
"Fools deride. Philosophers investigate."

Life and Action

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The Spirit of the Work

No. 3

By The TK.



HIS letter is more especially addressed to Men. And yet, if the Women Students and Friends of the Work are wise enough, they may find something in it that will be of help to them in their own efforts to exemplify *The Spirit of the Work*.

I am a man. During my life I presume I have enjoyed, and suffered from, pretty much all the experiences of Men. For nearly half a century I have been studying the characteristics of my own sex, and endeavoring to learn the springs of human life which impel Men, especially, to action.

I have learned *some things*. If I shall be able to convey them to the Students and Friends of this School and Work, in such manner as to serve them, and through them the interests of the Great Cause in which we are mutually enlisted, then I shall feel that the effort has been well repaid.

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It is not altogether a pleasant task to analyze the destructive elements of human nature, nor to dwell at length upon that side of the great Problem of Individual Life. Some people do not like to be reminded of the fact that they are anything short of perfect.

One of the voluminous lady writers of the west, not long ago, took me severely to task for writing "*The Great Psychological Crime*". She claimed, not without a faint glimmer of intelligence and a suggestion of logic, that whatever has the tendency to excite the emotion of Fear is itself destructive.

She asserted, with superb dogmatism, that the book referred to has done an immense amount of harm, by holding up to observation the destructive elements of life. She says this has caused many of my readers to fall under the blighting influence of Fear, and I believe she also says that many cases of insanity have resulted therefrom.

How she has come to know so much about it, she does not explain; but she speaks of getting many things "out of the air". I presume she has been making drafts upon the *air*, in this case; and some of her critics have been so unkind as to suggest that the particular *stratum* from which she draws much of her "wisdom" is one of very high temperature, somewhat above that of "warm".

Had I failed to give to the world the other side of the great problem, namely, the "*Constructive Principle of Nature in Individual Life*", there can be little doubt that some of the readers of "*The Great Psychological Crime*" might have become confused. But with *both* sides laid before the individual clearly and simply, there is not the slightest reason for any such results as those to which she refers.

The logic of the problem may be gathered from the following hypothetical incident:—

A lady, such as the one above referred to, is the mother

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of a son whom she never allows to know anything about the dangers of life. When he is grown, it becomes necessary for him to assume his place of responsibility in the world. His first duty is that of making a journey through a most dangerous country, of which he has no information—because it is *dangerous*.

The wise mother knows of the dangers, because she has lost a beloved husband and three other sons, who endeavored to travel the same journey. But, true to her philosophy of "All is Good, and there is no danger"—she bids her boy good-bye, and sends him off to sure death.

The question arises: Is she justified in thus concealing the FACTS from an ignorant boy who needs to know them in order to save his own life?

It seems to me that any sane mother, or father, or sister, or brother, who would permit a boy to go forth into the world under such conditions, withholding from him the FACTS of nature, however *dangerous* they may be, is nothing short of a criminal. In the event of the boy's death, as a result of their intentional concealment of the FACTS OF NATURE, who is responsible?

I should be glad to have my voluble lady critic devote herself to the solution of the problem propounded.

"*The Great Psychological Crime*" merely states to the reader the FACTS OF NATURE—not to *frighten* him, but to enable him to walk in the way of *Safety*, and *avoid* the dangers. I am willing to take all the consequences—even the scoldings of my self-appointed, mystical lady critics—and have not the least "FEAR" of the condemnation of any *intelligent* man or woman, who is capable of understanding the first principles of Logic, or the meaning of Personal Responsibility.

But, as indicated in my previous article, it is possible for one to become a "*Hyper*". And so, it would be possible for one to go to extremes in the presentation of such a theme as

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"The Destructive Principle of Nature in Individual Life". It also may be possible for one to dwell too much upon the dangers of life, and thus become morbid under the effects of FEAR.

In like manner, it is possible for us to dwell too much upon the subject of our own weaknesses, faults and short-comings, and grow discouraged. One should indulge himself in the effort at Self-Analysis, until he has discovered every one of these—not that he should grow fearful of them, but that he may adopt such a course of life and conduct as will overcome them.

It is with this thought in mind that I am going to talk to you, my Students and Friends, upon the subject of one of the most destructive characteristics of human nature—especially masculine human nature. Remember that in so doing I am endeavoring to make you acquainted with the Road that will take you safely to the Land of Liberty and Light, and not because I either want or expect you to become alarmed, lose courage, grow faint and weak with Fear, and lie down, or go insane.

INTELLECTUAL VANITY

is the theme I want you to consider with me in this letter. The manner in which the subject is generally considered does not make of it a matter of much consequence. This, perhaps, is because it is so universal a characteristic among Men. In them it comes, or has come, to be accepted as a matter of course, and therefore as a thing to be accepted as a "necessary evil", rather than one that may be overcome and thus disposed of.

The chief difficulty I find in the effort to help my Students to overcome it, is that of helping them to realize that they are afflicted with it at all. Almost every one of my men Students who has come to this problem in the course of self-analysis has concluded that he is either free from "Intellectual Vanity", or comparatively so. Whereas, the fact is that all of them are

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afflicted with it, and many of them sorely and distressingly so.

In this connection I am sure that reference to my letter-file will develop something of interest and value to those who are truly in earnest in their efforts to exemplify "The Spirit of the Work".

In running through my files the other day I ran across a letter written a long while ago, to a gentleman who applied for the Work some ten years ago, and was admitted to the preliminary studies. Later the Work was discontinued with him for the reason that he seemed utterly unable to realize his own internal condition and attitude of Soul. For this reason he was unable to make a personal application of the principles of Natural Science to himself. From that letter I quote the following, which is most applicable to the subject under consideration. I withhold the name of my Student, because it would be a breach of personal confidence and good faith on my part to give it to the public, or even to any of my other Students.

These quotations will also make clear how difficult it is for an Instructor to point out to a Student the weaknesses and faults of character which stand in the way of his Spiritual Unfoldment, and do it in such manner as not to wound or offend or discourage him. I shall quote but a part of the letter—that which is pertinent to the subject of "*Intellectual Vanity*":—

"Dear Friend and Brother:—

Your letter of yesterday, just at hand, comes at a hard time for me to give it the kind of attention and consideration I should like; for I truly want to help you in a number of ways and particulars wherein I recognize your grave need.

"I hope you have made a sufficient study of my character and motives to be able to satisfy yourself in that my earnest desire is to be of some real service to all who come to me for help,

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or for guidance in any way. If so, then I do not need to ask your permission to speak with the utmost candor concerning those things which have to do with my ability to help you. I want to put you *on the right track*, if possible, and then bid you 'God speed' in your efforts to follow it until you meet the 'Light' for which you so long have been in search. Then, without apologies, let me go as directly as possible to my task:

"1. Since I have known you personally you have demonstrated, beyond all question, that you are not yet ready to continue the Work as an accredited Student. And this is chiefly because you are not yet able to see wherein the principles apply to *yourself*; nor have you *applied* them to your own life in such manner as to show that you have any real understanding of *your own internal condition and needs*.

"This is not said in the spirit of unkindness, nor of criticism, but solely that you may understand *now* why it is that I cannot, in justice to you or the School, continue the Work with you, when that part of it over which you have gone is yet unappreciated and unapplied.

"2. You have a certain native *Vanity of Intelligence* which I never have encountered in any other individual, to the same degree. And you have fostered it to a point where it is such a dominant factor in your internal state of being that you do not seem to see it or understand it or appreciate its presence.

"When I have called your attention to it you have graciously bowed your head, and your spirit, for the moment, *seeming* to understand; but within a moment, perhaps, you do or say something which proves conclusively that you have not sensed the thing at all to which I have had reference.

"It is this that stands not only between you and any measure of Constructive Spiritual Unfoldment, but also between you and success in every other way wherein your success in any degree is dependent upon the impressions you make upon

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those with whom you come into personal contact and relation.

"In your relations with others, it expresses itself in what might well be defined as a most '*Obtrusive Personality*'. You live and move and have your being in the personal pronouns 'I, ME, MINE'; and the entire world seems to you to revolve about that center.

"When you talk business, you put yourself first and the business a poor second. When you talk philosophy, your personality obtrudes itself to such an extent that the philosophy is but a secondary consideration, and *you* are the chief objective point, in your own mind. When you are in the midst of social surroundings, you find little or no pleasure, save and except as attention is centered upon *you*, and what *you do*, and what *you say*, and what *you think*. You seem unable to lose yourself an instant in an unselfish interest in others. You convey the impression that you are forever thinking of just how *your* interests are going to be affected.

"I have watched you many a time, and have studied you in your letters and writings; and *everywhere* stands out that same '*Obtrusive Personality*', that *Irrepressible YOU*, to such an extent as to mar all the beautiful traits of an otherwise sweet, gentle and gracious character.

"And now, my dear Friend, what can I do? I cannot transmute you into a modest, unassuming, unselfish, humble, self-forgetful man. And until you have become *just that—in spirit and in truth*—it is but an extravagant waste of both your time and mine for you to continue your studies as my Student

"An illustration of what I have in mind, may impress you more forcibly, perhaps, if I tell you of an incident that occurred not long ago, in this connection:

"I read part of one of your letters to me, to a prominent brother Mason. [I did not give him any information or sug-

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gestion as to who was the writer of it]. When I had finished I asked him what impression it gave him as to the character of the writer. He looked at me a moment, with an expression of amusement in his eyes, and replied: '*BIG I, little you*'.

"In that single, terse expression he has most aptly defined the impression which your letter would make upon anyone who did not know you personally—or, who *did* know you, for that matter. Your letter breathes that impression all through. Your own personality stands out so prominently and obtrusively as to obscure everything else. You write beautifully, in some respects, but never in such manner as to lose *yourself* in your theme. Often, in fact, you have written in a vein of *seeming* humility; but it is always *affected*, never truly genuine. At least, it does not ring true.

"This may seem almost 'brutal in its frankness'. It is not so intended. I am only trying once more to point out to you, in such manner as to *make* you see it this time, the thing that bars your way in this Work, as well as in all your other endeavors. If in so doing I should incur your resentment, it will not be because of any such desire or intention on my part.

"You have some splendid and charming qualities of character which I admire very much and for all they are worth. And these would command success for you anywhere and everywhere, if that OBTRUSIVE PERSONALITY of yours did not so overtop and obscure them.

"That part of your letter which deals with the marriage question betrays the same spirit. Judging from the contents of your letter alone, your entire thought seems to be to find the woman who can prove herself worthy of YOU. It does not seem to have occurred to you that *you* have anything to do, or that *you* have anything to *prove to her*."

The foregoing is but a very small part of a very long letter. And the entire letter constitutes but a very small fractional

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part of a voluminous correspondence which covers several years. During all that time I had been trying to enable this young Friend to see himself as others see him. *I could not do it.*

He seemed utterly unable to analyze himself in such manner as to determine the *motives* which inspired him in his search for Truth.

As indicated by the foregoing quotations from my letter to him, his one predominant characteristic is "*Intellectual Vanity*". And his is the only case that has ever come to my personal knowledge where the Vanity is of such fundamental, deep-seated, dominant, overwhelming and all-pervading character, as to blind its possessor to its own existence. It seems to be so perfectly "*natural*", and so *innate* as to constitute the background of all his mental activities, and blind him to its own existence.

But this is an exceptional case. I believe that most men are able to understand what is meant by the terms "*Intellectual Vanity*", and, to some extent, recognize the indices by which it expresses itself in human nature, as well as in individual life and conduct. For instance:—

BOASTFULNESS.

I am sure that most men recognize the fact that "boastfulness" of speech or manner, is but one of the many manifestations of Vanity. But I have found that it is not every man who has a clear understanding of what constitutes "boastfulness"—especially *in himself*. He sees it with almost abnormal clearness of vision, when it is manifested by someone else.

I do not believe there is any phase, or manifestation of Vanity, that is more obnoxious to a consistent Student of the Great School and Work than is that of "boastfulness". Nor is there any element of human character that more radically misrepresents the "*Spirit of the Work*".

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The man who, impelled by Vanity, talks about himself, about his acquirements, his possessions, what he has done, what he could do, what he thinks, what others think of him, what he is, what he knows, inevitably thrusts his own personality to the foreground and obscures everything else.

With such a man the desire to exploit himself takes precedence of any issue or any Cause. It is absolutely impossible for such a man to be *Loyal* to any Cause or to any individual. He lives only in the psychological environment of the pronoun "I". All else is secondary.

It is almost, if not quite, as impossible for such an one to be *Discreet*; for such a man is almost universally voluble, and the man who "*talks too much*" is sure to say a good many things which ought to remain unsaid.

DOGMATISM.

The man who is "intellectually vain", is not only "boastful", but in most instances *dogmatic* as well. Whether or not in his inmost soul he really thinks so, he nevertheless carries the impression that his word must not be questioned. When he speaks it is the voice of *Wisdom*. When he expounds it is in a tone of assumed *knowledge* and *authority*.

Those who do not agree with him are put down as foolish and altogether unworthy of consideration. Those who do not look up to him and acknowledge his self-assumed superiority, are classed as incompetents, and unintentionally honored by being placed in the same category as "*women*".

CRITICISM

Is another sure evidence of "Intellectual Vanity". I have already written of this subject in a previous letter. But I did not go to the question of its psychology. I considered it more especially as a destructive agency and element in the midst of

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such a Movement and a Work as this in which we are engaged. I trust I made that phase of the subject sufficiently clear so that there can be no doubt in the mind of any Student of the School as to both the Fact and the Principle back of the Fact.

If, in future, any Student or Friend of this Work shall indulge himself in the habit, or the practice, or the destructive attitude of *Criticism*, I hope I have made the destructive nature and effects of it so manifest that he cannot so indulge himself *innocently*, nor *ignorantly*, nor without fully anticipating the destructive results—to himself as well as to those who are the victims of his folly; and this includes the School itself and this particular Movement.

In addition to all this, however, it is important to understand and realize the fact that “Intellectual Vanity” is one of the deep-seated *causes* in the background which impel men, first, to the critical attitude of Soul, and thence to the indulgence of personal *Criticism*, until finally it becomes a *habit* which he finds quite as difficult to overcome as the habit of drink, or that of any other nature which grows out of personal indulgence.

The psychology of “Criticism” is something the habitual Critic seldom knows anything about. He despises every other Critic on earth but himself, without knowing exactly why, except that such a spirit offends his sense of justice, as well as that of common courtesy. He knows that there is something about the critical spirit that is not right. But he is the last creature on earth to realize it *in himself*.

The critical spirit assumes that he is intellectually superior to the rest of mankind. He does not hesitate to pass judgment upon all who come within the range of his observation, and he does so only upon the basis of his assumed intellectual superiority.

He does not realize that in so doing he advertises to all the world his unbounded Egotism and “Intellectual Vanity”. If

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he could but know the impressions he makes upon others—and, most of all, upon those he most severely criticises—he would be humiliated into the dust.

As indicated in my previous letter, there is no phase or manifestation of "Intellectual Vanity" which MIS-represents the "Spirit of the Work" more radically nor destructively than that of a critical attitude of Soul toward one's fellow Students and Friends in this Work.

There is no element of human character which more justly deserves condemnation than that which inspires the Critical attitude of Soul and leads to expression in personal "Criticism".

No Student of this School is worthy to be counted as such so long as he has not yet overcome this destructive weakness of his character. Nothing is a more powerful DISINTEGRATOR, in a Work or a Movement such as this, than the "Critical Spirit".

Let no Student or Friend of this School forget these Facts.

VOLUBILITY

is another of the inevitable manifestations of "Intellectual Vanity".

The man who talks incessantly, does so because he "loves to hear the sound of his own voice". To him "Volubility" is an assumed evidence of great intelligence, knowledge, wisdom and intellectual superiority.

Even the profound Egotist resents "Volubility"—in others. He does not observe it in himself, because he is so busy talking. To him, those who interrupt, or fail to listen with rapt attention to his every utterance—and applaud—are lacking in Intelligence.

Unfortunately, however, the man of many words is invariably the man of few original ideas. He talks fluently,

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only because he appropriates the ideas and the language of others.

Still more unfortunately, the man who talks incessantly is sure to say many things which were far better unsaid. No man who indulges himself in "Volubility" can at the same time be *Discreet*. The two characteristics do not run together.

Discretion, however, is the very key to success in this School and Work. It is for this reason that so much attention is given to "*DISCRETION*" in all the preliminary steps of those who desire to become Accredited Students of this School.

Not long ago a gentleman of considerable prominence in the business and educational world applied for admittance as a Student. In the regular course of procedure I asked him to meet one of the "Accredited Students" of the School for the purpose of establishing the personal acquaintance and proving his qualifications. I asked him to write me after the meeting and tell me all he could concerning what passed between them, and what impressions he carried away with him.

Imagine my humiliation, if you can, when I received his letter wherein he informed me that the Student to whom I had sent him talked for two straight hours, without asking him a single question, or giving him a chance to express a thought in words.

He wrote me something as follows:—

"You asked me to give you my impressions of the School and the Work, as they were reflected to me through the Student to whom you sent me. This would be most difficult. If I had to judge the School and the Work by the impressions I obtained from this gentleman, I should have to say:—

1. That they constitute the most perfect talking-machines it has ever been my good, or bad, fortune to meet.

2. That they must be chiefly composed of Egotism, "Intellectual Vanity" and Wind.

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3. That if this gentleman is a natural product of the *Great School and Work*, then excuse me, I prefer to obtain my knowledge of Spiritual things in some other School—not quite so “Great”.

To this letter I could not reply. There was nothing for me to say. But I did some thinking. And you will no doubt surmise that I have not asked any other applicant, since then, to meet this same Student for the purpose of establishing the personal acquaintance, and getting his “impressions of the School and Work” therefrom.

Nothing could more completely exemplify the exact *opposite* of the “*Spirit of the Work*” than was done by the Student to whom I have referred.

On the other hand, on many occasions I have met applicants myself, instead of sending them to some one or more of the Accredited Students. And it has been the rare exception when it has been at all necessary for *me* to do *any* of the talking.

In order that I may get into the inner consciousness and study the individual carefully and intelligently, I always ask him to tell me something of himself, and of what he is seeking. In most instances this is enough to “set him going” for an entire evening.

On many such occasions my visitor has gone away without so much as asking me a single question, or obtaining from me a single item of information concerning the School, the Work, or myself.

In a number of instances I have received letters of abject apology afterwards. But it was only after such visitors had gone away and got to thinking it all over, that they realized the fact that *they* had done all the talking, and that they had gone away no wiser than they came, so far as the School and Work were concerned.

Again and again, since the first incident above referred to,

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I have said to my Accredited Students to be absolutely sure that they did *less than half* the talking; and to ask their visitor a number of questions concerning himself, and then *listen to him* carefully and attentively, and study him while he talks. This is the only sure method of reading an applicant's character. Nothing so betrays one's weaknesses and defects of character as *talking*.

It is astonishing how few men there are who are good listeners. This is but another way of saying: It is astonishing how few modest men there are. And this only means that there are astonishingly few *men* who are not sorely afflicted with "Intellectual Vanity" and Egotism.

Taking all this together, it should constitute an emphatic warning to every Accredited Student of this School and Work, against "*Volubility*"—*many words—much talking*.

Let it be to you, what it is in fact, one of the sure indices of "Intellectual Vanity".

And if in future you should be asked to meet applicants for studentship, for the purpose of establishing the personal acquaintance and determining their qualifications, let it be your invariable rule to let the *applicant* do as much of the talking as it is possible for you to induce him to do, in an easy and natural way.

Ask him a number of direct questions concerning himself, his past life, experiences, lines of study, philosophic and religious views, what he knows about the contents of the textbooks, what most attracts him to the School and Work, whether he finds anything in the teachings and findings of the School contained in the books with which he cannot agree, of what he is in search that he would hope or expect to find in this School and Work—and such other questions as will enable you to know exactly what is his attitude toward the School and its findings.

While he is answering these questions, study him with all

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the intelligence possible, for the purpose of determining the essential elements of his character, and satisfying yourself whether or not he comes "duly and truly prepared, worthy and well qualified," and whether you are willing to assume the responsibility of recommending him for admittance as a Student.

Do not forget for one moment that he is studying YOU all the time he is not talking, and that everything you do and every sentence you utter are making their "*impressions*" upon him, which impressions he will be asked to report to me [so long as I am in charge of the Work of the School in this country], or to those whom the School may appoint for that purpose.

And I *pray* you to spare me such humiliation in future as I have suffered in the past, by reason of such reports as that which came from the applicant referred to above.

SENSITIVENESS.

It would seem a strange combination, and almost impossible, that "Intellectual Vanity" [which involves Egotism, Dogmatism, Domination, Intolerance, Boastfulness, Criticism, Volubility, and many other dominant and positive characteristics] should also be associated with *Sensitiveness*. This would seem to involve a direct contradiction, not only of terms but also of internal conditions.

But a careful study of *motives*, and a critical self-analysis along that line, will soon prove to any honest Student the fact that what we designate as "*Sensitiveness*" is, in most respects, but another name for "*Wounded Vanity*".

My personal experiences as an Instructor in this School, and as a careful student of human nature, have proven to me that one of the invariable accompaniments of "Intellectual Vanity" is great "Sensitiveness" to everything that could in any manner reflect upon the individual unfavorably.

In some instances I have found it almost impossible to

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offer any suggestion of improvements, or call attention to any weakness of character or fault in my Student, because of his extreme "sensitiveness", and his readiness to be wounded, or hurt, or offended at any suggestion of his imperfection.

When we follow the subject back to its source we find that this character of extreme "Sensitiveness", or "touchiness", has its origin and foundation in "Intellectual Vanity".

This fact has caused me much difficulty in my efforts to help my masculine Students to overcome their specific difficulties which stand in the way of their individual evolution and unfoldment.

It is one of the established principles of psychology, that the ability of any individual to improve himself depends primarily upon his intelligent understanding and appreciation of the fact that he is not yet perfect, and of exactly wherein he *needs* to be *improved*.

In this School and Work of Education, one of the most important functions of an Instructor is that of pointing out to his Student wherein he [the Student] fails to measure up to the standard of individual *Character* necessary to enable him to become a "*Demonstrator of the Law*."

Whatever constitutes a barrier between Instructor and Student in this regard is indeed a serious handicap to their progress in the Work. Whatever prevents a Student from knowing and intelligently appreciating his own deficiencies is a fatal barrier between him and the goal toward which this Work forever leads him.

For this reason an Instructor in this School and Work must be able to point out to his Student, with absolute frankness and fidelity, every weakness, fault, error, tendency, or difficulty which stands in the way of his success. If *Sensitiveness* or *Wounded Vanity* prevents this it is but a waste of valuable time on the part of the Instructor to continue the Work.

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Any Student who cannot face himself freely, frankly and unreservedly, and with a feeling of profound gratitude to his Instructor for enabling him to KNOW HIMSELF, is not ready for this Work. Even though he may feel that he is not fully understood, or duly appreciated, he must at all times be able to "*see himself as others see him*", without resentment or protest in any form.

In other words, before it is possible for him to stand as an "Accredited Representative" of the Great School, he must master the "*Lion*" of *Intellectual Vanity*, and he must KNOW that he has done so. And so long as he is "Sensitive" to just criticism from his Instructor, and ready to be wounded and hurt when his attention is called to any phase of his character which needs modification, he may KNOW that the "*Lion*" still lives, breathes, and is ready to spring upon him in deadly combat.

OBTRUSIVENESS.

In the quotation from my letter to a Student on the subject of his "Intellectual Vanity", I have called attention to the fact that in the particular case therein referred to, one of the most unmistakable evidences and manifestations of *his* Vanity was his "*OBTRUSIVE PERSONALITY*".

While the case referred to is the most exaggerated of any that has ever come to my attention, it has enabled me to see and fully realize the fact that an "Obtrusive Personality" is one of the natural and inevitable results of "Intellectual Vanity".

It is true that this phase of its manifestation varies to a marked degree; but as I go back in memory over the experiences of almost thirty years of active work as an Instructor in this field, I am unable to recall a single instance which could be fairly classed as an exception to the rule above suggested.

From this background of active and continued experience,

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I believe I am justified in placing the "*Obtrusive Personality*" among the natural and inevitable manifestations of "*Intellectual Vanity*".

And I know of no phase of the subject that is more difficult to elucidate in such manner as to make it entirely clear to one who is afflicted with "*Intellectual Vanity*". But I want to call the attention of all my Students to the subject here and now, and ask them to make a careful study of it in the future, so that they shall be able to help their own Students, in case they shall be so fortunate as to qualify as Instructors.

ATTITUDE TOWARD WOMEN.

I believe I am strictly within the realm of Facts when I say that *Men* advertise their "*Intellectual Vanity*" as much by their attitude toward *Women* as in any other way.

A vain man invariably depreciates women. He betrays the fact constantly that he has little or no respect for the intelligence of women. He looks upon them as his inferiors, and in most instances in every sense of the word. His vanity is offended if they do not recognize his self-assumed superiority and pay him deference accordingly.

The vain man loves to exploit himself in the presence of women. He never listens to *them*, except when *he* is the subject of their consideration.

It has taken me fifteen years to educate a group of men and women to a point where they understand and respect each other. I regard it as one of the real triumphs of my life that I have been able to bring them into a *working association*, upon a basis of mutual understanding, mutual respect, and a mutual and whole-hearted *Fellowship*.

And I want to say, without reservations, that I believe there is not another such group of people living today.

They are *COMPANIONS*, in every sense of the term—

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socially, morally, philosophically, scientifically, as Students, and as fellow workers together in a common Cause.

They look upon each other as *EQUALS*, and they treat each other in the same way. They do not preen themselves in each other's presence, but they treat each other with real deference and respect.

I have to admit, however, that it has involved a long and most difficult labor of love and education to bring about this result.

And it would not be quite fair to say that *all* the fault, or difficulty, has been due to the "Intellectual Vanity" of our *Men* Students. Some of the real difficulties to be overcome have been among our beloved Lady Students.

One of the most stubborn of these has been their timidity in the presence of men. When this phase of the situation has been under consideration between the beloved RA. and myself, she has often said to me:—

"You ought to hear our women Students when they meet together without the men. They are a perfect cyclone of talk. They *all* talk, and usually all at the *same* time. There is not the least timidity nor backwardness among them; and they express themselves as fluently, gracefully, logically and intelligently as the men. But the moment a *man* is admitted they become as silent and as dumb as a lot of mutes, yield the floor to the man, and listen with rapt attention to whatever he may have to say."

Again and again I have urged the women of our Group to ask questions, if nothing better; and again and again I have asked each of them some question that made it necessary for her to talk. Then I have entered into a conspiracy with our men Students to conduct our meetings in such manner as to draw the women out, *make them express* themselves, and gradually break down their stage-fright.

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Slowly but surely the situation changed under this educational influence, until in spirit and in truth the natural level of equality has been well established.

And it would be a revelation to the rest of mankind if they could but realize what this has meant in the way of added force and efficiency in every phase of our Work.

And in this connection I am sure there is nothing I can do or say that will mean more to the future success of the Great Work in America than to recommend with all the power at my command that in every other Group throughout the land, both now and in future, the same effort be made by both men and women, to overcome the Vanity of the men which impels them to monopolize and dominate every meeting and every situation wherein both the sexes participate, and stimulate the women at the same time to take their natural and rightful place among the Group and actively participate in every phase of the Work, without losing their womanly graces, or becoming "*mannish*" and coarse in manner, or appearance.

By this method you will gradually teach your men the meaning and the practice of "*Modesty*" and proper "*Humility*", and in time enable them to overcome every phase of Vanity which everywhere so mars the beauty of their character. At the same time you will help your women Students to overcome their timidity, and gradually establish that character of *EQUALITY* among the sexes, in an intellectual sense, which will result in the most beautiful and perfect "*COMPANIONSHIP*" among you. Thus in time, you will grow into the ideal relation as fellow Students and Workers, and will come to exemplify, in all your relations, the true "*Spirit of the Work*".

And you will never know what this can mean to the Work and the Cause until you experience it in your mutual relations in that field of endeavor.

When the men and the women of this School, Work and

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Movement learn to *respect* each other, and become *worthy* of that mutual respect, in an intellectual sense, put away that character of sentimentality which forever stimulates the sex consciousness when they meet together in the interests of the School and Work, and in all their relations reach the level of the "*Spirit of the Work*", it will mean the beginning of a new era in the Spiritual Evolution of this Western World—which means also a new era throughout the entire world.

There is no single index which marks the status of a people so perfectly, in an evolutionary sense as the position which they accord to their women. History tells this story on every page throughout the ages past. It will tell it on every page of future history.

This School, recognizing all the natural *differences* between men and women arising out of the sex relation, and without in the least attempting to interfere with nor minimize those *natural* differentiations, stands for INTELLECTUAL EQUALITY of the sexes, and accords to woman her rightful place as a *Companion* in every phase of human life and relations.

The man who does not respect the intelligence of women in this Work; whose attitude toward them is one of intellectual superiority; who assumes the right of leadership because he is a *man*; who is offended when women presume to have ideas and opinions of their own, some of which may not be in harmony with his own; who is either coarse or discourteous of speech or manner in the presence of women; who in any sense offends the naturally refined sensibilities of women; or who does not genuinely and whole-heartedly accord to them the respectful consideration of an EQUAL—does not belong in this School, nor should he be identified with its Work.

Such a man should engage in single and mortal combat with the "*Lion of Intellectual Vanity*" which crouches in front of him, until he has whipped it into perfect submission, before

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he assumes to stand as an "*Accredited Representative*" of this School and Work. Otherwise he will MIS-represent the "Spirit of the Work" at every turn and angle of his life.

Henceforth every possible effort will be made to guard the School and Work, and this particular Movement, against the admittance of men of this type. The most rigid tests will be applied to discover wherein, if at all, the armor of their moral nature is weak, or in need of repairs; and not until they can meet every test, and *prove* the quality of their Humility, will the door be opened to them.

There are other phases of "Intellectual Vanity" than those I have thus far considered in this letter. Some of them are exceedingly subtle and difficult for the individual himself to identify or even discover, in himself.

But they are all important and should be understood and appreciated by every man who knocks at the door of this School and asks to be admitted. Space forbids that I should attempt to elucidate all of them.

But I have said enough, I hope, to enable any man of average intelligence to determine his own status, insofar as "Intellectual Vanity" may constitute one of his barriers to be overcome.

And I sincerely hope also that I have put the matter in such form as to impress every man—whether an admitted Student, or an applicant for admittance as such—with the vital importance of the subject.

If there is any phase of it, however, which would seem to any Student, or reader of *Life and Action*, to require further consideration, explanation, elucidation, or emphasis, I shall esteem it a favor to have my attention called to it. I will then endeavor to cover the subject in future issues of this magazine, as rapidly as the multiplicity of demands upon me will permit.

In the mean time I pray that every Student or Friend of

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this School and Work will take this subject home with him and in the Light of his best knowledge study himself until he is able to identify every expression of "Intellectual Vanity" in his character, and then, through the power of a noble inspiration, lift himself to a plane of Spiritual Unfoldment wherein such deformities do not exist.

A suggestion occurs to me which I believe will prove of real value to those who will adopt it. It is this:—

Inasmuch as space limitations will not permit me a more detailed analysis of the subject, and since there are yet a number of elements which enter into "Intellectual Vanity"—or into its manifestations in human conduct—I suggest that those of my readers and Students, who have the time and the inclination, make a further analysis of the subject, and see how many additional phases of the subject they can discover.

And let me say in this connection that those who have never thus passed themselves in review before the tribunal of their own Intelligence will find the process most illuminating. Moreover, they will be astonished to find in how many distinct forms Intellectual Vanity expresses itself in human conduct.

It follows with equal certainty that the average individual has but a dim conception of the voluminous manner in which he betrays this deplorable weakness of his nature to the skilled reader of human character.

Such a self-examination, honestly made with right motives and purposes, cannot fail to be of the utmost value, and should go a long way toward the development of that quality of "Humility that is the beginning of Wisdom".

I will be glad to publish in future issues of *Life and Action* such as may appear to me to be of further value to the Students and Friends who are trying to *LIVE THE LIFE*.

Address all such communications to the Editor-in-Chief of this magazine.

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Three Gates.

*“If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, Three Gates of Gold.*

*Three narrow gates—First, “Is it true?”
Then, “Is it needful?” In your mind
Give truthful answer. And the next
Is last and narrowest, “Is it kind?”*

*And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.”*

—Author not known to us.

We are pleased to inform the readers of *Life and Action* that the de luxe editions of the three Text-Books of Natural Science, viz. “*Harmonics of Evolution—The Great Psychological Crime* and *The Great Work*” are now ready for delivery.

To those of our readers who have not yet subscribed for these beautiful books, we would suggest they do so promptly.

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Self-Control.

By J. D. Buck, M. D.—33°.



THE great majority of intelligent people regard the term—Master—the process by which one becomes such, and the goal at which he has arrived, as either vague, mystical, or absurd.

If they had but the faintest conception of the larger meaning of the term—"Mastership"—of the exact scientific method by which it is achieved, and of the capacities and powers involved, with the same grade of intelligence this same "majority" would go to the other extreme, with a strong tendency to adore and worship the *Master*.

The real Master, therefore, in all ages and in all his work, has been compelled to face these two extremes—equally the children of ignorance—the lethargy of incredulity, and the emotionalism of over-credulity.

What such a Master *knows*, and what he is competent to *do*, must continually be held in check and governed by how he will be understood and interpreted, and what effect his teaching will have on those he most desires to benefit, or even those who declare themselves ready and willing to receive it.

Beneficent intentions on his part are alone not sufficient. The larger his knowledge and power the greater his responsibility.

The key-note, the dominant chord of his power, is the perfect union of Love and Wisdom.

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He has attained the degree of Master only through the union of these powers and potencies at the outset of his career.

It is the union of the Individual Intelligence with the Divine Sophia, as the old Theosophists like Jacob Boehmen represented it; and the early Therapeutia and Gnostics called it "The Marriage of the Lamb".

It must be true marriage, a real affinity, in the beginning; and the progeny of this union are Good Deeds, inspired by Love and guided by Wisdom.

The range and extension of these good deeds enlarge continually, but only as the motive and the act, the power and the opportunity, are in perfect harmony and accord.

The Grand Motive—the "Design on the Trestleboard" of God and Nature—is the uplift of Humanity.

Hence, there are two terms to this Cosmic Equation, as to all others; and the Law of Action and Reaction, of Energy and Resistance, finds no exception here more than elsewhere in Nature.

There are the power, the readiness, the strong desire of the Master, to help. Then comes the important question—Is this a wise opportunity?

Thus it may be seen how, from the very beginning, Master and Student, or Teacher and Disciple, are bound by the same law.

It follows, therefore, that the restraint thus continually placed upon the Teacher is one of his heaviest burdens.

To give freely, to impart graciously and beneficently, is the very motive, the strongest desire of his life, and is that upon which his own power and progress depend. And yet, he must keep silent and wait.

As well might the husbandman sow his grain in the snow, and on frozen ground, as for the real Teacher to argue, persuade, induce, convert, and try to indoctrinate the children of men.

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They are almost certain to misinterpret and misapply the "doctrine". Their "last state is worse than the first", and they often add to their previous wickedness and folly the sin of "rending" the Teacher.

Throughout all the past these "Great Lights" generally have been revealed to the world through the fires of sacrifice and the agonies of martyrdom.

From the first step both Teacher and Student, or Master and Disciple, are bound by one law. The difference is only one of degree.

Nor is there any mystery nor mysticism about it. The whole process, from first to last and from beginning to end, is under the most exact and exacting law, and is scientific to the last degree.

In every case the Master began as a Student, by first apprehending the law and then conforming his life to it; and his whole evolution was, and still is, the union, the growth and the illumination of Love and Wisdom.

When, therefore, the Student starts on the road to Mastership, his credentials differ in degree, but not in kind, from those in evidence at the goal; for the road is literally a "straight and narrow way".

First, there must be a strong desire for knowledge, for that "Wisdom that is above rubies".

Second, there must be the realization that "Wisdom is Power".

Third, there must be recognition of the fact that results depend largely, if not solely, upon how power is *used*. It may be either beneficent or malevolent, constructive or destructive, according to motive, wisdom and use.

Selfishness and egotism are, in their very essence and nature, destructive and not constructive. They arise from, and anchor man to, the animal plane below his humanity.

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From above the human plane shines the Light of Divine Love.

Selfishness and egotism shut out this Light, and in its place the fires of lust, greed and all uncharitableness burn in the Soul as a "consuming fire".

Self-interest alone ought to make this clear. The "Splendid Blond Beast" is surely not a *man*, but, as the terms imply, still a *beast*.

Thus it may be seen that the Love that can "forget self", and that "suffereth long and is kind", is, after all, of the greatest value to man, appealing as it does to the highest and noblest self-interest.

That man should aspire and advance, is the very motive and aim of the Good Law. *How* he aspires, and under what conditions and terms he would advance, determine the antithesis between *Christos* and *Satan*.

Knowing this as the basic law of all constructive human evolution, *one who knows* and has attained, will never through ignorance nor carelessness become a guide to the "left-hand path".

The law is absolute, and the real Master has become such only through the most rigid conformity to that law. To ignore or disregard it would be for him to start on that "deep descent" that leads to destruction with his pupil.

Hitherto the Teachers of this law have couched it in parable and allegory, and put it forth in the name of Religion. Well knowing the penalties involved in disregard and disobedience, they have represented it as a system of rewards and punishments, and so by inculcating Morals have sought to assist and elevate mankind.

Too little was generally known of the basic laws of psychology and of the growth of the Soul to enable the Masters of Wisdom to give a scientific formulary that would be apprehen-

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sible to any considerable number of the people in general.

The appeal to the emotions, as in religions of the past, and to fear and self-interest through punishment and reward, have already weakened thousands of well-meaning and intelligent men and women who find themselves at sea without rudder or compass. They have no exact theorem upon which to construct their own lives.

They believe in kindness. Many live clean and kindly lives, but they nevertheless still drift and —*hope*.

This is the field into which the representative of Natural Science has come—teaching no “new doctrine”, but clothing the teachings of the real Masters of all the ages in the garb of exact science and psychical Law; hoping that those who can no longer find the clue to the labyrinth of life in the superstitions into which the old religions have been transformed, may find it still in the beneficent Light of Science.

It is like translating with exactness the “Sermon on the Mount” from ancient Greek into modern English.

But lest we lose the direct connection and intrinsic relations, we must remember that the language of the old was addressed very largely to the feelings and emotions, while that of the new is “Addressed to the Progressive Intelligence of the Present Age”, and to the understanding illumined by human kindness.

Another point also should be borne in mind. In the earlier ages when the humanitarian spirit was less generally diffused, when Feudalism was so general, what others—Jesus, the Church, the King— could do for man was eagerly looked for.

Now what is the best and the highest and noblest that man can do for himself in this age of freedom and enlightenment, it is hoped will be listened to and duly considered.

After this lengthy preamble, which seemed necessary to get the subject fairly before us, we may consider one of the basic preliminary propositions.

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It may be couched in simple and familiar terms such as any intelligent person can understand; but it means a thousand times more than most persons are aware of.

We begin with the Individual Intelligence which alone thinks, feels and acts, as *Man*.

As a *Fact*, this is our starting-point. We act in response to our thoughts and feelings [or emotions].

When we act we obey an inner *impulse*. We are swayed or moved to action by our thoughts, or feelings, or both.

While the Will constitutes "The Power to Act", or put in action, it is seldom under the guidance of the Individual Intelligence, but rather dominated by feeling and emotion. We therefore act largely from impulse rather than from Judgment and wise Discrimination, as to results.

This is the reason for spending so much time on "the Stool of Repentance", as many of us do.

We speak of one person as "very impulsive", and another as "very judicious".

The mind, the feelings and the Will enter into all our acts. Nor are morals always consciously involved. The reasoning faculty and the rational volition [acts governed by reason] which are rudimentary in some of the higher animals, assume in man a broader field and a higher range of action. This means the adaptation of means to ends, of motives to results.

So again, we speak of one person as "high-minded", and another as "low-minded".

It ought not to be difficult to determine our "working-tools" without carrying this analysis further. We are all "workmen", using these tools. *How* we use them, or whether *they use us*, determines not only the character of the work we do, but also the character of men and women we *are*.

Action and use determine development. We are dealing

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now with the inner mechanism of man, having previously outlined aims and ideals.

Self-control, therefore, is to the efficient work of man and the building of character, what the rules of Arithmetic—addition, subtraction, multiplication and division—are to the science of Mathematics, viz., the only thing that can possibly insure definite and reliable results.

Here lies our *general theorem* in the Natural Science of Man. Whatever may be his motives, aims and ideals, the *executive power* [the Will] must no longer be dominated by the feelings and emotions as the impulse to action.

These remain as they are, but are relegated to their proper and subordinate place as accessories to the Master of the house—the Individual Intelligence—with the positive, scientific and absolute injunction—“He who is ruler of a few things *may become* Master of many.”

In the building of the temple of human character this is the first step in bringing order out of confusion, Cosmos out of chaos.

By assuming dictatorship of the Will it follows that the thoughts, feelings and emotions all come under inspection and are subject to control.

Blind, unreasoning impulse; vague, rambling thoughts; feelings of resentment and anger; are now under “police inspection, with the positive injunction that *until they subside* no action at all will be permitted.

These are all given the unqualified assurance that, *when they have subsided*, each and all will be given the most just and careful consideration.

When they have thus been conquered they become the most loyal and obsequious servants of their subduer and Master.

Then comes a Great Light. The Master—the Individual Intelligence—sits serenely upon his throne, counsels with his

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Ministers of State [thoughts, feelings, emotions and Will], and with his servants [the appetites, passions, desires and ambitions], as to what can be done for the safety, perpetuity and glory of his kingdom.

For the first time he realizes the priceless inheritance, the golden opportunity and the great responsibility that are his.

The Prodigal at last has returned from his riotous living, since he left the "flesh-pots of Egypt" with the firm declaration—"I will arise and go to my Father."

Many have puzzled over the Father's joy at the Prodigal's return, the killing of the fatted calf, and the apparent injustice to the other sons who went not astray.

The whole parable is *within the Soul of man*, and the "Father" is the "Light of the Logos" which "was with God, and which was God". The Individual Intelligence is *Illumined* by the "Light that never shone on land nor sea", and which is a Ray of the Divine Light.

Thus it may be seen how much is involved and included in that one word—"Self-Control"; and why it has so often been clothed in parable, allegory and mysticism.

It is, in the conscious life of man on the human plane, the Royal-Arched Gateway between the confusion of the animal plane below and the Spiritual Light on the plane above.

Previously reference has been made to the Dominant Chord [Altruism-vs-Egotism], or the union of Love and Wisdom as a motive in individual life.

Self-Completion being the evident design, the lower man imagines that he can achieve it by trampling others down, or at least by supreme indifference regarding them.

Wisdom declares—"It cannot so be done". Love declares—"I would not have it so if I could". In forgetting Self the crown of Wisdom is won and Self-Completion accomplished.

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No man or woman can be regarded as a "strong character", save as measured by the power of Self-Control.

This is equally true with the soldier, the statesman, the financier, and in every other walk of life.

Only so can any individual control and utilize his resources and direct them toward the goal desired.

But when the aim is toward definite and exact knowledge of the powers and the destiny of the human Soul, it becomes apparent that *knowing* and *becoming* are one and inseparable.

Real knowledge, as an actual possession, is a growth, a transformation of ignorance into wisdom and understanding, solely through personal experience.

For this reason the School of Natural Science never dogmatizes, nor seeks to indoctrinate, nor claims outward authority.

Like every other grade of intelligence, its Masters and its Disciples *know* only that which they have demonstrated by a personal experience.

No one will ever know, and will hardly be able to imagine the progress, the triumphs, and the good to be achieved along the lines of Self-Control until he has found the road and started on the journey "to the South".

"The Great Work" is a topographical survey, with copious notes and land-marks, of one of the few pioneers; open for verification, without *preemption*.

If the whole subject, even in brief outline, seems deep and complicated, that fact is due to the complex and diversified nature of man himself:

"Chaos of thought and passion, all confused;
Still by himself abused or disabused;
Created half to rise, or half to fall;
Great lord of all things, yet a prey to all;
Sole Judge of Truth, in endless error hurled;
The glory, jest, and riddle of the world."

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Self-Control means the bringing of order out of all this confusion.

Self-Mastery means to command the destiny of the Soul and the conversion of chaos into Cosmos, through the union of Love and Wisdom.

These are the WAGES OF THE MASTER.



A correspondent signing the name "*Alfred Barlow*," and using the letter-head of the *Committee of Publication of the First Church of Christ Science, 607 Berkley Building, Boston, Mass.*"—writes asking if we will kindly state in the next issue of this magazine that—"It is reported to you on unmistakable authority that there is not a 'special service devoted to the worship of Mrs. Eddy in the Mother Church,' and there never has been any service of that character in the Mother Church, or any other Christian Science Church."

We do not know the writer, nor with what authority, if any, he speaks.

But inasmuch as in a former issue of this magazine we state that on what would appear good authority it had been reported that such a service was held in that church—we are giving space o his statement for what it may be worth to our readers.



"*A thinking man is the worst enemy the Prince of Darkness can have.*"

—Thomas Carlyle.

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Florence Huntley's Letter File.



FLORENCE HUNTLEY'S place in the Great Work was that of Mother, Friend, Confessor, Companion, Physician, Minister and Counselor to her women Students in all sections of the world; and of all the women I have ever known, her heart was the most tender and full of sympathy for those who suffer and need help.

Her letter-file is filled with thousands of letters to those who have come to her for help, and every one contains some valuable lesson that the world in general needs to know.

I know how deeply her Soul is in the Work she left for me to do, and how tenderly she is in sympathy with all who have needed her help; and I feel convinced that an occasional letter from her files will contain something of good to all the readers of *Life and Action*.

The following from her pen was written but a short time before she passed from this life. It was to a young lady psychic who had fallen under subjection through her association with mediumship. Through contact with the books of the Harmonic Series she had been impelled to write to Mrs. Huntley for help, and in the course of a few months had been entirely liberated from her psychic subjection, and became a Student of this School.

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The letter is truly characteristic, and shows something of the responsive sympathy of her nature, and the wonderful sweetness and intelligence with which she dealt with all who came to her. [Editor].

"Dear little Friend:—

My heart followed you with a prayer for your courage in the hour of need and for your health and happiness.

I was deeply impressed with your sympathy and your sweetness, and I want you to be set free from all unhappy outside influences and from internal physical pain and distress.

I am so very sorry you have been suffering since your return and I deeply regret that it is necessary for you to follow any kind of exacting professional work.

However, I am hoping that before this reaches you, you will feel improved and that you will be able to summon that character of courage and hopefulness and cheerfulness which are of themselves the best medicine in the world.

To fear nothing, is the key to both psychological and physical freedom and after that to trust to the Invisible Helpers is the next step.

Ignore all attempts from outside influences to reach you. Keep your emotional nature well in hand, and live out in the sunshine and in the company of close friends as much as possible. Live in the practical commonplace things. Do not indulge even in beautiful sentiments very much. The monotony of the commonplace is at the present time the best medicine for you. Seek entertainment, amusement, diversions, merry friends and practical occupations out of school hours.

Cultivate the sense of humor. Laugh once in a while. Teach yourself to note the incongruities of life and turn the tide of a too emotional temperament with a study of things that are amusing or even funny.

Do not make a tragedy of yourself or your own affairs or

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even of your illness. A good laugh is a better weapon of defense against malign influences than anything I know. Seek bright-spirited people. Talk of happy things. Think of pleasant things and learn to take this old world cheerfully and comfortably.

Study to prevent yourself from becoming "self-centered". Think more about other people and impersonal things than about yourself. Make yourself interested in other people. Lose yourself in your efforts to help others. Help others to have a good time. There is no straighter road to health and self-control.

Do not be afraid to seem even indifferent to occult things for a time, for you must have a change of thought and conversation. Refuse to be sad. Keep faith with yourself as a strong woman. Take care of your health in every reasonable way possible.

We will not forget you nor to ask that help be given you in the hour of need. Do not fail to keep in touch with our dear Mrs.———. She has a very warm place in her heart for you, and her letters, I know, will comfort you. Write me whenever you feel so inclined for I want to know how you are getting along.

With love and remembrance,

Florence Huntley."

Bound copies of Volume III of *Life and Action*, are now in the hands of the printer, and will be ready for delivery within thirty days.

This Volume, like the preceding, will be printed on heavy book paper. Bound in English Beauty Cloth, and stamped in gold.

Price \$1.00

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"Dollars Want Me."

By The TK.



BACK in 1904, a lady "Friend of the Work" in Tacoma, Washington, wrote me, inclosing a pamphlet under the above rather odd title "*Dollars Want Me*". As I now remember, the booklet bore the name of one of the then prominent "*New Thought*" writers, as its author; and I think since then it has been circulated quite extensively, until its quaint suggestion has become almost an accepted tenet among a certain class of writers on the subject of "*Opulence*".

My correspondent was considerably wrought up at the time concerning the strange ideas contained in the booklet, and wished to know my views and those of the Great School on the subject.

They are contained in the following reply of mine, which bears the date of August 20, 1904.

Since then the subject has come up again and again, in various forms and phases, and from many different sources, showing that the Students and "Friends of the Work" are not entirely satisfied with the sanity nor the moral soundness of any system of obtaining material wealth, or acquiring "Opulence", by simply "*thinking dollars*" out of other men's pockets, bank accounts, or legal possession, into our own, without having earned it, or in some way returning an equivalent consideration.

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In view of the many misconceptions on the subject, some of which are doubtless due to the little booklet referred to, I am convinced that my analysis of the subject will be of interest and possible value to the readers of *Life and Action* at the present time.

If so, we shall be glad to have the benefit of any suggestions from our readers, after they have read the following letter:—

“Dear Friend:—

I wish I had the time to answer you as I should like to do, on the subject of “Dollars”. But the question is one which cannot be covered in a single sentence, nor in a paragraph, nor in a letter. It involves enough to cover a good sized volume in order to make all phases of it entirely clear.

I have read the little booklet you sent, and there is no doubt, in my mind, that if we go back of the printed words to the author’s *mind*, and get at his real *purpose* and *intent*, there would be very little to find fault with. I believe he has been *trying* to give expression to a real TRUTH. The difficulty lies in the fact that he employs a peculiar method of expression. His language is semi-figurative in many instances, and this makes him *appear* to say a good many things which the context would clearly indicate he did not *mean*. That is to say, take a single sentence, and from that one sentence alone we would surely obtain a false view of his position. The sentence “Dollars want me”, is a good example.

For if we give to the word “want” its most commonly accepted meaning, this would imply that dollars “*feel* the *need* of” me; or that they “*wish* for” me; or that they “*long* for” me; or that they “*desire* or *crave*” me.

It is clear that this use of the term is applicable only to that which is capable of “feeling” or “needing” or “wishing”

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or "longing" or "craving" or "desiring". In other words, it can apply only to that which possesses consciousness.

It could not apply to "Dollars" therefore, at least in *that* sense

But in the sense that the word "want" means "to be without", or "to lack", it might be very pertinently applicable in many instances. For it is a fact that "Dollars", generally speaking, appear "to be without" *me*. A good many of them seem "to *lack*" *me*.

But I do not believe this either is the sense in which the author of the booklet has intended to use the word.

By reading the booklet through, I get the impression that he is endeavoring to show that the "attitude of mind" in which most men and women *seek* money, is spiritually stultifying to the individual; and in this I fully agree with him.

I do not believe he intends to convey the impression that there is that kind of affinity between mind and the raw material of which "Dollars" are made, that would enable a man to place a silver dollar on the opposite side of the room and then by assuming "an attitude of mind" that it will get up on edge and roll across the room to him.

I do not believe he means that by merely assuming "an attitude of mind" and "affirming" that the two silver quarters in my pocket "belong to him", that *they* will understand and recognize the truth or justice of his "affirmation" and forthwith hop out of my pocket and make off across the country in search of *him*.

I think, if he were asked the question direct, he would say that the only way he can [by purely mental processes] *think* money out of my pocket into his, or out of another man's bank account into his, is by impressing his thoughts on *my mind*, or the *other man's mind* in such manner as to convince us that he was entitled to it. There can be no doubt whatever, that if

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he can assume an "attitude of mind" which will convince me that these two quarters in my own pocket belong to *him*, and should be in *his* pocket instead of mine, *I* would immediately set in motion the necessary physical processes that would very soon accomplish the transition.

But in this case, as you see, the process by which the transfer is made is set in motion by the operation of his mind upon *mine*, and not directly upon the two quarters themselves. It is therefore a play of mind upon mind, and not of mind upon "dollars".

Taking all he says together, it seems to me that there is a good deal of truth in it. If I were to attempt to put it in a sentence, as I understand his position, it would be something like this:—

"Take an honest, dignified, self-respecting, inviting attitude of mind toward all matters of money and business and then attend yourself to the details as they come, and the result will be that you will be more successful than if you allowed yourself to become a *mercenary groveler* after "dollars".

But now, let me see if I can answer your own question specifically. You ask,—“Do you gain *material* things wholly on the *mental* plane, and always at the *sacrifice* of the spiritual?”

I could say simply "No", and be entirely correct; but that would not convey my meaning entirely.

1. Some of our material possessions come to us wholly without reference to our own mental attitude. For instance—By virtue of our man-made laws of inheritance, a child may become, in its own right, possessor of vast stores of "Dollars" merely because it is the child of its own father or mother. This is often the case before the child is old enough to *have* a "mental attitude" toward dollars, or toward anything else but "food".

2. Then again, much of the wealth of the world, which is simply *measured* in "Dollars" comes even to those who *are* old

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enough to think, [and who are thinking most of the time about money], but as a result of causes and conditions over which they have no control.

I have an instance in mind. A friend was compelled, against his own wishes, to take a piece of real estate on a debt. At the time he believed it to be entirely worthless, and for all practical purposes it was so. He held it a number of years trying all the time to dispose of it, but could find nobody who would give him anything for it. He paid taxes on it for several years without receiving a cent of returns. But one morning he awakened to find that a new town-site had been located on his property. In a few years he had sold off lots enough to make him independent the balance of his life.

3. Other things we acquire as the direct result of our conscious and intentional efforts. These come to us as a result of two things, viz,—[a], because of our *thinking out the method* by which they may be acquired; and [b], by then *doing the things we have thought out*, as necessary to that end.

4. And now the question arises, as to whether the material possessions that come to us as the result of our own thinking and acting, *always* come at a sacrifice of *spiritual* benefits.

Again I could say "No", but still you would not get my meaning fully. The question of the effect upon our spirituality, depends entirely upon the "attitude of mind" in which we seek and strive for them, and the "purpose and intent" for which we seek to acquire them.

If you recognize it as the first and highest duty of your life, to provide for the material care and support of an aged mother who is dependent upon you, there is no amount of mental effort you can put forth to acquire "Dollars" enough to accomplish that result, that will ever mean "spiritual sacrifice" to you; *so long as you pursue methods and means which your conscience approves.*

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On the contrary, there is perhaps no way in which *you* could employ your intelligence that would result in *greater* spiritual growth and spiritual development. The "Dollars" are only an *incident*.

In this case, as you see, it is your own "mental attitude" which determines whether the struggle for "Dollars" is a spiritual sacrifice or the reverse.

And this, I think, is the essence of the meaning of the author's booklet. His entire philosophy seems to be, in a word,—Put yourself in a right attitude of mind toward money and business and material possessions, and then *work*. The results will take care of themselves; and not only this, they will be the *best* results of which you are capable.

Speaking for myself, I am convinced that wherever this attitude of mind and Soul is maintained, the highest measure of success to which the individual is capable, will follow.

I will even go further and say, that no matter whether the individual works directly for material possessions or not, if his motive be absolutely right, a sufficient number of "dollars" will come to him to meet his actual necessities.

A very practical illustration of the truth of this is in the case of two of your friends whom I happen to know very well. For 22 and 17 years respectively they have been engaged in a work which is at the very antipodes of all things of a purely material nature. And the work has been so vast in its scope and purposes as to absorb all their time, attention and energies. The work they have been engaged in has no money or commercial value, and is seemingly quite out of the realm in which "dollars" are wont to grow.

But in all these years they have never begged, borrowed, accepted nor received charities nor alms from anyone. Neither have they suffered for food, raiment, nor shelter. It is true, they are not *wealthy* as a result of this devotion to what

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they have recognized as their DUTY. But considering the nature and purpose of their work, they have had all the real necessities of life, and a few of the comforts; and, to my personal knowledge, they have been two of the happiest people on earth.

While there have been many times during those years when they have been down to the last "dollar", and have not known where the next one would come from, still the Great Work in which they have been engaged has gone on without interruptions, and they have lived to see many of their purposes accomplished.

There can be little doubt that many times they could have spent a good many more dollars than they did if they had possessed them, and I believe that they would have spent them in the direct lines of their Work, and for the purpose of furthering the Cause to which their lives are mutually dedicated.

I am also absolutely certain that in all those years there has never been a time but they could have gone out into the business world and "made money", if they had been willing to allow that idea to divert them from their chosen Work. For they both possess well tried business abilities.

And now, after all these years of their faithful, untiring, unflinching effort in the direct line of their recognized DUTY, with no serious thought or attention to the question of "dollars",—now, after both have become so old that their "earning capacity" in the business world is practically gone, it so transpires that the value of their chosen work has impressed itself upon a wide circle of honest, earnest, unselfish seekers after the knowledge and truth which they possess.

The interest of these friends of their Work and of the Cause they represent, is of such a nature that it is helping to solve the material problem for them.

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They did not ask this. They did not seek it. They did not want it. They did not even dream of it. Their minds and hearts were on the Work before them, and the Cause which to them is sacred. Their sole desire has been to help those who were in need of such help as they could give. And yet, it would now seem just possible that the co-operation of their interested friends, would result in solving the question of "Dollars" for *them*, in a most beautiful way, so that they will be able to devote even more of their time and energies in the direct lines of their chosen Work than in the past. They will never be wealthy, nor is it at all likely that through the co-operation of all the friends of their Work they will ever be able to command more than the bare necessities of life in a material way.

Perhaps you will understand me better when I tell you that there is in nature that which I have come to designate as the "Higher Destiny", which seems to have under its guidance and control all the constructive forces of the Universe. It makes for good always. If we only assume the "mental attitude" which puts our lives and our motives in parallel lines with the action of those forces, we do not need to worry or grieve or trouble over the purely material problems of this life.

I do not mean by this that we dare stop our efforts, and still expect nature to bring "Dollars" and lay them in our open hands, or even pass them to our bank accounts. But, for the man or woman who labors earnestly, with clean hands and a pure heart, I believe the world always has and always will have a place, and that by pursuing such a course the best possible results will accrue to each individual laborer in the Master's vineyard.

Thus far I have confined myself to the direct questions you asked me to answer. But Mrs. Huntley tells me that in the course of your correspondence with her you have asked a number of other questions which seem to run along these lines:—

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- "1. Why should you two be poor?
2. Why can't you use your superior knowledge to "get money"?
3. If your work is of importance to mankind why should you be allowed to be poor?
4. Is it not right for you to "demand opulence?"
5. Why doesn't the Great School furnish you the means to enable you to give all your time and energies to their work? &c. &c."

To answer these questions fully and in detail would make it necessary to go at great length into the analysis and consideration of the laws, principles, forces, activities and processes which underlie the entire superstructure of society as it now exists. This, as you see, is impossible in a letter. But I will try and give you a few suggestions that may help you to understand our position and that of the Great School.

1. Only in a purely *commercial* sense can we be termed "poor". In every other way I do not know of an individual on earth with whom either of us would exchange places. But financially we *are* poor, as that term is used in the great world of business and finance. The question is, Why?

In order that either of us might become wealthy, or even have "opulence", in our own right, it would be necessary for us to give much more time and thought and energy to the mere matter of "accumulation" than it is possible for us to do and at the same time accomplish the Work which we have chosen to do.

By turning our attention to the matter of money getting, there has never been a time but we could have made what the world calls a success in that line. But this would have demanded more of our time and energies than we have been willing to devote along those particular channels.

The two roads have been open to us all the time from the

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very first. We could not travel both at the same time, for the reason that a law of nature makes it impossible for an individual to be in two places or travel in two different directions at the same time. We have been compelled to exercise our individual right of choice. We have done so, and have deliberately elected to follow that path which does not happen to be strewn with "Dollars".

2. Why do we not use our superior knowledge to "get money?"

There is absolutely no question as to the fact that we *could* do so. We both *know* that we could. We know that we could convert our knowledge of life here and hereafter into money, and thereby soon have all the wealth we could find use for. The question is, why do we not do so?

The knowledge we have acquired in the realm of spiritual and psychic truth, is of such a nature that it cannot be "sold" without violating a principle that is at the foundation of our own individual well being, as well as the best good of humanity to whom we are responsible, and for whom we have elected to labor.

First, let me see if I can make clear to you the effect upon ourselves.

The evolutionary development of the *Soul* comes only as a result of individual effort upon the *psychic* plane of being. Its foundation is laid deep down in moral principle. Whatever diverts the thought, effort, motive or purpose of the individual from the plane upon which the thing to be accomplished lies [or centers it upon a lower plane] interferes with his progress just as far as he is influenced thereby.

In just so far, therefore, as my thought, purpose, effort or motive is centered on the matter of "getting money", just that far it is diverted from the exercise which means Soul development, and to that extent hinders my own progress.

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For instance,—I am writing you this letter with all my faculties and Soul powers fixed on just one thing, viz, helping *you*. But suppose I were going to sell you the lesson for \$5.00 or \$10.00, it would be utterly impossible for me, or any other person in like situation, to keep to the level of the purely psychic result to be accomplished. My motive becomes a mixed one. It is tainted with selfishness to the extent that I am laboring for a material reward. The reflex of this upon my own Soul is inevitable, and it is destructive.

Again, in the realm of the Soul there is no material *measure of value* for psychic truth or knowledge. When I impart knowledge to you, I do not thereby deprive *myself* of it. I do not part with it myself. As a matter of principle, have I the moral right to “sell” you a thing which I still retain? Or, is it morally right for me to charge you a material price for that which has no *material* measure of value?

I receive my full reward by the act of giving. My reward is the Soul growth resulting from the right use of the faculties, capacities and powers of the Soul. And there is no exercise so conducive to Soul growth as the unselfish act of imparting to others who need, the knowledge that will help them.

And now what are the results from the viewpoint of the one who receives?

By long continued custom we have come to feel that when we purchase a thing and pay “Dollars” for it, that fact gives us absolute title to the thing so purchased, whether it be knowledge or things material. In the commercial world when a man has “title” to property which he can call his own, he at once assumes that he has the right to use it as he pleases.

On the other hand, a *Gift* always carries with it a sense of obligation to respect it as something above and beyond all commercial values. A gift of knowledge carries with it a sense

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of appreciation and respect which strongly impels the recipient to use it only for right purposes.

Now, the purpose of this Great School is *so* to pass on its knowledge that the results to all concerned shall be the very best that may be possible. We are responsible to those who receive this knowledge and to humanity at large, to the extent that we shall do nothing which shall diminish its value *to them*.

By the experience of all the past ages it has been demonstrated that knowledge of this nature cannot be made a matter of merchandise without impairing its value, and at the same time putting it into the hands of the unworthy. We are obligated to give it to those only who are ready for it and who will use it correctly. We could not do this if we set a price upon it as merchandise and thus offered it to those who could pay the price.

By embodying the knowledge in book form, it then falls under the head of merchandise to the extent that it then represents material value. In this form we have the right both legally and morally to sell it. But in this case, we are also responsible to the world for whatever goes into the book. We are therefore bound to publish only such of the knowledge we possess as will be of value to the *public interests*. Much of the knowledge can never be published, or at least not in our time, because we could not then control its circulation; and it is of such a nature that the unscrupulous would abuse it for selfish purposes, and thus destroy its value and defeat the purpose of those who are now its repositories.

But you see how impossible it is for me to cover the subject by letter. I have only just touched upon a great fundamental principle of Ethics which underlie all our efforts both here and hereafter.

If there are other specific questions which you can frame

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in definite propositions, I shall be glad to answer them to the best of my abilities.

In conclusion let me say, that while we have worked all these years in what the world calls "poverty", and will no doubt continue the struggle to the end under the same conditions, I am not prepared to say that we are accomplishing any less for the Cause of Truth, or for ourselves, or for humanity than we would if we had vast wealth.

Vast wealth [to us] would involve equally vast responsibilities for its right use. We could not today spare the time [from the more important work before us] to administer vast money interests. I believe that we are doing the very best that could be done. I believe that we are giving to the world the very best we possess. And although if we had money we would doubtless hire stenographers and clerks and servants to relieve us of all the detail work, still I am not at all certain that we would thereby accomplish even *as much of real good* as we do today.

The very fact that we *know* poverty, and that we labor under conditions just as hard and as difficult as any which surround our fellow men and women, enables us the better to understand and appreciate *their* lives and their difficulties, to sympathize with them, and advise with them intelligently.

And moreover, I believe that our place in the confidence and affection of those who know us, is far *stronger* today than it would be if *they knew* that we were financially independent, or living in the midst of luxury. Our very *poverty* is a badge of assurance that our motives are pure and unselfish.

A millionaire is the last man on earth to preach to the poor. Why? Because the poor know that he is dishonest. They know that he could not *remain* a millionaire *among*

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them and be sincere. They also know that he is so far out of the world in which *they* live that he is unable even to give them sincere sympathy in their trials.

If we should today organize *classes*, and teach *for money* we could soon be independent in a financial way; but we would thereby lose that touch with you all which means more to us and to you than all the wealth of the world, if it were in our hands.

Sincerely your Friend,

TK.



CHARITY.

By R. C. Mize.

Charity is helping a neighbor to help himself along constructive lines. It may be manifested through sympathy, advice, or material aid, or a combination of these, but must be confined to time, place and extent of need. Sympathy must be administered with discretion or it becomes encouragement in wrong-doing; advice must be given tactfully or it stirs up rebellion [unsolicited advice is generally either useless or distinctly harmful]; and material aid must be extended with finely measured caution lest it produce or confirm pauperization. Paraphrasing—*Charity* is the established harmonic relation of plenitude to poverty in accordance with Nature's Constructive Principle.

Charity seems to me to be "serenity in action, tranquility in motion," "the Spirit of the Work," or the application of brotherly love.

This problem looms large to me here and now, and I am not certain that my discretion and tact are ample to keep me strictly within constructive lines.

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The League of Visible Helpers.

By The TK.



T LAST! At last! They have come. Blessings on our beloved Friend and Helper, "Buffalo Charles"—Larkin, for the gentle but effective pressure he was able to bring to bear on the lithographing company that had in hand the making of our Charters and Membership Cards for the organization of

Local Groups.

No doubt many of our Students, Friends and readers of *Life and Action* have been troubled and anxious to know something more about the League and its activities and purposes. So have we here at the center. But the whole story can be told in a sentence.

We had no official documents with which to proceed with the organization, until yesterday [August 9th], and we could get no definite information from the lithographers as to when we could have them. But for the urgent intervention of our Friend, Charles Larkin, the matter might have dragged on indefinitely, it would seem.

But now that we have the blank charters and membership cards for the organization of Local Groups, a meeting of the Board will be held as soon as that can be done legally, and action will be taken upon the applications for Local Charters that have come in from a number of Local Groups throughout the country.

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As soon thereafter as possible our general Secretary will notify the several applicants of the action of the League upon their applications for Charters. Within the next thirty days we hope to have a number of Local Groups of the League fully established and in active running order.

While this wait has been long and somewhat difficult for those of us at the center, we want to congratulate the Students and Friends on the fact that we have a considerable measure of compensation in that the lithographed Charters and Membership Cards are as beautiful and artistic a piece of work as we have ever seen. They will be a "joy forever" to those who receive them, and something of which every member of the League should, and doubtless will, be justly proud.

A design has been adopted for a "League Button", and we are informed that these will be finished and delivered to us within thirty days, or by the first week in September. And, if we are not lamentably mistaken, this is something every member will be glad to own and proud to wear.

In design it is artistically beautiful, and in point of symbolic significance it is unlike anything ever made. I, who have made a study of symbolism for thirty years, can say with all sincerity that it is not only the most beautiful thing to look upon I have ever seen in the form of a button, or pin, but it is the most unique, comprehensive, suggestive, expressive and appropriate sermon on symbolism I have ever seen crowded into the same space. And best of all, it expresses the Harmonic Philosophy in its every line, figure, feature, letter, character, design, color and combination; and those who earn the right to wear it may know that in it they will have a talismanic symbol of the most profound significance and value which should be a never-failing inspiration to *live the life* and exemplify the *Spirit of the Work*.

If I were a Prophet I should prophesy that within twen-

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ty years from now this little emblem will be known and worn in every civilized community on earth, and that wherever it goes it will carry to those who rightfully wear it a benediction from the Great Friends and that it will become a "Badge of Honor" and an emblem of "*Morality and Service*".

It will be made in the form of a button for men and a pin for women.

There is one thing about it which I personally regret very deeply, and that is the price at which it must be sold in order to cover the expense of making it. It is a most elaborate piece of work in gold and enamel, and it has taken months of careful and patient work to complete it.

In order to bring the cost down as low as possible we have ordered 1000 in the first lot. But even so, they will cost us in the close neighborhood of \$3.00 each. We are obligated to sell them to the members of the League as nearly at cost as possible, and as soon as that has been determined exactly the Secretary will notify the Secretaries of the Local Groups.

Much work yet remains to be done by those of us here at the center before it will be possible to push forward the general work of the League. Our working force is small, and we are all working to the full limit of our ability.

As rapidly as there is anything of importance to report the Students and Friends of the Work may rest assured that they will be kept fully advised through the columns of *Life and Action*.

At present this is all the information we are able to give to those who are interested in the League and its Work. Please bear in mind that the League is a big thing—one of the most comprehensive institutions on earth, in fact—and its foundation is being laid broad and deep, and with the utmost care at every point and every angle. This takes time and effort, and the exercise of some patience on the part of those at a distance from the center.

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It will help, however, if you all will remember that we are preparing for the greatest and most beneficent Work the world has ever known; that it is a World-Movement we are inaugurating, and not a mere local effort of a few people in a limited way.

May all who are interested in seeing the world grow better, and mankind happier, and the *Spirit of the Work* spread abroad into all the nooks and corners of the Earth, and Morality and Service prevail among all men, pray for us and for the Cause of Truth and Love. Pray that those of us upon whom the heaviest burden of responsibility rests may come with clean hands and a pure heart, and walk ever in the pathway that leads toward the radiant splendor of eternal Truth.

So mote it be!



A NEW BOOK.

"*THE SOUL AND SEX IN EDUCATION*", is the title of a new book from the facile pen of our well beloved Friend, Brother and Fellow Student—Jirah D. Buck, M. D.—author of "*Mystic Masonry*", "*A Study of Man*", "*The Genius of Freemasonry*", "*Constructive Psychology*", "*The New Avatar*", and other works with which our readers are generally familiar. The new book is published by *Stewart & Kidd Co.* of Cincinnati, Ohio, contains 175 pages of large, clear and as beautiful and inviting type as we have ever seen, has a symbolic frontispiece of ancient origin, and sells for \$1.25, net.

We intend to make an exception of this book, and for the

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accommodation of our Students, Friends and readers will keep it in stock and furnish it to our patrons at the price named.

We make this exception for the reason that the book falls so directly in line with the Educational Work of the Great School in this field, and is an addition to the literature of this Movement that should be of special value to every Student and Friend of the Work in America.

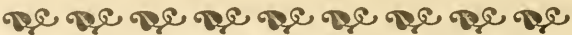
Let me say that, in my judgment, Dr. Buck never did a better nor a more noble piece of work than in the writing of this book.

If my judgment is not at fault, the last two chapters alone, on the subjects of "*Adolescence in Relation to Religious Education*", and "*Love, Marriage, Celibacy and Divorce, or The Problem of Sex*", to the Students and Friends of this Work, and to the readers of *Life and Action*, and all who are truly interested in the greatest and most vital problem of "*Constructive Spiritual Unfoldment*", and the "*Achievement of Individual Happiness*",—will many times compensate for the price of the book.

The space at command makes any "Review" of the book here an impossibility. I shall not try. On the other hand, I am going to assume the responsibility of recommending the book to all whom this issue of *Life and Action* reaches, and I have faith to believe that those who order the book on the strength of this brief notice will not regret it, but rather feel a sense of gratitude that their attention was called to it

The TK.

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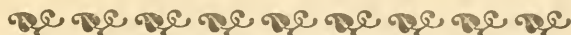
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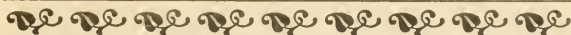
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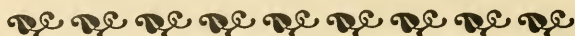
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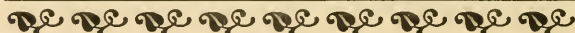
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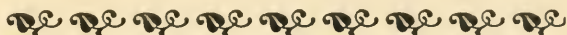
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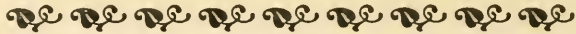
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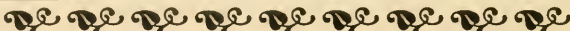
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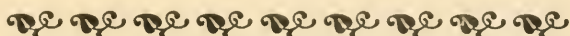
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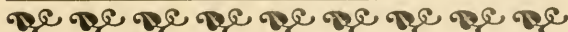
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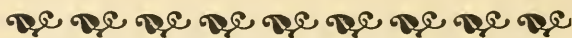
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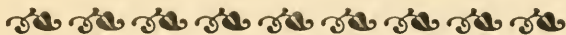
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