

---

"Fools deride. Philosophers investigate."

---

# Life and Action

The Great Work in America

---

Vol. III

June-July 1912

No. V

---

## *The Spirit of the Work*

No. 2

*By the T.K.*



Y dear Friends:—

As the months and the years are left behind us in the onward journey of life, this little magazine, *Life and Action*, becomes more and more a necessity.

Since the heavy burden of the Women's Department has been added to my own personal work, the multiplied responsibilities would make it impossible for me to meet the demands upon me but for the willingness of this little "Messenger Boy" to carry to my Students, Friends and Helpers the messages it is necessary for me to send to them in the interests of the Cause.

The Movement has entirely outgrown the possibilities of the personal correspondence. Therefore, if I am to keep in personal touch with the Students, Instructors, Examiners and

[ Page 235 ]

## Life and Action

Helpers who are helping me to carry forward the enormous work of this "*Traveling University*" of the Great School, I must excuse myself from the personal correspondence, just as far as it is possible to do so without serious detriment to the Cause itself.

And I must ask my Students and Helpers, one and all, to release me from the responsibility of carrying on further correspondence with them by letter, and permit me to avail myself of the friendly offices of *Life and Action*, just as far as that may be possible in a work of this nature.

Naturally, there will always be an occasional letter from the Students and Instructors in the field, that will demand a personal response from me. I shall hope always to be able to meet this demand; but I am asking each and all of the Friends to make the demand for personal letters just as light as the interests of the Work committed to their care will permit.

I do not want you, however, to miss anything thereby. On the contrary, I am only asking that you permit me to make use of the "good offices" of this little magazine, to answer just as many of your questions and problems as may be possible.

In so doing others than the individual correspondent and questioner will obtain an added benefit, in that many of your own questions will be of interest and value to others than yourself. By using the magazine, therefore, I shall hope to reach a much larger number than I could possibly hope to do by personal letter.

"In order that none may go away dissatisfied", let me suggest that whenever any question arises in connection with the School or the Work, to which an authoritative answer seems to you of serious importance, I shall be glad if you will formulate it as carefully and exactly as possible, so that I shall have no difficulty in determining exactly what the question or problem is, and send it to the "*Editor-in-Chief*" of this magazine.

By that fact alone I shall know that you give me permission

## Life and Action

to answer you through the columns of *Life and Action*, at as early a date as may be possible.

All questions which come to me in that manner will be placed at once in my "Question Box", and will receive my attention in the magazine, as early as possible, and in the order of their seeming importance.

Since the departure of my blessed and beloved Companion and Helper, "the RA.", many of my most voluminous correspondents have refrained from writing me, solely because of their desire not to make demands upon my time or vitality, under existing conditions and circumstances.

I want them to know that I understand and appreciate their generous consideration, and I thank them, one and all, from the depths of an appreciative nature and a heart that is weary with the unremitting strain of a Work and a responsibility that have no end.

I want them also to know that I miss their interesting and friendly letters, and even though I commend them for their generous consideration, nevertheless, it calls for the practice of a real and stern self-denial on my part thus to sacrifice the personal touch and the expressions of personal friendship, all of which have meant so much to me.

In the last issue of *Life and Action*, under the same title which this letter bears, viz.; "*The Spirit of the Work*", I tried to make clear the position of the School on the subject of the Roman Catholic Church and its religion. I trust I have omitted nothing in that article which is necessary to enable all who read it carefully, to know that there is neither "bitterness" nor "hatred" on the part of the School toward either the Church, its religion or its members.

It has come to me that there is another subject of vital importance concerning which some one in authority should speak, and speak with no uncertain sound, and with such em-

## Life and Action

phasis as may be necessary to impress every Student and Friend of the Work who shall follow me through the columns of *Life and Action*.

I hear my readers, at this point, saying—"What is he going to give us for our next lesson?"—Listen; its subject is:—

### PERSONAL CRITICISM.

How do you like it? How does it strike you? Are you the individual referred to? "Does the shoe fit?" Are you guilty, or not guilty? Be honest now—honest with me, with the School and with yourself.

I want to make this a "*Soul-Searcher*",—one that will impel every accredited Student and Friend of the Work to turn the Search-Light of Conscience upon himself, or herself, as the case may be; and, under the X-Ray of Rational Intelligence, locate every fracture or lesion in his or her mental and Moral Constitution.

For almost 29 years I have been identified with the Work of the Great School in this country. During all that time I have been charged with the Personal Responsibilities of an "Accredited Representative", and have been endeavoring, to the best of my ability, to discharge the same in such manner as not to disappoint the Great Friends nor in any manner misrepresent the real "*Spirit of the Work*". It has been no easy task, as most of you can well understand and appreciate, from your own personal experiences and endeavors in parallel lines.

During about one-half of that period, last past, I have been directly associated with a small but steadily growing Group of fellow Students and Friends of the Work here in Chicago, known to each other as "*The Old Group*"—sometimes as the "*Central Group*".

My association with this Central Group of Students has been one of close personal friendships, and on my own part has

## Life and Action

been inspired, at every step of the way, with the deep and earnest desire to be of service to them in their efforts to fit themselves the better to discharge the mutual responsibilities and duties of "Accredited Students and Representatives" of the Great School.

There have also been with me the conscious and ever-present motive, impulse and desire to be of service to the School and the Movement it has inaugurated in this country.

To these direct and definite ends, the personal responsibility has been placed upon me, of giving to each and all of the members of this Central Group the benefit of such knowledge as I have myself received from the Great Friends, as far as the individual Students have been able to prove that they are duly and truly prepared, worthy and well qualified to receive the same.

From the day that Dr. Webster made application for admittance as a regular Student, and asked for instruction as such, almost 15 years ago, it has been my constant endeavor and unwavering purpose to educate a Central Group in the knowledge of Natural Science and the principles of the Harmonic Philosophy, to a point where they should be able to exemplify in their daily *Life and Conduct* the real "*Spirit of the Work*".

From the day of my induction into the Great School to the present time it has been clear to me that the time would come, as inevitably as the march of Destiny, when such a Group, so educated in the Work and so trained in the *Living of the Life*, and in the exemplification of the principles of the Ethical Formulary, would become one of the vital necessities to the success of the Great Work in America.

### THAT TIME HAS COME!

Are you of the Old Group, the Central Group, who have been in special training for that enormous, yet splendid re-

## Life and Action

sponsibility, ready to assume the duties involved in such a position and in such a relation to each other, to the School, to your Students, and to the world at large?

Stop and think—think long and deeply and carefully—before you attempt to answer the question.

And while I am making the application directly, what of those of you who are *not* of the Old Group? Are *you* prepared to step into the places of those of the Old Group who shall *not* be able to rise to the emergency? Think well on this subject, for there is no question but that you shall have the opportunity to be tried and tested as to your fitness and ability to carry just such a burden, and that in the not distant future.

And let me give you a gentle hint that may be of service to you in helping you to determine your own status, and wherein it is more than likely you will find yourself wanting. Here is at least *one* of the *Tests* the Great School and the Great Friends will apply to you, and demand that you be able to pass successfully, namely:—

Have you reached a point in your own unfoldment and spiritual development where you have absolutely overcome the *critical attitude* of mind and soul toward each and all of your associates in the School? This includes not only the members of your own Group, but *ALL* the Students and Friends of the Work.

Have you absolutely overcome the destructive habit of "Criticism"? Have you yet arrived at that point in the lines of your own personal psychic unfoldment where there is no longer any pleasure or satisfaction in mentally picking to pieces the characters of your fellow Students and Friends of the Work, and seeing how many reprehensible characteristics you can find?

If *not*, then you can mark it down as one of the inevitable and indubitable *Facts*, that you will never pass the *Tests* which the School has in store for *you*.

## Life and Action

Have you absolutely ceased to say uncomplimentary things to others concerning your fellow Students and Friends of the Work *other* than those *to whom* you talk, or other than *yourself*?

If *not*, then let me drop the friendly suggestion, that you will save yourself embarrassment by keeping in the background and remaining under as heavy and thick a "*mantle of obscurity*" as you can find, or manufacture.

There is scarcely a day of my life that I do not find myself both shocked and amazed by the things that come back to me from those with whom it has been my privilege, as well as pleasure, to associate as fellow Students and Laborers in the Great Cause for which the School stands—and for which each one of us *ought* to stand, and *must* stand from this time henceforth and forever.

Within the last ten days [from the date of May 5, 1912, ] one of these shocks "took me unawares", as it were, and really and truly *hurt* me—far more deeply and seriously than I like to admit. But, if I am to be of help to you, my beloved fellow Students, as your Instructor—and through you serve the School and the Cause wherein we all have accepted voluntary commissions—then I must come to you frankly and unreservedly, with all matters which appear to me to involve your own personal best interests as well as those of the School and this entire Movement, wherein we occupy the position and relation of mutual Helpers and mutual Servants, in the most exalted undertaking that ever inspired men and women to action.

It comes to me with such directness and such emphasis as to compel tentative acceptance, even against my own sincere desire, that in the direct face of all the School and Work stand for, in open and flagrant violation of the "*Spirit of the Work*", and in distinct opposition to the principles I have endeavored to inculcate in all my instructions, the "*Spirit of Criticism*"

## Life and Action

has broken out in our midst, and in such manner as to threaten the life of the Movement.

Can you who read these words understand or appreciate what this must mean to me, after having spent fifteen years of hard, incessant, gratuitous and enthusiastic work for the education and upbuilding of a Group of "Helpers" whose splendid and self-imposed undertaking is that of *Exemplifying "The Spirit of the Work"*? I doubt if it is possible for you to get the full force with which the simple but unwelcome truth has come to me.

Well do I remember, in the early history of our Group Work, with what eagerness and enthusiasm the members of our little band of workers came together each week, in the home of the dear RA., to study the lessons the Lady and I had laid out for them all, and solve the problems we had carefully formulated for them.

It was a joy, deep and profound, to us both, to note the unfeigned earnestness and deep sincerity with which each and every one entered into the very heart of the work.

So vital did it all seem to be at that time, that the blessed Lady, in her quaint, sweet way, often referred to the lessons as our "Heavenly Manna", our "Spiritual Food and Drink", and such other designations as clearly indicated the deep importance which we all attached to the work in hand.

In order that each individual might grow naturally into a thorough understanding of the exact meaning of the Work at every step of the way, and obtain a clear and definite knowledge of the "*Spirit of the Work*", we dwelt upon each and every Ethical Principle of the General Formulary with such intensity and such freedom as to time, that often the consideration of a single principle, in all its various applications, consumed many weeks of time and the most earnest personal effort of every member of our Group.

## Life and Action

I remember the work of twelve years ago as vividly as if it were but yesterday. One of our most important subjects under consideration at those meetings was that of "Loyalty".

I had asked each member of our Group, in the first place, to define the term as he or she understood it in the light of the knowledge of Natural Science. This required several weeks of hard and faithful work. There were sixteen of us then, and all worked with such earnest enthusiasm, and with such a unity of purpose to grasp the full meaning and application of every principle, that I had every reason to believe each one of our Group was making the personal application of each principle to his or her own daily life and conduct.

In our study of "Loyalty"—as it should apply to and affect the life of a Student of this School, in his relation to all his fellow Students and Friends of the Work, to the School as such, and to the Cause for which it stands, and likewise to this particular Movement designated by us as "The Great Work in America"—we had come to agree upon a number of elements which enter into the *exemplification* of Loyalty, as it applies to Students of this Work.

For instance:—

1. We agreed that there were at least three distinct aspects of Loyalty, as it applies to a Student of this School and Work.

2. We agreed that *one* of these is its application to the personal relationship of Students with each other. Another is its application to the relation of the Student to the Common Cause in which we have voluntarily enlisted. The third is its application to the individual Student himself, as an *individual*.

3. Under the first head, we agreed that we must be Loyal to each other; that the Loyalty demanded of a Student of this School, and in this Work, is such that any failure to exemplify its spirit in the personal relation of Students among themselves,

## Life and Action

could not fail to result in harm to the *Cause*, and lead to a misrepresentation of the School and its Work.

4. In making the application of this Ethical Principle to ourselves, we agreed that it absolutely eliminates "*Criticism*", in every aspect, as the term heretofore generally has been understood and employed.

5. We agreed that we have no *Moral Right* to criticise any of our fellow Students to any *other* of our number, nor to engage among ourselves in any critical discussion or judgment of any other of our fellow Students. In other words; we agreed that if, perchance, we should come to feel that any one of our number had fallen into ways—either of thought, speech, conduct or life—that was likely to reflect discredit upon the School, the Work, the Cause, or our Group, it is our solemn Duty to go directly to him or her personally, and in the spirit of friendship, fellowship, fraternal sympathy and good will, lay the entire matter frankly and kindly before the individual concerned.

6. We agreed that any discussion of such matters with any one other than the individual concerned, would be a flagrant breach of personal Loyalty; *except* an occasion might arise where the wisdom or unwisdom of approaching the individual at all, might justify one of us [ who *knew* the *facts* but did not feel himself able *alone* to determine their results upon the School or the Cause ] in calling a trusted Friend into counsel, for the sole purpose of obtaining the benefit of his wisdom and judgment upon the question of what, under the particular conditions and circumstances, would be the best way to bring the matter to his, or her, attention, if at all.

But in no event would it be morally right, nor loyal to the individual concerned, to call in any *third* party under any other circumstances.

7. We agreed among ourselves, and so pledged ourselves  
[ Page 244 ]

## Life and Action

with the most solemn promise, that we would always welcome any Student or Friend of the Work who should come to us in "*The Spirit of the Work*," for the purpose of calling our attention to anything that might need our correction. We agreed that we would all do our best to make it easy for any one of us to go to any other under any such circumstances, and that we would take every such interposition as an act of *Friendship* on the part of those who should come to us in the right Spirit, even though it might be to admonish us, warn us, caution us, or tell us how our conduct would seem to be out of alignment with the *Spirit of the Work*.

And we all solemnly promised each other that we would *never* go to any other individual whomsoever with any such matter, nor with any subject of criticism,—until *after* we had gone first to the individual himself, and in the spirit of Friendship, Brotherly Love and Good Will, had laid the matter frankly and kindly before *him* or *her*. Nor even *then* would we feel at liberty to mention the subject to any third person, *unless* our efforts with the individual himself *failed*, and we felt the need of the counsel of some older or wiser intelligence than our own to enable us to discharge our own Personal Responsibility more perfectly.

8. We agreed that any Student, or member of our Group, who is unwilling to have his attention called to any matter that is of interest to the School, the Work, or the Cause [ by any other one of our number *who does so in the right spirit*, ] is clearly out of line with the Spirit of the Work, and not a fitting Student or Accredited Representative of the School. His unwillingness thus to receive the honest and well-meant admonitions or suggestions of his fellow Students and Friends [ who approach him *in the Spirit of Friendship and Good Will* ], is an evidence of "Sensitiveness" which is but another name for "*Intellectual Vanity*" and "*Egotism*", either of which should dis-

## Life and Action

qualify him as a Student and Representative of the School and Work.

9. We also agreed that any one of our number who is unwilling to go directly to any other member of our Group [and in the spirit of Friendship, Kindness and Good Will, tell him frankly of anything in his life or conduct which we believe would injure the Cause ], is lacking in the quality of *Courage* demanded of every Accredited Representative of the School. In other words, we agreed that such a member of our Group, if we have any such, is just an ordinary "*Coward*," and in no sense a fitting Representative of the Spirit of the Work.

The foregoing are a few of the elements and Ethical Principles which we have worked out long ago. I had supposed that our members had not only accepted them as correct in principle, but that they had adopted them as vital and essential elements and principles in the Ethical Formulary for the *LIVING OF THE LIFE*.

Indeed, by these "*Rules of Conduct*" it has been my earnest endeavor to lead the Students of Natural Science to the full and voluntary exemplification of the true Spirit of the Work. I still have faith that most of them have made the personal application, and are *Living the Life*. I am *sure* of it.

But I have to confess that it came to me with a shock of the most profound sorrow and regret, only a short time ago, to learn that the spirit of *Criticism*—just plain, ordinary, ugly, inexcusable and destructive *Criticism*— had entered the ranks of our Student Group in Chicago, and had set in motion the destructive process of disintegration in our very midst.

Think of it! After fifteen years of effort on my own part to "Lead you by the hand of Love," and "Point you to the pathway of Duty", to find that the Enemy has crept in through some dark back way, and scattered the poison of disin-

## Life and Action

tegration, gives me the heart-ache such as I have experienced but a few times in this earth life.

I find myself repeating the questions over and over: "How is it *possible* that any Student who has read the books of the Harmonic Series [ and, in addition to the principles of life and action therein contained, listened to me for fifteen years in my efforts to elucidate them, and watched me all those years in my efforts to exemplify them in my daily life ]—could fail to make the personal application to his or her own life? How is it possible for any such Student to see his own reflection in the glass, without thereby constantly being reminded of his own inconsistency? How is it possible for any such Student to continue in the Work, and meet his fellow Students from day to day, without realizing that his life is but a pitiful travesty of the Ethical Formulary which every Student is obligated to exemplify? Is it possible for the trained Conscience of such a Student to lapse into a state of somnolence so complete as to be utterly oblivious to the demands of common honesty?

No, I do not believe it. There is no chain of reason or experience to support such a conclusion.

I am convinced that insofar as any Student of our Chicago Group has justified the report that has come to me on this subject, he or she has done so knowingly and intentionally, and in conscious violation of "The Spirit of the Work".

Of course, no Student or Friend of the Work must be adjudged guilty of such an offense against the very life of the Cause to which he has pledged his loyalty and good faith, *except upon the most conclusive evidence*. Once having been tried and tested, and regularly admitted as an Accredited Representative, all the presumptions of loyalty, honesty, good faith and consistency are in his favor.

And let me make clear the fact, and then emphasize it, that I am not passing judgment in this matter. My purpose is only

## Life and Action

to call attention to the fact that the report has come to me from a source which would command the respectful consideration of any Student or Friend of this School, and is therefore of such importance as to warrant me in an earnest effort to turn the incident to good account. If possible, I want to make it a lesson that shall not require repetition.

My hope is to bring the vital importance of the subject so closely home to each and every Student as to enlist his active and earnest sympathy and co-operation, and set in motion the irresistible power of constructive influences which shall overcome the destructive effects of the poison, as far as it may have found lodgment in our membership, if at all.

And my message is intended, not alone for the Students and Friends of the Work in Chicago, but for those in each and every other Group thus far established, or that shall hereafter be established—as well as for the individual Students and Friends everywhere, both present and future.

There is one aspect of this subject of "Criticism" that ought to be especially interesting to those who have never before observed it. It should also be of real help to those who are honestly and earnestly endeavoring to align themselves with the Constructive Principle of Nature in Individual Life. It was discovered many centuries ago by one of the Wise Masters of the Great School, then in Chaldea. It seems to have been re-discovered by one of our modern Psychologists, who expresses it somewhat after this fashion:—

"The critical attitude of mind arises naturally from the consciousness of one's own unworthiness. The individual who finds pleasing employment in criticising those with whom he associates, thereby—if he did but know it—advertises his own imperfections of character and demonstrates the justice of his *own* condemnation."

In this connection a strange discovery has been made,

## Life and Action

namely, that the individual who seems to consider it a mark of distinction to be considered "*critical*", almost universally sees in his associates the very faults and defects of character which most deeply mar the beauty of his *own* character.

In other words, it seems to be a law of life, that we are able to see most clearly in others the flaws that are most glaring in ourselves.

Stated in yet another form—To the "*critical*" individual, his associates are but so many mirrors wherein he sees most vividly reflected the flaws, defects, faults and deformities of his *own* character.

Stop and think over this carefully. See if you can discover the psychological key to its explanation.

Why is it that we are so apparently oblivious to our own faults and imperfections, and yet are able to observe them with such clearness and minuteness in others? Why is it that we condemn them so unmercifully in our Friends and associates, and treat them in ourselves as if they were virtues and marks of distinction and loveliness?

Why is it that our "*objective*" vision is so perfect while our "*subjective*" vision is so defective?

But does not this aspect of the subject give us a very different understanding and appreciation of the "*Critical Mind*"?

Surely, it would seem that those of us who have been congratulating ourselves on the fact that we are "*Critical*", and boasting of that fact in the presence of others, as if it were a virtue, instead of a vice, should turn the search-light of analysis upon *ourselves*.

And this brings us back to the "*Spirit of the Work*", upon the study of which there is an unlimited task for each Student to accomplish, before he or she is in position to pass judgment upon the character or the conduct of those who are entitled to honorable treatment, or consideration.

## Life and Action

If you will study carefully the literature that accompanies the "*Test Course*", you will observe the fact that it is intended by the School as a searching course of study in *SELF*-analysis.

It never occurred to me that this basic fact could ever be overlooked by any Student or Friend of the Work, or lost sight of in the course of his efforts to accomplish the tasks set for him in the lines of his own spiritual unfoldment.

It would seem, from the information at hand, that some of the Students have made it a course of critical analysis of OTHERS, with no application whatsoever to SELF.

To whatever degree this may be true, it exemplifies the exact antithesis of the real "*Spirit of the Work*."

To whatever extent it is true, it stands for the *Destructive Principle of Nature in Individual Life*, and will inevitably result in the spiritual and psychical paralysis of every Student of this School who persists in following that course.

It is not only permissible, but one of the distinct and definite purposes of the Test Course, that therein the individual Student shall analyze HIMSELF as "*critically*" as *possible*, for the distinct purpose of discovering every defect of character—not that he may *condemn* himself, nor exploit his imperfections; but solely that he may know where, and along what lines, to direct his personal efforts in order that he shall, in the shortest measure of time, overcome the defects of his *own* character and stand before the world "a just and upright man", or woman, and as such, exemplify the real *Spirit of the Work*, and merit the designation of an "Accredited Representative" of the School and Work.

But even here it is possible for one to become a "*Hyper*", as the dear Lady would say; by which she meant an extremist. In other words, it is possible for one to become hyper-critical of *himself*, as well as of *others*. He may become hyper-sensitive, and experience much unhappiness as a result thereof.

## Life and Action

In the matter of "Criticism", one should be critical of *himself*, but never critical of *others*. And while he should be critical of himself, he should never become *hyper*-critical. If he does he is sure to become morbid and unhappy. Such an attitude leads to discouragement, lack of necessary self-reliance, and failure.

Let me make clear the fact that I am fully convinced that not more than two or three of our Chicago Students have violated the Spirit of the Work as to this subject of "*Criticism*", if indeed any of them have done so. But the fact that even *one* has done so, or even has left that impression upon the minds of others, is deeply to be regretted.

Whether we desire to occupy such a position or not, it is none the less a fact that those of us who constitute the Chicago Group, and more especially those of us who are known as the "Old Group", are looked upon by the Students and Friends of the Work everywhere, as well as by the world in general, as those who have been tried, tested, and found to be "duly and truly prepared, worthy and well qualified".

Because of this fact, we are held by them to a rigid accountability, for every word we utter, every thought we express, every act we perform and every impression we create in the minds of others.

Whether we so desire or not, we are under the critical observation of many who are interested in the School and the Work, and who feel that they have the right to judge us; and they do judge us by what they conceive to be the "Spirit of the Work".

Moreover [ and here is where our heaviest responsibility rests, ] they not only judge *us*— which they have a right to do, in just so far as we hold out to them the impression that we are "Accredited Students and Representatives" of the School— but *they judge the Great School and the Great Friends also*; and,

## Life and Action

worst of all, they judge them, not upon their own merits, but upon *our demerits*.

It is perfectly natural for one who has read the text-books of the School, and become deeply interested, to want to meet some of those who are known as "Accredited Representatives". He says to himself:—

"I wonder what these people are like? I wonder if they are any different from the members of any other cult or movement. I wonder if they practice what they preach. If Natural Science is what the authors of the books claim for it, and if the Students of the School really live the life therein explained and exemplify the Spirit of the Work in their relations with each other, then they must indeed be unlike the Students of other Schools and vastly different from the members of the average modern Cult? It ought to be a privilege to meet them, and a constant inspiration to have the benefit of their friendship and association."

This, my dear Friends, is what those on the outside expect of us. It is what they have the perfect *right* to expect of us, in just so far as we hold ourselves out to them as accredited Students of the School. Moreover, it is what the School *demand*s of us as the only compensation we can render in return for the *Gift* it has made to us from the store-house of its knowledge.

Now, let us suppose one of these on the outside has read the books and been deeply impressed with the logic and the beauty of their teachings and findings, and he makes application to become an accredited Student. Let us also suppose that he is brought in contact and into acquaintance with some one of the many Groups of Students throughout the country, in order that he may study more carefully the results of the Work upon the lives of those who have been admitted, and who have had the advantage of the instruction. Suppose he finds that each

## Life and Action

Student is critical of all the others, and satisfied with nobody but himself; that the spirit of just ordinary kindness is entirely lacking; that each Student has appointed himself a harsh and unsympathetic judge of all the rest; that fault-finding and uncharitableness are the rule of conduct:—what do you think would be the effect upon him?

Do you not think that he would be entirely justified in the opinion that the Great School is no better than any other? Do you think such an exemplification of the Spirit of the Work by those who hold themselves out as "*Exemplars*", would reflect credit upon anyone whomsoever? Certainly not. It could result in nothing but MIS-representation of the School and the Work, and the deepest injury to every interest they represent and every principle for which they stand.

The Spirit of *Criticism* is one of the things which every Accredited Student must absolutely eliminate from his consciousness, before it is possible for him to become a Constructive Factor in connection with this Movement. To that end, I hope that this letter will point the way so clearly as to make it impossible for any Student or Friend of the Work ever to become an unconscious violator of the principle of Kindness and Loyalty, so long as he is connected with the School or the Work in any way.

I hope that, from this day forward, each and every Student will place a triple guard upon his tongue, to see that no word of criticism, unkindness, or unfavorable judgment shall ever pass his lips concerning any other fellow Student or Friend of the Work.

I hope also that it will inspire every Accredited Student with the unalterable purpose, in future, to search only for those elements of character in his fellow Students, which merit his hearty approval.

If, in any Student of this School, the Spirit of Criticism

## Life and Action

must be gratified, then let it be SELF-criticism alone, and never that of others. To that end it will help if we but remember that a "Critical" attitude of Soul is but an evidence of Intellectual Vanity, and by no means a thing to be proud of. And it will help still more if we remember that the things for which we criticise others are but the reflections of *ourselves* which we *see in them*.

We are most deeply offended only by those things wherein we most deeply offend. What a paradox is human nature!



### A CORRECTION.

Our attention has been called to the fact, that the beautiful poem "GIVE US MEN" on the outside back cover of the April-May issue of *Life and Action* was wrongly credited.

Instead of Oliver Wendell Holmes, it is J. G. Holland who should have been credited with its authorship.

It is incomprehensible to us, how such a palpable error could have remained uncorrected so many years.

This beautiful poem has been given space in many prominent publications, and invariably Oliver Wendell Holmes was given credit for its authorship.

We are glad to correct this error, and give to Mr. J. G. Holland his just due.

---

*A man should never be ashamed to own that he has been in the wrong; it is but saying in other words that he is wiser to-day than he was yesterday.*

—William Penn.

## Life and Action

### “Weighed in the Balance”

By J. D. Buck, M. D.—33°.



THE problems of individual life, of social and civil evolution are always essentially the same.

This is because certain basic principles and universal laws, lie at the foundation of human life, and determine all human progress.

Conditions change continually. No two individuals are ever precisely the same; and that combination of individuals that at any time, or under any conditions of time, place or circumstance, goes to make up society, or to form governments, or to constitute civilizations, may show resemblance, because they all occur under, and involve basic principles already determined, whether recognized or not.

This is like the principles and laws of mathematics, which never change; but the problems to which they may be applied are infinite.

The recognition of these facts, and the endeavor to act upon them are the real things in what we call “the present age of science.”

The facts and conditions being of the same general character, it is the manner of regarding and using them that determines the *Science*.

Theories, philosophies, theologies—associations, organizations, and all institutions of men thus come to be *tested by use*.

## Life and Action

What do they contain? What can they do? How much are they worth?

Individuals may shun the light; Institutions may remain "Secret", or hide in the back-ground; but soon or late, each and all must be weighed in the balance under this test of values, and law of use.

No really intelligent and honest man will desire to escape or will imagine that he can escape. So also with Institutions.

There are private and purely personal matters in the life of every individual that concern only himself, and no one presumes to interfere with, or to uncover them, *so long as his life as a whole conforms to the general good.*

This is the "Eminent Domain", like his home, which is his "Castle", or his farm, everywhere recognized by law.

But let him once violate the law of association, or ignore the *common good*, and the *officers* of the law invade his "Castle", and investigate his private life.

The *aim* is protection and Justice to all. Under it, individuals are imprisoned and Institutions and organizations suppressed.

There have always been those, both individuals and associations, who have abused this *Eminent Domain*, and taken advantage of those reserved rights of the individual against the common good.

Soon or late these are all weighed in the balance, and the final judgment is generally just.

On the other hand, a despotic government, ignoring entirely this *Eminent Domain*, suspicious of everything, and jealous of all, and seeking power and dominion at any cost to others, turns civilization backward toward barbarism, and the enslavement of individuals.

The present age of Science undertakes to weigh and measure all these things.

## Life and Action

Freemasonry is—in a certain sense—a Secret organization; but unlike almost all others claiming any degree of secrecy, no Mason seeks to conceal his connection with the order; and the principles upon which the order is based, and the motives and objects for which it stands are openly published to the world.

In America today, over 2,000,000 Masons, good men and true, drawn from every walk in life, from every calling and profession, will—to a man—testify that the motives, objects, principles and practices of Masons and of Masonry *as published*, are *literally true*.

And yet, there are both individuals and institutions so oblivious of common intelligence, or so callous to common truth and honesty, as to charge against Masonry almost every crime known to the calendar of barbarism and the "Holy Inquisition," well knowing that 2,000,000 *reputable citizens will declare them to be false from beginning to end*.

Either all those who have made these charges and accusations *knew them to be utterly false*, or, they were totally ignorant of the *facts*, and *made them recklessly, not caring whether they were true or false*.

Let us not forget that these utterly false accusations are both made and authorized by one who claims to be the "Vicar of Christ" and to speak literally—*excathedra*—"In the name of God".

Here, then, are two Institutions, making a record of facts, appealing to the common judgment of mankind, to be *inevitably weighed in the balance*.

Reflect a moment, as to what straits an Institution or an individual must be reduced, and what must be the character of the Institution represented, that finds it necessary, or even possible to resort to such methods. "Convicted by the imprecations of their own mouths". In the final judgment of

## Life and Action

mankind *they will be executed accordingly*, after being weighed in the balance, and there we may confidently rest the case.

Turning now from this aspect of the case, and what Freemasonry *is not*, to the *real work*, the "Building of the Temple," in which we, as Masons, are engaged, I hold that the time has come when the "Lost Word" may be restored and Masonry become again an Operative, in place of a Speculative, Order.

I am not saying this in the enthusiasm of youth, swayed by emotion as to what would be desirable, but with calm deliberation after almost fifty years of work and study since I first saw Masonic Light, and was raised to a living perpendicular as a Freemason.

I acted on the hints, and followed the "clues to the Labyrinth" everywhere found in the ritual and symbolism of the lodges, and particularly in the Royal Arch.

It seemed to me that these hints and clues could not possibly be a mere empty show, or a play upon words to excite the imagination. They were so consistent with each other, and too complete as a whole.

Then, again, I found hints, traditions, and abundant evidences outside, in two or three score of old books, many of them going back to the 15th and 16th centuries.

As a boy, I listened to Wendell Phillips lecture on "The Lost Arts;" I studied Folklore, and in particular Herbert Spencer's "Descriptive Sociology" in five folio volumes gathered by more than a dozen assistants with the utmost care from the literature of all nations, and the peoples of every clime, and all tabulated and systematized.

I read, twenty years ago, Jacolliot's "Bible in India", and found the fountain head of Egyptian Civilization; confirming the statement of Piazza Smith, the "Astronomer Royal of Scotland", as to who must, and could only have built the Great Pyramid of Ghizeh, and why; and I found the Pantheon of

## Life and Action

Greece, even to the names of Gods and Heroes, that gave to the Greeks Plato and the glorious civilization that shines even today. And I found there also the Secret of the Books of Moses.

The "Justinian Code" that is the basis of Law today in all civilized countries I found to be little more than an *adaptation* of the Laws of Manu, many centuries before.

I saw in the Smithsonian Institute the statues from Easter Island, and others in the British Museum, with the "Rosetta Stone" that gave so many clues to science.

I found the statues from Easter Island on the porch of the British Museum, covered with bird-lime, and risked arrest by a policeman as I climbed upon the pedestal to decipher the symbols of ancient wisdom cut into the steel-gray granite at the back. I remembered that *tradition* declared that these statues had twice, slowly sunk, and risen again from the ocean bed, since they were carved by man.

These are only a few clues, by no means an outline of the search, after which I came back again to the *Cubical Stone*, the "secret vault", and the Royal Arch, doubly—nay—a thousand times assured, that I was on the line of *fact*, and not *fable*; symbol and allegory, and not the work of imagination.

All these were the mere incidents of a long journey. My real study had been Psychology: Man: The Human Soul.

As a physician for nearly half a century, my opportunity to study, observe, and test theories and philosophies could hardly have been surpassed. I wanted the *truth*, and determined to have it, if it was to be found.

The whole tradition and ritual of Masonry pointed to—*those who know*;—to Masters of Wisdom indeed, and not merely in name. And there *in the Lodge* I found the *tests*, step by step, till the whole ritual stood revealed like a problem in mathematics. I was plainly told to follow the clues, as all brothers

## Life and Action

had done who had gone the same way. The plumb, the level, the square and compass taught me how to be *exact*, and make no mistakes. It was *Work*, good square work, and not speculation and *guess-work*.

The "Master" must be able to give the sign and to reveal his *trestleboard*.

I had rehearsed the part, and *dramatically represented* a "Master". How could I really *become one*? And there were the "designs" on the trestleboard. Symbols, indeed, but theorems of *Life and Action*, to be *realized by Work*.

What, to any one who *knows*, or to the 2,000,000 Freemasons of America who *may know* the Royal Secret, are the accusations drawn from a depraved and hostile imagination, *when weighed in the balance against the Wisdom of all the ages*, the Great Lights, and the priceless Jewels of Freemasonry?

The *use* we make of these, and the standing and character we give to our Noble Order in the world, will alone determine whether, and how far, we have deserved our priceless inheritance.

Nor is there a single principle, or law, or tradition, or Royal Secret, that *belongs* to Masonry exclusively. The *forms of expressing, recording, recognizing and transmitting* them—these are "*Masonic*", and "*Secret*".

This "secrecy" is not designed as a "patent" for exclusive use, and thus to withhold them from others. It is designed to help *in their exact meaning and use*, and to provide *against their being ever lost*.

Hand in hand, therefore, with this "secret science" runs a "Universal Science", found in many places, recorded in every age, expressed in many forms. The Universal Language applicable to every form, is the *Scientific Language of Symbolism*.

I was present when the late J. Ralston Skinner, author of the "*Source of Measures*" and a student of Kabbalah and the Pyramid, took his third degree in the Blue Lodge.

## Life and Action

After the ceremonies I was called on for a "speech". I took five minutes to say I was not the one they wanted to hear, and introduced the man "in the regions of darkness", the youngest Mason present, Mr. Skinner.

After a moment of hesitation, Mr. Skinner for an hour and a quarter, *read that Lodge room its symbols and ceremonies*, "right out of the air". Some of the highest [33°] Masons present said to me afterward—"Where on earth did he ever find it"? I replied—"While we have been studying and dissecting the corpse, *he has been studying the living soul of Masonry.*"

It may thus be seen how the "secret science" is also a Universal and unchanging Science. The meaning of the saying, "Naught can be concealed from him who *knows*", is also made plain.

But in all this science there are, and always have been, *degrees*, just as in Masonry today. It is therefore called a "progressive science", like all other sciences. In method, in symbolism and in conditions of advancement, it has most in common with the science of Mathematics.

As well might a school-boy undertake to calculate an eclipse before he has mastered "addition, multiplication and subtraction", as for a student of the *Magnum Opus* to touch the higher problems of the soul before he has "learned to subdue his passions" and *improve* himself in many ways; not theoretically and dramatically, but *actually, intrinsically and permanently.*

Now the "*Balance*" is a symbol, no less than a fact. It weighs and measures "to the uttermost fraction" and it stands as a symbol of Justice, Equity and Right, throughout the ages. When wickedness and designing men may have banished it from earth—there it swings in the Zodiac, *harmonizer* of all the constellations; and when these are "folded like a scroll and disappear" the "Ether and Space" from which they

## Life and Action

"emanated and into which they return" will still "hold the balance", as the "outbreathing and inbreathing" of the *Universal Intelligence*.

Can the ignorance and folly of man make any greater mistake than to suppose that this universal and divine principle, expressed by two short parallel lines =, can be thwarted, annulled, or long defied?

Under it every atom in the universe, every instant of time, responds to the symphony of creation; every star and planet, every sun and solar system "Sing together for Joy".

The heart of the infant, and the perfume of the rose, as the snowflake and the diamond, take life, color, form and fragrance therefrom.

Yet puny man *imagines* that he can ignore, defeat, or sophisticate it. He merely *invokes* it, and will as inevitably "*Kick the beam*", as the stone falls to the ground, or the vapor rises toward the sun. The more power men *seem* to gather, the more they deceive, the longer they run, the more terrible the cyclone and the tragedy at last. And the debt to the individual, to society, to Law, to Nature and to God will inevitably be paid to the "last scruple".

Masonry, and the Great Work, might be epitomized by these two short lines =: which read—Justice, Equity, Harmony, Equilibrium—Love, Happiness, Eternal Joy, Man's *at-one-ment* with "the Man of Sorrows", and the Father in Heaven.

"Weighed in the Balance", and *not* "found wanting"



"Teach thy tongue to say: *I do not know.*"  
—Talmud.

## Life and Action

# *The Harmonics of the Physical*

By H. Lindlahr, M. D.

### *The Unity of Disease and Cure*

#### OBEDIENCE THE ONLY SALVATION

[ *Continued from April-May* ]

*"Cleanliness is health."*



ORTHODOX medical science attributes disease largely to accidental causes—to chance infections by disease taints, germs, parasites, or to drafts, chills, wet feet, etc.

The religiously inclined frequently attribute disease and other tribulations to the arbitrary rulings of an inscrutable Providence.

Christian Scientists tell us that sin, suffering, disease, and all other kinds of evil, are only errors of mortal mind, or the products of a diseased imagination [ though this in itself admits the existence of something abnormal or diseased ].

Nature Cure, in accordance with the philosophy of the Great School, presents the only rational concept of evil, its cause and purpose, namely; that it is brought on by violation of Nature's laws; that it is corrective in its purpose; that it can be overcome only by compliance with the law. There is no suffering, disease, or evil of any kind anywhere unless the law has been transgressed somewhere by someone. These transgressions of the law may be due to ignorance or indifference, or to willfulness and viciousness. The effects will always be commensurate with the causes.

## Life and Action

The science of natural living and healing shows clearly that what we call disease is primarily Nature's effort to eliminate morbid matter and to restore the normal functions of the body; that the processes of disease are just as orderly in their way as anything else in Nature; that we must not check or suppress, but co-operate with them. Thus we con, slowly and laboriously, the all-important lesson that "*obedience to the law*" is the only prevention of disease, and the only cure.

The fundamental law of cure, the law of action and reaction and the law of crises, as revealed by Nature Cure philosophy, impress upon us the truth that there is nothing accidental or arbitrary in the processes of health, disease and cure; that every changing condition is either in harmony or in discord with the laws of our being; that only by complete surrender and obedience to the law can we attain and maintain perfect physical health.

### SELF-CONTROL THE MASTER'S KEY.

Thus Nature Cure brings home to us constantly and forcibly the inexorable facts of natural law and the necessity of compliance. Herein lies its great educational value to the individual and to the race. The man who has learned to master his habits and his appetites so as to conform to Nature's laws on the physical plane and has thereby regained his bodily health, realizes fully that personal effort and self-control are the Master's key to all further development on the mental and spiritual planes of being; that unremitting and unselfish personal efforts and self-control are the only means of self-completion of individual and social salvation.

The naturist who has regained health and strength through obedience to the laws of his being, enjoys a measure of self-content, gladness of soul and enthusiasm which cannot be explained by the mere possession of physical health. These highest and

## Life and Action

purest attainments of the human soul are not the results of mere physical well being, but of the peace and harmony which come only from *obedience to the law*. Such is the peace "which passeth understanding."

### THE PRIMARY CAUSES OF DISEASE.

In the ultimate, then, disease and everything else that we designate as evil, are caused by the transgression of Nature's laws.

Physical disease is caused by violation of Nature's laws in thinking, working, resting and in moral, sexual and social conduct. These transgressions of the law result in [ 1 ] *LOWERED VITALITY*,—[ 2 ] *ABNORMAL COMPOSITION OF BLOOD AND LYMPH*, and—[ 3 ] *THE ACCUMULATION OF WASTE, MORBID MATTER AND POISONS*.

### *LOWERED VITALITY.*

There is a well defined limit to the running of a watch. When the wound spring has spent its force the mechanism stops. So also the living forms of vegetables, animals and human life seem to be wound by Nature to run a certain length of time commensurate with the laws governing their growth and development. Even the healthiest of animals living in the most congenial surroundings in the freedom of Nature do not much exceed their allotted span of life, nor do they fall much below it. As a rule, the longer the period between birth and maturity the longer the life of the animal.

All the different families of mammalia, when living in freedom, live closely up to the life period allotted to them by Nature. Man is the only exception. It is claimed that according to the laws of longevity his average length of life should be considerably over *one hundred years*, while according to life insurance statistics, the average is at present about *thirty-seven years*. This shows an immense discrepancy between the possible and

## Life and Action

the actual longevity of man. But even this brief span of life for the majority of mankind means little else than weakness, physical and mental suffering and degeneracy. Visiting physicians of the public schools in our large cities report that *seventy-five per cent* of all school children show defective health in some way. Diagnosis from the Eye proves that the remaining *twenty-five per cent* are also more or less affected by hereditary and acquired disease conditions. Christian Science says, "There is no disease". Nature's records in the iris of the eye say there is no perfect health.

These established facts of greatly impaired longevity and universal abnormality of the human race would of themselves indicate that there is something radically wrong somewhere in the life habits of man, and that there is ample reason for the great health reform movement which was started about the middle of the last century by the pioneers of Nature Cure in Germany and which has since swept, under many different forms and guises, all portions of the civilized world.

When people in general grow better acquainted with the laws underlying prenatal and postnatal child culture, natural living and the natural treatment of diseases, human beings will approach much more closely the normal in health, strength, beauty and longevity. Then will arrive a true aristocracy, not of morbid, venous blue-blood, but pulsating with the rich red blood of health. However, to reach this ideal of perfect physical, mental and moral health, succeeding generations will have to adhere to the natural ways of living and of treating their ailments. It cannot be attained by the present generation. The enthusiasts who claim that they can, by their particular methods, achieve perfect health and live the full term of human life, are destined to disappointment. We are so handicapped by the mistakes of the past that the best most of us adults can do, is to patch up, to attain

## Life and Action

a reasonable measure of health and to approach somewhat nearer Nature's full allotment of life.

Wild animals living in freedom retain their full vigor unimpaired almost to the end of life. Hunters report that among the great herds of buffalo, elk and deer, the oldest bucks are the rulers and maintain their sovereignty over the younger males of the herd solely by reason of their superior strength and prowess. Premature old age as indicated by the early decay of physical and mental powers among human beings is brought on solely by the violation of Nature's laws in almost all of the ordinary habits of life.

### HEALTH POSITIVE—DISEASE NEGATIVE.

The freer the inflow of life force into the organism, the greater the vitality, the more there is of strength, of positive resisting and recuperating power.

In "Harmonics of Evolution" we are told that at the very foundation of the manifestation of life lies the principle of polarity which expresses itself in the duality and unity of positive and negative affinity. The swaying to and fro of the positive and the negative, the desire to balance incomplete polarity, constitutes the very ebb and flow of life.

Disease is disturbed polarity. Exaggerated positive or negative conditions, physical, mental or moral, tend to disease on the respective planes of being. Foods, medicines, suggestions and all other varieties of therapeutic treatment exert on the individual subjected to them a positive or negative influence. It is, therefore, of the greatest importance that the physician and every one who wishes to live in harmony with Nature's laws should understand this all-important question of magnetic polarity.

Lowered vitality means lowered, slower and coarser vibration, and this results in lowered resistance to the accumu-

## Life and Action

lation of poisons, disease taints, germs and parasites. This is what we designate ordinarily as the *Negative* condition.

Let us see whether we can illustrate this more fully by a homely but practical illustration. A great many of my readers have probably seen in operation in the summer amusement parks the human roulette. This contrivance consists of a large wheel, board-covered, somewhat raised in the center, and sloping towards the circumference. The wheel rotates horizontally, evenly with the surrounding floor. The merry-makers pay their nickels for the privilege of throwing themselves flat down on the wheel and attempting to cling to it while it rotates with increasing swiftness. While the wheel moves slowly, it is easy enough to cling to it, but the faster it revolves the more strongly the centrifugal force tends to throw off the human flies who try to stick to it.

The increasing, repelling power of the accelerated motion of the wheel may serve as an illustration of that which we call good vitality, natural immunity, recuperative power. This is the *Positive* condition. The more intense the action of the life force, the more rapid and vigorous are the vibratory activities of the atoms and molecules in the cells, and of the cells in the organs and tissues of the body. The more rapid and vigorous the vibratory activity in the cell, the more powerful is the repulsion and expulsion of morbid matter, poisons and germs of disease which try to encumber or destroy it.

### HEALTH AND DISEASE RESIDENT IN THE CELL.

We must not forget that health or disease in the final analysis is resident in the cell. Though a minute, microscopic organism, the cell is an independent living being, which is born, grows, eats, drinks, throws off waste matter, multiplies, ages and dies, just like man the large cell. If the individual cell is well, man, the complex cell, is well and vice versa. From this

## Life and Action

it is apparent that in all our considerations of the processes of health, disease and cure, we have to deal primarily with the individual cell.

The vibratory activity of the cell may be lowered through the decline of vitality brought about in a natural way by advancing age, or in an artificial way through wrong thinking and feeling, overwork, unnatural stimulation and excesses of various kinds.

On the other hand, the inflow of vital force into the cells may be obstructed and its vibratory activity lowered by the accumulation of waste and morbid matter in the cells, tissues, blood vessels and nerve channels of the body. Such clogging will interfere with the inflow of life force and with the free and harmonious vibration of the cells and organs of the body, as surely as dust in a watch will interfere with the normal movements of its wheels and balances.

From this it is evident that *Negative* conditions may be brought about not only by hyper-refinement of the physical organism, but also by clogging with waste and morbid matter which interferes with the inflow and distribution of the vital force, and it also becomes apparent that in such cases the eliminating methods of Nature Cure, including a pure food diet, hydrotherapy, massage, osteopathy, etc., are most valuable means for removing the obstructions and re-establishing the free inflow and circulation of the positive electric and magnetic life currents.

### ABNORMAL COMPOSITION OF BLOOD AND LYMPH.

As one of the primary causes of disease we cited abnormal composition of the blood and lymph. The human organism is made up of a certain number of elements in well defined proportions. Chemistry has discovered, so far, about seventeen of these elements in appreciable quantities and has ascertained

## Life and Action

their functions in the economy of the body. These seventeen elements must be present in correct proportions in order to insure normal texture, structure and functioning of the component parts and organs of the body. All the cells and organs receive their nourishment from the blood and lymph supply. Therefore, these must contain, in the right proportion, all the elements needed by the organism and this, of course, depends upon the character and combination of the food supply. Every disease arising in the human organism from internal causes is accompanied by a deficiency in blood and tissues of certain important elements of the organic salt group. Undoubtedly the majority of diseases are caused by food and drink poisoning. Wrong food combinations, on the one hand, create an overabundance of waste and morbid matter in the system and, on the other hand, fail to supply the positive mineral elements or organic salts on which depend the elimination of waste and morbid matter from the body.

The great problem in natural Dietetics and in natural medical treatment is therefore to restore and maintain the positivity of the blood and of the organism as a whole, through providing in food, drink and medicine an abundance of the *Positive Mineral Salts in Organic Form*.

### MENTAL AND EMOTIONAL INFLUENCES.

Our mental and emotional conditions exert a most powerful influence upon the inflow and distribution of vital force. The author of "The Great Work" has described most graphically in the chapter on Self-Control how fear, worry, anxiety and all kindred emotions create in the system conditions similar to those of freezing; how these destructive vibrations congeal the tissues, clog the channels of life and paralyze the vital functions. He shows again how the emotional conditions of impatience, irritability, anger, etc., have a heating, corroding

## Life and Action

influence upon the tissues of the body. In like manner, all other destructive emotional vibrations obstruct the inflow and normal distribution of the life forces in and through the organism; while on the other hand, the constructive emotions of faith, hope, cheerfulness, happiness and love have a relaxing, harmonizing influence upon the tissues, blood vessels and nerve channels of the body, thus opening wide the floodgates of the life forces, raising the discords of weakness, disease and discontent to the harmonics of buoyant health and happiness.

Let us see then just how Mind controls Matter and the changing conditions of the physical body. Life manifests through vibration. It always acts on the mass by acting through its minutest particles. Changes in the physical body are wrought by vibratory changes in atoms, molecules and cells. Health is satisfied polarity, that is, the balancing of the positive and negative elements in harmonious vibration. Anything that interferes with the free, vigorous and harmonious vibration of the minute parts and particles composing the human organism tends to disturb polarity and natural affinity, thus causing discord or disease.

When we fully realize these facts we shall not stand so much in awe of our physical body. In the past we have been thinking of our body as a solid and imponderable mass difficult to control and to change. This conception left us in a condition of utter helplessness and hopelessness in the presence of weakness and disease.

We now think of the body as composed of minute corpuscles rotating around one another at relatively immense distances in the atoms. We know that in similar manner the atoms vibrate in the molecule, the molecules in the cell, the cells in the organ and the organs in the body; the whole capable of being changed by changing the vibrations of its particles.

Thus the erstwhile solid physical mass appears plastic

## Life and Action

and fluidic, readily swayed and changed by the vibratory harmonics or discords of thoughts, emotions, foods, medicines and all manner of therapeutic treatment.

Under the old conception the mind fell readily under the control of the body and became the abject slave of its physical conditions, swayed by fear and apprehension under every sensation of physical weakness, discomfort or pain. The servants lorded it with a high hand over the master of the house and the result was chaos. Under the new conception, control is placed where it belongs. It is assumed by the real master of the house, the soul man, and the servants, the physical members of the body, remain obedient to his bidding.

This is the new man, the ideal progeny of the new thought and higher philosophy. Understanding the structure of the body, the laws of its being and the operation of the life elements in it, the super-man retains, under the most trying circumstances, perfect poise and confidence. Animated by an abounding faith in the supremacy of the healing forces within and sustained by the power of his sovereign will, he controls his body as perfectly as the artist his violin, and attunes its vibrations to Nature's harmonics of health and happiness.

*So Mote it Be.*

[to be continued]



"The Law of Life is the Law of Individual Development."  
—Great Psychological Crime.

# Life and Action

## *Florence Huntley As I Met And Knew Her*

*By Charles Crane.*



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

When these statements [twelve years ago] first met my eyes, as I casually and lazily scanned the pages of "Harmonics of Evolution", they quickly arrested my attention; for surely, here was a true and fearless woman who dared [in the face of Physical Science and conventionalities] give utterance to mighty facts. Again and again with pencil and pen I eagerly perused this book, each reading gathering and gleaning many demonstrable truths in defiance of the teachings of Darwin, Hudson, Huxley and others, whose postulates and theories had been generally accepted by Science and the public.

The more intensely I studied this wonderful book, the closer I seemed to come to the Author, until the yearning to meet this masterful and logical writer overcame my reluctance to make a four-thousand mile journey in the winter, and I came to Chicago, where she so graciously and kindly received me, and where, surrounded by letters from correspondents from every quarter of the globe, she labored from morning until

## Life and Action

night, that she might lighten or lift the load from the shoulders of poor orphaned humanity, who poured out their sorrows to her, as to their own dear mother.

For thirteen days I watched this pure, sweet, sympathetic Soul at her labors and her household duties, and I wondered then if it were possible this marvelous intelligence would ever be appreciated by the present generation of thinking men and women.

Since that first meeting, many years ago, I have been permitted many times to enter her happy home, which she made so beautiful and peaceful that it was a rare privilege to enter its portals. How vividly do I recall the evenings spent with her and her loved ones, whom she delighted to gather around her, and where I so often sat spell-bound at the versatility of her genius.

Many times during these happy, happy evenings I have listened to her eloquent plea [ and it was always a plea ] for the poor, weak and weary Souls. I have seen her dark luminous eyes light up and blaze like the smouldering fires of the Prophets of old. At these times she seemed almost too lofty, too magnificent to comprehend; and her utterances burned themselves into the Consciousness and Souls of those who drank in her words like thirsty travelers on the desert. At other times when speaking to those around her, in her keen, kind, inimitable, yet gentle way, a peace would come over us, impalpable, unseen, yet nevertheless unmistakably felt by us all.

During these pleasant evenings she would pour out her Soul to us and her hopes for the future "Great Work in America." She wanted the "search-light" of Truth to penetrate every darkened Soul, to raise them all to a higher plane of Light and Life and earthly happiness. Her plea was always for humanity and the animal kingdom. No animal, nor human Soul, was ever turned from her door unfed or unclothed; and her whole

## Life and Action

Life was one of giving to others, forgetting Self. She was the personification of the pure, unselfish, sympathetic Soul.

Had she lived in the ages past she would have been deified, and monuments of iron and stone erected to her memory. But in the present cannibalistic age, where the strong oppress the weak and the \$ Mark precedes humanity, she is but a "woman writer of books."

Be it so.

Her monument is engraven on many happy, peaceful Souls of yesterday, today, tomorrow and forever, whom she has "Led by the hand of Love and pointed to the Pathway of Duty." When the iron and marble monuments of today are crumbled into dust and forgotten of men, her name and fame and her wondrous words of love will live and go tumbling down the ages to the last syllable of recorded time. Surely, if ever mortal walked in close communion with the "Great Friends" while yet in the physical body, then did Florence Huntley.

But she has left us.

Never shall I forget the simple yet beautiful services around the casket containing the earthly remains of this gloriously beautiful Soul. Few tears were shed. Self-control, which she had so lucidly taught, was manifest in every strained but pale face present. The apparent far off strains of music; the beautiful hopes uttered by the speaker; the simple prayers; the tokens of affection [ a single rose ] placed upon the casket; the strong, calm face of him who loved her with a love which "passeth all understanding"; her dearest women friends, dressed in white, with eyes uplifted, serene and composed, were a demonstration of such marvelous self-control as I had never and probably shall never see again. And after the dear, dumb, dead body, once the vehicle of the, to me, most beautiful, unselfish, sympathetic Soul ever placed upon the earth, was surrounded by flames, and it had crumbled into dust, we turned away and

## Life and Action

once more consecrated ourselves to the "Great Work", the foundation of which she laid in the hearts and Souls of humanity while sojourning among us for a season.



### THE DE LUXE EDITIONS

We are pleased to inform the many readers of *Life and Action*, and especially the subscribers for the *de luxe edition* of the Text-Books of Natural Science, that these new and beautifully bound volumes will shortly be in our possession.

We shall upon their receipt, at once forward these books to all those who have so kindly remitted the amount due.

To those who have not yet subscribed for these books we can only say, DON'T DELAY.

To those who possess the *de luxe edition* of "The Great Work", and are contemplating adding these two new volumes viz., "The Great Psychological Crime" and "Harmonics of Evolution" in same binding, we say, DON'T DELAY.

We will send you, upon receipt of amount due, either one of these beautifully bound books for the sum of \$3.50 or all three Volumes for \$10.00, again we say, DON'T DELAY.



"As a man thinks, so is he, and so does he labor."

—Harmonics of Evolution

# Life and Action

## Goldwin Smith.



OLDWIN SMITH was one of the select few in the first rank of the truly great men of the last century.

He was truly great as an intellectual giant among men.

He was great as an educator, great as a student, great as a thinker, great as a writer, great as a delver into the profound problems and mysteries of Life, and truly great as an exemplifier of an exalted standard of Morality.

In the realm of religious thought he was, perhaps, justly regarded as an "agnostic", though in no just sense as a "disbeliever" or "atheist".

Wherever the English language is spoken his writings have been and still are read with profound interest and his conclusions regarded with the respectful consideration of one who has earned the right to be revered as an authority.

We believe it will be of more than passing interest to the readers of *Life and Action* to study the following editorial clipping from the Sunday issue of the *New York Sun* for June 9, 1910, and to note his conclusion on the subject of "Morality", after a lifetime of thoughtful consideration and study.

It cannot fail to be a source of sincere gratification to every Student and Friend of this Work to observe that he voices

## Life and Action

with significant exactness the findings of the Great School as to the scientific nature and value of Morality.

Here is the clipping. Read it carefully:—

### GOLDWIN SMITH'S LETTERS ON RELIGION.

"I heard Ingersoll," wrote Goldwin Smith in a personal letter to the editor of this newspaper. "He was extremely clever, but he did little good and has left little trace." Again, in sending one of the last of the remarkable series of letters to *The Sun* in which he discussed during a period of several years the greatest problems that concern the human mind, the destiny of man, the changing standards of religious faith, the immortality of the soul, Goldwin Smith said of that particular article:

"I believe nothing will be found in it impious by any man who does not hold—as no men of science, I suppose, do, and even Gladstone did not—by the inspiration and infallibility of Genesis. My special object, in fact, was rather to show before I went out of the world that I was not without religion."

After his accident he wrote:

"I feel that my state is still doubtful and I do not wish to go out of the world as a reputed enemy of religion. This leads me to address to you one more letter—not a very long one—and to feel that its appearance as early as it would be convenient to you is on my own account to be desired."

There is surely no impropriety now in our publishing these private explanations of his attitude toward the subjects he was discussing and the audience he was addressing. They show the urgency of Goldwin Smith's desire to be misunderstood by no man as regards the character of his quest. Let

## Life and Action

us reprint the last paragraphs of the article referred to in the foregoing passage urging prompt publication:

*"Morality, by which man must live if he is a social being and society is to hold together, may well be taken to be the rule of his maker and thus in fact identified with pure and rational religion. If the author of man's nature is GOD, morality is the worship of GOD. Nor does this seem to exclude a truly religious frame of mind or even fraternity in spirit pious. Credo quia impossibile est—is surely, when scrutinized, not an expression of rational piety, of piety likely to present a firm foundation for character or perhaps to be very acceptable to the GOD of truth.*

*"If this seems presumptuous, let me say once more that I speak as a learner, not as a teacher, and that a man in extreme old age has little time left in which to learn."*

"No Refuge but the Truth" is the title of a little volume in which have been reprinted some of Goldwin Smith's many letters to *THE SUN* on religious questions. "No Purpose but the Truth" is the only phrase that describes justly the animus of this departed intellect, so honest, so crystal clear, so reverent, so discerning, so gentle and humane.

—N. Y. Sun, June 9, 1910.

---

We have many inquiries regarding the Souvenir Knight's Templar Edition of *Life and Action*.

We therefore take this opportunity of informing our readers, that we have on hand and for sale any number of copies of that issue at actual cost, viz., *five cents per copy*.

This splendid issue of our Magazine should be in the hands of every Loyal man and woman in this Republic.

*Help us to spread this Knight's Templar Edition.*

## Life and Action

### *“Man is Master of His Own Destiny.”*

*From the ‘Cincinnati Enquirer’*

*By Maurice Maeterlinck.*



T MIGHT almost be said that there happens to men only that which they desire. It is true that on certain external events our influence is of the feeblest, but we have all-powerful action on that which these events shall become in ourselves—in other words, on their spiritual part, on what is radiant, undying, within them.

There are thousands of men within whom this spiritual part, that is craving for birth in every misfortune, or love, or chance meeting, has known not one moment of life—these men pass away like a straw on the stream. And others there are within whom this immortal part absorbs all; these are like islands that have sprung up in the ocean; for they have found immovable anchorage, whence they issue commands that their destiny needs must obey. The life of most men will be saddened or lightened by the things that may chance to befall them. When you love, it is not your love that forms part of your destiny, but the knowledge of self that you will have found down deep in your love—this it is that will help to fashion your life.

## Life and Action

If you have been deceived, it is not the deception that matters, but the forgiveness whereto it gave birth in your soul, and the loftiness, wisdom, completeness of this forgiveness—by these shall your life be steered to destiny's haven of brightness and peace; by these shall your eyes see more than if all men had ever been faithful.

But if, by this act of deceit, there have come not more simpleness, loftier faith, wider range to your love, then have you been deceived in vain, and may truly say nothing has happened.

Always remember that nothing befalls us that is not of the nature of ourselves. There comes no adventure but wears to our soul the shape of our everyday thought; and deeds of heroism are but offered to those who, for many long years have been heroes in obscurity and silence. And, whether you climb up the mountain or go down the hill to the valley, whether you journey to the end of the world or merely walk round your house, none but yourself shall you meet on the highway of fate. If Judas goes forth to-night, it is toward Judas his steps will tend, nor will chance for betrayal be lacking, but let Socrates open his door, he shall find Socrates asleep on the threshold before him, and there will be occasion for wisdom.

Our adventures hover around us like bees round the hive when preparing to swarm. They wait till the mother idea has at last come forth from the soul, and no sooner has she appeared than they all come rushing toward her.

Be false, and falsehood will hasten to you; love, and adventures will flock to you, throbbing with love. They seem to be all on the watch for the signal we hoist from within; and if the soul grow wiser toward evening, the sorrow will grow wiser, too, that the soul has fashioned for itself in the morning.

No great inner event befalls those who summon it not, and yet is there germ of great inner event in the smallest oc-

## Life and Action

currences of life. But events such as these are apportioned by justice, and to each man is given of the spoil in accord with his merits. We become that which we discover in the sorrows and joys that befall us, and the least expected caprices of fate soon mold themselves on our thoughts.

It is in our past that destiny finds all her weapons, her vestments, her jewels. Were the only son of Thersites and Socrates to die the same day, Socrates's grief would in no way resemble the grief of Thersites. Misfortune or happiness, it seems, must be chastened ere it knock at the door of the sage; but only by stooping low can it enter the commonplace soul.

A sorrow that your soul has changed into sweetness, to indulgence or patient smiles, is a sorrow that shall never return without spiritual ornament; and a fault or defect you have looked in the face can harm you no more, or even be harmful to others.

Instinct and destiny are forever conferring together; they support one another and rove, hand in hand, round the man who is not on his guard. And whoever is able to curb the blind force of instinct within him, is able to curb the force of external destiny also. He seems to create some kind of sanctuary, whose inviolability will be in the degree of his wisdom; and the consciousness he has acquired becomes the center of a circle of light, within which the passer-by is secure from the caprice of fate."

---

---

*"It matters not how strait the gate;  
How charged with punishments the scroll;  
I am the Master of my fate;  
I am the Captain of my Soul."*

—W. E. Henley.

## Life and Action

### *Leaving the Physical Body, or Traveling in Foreign Countries.*

*By "Iké Pivins".*



WHEN this all-important subject is mentioned to the average intelligence as a fact of nature, it seems there and then, to try the very credulity of such an one. Why is this so?

I, for one, verily believe it is solely for the reason that we have not given the subject a proper amount of consideration and "Personal Effort" in an honest endeavor to satisfy a Reason that is always ready to criticise anything that smacks of the spiritual heritage of the Soul, on the initial occasion of bringing such matters to the "Throne of Reason" for judgment.

Indeed, I have always found from personal observation, that without the requisite honest personal effort to satisfy the criticism of reason on any subject about which there is any doubt, it is safe to say that the average individual will always continue to "doubt" in just the proportion that he has not exercised honest effort to its satisfactory solution.

I find that this rule holds good no more unremittingly anywhere else than it does concerning the Science of the Powers of the Soul. In this fact I can see the reason for there being so few Masters of this Science. Yet Intuitively I feel there can be nothing more reasonable than that man is endowed with the

## Life and Action

means of liberating his Soul from its physical instrument, and literally be able to "Travel in Foreign Countries" at his pleasure. Whether he does so, wholly depends upon himself. To think of my present limitations while hampered by ignorance and my physical body, really brings upon me an humbleness that is akin to desperation. Still I can control this feeling for I intuitively have the blessed assurance that the time of Liberation is wholly in my hands. This turns my "desperation" to joy.

I am now most happy to state that I have an abiding "Rational Faith", that "Leaving the Physical Body" and "Traveling in Foreign Countries" is a fact which the Great Creative Intelligence intends that we should all be able to do. Whether we are so able, is quite another thing. My Rational Faith in this matter as a Fact of Nature is based upon the following narratives of personal friends who have had the "Experiences".

As previously stated in these columns, I have had the extreme good fortune to know a genuine Medium, who asserts with all the vehemence of her gentle nature that she has literally been "taken out of her body" many times, and to substantiate this statement she narrated to me the beginning of these strange experiences, to-wit:—

One time several years ago while she was living in the City of Louisville, Kentucky, her "controls" told her to "get ready for an experiment", which they were going to try upon a certain Sunday morning.

This particular date was set at a sufficient distance to cause quite a deal of anticipation of what the "experiment" was going to be, and the part the Medium was going to play.

Accordingly, at the "last meeting" prior to the experiment, the "controls" gave the Medium instructions to "go into a designated room" of her residence on the following Sunday

## Life and Action

morning at exactly 10 A. M., and "to lie prostrate upon the floor and await results".

In giving the final instructions for this "experiment" the "controls" gave this important admonition; that after the Medium had once entered this particular room, she should "lock the door" to be sure that no person entered this room under any circumstances while she was "under control", and that the "experiment" would take probably three hours to complete.

To make it doubly sure that this request would be carried out, the Medium delegated her sister to watch over the door until she should open it from the inside. With all of this preliminary arrangement faithfully carried out on the part of the Medium, she narrates that she quickly went "*under control*", and this is what she distinctly saw and participated in, to-wit:—

She distinctly felt herself leaving her prostrate physical body, which required some few minutes time, after which she said her "controls" told her for the first time the "experiment" was to take her on a "journey" without her body. After a few moments in which the Medium became accustomed to her new sensations, she said she and her "controls" started out on their "journey", which was a "heavenly" sensation, or one of literally "soaring without wings".

She distinctly saw a panoramic view of town after town, as they "flew" by.

She said that while all this was going on, she and her "controls" were very much engaged in ordinary conversation over the things they were viewing.

When this experience had been carried far enough the "control" suggested to the Medium that they would have to procure some "tangible" evidence that they had visited a city in reality some hundreds of miles from where her physical body was, or else the friends and relatives would not believe they had really been so far away.

## Life and Action

Accordingly the Medium said she saw her "companion" secure a "piece of paper and an ordinary pencil" [ where from she did not say ]. They then made their way to a "church" where a Sunday morning service was in progress. She says they heard the song service, and then the minister's announcements and his text, together with the opening remarks of his sermon.

The control then proceeded to "write down" the name of the minister, his text and address, and then "handed it back" to the Medium. The Medium and her companion then retraced their route toward home, which was done very quickly.

At this juncture the Medium narrates that when she regained her consciousness on the physical plane, she had the "piece of paper" on which they had made the above notes, neatly folded in her physical hand.

You may now doubt this and refuse to entertain the idea that the Medium was literally "out of her body". But what are you going to do with the fact that the husband of this Medium immediately addressed a letter of inquiry to the minister in question, asking him if his text was so and so, if they had sung certain songs on that occasion, and he had made certain statements in the preliminary remarks to his sermon.

In due course of time, back came a reply from the minister corroborating everything that the medium said she had seen and heard.

What is your autocratic reason going to do with evidence of this character? To ridicule or deny it is no explanation. I, for one, gladly accept it as a Fact of Nature, and I am inquisitive enough to "*dig*" for the explanation.

This Medium-friend further tells me that, after that first experiment, or experience if you please, she has often "appeared" to be separate and apart from her physical organism, while giving "messages" from the public rostrum. She says this

## Life and Action

fact is so distinct to her that she often "examines the buttons on the back of her waist," and is able to "literally see" the back of her physical head.

Another narrative along this line that was all-important in helping me to a Rational Faith in the ability, under certain circumstances, of the Soul to separate its Spiritual Organism from the Physical Body, is that I happen to enjoy the sweet acquaintance of a dear old lady who was once thrown into a hypnotic trance so deep that she says she distinctly felt that she was forced out of her body and finally she floated out of the house into the open. While in this condition, where she was "so free to travel", and her motherly desire so great to see a son who was at that time stationed on a U. S. Vessel in Galveston Harbor, she said she was "drawn to the ship" in an instant. While in this condition she distinctly heard her son conversing with his fellow officers, saw him "shine his shoes" and a little later at drill. This lady subsequently verified all these happenings by letter, which were true in every detail.

One more narrative of a good reason why I believe in man's ability to "leave his Physical Body" and "Travel at Will", is based on the fact that I have had the good fortune to enjoy about 8 years of intimate acquaintance with a dear and noble Soul who was a very learned physician, but who has now gone to his Reward. This good man, with never a thought of doing any one an injury, but good to all, has often told me during our little "tete-a-tetes" that the very secret of his phenomenal success in the treatment of insanity lay in his ability to induce a clairvoyant state in one of his children for the purpose of diagnosing his patient's troubles.

The remarkable part of this fact is, he told me that his patients need not be present at his office in order for him to know what was the matter with them, as his child, while in

## Life and Action

the hypnotic state could "travel any distance" and get him the desired information, which was always absolutely reliable.

I had no reason whatever to doubt that which was told me in confidence, and with 67 so-called incurable cases of insane persons, absolutely restored to their right minds.

My Doctor-Friend told me that of all the people who really ought to be grateful for being fully restored to health, the ones he had done the most for were the ones who showed the least appreciation.

When I had made a careful reading of the Harmonic Series of Books, I of course wanted my Doctor-Friend to share my convictions, and to this end I gave him my copy of "The Great Psychological Crime", which today I treasure very highly as in his careful reading he put his ????'s after certain remarks and statements that bore directly upon his use of Hypnotism in his practice. One of the statements in this particular Volume that seemed peculiarly to impress his keen intelligence was the one contained in the climax to the "Line of Despair".

I believe that the antics of the somnambulist are but efforts of the Soul to "travel", and not being able to separate the physical and spiritual organisms, will account for the seemingly foolish things these people do while they are supposed to be asleep.

I happen to know something of this latter class of phenomena and how it "feels", for I awoke from a sleep one night just in time to find myself unlocking the rear door of a Pullman sleeper, that was attached to a fast express train running between St. Louis, Mo., and Chicago, Illinois, with a distinct idea in my mind of leaving the train, without waiting for the customary stop, or any thought whatever that I needed "street attire".

The after thought of this incident made such an impression upon my mind that I have not been guilty of anything

## Life and Action

like it since; or, at least, I have not caught myself at it under any circumstances.

With all of this matter bearing directly upon the ability of the Soul to "travel unencumbered", I have been happily able to co-ordinate it upon a rational basis, under the clear cut Philosophy of Natural Science. And to illustrate the value of this to me individually, I will state that there is no material value conceivable to my mind that I would exchange for it, if such a thing were possible.



"He who knows not the *common* things of life—  
is a brute among men;  
He who knows *only* the common things of life—  
is a man among brutes;  
But he who knows all that can be learned by diligent inquiry—  
Is a *God* among men."

—Plato.

---

### TO OUR NEW SUBSCRIBERS

This issue of *Life and Action* marks the fifth mile stone of Vol. III, and as a further inducement to new subscribers, we have concluded to give them this and the following issues and twelve forthcoming numbers, or two year's subscription, for the sum of one dollar.

We are wondering if there is an intelligent man or woman in this Nation, who cannot afford *four cents* per month for this splendid publication?

# Life and Action

## *About the Soul.*

*By J. J. Henderson.*



RESORTING to analogy, we may fairly liken the progress of the human soul to the progressive stages of the steam through an unlimited series of condensing engines and battery of boilers, in which the boiler is the matrix; the engine, man's body, and the steam, the soul. First we have the steam, generated in the primordial matrix of Boiler No. 1, passing full of life and energy, into the high-pressure cylinder of childhood and youth of engine A, thence flowing through the receiver into the intermediate cylinder of the prime of life, afterward passing through the receiver into the low-pressure cylinder of an honorable old age, giving up the ghost in the condenser, and passing in this transmuted form within the matrix of Boiler No. 2, whence it is borne anew, with all its vital energy renewed, into the high, medium and low-pressure cylinders of Engine B, there to perform its life's work as before, and "pass" into the matrix of Boiler No. 3, and so on until the circuit ordained be completed, always in varying stages of activity, but never becoming extinct.

When the day's work is over, and the engineer turns a valve and shuts off the steam, he destroys nothing. Neither the engine, though still and lifeless, nor the steam which gave it life, is destroyed; the connection between the two has been severed, that is all. So it is with man's life. Death annihi-

## Life and Action

lates nothing. The lifeless body and that which gave it life still both exist.

Death is simply the turning of the valve which breaks the connection between the body of clay and the man himself—the soul, the ego, which formerly inhabited it. Thus travails the soul of man through the distilling and refining influences of numerous matrices. Man's body, the casket which he made use of to achieve that life's work, corrupts and transmutes itself, but the soul, the ego, the man himself, is ever active, ever progressing toward the completion of the circuit, from immortality to immortality. Let him see to it that the circuit be completed by living the life.



*"There is no single factor that exerts a more powerful influence upon our minds or moulds our outlook in life more perceptibly than our surroundings. Our mental attitude is largely a reflection of our environment; if we live amid pleasant and cheerful surroundings our characters become optimistic and self-reliant and we are better equipped to solve the complex problems of our modern existence than those who through circumstances or necessity live in less favorable habitation."*

—The Colorist.

## *Invocation.*

*“O Comic Spirit, hovering overhead,  
With sage’s brows and finely-tempered smile,  
From whose bowed lips a silvery laugh is sped  
At pedantry, stupidity and guile,—*

*So visioned by that sage on whom you bent  
Always a look of perfect sympathy,  
Whose laugh, like yours, was never idly spent—  
Look, Spirit, sometimes fellowly on me!*

*Instruct and guide me in the gentle art  
Of thoughtful laughter—once satyric noise;  
Vouchsafe to me, I humbly ask, some part,  
However little, of your perfect poise.*

*Keep me from bitterness, contempt and scorn  
From anger, pride, impatience and disdain.  
When I am self-deceived your smile shall warn,  
Your volleyed laughter set me right again.*

*Am I inspired to mirth or mockery,  
Grant, Spirit, that it be not overdrawn;  
And am I moved to malice, let it be  
Only “the sunny malice of a faun.”*

—Author not known to us.