of polarity and of chemical affinity. What the discovery of these natural laws has done for astronomy and chemistry the fundamental laws and principles of Nature Cure philosophy are doing for medical science. They are reducing chaos and confusion to simplicity, obscurity to clearness, and are thereby changing what was pure empiricism to an exact science.

Life and Action

WHAT IS LIFE?

In our study of the cause and character of disease we must endeavor to begin at the beginning, and that is life itself; for the processes of health, disease and cure are manifestations of that which we call life, vitality, life elements, etc. While endeavoring to fathom the mystery of life we soon realize however, that we are dealing with an ultimate which no human mind is capable of solving or explaining. We can study and understand life only in its manifestations, not in its origin and real essence.

Is life, as materialistic science claims, solely a manifestation of the electric, magnetic, and chemical activities and reactions of the physical material elements composing the human organism?

Aside from inductive and deductive reasoning, the teachings of the Great School give us the most valuable and convincing testimony on this problem. They make it clear to us that the great Life Force which animates and controls the created universe manifests as vibration in and through the forms and forces of the ascending kingdoms of nature through the four "Life Elements".

The lowest, or mineral plane, is controlled by the Electro-Magnetic Life Element; the next higher, the vegetable kingdom, by the Vito-Chemical Life Element; the still higher, animal kingdom, is controlled by the Spiritual Life Element; and the human kingdom by the Soul-Life-Element. Each one of these Life Elements represents a higher and more refined rate of vibratory activity, and possesses greater creative and vivifying powers than the one below.

The Great Teachers tell us that the Life Force [or the Soul-Life-Element] in man is independent of the physical body; that after the death of the physical body it continues to act

Life and Action

without interruption, and often more vividly in the spiritual body. The Soul-Life-Element uses the physical and spiritual bodies as its material clothing, and as its instruments of expression. It manifests in the material bodies as electricity, magnetism, nerve-force, muscle-force, thought-force, etc.

LIFE IS VIBRATORY.

In the final analysis, all things in Nature, from a fleeting thought or emotion to the hardest piece of diamond or platinum, are modes of motion or vibration. A few years ago physical science assumed that an atom was the smallest imaginable part of a given element of matter; that although infinitesimally small it still represented solid matter. Now, in the light of better evidence, we strongly suspect that there is no such thing as solid matter; that every atom is made up of charges of negative and positive electricity acting in and upon an omnipresent ether; that the difference between an atom of iron, of hydrogen, and of any other element consists solely in the number of electrical charges or corpuscles it contains, and on the velocity with which these vibrate around one another.

Thus, the atom which was thought to be the ultimate particle of solid matter, is found to be a little universe in itself in which corpuscles of electricity rotate or vibrate around one another like the suns and planets in the sidereal universe. This explains what we mean when we say life and matter are vibratory.

As early as 1863 John Newlands discovered that when he arranged the elements of matter in the order of their atomic weight they displayed the same relationship to one another as do the tones in the musical scale. Thus modern chemistry demonstrates the verity of the "music of the spheres"—another

Life and Action

“Visionary concept of ancient Mysticism”. The atom in itself, as well as all the atoms of matter in relationship to one another, is constructed and arranged in exact correspondence with the laws of harmony.

That which is orderly, lawful, good, beautiful, natural, healthy, vibrates in unison with the harmonics of this great “Diapason of Nature”; in other words, it is in alignment with the “Constructive Principle” in Nature.

That which is disorderly, abnormal, ugly, unnatural, unhealthy, vibrates in discord with Nature’s harmonics. It is in alignment with the “Destructive Principle” in Nature. What we call inanimate nature is beautiful and in order because it plays in tune with the score of the symphony of life. Man alone can play out of tune. This is his privilege, if he so chooses, by virtue of his freedom of choice and action. We now can better understand our definition of health, given in the catechism of Nature Cure in the first issue of the Nature Cure Magazine, as follows:

“Health is normal or harmonious vibration of all the elements and forces comprising the human entity on the physical, mental and moral planes of being, in conformity with the Constructive Principle of Individual Life.”

The question naturally arising here is, “Normal or abnormal vibration with what?” To this I would answer that the vibratory conditions of the organism must be in harmony with Nature’s established harmonics in the physical, mental, moral, spiritual and psychical realms of human life and action.

WHAT IS AN ESTABLISHED HARMONIC RELATION?

Let us see whether we cannot make this clearer by a simile. If a watch is normal, healthy, or in harmonious vibration, its movements, in point of time, exactly coincide with the

Life and Action

rotations of our earth around the sun. In that manner the regular movement of the earth around the sun forms the basis of the established harmonic relationship between a good time-piece and the movement of our planet. This is Nature's harmonic with which the watch has to vibrate in unison in order to be normal, or in harmony. In like manner, everything that is normal, natural, healthy, good, beautiful, must vibrate in unison with its co-related harmonic in Nature. The author of "The Great Work" expresses this in many of his striking definitions. He says "Music is the Soul's established harmonic relation with the universe of sound." "Morality is man's established harmonic relationship to the Constructive Principle of his own being." In analogous manner I would define physical health as the established harmonic relationship of the human organism to the constructive laws of its physical being.

Following his definition of morality on page 170 of "The Great Work", the author says "In other words, there is a Constructive Principle in Nature. Man, as an Individual Intelligence, sustains a certain fixed and definite relation to that Principle. It is, in fact, an established relation. Not only this, it is a relation that is established on the scientific basis of a true harmonic. Involved in that harmonic relation are many things. For instance, it involves man's individual knowledge of and his conscious dependence upon the Constructive Principle of Nature for all the evolutionary possibilities of his being. There is also involved in it the conscious obligation of the individual to recognize the established principle, and conform his life to its harmonic demands. In other words, it is man's business to preserve the harmonics of the relation. In the accomplishment of this task is also involved the whole broad and seemingly complex problem of man's conscious relation to his fellow man and to all nature."

Life and Action

In the above words the TK. expresses exactly the fundamental principle of the Nature Cure philosophy: "*The ultimate cause of disease is violation of Nature's laws. Therefore, prevention and cure of disease must be based upon the return to Nature; that is, upon a return to natural methods of living and of treating human ailments.*"

THE UNITY OF DISEASE AND CURE.

There exists a close correspondence between the mechanism and functions of a watch and of the human body. The well-being of both is subject to similar underlying laws and principles. Both a watch and a human body may suffer, and function abnormally as a result of accidental injury or unfavorable external conditions, such as extreme heat or cold, etc. However, in our present study of the causes of disease we shall not consider accidental injury and hostile environment, but will confine ourselves to causes arising within the organism itself.

The watch may vibrate in discord with the harmonics of our planetary universe for several reasons. It may lose time or stand still because the wound spring has run down, or because its parts are not made up of the right constituents, or because foreign matter clogs or corrodes its mechanism.

In similar manner there exist three primary causes of disease and premature death of the physical body, namely:

- [1] LOWERED VITALITY,
- [2] ABNORMAL COMPOSITION OF THE BLOOD
AND LYMPH,
- [3] THE ACCUMULATION OF MORBID MATTER
AND POISONS.

Life and Action

The Unity of Disease and Cure.

Primary and Secondary Causes of Disease.

Barring trauma [injury] ,advancing age and surroundings uncongenial to human life, all *causes* of disease may be classified as below.

Violations of Nature's laws in thinking, breathing, eating, dressing, working, resting; moral, sexual and social conduct result in the following *primary* and *secondary* causes of disease.

PRIMARY CAUSES OF DISEASE.

1. Lowered Vitality due to over-work, night-work, excesses, over-stimulation, poisonous drugs and ill-advised surgical operations.
2. Abnormal composition of blood and lymph.
3. Accumulation of waste matter, morbid matter and poisons due to causes 1 and 2, and to faulty food selection, over-eating, the use of alcohol, tobacco, coffee, tea; and last but not least, to the suppression of acute diseases [Nature's healing and cleansing efforts] by poisonous drugs and surgical operations.

SECONDARY CAUSES OF DISEASE.

1. Hereditary and constitutional diseases of sycosis, scrofula, psora, syphilis, mercurialism, cinchonism, iodism, and many other forms of chronic poisoning.
2. Fevers, inflammations, skin eruptions, catarrhal discharges, ulcers, abscesses, germs, bacteria, etc.
3. Mechanical luxations, distortions & displacements of bony structures, muscles and ligaments; weakening and loss of reason, will and self-control resulting in negative, sensitive and subjective conditions, which open the way to nervous prostration, insanity, control by other personalities [Hypnotism, obsession, insanity, etc.]

Life and Action

The Unity of Disease and Cure.

Natural Methods of Cure.

In correspondence with the primary causes of disease, Nature Cure recognizes the following

NATURAL METHODS OF CURE:

1. *Return to Nature*, or the establishment of normal habits and surroundings, which necessitates:
 - [a]. Extension of Consciousness by popular and individual education.
 - [b]. The constant exercise of Reason, Will and Self-control.
 - [c]. A return to natural habits of life in thinking, breathing, eating, clothing, working, resting and in the moral, sexual and social life.
 - [d]. Correction of mechanical defects and injuries, by massage, osteopathy, surgery and other mechanical methods of treatment.
2. *Economy of Vital Force*, which necessitates:
 - [a]. Prevention of waste of vital force by the stoppage of all leaks.
 - [b]. Scientific relaxation, rest and sleep.
 - [c]. Proper food selection, magnetic treatment, etc.
3. *Elimination*, which necessitates:
 - [a]. Right mental attitude, scientific selection and combination of food and drink, judicious fasting, hydrotherapy [water cure], osteopathy, massage, exercise, physical culture, light and air baths, homeopathy and such remedies as build up the blood on a normal basis, and enrich it with the all-important mineral elements or organic salts.

Life and Action

We shall endeavor in the following articles to prove that all the different forms, phases and phenomena of disease arising within the human organism, provided they are not caused by accident or external conditions unfavorable to the existence of human life, can be attributed to one or more of the three primary causes above named. When we succeed in proving that all disease originates from a few simple causes it will not seem so strange and improbable that all disease can be cured by a few, simple, natural methods of living and of treatment. If Nature Cure can accomplish this, it thereby proves that it deserves to be classed as an exact science.

The accompanying diagram will help to elucidate what we mean by "The Unity of Disease and Cure."

[to be continued.]



Chicago, March 18, 1912.

INDO-AMERICAN BOOK COMPANY,
218 North Kedzie Avenue,. Chicago.

Dear Friends:-

In the last issue of *Life and Action* I note the editor's bugle-call for more subscriptions. Being myself an embryonic helper of those who need, I hasten to send you herewith a request that you send twelve issues of the magazine,..... to That you may respond to this order with alacrity, I inclose a proper amount of the Hard Earned.

With all kind wishes,

—F. K. D.

Life and Action

From my Files.

By the TK.



THE following letter comes from Old India. It is from one of our Oriental Friends who has, by the power of Spiritual Independence, broken the bondage of Priestcraft, and of Ignorance, Superstition and Fear [which are its natural accompaniments]; and to-day he is laboring for the emancipation of his less intelligent and less courageous Brothers.

The impulse is strong, to take him by the hand and pledge him the sympathy and support of the Students and Friends of the Great Work in America.

To some of our readers his letter will convey an item of information they need to know, viz.;

That the same intelligent forces that are fighting the Great Work and Freemasonry and Protestantism in *America*, are active in *Old India*. They are *everywhere*, and wherever priestcraft has any power, it is always exerted to keep the masses in subjection; and it is a *blight* upon any nation or people *in exact proportion to its power*.

46 Beniapooker Lane, Calcutta, India.

13 October 1910—2499.

My dear Friend and Brother,

I am in receipt of your letter of the 8th ult. as well as the copy of the magazine, "*Life and Action*". I have read it with very great pleasure and I rejoice that there is such a strong desire on the part of the Freemasons to protect the American people from the thraldom of papal

Life and Action

diabolism. Priestcraft in all countries and in all ages has only shown one object whose accomplishment seems to be its only cherished desire, and that is to enslave the people and keep them in ignorance.

This is what you find today in India. Two hundred millions of people sunk in ignorance and superstition with no desire or any exalted ideal for accomplishing anything great. They are contented with the interpretation of the Brahmanical texts which tell them that the Brahman is greater than all the gods, and by worshiping the Brahman the gods are pleased.

Why is India the lowest in point of progressive development? It is the curse of the caste system. The millions upon millions are told that they are born to serve and that in the next birth they might get a better status, but in this incarnation they have only to obey the Brahman priest. The women are entirely under the control of the priests. What you are trying to accomplish in America is what is needed in India. Enlightenment is the only panacea. But it is the one thing that it is difficult to get.

I wish you and your brother Masons all success. Freedom is the result of enlightenment. So long as there is ignorance there can be no freedom.

With love and cordial greetings to all your associates,
The Anagarika Dharmapala.



"Pay as you go; if you can't pay, don't go."

—L. T. S.

Life and Action

Is "The Great Work" A Masonic Book?

By Dr. Thomas M. Stewart.



HIS question came up during a discussion among the students of the Masonic Study School [Cincinnati]. It was asked by one of the students who had not read the book. Another student who has read the book carefully, remarked; "The author must be a Mason, otherwise he would not have written the chapter called '*The Lineal Key*' along such strictly Masonic lines." And a third one observed, that, "The chapter entitled '*The Mark of a Master*' indicated the high Masonic character of the author."

The proper procedure in the solution of the question or problem involved in the query would be, first, for one to read the book. It would be more correct to suggest that one *study* the book, because this would imply fixing the attention upon *what* was read. But in conformity to the method of The Masonic Study School, we endeavored to get down to the basic principles in this, as in all questions raised during a discussion. Because of this question illustrating the method of our own study, the summary of the discussion may interest other students. The query is as important as it is interesting, because some Masons of intellectual ability have criticized the books as being non-Masonic, which suggests a sub-query:—

Life and Action

What is Masonry?

One of the questions propounded to applicants for admission to the Masonic Study School is "*What is Masonry?*" No two Masons would answer this question in the same way. Suppose the reader thinks it over for a short time, and then writes his answer in as few words as possible, after which do some reading with attention [i. e. study] and at the end of thirty days write out another answer. And so, at intervals, as he gains a larger body of information, let him write out other answers, and he will demonstrate the point just raised, and also, he will have evolved a *method* by which to measure his own progress in the acquirement of knowledge.

What is Masonry? That is a great question. One can study it along historical lines and find so many gaps that he will begin to think Masonry has not much of a history and therefore no antiquity. Study Masonry by what it teaches and follow Masonic teachings as far back into history as you are capable of doing, and the whole aspect changes from darkness to Light. Apply these principles in daily life and, with Paul,—“we, too, become Master-Builders” [1 Cor. Chap. III, Verse 10].

There is not space at our disposal to elaborate and illustrate the many phases which present themselves to our mind in the study of the question "*What is Masonry?*" It might be of interest to quote just one answer to the question from one of the applicants to the Masonic Study School.

“What is Masonry? To me it is an institution—Modern in the sense that it was *revived* in 1717 A. D.; Ancient, in the sense that, in all ages and among all civilized people, there have been associations of individuals holding sacredly the ideas of one GOD, Service to Humanity [i. e. Brotherhood of Man] and the conscious self-identity of the Individual

Life and Action

Intelligence [i.e. the Soul] independent of the physical body, and this knowledge has in rare instances [Jesus, Buddha, Krishna, Sosios, Zoroaster, Hermes, Pythagoras, Plato and others] been obtained *before* death. Masonry has preserved the *ethical* principles of every religion, because these principles are at the foundation of a personal demonstration of the question—“*If a man die, shall he live again?*”

Suppose one should read with attention [i.e. study] “*The Great Work*”, and then write out an answer to the question “*What is Masonry?*” to compare with one written some time before. Suppose that answer gave a lofty conception of Masonry, and invested some of the verbiage of the ritual with a meaning never before apparent to the student; suppose that meaning made the teachings of Masonry throb with demonstrable purpose and stimulated the student to endeavor to the best of his ability “to live the life to *know* the doctrine”; would not such an one accord to the writer of such a book, capable of producing such an impression, the greatest possible appreciation of his Masonic insight, and his high Masonic purpose to aid Masonry to come into its own royal inheritance?

“*The Great Work*” is such a book; its author is such a Mason; and those who know and understand him, love him as Brother Man and Brother Mason.

But what is the “Great Work” as a Work, a Labor, a Vocation? Here again there is room for much study; but let Albert Pike answer for us: “The Great Work is, above all things, the creation of man by himself; that is to say, the full and entire conquest which he effects of his faculties and his future. It is, above all, the perfect emancipation of his Will, which assures him the universal Empire of Azoth [i. e. the creative principle of Nature] and the domain of magnetism [see p. 442 et seq “*The Great Work*”, by TK.] that is, complete

Life and Action

power over the universal Magical agent". [p. 773 "*Morals and Dogma*" by Albert Pike.]

Let us now turn to page 854 of "*Morals and Dogma*" where we read: "Freemasonry is the subjugation of the Human that is in Man, by the Divine; the conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory,— when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels,—is the true Holy Empire."

Thus it seems that there is a deeper meaning to Masonry than the mere ritualistic work. But this deeper meaning is Masonry, just as much as ritualistic work is Masonry. One is the outer meaning, the other is the inner meaning. A little light may be shed upon this inner meaning of Masonry by quoting a few paragraphs from the book, "*The Great Work*", that we may see how its Masonic utterances check up with those of that great Mason,—Albert Pike.

"Freemasonry, in its Modern form, represents but one of the many efforts of the Great Parent School to transmit its knowledge to the world in definite, scientific and crystallized form. Had that effort been entirely successful the Masonic Fraternity never would have come to be known as a mere '*Speculative*' Order. That is to say, our modern order of Speculative Masonry is only a '*substitute*' for the association that was originally planned and intended by the Great School of the Masters. Had the original design been fully consummated, an exoteric Order of '*Operative*' Masons would have been the result. Its members would have become '*Operative*' Masons in the ancient and exalted meaning of that term. That is to say, they would have become Master operators of the faculties, capacities and powers of their own Souls. In that event, Freemasonry would have become a great public School of Spiritual

Life and Action

Wisdom, in direct touch and co-operation with the Parent School, from which it received its inspiration and authority": [*"The Great Work"*, Page 47.]

Again, quoting page 45: "From the foregoing it will be observed that the work of the initiate in the Great School is that of a '*Builder*'. From the beginning to the end of his labors he is building the '*Temple of Human Character*'. This he does upon the solid rock of enduring Truth, and 'when the Temple is completed' it stands as a column of unfading '*Light*' to illumine the pathway of life to all who travel that way."

Now it so happens that some enemies of Masonry label this inner meaning, "Occultism or Mysticism, or Theosophy", or some other name, and so cause confusion in the minds of these good Brothers who have not the time or inclination to analyze these things and get at the facts for themselves.

Masonry is not any one nor all of these fanciful things, and the discriminating reader will not so confuse it.



"In recognition of the great fundamental principle which underlies all individual unfoldment and growth of the Soul, one of the Great Masters has named this:—

"The School of Personal Effort."

With equal justice another has named it:—

"The School of Compensation."

A third sees it as:—

"The School of Natural Science."

And all of these are correct; for the School of Natural Science is the School of Nature wherein the Law of Compensation is acknowledged and the standard of values is Personal Effort."

—"The Great Work."

Life and Action

The Power of Example.

"A Confession"

By a Student.



AT VARIOUS TIMES in the past, I made a number of efforts to write a short Essay on the subject of "The Power of Example", and have been sorely troubled in mind, because of utterly failing to make a satisfactory beginning. It was at the suggestion of a very dear friend that I made the efforts, one whom I would deeply regret to refuse or disappoint. He must believe that I possess the requisite ability, otherwise he would never have made the suggestion. I have always entertained a great degree of confidence in him and believe his judgment sound in all matters; furthermore, I have always found him the soul of sincerity, which facts have given me the necessary courage to proceed, regardless of the further fact that I am at best but a poor exemplar myself, hence my trepidation in the matter, because I have always expected and insisted that all preachers should practice what they preach.

The inspiration came to me as a flash, that I could find some degree of justification and could take refuge in my course, by making this a "Confession" instead of a formal Essay, for I only want to unburden my heart and mind of those things which have pricked my conscience ever since I have been blessed with the opportunity and responsibility of helping and

Life and Action

guiding others through "The Ethical Formulary" and "Preliminary Course".

I shall begin my confession by saying that it is my conviction, that had I been compelled to undergo the comparatively rigid examinations applied to students today, I have some serious doubts as to whether I could have demonstrated that I was "worthy and well qualified" to assume the serious responsibilities as guide and helper to others. I know I could not have made so brave a showing.

It seems to me that to some extent at least, it was both unavoidable and obligatory in the early days of the inauguration of the "Great Work" by the TK. and the Great Friends, to accept material in the ranks, [due no doubt to the scarcity of supply at the time] which with due respect to all concerned, were accepted on much easier terms than those who now attempt and succeed in passing the threshold of the outer door. This appears to me as being possibly unjust, for in the building of character, the Great Architect of the Universe plays no ground-floor favorites. The price we pay is a full equivalent for all things. Therefore, unless I can in some way pay the same price which is exacted from the present day students, I will necessarily and unavoidably have to take a back seat, because I cannot qualify as they do. I have no doubt but that the standard of qualifications will be gradually and constantly raised to an ever higher plane. As one of the favored veterans I will simply have to hustle to keep up with the procession.

Upon this particular subject, however, I am not unduly concerned in this my "Confession" but will revert to the theme which I think of vital importance to the Great Work, and upon which I wish to dilate, viz., the great Personal Responsibilities of the Guides and Helpers as Exemplars of the Great Con-

Life and Action

structive Law to their students. I am thoroughly aware that a confession requires the confessor to confine himself to his personal matters and experiences, yet I believe that my personal experiences are more or less like unto the experiences of others, so I sincerely hope that my beloved Comrades in the Work will extend to me a sympathetic understanding and charity.

In the beginning of my experiences as a helper and guide, I was overwhelmed with mortification, because of the undeserved, implicit faith in my goodness, bestowed upon me by the Students, and an awe almost akin to reverence, in which they enveloped me. It would be difficult for me to express how keenly I soon felt my unworthiness and my great desire to make myself in every way worthy of their love and confidence. In my dilemma I earnestly prayed to the Great Father and the Great Friends and Helpers for light and guidance on my Pathway of Duty, so I could become a worthy example.

When I look back upon my past experiences, I can see where I failed and where I could have done better. My greatest enemy and weakness was Pride of Intellect. Ah! how I prided myself upon my knowledge! Had I not for many years studied Theosophical literature, Oriental Philosophies, Comparative Religions, Symbolism, Physical Science and Social Economics? Yea, truly, I felt myself swell with pride and desire to demonstrate, "that I was peer to any Lord in Scotland here, Lowland or Highland far or near". I have heard some of my fellow guides relate when some of their students had nearly tripped them up, how they had resorted to some of the very physical science arguments [which I held in my own reserves,] to establish themselves in the minds of their students, as worthy and capable teachers. Yes, indeed, it was some of the identical intellectual ammunition I held in my mental lockers, anxious for the opportunity to fire them into the first

Life and Action

helpless and unsuspecting student that came within range of my intellectual guns. I confess that I did some of this, but not much, thank goodness, and in case some of my beloved students should happen to read this and discover the culprit, I sincerely hope for and crave their pardon.

It seems to be one of the universal characteristics of humanity, constantly to idealize or Deify something or somebody. They are prone to worship their Leaders, Rulers, Guides and Heroes, often forgetting their teachings, but paradoxically always remembering and exaggerating their personal good and bad qualities. Almost invariably humanity tries to excuse its own faults and weaknesses, by the short-comings of their Ideals.

Years ago I felt the slavish helplessness of the tobacco habit, for I was a most confirmed user thereof. Often I fully determined to rid myself of that more than useless habit, and as often failed. About that time Madam Blavatsky dawned upon my mental horizon. What a truly great, good and wonderful woman she was! What a glorious Mission! To me both the woman and the Mission were without a peer in all the world! She was my great ideal and she smoked cigarettes! That settled the question for me for the time being at least. I comforted and fortified myself with that fact and continued the use of tobacco more assiduously than ever. In a short time, however, I again became conscience-stricken and for years it was a constant struggle between my slavish habit and the desire to be free from it. Nearly all the prominent leaders in the Theosophical Movement were confirmed tobacco users, mostly cigarettes I noticed, possibly because Madam Blavatsky used them.

I have often heard the foolish statement made that tobacco was an occult weed that had very beneficent occult effects. I was once introduced to a really, truly Master [?]

Life and Action

by a very dear woman friend, who at some prior time informed me that he had for many years belonged to some great occult Brotherhood. I discovered him to be indeed a dear, great Soul, a fount of Oriental wisdom, a profound student of social economics and an author of pronounced merit and national reputation. But oh! His pipe! It smelled and smelled unto the high heavens.

The odor of tobacco is almost invariably distressing to non-users, especially to the women. I have often wondered at their sublime patience and toleration towards those who used the weed. One of the deepest and most profound regrets of my past life, is the fact that I was so brutally selfish and inconsiderate of my dear companion and wife. In a most appealing voice she would say, "Don't smoke, dear, you are so much nicer when you don't smoke". I cannot possibly fathom the callous indifference with which I treated her gracious interest and unselfish desire for my good. There is only this one little ray of comfort left me, I did most thoroughly conquer my craving for the weed nearly two years before she left me, for the land of Light, Liberty and Love.

It was the point-blank question so many of my students asked me, "Do *you* smoke or use tobacco?" which made me feel so unworthy, and in a great measure impelled me to make the supreme effort to conquer that habit, and with the aid of the Great Friends, I rid myself of that burden at least.

When one knows that he has an arduous and unavoidable journey to perform, how worse than foolish it is to burden oneself with a lot of useless junk that is only grievously burdensome. That is all our habits are, and we will have to thoroughly conquer them, if not in this life, then in the beyond. I have been told by those who know, that all habits are much easier to master right here and now.

Life and Action

Nearly all my students were tobacco users, and it was pathetic, in some instances almost amusing, to see how they tried to justify themselves therein. Some had consulted physicians who told them their hearts were sound, [meaning no tobacco heart], and all claimed to experience no ill effects from its use. They all claimed to be *moderate* in its use, [I've been wondering just what they meant exactly, by the term *moderate*], and they all felt they could quit its use without difficulty. [I do not remember ever meeting a tobacco user, who did not say the same thing]. One Student told me he had abstained from tobacco for several months, when he had the opportunity to visit one of the greatest and best known Helpers in the Work, whose smoking caused all his good resolutions to take wings and fly away. Of their own free will and accord they gave evidence that they were reaching out and groping in all directions for a legitimate excuse.

I feel assured that if my beloved fellow workers and Students will seriously consider the great potency of our example upon others, that it is our inherent Personal Responsibility, and ignoring it adds greatly to the sum of our sins of omission and commission, it would aid them in their determination and efforts to live the life. History is replete with incidents of a trivial nature which have precipitated wars, which have changed the world's map and civilizations. One of my Students said that the thought never occurred to him before, that his use of tobacco was a constant influence to young boys to do likewise. All things pertaining to ourselves, our appearance, poise, character, habits, our simplest acts, all have their legitimate influence upon others. Woe to him whose influence is evil!

In the "Preliminary Course", on nearly every topic the questions are asked, if thus and so is the case, what would be the effect upon the Great School, the Students, the Work,

Life and Action

ourselves, the general world? etc., etc. Should individuals with certain characteristics, impulses, habits or beliefs be acceptable or desirable as Students? I must confess that some of these questions seemed formulated to suit my case, and with the help of the Great Father and the Great Friends, I will so conduct my life that I can truthfully answer them without detriment to myself, and in conformity to the Great Constructive Law.

I believe that all will agree to the following statement:—"The Great Work", [this last effort on the part of the *Great Lodge* to give to the suffering, needy world "*The Lost Word*"], will succeed or fail in exact measure and conformity with the true status of its Disciples and Teachers.

It is my desire and prayer, that the standard and qualifications of all Helpers in The Great Work, be above reproach and suspicion in all things. It is only thus that the Great Work of our day and age, as established by TK. and his confreres, the Great Friends, will prove the final, the culminating and successful effort of the ages, that it will go down through all future time, bearing its message of Love, Light and Happiness, illumining and reaching the heart and consciousness of every needy, troubled soul, carnate, or dis-carnate, and point the way to Completion, Peace and the abode of the Blessed.

So mote it be.



"It is better to pay poker debts with one's own money, than pew rent with another's."

—L. T. S.

Life and Action

St. Louis, Mo. 3-15-1912.

Editor-in-Chief,

My Dear Friend:-

Your little article on "Our New B-M", in the current issue of *Life and Action*, has begun to "work on my nerves". Here is five-dollar's-worth of as near "Metallic sympathy" as I can send you.

It seems to me that I have about received my 12 numbers of *Life and Action*, or rather 36 numbers, as I have three subscriptions. If there are any more numbers coming to me on the old subscription just "forget about them" and start me out with three new subscriptions with the current issue and use the other two dollars to send sample copies to some one you know to be interested in the Work and is not a subscriber.

Do not worry yourself in making excuses about not being able to get the magazine out regularly every two months. *Life and Action* goes to appreciative people [at least I feel that they ought to be].

With the best of good wishes for the success of *Life and Action* and "Our New B-M.",

I am Sincerely and Fraternally,

—I. P.



The Soul in Man is the *Individual Intelligence*, the One, the Unifier, the Knower.

God is the *Universal Intelligence*, in all, through all, and over all.

Thus, and thus alone, is it, that "Man is made in the Image of God."

Health and Holiness mean Harmony with both God and Nature—AT-ONE-MENT.

—J. D. B.

[Page 233]

CHARITY

To live the life without reward,
To be in Tune—in sweet accord,
To be a Master of the Word,
Takes Charity.

To help the helpless when they're down,
To dissipate the caustic frown,
To wear a name and not renown,
Takes Charity.

To watch dear Nature at her work,
To do my share and never shirk,
To smooth the discords while they lurk,
Takes Charity.

To always be in cheerful mood,
Be open—frank—have Fortitude,
To understand that *GOD* means *GOOD*,
IS CHARITY.

—George Kneller.

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

Vol. III

June-July 1912

No. V

The Spirit of the Work

No. 2

By the T.K.



Y dear Friends:—

As the months and the years are left behind us in the onward journey of life, this little magazine, *Life and Action*, becomes more and more a necessity.

Since the heavy burden of the Women's Department has been added to my own personal work, the multiplied responsibilities would make it impossible for me to meet the demands upon me but for the willingness of this little "Messenger Boy" to carry to my Students, Friends and Helpers the messages it is necessary for me to send to them in the interests of the Cause.

The Movement has entirely outgrown the possibilities of the personal correspondence. Therefore, if I am to keep in personal touch with the Students, Instructors, Examiners and

[Page 235]

Life and Action

Helpers who are helping me to carry forward the enormous work of this "*Traveling University*" of the Great School, I must excuse myself from the personal correspondence, just as far as it is possible to do so without serious detriment to the Cause itself.

And I must ask my Students and Helpers, one and all, to release me from the responsibility of carrying on further correspondence with them by letter, and permit me to avail myself of the friendly offices of *Life and Action*, just as far as that may be possible in a work of this nature.

Naturally, there will always be an occasional letter from the Students and Instructors in the field, that will demand a personal response from me. I shall hope always to be able to meet this demand; but I am asking each and all of the Friends to make the demand for personal letters just as light as the interests of the Work committed to their care will permit.

I do not want you, however, to miss anything thereby. On the contrary, I am only asking that you permit me to make use of the "good offices" of this little magazine, to answer just as many of your questions and problems as may be possible.

In so doing others than the individual correspondent and questioner will obtain an added benefit, in that many of your own questions will be of interest and value to others than yourself. By using the magazine, therefore, I shall hope to reach a much larger number than I could possibly hope to do by personal letter.

"In order that none may go away dissatisfied", let me suggest that whenever any question arises in connection with the School or the Work, to which an authoritative answer seems to you of serious importance, I shall be glad if you will formulate it as carefully and exactly as possible, so that I shall have no difficulty in determining exactly what the question or problem is, and send it to the "*Editor-in-Chief*" of this magazine.

By that fact alone I shall know that you give me permission

Life and Action

to answer you through the columns of *Life and Action*, at as early a date as may be possible.

All questions which come to me in that manner will be placed at once in my "Question Box", and will receive my attention in the magazine, as early as possible, and in the order of their seeming importance.

Since the departure of my blessed and beloved Companion and Helper, "the RA.", many of my most voluminous correspondents have refrained from writing me, solely because of their desire not to make demands upon my time or vitality, under existing conditions and circumstances.

I want them to know that I understand and appreciate their generous consideration, and I thank them, one and all, from the depths of an appreciative nature and a heart that is weary with the unremitting strain of a Work and a responsibility that have no end.

I want them also to know that I miss their interesting and friendly letters, and even though I commend them for their generous consideration, nevertheless, it calls for the practice of a real and stern self-denial on my part thus to sacrifice the personal touch and the expressions of personal friendship, all of which have meant so much to me.

In the last issue of *Life and Action*, under the same title which this letter bears, viz.; "*The Spirit of the Work*", I tried to make clear the position of the School on the subject of the Roman Catholic Church and its religion. I trust I have omitted nothing in that article which is necessary to enable all who read it carefully, to know that there is neither "bitterness" nor "hatred" on the part of the School toward either the Church, its religion or its members.

It has come to me that there is another subject of vital importance concerning which some one in authority should speak, and speak with no uncertain sound, and with such em-

Life and Action

phasis as may be necessary to impress every Student and Friend of the Work who shall follow me through the columns of *Life and Action*.

I hear my readers, at this point, saying—"What is he going to give us for our next lesson?"—Listen; its subject is:—

PERSONAL CRITICISM.

How do you like it? How does it strike you? Are you the individual referred to? "Does the shoe fit?" Are you guilty, or not guilty? Be honest now—honest with me, with the School and with yourself.

I want to make this a "*Soul-Searcher*",—one that will impel every accredited Student and Friend of the Work to turn the Search-Light of Conscience upon himself, or herself, as the case may be; and, under the X-Ray of Rational Intelligence, locate every fracture or lesion in his or her mental and Moral Constitution.

For almost 29 years I have been identified with the Work of the Great School in this country. During all that time I have been charged with the Personal Responsibilities of an "Accredited Representative", and have been endeavoring, to the best of my ability, to discharge the same in such manner as not to disappoint the Great Friends nor in any manner misrepresent the real "*Spirit of the Work*". It has been no easy task, as most of you can well understand and appreciate, from your own personal experiences and endeavors in parallel lines.

During about one-half of that period, last past, I have been directly associated with a small but steadily growing Group of fellow Students and Friends of the Work here in Chicago, known to each other as "*The Old Group*"—sometimes as the "*Central Group*".

My association with this Central Group of Students has been one of close personal friendships, and on my own part has

Life and Action

been inspired, at every step of the way, with the deep and earnest desire to be of service to them in their efforts to fit themselves the better to discharge the mutual responsibilities and duties of "Accredited Students and Representatives" of the Great School.

There have also been with me the conscious and ever-present motive, impulse and desire to be of service to the School and the Movement it has inaugurated in this country.

To these direct and definite ends, the personal responsibility has been placed upon me, of giving to each and all of the members of this Central Group the benefit of such knowledge as I have myself received from the Great Friends, as far as the individual Students have been able to prove that they are duly and truly prepared, worthy and well qualified to receive the same.

From the day that Dr. Webster made application for admittance as a regular Student, and asked for instruction as such, almost 15 years ago, it has been my constant endeavor and unwavering purpose to educate a Central Group in the knowledge of Natural Science and the principles of the Harmonic Philosophy, to a point where they should be able to exemplify in their daily *Life and Conduct* the real "*Spirit of the Work*".

From the day of my induction into the Great School to the present time it has been clear to me that the time would come, as inevitably as the march of Destiny, when such a Group, so educated in the Work and so trained in the *Living of the Life*, and in the exemplification of the principles of the Ethical Formulary, would become one of the vital necessities to the success of the Great Work in America.

THAT TIME HAS COME!

Are you of the Old Group, the Central Group, who have been in special training for that enormous, yet splendid re-

Life and Action

sponsibility, ready to assume the duties involved in such a position and in such a relation to each other, to the School, to your Students, and to the world at large?

Stop and think—think long and deeply and carefully—before you attempt to answer the question.

And while I am making the application directly, what of those of you who are *not* of the Old Group? Are *you* prepared to step into the places of those of the Old Group who shall *not* be able to rise to the emergency? Think well on this subject, for there is no question but that you shall have the opportunity to be tried and tested as to your fitness and ability to carry just such a burden, and that in the not distant future.

And let me give you a gentle hint that may be of service to you in helping you to determine your own status, and wherein it is more than likely you will find yourself wanting. Here is at least *one* of the *Tests* the Great School and the Great Friends will apply to you, and demand that you be able to pass successfully, namely:—

Have you reached a point in your own unfoldment and spiritual development where you have absolutely overcome the *critical attitude* of mind and soul toward each and all of your associates in the School? This includes not only the members of your own Group, but *ALL* the Students and Friends of the Work.

Have you absolutely overcome the destructive habit of "Criticism"? Have you yet arrived at that point in the lines of your own personal psychic unfoldment where there is no longer any pleasure or satisfaction in mentally picking to pieces the characters of your fellow Students and Friends of the Work, and seeing how many reprehensible characteristics you can find?

If *not*, then you can mark it down as one of the inevitable and indubitable *Facts*, that you will never pass the *Tests* which the School has in store for *you*.

Life and Action

Have you absolutely ceased to say uncomplimentary things to others concerning your fellow Students and Friends of the Work *other* than those *to whom* you talk, or other than *yourself*?

If *not*, then let me drop the friendly suggestion, that you will save yourself embarrassment by keeping in the background and remaining under as heavy and thick a "*mantle of obscurity*" as you can find, or manufacture.

There is scarcely a day of my life that I do not find myself both shocked and amazed by the things that come back to me from those with whom it has been my privilege, as well as pleasure, to associate as fellow Students and Laborers in the Great Cause for which the School stands—and for which each one of us *ought* to stand, and *must* stand from this time henceforth and forever.

Within the last ten days [from the date of May 5, 1912,] one of these shocks "took me unawares", as it were, and really and truly *hurt* me—far more deeply and seriously than I like to admit. But, if I am to be of help to you, my beloved fellow Students, as your Instructor—and through you serve the School and the Cause wherein we all have accepted voluntary commissions—then I must come to you frankly and unreservedly, with all matters which appear to me to involve your own personal best interests as well as those of the School and this entire Movement, wherein we occupy the position and relation of mutual Helpers and mutual Servants, in the most exalted undertaking that ever inspired men and women to action.

It comes to me with such directness and such emphasis as to compel tentative acceptance, even against my own sincere desire, that in the direct face of all the School and Work stand for, in open and flagrant violation of the "*Spirit of the Work*", and in distinct opposition to the principles I have endeavored to inculcate in all my instructions, the "*Spirit of Criticism*"

Life and Action

has broken out in our midst, and in such manner as to threaten the life of the Movement.

Can you who read these words understand or appreciate what this must mean to me, after having spent fifteen years of hard, incessant, gratuitous and enthusiastic work for the education and upbuilding of a Group of "Helpers" whose splendid and self-imposed undertaking is that of *Exemplifying "The Spirit of the Work"*? I doubt if it is possible for you to get the full force with which the simple but unwelcome truth has come to me.

Well do I remember, in the early history of our Group Work, with what eagerness and enthusiasm the members of our little band of workers came together each week, in the home of the dear RA., to study the lessons the Lady and I had laid out for them all, and solve the problems we had carefully formulated for them.

It was a joy, deep and profound, to us both, to note the unfeigned earnestness and deep sincerity with which each and every one entered into the very heart of the work.

So vital did it all seem to be at that time, that the blessed Lady, in her quaint, sweet way, often referred to the lessons as our "Heavenly Manna", our "Spiritual Food and Drink", and such other designations as clearly indicated the deep importance which we all attached to the work in hand.

In order that each individual might grow naturally into a thorough understanding of the exact meaning of the Work at every step of the way, and obtain a clear and definite knowledge of the "*Spirit of the Work*", we dwelt upon each and every Ethical Principle of the General Formulary with such intensity and such freedom as to time, that often the consideration of a single principle, in all its various applications, consumed many weeks of time and the most earnest personal effort of every member of our Group.

Life and Action

I remember the work of twelve years ago as vividly as if it were but yesterday. One of our most important subjects under consideration at those meetings was that of "Loyalty".

I had asked each member of our Group, in the first place, to define the term as he or she understood it in the light of the knowledge of Natural Science. This required several weeks of hard and faithful work. There were sixteen of us then, and all worked with such earnest enthusiasm, and with such a unity of purpose to grasp the full meaning and application of every principle, that I had every reason to believe each one of our Group was making the personal application of each principle to his or her own daily life and conduct.

In our study of "Loyalty"—as it should apply to and affect the life of a Student of this School, in his relation to all his fellow Students and Friends of the Work, to the School as such, and to the Cause for which it stands, and likewise to this particular Movement designated by us as "The Great Work in America"—we had come to agree upon a number of elements which enter into the *exemplification* of Loyalty, as it applies to Students of this Work.

For instance:—

1. We agreed that there were at least three distinct aspects of Loyalty, as it applies to a Student of this School and Work.

2. We agreed that *one* of these is its application to the personal relationship of Students with each other. Another is its application to the relation of the Student to the Common Cause in which we have voluntarily enlisted. The third is its application to the individual Student himself, as an *individual*.

3. Under the first head, we agreed that we must be Loyal to each other; that the Loyalty demanded of a Student of this School, and in this Work, is such that any failure to exemplify its spirit in the personal relation of Students among themselves,

Life and Action

could not fail to result in harm to the *Cause*, and lead to a misrepresentation of the School and its Work.

4. In making the application of this Ethical Principle to ourselves, we agreed that it absolutely eliminates "*Criticism*", in every aspect, as the term heretofore generally has been understood and employed.

5. We agreed that we have no *Moral Right* to criticise any of our fellow Students to any *other* of our number, nor to engage among ourselves in any critical discussion or judgment of any other of our fellow Students. In other words; we agreed that if, perchance, we should come to feel that any one of our number had fallen into ways—either of thought, speech, conduct or life—that was likely to reflect discredit upon the School, the Work, the Cause, or our Group, it is our solemn Duty to go directly to him or her personally, and in the spirit of friendship, fellowship, fraternal sympathy and good will, lay the entire matter frankly and kindly before the individual concerned.

6. We agreed that any discussion of such matters with any one other than the individual concerned, would be a flagrant breach of personal Loyalty; *except* an occasion might arise where the wisdom or unwisdom of approaching the individual at all, might justify one of us [who *knew* the *facts* but did not feel himself able *alone* to determine their results upon the School or the Cause] in calling a trusted Friend into counsel, for the sole purpose of obtaining the benefit of his wisdom and judgment upon the question of what, under the particular conditions and circumstances, would be the best way to bring the matter to his, or her, attention, if at all.

But in no event would it be morally right, nor loyal to the individual concerned, to call in any *third* party under any other circumstances.

7. We agreed among ourselves, and so pledged ourselves
[Page 244]

Life and Action

with the most solemn promise, that we would always welcome any Student or Friend of the Work who should come to us in "*The Spirit of the Work*," for the purpose of calling our attention to anything that might need our correction. We agreed that we would all do our best to make it easy for any one of us to go to any other under any such circumstances, and that we would take every such interposition as an act of *Friendship* on the part of those who should come to us in the right Spirit, even though it might be to admonish us, warn us, caution us, or tell us how our conduct would seem to be out of alignment with the *Spirit of the Work*.

And we all solemnly promised each other that we would *never* go to any other individual whomsoever with any such matter, nor with any subject of criticism,—until *after* we had gone first to the individual himself, and in the spirit of Friendship, Brotherly Love and Good Will, had laid the matter frankly and kindly before *him* or *her*. Nor even *then* would we feel at liberty to mention the subject to any third person, *unless* our efforts with the individual himself *failed*, and we felt the need of the counsel of some older or wiser intelligence than our own to enable us to discharge our own Personal Responsibility more perfectly.

8. We agreed that any Student, or member of our Group, who is unwilling to have his attention called to any matter that is of interest to the School, the Work, or the Cause [by any other one of our number *who does so in the right spirit*,] is clearly out of line with the Spirit of the Work, and not a fitting Student or Accredited Representative of the School. His unwillingness thus to receive the honest and well-meant admonitions or suggestions of his fellow Students and Friends [who approach him *in the Spirit of Friendship and Good Will*], is an evidence of "Sensitiveness" which is but another name for "*Intellectual Vanity*" and "*Egotism*", either of which should dis-

Life and Action

qualify him as a Student and Representative of the School and Work.

9. We also agreed that any one of our number who is unwilling to go directly to any other member of our Group [and in the spirit of Friendship, Kindness and Good Will, tell him frankly of anything in his life or conduct which we believe would injure the Cause], is lacking in the quality of *Courage* demanded of every Accredited Representative of the School. In other words, we agreed that such a member of our Group, if we have any such, is just an ordinary "*Coward*," and in no sense a fitting Representative of the Spirit of the Work.

The foregoing are a few of the elements and Ethical Principles which we have worked out long ago. I had supposed that our members had not only accepted them as correct in principle, but that they had adopted them as vital and essential elements and principles in the Ethical Formulary for the *LIVING OF THE LIFE*.

Indeed, by these "*Rules of Conduct*" it has been my earnest endeavor to lead the Students of Natural Science to the full and voluntary exemplification of the true Spirit of the Work. I still have faith that most of them have made the personal application, and are *Living the Life*. I am *sure* of it.

But I have to confess that it came to me with a shock of the most profound sorrow and regret, only a short time ago, to learn that the spirit of *Criticism*—just plain, ordinary, ugly, inexcusable and destructive *Criticism*— had entered the ranks of our Student Group in Chicago, and had set in motion the destructive process of disintegration in our very midst.

Think of it! After fifteen years of effort on my own part to "Lead you by the hand of Love," and "Point you to the pathway of Duty", to find that the Enemy has crept in through some dark back way, and scattered the poison of disin-

Life and Action

tegration, gives me the heart-ache such as I have experienced but a few times in this earth life.

I find myself repeating the questions over and over: "How is it *possible* that any Student who has read the books of the Harmonic Series [and, in addition to the principles of life and action therein contained, listened to me for fifteen years in my efforts to elucidate them, and watched me all those years in my efforts to exemplify them in my daily life]—could fail to make the personal application to his or her own life? How is it possible for any such Student to see his own reflection in the glass, without thereby constantly being reminded of his own inconsistency? How is it possible for any such Student to continue in the Work, and meet his fellow Students from day to day, without realizing that his life is but a pitiful travesty of the Ethical Formulary which every Student is obligated to exemplify? Is it possible for the trained Conscience of such a Student to lapse into a state of somnolence so complete as to be utterly oblivious to the demands of common honesty?

No, I do not believe it. There is no chain of reason or experience to support such a conclusion.

I am convinced that insofar as any Student of our Chicago Group has justified the report that has come to me on this subject, he or she has done so knowingly and intentionally, and in conscious violation of "The Spirit of the Work".

Of course, no Student or Friend of the Work must be adjudged guilty of such an offense against the very life of the Cause to which he has pledged his loyalty and good faith, *except upon the most conclusive evidence*. Once having been tried and tested, and regularly admitted as an Accredited Representative, all the presumptions of loyalty, honesty, good faith and consistency are in his favor.

And let me make clear the fact, and then emphasize it, that I am not passing judgment in this matter. My purpose is only

Life and Action

to call attention to the fact that the report has come to me from a source which would command the respectful consideration of any Student or Friend of this School, and is therefore of such importance as to warrant me in an earnest effort to turn the incident to good account. If possible, I want to make it a lesson that shall not require repetition.

My hope is to bring the vital importance of the subject so closely home to each and every Student as to enlist his active and earnest sympathy and co-operation, and set in motion the irresistible power of constructive influences which shall overcome the destructive effects of the poison, as far as it may have found lodgment in our membership, if at all.

And my message is intended, not alone for the Students and Friends of the Work in Chicago, but for those in each and every other Group thus far established, or that shall hereafter be established—as well as for the individual Students and Friends everywhere, both present and future.

There is one aspect of this subject of "Criticism" that ought to be especially interesting to those who have never before observed it. It should also be of real help to those who are honestly and earnestly endeavoring to align themselves with the Constructive Principle of Nature in Individual Life. It was discovered many centuries ago by one of the Wise Masters of the Great School, then in Chaldea. It seems to have been re-discovered by one of our modern Psychologists, who expresses it somewhat after this fashion:—

"The critical attitude of mind arises naturally from the consciousness of one's own unworthiness. The individual who finds pleasing employment in criticising those with whom he associates, thereby—if he did but know it—advertises his own imperfections of character and demonstrates the justice of his *own* condemnation."

In this connection a strange discovery has been made,

Life and Action

namely, that the individual who seems to consider it a mark of distinction to be considered "*critical*", almost universally sees in his associates the very faults and defects of character which most deeply mar the beauty of his *own* character.

In other words, it seems to be a law of life, that we are able to see most clearly in others the flaws that are most glaring in ourselves.

Stated in yet another form—To the "*critical*" individual, his associates are but so many mirrors wherein he sees most vividly reflected the flaws, defects, faults and deformities of his *own* character.

Stop and think over this carefully. See if you can discover the psychological key to its explanation.

Why is it that we are so apparently oblivious to our own faults and imperfections, and yet are able to observe them with such clearness and minuteness in others? Why is it that we condemn them so unmercifully in our Friends and associates, and treat them in ourselves as if they were virtues and marks of distinction and loveliness?

Why is it that our "*objective*" vision is so perfect while our "*subjective*" vision is so defective?

But does not this aspect of the subject give us a very different understanding and appreciation of the "*Critical Mind*"?

Surely, it would seem that those of us who have been congratulating ourselves on the fact that we are "*Critical*", and boasting of that fact in the presence of others, as if it were a virtue, instead of a vice, should turn the search-light of analysis upon *ourselves*.

And this brings us back to the "*Spirit of the Work*", upon the study of which there is an unlimited task for each Student to accomplish, before he or she is in position to pass judgment upon the character or the conduct of those who are entitled to honorable treatment, or consideration.

Life and Action

If you will study carefully the literature that accompanies the "*Test Course*", you will observe the fact that it is intended by the School as a searching course of study in *SELF*-analysis.

It never occurred to me that this basic fact could ever be overlooked by any Student or Friend of the Work, or lost sight of in the course of his efforts to accomplish the tasks set for him in the lines of his own spiritual unfoldment.

It would seem, from the information at hand, that some of the Students have made it a course of critical analysis of *OTHERS*, with no application whatsoever to *SELF*.

To whatever degree this may be true, it exemplifies the exact antithesis of the real "*Spirit of the Work*."

To whatever extent it is true, it stands for the *Destructive Principle of Nature in Individual Life*, and will inevitably result in the spiritual and psychical paralysis of every Student of this School who persists in following that course.

It is not only permissible, but one of the distinct and definite purposes of the Test Course, that therein the individual Student shall analyze *HIMSELF* as "*critically*" as *possible*, for the distinct purpose of discovering every defect of character—not that he may *condemn* himself, nor exploit his imperfections; but solely that he may know where, and along what lines, to direct his personal efforts in order that he shall, in the shortest measure of time, overcome the defects of his *own* character and stand before the world "a just and upright man", or woman, and as such, exemplify the real *Spirit of the Work*, and merit the designation of an "Accredited Representative" of the School and Work.

But even here it is possible for one to become a "*Hyper*", as the dear Lady would say; by which she meant an extremist. In other words, it is possible for one to become hyper-critical of *himself*, as well as of *others*. He may become hyper-sensitive, and experience much unhappiness as a result thereof.

Life and Action

In the matter of "Criticism", one should be critical of *himself*, but never critical of *others*. And while he should be critical of himself, he should never become *hyper*-critical. If he does he is sure to become morbid and unhappy. Such an attitude leads to discouragement, lack of necessary self-reliance, and failure.

Let me make clear the fact that I am fully convinced that not more than two or three of our Chicago Students have violated the Spirit of the Work as to this subject of "*Criticism*", if indeed any of them have done so. But the fact that even *one* has done so, or even has left that impression upon the minds of others, is deeply to be regretted.

Whether we desire to occupy such a position or not, it is none the less a fact that those of us who constitute the Chicago Group, and more especially those of us who are known as the "Old Group", are looked upon by the Students and Friends of the Work everywhere, as well as by the world in general, as those who have been tried, tested, and found to be "duly and truly prepared, worthy and well qualified".

Because of this fact, we are held by them to a rigid accountability, for every word we utter, every thought we express, every act we perform and every impression we create in the minds of others.

Whether we so desire or not, we are under the critical observation of many who are interested in the School and the Work, and who feel that they have the right to judge us; and they do judge us by what they conceive to be the "Spirit of the Work".

Moreover [and here is where our heaviest responsibility rests,] they not only judge *us*— which they have a right to do, in just so far as we hold out to them the impression that we are "Accredited Students and Representatives" of the School— but *they judge the Great School and the Great Friends also*; and,

Life and Action

worst of all, they judge them, not upon their own merits, but upon *our demerits*.

It is perfectly natural for one who has read the text-books of the School, and become deeply interested, to want to meet some of those who are known as "Accredited Representatives". He says to himself:—

"I wonder what these people are like? I wonder if they are any different from the members of any other cult or movement. I wonder if they practice what they preach. If Natural Science is what the authors of the books claim for it, and if the Students of the School really live the life therein explained and exemplify the Spirit of the Work in their relations with each other, then they must indeed be unlike the Students of other Schools and vastly different from the members of the average modern Cult? It ought to be a privilege to meet them, and a constant inspiration to have the benefit of their friendship and association."

This, my dear Friends, is what those on the outside expect of us. It is what they have the perfect *right* to expect of us, in just so far as we hold ourselves out to them as accredited Students of the School. Moreover, it is what the School *demand*s of us as the only compensation we can render in return for the *Gift* it has made to us from the store-house of its knowledge.

Now, let us suppose one of these on the outside has read the books and been deeply impressed with the logic and the beauty of their teachings and findings, and he makes application to become an accredited Student. Let us also suppose that he is brought in contact and into acquaintance with some one of the many Groups of Students throughout the country, in order that he may study more carefully the results of the Work upon the lives of those who have been admitted, and who have had the advantage of the instruction. Suppose he finds that each

Life and Action

Student is critical of all the others, and satisfied with nobody but himself; that the spirit of just ordinary kindness is entirely lacking; that each Student has appointed himself a harsh and unsympathetic judge of all the rest; that fault-finding and uncharitableness are the rule of conduct:—what do you think would be the effect upon him?

Do you not think that he would be entirely justified in the opinion that the Great School is no better than any other? Do you think such an exemplification of the Spirit of the Work by those who hold themselves out as "*Exemplars*", would reflect credit upon anyone whomsoever? Certainly not. It could result in nothing but MIS-representation of the School and the Work, and the deepest injury to every interest they represent and every principle for which they stand.

The Spirit of *Criticism* is one of the things which every Accredited Student must absolutely eliminate from his consciousness, before it is possible for him to become a Constructive Factor in connection with this Movement. To that end, I hope that this letter will point the way so clearly as to make it impossible for any Student or Friend of the Work ever to become an unconscious violator of the principle of Kindness and Loyalty, so long as he is connected with the School or the Work in any way.

I hope that, from this day forward, each and every Student will place a triple guard upon his tongue, to see that no word of criticism, unkindness, or unfavorable judgment shall ever pass his lips concerning any other fellow Student or Friend of the Work.

I hope also that it will inspire every Accredited Student with the unalterable purpose, in future, to search only for those elements of character in his fellow Students, which merit his hearty approval.

If, in any Student of this School, the Spirit of Criticism

Life and Action

must be gratified, then let it be SELF-criticism alone, and never that of others. To that end it will help if we but remember that a "Critical" attitude of Soul is but an evidence of Intellectual Vanity, and by no means a thing to be proud of. And it will help still more if we remember that the things for which we criticise others are but the reflections of *ourselves* which we *see in them*.

We are most deeply offended only by those things wherein we most deeply offend. What a paradox is human nature!



A CORRECTION.

Our attention has been called to the fact, that the beautiful poem "GIVE US MEN" on the outside back cover of the April-May issue of *Life and Action* was wrongly credited.

Instead of Oliver Wendell Holmes, it is J. G. Holland who should have been credited with its authorship.

It is incomprehensible to us, how such a palpable error could have remained uncorrected so many years.

This beautiful poem has been given space in many prominent publications, and invariably Oliver Wendell Holmes was given credit for its authorship.

We are glad to correct this error, and give to Mr. J. G. Holland his just due.

A man should never be ashamed to own that he has been in the wrong; it is but saying in other words that he is wiser to-day than he was yesterday.

—William Penn.

Life and Action

“Weighed in the Balance”

By J. D. Buck, M. D.—33°.



THE problems of individual life, of social and civil evolution are always essentially the same.

This is because certain basic principles and universal laws, lie at the foundation of human life, and determine all human progress.

Conditions change continually. No two individuals are ever precisely the same; and that combination of individuals that at any time, or under any conditions of time, place or circumstance, goes to make up society, or to form governments, or to constitute civilizations, may show resemblance, because they all occur under, and involve basic principles already determined, whether recognized or not.

This is like the principles and laws of mathematics, which never change; but the problems to which they may be applied are infinite.

The recognition of these facts, and the endeavor to act upon them are the real things in what we call “the present age of science.”

The facts and conditions being of the same general character, it is the manner of regarding and using them that determines the *Science*.

Theories, philosophies, theologies—associations, organizations, and all institutions of men thus come to be *tested by use*.

Life and Action

What do they contain? What can they do? How much are they worth?

Individuals may shun the light; Institutions may remain "Secret", or hide in the back-ground; but soon or late, each and all must be weighed in the balance under this test of values, and law of use.

No really intelligent and honest man will desire to escape or will imagine that he can escape. So also with Institutions.

There are private and purely personal matters in the life of every individual that concern only himself, and no one presumes to interfere with, or to uncover them, *so long as his life as a whole conforms to the general good.*

This is the "Eminent Domain", like his home, which is his "Castle", or his farm, everywhere recognized by law.

But let him once violate the law of association, or ignore the *common good*, and the *officers* of the law invade his "Castle", and investigate his private life.

The *aim* is protection and Justice to all. Under it, individuals are imprisoned and Institutions and organizations suppressed.

There have always been those, both individuals and associations, who have abused this *Eminent Domain*, and taken advantage of those reserved rights of the individual against the common good.

Soon or late these are all weighed in the balance, and the final judgment is generally just.

On the other hand, a despotic government, ignoring entirely this *Eminent Domain*, suspicious of everything, and jealous of all, and seeking power and dominion at any cost to others, turns civilization backward toward barbarism, and the enslavement of individuals.

The present age of Science undertakes to weigh and measure all these things.

Life and Action

Freemasonry is—in a certain sense—a Secret organization; but unlike almost all others claiming any degree of secrecy, no Mason seeks to conceal his connection with the order; and the principles upon which the order is based, and the motives and objects for which it stands are openly published to the world.

In America today, over 2,000,000 Masons, good men and true, drawn from every walk in life, from every calling and profession, will—to a man—testify that the motives, objects, principles and practices of Masons and of Masonry *as published*, are *literally true*.

And yet, there are both individuals and institutions so oblivious of common intelligence, or so callous to common truth and honesty, as to charge against Masonry almost every crime known to the calendar of barbarism and the "Holy Inquisition," well knowing that 2,000,000 *reputable citizens will declare them to be false from beginning to end*.

Either all those who have made these charges and accusations *knew them to be utterly false*, or, they were totally ignorant of the *facts*, and *made them recklessly, not caring whether they were true or false*.

Let us not forget that these utterly false accusations are both made and authorized by one who claims to be the "Vicar of Christ" and to speak literally—*excathedra*—"In the name of God".

Here, then, are two Institutions, making a record of facts, appealing to the common judgment of mankind, to be *inevitably weighed in the balance*.

Reflect a moment, as to what straits an Institution or an individual must be reduced, and what must be the character of the Institution represented, that finds it necessary, or even possible to resort to such methods. "Convicted by the imprecations of their own mouths". In the final judgment of

Life and Action

mankind *they will be executed accordingly*, after being weighed in the balance, and there we may confidently rest the case.

Turning now from this aspect of the case, and what Freemasonry *is not*, to the *real work*, the "Building of the Temple," in which we, as Masons, are engaged, I hold that the time has come when the "Lost Word" may be restored and Masonry become again an Operative, in place of a Speculative, Order.

I am not saying this in the enthusiasm of youth, swayed by emotion as to what would be desirable, but with calm deliberation after almost fifty years of work and study since I first saw Masonic Light, and was raised to a living perpendicular as a Freemason.

I acted on the hints, and followed the "clues to the Labyrinth" everywhere found in the ritual and symbolism of the lodges, and particularly in the Royal Arch.

It seemed to me that these hints and clues could not possibly be a mere empty show, or a play upon words to excite the imagination. They were so consistent with each other, and too complete as a whole.

Then, again, I found hints, traditions, and abundant evidences outside, in two or three score of old books, many of them going back to the 15th and 16th centuries.

As a boy, I listened to Wendell Phillips lecture on "The Lost Arts;" I studied Folklore, and in particular Herbert Spencer's "Descriptive Sociology" in five folio volumes gathered by more than a dozen assistants with the utmost care from the literature of all nations, and the peoples of every clime, and all tabulated and systematized.

I read, twenty years ago, Jacolliot's "Bible in India", and found the fountain head of Egyptian Civilization; confirming the statement of Piazza Smith, the "Astronomer Royal of Scotland", as to who must, and could only have built the Great Pyramid of Ghizeh, and why; and I found the Pantheon of

Life and Action

Greece, even to the names of Gods and Heroes, that gave to the Greeks Plato and the glorious civilization that shines even today. And I found there also the Secret of the Books of Moses.

The "Justinian Code" that is the basis of Law today in all civilized countries I found to be little more than an *adaptation* of the Laws of Manu, many centuries before.

I saw in the Smithsonian Institute the statues from Easter Island, and others in the British Museum, with the "Rosetta Stone" that gave so many clues to science.

I found the statues from Easter Island on the porch of the British Museum, covered with bird-lime, and risked arrest by a policeman as I climbed upon the pedestal to decipher the symbols of ancient wisdom cut into the steel-gray granite at the back. I remembered that *tradition* declared that these statues had twice, slowly sunk, and risen again from the ocean bed, since they were carved by man.

These are only a few clues, by no means an outline of the search, after which I came back again to the *Cubical Stone*, the "secret vault", and the Royal Arch, doubly—nay—a thousand times assured, that I was on the line of *fact*, and not *fable*; symbol and allegory, and not the work of imagination.

All these were the mere incidents of a long journey. My real study had been Psychology: Man: The Human Soul.

As a physician for nearly half a century, my opportunity to study, observe, and test theories and philosophies could hardly have been surpassed. I wanted the *truth*, and determined to have it, if it was to be found.

The whole tradition and ritual of Masonry pointed to—*those who know*;—to Masters of Wisdom indeed, and not merely in name. And there *in the Lodge* I found the *tests*, step by step, till the whole ritual stood revealed like a problem in mathematics. I was plainly told to follow the clues, as all brothers

Life and Action

had done who had gone the same way. The plumb, the level, the square and compass taught me how to be *exact*, and make no mistakes. It was *Work*, good square work, and not speculation and *guess-work*.

The "Master" must be able to give the sign and to reveal his *trestleboard*.

I had rehearsed the part, and *dramatically represented* a "Master". How could I really *become one*? And there were the "designs" on the trestleboard. Symbols, indeed, but theorems of *Life and Action*, to be *realized by Work*.

What, to any one who *knows*, or to the 2,000,000 Freemasons of America who *may know* the Royal Secret, are the accusations drawn from a depraved and hostile imagination, *when weighed in the balance against the Wisdom of all the ages*, the Great Lights, and the priceless Jewels of Freemasonry?

The *use* we make of these, and the standing and character we give to our Noble Order in the world, will alone determine whether, and how far, we have deserved our priceless inheritance.

Nor is there a single principle, or law, or tradition, or Royal Secret, that *belongs* to Masonry exclusively. The *forms of expressing, recording, recognizing and transmitting* them—these are "*Masonic*", and "*Secret*".

This "secrecy" is not designed as a "patent" for exclusive use, and thus to withhold them from others. It is designed to help *in their exact meaning and use*, and to provide *against their being ever lost*.

Hand in hand, therefore, with this "secret science" runs a "Universal Science", found in many places, recorded in every age, expressed in many forms. The Universal Language applicable to every form, is the *Scientific Language of Symbolism*.

I was present when the late J. Ralston Skinner, author of the "*Source of Measures*" and a student of Kabbalah and the Pyramid, took his third degree in the Blue Lodge.

Life and Action

After the ceremonies I was called on for a "speech". I took five minutes to say I was not the one they wanted to hear, and introduced the man "in the regions of darkness", the youngest Mason present, Mr. Skinner.

After a moment of hesitation, Mr. Skinner for an hour and a quarter, *read that Lodge room its symbols and ceremonies*, "right out of the air". Some of the highest [33°] Masons present said to me afterward—"Where on earth did he ever find it"? I replied—"While we have been studying and dissecting the corpse, *he has been studying the living soul of Masonry.*"

It may thus be seen how the "secret science" is also a Universal and unchanging Science. The meaning of the saying, "Naught can be concealed from him who *knows*", is also made plain.

But in all this science there are, and always have been, *degrees*, just as in Masonry today. It is therefore called a "progressive science", like all other sciences. In method, in symbolism and in conditions of advancement, it has most in common with the science of Mathematics.

As well might a school-boy undertake to calculate an eclipse before he has mastered "addition, multiplication and subtraction", as for a student of the *Magnum Opus* to touch the higher problems of the soul before he has "learned to subdue his passions" and *improve* himself in many ways; not theoretically and dramatically, but *actually, intrinsically and permanently.*

Now the "*Balance*" is a symbol, no less than a fact. It weighs and measures "to the uttermost fraction" and it stands as a symbol of Justice, Equity and Right, throughout the ages. When wickedness and designing men may have banished it from earth—there it swings in the Zodiac, *harmonizer* of all the constellations; and when these are "folded like a scroll and disappear" the "Ether and Space" from which they

Life and Action

"emanated and into which they return" will still "hold the balance", as the "outbreathing and inbreathing" of the *Universal Intelligence*.

Can the ignorance and folly of man make any greater mistake than to suppose that this universal and divine principle, expressed by two short parallel lines =, can be thwarted, annulled, or long defied?

Under it every atom in the universe, every instant of time, responds to the symphony of creation; every star and planet, every sun and solar system "Sing together for Joy".

The heart of the infant, and the perfume of the rose, as the snowflake and the diamond, take life, color, form and fragrance therefrom.

Yet puny man *imagines* that he can ignore, defeat, or sophisticate it. He merely *invokes* it, and will as inevitably "*Kick the beam*", as the stone falls to the ground, or the vapor rises toward the sun. The more power men *seem* to gather, the more they deceive, the longer they run, the more terrible the cyclone and the tragedy at last. And the debt to the individual, to society, to Law, to Nature and to God will inevitably be paid to the "last scruple".

Masonry, and the Great Work, might be epitomized by these two short lines=: which read—Justice, Equity, Harmony, Equilibrium—Love, Happiness, Eternal Joy, Man's *at-one-ment* with "the Man of Sorrows", and the Father in Heaven.

"Weighed in the Balance", and *not* "found wanting"



"Teach thy tongue to say: *I do not know.*"
—Talmud.

Life and Action

The Harmonics of the Physical

By H. Lindlahr, M. D.

The Unity of Disease and Cure

OBEDIENCE THE ONLY SALVATION

[*Continued from April-May*]

"Cleanliness is health."



ORTHODOX medical science attributes disease largely to accidental causes—to chance infections by disease taints, germs, parasites, or to drafts, chills, wet feet, etc.

The religiously inclined frequently attribute disease and other tribulations to the arbitrary rulings of an inscrutable Providence.

Christian Scientists tell us that sin, suffering, disease, and all other kinds of evil, are only errors of mortal mind, or the products of a diseased imagination [though this in itself admits the existence of something abnormal or diseased].

Nature Cure, in accordance with the philosophy of the Great School, presents the only rational concept of evil, its cause and purpose, namely; that it is brought on by violation of Nature's laws; that it is corrective in its purpose; that it can be overcome only by compliance with the law. There is no suffering, disease, or evil of any kind anywhere unless the law has been transgressed somewhere by someone. These transgressions of the law may be due to ignorance or indifference, or to willfulness and viciousness. The effects will always be commensurate with the causes.

Life and Action

The science of natural living and healing shows clearly that what we call disease is primarily Nature's effort to eliminate morbid matter and to restore the normal functions of the body; that the processes of disease are just as orderly in their way as anything else in Nature; that we must not check or suppress, but co-operate with them. Thus we con, slowly and laboriously, the all-important lesson that "*obedience to the law*" is the only prevention of disease, and the only cure.

The fundamental law of cure, the law of action and reaction and the law of crises, as revealed by Nature Cure philosophy, impress upon us the truth that there is nothing accidental or arbitrary in the processes of health, disease and cure; that every changing condition is either in harmony or in discord with the laws of our being; that only by complete surrender and obedience to the law can we attain and maintain perfect physical health.

SELF-CONTROL THE MASTER'S KEY.

Thus Nature Cure brings home to us constantly and forcibly the inexorable facts of natural law and the necessity of compliance. Herein lies its great educational value to the individual and to the race. The man who has learned to master his habits and his appetites so as to conform to Nature's laws on the physical plane and has thereby regained his bodily health, realizes fully that personal effort and self-control are the Master's key to all further development on the mental and spiritual planes of being; that unremitting and unselfish personal efforts and self-control are the only means of self-completion of individual and social salvation.

The naturist who has regained health and strength through obedience to the laws of his being, enjoys a measure of self-content, gladness of soul and enthusiasm which cannot be explained by the mere possession of physical health. These highest and

Life and Action

purest attainments of the human soul are not the results of mere physical well being, but of the peace and harmony which come only from *obedience to the law*. Such is the peace "which passeth understanding."

THE PRIMARY CAUSES OF DISEASE.

In the ultimate, then, disease and everything else that we designate as evil, are caused by the transgression of Nature's laws.

Physical disease is caused by violation of Nature's laws in thinking, working, resting and in moral, sexual and social conduct. These transgressions of the law result in [1] *LOWERED VITALITY*,—[2] *ABNORMAL COMPOSITION OF BLOOD AND LYMPH*, and—[3] *THE ACCUMULATION OF WASTE, MORBID MATTER AND POISONS*.

LOWERED VITALITY.

There is a well defined limit to the running of a watch. When the wound spring has spent its force the mechanism stops. So also the living forms of vegetables, animals and human life seem to be wound by Nature to run a certain length of time commensurate with the laws governing their growth and development. Even the healthiest of animals living in the most congenial surroundings in the freedom of Nature do not much exceed their allotted span of life, nor do they fall much below it. As a rule, the longer the period between birth and maturity the longer the life of the animal.

All the different families of mammalia, when living in freedom, live closely up to the life period allotted to them by Nature. Man is the only exception. It is claimed that according to the laws of longevity his average length of life should be considerably over *one hundred years*, while according to life insurance statistics, the average is at present about *thirty-seven years*. This shows an immense discrepancy between the possible and

Life and Action

the actual longevity of man. But even this brief span of life for the majority of mankind means little else than weakness, physical and mental suffering and degeneracy. Visiting physicians of the public schools in our large cities report that *seventy-five per cent* of all school children show defective health in some way. Diagnosis from the Eye proves that the remaining *twenty-five per cent* are also more or less affected by hereditary and acquired disease conditions. Christian Science says, "There is no disease". Nature's records in the iris of the eye say there is no perfect health.

These established facts of greatly impaired longevity and universal abnormality of the human race would of themselves indicate that there is something radically wrong somewhere in the life habits of man, and that there is ample reason for the great health reform movement which was started about the middle of the last century by the pioneers of Nature Cure in Germany and which has since swept, under many different forms and guises, all portions of the civilized world.

When people in general grow better acquainted with the laws underlying prenatal and postnatal child culture, natural living and the natural treatment of diseases, human beings will approach much more closely the normal in health, strength, beauty and longevity. Then will arrive a true aristocracy, not of morbid, venous blue-blood, but pulsating with the rich red blood of health. However, to reach this ideal of perfect physical, mental and moral health, succeeding generations will have to adhere to the natural ways of living and of treating their ailments. It cannot be attained by the present generation. The enthusiasts who claim that they can, by their particular methods, achieve perfect health and live the full term of human life, are destined to disappointment. We are so handicapped by the mistakes of the past that the best most of us adults can do, is to patch up, to attain

Life and Action

a reasonable measure of health and to approach somewhat nearer Nature's full allotment of life.

Wild animals living in freedom retain their full vigor unimpaired almost to the end of life. Hunters report that among the great herds of buffalo, elk and deer, the oldest bucks are the rulers and maintain their sovereignty over the younger males of the herd solely by reason of their superior strength and prowess. Premature old age as indicated by the early decay of physical and mental powers among human beings is brought on solely by the violation of Nature's laws in almost all of the ordinary habits of life.

HEALTH POSITIVE—DISEASE NEGATIVE.

The freer the inflow of life force into the organism, the greater the vitality, the more there is of strength, of positive resisting and recuperating power.

In "Harmonics of Evolution" we are told that at the very foundation of the manifestation of life lies the principle of polarity which expresses itself in the duality and unity of positive and negative affinity. The swaying to and fro of the positive and the negative, the desire to balance incomplete polarity, constitutes the very ebb and flow of life.

Disease is disturbed polarity. Exaggerated positive or negative conditions, physical, mental or moral, tend to disease on the respective planes of being. Foods, medicines, suggestions and all other varieties of therapeutic treatment exert on the individual subjected to them a positive or negative influence. It is, therefore, of the greatest importance that the physician and every one who wishes to live in harmony with Nature's laws should understand this all-important question of magnetic polarity.

Lowered vitality means lowered, slower and coarser vibration, and this results in lowered resistance to the accumu-

Life and Action

lation of poisons, disease taints, germs and parasites. This is what we designate ordinarily as the *Negative* condition.

Let us see whether we can illustrate this more fully by a homely but practical illustration. A great many of my readers have probably seen in operation in the summer amusement parks the human roulette. This contrivance consists of a large wheel, board-covered, somewhat raised in the center, and sloping towards the circumference. The wheel rotates horizontally, evenly with the surrounding floor. The merry-makers pay their nickels for the privilege of throwing themselves flat down on the wheel and attempting to cling to it while it rotates with increasing swiftness. While the wheel moves slowly, it is easy enough to cling to it, but the faster it revolves the more strongly the centrifugal force tends to throw off the human flies who try to stick to it.

The increasing, repelling power of the accelerated motion of the wheel may serve as an illustration of that which we call good vitality, natural immunity, recuperative power. This is the *Positive* condition. The more intense the action of the life force, the more rapid and vigorous are the vibratory activities of the atoms and molecules in the cells, and of the cells in the organs and tissues of the body. The more rapid and vigorous the vibratory activity in the cell, the more powerful is the repulsion and expulsion of morbid matter, poisons and germs of disease which try to encumber or destroy it.

HEALTH AND DISEASE RESIDENT IN THE CELL.

We must not forget that health or disease in the final analysis is resident in the cell. Though a minute, microscopic organism, the cell is an independent living being, which is born, grows, eats, drinks, throws off waste matter, multiplies, ages and dies, just like man the large cell. If the individual cell is well, man, the complex cell, is well and vice versa. From this

Life and Action

it is apparent that in all our considerations of the processes of health, disease and cure, we have to deal primarily with the individual cell.

The vibratory activity of the cell may be lowered through the decline of vitality brought about in a natural way by advancing age, or in an artificial way through wrong thinking and feeling, overwork, unnatural stimulation and excesses of various kinds.

On the other hand, the inflow of vital force into the cells may be obstructed and its vibratory activity lowered by the accumulation of waste and morbid matter in the cells, tissues, blood vessels and nerve channels of the body. Such clogging will interfere with the inflow of life force and with the free and harmonious vibration of the cells and organs of the body, as surely as dust in a watch will interfere with the normal movements of its wheels and balances.

From this it is evident that *Negative* conditions may be brought about not only by hyper-refinement of the physical organism, but also by clogging with waste and morbid matter which interferes with the inflow and distribution of the vital force, and it also becomes apparent that in such cases the eliminating methods of Nature Cure, including a pure food diet, hydrotherapy, massage, osteopathy, etc., are most valuable means for removing the obstructions and re-establishing the free inflow and circulation of the positive electric and magnetic life currents.

ABNORMAL COMPOSITION OF BLOOD AND LYMPH.

As one of the primary causes of disease we cited abnormal composition of the blood and lymph. The human organism is made up of a certain number of elements in well defined proportions. Chemistry has discovered, so far, about seventeen of these elements in appreciable quantities and has ascertained

Life and Action

their functions in the economy of the body. These seventeen elements must be present in correct proportions in order to insure normal texture, structure and functioning of the component parts and organs of the body. All the cells and organs receive their nourishment from the blood and lymph supply. Therefore, these must contain, in the right proportion, all the elements needed by the organism and this, of course, depends upon the character and combination of the food supply. Every disease arising in the human organism from internal causes is accompanied by a deficiency in blood and tissues of certain important elements of the organic salt group. Undoubtedly the majority of diseases are caused by food and drink poisoning. Wrong food combinations, on the one hand, create an overabundance of waste and morbid matter in the system and, on the other hand, fail to supply the positive mineral elements or organic salts on which depend the elimination of waste and morbid matter from the body.

The great problem in natural Dietetics and in natural medical treatment is therefore to restore and maintain the positivity of the blood and of the organism as a whole, through providing in food, drink and medicine an abundance of the *Positive Mineral Salts in Organic Form*.

MENTAL AND EMOTIONAL INFLUENCES.

Our mental and emotional conditions exert a most powerful influence upon the inflow and distribution of vital force. The author of "The Great Work" has described most graphically in the chapter on Self-Control how fear, worry, anxiety and all kindred emotions create in the system conditions similar to those of freezing; how these destructive vibrations congeal the tissues, clog the channels of life and paralyze the vital functions. He shows again how the emotional conditions of impatience, irritability, anger, etc., have a heating, corroding

Life and Action

influence upon the tissues of the body. In like manner, all other destructive emotional vibrations obstruct the inflow and normal distribution of the life forces in and through the organism; while on the other hand, the constructive emotions of faith, hope, cheerfulness, happiness and love have a relaxing, harmonizing influence upon the tissues, blood vessels and nerve channels of the body, thus opening wide the floodgates of the life forces, raising the discords of weakness, disease and discontent to the harmonics of buoyant health and happiness.

Let us see then just how Mind controls Matter and the changing conditions of the physical body. Life manifests through vibration. It always acts on the mass by acting through its minutest particles. Changes in the physical body are wrought by vibratory changes in atoms, molecules and cells. Health is satisfied polarity, that is, the balancing of the positive and negative elements in harmonious vibration. Anything that interferes with the free, vigorous and harmonious vibration of the minute parts and particles composing the human organism tends to disturb polarity and natural affinity, thus causing discord or disease.

When we fully realize these facts we shall not stand so much in awe of our physical body. In the past we have been thinking of our body as a solid and imponderable mass difficult to control and to change. This conception left us in a condition of utter helplessness and hopelessness in the presence of weakness and disease.

We now think of the body as composed of minute corpuscles rotating around one another at relatively immense distances in the atoms. We know that in similar manner the atoms vibrate in the molecule, the molecules in the cell, the cells in the organ and the organs in the body; the whole capable of being changed by changing the vibrations of its particles.

Thus the erstwhile solid physical mass appears plastic

Life and Action

and fluidic, readily swayed and changed by the vibratory harmonics or discords of thoughts, emotions, foods, medicines and all manner of therapeutic treatment.

Under the old conception the mind fell readily under the control of the body and became the abject slave of its physical conditions, swayed by fear and apprehension under every sensation of physical weakness, discomfort or pain. The servants lorded it with a high hand over the master of the house and the result was chaos. Under the new conception, control is placed where it belongs. It is assumed by the real master of the house, the soul man, and the servants, the physical members of the body, remain obedient to his bidding.

This is the new man, the ideal progeny of the new thought and higher philosophy. Understanding the structure of the body, the laws of its being and the operation of the life elements in it, the super-man retains, under the most trying circumstances, perfect poise and confidence. Animated by an abounding faith in the supremacy of the healing forces within and sustained by the power of his sovereign will, he controls his body as perfectly as the artist his violin, and attunes its vibrations to Nature's harmonics of health and happiness.

So Mote it Be.

[to be continued]



"The Law of Life is the Law of Individual Development."
—Great Psychological Crime.

Life and Action

Florence Huntley As I Met And Knew Her

By Charles Crane.



ARTH life is a privilege and not a penalty. The purpose of earth life is not to find a heaven but to make one. Religion is not a matter of duty to God but of duty of man to himself and to his fellow man."

When these statements [twelve years ago] first met my eyes, as I casually and lazily scanned the pages of "Harmonics of Evolution", they quickly arrested my attention; for surely, here was a true and fearless woman who dared [in the face of Physical Science and conventionalities] give utterance to mighty facts. Again and again with pencil and pen I eagerly perused this book, each reading gathering and gleaning many demonstrable truths in defiance of the teachings of Darwin, Hudson, Huxley and others, whose postulates and theories had been generally accepted by Science and the public.

The more intensely I studied this wonderful book, the closer I seemed to come to the Author, until the yearning to meet this masterful and logical writer overcame my reluctance to make a four-thousand mile journey in the winter, and I came to Chicago, where she so graciously and kindly received me, and where, surrounded by letters from correspondents from every quarter of the globe, she labored from morning until

Life and Action

night, that she might lighten or lift the load from the shoulders of poor orphaned humanity, who poured out their sorrows to her, as to their own dear mother.

For thirteen days I watched this pure, sweet, sympathetic Soul at her labors and her household duties, and I wondered then if it were possible this marvelous intelligence would ever be appreciated by the present generation of thinking men and women.

Since that first meeting, many years ago, I have been permitted many times to enter her happy home, which she made so beautiful and peaceful that it was a rare privilege to enter its portals. How vividly do I recall the evenings spent with her and her loved ones, whom she delighted to gather around her, and where I so often sat spell-bound at the versatility of her genius.

Many times during these happy, happy evenings I have listened to her eloquent plea [and it was always a plea] for the poor, weak and weary Souls. I have seen her dark luminous eyes light up and blaze like the smouldering fires of the Prophets of old. At these times she seemed almost too lofty, too magnificent to comprehend; and her utterances burned themselves into the Consciousness and Souls of those who drank in her words like thirsty travelers on the desert. At other times when speaking to those around her, in her keen, kind, inimitable, yet gentle way, a peace would come over us, impalpable, unseen, yet nevertheless unmistakably felt by us all.

During these pleasant evenings she would pour out her Soul to us and her hopes for the future "Great Work in America." She wanted the "search-light" of Truth to penetrate every darkened Soul, to raise them all to a higher plane of Light and Life and earthly happiness. Her plea was always for humanity and the animal kingdom. No animal, nor human Soul, was ever turned from her door unfed or unclothed; and her whole

Life and Action

Life was one of giving to others, forgetting Self. She was the personification of the pure, unselfish, sympathetic Soul.

Had she lived in the ages past she would have been deified, and monuments of iron and stone erected to her memory. But in the present cannibalistic age, where the strong oppress the weak and the \$ Mark precedes humanity, she is but a "woman writer of books."

Be it so.

Her monument is engraven on many happy, peaceful Souls of yesterday, today, tomorrow and forever, whom she has "Led by the hand of Love and pointed to the Pathway of Duty." When the iron and marble monuments of today are crumbled into dust and forgotten of men, her name and fame and her wondrous words of love will live and go tumbling down the ages to the last syllable of recorded time. Surely, if ever mortal walked in close communion with the "Great Friends" while yet in the physical body, then did Florence Huntley.

But she has left us.

Never shall I forget the simple yet beautiful services around the casket containing the earthly remains of this gloriously beautiful Soul. Few tears were shed. Self-control, which she had so lucidly taught, was manifest in every strained but pale face present. The apparent far off strains of music; the beautiful hopes uttered by the speaker; the simple prayers; the tokens of affection [a single rose] placed upon the casket; the strong, calm face of him who loved her with a love which "passeth all understanding"; her dearest women friends, dressed in white, with eyes uplifted, serene and composed, were a demonstration of such marvelous self-control as I had never and probably shall never see again. And after the dear, dumb, dead body, once the vehicle of the, to me, most beautiful, unselfish, sympathetic Soul ever placed upon the earth, was surrounded by flames, and it had crumbled into dust, we turned away and

Life and Action

once more consecrated ourselves to the "Great Work", the foundation of which she laid in the hearts and Souls of humanity while sojourning among us for a season.



THE DE LUXE EDITIONS

We are pleased to inform the many readers of *Life and Action*, and especially the subscribers for the *de luxe edition* of the Text-Books of Natural Science, that these new and beautifully bound volumes will shortly be in our possession.

We shall upon their receipt, at once forward these books to all those who have so kindly remitted the amount due.

To those who have not yet subscribed for these books we can only say, DON'T DELAY.

To those who possess the *de luxe edition* of "The Great Work", and are contemplating adding these two new volumes viz., "The Great Psychological Crime" and "Harmonics of Evolution" in same binding, we say, DON'T DELAY.

We will send you, upon receipt of amount due, either one of these beautifully bound books for the sum of \$3.50 or all three Volumes for \$10.00, again we say, DON'T DELAY.



"As a man thinks, so is he, and so does he labor."

—Harmonics of Evolution

Life and Action

Goldwin Smith.



OLDWIN SMITH was one of the select few in the first rank of the truly great men of the last century.

He was truly great as an intellectual giant among men.

He was great as an educator, great as a student, great as a thinker, great as a writer, great as a delver into the profound problems and mysteries of Life, and truly great as an exemplifier of an exalted standard of Morality.

In the realm of religious thought he was, perhaps, justly regarded as an "agnostic", though in no just sense as a "disbeliever" or "atheist".

Wherever the English language is spoken his writings have been and still are read with profound interest and his conclusions regarded with the respectful consideration of one who has earned the right to be revered as an authority.

We believe it will be of more than passing interest to the readers of *Life and Action* to study the following editorial clipping from the Sunday issue of the *New York Sun* for June 9, 1910, and to note his conclusion on the subject of "Morality", after a lifetime of thoughtful consideration and study.

It cannot fail to be a source of sincere gratification to every Student and Friend of this Work to observe that he voices

Life and Action

with significant exactness the findings of the Great School as to the scientific nature and value of Morality.

Here is the clipping. Read it carefully:—

GOLDWIN SMITH'S LETTERS ON RELIGION.

"I heard Ingersoll," wrote Goldwin Smith in a personal letter to the editor of this newspaper. "He was extremely clever, but he did little good and has left little trace." Again, in sending one of the last of the remarkable series of letters to *The Sun* in which he discussed during a period of several years the greatest problems that concern the human mind, the destiny of man, the changing standards of religious faith, the immortality of the soul, Goldwin Smith said of that particular article:

"I believe nothing will be found in it impious by any man who does not hold—as no men of science, I suppose, do, and even Gladstone did not—by the inspiration and infallibility of Genesis. My special object, in fact, was rather to show before I went out of the world that I was not without religion."

After his accident he wrote:

"I feel that my state is still doubtful and I do not wish to go out of the world as a reputed enemy of religion. This leads me to address to you one more letter—not a very long one—and to feel that its appearance as early as it would be convenient to you is on my own account to be desired."

There is surely no impropriety now in our publishing these private explanations of his attitude toward the subjects he was discussing and the audience he was addressing. They show the urgency of Goldwin Smith's desire to be misunderstood by no man as regards the character of his quest. Let

Life and Action

us reprint the last paragraphs of the article referred to in the foregoing passage urging prompt publication:

"Morality, by which man must live if he is a social being and society is to hold together, may well be taken to be the rule of his maker and thus in fact identified with pure and rational religion. If the author of man's nature is GOD, morality is the worship of GOD. Nor does this seem to exclude a truly religious frame of mind or even fraternity in spirit pious. Credo quia impossibile est—is surely, when scrutinized, not an expression of rational piety, of piety likely to present a firm foundation for character or perhaps to be very acceptable to the GOD of truth.

"If this seems presumptuous, let me say once more that I speak as a learner, not as a teacher, and that a man in extreme old age has little time left in which to learn."

"No Refuge but the Truth" is the title of a little volume in which have been reprinted some of Goldwin Smith's many letters to *THE SUN* on religious questions. "No Purpose but the Truth" is the only phrase that describes justly the animus of this departed intellect, so honest, so crystal clear, so reverent, so discerning, so gentle and humane.

—N. Y. Sun, June 9, 1910.

We have many inquiries regarding the Souvenir Knight's Templar Edition of *Life and Action*.

We therefore take this opportunity of informing our readers, that we have on hand and for sale any number of copies of that issue at actual cost, viz., *five cents per copy*.

This splendid issue of our Magazine should be in the hands of every Loyal man and woman in this Republic.

Help us to spread this Knight's Templar Edition.

Life and Action

“Man is Master of His Own Destiny.”

From the ‘Cincinnati Enquirer’

By Maurice Maeterlinck.



T MIGHT almost be said that there happens to men only that which they desire. It is true that on certain external events our influence is of the feeblest, but we have all-powerful action on that which these events shall become in ourselves—in other words, on their spiritual part, on what is radiant, undying, within them.

There are thousands of men within whom this spiritual part, that is craving for birth in every misfortune, or love, or chance meeting, has known not one moment of life—these men pass away like a straw on the stream. And others there are within whom this immortal part absorbs all; these are like islands that have sprung up in the ocean; for they have found immovable anchorage, whence they issue commands that their destiny needs must obey. The life of most men will be saddened or lightened by the things that may chance to befall them. When you love, it is not your love that forms part of your destiny, but the knowledge of self that you will have found down deep in your love—this it is that will help to fashion your life.

Life and Action

If you have been deceived, it is not the deception that matters, but the forgiveness whereto it gave birth in your soul, and the loftiness, wisdom, completeness of this forgiveness—by these shall your life be steered to destiny's haven of brightness and peace; by these shall your eyes see more than if all men had ever been faithful.

But if, by this act of deceit, there have come not more simpleness, loftier faith, wider range to your love, then have you been deceived in vain, and may truly say nothing has happened.

Always remember that nothing befalls us that is not of the nature of ourselves. There comes no adventure but wears to our soul the shape of our everyday thought; and deeds of heroism are but offered to those who, for many long years have been heroes in obscurity and silence. And, whether you climb up the mountain or go down the hill to the valley, whether you journey to the end of the world or merely walk round your house, none but yourself shall you meet on the highway of fate. If Judas goes forth to-night, it is toward Judas his steps will tend, nor will chance for betrayal be lacking, but let Socrates open his door, he shall find Socrates asleep on the threshold before him, and there will be occasion for wisdom.

Our adventures hover around us like bees round the hive when preparing to swarm. They wait till the mother idea has at last come forth from the soul, and no sooner has she appeared than they all come rushing toward her.

Be false, and falsehood will hasten to you; love, and adventures will flock to you, throbbing with love. They seem to be all on the watch for the signal we hoist from within; and if the soul grow wiser toward evening, the sorrow will grow wiser, too, that the soul has fashioned for itself in the morning.

No great inner event befalls those who summon it not, and yet is there germ of great inner event in the smallest oc-

Life and Action

currences of life. But events such as these are apportioned by justice, and to each man is given of the spoil in accord with his merits. We become that which we discover in the sorrows and joys that befall us, and the least expected caprices of fate soon mold themselves on our thoughts.

It is in our past that destiny finds all her weapons, her vestments, her jewels. Were the only son of Thersites and Socrates to die the same day, Socrates's grief would in no way resemble the grief of Thersites. Misfortune or happiness, it seems, must be chastened ere it knock at the door of the sage; but only by stooping low can it enter the commonplace soul.

A sorrow that your soul has changed into sweetness, to indulgence or patient smiles, is a sorrow that shall never return without spiritual ornament; and a fault or defect you have looked in the face can harm you no more, or even be harmful to others.

Instinct and destiny are forever conferring together; they support one another and rove, hand in hand, round the man who is not on his guard. And whoever is able to curb the blind force of instinct within him, is able to curb the force of external destiny also. He seems to create some kind of sanctuary, whose inviolability will be in the degree of his wisdom; and the consciousness he has acquired becomes the center of a circle of light, within which the passer-by is secure from the caprice of fate."

*"It matters not how strait the gate;
How charged with punishments the scroll;
I am the Master of my fate;
I am the Captain of my Soul."*

—W. E. Henley.

Life and Action

Leaving the Physical Body, or Traveling in Foreign Countries.

By "Iké Pivins".



WHEN this all-important subject is mentioned to the average intelligence as a fact of nature, it seems there and then, to try the very credulity of such an one. Why is this so?

I, for one, verily believe it is solely for the reason that we have not given the subject a proper amount of consideration and "Personal Effort" in an honest endeavor to satisfy a Reason that is always ready to criticise anything that smacks of the spiritual heritage of the Soul, on the initial occasion of bringing such matters to the "Throne of Reason" for judgment.

Indeed, I have always found from personal observation, that without the requisite honest personal effort to satisfy the criticism of reason on any subject about which there is any doubt, it is safe to say that the average individual will always continue to "doubt" in just the proportion that he has not exercised honest effort to its satisfactory solution.

I find that this rule holds good no more unremittingly anywhere else than it does concerning the Science of the Powers of the Soul. In this fact I can see the reason for there being so few Masters of this Science. Yet Intuitively I feel there can be nothing more reasonable than that man is endowed with the

Life and Action

means of liberating his Soul from its physical instrument, and literally be able to "Travel in Foreign Countries" at his pleasure. Whether he does so, wholly depends upon himself. To think of my present limitations while hampered by ignorance and my physical body, really brings upon me an humbleness that is akin to desperation. Still I can control this feeling for I intuitively have the blessed assurance that the time of Liberation is wholly in my hands. This turns my "desperation" to joy.

I am now most happy to state that I have an abiding "Rational Faith", that "Leaving the Physical Body" and "Traveling in Foreign Countries" is a fact which the Great Creative Intelligence intends that we should all be able to do. Whether we are so able, is quite another thing. My Rational Faith in this matter as a Fact of Nature is based upon the following narratives of personal friends who have had the "Experiences".

As previously stated in these columns, I have had the extreme good fortune to know a genuine Medium, who asserts with all the vehemence of her gentle nature that she has literally been "taken out of her body" many times, and to substantiate this statement she narrated to me the beginning of these strange experiences, to-wit:—

One time several years ago while she was living in the City of Louisville, Kentucky, her "controls" told her to "get ready for an experiment", which they were going to try upon a certain Sunday morning.

This particular date was set at a sufficient distance to cause quite a deal of anticipation of what the "experiment" was going to be, and the part the Medium was going to play.

Accordingly, at the "last meeting" prior to the experiment, the "controls" gave the Medium instructions to "go into a designated room" of her residence on the following Sunday

Life and Action

morning at exactly 10 A. M., and "to lie prostrate upon the floor and await results".

In giving the final instructions for this "experiment" the "controls" gave this important admonition; that after the Medium had once entered this particular room, she should "lock the door" to be sure that no person entered this room under any circumstances while she was "under control", and that the "experiment" would take probably three hours to complete.

To make it doubly sure that this request would be carried out, the Medium delegated her sister to watch over the door until she should open it from the inside. With all of this preliminary arrangement faithfully carried out on the part of the Medium, she narrates that she quickly went "*under control*", and this is what she distinctly saw and participated in, to-wit:—

She distinctly felt herself leaving her prostrate physical body, which required some few minutes time, after which she said her "controls" told her for the first time the "experiment" was to take her on a "journey" without her body. After a few moments in which the Medium became accustomed to her new sensations, she said she and her "controls" started out on their "journey", which was a "heavenly" sensation, or one of literally "soaring without wings".

She distinctly saw a panoramic view of town after town, as they "flew" by.

She said that while all this was going on, she and her "controls" were very much engaged in ordinary conversation over the things they were viewing.

When this experience had been carried far enough the "control" suggested to the Medium that they would have to procure some "tangible" evidence that they had visited a city in reality some hundreds of miles from where her physical body was, or else the friends and relatives would not believe they had really been so far away.

Life and Action

Accordingly the Medium said she saw her "companion" secure a "piece of paper and an ordinary pencil" [where from she did not say]. They then made their way to a "church" where a Sunday morning service was in progress. She says they heard the song service, and then the minister's announcements and his text, together with the opening remarks of his sermon.

The control then proceeded to "write down" the name of the minister, his text and address, and then "handed it back" to the Medium. The Medium and her companion then retraced their route toward home, which was done very quickly.

At this juncture the Medium narrates that when she regained her consciousness on the physical plane, she had the "piece of paper" on which they had made the above notes, neatly folded in her physical hand.

You may now doubt this and refuse to entertain the idea that the Medium was literally "out of her body". But what are you going to do with the fact that the husband of this Medium immediately addressed a letter of inquiry to the minister in question, asking him if his text was so and so, if they had sung certain songs on that occasion, and he had made certain statements in the preliminary remarks to his sermon.

In due course of time, back came a reply from the minister corroborating everything that the medium said she had seen and heard.

What is your autocratic reason going to do with evidence of this character? To ridicule or deny it is no explanation. I, for one, gladly accept it as a Fact of Nature, and I am inquisitive enough to "*dig*" for the explanation.

This Medium-friend further tells me that, after that first experiment, or experience if you please, she has often "appeared" to be separate and apart from her physical organism, while giving "messages" from the public rostrum. She says this

Life and Action

fact is so distinct to her that she often "examines the buttons on the back of her waist," and is able to "literally see" the back of her physical head.

Another narrative along this line that was all-important in helping me to a Rational Faith in the ability, under certain circumstances, of the Soul to separate its Spiritual Organism from the Physical Body, is that I happen to enjoy the sweet acquaintance of a dear old lady who was once thrown into a hypnotic trance so deep that she says she distinctly felt that she was forced out of her body and finally she floated out of the house into the open. While in this condition, where she was "so free to travel", and her motherly desire so great to see a son who was at that time stationed on a U. S. Vessel in Galveston Harbor, she said she was "drawn to the ship" in an instant. While in this condition she distinctly heard her son conversing with his fellow officers, saw him "shine his shoes" and a little later at drill. This lady subsequently verified all these happenings by letter, which were true in every detail.

One more narrative of a good reason why I believe in man's ability to "leave his Physical Body" and "Travel at Will", is based on the fact that I have had the good fortune to enjoy about 8 years of intimate acquaintance with a dear and noble Soul who was a very learned physician, but who has now gone to his Reward. This good man, with never a thought of doing any one an injury, but good to all, has often told me during our little "tete-a-tetes" that the very secret of his phenomenal success in the treatment of insanity lay in his ability to induce a clairvoyant state in one of his children for the purpose of diagnosing his patient's troubles.

The remarkable part of this fact is, he told me that his patients need not be present at his office in order for him to know what was the matter with them, as his child, while in

Life and Action

the hypnotic state could "travel any distance" and get him the desired information, which was always absolutely reliable.

I had no reason whatever to doubt that which was told me in confidence, and with 67 so-called incurable cases of insane persons, absolutely restored to their right minds.

My Doctor-Friend told me that of all the people who really ought to be grateful for being fully restored to health, the ones he had done the most for were the ones who showed the least appreciation.

When I had made a careful reading of the Harmonic Series of Books, I of course wanted my Doctor-Friend to share my convictions, and to this end I gave him my copy of "The Great Psychological Crime", which today I treasure very highly as in his careful reading he put his ????'s after certain remarks and statements that bore directly upon his use of Hypnotism in his practice. One of the statements in this particular Volume that seemed peculiarly to impress his keen intelligence was the one contained in the climax to the "Line of Despair".

I believe that the antics of the somnambulist are but efforts of the Soul to "travel", and not being able to separate the physical and spiritual organisms, will account for the seemingly foolish things these people do while they are supposed to be asleep.

I happen to know something of this latter class of phenomena and how it "feels", for I awoke from a sleep one night just in time to find myself unlocking the rear door of a Pullman sleeper, that was attached to a fast express train running between St. Louis, Mo., and Chicago, Illinois, with a distinct idea in my mind of leaving the train, without waiting for the customary stop, or any thought whatever that I needed "street attire".

The after thought of this incident made such an impression upon my mind that I have not been guilty of anything

Life and Action

like it since; or, at least, I have not caught myself at it under any circumstances.

With all of this matter bearing directly upon the ability of the Soul to "travel unencumbered", I have been happily able to co-ordinate it upon a rational basis, under the clear cut Philosophy of Natural Science. And to illustrate the value of this to me individually, I will state that there is no material value conceivable to my mind that I would exchange for it, if such a thing were possible.



"He who knows not the *common* things of life—
is a brute among men;
He who knows *only* the common things of life—
is a man among brutes;
But he who knows all that can be learned by diligent inquiry—
Is a *God* among men."

—Plato.

TO OUR NEW SUBSCRIBERS

This issue of *Life and Action* marks the fifth mile stone of Vol. III, and as a further inducement to new subscribers, we have concluded to give them this and the following issues and twelve forthcoming numbers, or two year's subscription, for the sum of one dollar.

We are wondering if there is an intelligent man or woman in this Nation, who cannot afford *four cents* per month for this splendid publication?

Life and Action

About the Soul.

By J. J. Henderson.



RESORTING to analogy, we may fairly liken the progress of the human soul to the progressive stages of the steam through an unlimited series of condensing engines and battery of boilers, in which the boiler is the matrix; the engine, man's body, and the steam, the soul. First we have the steam, generated in the primordial matrix of Boiler No. 1, passing full of life and energy, into the high-pressure cylinder of childhood and youth of engine A, thence flowing through the receiver into the intermediate cylinder of the prime of life, afterward passing through the receiver into the low-pressure cylinder of an honorable old age, giving up the ghost in the condenser, and passing in this transmuted form within the matrix of Boiler No. 2, whence it is borne anew, with all its vital energy renewed, into the high, medium and low-pressure cylinders of Engine B, there to perform its life's work as before, and "pass" into the matrix of Boiler No. 3, and so on until the circuit ordained be completed, always in varying stages of activity, but never becoming extinct.

When the day's work is over, and the engineer turns a valve and shuts off the steam, he destroys nothing. Neither the engine, though still and lifeless, nor the steam which gave it life, is destroyed; the connection between the two has been severed, that is all. So it is with man's life. Death annihi-

Life and Action

lates nothing. The lifeless body and that which gave it life still both exist.

Death is simply the turning of the valve which breaks the connection between the body of clay and the man himself—the soul, the ego, which formerly inhabited it. Thus travails the soul of man through the distilling and refining influences of numerous matrices. Man's body, the casket which he made use of to achieve that life's work, corrupts and transmutes itself, but the soul, the ego, the man himself, is ever active, ever progressing toward the completion of the circuit, from immortality to immortality. Let him see to it that the circuit be completed by living the life.



"There is no single factor that exerts a more powerful influence upon our minds or moulds our outlook in life more perceptibly than our surroundings. Our mental attitude is largely a reflection of our environment; if we live amid pleasant and cheerful surroundings our characters become optimistic and self-reliant and we are better equipped to solve the complex problems of our modern existence than those who through circumstances or necessity live in less favorable habitation."

—The Colorist.

Invocation.

*“O Comic Spirit, hovering overhead,
With sage’s brows and finely-tempered smile,
From whose bowed lips a silvery laugh is sped
At pedantry, stupidity and guile,—*

*So visioned by that sage on whom you bent
Always a look of perfect sympathy,
Whose laugh, like yours, was never idly spent—
Look, Spirit, sometimes fellowly on me!*

*Instruct and guide me in the gentle art
Of thoughtful laughter—once satyric noise;
Vouchsafe to me, I humbly ask, some part,
However little, of your perfect poise.*

*Keep me from bitterness, contempt and scorn
From anger, pride, impatience and disdain.
When I am self-deceived your smile shall warn,
Your volleyed laughter set me right again.*

*Am I inspired to mirth or mockery,
Grant, Spirit, that it be not overdrawn;
And am I moved to malice, let it be
Only “the sunny malice of a faun.”*

—Author not known to us.

"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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August-September 1912

No. VI

The Spirit of the Work

No. 3

By The TK.



HIS letter is more especially addressed to Men. And yet, if the Women Students and Friends of the Work are wise enough, they may find something in it that will be of help to them in their own efforts to exemplify *The Spirit of the Work*.

I am a man. During my life I presume I have enjoyed, and suffered from, pretty much all the experiences of Men. For nearly half a century I have been studying the characteristics of my own sex, and endeavoring to learn the springs of human life which impel Men, especially, to action.

I have learned *some things*. If I shall be able to convey them to the Students and Friends of this School and Work, in such manner as to serve them, and through them the interests of the Great Cause in which we are mutually enlisted, then I shall feel that the effort has been well repaid.

[Page 293]

Life and Action

It is not altogether a pleasant task to analyze the destructive elements of human nature, nor to dwell at length upon that side of the great Problem of Individual Life. Some people do not like to be reminded of the fact that they are anything short of perfect.

One of the voluminous lady writers of the west, not long ago, took me severely to task for writing "*The Great Psychological Crime*". She claimed, not without a faint glimmer of intelligence and a suggestion of logic, that whatever has the tendency to excite the emotion of Fear is itself destructive.

She asserted, with superb dogmatism, that the book referred to has done an immense amount of harm, by holding up to observation the destructive elements of life. She says this has caused many of my readers to fall under the blighting influence of Fear, and I believe she also says that many cases of insanity have resulted therefrom.

How she has come to know so much about it, she does not explain; but she speaks of getting many things "out of the air". I presume she has been making drafts upon the *air*, in this case; and some of her critics have been so unkind as to suggest that the particular *stratum* from which she draws much of her "wisdom" is one of very high temperature, somewhat above that of "warm".

Had I failed to give to the world the other side of the great problem, namely, the "*Constructive Principle of Nature in Individual Life*", there can be little doubt that some of the readers of "*The Great Psychological Crime*" might have become confused. But with *both* sides laid before the individual clearly and simply, there is not the slightest reason for any such results as those to which she refers.

The logic of the problem may be gathered from the following hypothetical incident:—

A lady, such as the one above referred to, is the mother

Life and Action

of a son whom she never allows to know anything about the dangers of life. When he is grown, it becomes necessary for him to assume his place of responsibility in the world. His first duty is that of making a journey through a most dangerous country, of which he has no information—because it is *dangerous*.

The wise mother knows of the dangers, because she has lost a beloved husband and three other sons, who endeavored to travel the same journey. But, true to her philosophy of "All is Good, and there is no danger"—she bids her boy good-bye, and sends him off to sure death.

The question arises: Is she justified in thus concealing the FACTS from an ignorant boy who needs to know them in order to save his own life?

It seems to me that any sane mother, or father, or sister, or brother, who would permit a boy to go forth into the world under such conditions, withholding from him the FACTS of nature, however *dangerous* they may be, is nothing short of a criminal. In the event of the boy's death, as a result of their intentional concealment of the FACTS OF NATURE, who is responsible?

I should be glad to have my voluble lady critic devote herself to the solution of the problem propounded.

"*The Great Psychological Crime*" merely states to the reader the FACTS OF NATURE—not to *frighten* him, but to enable him to walk in the way of *Safety*, and *avoid* the dangers. I am willing to take all the consequences—even the scoldings of my self-appointed, mystical lady critics—and have not the least "FEAR" of the condemnation of any *intelligent* man or woman, who is capable of understanding the first principles of Logic, or the meaning of Personal Responsibility.

But, as indicated in my previous article, it is possible for one to become a "*Hyper*". And so, it would be possible for one to go to extremes in the presentation of such a theme as

Life and Action

"The Destructive Principle of Nature in Individual Life". It also may be possible for one to dwell too much upon the dangers of life, and thus become morbid under the effects of FEAR.

In like manner, it is possible for us to dwell too much upon the subject of our own weaknesses, faults and short-comings, and grow discouraged. One should indulge himself in the effort at Self-Analysis, until he has discovered every one of these—not that he should grow fearful of them, but that he may adopt such a course of life and conduct as will overcome them.

It is with this thought in mind that I am going to talk to you, my Students and Friends, upon the subject of one of the most destructive characteristics of human nature—especially masculine human nature. Remember that in so doing I am endeavoring to make you acquainted with the Road that will take you safely to the Land of Liberty and Light, and not because I either want or expect you to become alarmed, lose courage, grow faint and weak with Fear, and lie down, or go insane.

INTELLECTUAL VANITY

is the theme I want you to consider with me in this letter. The manner in which the subject is generally considered does not make of it a matter of much consequence. This, perhaps, is because it is so universal a characteristic among Men. In them it comes, or has come, to be accepted as a matter of course, and therefore as a thing to be accepted as a "necessary evil", rather than one that may be overcome and thus disposed of.

The chief difficulty I find in the effort to help my Students to overcome it, is that of helping them to realize that they are afflicted with it at all. Almost every one of my men Students who has come to this problem in the course of self-analysis has concluded that he is either free from "Intellectual Vanity", or comparatively so. Whereas, the fact is that all of them are

Life and Action

afflicted with it, and many of them sorely and distressingly so.

In this connection I am sure that reference to my letter-file will develop something of interest and value to those who are truly in earnest in their efforts to exemplify "The Spirit of the Work".

In running through my files the other day I ran across a letter written a long while ago, to a gentleman who applied for the Work some ten years ago, and was admitted to the preliminary studies. Later the Work was discontinued with him for the reason that he seemed utterly unable to realize his own internal condition and attitude of Soul. For this reason he was unable to make a personal application of the principles of Natural Science to himself. From that letter I quote the following, which is most applicable to the subject under consideration. I withhold the name of my Student, because it would be a breach of personal confidence and good faith on my part to give it to the public, or even to any of my other Students.

These quotations will also make clear how difficult it is for an Instructor to point out to a Student the weaknesses and faults of character which stand in the way of his Spiritual Unfoldment, and do it in such manner as not to wound or offend or discourage him. I shall quote but a part of the letter—that which is pertinent to the subject of "*Intellectual Vanity*":—

"Dear Friend and Brother:—

Your letter of yesterday, just at hand, comes at a hard time for me to give it the kind of attention and consideration I should like; for I truly want to help you in a number of ways and particulars wherein I recognize your grave need.

"I hope you have made a sufficient study of my character and motives to be able to satisfy yourself in that my earnest desire is to be of some real service to all who come to me for help,

Life and Action

or for guidance in any way. If so, then I do not need to ask your permission to speak with the utmost candor concerning those things which have to do with my ability to help you. I want to put you *on the right track*, if possible, and then bid you 'God speed' in your efforts to follow it until you meet the 'Light' for which you so long have been in search. Then, without apologies, let me go as directly as possible to my task:

"1. Since I have known you personally you have demonstrated, beyond all question, that you are not yet ready to continue the Work as an accredited Student. And this is chiefly because you are not yet able to see wherein the principles apply to *yourself*; nor have you *applied* them to your own life in such manner as to show that you have any real understanding of *your own internal condition and needs*.

"This is not said in the spirit of unkindness, nor of criticism, but solely that you may understand *now* why it is that I cannot, in justice to you or the School, continue the Work with you, when that part of it over which you have gone is yet unappreciated and unapplied.

"2. You have a certain native *Vanity of Intelligence* which I never have encountered in any other individual, to the same degree. And you have fostered it to a point where it is such a dominant factor in your internal state of being that you do not seem to see it or understand it or appreciate its presence.

"When I have called your attention to it you have graciously bowed your head, and your spirit, for the moment, *seeming* to understand; but within a moment, perhaps, you do or say something which proves conclusively that you have not sensed the thing at all to which I have had reference.

"It is this that stands not only between you and any measure of Constructive Spiritual Unfoldment, but also between you and success in every other way wherein your success in any degree is dependent upon the impressions you make upon

Life and Action

those with whom you come into personal contact and relation.

"In your relations with others, it expresses itself in what might well be defined as a most '*Obtrusive Personality*'. You live and move and have your being in the personal pronouns 'I, ME, MINE'; and the entire world seems to you to revolve about that center.

"When you talk business, you put yourself first and the business a poor second. When you talk philosophy, your personality obtrudes itself to such an extent that the philosophy is but a secondary consideration, and *you* are the chief objective point, in your own mind. When you are in the midst of social surroundings, you find little or no pleasure, save and except as attention is centered upon *you*, and what *you do*, and what *you say*, and what *you think*. You seem unable to lose yourself an instant in an unselfish interest in others. You convey the impression that you are forever thinking of just how *your* interests are going to be affected.

"I have watched you many a time, and have studied you in your letters and writings; and *everywhere* stands out that same '*Obtrusive Personality*', that *Irrepressible YOU*, to such an extent as to mar all the beautiful traits of an otherwise sweet, gentle and gracious character.

"And now, my dear Friend, what can I do? I cannot transmute you into a modest, unassuming, unselfish, humble, self-forgetful man. And until you have become *just that—in spirit and in truth*—it is but an extravagant waste of both your time and mine for you to continue your studies as my Student

"An illustration of what I have in mind, may impress you more forcibly, perhaps, if I tell you of an incident that occurred not long ago, in this connection:

"I read part of one of your letters to me, to a prominent brother Mason. [I did not give him any information or sug-

Life and Action

gestion as to who was the writer of it]. When I had finished I asked him what impression it gave him as to the character of the writer. He looked at me a moment, with an expression of amusement in his eyes, and replied: '*BIG I, little you*'.

"In that single, terse expression he has most aptly defined the impression which your letter would make upon anyone who did not know you personally—or, who *did* know you, for that matter. Your letter breathes that impression all through. Your own personality stands out so prominently and obtrusively as to obscure everything else. You write beautifully, in some respects, but never in such manner as to lose *yourself* in your theme. Often, in fact, you have written in a vein of *seeming* humility; but it is always *affected*, never truly genuine. At least, it does not ring true.

"This may seem almost 'brutal in its frankness'. It is not so intended. I am only trying once more to point out to you, in such manner as to *make* you see it this time, the thing that bars your way in this Work, as well as in all your other endeavors. If in so doing I should incur your resentment, it will not be because of any such desire or intention on my part.

"You have some splendid and charming qualities of character which I admire very much and for all they are worth. And these would command success for you anywhere and everywhere, if that OBTRUSIVE PERSONALITY of yours did not so overtop and obscure them.

"That part of your letter which deals with the marriage question betrays the same spirit. Judging from the contents of your letter alone, your entire thought seems to be to find the woman who can prove herself worthy of YOU. It does not seem to have occurred to you that *you* have anything to do, or that *you* have anything to *prove to her*."

The foregoing is but a very small part of a very long letter. And the entire letter constitutes but a very small fractional

Life and Action

part of a voluminous correspondence which covers several years. During all that time I had been trying to enable this young Friend to see himself as others see him. *I could not do it.*

He seemed utterly unable to analyze himself in such manner as to determine the *motives* which inspired him in his search for Truth.

As indicated by the foregoing quotations from my letter to him, his one predominant characteristic is "*Intellectual Vanity*". And his is the only case that has ever come to my personal knowledge where the Vanity is of such fundamental, deep-seated, dominant, overwhelming and all-pervading character, as to blind its possessor to its own existence. It seems to be so perfectly "*natural*", and so *innate* as to constitute the background of all his mental activities, and blind him to its own existence.

But this is an exceptional case. I believe that most men are able to understand what is meant by the terms "*Intellectual Vanity*", and, to some extent, recognize the indices by which it expresses itself in human nature, as well as in individual life and conduct. For instance:—

BOASTFULNESS.

I am sure that most men recognize the fact that "boastfulness" of speech or manner, is but one of the many manifestations of Vanity. But I have found that it is not every man who has a clear understanding of what constitutes "boastfulness"—especially *in himself*. He sees it with almost abnormal clearness of vision, when it is manifested by someone else.

I do not believe there is any phase, or manifestation of Vanity, that is more obnoxious to a consistent Student of the Great School and Work than is that of "boastfulness". Nor is there any element of human character that more radically misrepresents the "*Spirit of the Work*".

Life and Action

The man who, impelled by Vanity, talks about himself, about his acquirements, his possessions, what he has done, what he could do, what he thinks, what others think of him, what he is, what he knows, inevitably thrusts his own personality to the foreground and obscures everything else.

With such a man the desire to exploit himself takes precedence of any issue or any Cause. It is absolutely impossible for such a man to be *Loyal* to any Cause or to any individual. He lives only in the psychological environment of the pronoun "I". All else is secondary.

It is almost, if not quite, as impossible for such an one to be *Discreet*; for such a man is almost universally voluble, and the man who "*talks too much*" is sure to say a good many things which ought to remain unsaid.

DOGMATISM.

The man who is "intellectually vain", is not only "boastful", but in most instances *dogmatic* as well. Whether or not in his inmost soul he really thinks so, he nevertheless carries the impression that his word must not be questioned. When he speaks it is the voice of *Wisdom*. When he expounds it is in a tone of assumed *knowledge* and *authority*.

Those who do not agree with him are put down as foolish and altogether unworthy of consideration. Those who do not look up to him and acknowledge his self-assumed superiority, are classed as incompetents, and unintentionally honored by being placed in the same category as "*women*".

CRITICISM

Is another sure evidence of "Intellectual Vanity". I have already written of this subject in a previous letter. But I did not go to the question of its psychology. I considered it more especially as a destructive agency and element in the midst of

Life and Action

such a Movement and a Work as this in which we are engaged. I trust I made that phase of the subject sufficiently clear so that there can be no doubt in the mind of any Student of the School as to both the Fact and the Principle back of the Fact.

If, in future, any Student or Friend of this Work shall indulge himself in the habit, or the practice, or the destructive attitude of *Criticism*, I hope I have made the destructive nature and effects of it so manifest that he cannot so indulge himself *innocently*, nor *ignorantly*, nor without fully anticipating the destructive results—to himself as well as to those who are the victims of his folly; and this includes the School itself and this particular Movement.

In addition to all this, however, it is important to understand and realize the fact that “Intellectual Vanity” is one of the deep-seated *causes* in the background which impel men, first, to the critical attitude of Soul, and thence to the indulgence of personal *Criticism*, until finally it becomes a *habit* which he finds quite as difficult to overcome as the habit of drink, or that of any other nature which grows out of personal indulgence.

The psychology of “Criticism” is something the habitual Critic seldom knows anything about. He despises every other Critic on earth but himself, without knowing exactly why, except that such a spirit offends his sense of justice, as well as that of common courtesy. He knows that there is something about the critical spirit that is not right. But he is the last creature on earth to realize it *in himself*.

The critical spirit assumes that he is intellectually superior to the rest of mankind. He does not hesitate to pass judgment upon all who come within the range of his observation, and he does so only upon the basis of his assumed intellectual superiority.

He does not realize that in so doing he advertises to all the world his unbounded Egotism and “Intellectual Vanity”. If

Life and Action

he could but know the impressions he makes upon others—and, most of all, upon those he most severely criticises—he would be humiliated into the dust.

As indicated in my previous letter, there is no phase or manifestation of "Intellectual Vanity" which MIS-represents the "Spirit of the Work" more radically nor destructively than that of a critical attitude of Soul toward one's fellow Students and Friends in this Work.

There is no element of human character which more justly deserves condemnation than that which inspires the Critical attitude of Soul and leads to expression in personal "Criticism".

No Student of this School is worthy to be counted as such so long as he has not yet overcome this destructive weakness of his character. Nothing is a more powerful DISINTEGRATOR, in a Work or a Movement such as this, than the "Critical Spirit".

Let no Student or Friend of this School forget these Facts.

VOLUBILITY

is another of the inevitable manifestations of "Intellectual Vanity".

The man who talks incessantly, does so because he "loves to hear the sound of his own voice". To him "Volubility" is an assumed evidence of great intelligence, knowledge, wisdom and intellectual superiority.

Even the profound Egotist resents "Volubility"—in others. He does not observe it in himself, because he is so busy talking. To him, those who interrupt, or fail to listen with rapt attention to his every utterance—and applaud—are lacking in Intelligence.

Unfortunately, however, the man of many words is invariably the man of few original ideas. He talks fluently,

Life and Action

only because he appropriates the ideas and the language of others.

Still more unfortunately, the man who talks incessantly is sure to say many things which were far better unsaid. No man who indulges himself in "Volubility" can at the same time be *Discreet*. The two characteristics do not run together.

Discretion, however, is the very key to success in this School and Work. It is for this reason that so much attention is given to "*DISCRETION*" in all the preliminary steps of those who desire to become Accredited Students of this School.

Not long ago a gentleman of considerable prominence in the business and educational world applied for admittance as a Student. In the regular course of procedure I asked him to meet one of the "Accredited Students" of the School for the purpose of establishing the personal acquaintance and proving his qualifications. I asked him to write me after the meeting and tell me all he could concerning what passed between them, and what impressions he carried away with him.

Imagine my humiliation, if you can, when I received his letter wherein he informed me that the Student to whom I had sent him talked for two straight hours, without asking him a single question, or giving him a chance to express a thought in words.

He wrote me something as follows:—

"You asked me to give you my impressions of the School and the Work, as they were reflected to me through the Student to whom you sent me. This would be most difficult. If I had to judge the School and the Work by the impressions I obtained from this gentleman, I should have to say:—

1. That they constitute the most perfect talking-machines it has ever been my good, or bad, fortune to meet.

2. That they must be chiefly composed of Egotism, "Intellectual Vanity" and Wind.

Life and Action

3. That if this gentleman is a natural product of the *Great School and Work*, then excuse me, I prefer to obtain my knowledge of Spiritual things in some other School—not quite so “Great”.

To this letter I could not reply. There was nothing for me to say. But I did some thinking. And you will no doubt surmise that I have not asked any other applicant, since then, to meet this same Student for the purpose of establishing the personal acquaintance, and getting his “impressions of the School and Work” therefrom.

Nothing could more completely exemplify the exact *opposite* of the “*Spirit of the Work*” than was done by the Student to whom I have referred.

On the other hand, on many occasions I have met applicants myself, instead of sending them to some one or more of the Accredited Students. And it has been the rare exception when it has been at all necessary for *me* to do *any* of the talking.

In order that I may get into the inner consciousness and study the individual carefully and intelligently, I always ask him to tell me something of himself, and of what he is seeking. In most instances this is enough to “set him going” for an entire evening.

On many such occasions my visitor has gone away without so much as asking me a single question, or obtaining from me a single item of information concerning the School, the Work, or myself.

In a number of instances I have received letters of abject apology afterwards. But it was only after such visitors had gone away and got to thinking it all over, that they realized the fact that *they* had done all the talking, and that they had gone away no wiser than they came, so far as the School and Work were concerned.

Again and again, since the first incident above referred to,

Life and Action

I have said to my Accredited Students to be absolutely sure that they did *less than half* the talking; and to ask their visitor a number of questions concerning himself, and then *listen to him* carefully and attentively, and study him while he talks. This is the only sure method of reading an applicant's character. Nothing so betrays one's weaknesses and defects of character as *talking*.

It is astonishing how few men there are who are good listeners. This is but another way of saying: It is astonishing how few modest men there are. And this only means that there are astonishingly few *men* who are not sorely afflicted with "Intellectual Vanity" and Egotism.

Taking all this together, it should constitute an emphatic warning to every Accredited Student of this School and Work, against "*Volubility*"—*many words—much talking*.

Let it be to you, what it is in fact, one of the sure indices of "Intellectual Vanity".

And if in future you should be asked to meet applicants for studentship, for the purpose of establishing the personal acquaintance and determining their qualifications, let it be your invariable rule to let the *applicant* do as much of the talking as it is possible for you to induce him to do, in an easy and natural way.

Ask him a number of direct questions concerning himself, his past life, experiences, lines of study, philosophic and religious views, what he knows about the contents of the textbooks, what most attracts him to the School and Work, whether he finds anything in the teachings and findings of the School contained in the books with which he cannot agree, of what he is in search that he would hope or expect to find in this School and Work—and such other questions as will enable you to know exactly what is his attitude toward the School and its findings.

While he is answering these questions, study him with all

Life and Action

the intelligence possible, for the purpose of determining the essential elements of his character, and satisfying yourself whether or not he comes "duly and truly prepared, worthy and well qualified," and whether you are willing to assume the responsibility of recommending him for admittance as a Student.

Do not forget for one moment that he is studying YOU all the time he is not talking, and that everything you do and every sentence you utter are making their "*impressions*" upon him, which impressions he will be asked to report to me [so long as I am in charge of the Work of the School in this country], or to those whom the School may appoint for that purpose.

And I *pray* you to spare me such humiliation in future as I have suffered in the past, by reason of such reports as that which came from the applicant referred to above.

SENSITIVENESS.

It would seem a strange combination, and almost impossible, that "Intellectual Vanity" [which involves Egotism, Dogmatism, Domination, Intolerance, Boastfulness, Criticism, Volubility, and many other dominant and positive characteristics] should also be associated with *Sensitiveness*. This would seem to involve a direct contradiction, not only of terms but also of internal conditions.

But a careful study of *motives*, and a critical self-analysis along that line, will soon prove to any honest Student the fact that what we designate as "*Sensitiveness*" is, in most respects, but another name for "*Wounded Vanity*".

My personal experiences as an Instructor in this School, and as a careful student of human nature, have proven to me that one of the invariable accompaniments of "Intellectual Vanity" is great "Sensitiveness" to everything that could in any manner reflect upon the individual unfavorably.

In some instances I have found it almost impossible to

Life and Action

offer any suggestion of improvements, or call attention to any weakness of character or fault in my Student, because of his extreme "sensitiveness", and his readiness to be wounded, or hurt, or offended at any suggestion of his imperfection.

When we follow the subject back to its source we find that this character of extreme "Sensitiveness", or "touchiness", has its origin and foundation in "Intellectual Vanity".

This fact has caused me much difficulty in my efforts to help my masculine Students to overcome their specific difficulties which stand in the way of their individual evolution and unfoldment.

It is one of the established principles of psychology, that the ability of any individual to improve himself depends primarily upon his intelligent understanding and appreciation of the fact that he is not yet perfect, and of exactly wherein he *needs* to be *improved*.

In this School and Work of Education, one of the most important functions of an Instructor is that of pointing out to his Student wherein he [the Student] fails to measure up to the standard of individual *Character* necessary to enable him to become a "*Demonstrator of the Law*."

Whatever constitutes a barrier between Instructor and Student in this regard is indeed a serious handicap to their progress in the Work. Whatever prevents a Student from knowing and intelligently appreciating his own deficiencies is a fatal barrier between him and the goal toward which this Work forever leads him.

For this reason an Instructor in this School and Work must be able to point out to his Student, with absolute frankness and fidelity, every weakness, fault, error, tendency, or difficulty which stands in the way of his success. If *Sensitiveness* or *Wounded Vanity* prevents this it is but a waste of valuable time on the part of the Instructor to continue the Work.

Life and Action

Any Student who cannot face himself freely, frankly and unreservedly, and with a feeling of profound gratitude to his Instructor for enabling him to KNOW HIMSELF, is not ready for this Work. Even though he may feel that he is not fully understood, or duly appreciated, he must at all times be able to "*see himself as others see him*", without resentment or protest in any form.

In other words, before it is possible for him to stand as an "Accredited Representative" of the Great School, he must master the "*Lion*" of *Intellectual Vanity*, and he must KNOW that he has done so. And so long as he is "Sensitive" to just criticism from his Instructor, and ready to be wounded and hurt when his attention is called to any phase of his character which needs modification, he may KNOW that the "*Lion*" still lives, breathes, and is ready to spring upon him in deadly combat.

OBTRUSIVENESS.

In the quotation from my letter to a Student on the subject of his "Intellectual Vanity", I have called attention to the fact that in the particular case therein referred to, one of the most unmistakable evidences and manifestations of *his* Vanity was his "*OBTRUSIVE PERSONALITY*".

While the case referred to is the most exaggerated of any that has ever come to my attention, it has enabled me to see and fully realize the fact that an "Obtrusive Personality" is one of the natural and inevitable results of "Intellectual Vanity".

It is true that this phase of its manifestation varies to a marked degree; but as I go back in memory over the experiences of almost thirty years of active work as an Instructor in this field, I am unable to recall a single instance which could be fairly classed as an exception to the rule above suggested.

From this background of active and continued experience,

Life and Action

I believe I am justified in placing the "*Obtrusive Personality*" among the natural and inevitable manifestations of "*Intellectual Vanity*".

And I know of no phase of the subject that is more difficult to elucidate in such manner as to make it entirely clear to one who is afflicted with "*Intellectual Vanity*". But I want to call the attention of all my Students to the subject here and now, and ask them to make a careful study of it in the future, so that they shall be able to help their own Students, in case they shall be so fortunate as to qualify as Instructors.

ATTITUDE TOWARD WOMEN.

I believe I am strictly within the realm of Facts when I say that *Men* advertise their "*Intellectual Vanity*" as much by their attitude toward *Women* as in any other way.

A vain man invariably depreciates women. He betrays the fact constantly that he has little or no respect for the intelligence of women. He looks upon them as his inferiors, and in most instances in every sense of the word. His vanity is offended if they do not recognize his self-assumed superiority and pay him deference accordingly.

The vain man loves to exploit himself in the presence of women. He never listens to *them*, except when *he* is the subject of their consideration.

It has taken me fifteen years to educate a group of men and women to a point where they understand and respect each other. I regard it as one of the real triumphs of my life that I have been able to bring them into a *working association*, upon a basis of mutual understanding, mutual respect, and a mutual and whole-hearted *Fellowship*.

And I want to say, without reservations, that I believe there is not another such group of people living today.

They are *COMPANIONS*, in every sense of the term—

Life and Action

socially, morally, philosophically, scientifically, as Students, and as fellow workers together in a common Cause.

They look upon each other as *EQUALS*, and they treat each other in the same way. They do not preen themselves in each other's presence, but they treat each other with real deference and respect.

I have to admit, however, that it has involved a long and most difficult labor of love and education to bring about this result.

And it would not be quite fair to say that *all* the fault, or difficulty, has been due to the "Intellectual Vanity" of our *Men* Students. Some of the real difficulties to be overcome have been among our beloved Lady Students.

One of the most stubborn of these has been their timidity in the presence of men. When this phase of the situation has been under consideration between the beloved RA. and myself, she has often said to me:—

"You ought to hear our women Students when they meet together without the men. They are a perfect cyclone of talk. They *all* talk, and usually all at the *same* time. There is not the least timidity nor backwardness among them; and they express themselves as fluently, gracefully, logically and intelligently as the men. But the moment a *man* is admitted they become as silent and as dumb as a lot of mutes, yield the floor to the man, and listen with rapt attention to whatever he may have to say."

Again and again I have urged the women of our Group to ask questions, if nothing better; and again and again I have asked each of them some question that made it necessary for her to talk. Then I have entered into a conspiracy with our men Students to conduct our meetings in such manner as to draw the women out, *make them express* themselves, and gradually break down their stage-fright.

Life and Action

Slowly but surely the situation changed under this educational influence, until in spirit and in truth the natural level of equality has been well established.

And it would be a revelation to the rest of mankind if they could but realize what this has meant in the way of added force and efficiency in every phase of our Work.

And in this connection I am sure there is nothing I can do or say that will mean more to the future success of the Great Work in America than to recommend with all the power at my command that in every other Group throughout the land, both now and in future, the same effort be made by both men and women, to overcome the Vanity of the men which impels them to monopolize and dominate every meeting and every situation wherein both the sexes participate, and stimulate the women at the same time to take their natural and rightful place among the Group and actively participate in every phase of the Work, without losing their womanly graces, or becoming "*mannish*" and coarse in manner, or appearance.

By this method you will gradually teach your men the meaning and the practice of "*Modesty*" and proper "*Humility*", and in time enable them to overcome every phase of Vanity which everywhere so mars the beauty of their character. At the same time you will help your women Students to overcome their timidity, and gradually establish that character of *EQUALITY* among the sexes, in an intellectual sense, which will result in the most beautiful and perfect "*COMPANIONSHIP*" among you. Thus in time, you will grow into the ideal relation as fellow Students and Workers, and will come to exemplify, in all your relations, the true "*Spirit of the Work*".

And you will never know what this can mean to the Work and the Cause until you experience it in your mutual relations in that field of endeavor.

When the men and the women of this School, Work and

Life and Action

Movement learn to *respect* each other, and become *worthy* of that mutual respect, in an intellectual sense, put away that character of sentimentality which forever stimulates the sex consciousness when they meet together in the interests of the School and Work, and in all their relations reach the level of the "*Spirit of the Work*", it will mean the beginning of a new era in the Spiritual Evolution of this Western World—which means also a new era throughout the entire world.

There is no single index which marks the status of a people so perfectly, in an evolutionary sense as the position which they accord to their women. History tells this story on every page throughout the ages past. It will tell it on every page of future history.

This School, recognizing all the natural *differences* between men and women arising out of the sex relation, and without in the least attempting to interfere with nor minimize those *natural* differentiations, stands for INTELLECTUAL EQUALITY of the sexes, and accords to woman her rightful place as a *Companion* in every phase of human life and relations.

The man who does not respect the intelligence of women in this Work; whose attitude toward them is one of intellectual superiority; who assumes the right of leadership because he is a *man*; who is offended when women presume to have ideas and opinions of their own, some of which may not be in harmony with his own; who is either coarse or discourteous of speech or manner in the presence of women; who in any sense offends the naturally refined sensibilities of women; or who does not genuinely and whole-heartedly accord to them the respectful consideration of an EQUAL—does not belong in this School, nor should he be identified with its Work.

Such a man should engage in single and mortal combat with the "*Lion of Intellectual Vanity*" which crouches in front of him, until he has whipped it into perfect submission, before

Life and Action

he assumes to stand as an "*Accredited Representative*" of this School and Work. Otherwise he will MIS-represent the "Spirit of the Work" at every turn and angle of his life.

Henceforth every possible effort will be made to guard the School and Work, and this particular Movement, against the admittance of men of this type. The most rigid tests will be applied to discover wherein, if at all, the armor of their moral nature is weak, or in need of repairs; and not until they can meet every test, and *prove* the quality of their Humility, will the door be opened to them.

There are other phases of "Intellectual Vanity" than those I have thus far considered in this letter. Some of them are exceedingly subtle and difficult for the individual himself to identify or even discover, in himself.

But they are all important and should be understood and appreciated by every man who knocks at the door of this School and asks to be admitted. Space forbids that I should attempt to elucidate all of them.

But I have said enough, I hope, to enable any man of average intelligence to determine his own status, insofar as "Intellectual Vanity" may constitute one of his barriers to be overcome.

And I sincerely hope also that I have put the matter in such form as to impress every man—whether an admitted Student, or an applicant for admittance as such—with the vital importance of the subject.

If there is any phase of it, however, which would seem to any Student, or reader of *Life and Action*, to require further consideration, explanation, elucidation, or emphasis, I shall esteem it a favor to have my attention called to it. I will then endeavor to cover the subject in future issues of this magazine, as rapidly as the multiplicity of demands upon me will permit.

In the mean time I pray that every Student or Friend of

Life and Action

this School and Work will take this subject home with him and in the Light of his best knowledge study himself until he is able to identify every expression of "Intellectual Vanity" in his character, and then, through the power of a noble inspiration, lift himself to a plane of Spiritual Unfoldment wherein such deformities do not exist.

A suggestion occurs to me which I believe will prove of real value to those who will adopt it. It is this:—

Inasmuch as space limitations will not permit me a more detailed analysis of the subject, and since there are yet a number of elements which enter into "Intellectual Vanity"—or into its manifestations in human conduct—I suggest that those of my readers and Students, who have the time and the inclination, make a further analysis of the subject, and see how many additional phases of the subject they can discover.

And let me say in this connection that those who have never thus passed themselves in review before the tribunal of their own Intelligence will find the process most illuminating. Moreover, they will be astonished to find in how many distinct forms Intellectual Vanity expresses itself in human conduct.

It follows with equal certainty that the average individual has but a dim conception of the voluminous manner in which he betrays this deplorable weakness of his nature to the skilled reader of human character.

Such a self-examination, honestly made with right motives and purposes, cannot fail to be of the utmost value, and should go a long way toward the development of that quality of "Humility that is the beginning of Wisdom".

I will be glad to publish in future issues of *Life and Action* such as may appear to me to be of further value to the Students and Friends who are trying to *LIVE THE LIFE*.

Address all such communications to the Editor-in-Chief of this magazine.

Life and Action

Three Gates.

*“If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, Three Gates of Gold.*

*Three narrow gates—First, “Is it true?”
Then, “Is it needful?” In your mind
Give truthful answer. And the next
Is last and narrowest, “Is it kind?”*

*And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.”*

—Author not known to us.

We are pleased to inform the readers of *Life and Action* that the de luxe editions of the three Text-Books of Natural Science, viz. “*Harmonics of Evolution—The Great Psychological Crime and The Great Work*” are now ready for delivery.

To those of our readers who have not yet subscribed for these beautiful books, we would suggest they do so promptly.

Life and Action

Self-Control.

By J. D. Buck, M. D.—33°.



THE great majority of intelligent people regard the term—Master—the process by which one becomes such, and the goal at which he has arrived, as either vague, mystical, or absurd.

If they had but the faintest conception of the larger meaning of the term—"Mastership"—of the exact scientific method by which it is achieved, and of the capacities and powers involved, with the same grade of intelligence this same "majority" would go to the other extreme, with a strong tendency to adore and worship the *Master*.

The real Master, therefore, in all ages and in all his work, has been compelled to face these two extremes—equally the children of ignorance—the lethargy of incredulity, and the emotionalism of over-credulity.

What such a Master *knows*, and what he is competent to *do*, must continually be held in check and governed by how he will be understood and interpreted, and what effect his teaching will have on those he most desires to benefit, or even those who declare themselves ready and willing to receive it.

Beneficent intentions on his part are alone not sufficient. The larger his knowledge and power the greater his responsibility.

The key-note, the dominant chord of his power, is the perfect union of Love and Wisdom.

Life and Action

He has attained the degree of Master only through the union of these powers and potencies at the outset of his career.

It is the union of the Individual Intelligence with the Divine Sophia, as the old Theosophists like Jacob Boehmen represented it; and the early Therapeutia and Gnostics called it "The Marriage of the Lamb".

It must be true marriage, a real affinity, in the beginning; and the progeny of this union are Good Deeds, inspired by Love and guided by Wisdom.

The range and extension of these good deeds enlarge continually, but only as the motive and the act, the power and the opportunity, are in perfect harmony and accord.

The Grand Motive—the "Design on the Trestleboard" of God and Nature—is the uplift of Humanity.

Hence, there are two terms to this Cosmic Equation, as to all others; and the Law of Action and Reaction, of Energy and Resistance, finds no exception here more than elsewhere in Nature.

There are the power, the readiness, the strong desire of the Master, to help. Then comes the important question—Is this a wise opportunity?

Thus it may be seen how, from the very beginning, Master and Student, or Teacher and Disciple, are bound by the same law.

It follows, therefore, that the restraint thus continually placed upon the Teacher is one of his heaviest burdens.

To give freely, to impart graciously and beneficently, is the very motive, the strongest desire of his life, and is that upon which his own power and progress depend. And yet, he must keep silent and wait.

As well might the husbandman sow his grain in the snow, and on frozen ground, as for the real Teacher to argue, persuade, induce, convert, and try to indoctrinate the children of men.

Life and Action

They are almost certain to misinterpret and misapply the "doctrine". Their "last state is worse than the first", and they often add to their previous wickedness and folly the sin of "rending" the Teacher.

Throughout all the past these "Great Lights" generally have been revealed to the world through the fires of sacrifice and the agonies of martyrdom.

From the first step both Teacher and Student, or Master and Disciple, are bound by one law. The difference is only one of degree.

Nor is there any mystery nor mysticism about it. The whole process, from first to last and from beginning to end, is under the most exact and exacting law, and is scientific to the last degree.

In every case the Master began as a Student, by first apprehending the law and then conforming his life to it; and his whole evolution was, and still is, the union, the growth and the illumination of Love and Wisdom.

When, therefore, the Student starts on the road to Mastership, his credentials differ in degree, but not in kind, from those in evidence at the goal; for the road is literally a "straight and narrow way".

First, there must be a strong desire for knowledge, for that "Wisdom that is above rubies".

Second, there must be the realization that "Wisdom is Power".

Third, there must be recognition of the fact that results depend largely, if not solely, upon how power is *used*. It may be either beneficent or malevolent, constructive or destructive, according to motive, wisdom and use.

Selfishness and egotism are, in their very essence and nature, destructive and not constructive. They arise from, and anchor man to, the animal plane below his humanity.

Life and Action

From above the human plane shines the Light of Divine Love.

Selfishness and egotism shut out this Light, and in its place the fires of lust, greed and all uncharitableness burn in the Soul as a "consuming fire".

Self-interest alone ought to make this clear. The "Splendid Blond Beast" is surely not a *man*, but, as the terms imply, still a *beast*.

Thus it may be seen that the Love that can "forget self", and that "suffereth long and is kind", is, after all, of the greatest value to man, appealing as it does to the highest and noblest self-interest.

That man should aspire and advance, is the very motive and aim of the Good Law. *How* he aspires, and under what conditions and terms he would advance, determine the antithesis between *Christos* and *Satan*.

Knowing this as the basic law of all constructive human evolution, *one who knows* and has attained, will never through ignorance nor carelessness become a guide to the "left-hand path".

The law is absolute, and the real Master has become such only through the most rigid conformity to that law. To ignore or disregard it would be for him to start on that "deep descent" that leads to destruction with his pupil.

Hitherto the Teachers of this law have couched it in parable and allegory, and put it forth in the name of Religion. Well knowing the penalties involved in disregard and disobedience, they have represented it as a system of rewards and punishments, and so by inculcating Morals have sought to assist and elevate mankind.

Too little was generally known of the basic laws of psychology and of the growth of the Soul to enable the Masters of Wisdom to give a scientific formulary that would be apprehen-

Life and Action

sible to any considerable number of the people in general.

The appeal to the emotions, as in religions of the past, and to fear and self-interest through punishment and reward, have already weakened thousands of well-meaning and intelligent men and women who find themselves at sea without rudder or compass. They have no exact theorem upon which to construct their own lives.

They believe in kindness. Many live clean and kindly lives, but they nevertheless still drift and —*hope*.

This is the field into which the representative of Natural Science has come—teaching no “new doctrine”, but clothing the teachings of the real Masters of all the ages in the garb of exact science and psychical Law; hoping that those who can no longer find the clue to the labyrinth of life in the superstitions into which the old religions have been transformed, may find it still in the beneficent Light of Science.

It is like translating with exactness the “Sermon on the Mount” from ancient Greek into modern English.

But lest we lose the direct connection and intrinsic relations, we must remember that the language of the old was addressed very largely to the feelings and emotions, while that of the new is “Addressed to the Progressive Intelligence of the Present Age”, and to the understanding illumined by human kindness.

Another point also should be borne in mind. In the earlier ages when the humanitarian spirit was less generally diffused, when Feudalism was so general, what others—Jesus, the Church, the King— could do for man was eagerly looked for.

Now what is the best and the highest and noblest that man can do for himself in this age of freedom and enlightenment, it is hoped will be listened to and duly considered.

After this lengthy preamble, which seemed necessary to get the subject fairly before us, we may consider one of the basic preliminary propositions.

Life and Action

It may be couched in simple and familiar terms such as any intelligent person can understand; but it means a thousand times more than most persons are aware of.

We begin with the Individual Intelligence which alone thinks, feels and acts, as *Man*.

As a *Fact*, this is our starting-point. We act in response to our thoughts and feelings [or emotions].

When we act we obey an inner *impulse*. We are swayed or moved to action by our thoughts, or feelings, or both.

While the Will constitutes "The Power to Act", or put in action, it is seldom under the guidance of the Individual Intelligence, but rather dominated by feeling and emotion. We therefore act largely from impulse rather than from Judgment and wise Discrimination, as to results.

This is the reason for spending so much time on "the Stool of Repentance", as many of us do.

We speak of one person as "very impulsive", and another as "very judicious".

The mind, the feelings and the Will enter into all our acts. Nor are morals always consciously involved. The reasoning faculty and the rational volition [acts governed by reason] which are rudimentary in some of the higher animals, assume in man a broader field and a higher range of action. This means the adaptation of means to ends, of motives to results.

So again, we speak of one person as "high-minded", and another as "low-minded".

It ought not to be difficult to determine our "working-tools" without carrying this analysis further. We are all "workmen", using these tools. *How* we use them, or whether *they use us*, determines not only the character of the work we do, but also the character of men and women we *are*.

Action and use determine development. We are dealing

Life and Action

now with the inner mechanism of man, having previously outlined aims and ideals.

Self-control, therefore, is to the efficient work of man and the building of character, what the rules of Arithmetic—addition, subtraction, multiplication and division—are to the science of Mathematics, viz., the only thing that can possibly insure definite and reliable results.

Here lies our *general theorem* in the Natural Science of Man. Whatever may be his motives, aims and ideals, the *executive power* [the Will] must no longer be dominated by the feelings and emotions as the impulse to action.

These remain as they are, but are relegated to their proper and subordinate place as accessories to the Master of the house—the Individual Intelligence—with the positive, scientific and absolute injunction—“He who is ruler of a few things *may become* Master of many.”

In the building of the temple of human character this is the first step in bringing order out of confusion, Cosmos out of chaos.

By assuming dictatorship of the Will it follows that the thoughts, feelings and emotions all come under inspection and are subject to control.

Blind, unreasoning impulse; vague, rambling thoughts; feelings of resentment and anger; are now under “police inspection, with the positive injunction that *until they subside* no action at all will be permitted.

These are all given the unqualified assurance that, *when they have subsided*, each and all will be given the most just and careful consideration.

When they have thus been conquered they become the most loyal and obsequious servants of their subduer and Master.

Then comes a Great Light. The Master—the Individual Intelligence—sits serenely upon his throne, counsels with his

Life and Action

Ministers of State [thoughts, feelings, emotions and Will], and with his servants [the appetites, passions, desires and ambitions], as to what can be done for the safety, perpetuity and glory of his kingdom.

For the first time he realizes the priceless inheritance, the golden opportunity and the great responsibility that are his.

The Prodigal at last has returned from his riotous living, since he left the "flesh-pots of Egypt" with the firm declaration—"I will arise and go to my Father."

Many have puzzled over the Father's joy at the Prodigal's return, the killing of the fatted calf, and the apparent injustice to the other sons who went not astray.

The whole parable is *within the Soul of man*, and the "Father" is the "Light of the Logos" which "was with God, and which was God". The Individual Intelligence is *Illumined* by the "Light that never shone on land nor sea", and which is a Ray of the Divine Light.

Thus it may be seen how much is involved and included in that one word—"Self-Control"; and why it has so often been clothed in parable, allegory and mysticism.

It is, in the conscious life of man on the human plane, the Royal-Arched Gateway between the confusion of the animal plane below and the Spiritual Light on the plane above.

Previously reference has been made to the Dominant Chord [Altruism-vs-Egotism], or the union of Love and Wisdom as a motive in individual life.

Self-Completion being the evident design, the lower man imagines that he can achieve it by trampling others down, or at least by supreme indifference regarding them.

Wisdom declares—"It cannot so be done". Love declares—"I would not have it so if I could". In forgetting Self the crown of Wisdom is won and Self-Completion accomplished.

Life and Action

No man or woman can be regarded as a "strong character", save as measured by the power of Self-Control.

This is equally true with the soldier, the statesman, the financier, and in every other walk of life.

Only so can any individual control and utilize his resources and direct them toward the goal desired.

But when the aim is toward definite and exact knowledge of the powers and the destiny of the human Soul, it becomes apparent that *knowing* and *becoming* are one and inseparable.

Real knowledge, as an actual possession, is a growth, a transformation of ignorance into wisdom and understanding, solely through personal experience.

For this reason the School of Natural Science never dogmatizes, nor seeks to indoctrinate, nor claims outward authority.

Like every other grade of intelligence, its Masters and its Disciples *know* only that which they have demonstrated by a personal experience.

No one will ever know, and will hardly be able to imagine the progress, the triumphs, and the good to be achieved along the lines of Self-Control until he has found the road and started on the journey "to the South".

"The Great Work" is a topographical survey, with copious notes and land-marks, of one of the few pioneers; open for verification, without *preemption*.

If the whole subject, even in brief outline, seems deep and complicated, that fact is due to the complex and diversified nature of man himself:

"Chaos of thought and passion, all confused;
Still by himself abused or disabused;
Created half to rise, or half to fall;
Great lord of all things, yet a prey to all;
Sole Judge of Truth, in endless error hurled;
The glory, jest, and riddle of the world."

Life and Action

Self-Control means the bringing of order out of all this confusion.

Self-Mastery means to command the destiny of the Soul and the conversion of chaos into Cosmos, through the union of Love and Wisdom.

These are the WAGES OF THE MASTER.



A correspondent signing the name "*Alfred Barlow*," and using the letter-head of the *Committee of Publication of the First Church of Christ Science, 607 Berkley Building, Boston, Mass.*"—writes asking if we will kindly state in the next issue of this magazine that—"It is reported to you on unmistakable authority that there is not a 'special service devoted to the worship of Mrs. Eddy in the Mother Church,' and there never has been any service of that character in the Mother Church, or any other Christian Science Church."

We do not know the writer, nor with what authority, if any, he speaks.

But inasmuch as in a former issue of this magazine we state that on what would appear good authority it had been reported that such a service was held in that church—we are giving space o his statement for what it may be worth to our readers.



"*A thinking man is the worst enemy the Prince of Darkness can have.*"

—Thomas Carlyle.

Life and Action

Florence Huntley's Letter File.



FLORENCE HUNTLEY'S place in the Great Work was that of Mother, Friend, Confessor, Companion, Physician, Minister and Counselor to her women Students in all sections of the world; and of all the women I have ever known, her heart was the most tender and full of sympathy for those who suffer and need help.

Her letter-file is filled with thousands of letters to those who have come to her for help, and every one contains some valuable lesson that the world in general needs to know.

I know how deeply her Soul is in the Work she left for me to do, and how tenderly she is in sympathy with all who have needed her help; and I feel convinced that an occasional letter from her files will contain something of good to all the readers of *Life and Action*.

The following from her pen was written but a short time before she passed from this life. It was to a young lady psychic who had fallen under subjection through her association with mediumship. Through contact with the books of the Harmonic Series she had been impelled to write to Mrs. Huntley for help, and in the course of a few months had been entirely liberated from her psychic subjection, and became a Student of this School.

Life and Action

The letter is truly characteristic, and shows something of the responsive sympathy of her nature, and the wonderful sweetness and intelligence with which she dealt with all who came to her. [Editor].

"Dear little Friend:—

My heart followed you with a prayer for your courage in the hour of need and for your health and happiness.

I was deeply impressed with your sympathy and your sweetness, and I want you to be set free from all unhappy outside influences and from internal physical pain and distress.

I am so very sorry you have been suffering since your return and I deeply regret that it is necessary for you to follow any kind of exacting professional work.

However, I am hoping that before this reaches you, you will feel improved and that you will be able to summon that character of courage and hopefulness and cheerfulness which are of themselves the best medicine in the world.

To fear nothing, is the key to both psychological and physical freedom and after that to trust to the Invisible Helpers is the next step.

Ignore all attempts from outside influences to reach you. Keep your emotional nature well in hand, and live out in the sunshine and in the company of close friends as much as possible. Live in the practical commonplace things. Do not indulge even in beautiful sentiments very much. The monotony of the commonplace is at the present time the best medicine for you. Seek entertainment, amusement, diversions, merry friends and practical occupations out of school hours.

Cultivate the sense of humor. Laugh once in a while. Teach yourself to note the incongruities of life and turn the tide of a too emotional temperament with a study of things that are amusing or even funny.

Do not make a tragedy of yourself or your own affairs or

Life and Action

even of your illness. A good laugh is a better weapon of defense against malign influences than anything I know. Seek bright-spirited people. Talk of happy things. Think of pleasant things and learn to take this old world cheerfully and comfortably.

Study to prevent yourself from becoming "self-centered". Think more about other people and impersonal things than about yourself. Make yourself interested in other people. Lose yourself in your efforts to help others. Help others to have a good time. There is no straighter road to health and self-control.

Do not be afraid to seem even indifferent to occult things for a time, for you must have a change of thought and conversation. Refuse to be sad. Keep faith with yourself as a strong woman. Take care of your health in every reasonable way possible.

We will not forget you nor to ask that help be given you in the hour of need. Do not fail to keep in touch with our dear Mrs.———. She has a very warm place in her heart for you, and her letters, I know, will comfort you. Write me whenever you feel so inclined for I want to know how you are getting along.

With love and remembrance,

Florence Huntley."

Bound copies of Volume III of *Life and Action*, are now in the hands of the printer, and will be ready for delivery within thirty days.

This Volume, like the preceding, will be printed on heavy book paper. Bound in English Beauty Cloth, and stamped in gold.

Price \$1.00

Life and Action

"Dollars Want Me."

By The TK.



BACK in 1904, a lady "Friend of the Work" in Tacoma, Washington, wrote me, inclosing a pamphlet under the above rather odd title "*Dollars Want Me*". As I now remember, the booklet bore the name of one of the then prominent "*New Thought*" writers, as its author; and I think since then it has been circulated quite extensively, until its quaint suggestion has become almost an accepted tenet among a certain class of writers on the subject of "*Opulence*".

My correspondent was considerably wrought up at the time concerning the strange ideas contained in the booklet, and wished to know my views and those of the Great School on the subject.

They are contained in the following reply of mine, which bears the date of August 20, 1904.

Since then the subject has come up again and again, in various forms and phases, and from many different sources, showing that the Students and "Friends of the Work" are not entirely satisfied with the sanity nor the moral soundness of any system of obtaining material wealth, or acquiring "Opulence", by simply "*thinking dollars*" out of other men's pockets, bank accounts, or legal possession, into our own, without having earned it, or in some way returning an equivalent consideration.

Life and Action

In view of the many misconceptions on the subject, some of which are doubtless due to the little booklet referred to, I am convinced that my analysis of the subject will be of interest and possible value to the readers of *Life and Action* at the present time.

If so, we shall be glad to have the benefit of any suggestions from our readers, after they have read the following letter:—

“Dear Friend:—

I wish I had the time to answer you as I should like to do, on the subject of “Dollars”. But the question is one which cannot be covered in a single sentence, nor in a paragraph, nor in a letter. It involves enough to cover a good sized volume in order to make all phases of it entirely clear.

I have read the little booklet you sent, and there is no doubt, in my mind, that if we go back of the printed words to the author’s *mind*, and get at his real *purpose* and *intent*, there would be very little to find fault with. I believe he has been *trying* to give expression to a real TRUTH. The difficulty lies in the fact that he employs a peculiar method of expression. His language is semi-figurative in many instances, and this makes him *appear* to say a good many things which the context would clearly indicate he did not *mean*. That is to say, take a single sentence, and from that one sentence alone we would surely obtain a false view of his position. The sentence “Dollars want me”, is a good example.

For if we give to the word “want” its most commonly accepted meaning, this would imply that dollars “*feel* the *need* of” me; or that they “*wish* for” me; or that they “*long* for” me; or that they “*desire* or *crave*” me.

It is clear that this use of the term is applicable only to that which is capable of “feeling” or “needing” or “wishing”

Life and Action

or "longing" or "craving" or "desiring". In other words, it can apply only to that which possesses consciousness.

It could not apply to "Dollars" therefore, at least in *that* sense

But in the sense that the word "want" means "to be without", or "to lack", it might be very pertinently applicable in many instances. For it is a fact that "Dollars", generally speaking, appear "to be without" *me*. A good many of them seem "to *lack*" *me*.

But I do not believe this either is the sense in which the author of the booklet has intended to use the word.

By reading the booklet through, I get the impression that he is endeavoring to show that the "attitude of mind" in which most men and women *seek* money, is spiritually stultifying to the individual; and in this I fully agree with him.

I do not believe he intends to convey the impression that there is that kind of affinity between mind and the raw material of which "Dollars" are made, that would enable a man to place a silver dollar on the opposite side of the room and then by assuming "an attitude of mind" that it will get up on edge and roll across the room to him.

I do not believe he means that by merely assuming "an attitude of mind" and "affirming" that the two silver quarters in my pocket "belong to him", that *they* will understand and recognize the truth or justice of his "affirmation" and forthwith hop out of my pocket and make off across the country in search of *him*.

I think, if he were asked the question direct, he would say that the only way he can [by purely mental processes] *think* money out of my pocket into his, or out of another man's bank account into his, is by impressing his thoughts on *my mind*, or the *other man's mind* in such manner as to convince us that he was entitled to it. There can be no doubt whatever, that if

Life and Action

he can assume an "attitude of mind" which will convince me that these two quarters in my own pocket belong to *him*, and should be in *his* pocket instead of mine, *I* would immediately set in motion the necessary physical processes that would very soon accomplish the transition.

But in this case, as you see, the process by which the transfer is made is set in motion by the operation of his mind upon *mine*, and not directly upon the two quarters themselves. It is therefore a play of mind upon mind, and not of mind upon "dollars".

Taking all he says together, it seems to me that there is a good deal of truth in it. If I were to attempt to put it in a sentence, as I understand his position, it would be something like this:—

"Take an honest, dignified, self-respecting, inviting attitude of mind toward all matters of money and business and then attend yourself to the details as they come, and the result will be that you will be more successful than if you allowed yourself to become a *mercenary groveler* after "dollars".

But now, let me see if I can answer your own question specifically. You ask,—“Do you gain *material* things wholly on the *mental* plane, and always at the *sacrifice* of the spiritual?”

I could say simply "No", and be entirely correct; but that would not convey my meaning entirely.

1. Some of our material possessions come to us wholly without reference to our own mental attitude. For instance—By virtue of our man-made laws of inheritance, a child may become, in its own right, possessor of vast stores of "Dollars" merely because it is the child of its own father or mother. This is often the case before the child is old enough to *have* a "mental attitude" toward dollars, or toward anything else but "food".

2. Then again, much of the wealth of the world, which is simply *measured* in "Dollars" comes even to those who *are* old

Life and Action

enough to think, [and who are thinking most of the time about money], but as a result of causes and conditions over which they have no control.

I have an instance in mind. A friend was compelled, against his own wishes, to take a piece of real estate on a debt. At the time he believed it to be entirely worthless, and for all practical purposes it was so. He held it a number of years trying all the time to dispose of it, but could find nobody who would give him anything for it. He paid taxes on it for several years without receiving a cent of returns. But one morning he awakened to find that a new town-site had been located on his property. In a few years he had sold off lots enough to make him independent the balance of his life.

3. Other things we acquire as the direct result of our conscious and intentional efforts. These come to us as a result of two things, viz,—[a], because of our *thinking out the method* by which they may be acquired; and [b], by then *doing the things we have thought out*, as necessary to that end.

4. And now the question arises, as to whether the material possessions that come to us as the result of our own thinking and acting, *always* come at a sacrifice of *spiritual* benefits.

Again I could say "No", but still you would not get my meaning fully. The question of the effect upon our spirituality, depends entirely upon the "attitude of mind" in which we seek and strive for them, and the "purpose and intent" for which we seek to acquire them.

If you recognize it as the first and highest duty of your life, to provide for the material care and support of an aged mother who is dependent upon you, there is no amount of mental effort you can put forth to acquire "Dollars" enough to accomplish that result, that will ever mean "spiritual sacrifice" to you; *so long as you pursue methods and means which your conscience approves.*

Life and Action

On the contrary, there is perhaps no way in which *you* could employ your intelligence that would result in *greater* spiritual growth and spiritual development. The "Dollars" are only an *incident*.

In this case, as you see, it is your own "mental attitude" which determines whether the struggle for "Dollars" is a spiritual sacrifice or the reverse.

And this, I think, is the essence of the meaning of the author's booklet. His entire philosophy seems to be, in a word,—Put yourself in a right attitude of mind toward money and business and material possessions, and then *work*. The results will take care of themselves; and not only this, they will be the *best* results of which you are capable.

Speaking for myself, I am convinced that wherever this attitude of mind and Soul is maintained, the highest measure of success to which the individual is capable, will follow.

I will even go further and say, that no matter whether the individual works directly for material possessions or not, if his motive be absolutely right, a sufficient number of "dollars" will come to him to meet his actual necessities.

A very practical illustration of the truth of this is in the case of two of your friends whom I happen to know very well. For 22 and 17 years respectively they have been engaged in a work which is at the very antipodes of all things of a purely material nature. And the work has been so vast in its scope and purposes as to absorb all their time, attention and energies. The work they have been engaged in has no money or commercial value, and is seemingly quite out of the realm in which "dollars" are wont to grow.

But in all these years they have never begged, borrowed, accepted nor received charities nor alms from anyone. Neither have they suffered for food, raiment, nor shelter. It is true, they are not *wealthy* as a result of this devotion to what

Life and Action

they have recognized as their DUTY. But considering the nature and purpose of their work, they have had all the real necessities of life, and a few of the comforts; and, to my personal knowledge, they have been two of the happiest people on earth.

While there have been many times during those years when they have been down to the last "dollar", and have not known where the next one would come from, still the Great Work in which they have been engaged has gone on without interruptions, and they have lived to see many of their purposes accomplished.

There can be little doubt that many times they could have spent a good many more dollars than they did if they had possessed them, and I believe that they would have spent them in the direct lines of their Work, and for the purpose of furthering the Cause to which their lives are mutually dedicated.

I am also absolutely certain that in all those years there has never been a time but they could have gone out into the business world and "made money", if they had been willing to allow that idea to divert them from their chosen Work. For they both possess well tried business abilities.

And now, after all these years of their faithful, untiring, unfaltering effort in the direct line of their recognized DUTY, with no serious thought or attention to the question of "dollars",—now, after both have become so old that their "earning capacity" in the business world is practically gone, it so transpires that the value of their chosen work has impressed itself upon a wide circle of honest, earnest, unselfish seekers after the knowledge and truth which they possess.

The interest of these friends of their Work and of the Cause they represent, is of such a nature that it is helping to solve the material problem for them.

Life and Action

They did not ask this. They did not seek it. They did not want it. They did not even dream of it. Their minds and hearts were on the Work before them, and the Cause which to them is sacred. Their sole desire has been to help those who were in need of such help as they could give. And yet, it would now seem just possible that the co-operation of their interested friends, would result in solving the question of "Dollars" for *them*, in a most beautiful way, so that they will be able to devote even more of their time and energies in the direct lines of their chosen Work than in the past. They will never be wealthy, nor is it at all likely that through the co-operation of all the friends of their Work they will ever be able to command more than the bare necessities of life in a material way.

Perhaps you will understand me better when I tell you that there is in nature that which I have come to designate as the "Higher Destiny", which seems to have under its guidance and control all the constructive forces of the Universe. It makes for good always. If we only assume the "mental attitude" which puts our lives and our motives in parallel lines with the action of those forces, we do not need to worry or grieve or trouble over the purely material problems of this life.

I do not mean by this that we dare stop our efforts, and still expect nature to bring "Dollars" and lay them in our open hands, or even pass them to our bank accounts. But, for the man or woman who labors earnestly, with clean hands and a pure heart, I believe the world always has and always will have a place, and that by pursuing such a course the best possible results will accrue to each individual laborer in the Master's vineyard.

Thus far I have confined myself to the direct questions you asked me to answer. But Mrs. Huntley tells me that in the course of your correspondence with her you have asked a number of other questions which seem to run along these lines:—

Life and Action

- "1. Why should you two be poor?
2. Why can't you use your superior knowledge to "get money"?
3. If your work is of importance to mankind why should you be allowed to be poor?
4. Is it not right for you to "demand opulence?"
5. Why doesn't the Great School furnish you the means to enable you to give all your time and energies to their work? &c. &c."

To answer these questions fully and in detail would make it necessary to go at great length into the analysis and consideration of the laws, principles, forces, activities and processes which underlie the entire superstructure of society as it now exists. This, as you see, is impossible in a letter. But I will try and give you a few suggestions that may help you to understand our position and that of the Great School.

1. Only in a purely *commercial* sense can we be termed "poor". In every other way I do not know of an individual on earth with whom either of us would exchange places. But financially we *are* poor, as that term is used in the great world of business and finance. The question is, Why?

In order that either of us might become wealthy, or even have "opulence", in our own right, it would be necessary for us to give much more time and thought and energy to the mere matter of "accumulation" than it is possible for us to do and at the same time accomplish the Work which we have chosen to do.

By turning our attention to the matter of money getting, there has never been a time but we could have made what the world calls a success in that line. But this would have demanded more of our time and energies than we have been willing to devote along those particular channels.

The two roads have been open to us all the time from the

Life and Action

very first. We could not travel both at the same time, for the reason that a law of nature makes it impossible for an individual to be in two places or travel in two different directions at the same time. We have been compelled to exercise our individual right of choice. We have done so, and have deliberately elected to follow that path which does not happen to be strewn with "Dollars".

2. Why do we not use our superior knowledge to "get money?"

There is absolutely no question as to the fact that we *could* do so. We both *know* that we could. We know that we could convert our knowledge of life here and hereafter into money, and thereby soon have all the wealth we could find use for. The question is, why do we not do so?

The knowledge we have acquired in the realm of spiritual and psychic truth, is of such a nature that it cannot be "sold" without violating a principle that is at the foundation of our own individual well being, as well as the best good of humanity to whom we are responsible, and for whom we have elected to labor.

First, let me see if I can make clear to you the effect upon ourselves.

The evolutionary development of the *Soul* comes only as a result of individual effort upon the *psychic* plane of being. Its foundation is laid deep down in moral principle. Whatever diverts the thought, effort, motive or purpose of the individual from the plane upon which the thing to be accomplished lies [or centers it upon a lower plane] interferes with his progress just as far as he is influenced thereby.

In just so far, therefore, as my thought, purpose, effort or motive is centered on the matter of "getting money", just that far it is diverted from the exercise which means Soul development, and to that extent hinders my own progress.

Life and Action

For instance,—I am writing you this letter with all my faculties and Soul powers fixed on just one thing, viz, helping *you*. But suppose I were going to sell you the lesson for \$5.00 or \$10.00, it would be utterly impossible for me, or any other person in like situation, to keep to the level of the purely psychic result to be accomplished. My motive becomes a mixed one. It is tainted with selfishness to the extent that I am laboring for a material reward. The reflex of this upon my own Soul is inevitable, and it is destructive.

Again, in the realm of the Soul there is no material *measure of value* for psychic truth or knowledge. When I impart knowledge to you, I do not thereby deprive *myself* of it. I do not part with it myself. As a matter of principle, have I the moral right to “sell” you a thing which I still retain? Or, is it morally right for me to charge you a material price for that which has no *material* measure of value?

I receive my full reward by the act of giving. My reward is the Soul growth resulting from the right use of the faculties, capacities and powers of the Soul. And there is no exercise so conducive to Soul growth as the unselfish act of imparting to others who need, the knowledge that will help them.

And now what are the results from the viewpoint of the one who receives?

By long continued custom we have come to feel that when we purchase a thing and pay “Dollars” for it, that fact gives us absolute title to the thing so purchased, whether it be knowledge or things material. In the commercial world when a man has “title” to property which he can call his own, he at once assumes that he has the right to use it as he pleases.

On the other hand, a *Gift* always carries with it a sense of obligation to respect it as something above and beyond all commercial values. A gift of knowledge carries with it a sense

Life and Action

of appreciation and respect which strongly impels the recipient to use it only for right purposes.

Now, the purpose of this Great School is *so* to pass on its knowledge that the results to all concerned shall be the very best that may be possible. We are responsible to those who receive this knowledge and to humanity at large, to the extent that we shall do nothing which shall diminish its value *to them*.

By the experience of all the past ages it has been demonstrated that knowledge of this nature cannot be made a matter of merchandise without impairing its value, and at the same time putting it into the hands of the unworthy. We are obligated to give it to those only who are ready for it and who will use it correctly. We could not do this if we set a price upon it as merchandise and thus offered it to those who could pay the price.

By embodying the knowledge in book form, it then falls under the head of merchandise to the extent that it then represents material value. In this form we have the right both legally and morally to sell it. But in this case, we are also responsible to the world for whatever goes into the book. We are therefore bound to publish only such of the knowledge we possess as will be of value to the *public interests*. Much of the knowledge can never be published, or at least not in our time, because we could not then control its circulation; and it is of such a nature that the unscrupulous would abuse it for selfish purposes, and thus destroy its value and defeat the purpose of those who are now its repositories.

But you see how impossible it is for me to cover the subject by letter. I have only just touched upon a great fundamental principle of Ethics which underlie all our efforts both here and hereafter.

If there are other specific questions which you can frame

Life and Action

in definite propositions, I shall be glad to answer them to the best of my abilities.

In conclusion let me say, that while we have worked all these years in what the world calls "poverty", and will no doubt continue the struggle to the end under the same conditions, I am not prepared to say that we are accomplishing any less for the Cause of Truth, or for ourselves, or for humanity than we would if we had vast wealth.

Vast wealth [to us] would involve equally vast responsibilities for its right use. We could not today spare the time [from the more important work before us] to administer vast money interests. I believe that we are doing the very best that could be done. I believe that we are giving to the world the very best we possess. And although if we had money we would doubtless hire stenographers and clerks and servants to relieve us of all the detail work, still I am not at all certain that we would thereby accomplish even *as much of real good* as we do today.

The very fact that we *know* poverty, and that we labor under conditions just as hard and as difficult as any which surround our fellow men and women, enables us the better to understand and appreciate *their* lives and their difficulties, to sympathize with them, and advise with them intelligently.

And moreover, I believe that our place in the confidence and affection of those who know us, is far *stronger* today than it would be if *they knew* that we were financially independent, or living in the midst of luxury. Our very *poverty* is a badge of assurance that our motives are pure and unselfish.

A millionaire is the last man on earth to preach to the poor. Why? Because the poor know that he is dishonest. They know that he could not *remain* a millionaire *among*

Life and Action

them and be sincere. They also know that he is so far out of the world in which *they* live that he is unable even to give them sincere sympathy in their trials.

If we should today organize *classes*, and teach *for money* we could soon be independent in a financial way; but we would thereby lose that touch with you all which means more to us and to you than all the wealth of the world, if it were in our hands.

Sincerely your Friend,

TK.



CHARITY.

By R. C. Mize.

Charity is helping a neighbor to help himself along constructive lines. It may be manifested through sympathy, advice, or material aid, or a combination of these, but must be confined to time, place and extent of need. Sympathy must be administered with discretion or it becomes encouragement in wrong-doing; advice must be given tactfully or it stirs up rebellion [unsolicited advice is generally either useless or distinctly harmful]; and material aid must be extended with finely measured caution lest it produce or confirm pauperization. Paraphrasing—*Charity* is the established harmonic relation of plenitude to poverty in accordance with Nature's Constructive Principle.

Charity seems to me to be "serenity in action, tranquility in motion," "the Spirit of the Work," or the application of brotherly love.

This problem looms large to me here and now, and I am not certain that my discretion and tact are ample to keep me strictly within constructive lines.

Life and Action

The League of Visible Helpers.

By The TK.



AT LAST! At last! They have come. Blessings on our beloved Friend and Helper, "Buffalo Charles"—Larkin, for the gentle but effective pressure he was able to bring to bear on the lithographing company that had in hand the making of our Charters and Membership Cards for the organization of

Local Groups.

No doubt many of our Students, Friends and readers of *Life and Action* have been troubled and anxious to know something more about the League and its activities and purposes. So have we here at the center. But the whole story can be told in a sentence.

We had no official documents with which to proceed with the organization, until yesterday [August 9th], and we could get no definite information from the lithographers as to when we could have them. But for the urgent intervention of our Friend, Charles Larkin, the matter might have dragged on indefinitely, it would seem.

But now that we have the blank charters and membership cards for the organization of Local Groups, a meeting of the Board will be held as soon as that can be done legally, and action will be taken upon the applications for Local Charters that have come in from a number of Local Groups throughout the country.

Life and Action

As soon thereafter as possible our general Secretary will notify the several applicants of the action of the League upon their applications for Charters. Within the next thirty days we hope to have a number of Local Groups of the League fully established and in active running order.

While this wait has been long and somewhat difficult for those of us at the center, we want to congratulate the Students and Friends on the fact that we have a considerable measure of compensation in that the lithographed Charters and Membership Cards are as beautiful and artistic a piece of work as we have ever seen. They will be a "joy forever" to those who receive them, and something of which every member of the League should, and doubtless will, be justly proud.

A design has been adopted for a "League Button", and we are informed that these will be finished and delivered to us within thirty days, or by the first week in September. And, if we are not lamentably mistaken, this is something every member will be glad to own and proud to wear.

In design it is artistically beautiful, and in point of symbolic significance it is unlike anything ever made. I, who have made a study of symbolism for thirty years, can say with all sincerity that it is not only the most beautiful thing to look upon I have ever seen in the form of a button, or pin, but it is the most unique, comprehensive, suggestive, expressive and appropriate sermon on symbolism I have ever seen crowded into the same space. And best of all, it expresses the Harmonic Philosophy in its every line, figure, feature, letter, character, design, color and combination; and those who earn the right to wear it may know that in it they will have a talismanic symbol of the most profound significance and value which should be a never-failing inspiration to *live the life* and exemplify the *Spirit of the Work*.

If I were a Prophet I should prophesy that within twen-

Life and Action

ty years from now this little emblem will be known and worn in every civilized community on earth, and that wherever it goes it will carry to those who rightfully wear it a benediction from the Great Friends and that it will become a "Badge of Honor" and an emblem of "*Morality and Service*".

It will be made in the form of a button for men and a pin for women.

There is one thing about it which I personally regret very deeply, and that is the price at which it must be sold in order to cover the expense of making it. It is a most elaborate piece of work in gold and enamel, and it has taken months of careful and patient work to complete it.

In order to bring the cost down as low as possible we have ordered 1000 in the first lot. But even so, they will cost us in the close neighborhood of \$3.00 each. We are obligated to sell them to the members of the League as nearly at cost as possible, and as soon as that has been determined exactly the Secretary will notify the Secretaries of the Local Groups.

Much work yet remains to be done by those of us here at the center before it will be possible to push forward the general work of the League. Our working force is small, and we are all working to the full limit of our ability.

As rapidly as there is anything of importance to report the Students and Friends of the Work may rest assured that they will be kept fully advised through the columns of *Life and Action*.

At present this is all the information we are able to give to those who are interested in the League and its Work. Please bear in mind that the League is a big thing—one of the most comprehensive institutions on earth, in fact—and its foundation is being laid broad and deep, and with the utmost care at every point and every angle. This takes time and effort, and the exercise of some patience on the part of those at a distance from the center.

Life and Action

It will help, however, if you all will remember that we are preparing for the greatest and most beneficent Work the world has ever known; that it is a World-Movement we are inaugurating, and not a mere local effort of a few people in a limited way.

May all who are interested in seeing the world grow better, and mankind happier, and the *Spirit of the Work* spread abroad into all the nooks and corners of the Earth, and Morality and Service prevail among all men, pray for us and for the Cause of Truth and Love. Pray that those of us upon whom the heaviest burden of responsibility rests may come with clean hands and a pure heart, and walk ever in the pathway that leads toward the radiant splendor of eternal Truth.

So mote it be!



A NEW BOOK.

"*THE SOUL AND SEX IN EDUCATION*", is the title of a new book from the facile pen of our well beloved Friend, Brother and Fellow Student—Jirah D. Buck, M. D.—author of "*Mystic Masonry*", "*A Study of Man*", "*The Genius of Freemasonry*", "*Constructive Psychology*", "*The New Avatar*", and other works with which our readers are generally familiar. The new book is published by *Stewart & Kidd Co.* of Cincinnati, Ohio, contains 175 pages of large, clear and as beautiful and inviting type as we have ever seen, has a symbolic frontispiece of ancient origin, and sells for \$1.25, net.

We intend to make an exception of this book, and for the

Life and Action

accommodation of our Students, Friends and readers will keep it in stock and furnish it to our patrons at the price named.

We make this exception for the reason that the book falls so directly in line with the Educational Work of the Great School in this field, and is an addition to the literature of this Movement that should be of special value to every Student and Friend of the Work in America.

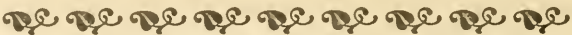
Let me say that, in my judgment, Dr. Buck never did a better nor a more noble piece of work than in the writing of this book.

If my judgment is not at fault, the last two chapters alone, on the subjects of "*Adolescence in Relation to Religious Education*", and "*Love, Marriage, Celibacy and Divorce, or The Problem of Sex*", to the Students and Friends of this Work, and to the readers of *Life and Action*, and all who are truly interested in the greatest and most vital problem of "*Constructive Spiritual Unfoldment*", and the "*Achievement of Individual Happiness*",—will many times compensate for the price of the book.

The space at command makes any "Review" of the book here an impossibility. I shall not try. On the other hand, I am going to assume the responsibility of recommending the book to all whom this issue of *Life and Action* reaches, and I have faith to believe that those who order the book on the strength of this brief notice will not regret it, but rather feel a sense of gratitude that their attention was called to it

The TK.

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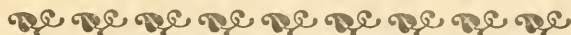
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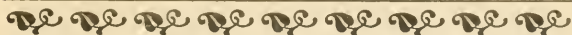
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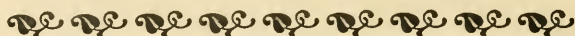
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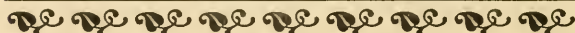
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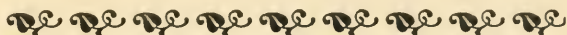
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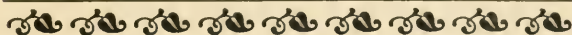
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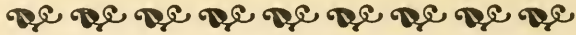
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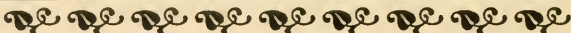
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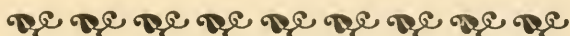
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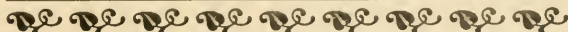
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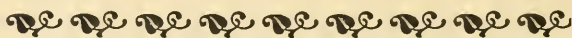
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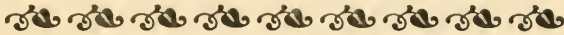
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