
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.

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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
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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.

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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

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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

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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.

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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."

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The Great Work in America

Vol. III

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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.

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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
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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

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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

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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

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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".

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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-

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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

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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

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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

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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.

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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."

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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,

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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.

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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

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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

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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

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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.

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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*"

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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-

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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
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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
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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*".

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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

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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.

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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.

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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

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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*.

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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.

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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

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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

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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

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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-

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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,

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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*

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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.

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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.

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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

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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.

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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.

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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.

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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

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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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“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”.

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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

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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

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“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

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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

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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
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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.

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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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