
"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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Our Great Loss

By the TK.



TO those who have not already learned through other channels, it will surely come as a shock of real sorrow, to learn that our best beloved Companion, Co-Worker, Counselor and Helper—known to most of the Students and Friends of the Work as "*The RA.*" and to the world at large as "*Florence Huntley*"—has been called to a higher Work.

Between four and five o'clock on the afternoon of Sunday, January 28th, 1912, she went to sleep, and on the following Thursday, February 1st, at 11-20 A. M. she awakened in the new world of the Spirit.

In strict compliance with her own previous requests, her funeral ceremony was conducted by the Students and Friends of the Work who had known her best, and the brief ceremony was one which she herself had helped to formulate for the first member of our "Old Group" only a little more than a year before.

The funeral was held in her own little home, Saturday, February 3, at 10. A. M.; and in compliance with her further

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request, her body was cremated immediately thereafter, at Oakwood Crematory.

The only remaining member of her own immediate family is Gen. J. C. Chance, who lives in St. Petersburg Fla., her dearly beloved Brother, now retired from the regular army with the rank of Brigadier General.

To those of us who were with her and near her, it is perfectly clear that she had a definite and distinct premonition of her approaching transition, for some weeks before it came.

And it came to her as a direct answer to her oft-repeated prayer. During the last two years of her life, which were the happiest she had ever known, the subject of "Death" was often talked of between her and myself; and again and again she had said, in her own sweet, inimitable way:

"When my work here is finished and my time comes to lay down the duties and responsibilities of this life, I pray that I may be permitted to go peacefully to sleep, and awaken only in the other life."

This was literally the way in which she left us. She fell into a peaceful sleep on Sunday afternoon, and during the four days thereafter before she passed on, there was never an instant of physical consciousness. She simply slept—and awakened, in the new life. That was all.

What does it all mean? None, perhaps, but the Great Universal Intelligence can answer fully. Surely, there are no words in which to express what it means to me, and I am sure her many near and dear Friends feel the same, in some measure.

While I know that she still lives, I only just begin to realize that her Work and her responsibilities have been transferred from the beautiful little home wherein we have worked incessantly during the last two years, to another world and into another environment.

The duties and responsibilities which she laid down in

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this life, I must take up as best I can, and carry them forward as far as I may, until my work also shall be finished, and I may be permitted to join her once more and share in the higher Work that is ours.

To those who have known her in this life, it means:

1. That one of the truly Great Souls of earth has gone to her spiritual reward.

2. That the Great School and Work upon this plane of earth have sustained a loss which can never be repaired.

3. That we who linger yet awhile have lost our most beautiful, brilliant, unselfish, sympathetic, and ideal exemplar of the real Spirit of the Work.

And to myself, upon whom the heavier burden must fall, it means more than it is possible to express in mere words. And I shall not try.

But in justice to the "Women's Department", and in answer to the many questions which otherwise would only add to my already impossible burden, let me say here and now, that it will be some little time before I shall be able to adjust myself to the new order of things, and overtake the demands awaiting me.

In the meantime, I shall not attempt to carry forward the work of the Women's Department. I must permit it to lapse for the present, and until such time as I shall be able to provide for its further active conduct.

I therefore take this method of saying to the Students and Instructors in that Department, that where there are no complications of any kind, those Instructors who are engaged in the active conduct of the Work, may continue the same with such students as are able to meet the requirements fully.

In all cases, where there are difficulties which you do not fully understand, please discontinue your work of instruction until such time as I shall be able to advise with you.

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Let your demands upon me be as light as possible; but if there are questions which seem of vital importance, which you must have answered by one in authority, then write to me, and state your problems and questions briefly and concisely as possible, and I will do my best to respond.

I know that the beautiful Soul that has anticipated us in our journey to the land of Liberty and Light is still interested in each and all of you, and that her great joy in this life was in the effort to be of real service to all who needed her guidance or help.

I pray that her life of self-denial, of service, of sympathy and intense personal effort, may be to you all an inspiration to live your own lives upon a higher plane—above all that is petty, or untrue, or unworthy.

In humility and reverence, from the depths of my own soul, I can only say—*"Thy Will, not mine, be done."*

May I avail myself of this, the only possible means at command, to express my profound gratitude and love to each and all of the many Friends who remembered her with loving tokens of appreciation, and my poor self with their affectionate sympathy and good will.

I know that you have had your reward in the consciousness of having ministered to those in need.

May the Great Father, the Great Friends, and the Spiritual and Visible Helpers have you, one and all, in their loving care, until we shall stand with them, in the midst of the radiant splendor of Eternal Truth.



The purpose of earth life is not to find a heaven, but to make one. Religion is not a matter of duty to God, but of duty of man to himself and to his fellow man.

—Harmonics of Evolution.

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The League of Visible Helpers

By the TK,



THOSE of our readers who were regular subscribers at the time, will remember that in the November-December 1910, issue of *Life and Action* the question—"What Shall We Do About Christmas Giving?"—was considered at some length, and certain suggestions were therein made looking toward the inauguration of a definite line of work for Students and Friends in future which, in some measure at least, would exemplify the Spirit of the Great Work.

If we may judge from the number and character of the letters that have come to the editor since then on the subject it is doubtful if any single article ever published in this magazine has been productive of better results, or more real good, or greater service to "those who need" than has that above referred to.

And for all this we are profoundly grateful, and we desire here and now to express our gratitude to each and every Student and "Friend of the Work" whose generous response to our friendly appeal has helped to carry food to the hungry, clothing to the needy, fuel to the suffering, medicine to the sick, comfort to the sorrowing, or relief to the distressed.

You have been doing "The Great Work"—in truth, the very "*Greatest Work*" that ever falls to the lot of any man or woman in this earthly life; and you have been rendering a "*Service*" which commands the grateful appreciation and affectionate recognition and commendation of the "*Great Friends*" and "*Spiritual Helpers*"—whose own Great Work from the

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Spiritual Planes of Life you—unconsciously, it may be—have been supplementing.

It would cause your sympathetic hearts to bound with real joy and with gratitude beyond expression in words, if you could but spend an hour in my "Letter Cabinet" and read for yourself of the magnificent work that our Students and Friends are doing all over the country.

Only today I received another letter on the subject of the article in the Nov.-Dec. 1910, issue, and from it I quote the following:

"I know that you are too busy even to read the letters of many who write, hoping for a personal word of reply from you. I am just selfish enough myself to know how to sympathize with them; but I do not want you to reply to this letter. I am writing it because my heart is too full of gratitude to you to suppress all expression of it.

"And then, I am hoping, too, that it may be a source of some comfort to you, and a little compensation for the long years of unselfish devotion to the Cause of Truth, to know that some of the seeds you have scattered have fallen in good ground and already have borne 'good fruit'.

"Ever since I read your article in the Nov.-Dec. 1910, number of *Life and Action* on the subject of "Christmas Giving" I resolved that I would follow your suggestions, and hereafter that I would have some share in the 'joy of unselfish giving' if I lived until another Christmas season came.

"This Christmas my wife and I, for the first time in our married life of thirty-one years, have known what real Christmas means. This year we hunted up three poor families who were too destitute to provide for themselves a turkey dinner or a Christmas tree. They were the only families in our neighborhood so conditioned. In the three families there are sixteen children under twelve years of age, one widow lady of

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40 with five little children which she supports by washing, two invalid mothers, and two hard-working men whose lives mean little beyond hard work and not enough to eat.

"This Christmas day we sat down to our own turkey dinner knowing that in each of these three homes was a dinner of the same kind, just as good, and a Christmas tree for the children, with toys and clothes and candies and nuts and many useful things for the parents.

"And I want to tell you that this has made our own Christmas the happiest of our whole lives. To know that such suffering is so near at hand and has been for years, and yet that we have not known it, and that we have done nothing to relieve it when all the while we have had more than we needed—brings the blush of shame to my cheeks as I write.

"But, thank God,—or better still, thank TK.—that he touched our hearts and sympathies and moved us to act and to prove for ourselves the sad truth of his noble words.

"And now we are planning to help these poor, tired, hungry souls, not only to enjoy Christmas day, but to enjoy some of the comforts of life on other days of the year.

"And I want to tell you that we have learned from a personal experience that the sweetest joy of all life is the joy of true "Unselfish Service" — the joy of giving to those who are in need of the things we can spare.

"We are not wealthy, but we have resolved to give of our modest store something for *every day of the year* that we may have the right to enjoy what we have left.

"And if we can do something to help you care for the poor in your field you will confer a favor if you will but tell us; for henceforth we want to be counted among your '*Visible Helpers*'. Our hearts are enlisted for time, and we hope for eternity."

The most important phase of the influence upon these two good, noble-minded, generous people is the fact that this

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first experience of theirs as "Visible Helpers", in the homes of the poor and the needy, has awakened them to a realization that there are other days of the year than Christmas—many of them, indeed—when food, clothing and shelter are needed by the poor, the helpless and the unfortunate, just as much.

This awakening is inevitable to those who are fortunate enough to be permitted to look into these destitute homes and for themselves discover the empty cupboards and coal-bins, the half-clothed, hungry children, the haggard and careworn mothers and the weary, toil-worn fathers.

I say those who are "permitted" to discover these things; for to those who do not know that they exist everywhere and on all sides of us, it is a privilege to learn the truth, sad as it is; because it opens the way for the beginning of relief, and establishes the wholesome kinship of souls that comes from the exemplification of unselfish *Service*.

Wherever the Students and Friends have discovered these homes of the deserving poor, in their joyous work of providing and distributing "Christmas Comfort and Good Cheer", they have been impressed with the necessity for continuous relief work throughout the year; and in the real Spirit of the Great Work, like true and loyal "Visible Helpers", industriously they have gone to work to provide ways and means for rendering the service that will best fit the needs of each individual case.

This means *work*, continuous work, in some instances *hard* work, and in every instance much careful, discriminating thought and intelligent planning to make the available resources cover the multiplicity of the varying and diversified needs to the best advantage.

From the combined results accomplished by those who constitute our Central Group – generally known as the "Old Group", and the "O. G.", for short – it has come to be recognized as a general principle of proper relief work that the most

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effective and beneficent and hence the *best* help that can be rendered is that which enables the individual to help himself, wherever this may be possible.

Hence, wherever our Friends have found that lack of employment has in any way been a cause of distress or of destitution, their rule of action and method of procedure have been to provide first for the immediate needs in the way of food, clothing and fuel—and in extreme cases the payment of back rent sufficient to prevent the family from being thrown out upon the street—after which they set about finding employment for those able to work.

In a number of instances positions have been secured for both men and women where they were able to receive sufficient income to provide for all their necessities and thus they were made entirely self-supporting and were lifted above the plane of actual want or dependence.

This work of relief and the opportunities it has afforded for our Students and Friends to see for themselves the real privation, suffering and want that exist on every hand in these barren homes of the deserving poor, have been to them a lesson and an experience of such educational value and soul growth as nothing else within my knowledge could have given them in the same time and with the same amount of personal effort.

And all this has been exactly in line with my own deep and earnest desire, and has come about as if in answer to my devout and oft expressed prayer; for it has all led directly forward to one of the important mile-posts, goals or consummations, toward which I have been leading my Students, Friends and Helpers constantly during the last ten years.

In other words, our journey to the South has brought us at last to the point where it is possible for us to associate ourselves together as a "*League of Visible Helpers*", for the definite and specific purpose of rendering the largest measure

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possible of unselfish "Service" to *those who are in need.*

A suggestion or hint of what can be accomplished by a very few earnest and unselfish Souls who are bound together by the ties of mutual fellowship, good will, abiding faith and devoted friendship for the purpose of exemplifying "*The Spirit of the Work*"—may be obtained when I tell you that during one week alone [between Christmas and New Year] our own little band of devoted Friends constituting our "Central Group", or "Old Group", not one of whom is wealthy, carried relief to more than 200 suffering and destitute Souls.

In doing this they also discovered a number of families where some help will be needed continuously during the winter, or until other sources of income are discovered or provided. And, to my own way of thinking, this discovery has been the most important phase of all their work. But for their personal Christmas visits they could not have learned of these cases of need; and they might have gone along throughout the winter without knowing of these sufferers all around them, nor of these splendid opportunities for making a practical application of the principles of the philosophy, and an exemplification of the "*Spirit of the Work*."

As it is, however, every one of these cases has been provided for until such time as regular employment can be secured for those who are able to work. With few exceptions the securing of positions for those who are able to work will take these families out of the class of dependents and make them self-supporting.

These interesting experiences, together with the disclosures of so much real suffering and want on every hand, and the excellent results that have attended the efforts of our little group of devoted Helpers to render aid to those in need, have inspired our Friends with an earnest desire to put themselves in position to perpetuate the good work thus begun and enlarge the

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sphere of their usefulness to those in need as far as may be possible.

To that end, at the first meeting of our "Old Group" since the Holidays, Thursday evening, January 4, 1912, in my own home, the full roster of our membership—twenty-one in all—responded to my invitation, in the midst of the worst blizzard of the winter and with the mercury close to 10 degrees below zero.

With these unmistakable evidences of courage, determination, enthusiasm, earnestness and consecration to the "Spirit of the Work" radiating from every one of our little band, it seemed to me the time for which I had been waiting all these years, "the psychological moment" had at last arrived for the consummation of one of the most devoutly cherished plans and hopes of my earthly life—the establishment of a permanent and self-perpetuating "*League of Visible Helpers*"—on this plane of earth, to co-operate with the already and long established "*League of Spiritual Helpers*" upon the Spiritual Planes of Life, in a work of unselfish *Service to all who need the help that we can give.*

Just what all this means to me personally, or to the Students and Friends of the Work who constitute our Central, or "*Old Group*"; or what it may hereafter mean to the Great School and the Cause of suffering Humanity, could not be fairly conveyed in words, nor definitely nor accurately measured in advance.

But let me say that after my own twenty-eight years of unremitting labor in the Cause of the Great School and in behalf of all that it stands for in the world and among mankind, the "*League of Visible Helpers*" is today an *established fact.*

And if I have not wholly failed in my estimate of values and in my measurements of Psychological and Ethical forces and influences, its definite establishment as a tangible reality and an accomplished *fact* marks the inauguration of a new era

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and the birth of a new inspiration to higher ideals and aims in this Western World.

This does not mean to suggest nor even to intimate that the "*League of Visible Helpers*" has come to "take away the sins of the world", nor alleviate all its sorrows, its suffering nor its poverty and want. Nothing of the kind is anticipated.

Nor is it contemplated that the birth of this League will mean the solution of the economic and social problems of the world: Far from it.

It does mean, however, that for the first time in many centuries, the Great School now has, in this "*League of Visible Helpers*", an established association of men and women, bound together by the strongest bond of human fellowship, mutually pledged by the most sacred obligation of which the Soul is capable, before the world to "*Live a Life*" of loyal and unselfish *Service to those who need*, and as far as in them lies thus to exemplify "*The Spirit of The Great Work*" in a definite and orderly effort to render the largest amount of help, to the largest number of deserving poor, possible within the limitations of their time, abilities and resources.

In the accomplishment of their mission and purposes they hope to inspire many other generous and sympathetic souls with the same unselfish desire to become active factors in the work of equalizing the benefits and opportunities of life, and thus to become educators in the "*School of Necessity*" and in spreading abroad the "*Contagion of Kindness*" through which "mere men" and true women who are once openly "*exposed*" to its influence inevitably "*catch*" the "*Spirit of the Helpers*" and join in their "work of Rescue and Relief".

Is this the solution of Natural Science to the problem of "*Industrial Justice*" concerning which my good Friend McDowell writes in the Nov.—Dec. 1911, number of *Life and Action*? By no means. It has nothing whatever [aside from its leaven-

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ing and educational influence] to do with the Great School's scientific solution of the great problem of "Economics". That is a different problem entirely from the one with which our "*League of Visible Helpers*" is identified and toward the solution of which it hopes to point the way.

Before the School of Natural Science hopes to be able to command the respectful attention of the general public to what it has to offer as its solution of the great and vital problems of *Sociology* — which include that of *Economics*, as well as that of "*Industrial Justice*"—a great work of *Education* must first be accomplished. This is a slow process at best, and, in any event, will require many years of unremitting effort. And even after the way has been opened to the confidence of the public sufficiently to command its respectful attention and kindly consideration, it is still a long journey to the point where it is possible to inaugurate a new system of Economics which involves radical changes in and important modifications of the existing order of things, affecting the finances of an entire nation, and many of its social customs and ideals.

Granting, however, that such an evolution is within the range of human possibilities, it is scarcely to be anticipated that a time will ever come, within the history of the life of human society, when there will be no suffering to alleviate, no sorrows to assuage, no pain to quiet, no sadness to comfort, no sickness to cure, no despondency to cheer, no trouble to soothe, no want to relieve, no hunger to appease, no thirst to slake, no fears to allay, no burdens to carry, and no needs to satisfy.

And so long as these, or any of them, do exist and are the natural concomitants of human society, just so long will there be *Work* for the "*League of Visible Helpers*" and adequate reason for its continued existence. Hence, it is but fair to look upon the "*League*" as one of the established and permanent institutions of the Great School; and that its influence for good

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will grow with the years, until its name shall be known throughout the civilized world, and wherever known that it shall become a synonym for "*Unselfish Service to those who need*" and for "*The Spirit of the Great Work*".

That the Students and Friends of the Work throughout the world may know what has been accomplished and be in position to add to our efforts the inspiration of their active sympathy and the helpful influence of their active and intelligent co-operation, it is my grateful privilege to be permitted to give to the readers of *Life and Action* a brief outline of the evolutionary process by which the "*League of Visible Helpers*" became "a living entity".

1. Back in 1883, soon after I came into conscious and definite touch and personal association with a Member of the Great School, in the person of "*The Great Master*", and through his generous aid gained admittance as an accredited Student, I learned of the existence of the great "*League of Spiritual Helpers*" upon the Spiritual side of Life.

2. After my work of "Preparation" was completed and I had earned the right of full Membership in the physical roster of the Great School, through the courtesy of the "Beloved Master" I was made an Honorary Member of the "League of Spiritual Helpers."

3. From that time to the present—almost 29 years—it has been one of my cherished hopes that sometime, before the days of my earthly service have been numbered, I might share in the glorious Work and triumphant Achievement of organizing a "League of Physical Helpers", whose mission it might be voluntarily to become the Friends of the Friendless and the Helpers of those who need the services it may be possible for generous souls, loving hearts and willing hands to render to the deserving poor of earth.

Knowing the work of rescue and relief that enters into the

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triumphant service of the "League of Spiritual Helpers", my hope has been that I might live to see and to help in the organization of an earthly League whose purpose might be to co-operate from the plane of earth with the "League of Spiritual Helpers" in the work of relief to *all* who need.

4 On the evening of January 4, 1912, for the first time, it was my blessed privilege to share my hopes and desires and plans with the members of our Central Group of Students of the Great School, and suggest to them that the time had come for the realization of my long cherished dream.

At our meeting that evening the subject was discussed, and, without a dissenting voice nor a discordant note of any kind, those present [twenty-one in all] voted to organize at once the "*League of Visible Helpers*". For reasons of a purely legal nature it was determined to incorporate under the general incorporation act of Illinois, and our attorney was asked to prepare the necessary legal documents to comply with the law and complete the incorporation.

5. Adjourned meetings thereafter were held from week to week until all the legal formalities were fully complied with, and the documents completed and ready for record with the Secretary of State at Springfield, Illinois.

The articles of incorporation provide that the Name of the Corporation shall be "*League of Visible Helpers*"; that its Board of Directors shall consist of Seven; and that they shall be divided into three classes whose first term of office should expire in one, two and three years respectively.

The following were chosen as the first Board of Directors: Dr. E. M. Webster, Lou B. Webster, Charles Crane, Flora W. Goddard, Hermann Hille, Florence Richardson and John E. Richardson, all of Chicago and Oak Park, County of Cook, and State of Illinois.

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OBJECTS and PURPOSES

The objects and purposes of the corporation are:

"To fraternally unite all acceptable persons in a closer bond of fellowship and mutual interests; to give all moral and material aid to its members, their families and those dependent upon them; to educate its members and others socially, morally and intellectually; to carry on an organized work of charity, relief and assistance to the needy and distressed; to own, maintain and operate schools, hospitals and allied institutions for charitable purposes; to procure and furnish legal and medical services for those in need; to promote the cause of *Equity, Justice and Right*; to establish a fund for the carrying out of such purposes, and to do any and all things in any manner incident to said objects or connected therewith; which said corporation shall have the right to elect its own members, and to create and maintain a system of Subordinate Groups, and shall have full power to enact, maintain and enforce all needful laws, rules and regulations for the proper government of its members, and all subordinate groups, and the members thereof."

In this statement of its objects our attorney has wisely covered every possible contingency necessary to the legal accomplishment of every purpose for which any purely charitable and altruistic corporation exists.

As soon as its By-Laws can be formulated and legally adopted, provision will be made for the establishment of Subordinate Groups under Charters issued by this corporation, with rules and regulations for their government, under the jurisdiction of this central body.

In due course of time there will be Groups in all sections of the United States that will desire to organize as Subordinate Groups for the purpose of carrying on an organized and systematic Charity and Education in their several local jurisdictions.

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In our By-Laws all this will be provided for, and thereafter on application from any Local Group for the issuance to it of a Charter, a method will be provided for the accomplishment of that purpose.

In its By-Laws also provision will be made for a number of different classes of members, in such manner that all who may desire to become identified with the work of relief for which the League is organized, may do so on compliance with the terms and conditions of membership prescribed.

Much preliminary work is yet to be done before the machinery of the League will be fully completed, put together and in active running condition. It will be pressed forward to completion, however, as rapidly as possible consistent with the vital importance of the undertaking and the care necessary to guard against mistakes.

Those who desire to keep in touch with the movement sufficiently to note its progress may do so through the columns of this magazine. *Life and Action* will become the Official Organ of the League, wherein all matters of interest will be reported, from time to time, and wherein questions of interest to the Work of the League will be fully considered.

This magazine will be glad to have the benefit of suggestions from Students and Friends of the Work on any phase of the subject wherein they may be especially interested; and it will be glad to answer such questions as it can for those who desire information.

The purpose of this article is merely to announce the organization of the "*League of Visible Helpers*" and briefly to state its general purposes. Further reference to it may be expected, from time to time, as its work will justify.

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The Becoming Man

By J. D. Buck, M. D.



BECOMING what?

Some of us are becoming old; some are becoming educated; some are becoming rich; some are becoming famous; and a few, perhaps, are really becoming wise; fewer still are acquiring understanding.

By the term, "Becoming Man", Jacob Boehmen evidently meant all this,—and then some.

One may know his duty, and yet evade it; he may also understand, and not do it. If this were not true there would be no devolution, no "left-hand path".

The foundations of human nature permeate and saturate the universe. The potencies and possibilities of man are commensurate with nature. The Individual Intelligence of man is a "Spark" from the Universal Intelligence.

The whole meaning of individual life and the consummation of human evolution consist in man's realization of his possibilities, powers and destiny.

Every moment of life consists of an experience of some kind. To think, to feel, to act, to sleep, to dream—nay, even in "dreamless sleep" the Individual Intelligence exists, and the elements with which it is clothed keep moving.

So far as human knowledge goes, matter and energy are inseparable, and the result is ceaseless movement.

When we are acting we are generally aware of change, or movement, both within and without. When we are passive, or asleep, readjustment takes place by a law of equilibrium that

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runs like a golden thread throughout the universe, involving atom, ion and molecule; cell, organ and organism; planet, solar system and universe.

Otherwise, harmony would be inconceivable, and the terms, "Law and Order", meaningless.

Our ancient brethren called this universal impulse to movement, "*Fohat*". In man, we call it "Will, or Volition".

Because it is a latent potency in us, always moving toward some desire, impulse or interest, in reflection or action, we more often overlook or ignore it. Hence, we often act thoughtlessly, or impulsively, or automatically.

The foregoing are percepts, obvious from all individual experience.

Now comes the question—"What does it all mean?"

From logical reasoning and analogy we pass from percept to concepts, from fact to law.

Everything deserving the name of philosophy; every theory of life; of rewards and punishments; even all our creeds recognize these fundamental laws, more or less, with the conclusion—"Help us, good Lord, to keep this Law."

Now, the greatest thing in the life of man is to pass from blind impulse, or caprice, to constructive work.

No matter what we may think or do, the Law never changes. The bullet speeds to the mark and kills just as surely, even though we did not know the gun was loaded.

By recognizing the law, man may learn by experience to work with it. Instead of remaining the victims of chance, or the slave of caprice, he may become the Master of Destiny, by knowledge of and obedience to the law of his being. Fate is cruel only to caprice and ignorance.

So deep-seated, so wise, so universal, and so utterly reliable are these laws that while determining the growth and hap-

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piness of him who knows and obeys them, he in turn becomes an agent for the upbuilding of all men and for the beneficent designs of Universal Intelligence.

It follows, therefore, that he whose life is injurious or inimical to his fellow men is traveling toward his own destruction, and has only himself to blame.

Ignorance may, indeed, hold him back and keep him vacillating day after day, year after year, but he will progress upward or downward only so far as he designs, or deliberately chooses the right or the wrong path.

Now, with the incidents of life so varied, and experience so complicated, the great majority in every age and time become bewildered.

Nothing seems so beneficent in the evident designs of the Great Universal Intelligence as the fact that the application of these laws to human life, conduct and straight-forward progress rests on a few simple and well defined principles.

The difficulty is not in formulating and making clear these few basic principles, but in getting our own consent and firm determination to put them into practice and live up to them.

This old world has been running so long; humanity has had such wide and varied experience; there have arisen so many theories, philosophies and theologies; it has been in every age and among all people—"Lo here, and lo there",—that contradiction and confusion, bewilderment and discouragement are almost universal.

And yet, in every age there have been those who *knew*, and who *achieved*.

It is with the School of Natural Science as with the great Order of Freemasonry; not a single principle enters into either that cannot be found elsewhere.

It is in the method of selecting, defining, illustrating, and putting in practice the few basic principles already re-

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ferred to that the Great School and the Order of Freemasonry so far excel.

Neither of these theorizes. Each goes to work to exemplify, put in practice and live these truths, demonstrating their verity and utility by their results upon—"Those who have gone this way before". Hence, degrees arise, precisely as in measuring a circle or determining the revolutions of a planet. Resistance, direction, movement and time constitute an absolute mathematical equation in the life and progress of man, as in the planets and constellations.

Since the Will and Desire of man always determine action or conduct, is it not clear that the motives which actuate him, and the life that he leads must solely and inevitably determine the result in every case?

You can transform motion, but you cannot annihilate it. Hence, there is no standing still. Even where we vacillate and go to and fro, we are still broadening and deepening the lines of experience; enlarging, as in youth and manhood, the circle of life; or allowing it to contract and wither, as in advancing age—with the goal as obscure and unknown as in the beginning.

And then—"What does it all mean?" and—"Nobody knows."

At last the prodigal declares—"I will arise and go to my Father."

But suppose someone points out the road and he debates, argues, hesitates, and finally turns back to "wallow with the swine"?

Must he not start on the journey, if ever he is to arrive at his Father's home?

The Becoming Man is he who wishes to know, is ready and begins to do; who realizes in doing, the growth of understanding and the triumph of achievement.

He has found the "lines of least resistance" by changing

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his motives, aims and ideals. His barriers were all within. The growth is all within. Heredity, circumstance and environment may inaugurate a tendency, or bias; but overcoming these, as he may and can if he desire, will be but gymnastics to his Soul, strengthen his purpose and, in the end, hasten and assure his progress.

There is no power in the universe that can defeat him, nor even stay his progress, except himself.

Mere curiosity, or intellectual pursuit alone, if he refuses to "move on", may only deepen his conceit, develop intellectual pride, and sink him deeper in the mire.

He is his own judge, jury and executioner; and he alone is responsible for the verdict, and knows perfectly whether it is just and true.

His judge is Conscience, and it can neither be deceived, bribed, brow-beaten, nor bullied. It holds him strictly to Personal Responsibility.

The jury is his own intelligence, his innate faculties, capacities and powers.

The executioner is his own judgment and reason, measure for measure with his own intelligence and experience.

And what is his first duty, his beginning to commence to get ready to "become"? Simply this: "To deal justly, love mercy, and walk uprightly."

He will not seek for "pardon" for past iniquities. He will restore and compensate, to the full limit of his power and his resources.

The desire, the will and the necessity for this will prevent further lapses into iniquity.

He is "Becoming a Man", a "New Man in Christos", the Divine Light and Beneficence of his own Soul. The "Comforter" has indeed come, and is "leading him into all Truth."

Hard work? Yes, if he lingers, hesitates, vacillates and

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looks back at the "flesh-pots" with longing and regret; but the Greatest Work and the most joyous reward, if he really desires it above everything else on earth.

If he seeks it as men seek wealth, or fame, or power, he will not "shift his trolley", nor "short-circuit his current", but go straight on, fast or slow,—no matter, so long as he is sure of the direction in which he is traveling.

He knows what he is and what he is trying and determined to become, and he is sure to find the way. Results, distance, velocity, obstacles, will not trouble him.

Confidence, assurance, gratitude—deeper than tears—and a light that never flickers nor fades, will cheer him on.

And then, this is only the beginning. A still greater reward awaits him. Now he can begin to help others.

Thousands now-a-days get a glimpse of the road, realize by a flash of intuition what it means, and are whirled off their mental feet.

Before they have traveled a rod on the "rough and rugged road" they are ready to furnish a map of the whole country through which it passes, start a new cult, pose as a "Healer of Souls", and gather recruits and riches as prophet and profit.

I do not "blame" them. They are simply whirled off their feet, as it were, by the new light; and they know not the Masonic meaning of "Silence and Circumspection", more than do the large majority of Masons themselves.

It was here that the "Vow of Silence" in the Greater Mysteries of Antiquity came in, giving the neophyte time and opportunity to get acquainted with himself,—since when certain Monkish Orders have "taken the vow" and have run off into mysticism, ritualism, or sacerdotalism, and been spiritually lost.

Few seem able to "keep to the middle of the road", and

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yet know whither they are journeying, and not "wobble from side to side", nor become indifferent.

All I have said thus far concerns the preparation for the journey, the attitude of Soul, the Living of a Life with certain motives, aims and ideals.

We are still far this side the "Veil". We are, in truth, but just approaching the Temple. The door is as wide open as the gates of dawn. Can we see it? Or, will we stumble over the rubbish we ourselves have dropped, or cast ahead in the path? Or, shall we bump our heads against the door-posts, and "swear that no door is there", and be ready to rend somebody for deceiving us?

No one ever will believe there really exists a gateway, till he has worked up to it, and stands close in front of it.

The School of Natural Science; the Philosophy of Individual Life; the School of Personal Effort; the Living of a Life in harmony with these concepts,—these are mere words to the great majority of mankind, even today, though curiosity is great in many directions. By what authority do these things exist? Who vouches for them?

The evidence is all intrinsic. The "Sign" of the Master is the Life that he lives, the spirit in which he works, what he says and does, and in what spirit he manifests,—and for every real Master there are scores of pretenders who are feverishly anxious to become "Leaders" and "Official Heads".

The whole problem is different from everything else on earth; and all the difficulties in the way, all the "Lions" are within the individual Soul of Man himself.

The slogan—"When the student is ready, the Master appears"—is thousands of years old. So also the formulary "To learn, to know, to dare, to do, and to keep silent".

It is like picking soldiers for the army; and after all is said,

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it is amazing how many really "catch on", and seem to be truly ready and prepared.

These, however, have already reached a certain degree of progress. They have worked up to it, and seem waiting and expectant. They do not hesitate, nor quibble, nor try to make terms. I have heard scores of these waiting ones say—"I have long been looking for just this, and have felt sure that it some-where must exist"; or, "I always have believed it."

It is all in the books of the Harmonic Series; so there can be no concealment, and need be no misapprehension. The facts are there; the scientific theorems are there; the Spirit of the Work is there.

Anyone can readily test his own opinions, theories, aims, ambitions and ideals, by reading the Series. If he does not like it, certainly no harm has been done. If he begins the study and grows weary, rebellious, or dissatisfied, there is not the slightest pressure brought to bear, nor the least suggestion of any obligation upon him to induce him to continue. He can drop it all as freely and unreservedly as he began it; and he is never "advised" nor "persuaded", either to begin or to continue.

Nor has it ever been otherwise in any of the genuine Schools, or Greater Mysteries.

To proclaim individual freedom, and yet seek to bind the Conscience or enslave the Will would be nothing more nor less than a lie.

As we are told in the last issue of *Life and Action*, this is the very first time in the history of man, so far as we know, that these great truths have been presented in this exact form of modern science and addressed—"To the Progressive Intelligence of the Age". The form of presentation, therefore, is new; and, in a certain sense, it may justly be considered an experiment, but which the results have far more than justified.

Many still seem to imagine that there is great secrecy, and

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much unnecessary concealment; and doubtless it would be useless to undertake to convince them of their mistake.

But the Student who realizes that he is not to be taught formularies, nor doctrines, but given the principles which, if intelligently and persistently applied to his own life and conduct, will transform his entire life and make him "Master of his own Destiny"—already has "passed the first degree", and has become an "Entered Apprentice", and knows also that he is on the road winding slowly up the hill toward Mastership. He also will realize that however fast or far he shall go will depend solely and entirely upon himself.

The mysticism and symbology in which Jacob Boehmen was compelled to veil his "Becoming Man", were yet insufficient to spare him from the hostility of clerics who dragged him through a mud-pond [literally] during his lifetime, and refused him "Christian burial" when dead.

He who is looking for fame or honors in this Great Work would better head the other way.

He who finds neither joy nor compensation in "Living the Life", would be far more comfortable if he ignore the "Doctrine". In a worldly, time-serving sense, it "does not pay", never has, and in the very nature of things never can. It is thus that the point of view; the mental and moral attitude; the spirit that pervades the whole life; the motives, aims and ideals, — decide the whole question of fitness, progress and results.

These are cold facts, empirical truths, demonstrated axioms, unvarying laws.

Whether they seem repellant or inviting, no one but ourselves can determine. It must be "of our own free will and accord."

If the individual ever is to stand alone he must develop within himself the power to do so; and just to the extent that

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he does this will he be capable of assisting others to the same plane.

This is "Divine Selection", supplementing and crowning "Natural Selection" and the higher evolution of man.

The reader will please observe that I am not speaking *for* the School of Natural Science, but *of* it, and *about* it, where it is located, its general "prospectus", and the like.

If any individual desires to know what the teachings and findings of the School are, what the curriculum includes, let him read especially and carefully "*The Great Work*". I, however, am dealing with "Entrance Exams" and methods of teaching, because I have investigated carefully and critically to that extent.

Then again, I know at least one "Graduate of the School", and have had opportunity to observe the effect of the training of the School on individual character, resources, aims, and ideals; and how all these relate the individual [so educated] to his fellow men.

Is he set on a pedestal, and unapproachable? Is he a "long-haired knight of the sorrowful countenance", spurring his proud charger upon the harmless wind-mills? Does he take himself so seriously that, after receiving his diploma, "he never smiled again"? Or, is he all the more approachable, gentle, tender, kind and true, as a result of his training?

To a sentimental mystic all these questions would seem impertinent and shocking; but to one whose vocabulary is confined largely to the U. S. language, with an eye on "Missouri", he really "wants to know".

Moreover, this is exactly what the "dear public" will find out, whenever the returns are all in. If it is "the Holy Ghost and "US", or "Me und Gott", we might as well get ready for the cyclone or the deluge.

But if it was all included, crystalized, and lived by the

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Man of Nazareth, and is now simply translated from ancient dialects into the language of science, with the idioms left out; and if the believer is to be a doer, precisely as Jesus declared, the whole subject narrows down to practical realities which intelligence can weigh and measure, and accept or reject as it pleases; and he will hear only a "God bless you, my Brother", in the one case as in the other, and in precisely the same tone of voice.

"Indifference"? No, just common sympathy, and uncommon loving kindness—the Spirit of the whole Great Work; the Genius of the *Becoming* Man.

"Pure and undefiled religion", so long and so often has been portrayed, or imagined, with long faces, sorrowful countenance, up-turned eyes and black robes; shunning the paths of men, and generally de-humanized in order to become "sanctified",—that the man or woman full of human sympathies and natural kindness, though sometimes awed has chosen "to remain with the folks and take the chances."

Temperance, cleanliness, kindness, cheerfulness and sympathy, are indeed a wise foundation; but the crown and glory are happiness, helpfulness, joyousness and genuine affection, which are always contagious.

I once heard the author of "The Great Work" say that of all the beings, terrestrial or celestial, he had ever met, the Great Friends are the most joyous and radiant; and that Light actually radiates from them as from a spiritual Sun. How full of meaning, then, becomes the saying—"Let your Light so shine among men that others, seeing your good works, shall glorify your Father who is in heaven."

For centuries this saying has been taken simply as a metaphor; but now it is demonstrated to be a natural fact or phenomenon, the "aura", or "atmosphere", having been photo-

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graphed. [See Dr. J. W. Kilner's—"The Human Atmosphere"; Rebman, London.]

Material, physical science, has worked close up to the border-line of these great truths and spiritual laws, and already "the gates are ajar."

It is for these very reasons, as stated in *Life and Action* last month, that it became possible to clothe the Great Work in the garb and language of exact science, and so meet the just demands of the new age in which we live.

Truths embodied only in a dead language, and untranslatable into any other, and droned or jingled off as a "Mass" or a "Sacrament", and called "religion", or "worship", can hardly meet the intelligent demands of the present age.

"Modernism", they surely are *not*. Whether they contribute to the "Living of the Life", as preached and exemplified by the Master, Jesus, each may judge for himself. Ideals differ, as do the use and meanings of words. Whether we can assist in building a heaven on earth, by helpfulness and human kindness; or whether we hope to find one somewhere, sometime, with which, in the building thereof, we have had nothing to do, —or, even after helping to make a hell on earth, receive it as a "grace"—again, must depend on ideals and work.

Those who really desire to find the "Way, the Truth and the Life", and are ready to *work* for it, need be in no doubt nor uncertainty. The Light will come as the Work proceeds; and understanding will keep pace with *Becoming*.

And what is this but the "Comforter" that is to "lead us into all Truth"?

Those who stand back and look at it, or criticise it, or call it "Mysticism", are entirely within their rights.

Those who really want it, will investigate, and try it.

Colquhoun had all this in mind, no doubt, when he replied

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with such a wealth of meaning, to his unreasoning critics: "Fools deride, Philosophers investigate."

The only "respector of persons" here is that respect and adjustment which each establishes within the realm of his own Conscience and Consciousness. The Law confirms the judgment and no court in the universe can set aside the verdict. The law is unchangeable and relentless, *in order* to be just, kind and beneficent.

If it were not reliable, then nothing but caprice could be expected.

Nor is this far-fetched, but common in all human relations.

Give a common laborer to understand that if he does a faithful day's work his wages will be promptly paid, and the law of compensation will be fully satisfied.

Does anyone really *know* of any place or circumstance in life where this law fails? Even if the employer fails to pay, he is "black-listed", and the laborer will have learned wisdom by experience, only to save him from greater loss in future.

Certainly I am not speaking nor writing "*ex cathedra*"; but there is nothing more easily demonstrated than the Law of Compensation, from common observation and experience, as it applies to every-day life; and if anyone doubts it, let him try to catalogue the exceptions, or disprove it by a personal experience.

It is neither blind Fate, nor Vengeance; but it is what our ancient Brothers called—"The Good Law".

The Flexible Morocco-bound Vols. I—II—III of the Text-Books will become heir-looms in every family fortunate enough to secure copies.

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Our New Business Manager

By the Editor



FOR at least one thing, we believe our subscribers and our readers will give us credit, namely, entire frankness and good faith in our dealings with them, in all matters affecting the interests, the plans, and the purposes of the magazine, insofar as we have been able to make them definite and certain.

When, under its former management, we found it impossible to bring the issues out on time, we felt that we owed it to our subscribers and patrons to tell them frankly the situation as best we could, and then leave it to *them* whether to discontinue publication entirely, or go on getting out irregular issues, without being held to any regular schedule of time.

Our subscribers rendered such an overwhelming verdict [we believe it was unanimous] in favor of its continuance, and were so generous in their expressions of sympathy, good will, commendation, and willingness to accept the magazine on any terms whatsoever that would enable us to continue, that we could do nothing but respect their expressed wishes and go on getting out the magazine whenever we could, without even so much as apologizing for the delays.

We want to convey to our readers and patrons an expression of our sincere thanks for the unanimity of their verdict and their kindness, which together impelled us to push forward under the most difficult conditions instead of surrendering to what

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appeared overwhelming obstacles, at that time. For we recognize the wisdom of their decision and know now that it would have been a vital mistake to have taken a backward step.

And now, with the same frankness and confidence, we want to tell you—our readers and patrons—that we have a brand new Business Manager of the magazine, in Charles Crane, who comes to us from Salt Lake City, Utah [bringing with him but one wife] and with a reputation for business ability and morality that should commend him to the confidence and esteem of our Students and Friends of the Work everywhere.

This new Business Manager of ours seems to think that *Life and Action* is just a little the biggest magazine of its size that ever happened, and that it has so much "*Life*" and such a lot of "*Action*" that it would be impossible for it to die a "natural death", and that nothing short of a cataclysm sufficient to swallow Chicago bodily could ever kill it.

Moreover, his enthusiasm is certainly of the "contagious" variety; because our entire office force has "caught it"; and one and all, individually and collectively, singly and in droves, they are after the editor to "say something". But what shall he say? They seem to think that he ought to tell the public that the magazine is not going to die, inasmuch as he gave out the idea not long ago that it *might* die.

Very well, then. That's what we'll say. *Life and Action* is *not* going to die. Notice the italics. Maybe that will help our new B-M-. to make good some of the large, life-sized prophecies, predictions and promises he has been making recently—through his hat—it may be.

He seems to have a queer sort of notion that the magazine ought to have more subscribers. Now this is something that had never occurred to the editor, perhaps because he has been too busy trying to "think up" answers to all the questions that got into our "Question Box".

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Maybe he is right, from a business viewpoint. At any rate, one can't help listening to his quaint way of "figuring things out". For instance: He says we ought to have "*twice as many*" subscribers as we now have. Now isn't it quaint that he said "*twice as many*", when he might just as easily have said "*thrice*"? And it would have required only one more word to say "*four times*". But he said just "*twice*".

We haven't any remote idea where he got the notion of just *twice*, unless he may have discovered the fact that it takes just twice as many dollars to publish the magazine as it brings in from our present subscribers. But isn't it queer that he found out that fact so quickly? Really, it's almost uncanny to have a man around who is always discovering things for himself, and in most cases the uncomfortable little truths we don't like to see. But maybe this is just his way, and we can get used to it after awhile.

Well, after he said "*twice*", he took out a miserable looking stub of a pencil, got a great big clean sheet of 16 lb. bond paper and began making figures on it. He literally ruined that sheet of paper; and then, after looking in a blank sort of way at the ceiling for a moment, there came into his eyes a look of real intelligence, and he said: "That'll *do* it"—with the accent on "*do*".

We said, "Do *what*?"—with the same emphasis on "*what*", and a falling inflection. And what do you suppose was his answer? Listen: "Each subscriber for twelve issues of *Life and Action* brings in one dollar. If each subscriber we now have would get us one *other* subscriber, that would double our subscription; and since each new subscriber would bring in a new dollar, that would double our *Income*. Now, that would give us just twice as many subscribers and *twice as many* dollars; and that's why I said *twice*."

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Then we said: "But why not suggest that each subscriber get us two, or three, or four new ones?"

"Oh no," he replied, "that would not be fair; for that would be more than we need. And that would give us too many dollars. We don't need that many; and if we had them, think what a temptation it might be. Lead us not into temptation."

Now, inasmuch as "figures never lie"—and our new B-M—is a fine "figurer" —: Therefore, hence, and by reason thereof, we want to help out our new Manager. Wherefore, we ask, as a special favor to *him* [mind you], that within the next 60 days each one of our present subscribers send us one dollar, together with the name and address of one new subscriber for 12 issues of *Life and Action*.

If you can get the new subscriber to put up the dollar, all right; but if not, then one of yours will do; for we will send him the magazine just the same.

Remember, Mr. Crane says *one* new subscriber for each of you will be enough. He didn't say positively that he would *refuse* to accept more. But we are just telling you what he *said*.

In token whereof, it is hereby decreed that *Life and Action* is an established institution, and that it proposes to live up to its name and all its promises. It does not intend to die nor discontinue publication; but henceforth, *until the end of time* [unless otherwise duly announced] it will be published as nearly every two months as possible, and delivered to its subscribers at the fixed cost of one dollar for twelve issues.

If we have to skip a month now and then, that is our loss and not yours; for you will continue to receive the magazine as often as it is issued, until you have received full 12 issues for your dollar.

After this issue we hope to get it to you promptly every two months; but if for any reason you should have to wait, just put all the blame on our new Business Manager. He is

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good natured, and is taking a special course of lessons in Self-Control, and needs all the practice he can get. Silence on his part will only mean that he is *practicing*.



IF

"If those who hate would love us,
And all our loves were true;
The stars that swing above us
Would brighten in the blue.

If cruel words were kisses,
And every scowl a smile;
A better world than this is
Would hardly be worth while.

If purses would untighten
To meet a brother's need,
The load we bear would lighten
Above the grave of Greed.

If those who whine would whistle,
And those that languish laugh;
The rose would rout the thistle,
The grain outrun the chaff.

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If hearts were only jolly,
If grieving were forgot,
And tears and melancholy
Were things that now are not;

Then love would kneel to duty,
And all the world would seem
A Bridal Bower of Beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever had to die;

If neighbor spoke to neighbor
As love demands of all,
The rust would eat the saber,
The spear stay on the wall.

Then every day would glisten,
And every eye would shine;
And God would pause to listen,
And life would be divine."

—Anonymous

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Acknowledgments

By the RA. and the TK.



FORTUNATE are we here at the center of the Work, in that we are permitted to avail ourselves of the good offices of *Life and Action* as a willing messenger to carry to our ever-increasing circle of friends the messages of acknowledgment, appreciation and thanks which the never-ending demands of the

Work and the limitations of time to twenty-four hours per day otherwise would make quite impossible.

By wise men and women of the ages past friendship has ever been esteemed so rare, and real friends so few, that the man or the woman who could count among his or her own possessions just one true friend has been accounted most fortunate.

How rich, then, beyond all powers of computation, must we two be reckoned whose loyal friends are so many that with two excellent helpers we cannot acknowledge their Holiday greetings and messages of affectionate remembrance without invoking the aid of a magazine!

During the week of Christmas alone we received tokens and messages of friendship from more than 600 of those we count among our trusted and loyal friends. And these are but a fraction of the entire number.

Nor do we fail to understand and appreciate, in some measure at least, the real worth of a true friend and the intrinsic value of genuine friendship. For we say truly that,

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in our estimation, the material wealth of earth is not sufficient to compensate us for the loss of the friendships that are ours.

And we also know the meaning and value of material wealth far better than those who possess it; because we have learned its value through the hard experience of establishing the Great Work in this Western World without it. We have therefore learned to measure the value of wealth by its absence; and we believe this to be the only true measure.

Nevertheless, you who are our true and loyal friends, who have proven your friendship and faith by helping us in the establishment of the Cause in this country in the face of many trials, difficulties and hardships, may know something of our appreciation when you know that there is absolutely nothing that material wealth could buy for us personally that could compensate us for the loyal friendship and personal confidence of any one of you whom we call our "Friends".

Therefore, if any one of you who paid us the tribute of sending a Christmas greeting has not yet received from us a personal acknowledgment of our appreciation, please do not lay the fact to indifference on our part, but solely to our inability to command the time necessary to the sending of personal responses.

In lieu of the personal reply, we ask you to accept this general letter, with our abiding friendship and gratitude and the conscious assurance that we are both busy as human beings can be—making new friends for the School of the Masters, and the Great Work in America.

Our earnest endeavor is to make 1912 the best year in the history of this present movement, in which we ask your kindly sympathy and generous good will.

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Important Explanation

By the TK.



MOST interesting article by Dr. H. Lindlahr, on the subject of Disease and Cure came too late for this issue. We hope to give it place in our next number and trust our readers will find in it many valuable suggestions.

In this connection, however, we ask our readers to give special thought and consideration to the following statements from Dr. Lindlahr himself. They are of the most vital importance to all concerned.

For reasons we find it hard to understand, there seem to be a good many false ideas and impressions afloat concerning Dr. Lindlahr and his Sanitarium and work, and the relation they sustain to the Great School.

We trust the following statements from the good Doctor himself will set at rest all uncertainty on the subject and make clear the fact that he and his Sanitarium are "private and personal institutions" and in no sense belong to the Great School.

Statement

Dear TK.:-

Of late many of our correspondents have asked questions concerning the relationship of our institution and different phases of our work to the Great School. In the following I shall set forth my answers to some of these queries. After you have given these your careful consideration I leave it to your judgment whether it is timely and advisable on my

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part to answer the various questioners, in the pages of "*Life and Action*".

1. Dr. Lindlahr's Sanitarium is a private institution owned by me personally and alone.

2. This institution is not in any way whatsoever connected or identified with the Great School and its Work.

3. The TK. has had a friendly interest in our work, and has recommended it to others only in so far as he found it helpful in the treatment and cure of physical, mental, and psychical diseases.

4. For this reason only, in a number of cases where friends, relatives, and family physicians of insane patients have written to the TK. for help, has he recommended that those patients be sent to our institution for treatment.

5. In every case these patients were already insane before the TK. or myself knew of them, and their insanity was not in any way due to the reading of the books of the Harmonic Series; but on the contrary, I have come into contact with a great many people who were saved from mental shipwreck and psychical diseases by a timely study and individual application of the philosophy of the Great School.

6. To the teachings of this Great School I am greatly indebted for the success with which I have met in the treatment of mental and psychical diseases.

7. With very few exceptions all such cases sent to us for treatment were cured, although most of them were held to be "*incurable*" by physicians of the regular school.

8. One of these insane patients died in our institution, but she had been given up as "*incurable*" by her own physician long before she came to us. It was a case of paresis.

Very sincerely yours,

H. Lindlahr M. D.

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A Problem for You



FROM a number of the Students and Friends in different parts of the country, during the last two years, has come the suggestion that we get out *de luxe* editions of Vols. I and II of the Harmonic Series, to match the *de luxe* edition of Vol. III already published.

The problem is one we do not feel able to solve alone, and so we are going to ask the patrons of the Indo-American Book Company to help us.

Books of that quality and character are expensive. We already have considerable money tied up in the *de luxe* edition of "*The Great Work*", of which we have about 500 copies still on hand, and on which edition we have not covered actual cost to date.

We would like very much to accommodate every one of our patrons who really wants the other two Vols. in *de luxe* to match Vol. III; but we do not feel able at present to tie up the amount of money it would require to get out those two books in that form.

But we would feel justified in the expenditure if we had the positive promises, or orders, for not less than 200 copies of each book in advance, at \$3.50 per copy, or \$10.00 for the set.

Some of our friends want us to get all out in thinner paper than the *de luxe* copies of "*The Great Work*" and in a little different form; but we could not see our way to do that for the reason that it would leave us with our 500 copies of "*The Great*

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Work" on hand which we then could never hope to sell because they would not match the new edition nor the set.

Therefore, the only thing we can suggest is that if we can get 200 advance orders for each of Vols. I and II, at \$3.50 per copy, we will get out an edition of each to match the *de luxe* copies of "*The Great Work*" already in stock. Those who order the full set can have them for \$10.00. But this does not apply to those who already have "*The Great Work*" and would desire to order the other two for the purpose of *completing* the set. The \$10.00 price applies only to *new* orders for the *full set* of *three* books.

In order that we may learn the wishes of our patrons, the time limit for receiving orders will be May 1, 1912. Do *not* send the *money*, for we will notify you in the April-May *Life and Action* whether we have received the required number to justify the new books, and if so will therein call on you for the money.

With your order, please designate your first, second and third choices of color for the bindings. The colors will be black, blue, green and wine color.



"*Charity* —derived from a word meaning "*to care for*"— is *Soul-Love-In-Action*, expressed in a deed designed, in conformity with the Constructive Principle in Nature, to help another soul physically, spiritually, mentally, morally or psychically, according to its necessity and the ability of the helper.

It is both an attitude and an expression; both a privilege and a duty which results in the greatest beneficence to both receiver and giver when cheerfully discharged."

—Walter L. Church.

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The Jewish Kabbalah



RECENTLY the following note of inquiry came from one of the "Friends of the Work", on the Pacific Coast:

"I wish to ask the Editor of *Life and Action* regarding the *Jewish Kabbalah*.

1. Is it a book in the original, or is there a translation?

2. Is it accessible to students; or, is it just a thread of knowledge hidden through other things, to be dug out by a trained Kabbalist?"

N—C—.

It occurred to us that the answers to these questions would carry with them an added interest and value if they should come directly from an accredited member of the Jewish Church and a Student of Jewish philosophic and religious literature.

We feel that our questioner, and also our readers generally, are to be congratulated in that Rabbi William Rice, now of Ft. Wayne, Indiana, has kindly consented to answer our questioner for us.

His answer, for which we desire to express our appreciation, is as follows:

Answer

By Rabbi William Rice

Ft. Wayne, Indiana.

The *Jewish Kabbalah* is a current of spiritual and ethical

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thought concerning God, the Universe, and Man, perpetuated in Jewish tradition, adapted to and partly derived from the Hebrew Bible. It may be termed "Jewish Theosophy".

As such, it finds expression in many books, called Kabbalistic works, but it is not a "book". Perhaps the following illustration will make this statement clear: Socialism is a certain ideal plan of society. As such, it is not a book [even though some books are known by the title "Socialism"]; it is, however, treated of in Socialistic works.

The Jewish Kabbalistic works are written in Hebrew mixed with Chaldean or Aramaic. Like all ancient occult works, they speak largely in allegory and symbols. To translate them is thus almost impossible, unless these symbols and allegories be explained, since these, to a great extent, would have no meaning outside of the language in which they were originally written. There are translations of excerpts, but these also are rather commentaries than translations. Such must necessarily be all attempts to "unveil" the Kabbalah.

The Kabbalah is accessible to students through the Kabbalistic works, and through the Talmudic and other Hebrew traditional sources. These latter, however, contain only hints, often adding the unsatisfactory "*sapienti sat*," or the remark "this is a secret". The searching student will find occasional rays of light in the writings of the Jewish philosophers of the Middle Ages. Modern writings about the Kabbalah, such as Encyclopaedia articles, or other so-called "scientific" works, whether written by Jews or non-Jews, treat it largely from the conventional, materialistic point of view, and although some of their researches are valuable, their attitude as a whole is unduly sceptical. They even indulge in calling it names, such as "superstition", "paganism", etc. Some works of modern occult literature contain very valuable material, and offer a key to part of the mysteries. Such are H. P. Blavatsky's

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"Isis Unveiled" and "The Secret Doctrine". Dr. Buck tells me that Hargrave Jennings' "*Anacalypsis*" is, perhaps, the best book along these lines; it is, however, very expensive and difficult to get. Dr. Buck's "Mystic Masonry" contains some hints. One may consult with profit "*The Jewish Encyclopaedia*", "*The Encyclopaedia Britannica*", and H. Graetz' "*History of the Jews*", making due allowance for their conventional bias. In them the reader will also find a bibliography on the subject. Ginzberg's "*The Legends of the Jews*" published by "The Jewish Publication Society of America", contains a great deal of valuable legendary material of Kabbalistic import.

The Jewish Kabbalah may be called "a thread of knowledge hidden" in many works. It has to "be dug out by a Kabbalist".

S. L. MacGregor Mathers' "*The Kabbalah Unveiled*" gives a translation from the Latin into English, collated with the original Aramaic and Hebrew text, of three of the most important books of the Zohar, the principal Jewish Kabbalistic work.

Note: Kabbalah means received, transmitted, or traditional lore.

It is supposed to have been transmitted orally, i. e. "from mouth to ear", beginning with Moses, Abraham, and even Adam. It treats of the creation of the Universe and of the nature of God and his Chariot, basing its teachings on Genesis, Chapter I, and Ezekiel, Chapter I.

These secret doctrines were to be transmitted only to a single student at a time, and the doctrine about the "Heavenly Chariot" only to an exceptionally wise and independent mind, i. e., to one "duly and truly prepared, worthy and well qualified."

The doctrine about the Creation might thus have repre-

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sented the "Lesser Mysteries," while the doctrine about the Chariot the "Higher Mysteries."

Before the student was admitted he was told of the difficulties he would have to encounter. If he still persisted, he was tested; and only if he stood the test, could he receive the instruction.

Berthold Auerbach, in his novel-like biography of "*Spinoza*" [written in German], tells of Spinoza's initiation into the Kabbalah. While his description may be largely fictitious, it is based on a sufficiently solid foundation to make it interesting, apart from the literary beauty of the work.

If the student was found worthy, the Master withdrew with him into a lonely field, lest they be disturbed, or overheard by profane ears, and there he expounded the secret doctrine. Some ascetic preparations preceded the instruction.

From what has been said so far it can be seen that there are many parallels between the Kabbalah and Freemasonry. This similarity becomes more prominent when we consider that the Kabbalah was divided into "speculative" or theosophic, i. e. "esoteric" and "operative" or theurgic, i. e. "exoteric" Kabbalah.

The order of Essenes, of which Jesus is reported to have been a member, appears to have been a Kabbalistic order, and judging from its customs, regulations, and work, it may be called a Jewish Masonic order. Cf. "*The Crucifixion by an Eyewitness*" [Supplemental Harmonic Series].

According to a statement in the Kabbalah, Adam received the secret wisdom from the angels, and transmitted it through his son, Seth. Abraham is named as the author of the "*Sefer Yezirah*," The Book of Creation, a prominent Kabbalistic work, setting forth a sort of Pythagorean philosophy of creation.

According to several statements of the Bible, Moses held direct and independent communication with the spiritual world,

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i. e. he was a Master. Cf. Numbers 12:7-8. "My servant Moses is faithful in all mine house. With him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold."

He appears to have initiated the seventy elders. Cf. Exodus 24:9-11. These in their turn transmitted the secret doctrine to the prophets, and so on [Cf. "*The Ethics of the Fathers*," a Talmudic tractate. English translation by Taylor]. The brazen serpent whereby Moses healed the Israelites also has a very occult odor.

Rabbi Simon ben Yochai [2nd cent. A. D.] is named as the author of the "*Zohar*," meaning "Light" or "Brilliancy." This is the most prominent Kabbalistic work. It is written in the form of a running commentary to the five books of Moses. Modern Jewish scholars assign a much later date to the writing of this book. Be this as it may, it seems certain that the teachings of the book, if not the book in its present form, are of very ancient origin, more ancient even than the alleged date.

The Kabbalah teaches the threefold nature of the soul. It also speaks of the "Primordial Adam." This is the ideal Man, the model. Dr. Buck calls it "*The Modulus of Nature*" in "*The New Avatar*." Reincarnation is one of the Kabbalistic doctrines; an opportunity of the soul for another effort to reach God, if it failed to do so before. Emanation of the ten great spheres of the Universe from the Endless Absolute, is also taught. All this justifies the application of the name "Theosophy" to the Kabbalah.

There are many points of contact and similarity between the Jewish Kabbalah and the "Harmonic" philosophy. Only a few will be mentioned here.

"The terrestrial world is connected with the heavenly world as the heavenly world is connected with the terrestrial one" is a frequently repeated statement of the "*Zohar*." It sounds

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very much like "Life here and hereafter has a common development and a common purpose," the fundamental principle of the "*Harmonics of Evolution*."

The Kabbalah recognizes the male and female elements in the Deity. In fact, it finds this division expressed in the name "Yah-weh", the first part of which it calls the masculine or Father-principle, and the second the feminine or Mother-principle. By this it evidently symbolizes the cleavage of all Nature into these polar elements. Cf. "*Harmonics of Evolution*", the whole work, but especially Chapter VIII, and Chapter XII, page 227.

The Kabbalah teaches that love is the highest relation to God. It also treats of the mystery of marriage. Its fundamental principle is that "everything that exists has a mate." This surely sounds very "*Harmonic*".

Three fundamental elements are mentioned in the Kabbalah: water, air and fire. It appears that water is symbolic of the Vito-chemical life element, air of the Spiritual, and fire of the Soul. The fourth element of the alchemists, earth, could then be taken to represent the Electro-Magnetic life element. Looking at the four elements of the ancients from this point of view, we can no longer join the modern chemists in their merry-making over the "ignorance" of the ancients, who did not know that there were more than four "elements", and that water was no "element" at all. The ancients evidently meant Life-elements, not Chemical elements.

According to a statement in the Talmud, a certain Rabbi materialized a calf on Friday evening for the religious Sabbath-feast. A miracle? No, merely a manifestation of the Rabbi's control over the Spiritual Life-elements, invoking some law or laws of Nature unknown to the physical scientist. Cf. "*Harmonics of Evolution*", pages 98 and 99.

According to the Kabbalah, anyone knowing the names

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and functions of the angels [laws of Nature] has control over Nature and its forces. Who does not recognize the "Master" in such an one? It does not make any difference whether you call it the "Word" or the "Angels".

The Kabbalah makes a clear ethical distinction between White and Black Magic. [Moses is shown to have employed White Magic, while the magicians of Egypt worked by means of Black Art. This is one of the many points which might be taken as a suggestion that the Exodus of the Children of Israel from Egypt is a symbolic account of the Exodus of the Great School from Egypt, on account of the growth and dominion of the School of Black Art there. [Cf. The Lineal Key, Chapter IV, of *"The Great Work"*].

The following remarkable statement is made in the Talmud: "Four have entered Paradise [the spiritual world], Ben Azai, Ben Zoma, Acher, and Rabbi Akiba. Ben Azai looked— and lost his sight. Ben Zoma looked— and lost his reason. Acher looked—and made depredations in the plantation [caused confusion]. Akiba entered in peace and came out in peace". Another example of "Many are called but few are chosen", or "Many are the thyrsus-bearers but few are the Mystics".

Even the "Mark of the Master" is given in the Talmud: "Those that are humiliated and yet do not humiliate; those that hear themselves put to scorn and yet answer not; those who do all for love and accept their afflictions with joy, of them the Scripture speaks when it says: 'those that love God are as the sun when he goeth forth in his might'".

Somewhere in Jewish tradition the statement is made that thirty-six righteous men exist through whose merit the world endures. Would it be too rash to conclude that thirty-six then living Masters were meant?

"The Jewish Encyclopaedia" states that "Ethics is the highest aim of the Kabbalah, metaphysics is subservient to it".

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We find this thought expressed in Psalms 25: 14. "The secret of the Lord is with them that fear him", and Proverbs 1: 7. "The fear of the Lord is the beginning of knowledge". [the fear of the Lord meaning a moral life]. This is in harmony with "*The Great Work*" page 148: "Morality is nature's established foundation for the support of Constructive Spirituality" and "The development of Constructive Spirituality, upon which alone Individual Mastery is possible, has its foundation in the individual practice of Morality". In other words, Morality first, then knowledge and "powers".

The Kabbalah speaks of the spheres surrounding the earth, of the halls or mansions on which the spirits dwell. In the spheres nearest the earth-plane dwell the generation of the Tower of Babel and the descendants of Cain. This seems to be the "Magnetic Field" mentioned in "*The Great Work*" Chapter XXVI.

There is a "Lodge below" and a "Lodge on High", according to Jewish traditional teachings. Something like the "League of Visible Helpers" and the "League of Spiritual Helpers".

The Kabbalah speaks of "The Prince of the World", an emanation of God. Is "The Father" spoken of in the closing paragraphs of "*The Great Work*" meant by this?

These are only a few instances, but they suffice to establish the kinship. It would probably take a lifetime of study with an exceptional intellectual and material equipment to bring to the surface *all* the treasures of the Kabbalah. The writer of this article hopes some day to be enabled and privileged to dig out *some* of them and "to bring them from darkness to light with the aid of his brethern" in *Life and Action*.

So mote it be! [Editor].

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The Three

By Maurice Smiley

I saw three walking and of all, I loved the second best, the likeliest unto me.

The first had fellowship with brutes and on his brow was stamped the brand of hate and sin.

No pain of penitence was in his eyes; no dream of higher things was in his heart.

He knew no law but self, and never gazed above the mire. With ravening hand he struck his climbing comrades down and snatched the prize of life at cost of others' pain. He drained the cup of pleasure with swinish zest, despite his brother's thirst, whom from the feast, he dashed aside with gnashing, snarling greed.

I could not love this first, that never knew a throb of softness nor the kindly pang of pity—even though I saw in him what once I was—for he was Yesterday.

The third was nobler than the highest dream of all I longed to be. Upon his brow there fell the light of utter good. He went serene and whitely in a way that had no thorns or stumbling. With a gentle hand he helped each climber to a higher place, and with Compassion's tender touch he balm'd the wounds of falling. In his heart there was no thought of ill, for all desire was gone, and only love's divine absolving left, that pardoned every weaker's fault. He saw the lower, yet he chose the higher path, and longed to see all feet set fast therein. He trod the earth, yet looked upon the stars. And

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this bright, purged, winged walker was—Tomorrow—what I might be, but was not.

But ah; the second; how my heart went out to him. He walked an upward way, yet oft he fell, but rose a little higher on for every fall. Upon his face were tears, the tears of sorrow for the ill he did, yet still he evil wrought, but in his eyes I saw the pain of weakness, in his heart I heard a prayer for strength. He fixed his gaze upon the skies, yet oft his glances roved and wandered to the earth. And many times he ate the bitter ashen fruit when sweet was near at hand, and oft chose the road to needless pain, when blossomed pathways stretched before. And so he staggered, stumbled, fell, and rose and groped and clung and climbed; and loved and hated, sighed and smiled and cursed and prayed and sinned and sobbed and suffered and aspired.

And him I knew for what I am—Today.



In the realm of Morality the Law of Compensation is inexorable. It is the great leveler. It is ever seeking to establish equilibrium by rounding off the rough corners of human character and filling in the low places to bring the whole to a common level. It is no respecter of persons. It binds all and favors none.

—The Great Work—

We hope the Patrons of *Life and Action* will not fail to look over our offer for the *de luxe* edition of Vols. I and II of the Harmonic Series.

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An Interesting Letter on Co-Masonry



DEAR SIR:—

I am a stranger to you, but I know of you through your publications and magazine articles and I have often wondered if this City was once your home. There used to be a Dr. Buck here, and if I remember aright was one of the young people with my cousin, Miss Kate or Katie Preston [Mrs. W. W. Byington].

My father, Dr. J. V. Spencer of this place, was at one time the president of the Spiritualist State Association and my husband, Dwight Burdge was a 33 degree Mason. Our home during his life-time was in Brooklyn, N. Y.

There are some things in life of vital importance that I am greatly interested in and concerned about. But at present I am at a dead stand-still, at least seemingly.

How is the problem of Catholicism and Woman to be reached most completely and successfully and humanity raised to a realization of what true liberty means? I wish to study these questions thoroughly and be a living truth to all that pertains to them.

I have just attended the revival meeting conducted by Henry Ostrom. His subject was prayer. My prayer was—Supreme Intelligent Power, open the understanding of woman, make her to see herself in the true light. In the blindness and indifference of clergy and ministers to this question of Catholicism and it's influence over woman, the situation seems, is one to be earnestly considered.

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It is claimed that woman was the cause of the Fall. Then she will have to be the redeemer. What would she not do for man? The true woman is the saviour of man!

What have we to offer woman that she may be awakened and free herself from ignorance and bondage?

I realize what this Catholicism and the bondage of woman means, it will engulf both man and woman and the whole universe.

Men as Masons should be concerned and not indifferent to enlightening and educating woman in that, that will counteract these conditions pertaining to Catholicism and woman.

They should seek earnestly for woman's co-operation to free our country and the whole Universe.

If Freemasonry means so much for man, then why not of the same value to woman?

T. K. says Masonry concerns itself almost solely with the Spiritual Illumination and morals or ethics of individuals, and further, "please bear in mind the freedom, the education and the enlightenment for which Freemasonry stands today". If it has been openly declared by eminent writers like Sir Albert Pike, that there are no secrets in Freemasonry regarding its Philosophy, and its ethical teaching, why has it not been extended to woman by her husband, father, brother or friend?

Would it not be uniting for mutual benefit and for the benefit of the world at large?

Has not Freemasonry the Catholic element, the Churches and men at large, but also Woman against it? Can they hope to be the majority? Yes. "There is the tide in the affairs of men", *now*. Let there be 'Publicity, Education and Enlightenment and Freedom.'

If "Masonry embodies the condensed wisdom of all ages, the noblest achievements of the intellectual and moral giants,

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of all times" then it *certainly* has a mission and it should be the noblest and most beneficent for all men and the whole world.

If it has the greatest to offer for education and enlightenment to free from spiritual darkness, it certainly ought to mean the same for woman. Does she need it? I am addressing a man—a Mason and an expounder and undoubtedly an example of high Spiritual truths.

It is the property or office of Light to "illuminate and to reveal the dark places and the hidden things."

What is this Great Light which stands as a symbol of the Spiritual nature of man?

The cry has been for ages—"what is man?" I ask what is Woman?

Does Masonry mean more to woman than Catholicism? Do either really contain the keynote to liberty and the true moral and spiritual teachings? I know for a certainty that Masonry has been carried on to a great extent as "merely a variety show or a bunch of riddles."

Is there anything to offer?

Yours most sincerely

Emma F. Spencer Burdge

[Mrs. Dwight Burdge]

Answer

My dear Mrs. Burdge:

I was indeed surprised to receive your very interesting letter forwarded to me from Chicago, and received yesterday. Yes, I am the same J. D. Buck who studied medicine with Dr. Smith Rogers, when Dr. Spencer had an office next door, but that was almost half a century ago. I well remember Kate Preston Spencer, Will Byington and many others. It seems like going back to childhood.

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To come now to your real question—Why can not Women be made Masons? If I were to undertake to answer that question, it would raise many others and require a small volume to answer all. I have not the slightest desire to evade the question. The experiment has been tried again and again and always ended in failure or worse. It is now being tried by Annie Besant, both here and in England, and will do women no good and do Masonry only harm, and not from any fault of woman. There are some things and some functions that belong exclusively to Woman, and others to Man. You may be unwilling to take my word for it when I say—Woman loses nothing of the slightest value to her, nothing she could utilize, by not being Initiated in Masonic Lodges. Naturally, you will say—Why? I can only say here and now, it is a fact and I have taken all degrees in Masonry including the 33rd degree.

Second: Not one man among Masons in 1000 knows its real *meaning*, because they do not *care* for more than the superficial, dramatic and commonplace.

Third: The *Philosophy* and *deeper meaning* of Masonry are as open to woman as to man, because it is printed in books which all may read. Men might use these explanations to help them to understand what occurs in the Lodge. Women may use them to help her understand herself and Life. Neither will ever understand these things except as they dig for it, because that is the nature of the problem. People, men and women, are careless and indifferent and wont try; and then blame others, because they do not know. You do not know anything just because some one tells you it is so. You might as well try to teach a trade, or an art, by just "talking about it." All knowledge is an individual experience.

The three books of the "Harmonic Series" were designed to teach man and woman equally the science of living and the real Secret of Life. What either gets out of them will depend

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solely on their interest, their loyalty to the simple Truth and how they study. It is all a "secret" because it is *impossible* to impart it in any other way. It has to be a *growth* or *nothing*.

If you, my sister, *really* desire to *know*, study the above named books *carefully* and *thoroughly*. There is no bar to anyone, outside themselves. After doing this you will find that you yourself can answer many of the questions that now bother you.

Give my kindest regards to any of my old friends who may remember me.

Fraternally yours,

J. D. Buck.



C. W. Bean, of Uniontown, Wash. has done us the courtesy to call attention to the fact that at page 385 of the March—April 1911 number of *Life and Action*, we published a little poem without giving credit to its author.

He tells us the poem should have been credited to Edmund Vance Cooke, of which fact our Manager was not aware at the time.

We are glad to make this statement and thank Mr. Bean for enabling us to give credit where it is due.

We have never been guilty of intentional literary piracy, and do not desire to earn that reputation. T. K.

Can you imagine more worthy or more valuable books on your Library table than the three Morocco-bound Vols. of the Harmonic Series?

Give us Men!

*“God give us men! A time like this
demands
Strong minds, great hearts, true faith
and ready hands;
Men whom the lust of lucre does not
kill;
Men whom the spoils of office can not
buy;
Men who possess opinions and a will;

Men who have honor; men who will
not lie;
Men who can stand before a dema-
gogue
And damn his treacherous flatteries
without winking;
Tall men, sun-crowned, who live above
the fog,
In public duty, and in private thinking:

For while the rabble with their thumb-
worn creeds,
Their large professions, and their little
deeds,
Mingle in selfish strife, Lo! freedom
weeps;
Wrong rules the land, and waiting
Justice sleeps.”*

—*Oliver Wendell Holmes.*