

Life and Action

The Great Work in America

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Life and Action

Volume IV



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WHATEVER IS, IS BEST

*I know, as my life grows older
And mine eyes have clearer sight
That under each rank Wrong somewhere
There lies the root of Right.
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is, is best.*

*I know that each sinful action,
As sure as the night brings shade,
Is sometime, somewhere, punished,
Though the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest;
And to grow means often to suffer,
But whatever is, is best.*

*I know that there are no errors
In the grand eternal plan,
And all things work together
For the final good of man.
And I know, as my soul speeds onward
In the grand, eternal quest,
I shall say, as I look back earthward,
Whatever is, is best.*

[Ella Wheeler Wilcox].

"Fools deride. Philosophers investigate."

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The Great Work in America

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The Spirit of the Work

Number IV

By the TK.

IN THIS SERIES of letters on "*The Spirit of the Work*" I have a distinct feeling that I shall be able so to elucidate some of the fundamental principles of individual life and action, outlined in "*The Great Work*", as to be of real value and help to those who have made a careful study of that work and are trying to *live the life*.

The principles are all set forth clearly and simply in the three authorized text-works of the School. I find, however, from the nature of the questions that come to me from Students, Readers and Friends of the Work all over the world, that they do not seem to find it always easy to make the definite and

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personal application of the principles to their own individual problems.

These questions and my answers thereto, all of which may be found in the files of my personal correspondence, make it possible for me to repeat them in the columns of "*Life and Action*" with very little expenditure of time and effort. In so doing I believe that I shall be able to serve many who have been wrestling with some of the same problems but who have not felt at liberty to write to me personally and submit them to me for solution.

In looking over my files for the purpose of selecting therefrom a theme that would seem to be of special value, I find that in some form or another the subject of

SELF-INDULGENCE

seems to constitute the background of many perplexing problems among those who are earnestly endeavoring to make their lives reflect the true *Spirit of the Work*.

At page 297 of "*The Great Work*" the general principle is stated with such clearness as to impress any intelligent student with a fair understanding of its importance as a thing to be reckoned with in the process of spiritual unfoldment.

It is one of the fundamental weaknesses of human nature which touches every phase of individual character and every element of human experience. Out of it grow all the destructive *habits* of individual life to which men and women become addicted.

At a certain point in the progress of every Student of this School he is brought face to face with this fundamental problem of Self-Indulgence, and asked for a critical analysis of such progress as he may have made, if any, toward the mastery of this fatal weakness [fatal if not overcome].

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He is asked if he is still under the control of any "*Habit*" which he recognizes as destructive. Many other questions bearing on the various phases of "Self-Indulgence" are asked, only that both Student and Instructor may have a clearer understanding of his particular status, and of how best to meet his needs.

Not long ago one of my well-beloved Students reached the point in his work where it became necessary for him to respond to the series of questions on this subject. Among other things he replied that he still found himself a victim of the "*tobacco habit*".

His letter and my reply cover a number of points which will doubtless be of equal value to many others; for the subject of "*Habits*" is coming up constantly, and I am the constant recipient of almost innumerable questions, from both men and women, asking for information and help along almost as many different lines of difficulty.

In view of this fact, it occurs to me that I cannot cover a more important subject in a better way for the readers of *Life and Action* than by publishing my own letter in the case to which I have referred. Without name or address, by which to identify the particular Student, here is the part of my own letter which refers to the subject under consideration:—

"DEAR FRIEND:—

The frankness and evident sincerity of your answers to the several important and searching questions contained in my last letter have far more than compensated for the time you have taken. Instead of condemning you for the long delay, I commend you most earnestly and unreservedly for the effort you have made to give me the exact information asked for, and for the time you have taken that each answer may be full, complete and responsive to the question. Other-

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wise you very easily might have slighted some of your answers in such manner as to have evaded my questions and made it necessary for me to ask you for further information to complete your Record and thus enable me to reach a right conclusion.

"In answer to my third question you say: '*Natural Science has not only met my anticipations, but more—much more. There are things that have opened up to me, as a consequence of the study and the work I gave to it, which were far beyond anything I possibly could have anticipated.*

"*'For instance: The living of the life; the problems of Equity, Justice and Right; of Duty; the real meaning of Love, and of Personal Responsibility,—these were all familiar to me, as mere words and phrases; but in the light of Natural Science they are invested with entirely new meanings which are at once both beautiful and purposeful; and these, in turn, are multiplied by the enlightenment that comes from a study and practice of the precepts of the Great School'.*

"All this is deeply gratifying, in that it indicates an understanding and appreciation of the meaning and purpose of the Work and an earnest desire to exemplify its *real Spirit*. For all this you are justly entitled to commendation, and it is a privilege to me to express, in some small measure, my deep and sincere appreciation.

"Many other expressions contained in your several answers and explanations convey to me the unmistakable evidence of your understanding and appreciation of the Spirit and Purpose of the Work, and an earnest desire to realize their fulfilment in your own life.

"For these also you have my appreciation and commendation. I only wish it continued so to the end of the chapter, for in that event my own course would be entirely clear and my duty equally pleasant and gratifying.

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"Such, however, is not the case. While it is evident to my mind that you have gained a clear understanding of the working principles of Natural Science, and a definite knowledge of the Constructive Principle of Nature in its application to your own individual life; and that you also have made considerable progress along the '*Road to the South*'—nevertheless, the record shows, with regrettable clearness and unwelcome precision, that there are some ugly and formidable obstacles in your way, at which you have arrived and of which you are aware, which you must either remove or climb over, before it is possible for you to move forward and meet certain savage and hungry '*Lions*' that are waiting to try conclusions with you, further along on your way.

"All it is possible for an Instructor to do for you is to point out the Road you are to travel, and help you to discover such obstacles as may be in your way. You alone must do the walking, and you alone must remove all the obstacles from your pathway.

"Early in your journey to the South, you found yourself face to face with the monster, "*Vanity*". You grappled courageously and determinedly with it, and so far have you conquered it that its vitality is rapidly waning. No longer does it mock you and dare you, and so it has almost ceased to block your way.

"In turn you have met *Dogmatism*, *Assertiveness*, *Irritability*, *Criticism* and *Anger*; and so far have you triumphed that you fairly well have proven your *ability* to master each and all of them.

"So far, so good. These splendid victories, over some of the most aggressive and powerful enemies of individual progress and spiritual unfoldment, are evidences of your *ability* to master even greater and more powerful foes,—for every tri-

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umph multiplies your powers and resources, and makes the way easier to travel.

"You therefore have just ground for self-confidence and every reason to press forward with renewed courage, added energy and greater assurance.

"But in your answer to my seventh question you betray the one dominant weakness of your nature. It is the same that saps the vitality of most men and makes of them *Slaves* instead of *Masters*.

SELF-INDULGENCE

"THIS it is that causes you to surrender to the habit of smoking. This it is that leads, everywhere and always, into all kinds of habits. And *every* habit—whether it be that of smoking, or chewing, or drinking— is acquired only through some form of Self-Indulgence. And it always makes one a *Slave*, but never a *Master*. It must therefore be clear to you that it is a form of *Subjection*, and stands directly in the road to *Mastership*.

"It is true that some habits are more destructive than others. It is also true that some are more obnoxious than destructive. But *every* habit—whether more filthy and dirty than destructive, or more destructive, *per se*, than repellant—is a badge of *Servitude*, just the same. It stands between the individual and true *Mastership*.

"No man can ever achieve the goal of true spiritual Mastership while there yet remains to him a single *habit* [the result of self-indulgence] to which he is a slave, or over which he has not yet established absolute and permanent mastery.

"Smoking—from the view-point of a *habit*—is physically less destructive than it is repellant to those who dislike the odor of tobacco.

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"But the *habit* is a distinct bar to Spiritual Unfoldment and progress, and hence must be mastered by all who seek to become demonstrators of the Law.

"To appreciate this more fully, it is necessary to know that tobacco, in *any* form, is *coarsening* in its effects upon the tissues of the *physical body*. And since Spiritual Unfoldment involves a *refining* process all along the line, physically as well as spiritually, it must be clear to anyone [who is able to reason] that to one who is seeking to fit himself for Spiritual Unfoldment and Mastership, in accordance with the demands of Natural Science, it is a distinct obstacle and a real detriment.

"But it is not a *crime*, nor is it necessarily a *sin*. One may be a thoroughly *good* man—in point of honesty, sincerity, humility and all the virtues of a moral and an upright life and character—and yet he may, at the same time, be a slave to the habit of smoking.

"It is equally true, however, that he cannot be a thoroughly *clean* man [physically], nor physically *refined*, and at the same time have the tissues of his physical body saturated with nicotine, until *his* breath is surcharged with the stale odor of tobacco.

"Neither can he attain 'Independent Spiritual Illumination', as a Student of Natural Science, while he is yet a *subject* of the tobacco *habit*— or any *other habit* that is stronger than his own independent power of Will.

"The principle involved is simple and easily understood. Nevertheless, it is as inflexible, immutable and unavoidable as Natural Law— as inevitable as the Decrees of the Great Universal Intelligence, in its application to and its effects upon the evolutionary growth of the human Soul and the progress of every individual Student of this School in his own personal journey to the South; and it must be figured into the Time-table and Train-schedule on which he is running, in order to

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determine with any degree of accuracy the time of his arrival at the Grand Central Station in the 'City of Sarras', on the ever-green shores of the River of Life, in the Land of Liberty and Light.

"From the spirit in which you have answered my several questions, and the manly way in which you have looked yourself over in the light of your knowledge of the Law, and with evident impartiality refused to spare yourself in many instances where silence alone would have done so—I am certain that you not only want the *Truth* from me, but as nearly *the whole Truth and nothing but the Truth*, as it is possible for me to convey to you, free from any effort on my part to spare you the shock of humiliation likely to follow therefrom.

"I wish I could feel the same degree and quality of assurance in every instance where my responsibility to the Cause, the School, the Work and the Individual demands of me the rendition and formulation of such unbiased decisions and judgments as carry with them the responsibilities of heart-aches or disappointments,—for it would make my task far less difficult if I could always have the same unmistakable feeling of assurance that the Truth alone is sought, desired and expected of me, that it may be applied to the problems before us for the sole purpose of their more perfect and ready solution.

"Your answers establish to my entire satisfaction the conviction that however much you still lack the Will to throw off this one subjective bond and make yourself absolute Master of this remaining phase of Self-Indulgence, your Attitude of Soul is one of honesty with yourself, and therefore commendable to that extent.

"And while there appears to be a tone, or under-current, of discouragement running through your answers on this one subject of Self-Indulgence, I want you to know that I have

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an unwavering and abiding faith in the righteousness of your motives; and hence, in your ultimate victory over not alone the one habit of smoking, which seems to cause you the greatest difficulty just at present, but each and all of the other habits which you recognize as destructive, and of which you still regard yourself as a subject rather than a Master.

"In view of the condition and status of subjectivity with which you diagnose your own case, however, I am sure that in your answer to my seventh question you have given a just and correct analysis of the situation at the present time. For, you say:—

"As far as I know, I do not require any further definite knowledge that would be of any better service to me than that which I now possess, and can obtain by the application of the principles I have accepted."

"It seems to me that in view of all your answers contain, and the intelligent self-analysis you have submitted, your conclusion above quoted is almost, if not entirely, axiomatic.

"The process of initiation into the Great School is one of evolutionary unfoldment. It is not a mere intellectual accomplishment, but a distinct growth of the Soul. Every distinct step along the Way of Mastership is, primarily, one of intellectual attainment.

"To this end each Student who gains admittance is furnished an Instructor whose duty it is to lay out his work and enable him to obtain a clear and firm intellectual grasp of the subject-matter involved in each separate and distinct step, and an intelligent understanding of the methods and processes involved in its accomplishment.

"Thus far the work is one of education, and is distinctly an intellectual process and achievement.

"But beyond that point you must travel alone. Your Instructor can accompany you no further. Thenceforth

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your work is one of *exemplification*. It is that of transmuting your intellectual information into a definite personal experience. This is no longer a mere intellectual process. It is a **WORK**, a **PERSONAL LABOR**. It is **YOUR WORK** and yours *exclusively*. No man can do it for you.

"It is a *growth*, the direct result of your own application of the principles your Instructor has taught you, or helped you to learn. He cannot do your growing. Nature has made no provision for substitutes in this branch of the Work. Every man must do his *own* growing.

"And so, each Student who arrives at the goal of Spiritual Unfoldment and Mastership must do his *own* traveling. His Instructor but points the way. The Student must do the *walking* and the *climbing* and the *overcoming* and the *undergoing*.

"And this, my dear Friend, is where *you* stand today. You have received an Instruction. From your Instructor you have learned every step of the way. He can do no more for you until you have taken each and every step he has pointed out to you. When you have traversed the way to the point where his instruction ends, you will then be ready for further instruction, but not *until* then.

"My suggestion is that during the time you are devoting to this work of making the practical application of the instructions you already have received, and in establishing your absolute mastery over the destructive "*habits*" to which you refer in your answers numbered 7 and 8, and the "*subjective*" conditions to which you refer in number 10, you devote such time as you can command for reading and study, to such a review and detailed inquisitorial study of the three books as I have indicated in my leading article in the November-December, 1911, *Life and Action*, under the title "*Careless Reading and Readers*". I make this suggestion:—

1. Because it will serve to keep your mind refreshed

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upon the subject-matter of the instructions you already have received.

2. Assuming that you desire to go forward in your Work until you fully qualify as an accredited representative and an Instructor duly qualified to give to others what you have received, and thus become one of my Helpers, it will be in the direct line of your greatest need, and will accomplish the thing that will help you most.

3. In that event, you will want to take the regular Examination for which the Students are now in course of preparation all over the country, and it will be in the direct line of your preparation.

4. If for any reason you should not, in this life, so far achieve the degree and quality of self-mastery that would entitle you to further definite instruction from an accredited Instructor, the study of the books here suggested is the one thing that would be of greatest service to you. It would enable you to go forward with your work of Spiritual Unfoldment, and enable you to **LIVE THE LIFE** and **EXEMPLIFY THE SPIRIT OF THE WORK**, without the aid of a further personal instruction.

* * * * *

"I hope I have made clear the fact that I appreciate the frankness of your answers to my searching questions, and the value of the information you therein have given me, and the fact that I shall hold it all as a strictly personal confidence.

"I hope also that I have omitted nothing that would make clear to you the fact that my earnest desire has been, and is, to be of all the help possible to you in your efforts to exemplify the Spirit of the Work and attain to the status of self-mastery necessary to make you a consistent Instructor and an Accredited Representative of the School and Work.

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"With sincere friendship and good will, and all good wishes for your further progress toward the goal of complete self-mastery, I remain,

Cordially and fraternally,

TK."

There is one most important phase of this entire subject that has not been touched upon in this article. I did not mention it to my Student whose habit of tobacco smoking has caused him so much agony. I had my reasons for omitting it, in his case.

But it seems to me that its vital importance is such as to entitle it to a place in this article. I therefore mention it, even at the risk of inviting another "scolding" from my voluble journalistic critic of the feminine persuasion, who thinks it a crime to publish anything about the Facts of Nature that might have a tendency to stimulate the sense of "Fear" in those who need to know them.

I refer to the Spiritual side of the problem entirely. Let us consider such phases of the subject as apply directly to the case of my Student with the tobacco habit:—

1. In order that those who read this article may obtain the broadest and most comprehensive view of the subject, let me suggest that you begin by reading part of a chapter in "*The Great Psychological Crime*". Please begin at page 240, second paragraph, covering the illustrations cited, and read carefully to the end of that chapter.

2. Then let us apply the facts therein stated to the case of my Student, or to anyone else who is afflicted with the tobacco habit:—

[a]. It is a *Fact of Nature*, that there are thousands on the lowest spiritual plane, and even in the magnetic field, who have been great tobacco users during their earth life.

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They have passed into the other life with the "tobacco habit" thoroughly fixed upon them.

[b]. As in the illustrations above referred to, they find no means of gratifying their tobacco appetite upon the spiritual side of life.

[c]. They therefore seek the associations of those yet upon the earth plane who use tobacco, and by establishing the closest and most intimate relations possible with them, they are enabled to absorb some of the magnetism of the physically embodied man, and thereby obtain some of the effects of tobacco which partially relieves or gratifies the craving they have for tobacco.

[d]. If the Students and Friends of this School [who indulge in the habit of chewing or smoking tobacco] could but take one clear view of their spiritual surroundings when they are in the midst of indulging themselves, I verily believe it would be a sufficient shock to cure them instantly and forever, however completely they may have surrendered to the habit theretofore.

The man who takes his cigars or his pipe to his den at home, for his evening "smoke", is universally followed, or accompanied, by as many spiritual victims of the same habit as can crowd themselves into his environment, or tobacco atmosphere. They do this for the purpose of absorbing as much of the results of *his* smoking as they can, to gratify *their* appetites for tobacco.

The same is true of the tobacco smoker, wherever he may be. He is followed, or accompanied, by those upon the spiritual plane who are seeking to use him as far as possible as a channel through whom to gratify their own appetites.

This constant association enables the spiritual "tobacco fiends", in course of time, to establish very close relations with the earthly smoker. And this association has enabled

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the spiritual smokers to develop the subjective psychic relation in many cases.

The only way of getting free from such a condition and relation is by *mastering the tobacco habit here and now*.

The moment the physical tobacco user has mastered his habit, that moment he has broken the bond between himself and his "band" of spiritual "tobacco fiends". That moment he invites into his spiritual atmosphere the clean and wholesome intelligences of the spiritual spheres; and if he will but ask them to help him overcome his own personal appetite, he can depend upon it that he will receive all the help they can render him.

I will not dwell upon this phase of the subject further than to say that if the reader will make a study of those chapters of "*The Great Psychological Crime*" which disclose the principle involved, and also make a specific application of the illustrations given, he will need no further urging to enable him to "break the habit", and do it at once and effectually.

The letter from which the foregoing is quoted was received by my Student in the true *Spirit of the Work*. I am sure it will be a matter of interest, as well as gratification, to the readers of *Life and Action*, to know that he has finally triumphed and has "slain the Lion" that heretofore has caused him so much trouble and so much suffering.

Doubtless the suggestions contained in my letter to him on the subject of "*Habits*" will raise a good many questions in the minds of those who read it. I am going to see if I can anticipate a few of them, and give the answers at the same time:-

1. Does the Great School *prohibit* the use of tobacco?

No. It does not "*prohibit*" the use of anything that men and women choose to eat, drink, wear, or absorb into their systems. It is not a "*Prohibition Society*".

It endeavors to point out, to all who have confidence in

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it sufficient to seek its instruction, the Laws, Principles and Processes of Nature governing the constructive development of human beings.

It endeavors to point out the things that are destructive in their effects upon the individual, and those that are constructive, and make clear the definite and specific effects of each, so that the individual may have before him a clear and reliable chart of the two *Roads*, and the two *Ways of Life*, and a definite knowledge of which leads to Immortality and Individual Happiness, and which to Destruction and Individual Suffering and Wretchedness.

When it has done this it has fulfilled its mission. It is then a matter of Individual Choice with the Individual Student. It is his prerogative to choose which road he will travel. Once he knows the right and the wrong of any subject, it is thereafter not in the rightful jurisdiction of any *School* to tell him what he *shall do*.

2. Does the School *approve* the use of tobacco?

No, not as a general proposition. But there are established conditions wherein the School would not assume the responsibility of recommending its *discontinuance*.

To those who have not yet acquired the *habit*, it would say that, so far as science knows, there is no good to be derived from its use. There are some *bad* effects in a sufficient number of instances to indicate strongly that tobacco is *not* a constructive agency in the physical organism. To all who are not yet addicted to its use the School would recommend that *they are better without it*.

To a few, however, who have spent many years in acquiring the habit, and whose bodies have become so completely saturated with its poisonous qualities that the discontinuance of its use might result in heart failure, and who have arrived at an age that would cause its discontinuance to result in the

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probable shortening of life—the School would *not* recommend its complete discontinuance.

In other words, it is an individual problem concerning which a wise discretion should be exercised.

Speaking for myself alone, let me say that tobacco *chewing* is about as *unclean* a performance as any in which men indulge. But it is *not* a *crime*. Neither should it be held an offense against the recognized amenities of friendship.

To me, however, there is something impressive in the assertion that "*Cleanliness is next to Godliness*". And perhaps it is one of those natural prejudices that come from the environment of a large family of tobacco chewers, that *there is something incompatible between an unclean habit, or practice, and an exalted conception of a life of true spirituality*.

In other words, while cleanliness is *not* Godliness, it is not so very far from it, because it is "*next*". And I have a sort of inner consciousness, or feeling, that it is a good thing to "*get next*" as closely as may be possible.

But please do not misunderstand me. All this does not mean that I regard myself as superior to my Brothers who chew tobacco, nor that I look down on them in any sense whatsoever. I am not unmindful of the fact that there may be something in me that is just as obnoxious to my Brother as his tobacco chewing is to me.

While the houses in which we live may not all of them be solely of glass; nevertheless, there are enough glass windows and doors in all our houses through which a good many stones might be thrown, in case of riots. It is therefore not wise to provoke riot.

As to tobacco *smoking*, the odor of a good cigar is not in the least offensive—to me. But a strong, stale old *pipe* is an affliction to my olfactory nerves, next to iodoform and asafoetida.

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Even the best of cigars, however, leave upon the breath and the clothing of the smoker a stale and most unpleasant odor—to me.

While I am aware that I cannot speak with certainty for any but myself, in a matter of this nature; nevertheless, I believe I am not far wrong in my conviction that the very large majority of refined and cultured *women* everywhere are affected much as I am by the odor of tobacco smoke.

I do not know of any *woman* within the range of my personal acquaintance who enjoys the odor of stale tobacco smoke, nor that of a tobacco breath.

For these reasons, I believe it would be in the interests of the general comfort, if both *tobacco chewing* and *smoking* were entirely abandoned by men.

I am also quite thoroughly convinced that it would be in the interests of general cleanliness.

I am also satisfied that the general health would be considerably improved, and the period of man's expectancy lengthened, if the use of tobacco were entirely abandoned.

3. Do you prohibit its use among the Students of the School?

No. That is a question for each individual Student to settle between him and his conscience.

But I do not hesitate to say that the interests of the School and the Work, as well as of this entire Movement, would be vastly benefited and conserved, if the Students and Friends of the Work would voluntarily abandon the use of tobacco in every form, and take their stand upon the platform of personal cleanliness.

There is something in the use of tobacco that is distinctly out of harmony with the ideals for which, in the minds of men and women everywhere, this School and Work stand.

On a number of occasions during the last two or three

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years I have asked applicants for admittance, as Students, to meet one of the Accredited Representatives of the School in N. Y. City, for the purpose of establishing the personal acquaintance upon which to determine the qualifications of the applicants.

On two distinct occasions the applicant immediately withdrew his application. Later on I learned that the "Accredited Representative" to whom I had sent them, was an inveterate smoker; and their withdrawal was due to the shock they had received on finding the School represented by a man who was saturated with tobacco, and his office, his clothing and his breath surcharged with its stale odor.

There may, perhaps, be some who will feel that an applicant who is so sensitive, or so aesthetic, as to let a matter of this character stand between him and the Work, is not ready for it. But I have to admit that, from my own exalted ideals of the School and all that it stands for, I find it impossible to condemn him.

If I were earnestly seeking a "Spiritual Adviser", to point out to me the pathway to "Spiritual Illumination", and I should go to his "*Study*" [wherein he has made a Spiritual atmosphere in which to work, and in which to enjoy "*Spiritual Communion*"] and I should find him with a dirty old pipe in his mouth, and his Study filled with a dense cloud of tobacco smoke—I am sure it would be a serious shock to me.

Not only that,—the incongruity of such a situation would have a very strong tendency to shake my faith in his honesty and sincerity. The utter inconsistency of his *life* and his *profession* in such case is so clearly apparent as to raise all manner of doubts and uncertainties in the mind of an earnest seeker.

The same thing is literally true in the case of one who is known to be an "Accredited Student" of this School. He is

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supposed to exemplify in his life and conduct the exalted principles for which the School stands. Not only that,—he is expected, by those who have read the books, to conform his life to the refinements which lead to Constructive Spiritual Unfoldment.

This is not in line with the coarsening effects of the use of tobacco; and the instant he is discovered to be a slave to the use of it, his influence for good in the School is greatly impaired if not entirely destroyed.

4. Would you admit a tobacco user to the "*Technical Work*?"

No. That is to say, not until he has discontinued its use, and cleansed his system from its effects.

The reason for this is purely scientific. As indicated in my letter hereinbefore quoted, nicotine is not only poisonous but it is distinctly coarsening in its effects upon the tissues of the physical body.

For this reason it is directly antagonistic to the conditions necessary to the accomplishment of the Technical Work. One who applies for the Technical Work must know that the process upon which he is entering is one of *refinement* in every department of his being, physical as well as spiritual. And he is not ready to assume the responsibilities of that Work until he is also ready to conform his life to the refining process involved.

5. Would you in future, knowingly and intentionally, admit to the ranks of the School's *Instructors*, one who is addicted to the tobacco *habit*?

No. And this is not because I would *condemn* such an individual in the least. It is solely because of his adverse influence, in that position, upon those who are seeking for Light, to whom such an Instructor would be a stumbling-block.

The problem of constructive personal influence is one

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that demands the attention and consideration of every Student, and more especially every Accredited Representative and Instructor of this School. We cannot ignore it and at the same time hope to serve the best interests of the Cause in which we are enlisted.

There are some self-denials, for the sake of *others*, which we all must be ready to make whenever the good of the Cause demands it. And we must do it cheerfully and willingly.

And this matter of our *habits*, or our *indulgences*, even when we are convinced that they do not injure us personally, is one of the things to which I refer

By virtue of our relation to the School, the Work and the Cause, much is expected of us. And even though we may justly feel that too much is expected of us, it is our duty to yield a point, insofar as our personal rights are concerned, whenever by so doing our influence for good among the great world that needs our help may be increased.

Furthermore, when we view the subject of tobacco and its use from an unbiased standpoint we find that it sums up somewhat in this manner:—

1. Nicotine [one of the most prominent elements contained in tobacco] is a rank poisonous alkaloid.

2. It does not add anything to the constructive side of man's nature so far as we are able to determine.

3. In many instances it is known to result in *great detriment* to the individual user of it.

4. Quite aside from its destructive nature, the use of tobacco as a habit, practice, or mere indulgence, is—to say the least—a most *unclean* thing, from any view we may take of it.

5. To women [with comparatively rare exceptions] and to many men also, the odor of tobacco, and the presence of unclean cuspidors, are so unpleasant and so nauseating as to be a real affliction.

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6. Its use by men is, at best, but an unnecessary indulgence of a practice [and in most cases an acquired *habit*], which, in the interests of all concerned, might well be discontinued without harm to anyone—except in the few cases where the age of the user, or the long-continued excessive use of it, might make its immediate or entire discontinuance dangerous.

7. Its effects upon the tissues of the physical body are coarsening, and therefore not in harmony with the refining process involved in Constructive Spiritual Unfoldment.

8. Its presence in the physical body is a distinct detriment and obstruction to every Student of this School who shall ever be admitted to the "Technical Work", or who hopes to make the personal Demonstration of another life by Constructive Methods.

9. The use of tobacco by those upon whom rests the responsibilities of "*Accredited Representatives*" and "*Instructors*" in this School and Work, leaves upon the minds of many who are earnestly seeking for [and in need of] the knowledge of Natural Science, a most unpleasant and unwholesome impression; and in many instances is a distinct barrier to their progress and prevents them from approaching the door of the School and asking for admittance.

In view of these conditions—and some others in line with them—does it not seem that those who have the best interests of this Work and Movement and the good of humanity deeply and seriously at heart and in mind, might well afford to deny themselves whatever personal pleasure they could derive from their use of "*The Weed*", and at the same time set an example of personal cleanliness before the world?

Surely, it seems to me that this is so; and I do not believe any earnest and conscientious Student of this School, or seeker after the knowledge it has to offer to the world, will take exception to my method of presenting the subject in this letter.

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More especially does this appear to me to be true, inasmuch as what I have said is offered in the spirit of *friendly suggestions* and not as arbitrary personal views forced upon unwelcome readers at the expense of their individual rights, or in violation of Conscience.

To me, every Student of this School is a personal *Friend*, in whose individual well-being and happiness I am deeply and honestly interested. My purpose, intent and *hope* are that I may be able to be of some real and practical service to all my Students, and through them to the rest of mankind.

I want to be truly worthy of the confidence they repose in me, as well as of the generous and affectionate friendship they cherish for me, and for the blessed "Lady Florence", the "RA.", whose life and example have been a noble inspiration to all who knew her.

Her heart and soul were as deeply and genuinely enlisted in this Cause as my own, and to her, far more than to myself, is this present Movement indebted for its splendid success thus far.

Her beautiful Soul and brilliant Intelligence are as deeply and as truly interested in all that is being done in this Center of the School's activities as when she sat at her desk here in our little "Work-shop", clothed in her physical body, and radiantly happy in the consciousness of serving those who needed her help and her guiding intelligence and influence.

If there is any phase of the subject of Self-Indulgence which requires further consideration or elucidation, I shall be glad if my readers will feel themselves free to call my attention to it. I want to make these letters as comprehensive as possible in the time and space at my command.

More and more the vital importance of knowing what constitutes the "*Spirit of the Work*" and of "*Living the Life*" in such manner that the one shall exemplify the other, is im-

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pressing itself upon the minds of the Students and Friends of the Work everywhere.

Step by step they are learning the lessons of Natural Science, and how to apply its principles and teachings to the problems of their individual lives.

One by one they are learning the Principles of the formulary of Constructive Spiritual Unfoldment; and, slowly but surely, they are learning to make the demonstrations which prove the correctness and the scientific accuracy of the formulary.

My hope is that in these letters I shall be able to elucidate "*The Spirit of the Work*" in such manner and with such clearness as to make the "*Living of the Life*" more and more simple, easy and natural with each and every added step we take together along the *ROAD TO THE SOUTH*.

And I want every Student to *know*, and to *realize* it with the most absolute certainty, that I am *not* applying one rule to them and another to myself. I want them to know that I am holding myself to the same rigid and exacting accountability that the Law holds us all.

I know that they expect much of me in my capacity as their present Instructor. And it is right that they should. With all my heart and Soul I shall endeavor not to disappoint them.

And as far as may be possible I want to help *them* so to exemplify "*The Spirit of the Work*" in their *own Lives* that they shall not disappoint those who look to them and expect much of *them*.

To that end we must none of us forget for one instant that the eyes of the world are forever upon us, constantly measuring our lives by the standards which *they* conceive to represent the "*Spirit of the Work*."

To forget means *failure* on our part, and thus failure of the *School* to accomplish that which the world expects of it.

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Let us, therefore, here and now renew our mutual pledge of good faith, and with added effort strive to *LIVE THE LIFE* in such manner that those who find their way to the door of the School shall not go away disappointed because of any failure on our part. *AMEN!!!*



Attitude of Soul

There is a definite and specific **Attitude of Soul** at which every student must arrive before it is possible for him, consciously, intelligently and voluntarily to open the channels of spiritual sense and make the personal demonstration of another life, or exercise the powers of a Master in this School.

The Ethical Section of the Formulary, taken as a whole, is an expression of that Attitude of Soul.

More accurately speaking, it is an expression of the elements and principles by the application of which the Student may attain to that Attitude of Soul.

One by one these elements and principles are laid before him for his consideration. Each one of these constitutes an essential factor in the problem he is trying to solve.

It requires the entire Formulary for the Ethical Section, and all the elements and principles it involves, to enable the student to put himself in the right Attitude of Soul for that which lies out beyond the Ethical Section, namely, the Technical Work.

—“The Great Work”, page 278.

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How Do You Know?

By J. D. Buck, M. D.

THE PREACHER is likely to answer this question by replying:—"Because the Bible says so"; the devout Catholic by the statement:—"His Holiness, the infallible Pope, has declared it"—and so on to the end of the chapter.

Not one in twenty, even among intelligent and thinking people, makes any sharp distinction between belief and knowledge. Generally speaking, the mind is in utter and hopeless confusion at this point, and many seemingly intelligent people are, by turns, credulous or incredulous, and their impressions or conclusions at any time, and on many subjects, are simply determined by emotion, by their likes and dislikes.

Chapter II of "*The Great Work*" starts just here. The purpose would seem to be, not to tell the reader what things [beliefs, dogmas, and the like] are true, and what false, but to help the reader decide how and why he knows anything to be true.

Every one is aware, with a moment's reflection, that knowledge is progressive and cumulative—something continually being added to that which we already possess. But *what* real knowledge *is*, and how it is to be distinguished from conjecture, opinion, belief, prejudice and the like, few persons seem to determine for themselves.

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With very many persons, words are constantly in use that really have no meaning to them, although a good many people of this class would be deeply offended if told so.

Nor is it my province to put meanings *for them* to the words they so use.

Take the words, "Spiritual, Soul, Conscience, Sin", and the like, and ask them to tell you what *they* mean when they use them. The more rational and thoughtful are likely to say they do not *know* what many of these things *are* of which they speak so glibly.

But this is not the point. Words are not the *things* for which they stand. Rather they are *symbols* which represent our *ideas* of things. They are what money is in business—bank notes, for example—of themselves of no material value, and yet, as a "medium of exchange", they help to move the world.

So it is with words, and with the language of which they are a part; they are the "medium of exchange" in the world of ideas, and these ideas are pictures in the realm of the consciousness of each individual—no two of such pictures ever being exactly alike. In fact, no word of any language can have precisely the same meaning to any two individuals.

This would seem like a contradiction. How, then, if each of these pictures has a different value, can there be any "medium of exchange"? It would seem like a bank note on which one person reads "good for *one* dollar", another, "good for *five* dollars", and a third, "good for *ten* dollars".

Where is the bank; and how does it discriminate?

The "*Bank*" is the conscious realm of intelligence in man, and every man is his own banker, and is compelled to keep his own accounts. He can enrich, or bankrupt himself, as he pleases. The *specie* in the vault is his own individual experience. When he thinks, or talks, or acts; when he feels,

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or desires, or covets, or imagines; he is placing "denomination" on his notes, expressing his ideas; and *words* are the *symbols* of the ideas; and in this way he offers them to others.

Did not all human nature rest on a common basis; were not the basic principle of this "banking system" the same in all mankind, the world over, there could be no "medium of exchange" possible.

The analogy goes still further: These ideas, pictures and values—as in the "bills" or "coins"—represent *work*; and each puts his own value on his own work.

If one earns a dollar a week by hard work, the dollar means far more to him than to one who earns five dollars a day; and he is likely to spend it accordingly.

His *experience* in earning a dollar is the same *in kind* as that of the other; but the value of the dollar—the *idea* or picture in his mind when he names or uses it—differs greatly.

Coming back, then, to words, as *pictures of ideas* we find that all our *ideas* are the result of experience. Outside of this words have very little meaning to us.

One person is fond of snakes and likes to handle and play with them. Another has a "natural horror" of them—perhaps was once bitten by a snake—and likes nothing better than to kill every one he sees, or turns pale and faints when he sees one.

There is a common picture of the snake conveyed to each by the *name*, "snake"; and yet, the *idea*, or concept in the mind differs in every case.

These crude and simple illustrations may enable us to distinguish between *words* and *ideas*, between *concepts* and *things*.

The mistake that is generally made at this point is that "*you ought to accept my ideas of the meanings of words and things*", thus annulling the value of individual experience.

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I have known clergymen preaching for years, "ministers of religion", anxious to "save souls"; and yet, so far as I could discover, attaching no meaning whatever to the word "Soul", or "Spirit". They seemed to have no *idea* of any meaning which *they* attached to the words they so constantly used.

There *might* be a Soul in man, or a Spirit-World. They "did not *know*; *nobody* knows". Then why preach about it? And especially why dogmatize concerning it?

Nothing has so retarded the advancement of actual knowledge of the Soul as this "spiritual nihilism". Every one who really strives to gain knowledge and to suggest a mental concept at this point, is held in suspicion as a "crank", or a "visionary". The nihilists declare it all "imaginary", or a "delusion".

And so, we come back to the query: "*How do you know?*" And, "*How do you know anything?*"

The first step in the acquisition of knowledge is to break down this wall of nihilism, this barrier of materialism, and open the door of *Intuition* and *Faith*.

And what is *Intuition*? And what is *Faith*?

In the first place, we should be more careful in the selection of words, and see if they mean just what we wish to convey.

In an ordinary conversation men and women rattle on about events, past and present; what "I thought", or "I felt", or "I liked", or "I disliked"—just the common-place events of life.

When they come to talk of *Soul*, or *Spirit*, or of spiritual things, as a rule they are still thinking in the same terms and using the same vocabulary as before.

On one side it is purely materialistic; on the other—"something else", which they admit is not even "imaginary". They designate this antithesis as the "*Natural*" and the "*Supernatural*".

If you remark—"The supernatural has no existence",

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they look bewildered; and when they have had time to "catch their breath" they reply,—“Oh! I see! You are a *materialist*”—and since they imagine they know what that means, that settles it—and *you*

That *they* are unconsciously materialists, and *I* quite the *reverse*, could hardly be driven into their consciousness.

Say to them—“The supernatural is only another name for “ignorance”, and they only deepen their conviction that you are a materialist and endeavoring to belittle *them*.

A rational and intelligent antithesis at this point would be, the *Natural* and the *Spiritual*; the *Visible* and the *Invisible* [to most of us]; the *Objective* and the *Subjective*; the *Solid* and the *Ethereal*; the *Intellectual* and the *Intuitional*.

Concepts, ideas and words, are not only “mediums of exchange”; but they together represent our possessions. In one case they are piled in corners and scattered over the floor, or on the chairs and the sofa; in another they are [the same ideas] arranged in order, classified, and perhaps labeled so that you “can put your hand upon them”, at a moment’s notice.

The first is a “*sloven*”, or a “*slouch*”, even with the same house and furniture; while the other is a “*good housekeeper*”.

Yes, but someone says, “I never could understand philosophy and metaphysics.”

I am dealing with neither, though with the *elements* that enter into both, or that ought to. I am dealing with words and ideas that enter into our thoughts, feelings and acts, every moment of our lives, the tools of every-day work.

If the tools are dull, I am suggesting how to sharpen them. If they are old, broken, loose in the handles, and altogether inefficient, I am suggesting how to repair or replace them; whereupon it will be “fun” instead of “drudgery” to use them; and the *work* will be done in such manner as to be a “thing of beauty and a joy forever”.

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It is not the thing we have studied, nor the books we have read, that make us even learned, to say nothing of wise. It is how we have *used* our "thinker", all our faculties, capacities and powers, that determines the efficacy and value of any work, whether great or small.

And, pray, what is all this but simply educating ourselves; "learning the trade"; and ceasing to be sloppy and disorderly?

Neither do we need to make a fuss about it, nor grow conceited. All we need do is to "sit up and take notice".

A pedantic person is worse than the sloven. He spends all his time labeling his stuff and arranging his shelves. He will neither use anything himself nor allow anyone else to do so, lest things "get out of place".

How do we know anything? By *experience* in some department or realm of our being. What is the *value* of every such experience? That depends upon how we realize it, think about it, analyze, compare and record it, so that we may utilize it.

There are some individuals who are always hunting for new experiences, more especially if they be unusual, or uncanny, and fall under the class of the "occult".

It is not so much the range of experience that makes us wise, as it is how we regard and use the hourly and daily experiences of life, as they occur.

What are *Matter* and *Force*? I do not *know*; and yet, the whole of life, inside and out, is built upon them, saturated with them, upheld by them.

We all have certain *ideas* concerning Matter and Force, the relation of each to the other, and the laws regarding them.

What are *Matter* and *Spirit*? I do not *know*, but I can see that they represent opposites in some ways. It is like saying "physical force, electrical force, radiant energy, nervous and mental force". They are opposites only as to degree of refinement.

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Is it not clear that force and energy are, perhaps, but one in kind, differing greatly in degrees of refinement, vibratory activity and modes of motion?

Since the whole progress of modern science has been a refining process, chemistry, physics and kinetics all have been and are journeying toward the "Spiritual"; that is, toward the refined, ethereal, and rapid in vibratory activity.

The patent fact in all this progress and refinement, lies in the progressive increase of vibratory activity incident to any degree or plane of vibration above the physical.

While mere mechanical attributes are less dwelt upon, except in applied science, the common basis or essential nature of matter itself as a Unit [reconvertible according to the substratum of Ether or radiant energy] remains and grows.

The most logical antithesis, therefore, is to say—"The *Physical* and the *Spiritual*"; the gross and the refined.

We may also say—"The *Physical* and the *Metaphysical*".

When we reflect upon it we find that we are as much involved in, and concerned with the Spiritual, Metaphysical, or refined energy or vibrations, as with the gross and physical.

And just here is where the rational concept of the Soul arises. The body is complex. It has many different organs and functions. Many forms of matter or substance enter into it. Many grades of movement exist in it. It has many faculties, capacities and powers. But after all, it is *one body* in the midst of a community of similar bodies.

But amid all this complexity and multiplicity aggregated as one body or organism, from without, there is also an *inner unity*—my *self-conscious Identity*.

It is just as rational to say that this *inner unity* and identity are the *Soul*—one amongst many—as that the body [its instrument and habitat] is an organism different from all other organisms, and outwardly one amongst many. The proof,

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in either case, is a matter of conscious individual experience.

In either case it is the awareness of SELF—body, or Soul.

I am not trying to "demonstrate the existence of the Soul".

I am only calling attention to the *fact* that every thought, feeling, emotion, appetite, impulse, or movement, springs—directly or indirectly—from this *Self-conscious Identity*, as a matter of *individual experience*.

I do it.

I am dealing with concepts, thoughts, ideas, words—springing from constant *experience* by which we *identify ourselves*.

He who is looking for other and outside evidence of the existence, or nature, or powers and possibilities of the Soul, will never find it.

"How do you *know*?" Because every intelligent human being is built upon the same general plan, and has similar [though not identical] experiences.

I know by the principle of analogy, and the universality of Law. To change these basic experiences, analogies and laws, would change the entire nature of man and make of him something else—I know not what, nor can I even imagine what he *might* be.

When, therefore, I use the word "*Soul*", I have in mind the *self-conscious Identity and Unity*, in and of *myself*—symbolized in all ages as the *point* in the center of a circle—unity in the midst of all diversity.

My suggestion, therefore, is—"Stop puzzling, debating and denying, and see what this living *Soul* can *do* with its *opportunities*, its faculties, capacities and powers, by learning how best to *use* them.

Most of us are like the heir to a priceless estate, in full possession of it, who spends his whole life wrangling over the deeds and trying to clear and confirm his title. Meanwhile

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his estate runs to ruin and decay. He is sure enough "in chancery", and, from "court costs" and "lawyer's fees", he dies in poverty. He brought all the suits himself to "quiet his title".

Another, however, accepts his inheritance, fences, grades, drains and irrigates it, builds upon and beautifies it. If any man disputes his title, he simply smiles and passes on to resume his work, reap his harvest, or distribute his supplies to the needy who ask his help.

Priests will, of course, warn him that his title is not good, and offer to "*fix it*" [for a consideration]—but still he smiles and passes on.

The words "Spirit-World, Spiritual, Spirituality," trouble him no more than does the word "Soul".

They do not mean to him *here* nor *there*. Location does not constitute the spiritual. A current of electricity is the same whether flashing through the clouds, rending the mountain, or running along a wire—though both quality and effects differ widely, from differing conditions.

To the cloud it is light; to the mountain a shock; but on the wire it conveys intelligence and perhaps, the voice of speech, or the message of a friend.

By the word "Spiritual" we mean refined, ethereal, quick to move, sensitive beyond anything known in physical matter that can be weighed and measured, in pounds and feet—nearest in vibratory activity to thought and feeling.

Hence, The Great School, and the wise in all ages, speak of physical matter or substance, and spiritual matter or substance—and of the different planes on which they move and manifest—with a "dominant chord".

Moreover, there evidently is an underlying law, and synchronous rates of vibration relating all matter, whether physical or spiritual—like the solar spectrum, to different colors and the notes in the scales of music. Nature is never dis-

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orderly; and the whole of Creation is one grand Symphony. The greatest discord is found in MAN, wherein is the note of *Self-Will* and *Ignorance*.

When in perfect harmony with himself, man will find himself "*In Tune with the Infinite*". His discords can only wear out and destroy his Instrument; while concord strengthens it forever.

We KNOW by EXPERIENCE.

We strengthen, improve and advance, by *right use*.

Words are not parrot-like phonations—or *need* not be—but concepts of mental pictures; the clothing for ideas; the verbal or written expression of experiences; the aspiration toward the ideal; the connecting link between thoughts and things; the "lost trail" between the physical and the spiritual; the "Voice of the Silence"—when at last the "Song without Words" passes from Soul to Soul by simple emanation, or "*impact*".

First, Concord; then Harmony; then Peace; then "Joy beyond Words"—REALIZATION.



THE UNIVERSAL COMPROMISE

"Be wise in your sympathies. If people have failings and weaknesses, try and overlook them. A good deal of self-righteousness gets in sometimes between us and our opinions of others. If half the world could see themselves as the other half sees them, there would be a "Universal Compromise" on the basis of common faults and everybody would be shaking hands with everybody else."

Oriental Consistory.

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The Harmonics of the Physical

By Henry Lindlahr, M. D.

(Continued from June-July)

The Unity of Acute Diseases

The fundamental law of cure: "Every acute disease is the result of a purifying and healing effort of Nature."

IN THE LAST article of this series I endeavored to explain the three primary causes of disease, namely:— [1]. *Lowered Vitality*, [2]. *Abnormal Composition of Blood and Lymph*, [3]. *Accumulation of Waste, Morbid Matter and Poisons in the System*. We will now consider the secondary manifestations resulting from the primary causes named above. Consulting the diagrams on pages 216-217 of the April-May number of *Life and Action*, we find mentioned among the secondary causes or manifestations of disease, 1st., "Hereditary and Constitutional Diseases."

On first impression, it might be thought that heredity is a primary cause of disease, but on further consideration it becomes apparent that it is an effect and not a cause. If the parents possess good vitality, pure, normal blood and tissues, and if they apply in the prenatal and postnatal treatment of the child the necessary insight and foresight, there cannot be any

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disease heredity. In order to create abnormal hereditary tendencies, the parents, or earlier ancestors, must have ignorantly or wantonly violated Nature's Laws, resulting in lowered vitality and in deterioration of blood and tissues.

The female and male germinal cells unite and form the primitive reproductive cell—the prototype of marriage. The human body with its millions of cells and cell colonies is developed by the multiplication and gradual differentiation of the reproductive cell. Its abnormalities of structure, of cell materials and of functional tendencies are reproduced just as surely as its normal constituents. Herein lies the simple explanation of heredity which is proved to be an actual fact, not only by common experience and scientific observation but also in a more definite way by Nature's records in the iris of the eye.

The iris of the new-born child reveals in its diagnostic details not only, in a general way, lowered resistance, deterioration of vital fluids and hereditary taints, but frequently special weaknesses or deterioration in those organs which were weak or diseased in the parents. Under the conventional [unnatural] management of the infant, these hereditary tendencies to weakness and disease and their corresponding signs in the iris become more and more pronounced, proceeding through the various stages of incumbrance, from acute, infantile diseases through chronic catarrhal conditions to the final destructive stages

In the face of the well-established facts of disease heredity we have, however, this consolation. If the child is treated in accordance with the teachings of Nature Cure philosophy, within a few years the abnormal hereditary incumbrances and tendencies can be overcome and eliminated. If we place the infant organism under the right conditions of living and of treatment, in harmony with the laws of its being, the life principle within will approach ever nearer to the establishment of

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the perfect type. Hundreds of "Nature Cure" babies all over this country are living proofs of this gladsome message to all those who have assumed or intend to assume the responsibilities of parenthood.

NATURAL IMMUNITY

Under Division II of "Secondary Causes or Manifestations of Disease" we find mentioned germs, bacteria, parasites, inflammations, fevers, skin eruptions, catarrhal discharges, ulcers, etc.

Modern medical science is built upon the germ theory of disease and of treatment. Since the microscope has revealed the presence and seemingly entirely pernicious activity of certain micro-organisms in connection with certain diseases, it has been assumed that bacteria are the direct, primary causes of most diseases. Therefore, the slogan now is "Kill the bacteria by poisonous antiseptics, serums and antitoxins and you will cure the disease."

Nature Cure philosophy takes a different view of the problem. It regards micro-organisms as secondary manifestations of disease and maintains that bacteria and parasites live, thrive and multiply to the danger point in a weakened and diseased organism only. If this were not so, the human family would be extinct within a few months' time. Bacteria are practically omnipresent. We absorb them in food and drink, we inhale them in the air we breathe, our bodies are literally alive with them. The last stages of the digestive processes depend upon the activity of millions of bacteria in the intestinal tract.

Therefore, instead of concentrating its energies upon killing the germs, whose presence we cannot escape, Nature Cure endeavors to invigorate the system, to build up the blood

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and lymph on a natural basis and to purify the vital fluids of morbid matter in such a way as to establish natural immunity to destructive germ activity. Everything that tends to accomplish this without injuring the system by poisonous drugs or surgical operations is good Nature Cure treatment. To follow the germ-killing process exclusively would be like trying to keep a house free from fungi and vermin by sprinkling it daily with carbolic acid and other "germ-killers" instead of keeping it pure and sweet by flooding it with fresh air and sunshine and applying freely and vigorously broom, brush and plenty of soap and water. Instead of purifying it, the anti-septics and germ-killers would only add to the filth in the house.

All bacteriologists are unanimous in declaring that the various disease germs are found not only in the bodies of the sick but also in the bodies of seemingly healthy persons.

A celebrated French bacteriologist reports that in the mouth of a healthy infant, two months old, he found almost all the disease germs known to medical science. Only lately, a celebrated physician appointed by the French government to investigate the causes of tuberculosis, declared before a meeting of the International Tuberculosis Congress in Rome that he found tubercle bacilli in 95 per cent of all the school children he had examined.

Dr. Osler, one of the greatest living medical authorities, mentions repeatedly in his works that the bacilli of diphtheria, pneumonia and of many other virulent diseases are found in the bodies of healthy persons.

The inability of bacteria, by themselves, to create diseases is further confirmed by the well-known facts of natural immunity to specific infection or contagion. All mankind is more or less affected by hereditary and acquired disease taints, morbid incumbrances and drug poisons, resulting from age-long violation of Nature's laws and from the suppression

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of acute diseases, but even under the resulting almost universal conditions of lowered vitality, morbid heredity and physical and mental degeneration, it is found that under identical conditions of exposure to drafts or infection, a certain percentage of individuals only will "take the cold" or "catch the disease". The facts of natural immunity are constantly confirmed by common experience as well as in the clinics and laboratories of our medical schools and research institutes. Of a specific number of mice or rabbits inoculated with particles of cancer, only a small percentage develops the malignant growth and succumbs to its ravages.

The development of infectious and contagious diseases necessitates a certain predisposition, or as medical science calls it, "disease diathesis." This predisposition to infection and contagion consists in the primary causes of disease, which we have designated as lowered vitality, abnormal composition of blood and lymph, and the accumulation of waste, morbid matter and poisons in the system.

BACTERIA: SECONDARY, NOT PRIMARY MANIFESTATIONS OF DISEASE

In a previous chapter we learned how weakened vitality lowers the resistance to the attacks and inroads of disease germs and poisons. The growth and multiplication of micro-organisms, furthermore, depends upon a congenial, morbid soil. Just as the ordinary yeast germ multiplies in a sugar solution only, so the various micro-organisms of disease thrive and multiply to the danger point only in their own peculiar and congenial kind of morbid matter. Thus, the typhoid fever bacillus thrives in a certain kind of effete matter which accumulates in the intestines; the pneumonia bacilli flourish best in the catarrhal secretions of the lungs, and meningitis

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bacilli in the diseased meninges of the brain and spinal cord.

Dr. Pettenkofer, a celebrated physician and professor of the University of Vienna, also arrived at the conclusion that bacteria, by themselves, cannot create disease, and for years he defended his opinion from the lecture platform and in his writings against the practically solid phalanx of the medical profession. One day he backed his theory by a practical test. While instructing his class in the bacteriological laboratory of the University, he picked up a glass which contained millions of live cholera germs and swallowed its contents before the eyes of the students. The seemingly dangerous experiment was followed only by a slight nausea. Lately I have heard repeatedly of persons in this country who subjected themselves in similar manner to infection, inoculation and contagion with the most virulent kinds of bacteria and disease taints, without developing the corresponding diseases.

During the ten years I have been connected with sanitarium work, my workers and myself, in giving the various forms of manipulative treatment, have handled intimately thousands of cases of infectious and contagious diseases, and I do not remember a single instance where any one of us was in the least affected by such contact. Ordinary cleanliness, good vitality, clean blood and tissues, the organs of elimination in good, active condition and last, but not least, a positive, fearless attitude of mind, will practically establish natural immunity to the inroads and ravages of bacteria and disease taints. If infection takes place, the organism reacts to it through inflammatory processes and by means of these it endeavors to overcome and eliminate micro-organisms and poisons from the system.

THE FUNDAMENTAL LAW OF CURE

This brings us to the consideration of acute inflammatory

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and feverish diseases. From what has been said, it follows that inflammation and fever are not primary but secondary manifestations of disease. There cannot arise any form of inflammatory disease in the system unless there is present some enemy to health which Nature is endeavoring to overcome and get rid of. On this fact in Nature is based what I claim to be the fundamental law of cure. I have expressed it in the following sentence: "Every acute disease is the result of a purifying and healing effort of Nature."

This law, when thoroughly understood and applied to the treatment of diseases, will in time do for medical science what the discovery of other natural laws has done for physics, astronomy, chemistry and all other exact sciences. It will transform the medical empiricism and confusion of the past and present into an exact science by demonstrating the unity of disease and treatment.

Applying the law in a general way it means that all acute diseases, from a simple cold to measles, scarlet fever, diphtheria, smallpox, pneumonia, etc., represent Nature's efforts to repair injury or to remove from the system some kind of morbid matter, virus, poison or micro-organism dangerous to health and life. In other words, acute diseases cannot take place in a perfectly normal, healthy body living under conditions favorable to human life. The question may be asked: "If acute diseases represent Nature's healing efforts, why is it that people die from them?" The answer to this is: the vitality may be too low, the injury or morbid incumbrance too great, or the treatment may be inadequate or harmful, so that Nature loses the fight; still, the acute disease represents an *effort* of Nature to overcome the enemies to health and life and to re-establish normal, healthy conditions.

It is a curious fact that this fundamental principle of Nature Cure and law of Nature is thoroughly explained and

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verified by medical science; the most advanced works on pathology admit the constructive and beneficial character of inflammation. However, when it comes to the treatment of acute diseases, physicians seem to forget entirely this basic principle of pathology and treat inflammation and fever as though they were, in themselves, inimical and destructive to health and life. From this inconsistency in theory and treatment arise all the errors of allopathic medical treatment. It is at this point that our ways part, never to meet again.

Nature Cure philosophy never loses sight of the fundamental law of cure. While, through its simple, natural methods of treatment, it easily modifies the course of inflammatory and feverish processes and keeps them within safe limits, it would never do anything to check or suppress them by poisonous drugs, serums, antiseptics or surgical operations. My claim that the conventional treatment of acute diseases is suppressive and not curative will probably be denied by my medical colleagues. They will maintain that their methods also are calculated to eliminate morbid matter and disease germs from the system; but what are the facts in actual practice?

Is it not true that preparations of mercury, lead, zinc and other powerful poisons are constantly used to suppress skin eruptions, boils, abscesses, etc., instead of allowing Nature to rid the system, through these "skin diseases", of scrofulous, venereal and psoric taints?

Some time ago Dr. Wiley, the former Government Chemist, published the contents of a number of popular remedies for colds, coughs and catarrhs. Every one of them contained some powerful opiate or astringent. These poisonous drugs relieve the cough and catarrhal conditions by paralyzing the eliminative activity of the membranous linings of the nasal passages, bronchi, lungs, digestive and genital organs, but in doing

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so, they throw back into the system the morbid matter which Nature is trying to get rid of, and add drug poisons to disease poisons.

Diarrhea is suppressed with laudanum and other opiates.

Gonorrheal discharges and syphilitic ulcers are checked and suppressed by local injections, cauterization and by prescriptions containing mercury, iodine and other poisonous alteratives which paralyze Nature's efforts to eliminate the venereal poisons from the system.

All feverish diseases are more or less interfered with or suppressed by antiseptics, antipyretics, serums and antitoxins. The best books on materia medica and the professors in the colleges teach that these remedies lower the fever because they are "protoplasmic poisons"; because they paralyze the red and white blood corpuscles, benumb heart action and respiration and depress all vital functions.

Nervousness, sleeplessness and pain are suppressed by sedatives, opiates and hypnotics. Every one of the drugs used for such purposes is a powerful poison which merely paralyzes brain and nerve action, in that way interfering with Nature's healing efforts and frequently preventing the consummation of beneficial "healing crises."

Epileptic attacks and other forms of convulsions are suppressed, but never cured, by bromides which benumb and paralyze brain and nerve centers. All that these "sedatives" accomplish is to produce in course of time idiocy and the different forms of paralysis and premature senility.

Is he not considered the best Doctor who can most promptly produce these and many similar deceptive results through artificial inhibition or stimulation by means of the most virulent poisons found on earth?

To recapitulate: Just as yeast cells are not only the cause but also the product of sugar fermentation, so disease germs

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are not only a cause [secondary] but also the product of morbid fermentation in the system. Furthermore, just as the yeast germs live on and decompose sugar, so the disease germs live on and decompose morbid matter and poisons in the system. In a way, therefore, micro-organisms are just as much the product as the cause of disease and act as scavengers or eliminators of morbid matter. In order to hold in check the destructive activity of bacteria and to prevent their multiplication beyond the danger point, Nature resorts to inflammation and manufactures her own "antitoxins". On the other hand, whatever tends to build up the blood on a natural basis, to promote elimination of morbid matter, and thereby to limit the activity of destructive micro-organisms without injuring the body or depressing its vital functions, is good Nature Cure practice. The first consideration, therefore, in the treatment of inflammation, must be not to interfere with its natural course.

From what has been said on the subject, it becomes apparent that inflammatory and feverish diseases are just as natural, orderly and lawful as anything else in Nature; that, therefore, after they have once started, they must not be checked or suppressed by poisonous drugs or surgical operations. Inflammatory processes can be kept within safe limits and must be assisted in their constructive tendencies by the natural methods of treatment. To check and suppress acute diseases before they have run their natural course means to suppress Nature's purifying and healing efforts, to bring about fatal complications or to change the acute, constructive reactions into chronic disease conditions. The destructive consequences of such suppressions I will describe more fully in the next article of this series.

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Extracts From the Files of Florence Huntley

“**D**EAR HELPER:—

You already are that, for you have the spirit and the willingness, and those are what count.

It was well that you did not meet the lady referred to. Since then I have had a character-sketch from a gentleman who knows her personally. Also one of the Friends met her in Washington. It seems quite clear that she is not yet prepared for our Work: but she is in trouble, and because of this, and of my earnest desire to help her, I am going to introduce her to one of our Masonic Friends near her, and I know that he will do what he can for her, in the true Spirit of the Work.

Never fear, dear Friend, you will find plenty of Work to do in your own home. Who knows but your own family may prove to be your special vineyard?

But here let me drop a word of caution. Among relatives, *unless they should be inclined to this Work, you must let your LIFE do the missionary work* rather than your words.

Never force this Philosophy upon anyone, more especially your own relatives. Do not talk of it without invitation, nor at the wrong time, nor too long at any one time.

Do not show intensity, nor partisanship. Let them find you companionable, unselfish and interested in *them*,

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but never "*preachy*". Do not ask nor urge them to read the books.

The most you can wisely do is to leave the books around, and make good use of odd moments whenever the way opens naturally.

Be yourself what you *want them* to be. Show them the way by *walking* in it.

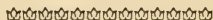
Yes, I will pray for you, if you will work while I pray, and once in a while pray for yourself.

Grant your people the right to live their own lives in their own way—even though that may not be *your* way. *You* simply be wise, be tolerant, with every-day cheerfulness, and avoid every trace of dogmatism or egotism or intellectual vanity. Do not talk of yourself, but of the *Right Life*, and of how to find and make and give happiness. Be their Friend and Helper, even as the Great Friends are ours.

At present, gaiety of spirit and service for your relatives are the best Work you can do for the Great School.

Let me hear again, and of how you succeed with the new life.

Your Friend,
Florence Huntley."



"MY VERY DEAR FRIEND:—

Among the many manuscripts covering the list of Preliminary Questions I cannot recall one I have read, as a whole, with greater pleasure, sympathy and admiration.

You will not fail to notice that I have said "*as a whole*"—which leaves open an exception which, with your permission, we will now take up and consider together.

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Aside from this one exception I have nothing to add to the above commendation of your work, except to say that your response to every question is intelligent, well-constructed, responsive and comprehensive, and to my mind has the ring of sincerity.

All of which makes the "exception" the more accentuated and the more puzzling.

When you reply to this letter, will you not please tell me whether this "exception" was written playfully, or hurriedly, or thoughtlessly—none of which, however, is at all indicated by your letter as a whole. Or, is this your every-day attitude of Soul towards all women or towards any woman who might make a suggestion to you, or correct some error of yours, or assume to teach or instruct you?

If your answers to questions numbered 31 and 32 do indeed correctly present your real attitude of Soul toward women generally, then you could find neither place, pleasure nor profit for yourself in the field of personal Instruction in the Great School.

It is only fair at this point that I quote to you your own words, lest, having failed to take a copy of your letter to me, you may have forgotten these statements which are the first of their kind ever received from a woman applicant.

In reply to questions 31 and 32, you say: "I have no *secret* objections to receiving the Work from a woman. I should, however, certainly prefer a man for my instructor. This is because I do not think I could do my best work under the tuition of a woman. I prefer the masculine method of thought; the clear, comprehensive instruction that a man gives. Men are broader, and less inclined to stress minor details. They look more to principles. A woman oppresses me, as if in a close room. A man gives me the broad view from the mountain top.

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"There is in me a quality that resents correction and dictation from a woman. If a woman says—'You should have done so and so', I look straight at her and reply—'I know best what I should do'—and I say it in such a way that she never makes the mistake again. But ever afterward, when with her, I feel as if I have on a steel armor, with shield up and my hand on the hilt of the sword, eye alert, and every nerve at 'attention', for the slightest move to cross the line. I suppose I will have a woman instructor, but I sincerely hope she will be different from any I know, and not give me the feeling of antagonism.

"I don't know enough about the Work to discern the motive for women instructing women and men instructing men. I suppose there are good and sufficient reasons. It may be that the men in the Work haven't time for all, or there may be some difference in the instructions, or it may be the thought that a woman can understand a woman better than a man can."

The foregoing I have quoted literally from your letter. I have read and re-read your statements as to your attitude toward women, and when taken together with the rest of your answers [all of which are so sincere and earnest], they seem like a direct contradiction, of such nature and magnitude as to raise an insurmountable barrier to your entrance into the Great School as a Student.

For, this attitude of Soul toward your own sex would, at the same time, destroy your pleasure in the study, make you a most undesirable charge for any woman Instructor, and could not fail to make you a factor for *disintegration* in the midst of the Student Circle of the Master's School, wherever you might belong.

Indeed, your expressions of contempt for women would seem to include myself. But it is I who have your application in charge, and you must know that this leaves me wholly uncertain as to your confidence in, or your respect for me.

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My dear Friend,—this entire field of Instruction is divided into what we term a Men's Department and a Women's Department; and the Women's Department, into which your application falls, is directed by a woman. Its inner group of counselors is composed of women. All its First-Aids and Junior-Helpers are women. All the Students engaged in the various and different courses of study are women, receiving their problems and instructions from women, and to women rendering back all their original analyses. All the difficulties in the Women's Department of the Work, must be passed upon and adjusted by women. Even their recommendations for admittance as accredited Students, as well as their "elimination" [if found unworthy] are all conducted by women alone.

Under these conditions I scarcely need ask you if you desire to press your claim beyond this point.

Perhaps I should explain further, that this division of labor in the field of Instruction is not merely a convenient arrangement, nor because there are not men enough to instruct the women. The division is directly due to the wisdom of the Great School, and has for its primary object the development of the same fraternal sympathy and good-will and mutual toleration that characterize men in their treatment of each other.

My dear Friend, I scarcely know how to take up with you—to your satisfaction or my own—the objections you have to a woman Instructor; while in almost the next statement you earnestly declare that your ultimate goal in the Work is "*Mastership*".

Your attitude toward women, taken in connection with your evidently sincere desire for Mastership, appears to me to be one of the inexplicable paradoxes of the human mind.

I can scarcely persuade myself that you really meant to convey to me exactly the impression that your written words

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clearly imply; and because I really do desire to understand your feeling towards other women, I am going to ask you to write me again carefully and frankly upon this subject, and I am inclosing to you a group of questions which would form a part of your instruction in case you ever should become an accepted Student, for these are put to every woman applicant, as one of the problems she is required to solve. I am merely anticipating one of the problems which you would have to meet somewhere on the "Road to the South". Please answer at your leisure and convenience, after which we will go on with your most interesting list.

Perhaps if I place side by side two or three statements in your letter, you will better understand my own uncertainty as to your meaning.

For instance, you say: "Men are broader, and less inclined to stress minor details. They look more to principles."

Will you please illustrate this by a familiar example?

"A woman oppresses me, as if in a close room. A man gives me the broad view from the mountain top."

Do you mean by this that *all* women so oppress you, or that *all* men give you the mountain-top view?

Do you consider that *you* have the rational intelligence and the all-round comprehension, in matters of science and philosophy, to give other women a mountain-top view,—or do you regard your own viewpoint as narrow, restricted and oppressive?

If not, what good reasons can you give for assuming that there are no other women of equal capacities and powers with yourself?

The great fundamental object of this Instruction [from the viewpoint of the Great School] is to educate men and women to become representatives of this *philosophy*, and teachers of other men and women therein.

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Do you think that you lack either the rational intelligence or powers of expression which would bar *you* from becoming a worthy and well qualified teacher of other women? If so, then, [from the viewpoint of the Great School], the world would gain nothing from your instruction; but if *you* are prepared to receive an instruction and pass it on again, surely you must be willing to admit that there are many other women equally well prepared, who have been instructed and who would be able to instruct you.

Do you think the woman who reluctantly consents to receive a *Gift* of her instruction from a woman would be a desirable Student in the Women's Department, or a factor for the constructive extension of the Work?

You express, with great earnestness, your desire for "Mastership". May I ask you just one question in this connection? Can *you* conceive of a state of Mastership in any woman who, at the same time, indulges the character of disdain, hostility and intolerance which *you* have expressed for your own sex?

Will you not kindly give my letter a second careful reading, seeing that you miss nothing I have said, and then tell me wherein, if at all, I have misunderstood you?

You will not wonder that I am sending this with certain misgivings—for am not I a *woman*, discussing and considering your application from the viewpoint of one having charge of the Women's Department? And have not I also assumed to take issue with you, and construed your attitude toward other women as a bar to your further progress in this Work? How can I fail to invite your severe condemnation?

True, you may not have stated yourself in your letter just as you intended; but your *words* would convey to the reader the impression that you regard yourself as the intellectual superior of all other women, to such a degree that any suggestion from them amounts to an impertinence, and impels you

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instantly to gird yourself for battle. I am reluctant, however, —even in the face of your seemingly unmistakable words— to believe that this is your real meaning; although I confess that I cannot construe your words to mean anything else.

The general intelligence of your letter to me is such that I feel sure you will follow me understandingly when I say that all personal services and personal *gifts* should be offered and received upon the solid foundation of mutual good-will, confidence and respect. That for which you have asked is not a matter of purchase by one individual from another. It is wholly and entirely a GIFT from one FRIEND to ANOTHER, and constitutes the *method of instruction* of the Great School.

This being true, you can readily see that you are scarcely in the attitude of Soul towards other women, to receive the *gift* of an Instruction from any one of them. You are not in the frame of mind towards yourself and other women, to receive this *gift* in the Spirit of the Great Work.

Unless the applicant is "prepared in her *heart*" to receive this Instruction from whomsoever she is assigned for that purpose, and receive it with good-will, with confidence, and without any character of protest, resentment, or over self-esteem, then I know you will agree with me, that she is not "duly and truly prepared, worthy and well-qualified."

No matter how fine your intelligence, how intense your desire for knowledge, how strong your wish for Mastership, none of these can avail so long as that intelligence indulges in vanity of itself, or resents the receiving of knowledge from another woman, or could not profit by the teaching of the example in the person of another woman.

Referring to that part of your letter which expresses your determination to walk in the pathway of "*Mastership*", I found it difficult to believe that the writer could, almost with the same stroke of the pen, express for other women a

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character of disdain and repulsion which of themselves would bar her progress, even in the *direction* of Mastership.

My Friend, if the word "*Mastership*" has any meaning at all, that meaning is forever bound up in the Spirit of Good-Will towards *all* mankind, men and women alike. It also stands for the mind and the heart that have overcome prejudice, and are filled with kindness, just simple *kindness*. It means the entire absence of Intellectual Vanity; and it means the development of the Spirit of right Humility.

Will you not think of these things calmly and seriously, and then, after reflection and critical self-examination as to what may be your own internal Attitude of Soul, will you not kindly let me hear from you again?

Very faithfully, your Friend,

Florence Huntley."

Life and Action, desires to draw the attention of its Readers to the beautiful *Birthday Book*, which will be ready for delivery about Thanksgiving.

We do not hesitate to say to our many Readers that this will be one of the most valued household and family heirlooms in every home so fortunate as to possess one. Not only will it be valued for its literary style and the 365 beautiful quotations from the Indo-American Publications, half-tone picture of Florence Huntley, appropriate meanings of *Flowers* and *Birthstones*, but for the unique Leather Binding, different from anything heretofore attempted by us. For a lasting and beautiful gift we know of nothing more appropriate.

Packed in a strong box, post-paid for \$2.00.

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The League of Visible Helpers

IT HAS BEEN a matter of sincere gratification to us to observe the interest manifest in this organization by Students and Friends of the Work in all sections of the country.

At the same time it has been a source of regret that we have been compelled to tax their patience so long before we could answer the many questions asked us.

But the time has come when we are able to report such progress as we believe will be a cause for rejoicing all along the line.

We desire to keep the readers of *Life and Action* fully informed as to the status of the movement, and sincerely hope that every such reader will come to feel that he or she has a definite responsibility in this connection and a definite Work to be done.

It has been one of the real joys of my life that I have been instrumental in the organization and establishment of the League; and I hope to live to see it become the channel through which those who need may be assured of all deserved help from those who have, throughout the whole world.

And I know that the time will soon come when to wear the official badge of membership in this League will be recognized as an honor second to none that can be conferred by king, prince, potentate, or sovereign power.

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At the regular meeting of *Members of the League*, March 2, the final steps were taken to complete the corporation; and a most complete and comprehensive set of By-Laws was adopted, and all other things were done necessary to enable the League to go forward in legal and regular form with the work for which it came into existence.

At the last meeting of the *Board of Directors*, the following business was transacted, in which all Friends of the League will be interested:—

1. A form of *Charter* for the organization of *Local Groups* was adopted.

2. A form of *Membership Certificate* was adopted, which will show to which of the *four classes* of Members the holder belongs.

3. A form of *Membership Card* was adopted, to be used as a Card of Identification, in lieu of the Membership Certificate.

As soon as possible the Secretary will send to the active Students of the School all over the country, a careful statement of the terms and provisions of the By-Laws governing the formation of "*Local Groups*" of the League.

This is a most important matter, and I am going to suggest that the Students and Friends wait patiently a little longer before sending in any applications either for Membership, or for the issuance of Local Charters.

Only those who can comply strictly with the provisions of the *Charter and By-Laws of the League* can gain admission into the *League proper*, or any of its *Local Groups*; and because the provisions of the law governing Membership are exceedingly rigid it is important that information on this subject be gotten to the Students and Friends of the Work as soon as possible; and to that end the League will do one of two things in the near future, namely,—send out a special letter to the Students, or publish a careful statement of the subject in the next issue

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of *Life and Action*. In either event, those who desire to become Members will kindly wait with patience until they receive information on the subject before applying for membership, or for Local Charters.

The following standing Committees were appointed, and I will give only the name of the Committee, and its duly elected Chairman, so that in case anyone desires to communicate with that particular Committee, he can do so by writing to the Chairman:—

1. *Committee on Supplies*: Alma M. Schimpf, Chairman, 218 North Kedzie Avenue, Chicago, Illinois.

2. *Relief Committee*: Charles Crane, Chairman, 234 South Kenilworth Avenue, Oak Park, Illinois.

3. *Finance Committee*: E. M. Webster, M. D., Chairman, 9139 Commercial Avenue, South Chicago, Illinois.

4. *Auditing Committee*: George Squier, Chairman, 218 North Kedzie Avenue, Chicago, Illinois.

5. *Medical Committee*: E. M. Webster, M. D., Chairman, 9139 Commercial Avenue, South Chicago, Illinois.

6. *Committee on Laws*: William J. Candlish, Chairman, 605 Royal Insurance Building, Chicago, Illinois.

7. *Good of the Order*: Charles Crane, Chairman.

The officers of the League proper, are as follows:—

Charles Crane, *President*;

E. M. Webster, M. D., *Treasurer*;

Alma M. Schimpf, *Secretary*;

J. E. Richardson, *Elder Brother*.

Already we have received many applications for membership from all over the country, and also a goodly number of applications for the issuance of Charters for Local Groups.

These indicate a most intense and enthusiastic interest in the purposes and work of the League, in all parts of the country, all of which is deeply appreciated by those of us who

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are at the center and doing all in our power to perfect the machinery of the movement as quickly as possible, and facilitate preparation for the immense volume of relief work we already see ahead of us for the coming winter.

As indicated above, there is still considerable work to be done here at the center before we will be ready to issue Membership Certificates, or Local Charters; and we will accomplish this as rapidly as possible and see that you who are interested have due notice, and such information as will enable you to proceed intelligently. Simply be patient a little longer.

But I anticipate that there are many of the Students and Friends of the Work who, not being equipped for the work of the League in their own local communities, will esteem it a privilege as well as a pleasure, to be permitted to send their contributions of help [for the coming winter at least] to the Center.

I am taking the liberty of suggesting to any such, that we see an almost unlimited amount of Work ahead of us here at the Center, and that we will be glad to act as their trustees in the distribution of any and all such help as the Students and Friends of the Cause may desire to contribute—during the coming winter, and until they are able to organize Local Groups in their several communities and equip themselves with the machinery necessary to carry on the Work of the League in an orderly and definite manner.

If there be those who desire to contribute money, I suggest that they send their contributions to E. M. Webster, M. D., 9139 Commercial Avenue, South Chicago, Illinois.

If there be those who have clothing, or other helpful articles aside from money, I suggest that they send them to Charles Crane, 218 North Kedzie Avenue, Chicago, Illinois.

While these men are badly over-worked, and are serving absolutely "without fee or reward" of any kind whatsoever,

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of a material nature,—nevertheless they will receive all such contributions and acknowledge the same as promptly as possible, and they will be distributed through the machinery of the League, which is now fully equipped for that work.

Friends: I want you to know and to bear it forever in mind, that the officers and members of the *League of Visible Helpers* are making a GIFT of their time and services, to the Work of the League. They receive no material reward of any kind whatsoever for their services. They are glad to be permitted thus to serve those who need.

We do not ask anything whatsoever from you nor from anybody else, either of money nor of clothing nor of other things. Nor do we wish you to send to the center anything whatsoever of material value, unless you have absolute confidence that the Trust you repose in us will be administered IN THE SPIRIT OF THE WORK, and entirely free from material reward of any kind.

We can give you no assurance but our WORD OF HONOR that we will do our very best to administer our trust, free from selfishness, in the true Spirit of the Work, and in such manner as to get the largest measure of good results from the means at command.

Those who desire to trust us on that basis are welcome to do so, and we will serve them with our whole hearts, and all the brains we possess. Who can do more?

In the name of the Great Father, the Great Friends and the Spiritual Helpers, I bless you all for your sympathetic interest, and trust I may be worthy of your confidence.

In answer to many inquiries, let me say a word concerning the Badge, or Button, the insignia of Membership in the League.

Through months of patient waiting we have lived in hopes that the makers of the buttons would have them ready for us long ago. They still tell us "In just a few days more we

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will have a complete sample for your final approval, and then when approved we can finish the order for 1000 very shortly”.

That is where we are today—still waiting; but we verily believe now that we shall have them for distribution before Christmas. And in the mean time the subject of Membership and the right to wear the Emblem will have been explained in such manner that all shall understand.

We cannot even fix a price upon them to members until we get the final bill from the makers. But from information at hand, it is virtually certain that we shall not be able to furnish them at less than \$3.00 each.

They are the most elaborate and at the same time the most beautiful symbolic design it has ever been my pleasure to see. As I remarked once before, they are a veritable sermon on symbolism, such as I have never before seen in any single design.

And in this connection let me mention just one other point, namely, that in order to protect the League against those who may be tempted to abuse the rights of membership and the privileges that accompany the same, these buttons [for men] and pins [for women] will not be sold outright to members; but given out only on a contract of *lease* which leaves the legal title always in the League.

In this event, any lapse of membership works a forfeiture of the right to wear the emblem, and the League has the legal right to recall the emblem at once, and in case of refusal to deliver it at once, legal action can and WILL be instituted against the holder for its return.

These are only precautionary measures, and they will indicate something of the care we have taken, and are taking, to guard the League against anything and everything that would have a tendency to embarrass its work in future, or lead to its misrepresentation.

The TK.

MOTHERS OF MEN

“The bravest battle that ever was fought!
Shall I tell you where and when?
On the maps of the world you will find it not—
’T was fought by the mothers of men.

Nay, not with the cannon or battle shot,
With the sword or noble pen;
Nay, not with eloquent words or thought
From mouths of wonderful men!

But deep in the walled-up woman’s heart—
Of a woman that would not yield,
But bravely, silently, bore her part—
Lo, there is that battlefield!

No marshaling troop, no bivouac song,
No banner to gleam and wave;
But, oh, these battles that last so long—
From babyhood to the grave.

Yet faithful still as a bridge of stars,
The fight in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen, goes down.”

—Joaquin Miller.

Acknowledgments



DURING the holiday season I received something like 1000 Christmas and New Year's Cards, letters, gifts and messages from Students and Friends in all sections of the country.

It was a physical impossibility to send a personal letter or note of acknowledgment and appreciation to each sender, however much I desired to do so.

Through the medium of *Life and Action* I want to send the personal message of thanks to each and every Friend who thus so graciously remembered me.

And I trust the medium of transmission will in no way minimize the depth of sincerity of my appreciation, in the mind of any Friend.

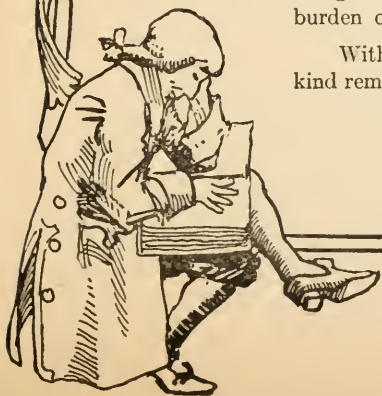
But when another Christmas shall come, if I am still here, I want to ask all my Students and Friends *not* to send me any *gift of material value*.

I cannot reciprocate such gifts and they only embarrass me.

In future, if the impulse to give is strong, let me beg of you to send your gifts to the "League of Visible Helpers" for the "Friends in need"—and be sure they will go where they will help to lift the burden of care from souls oppressed.

With grateful appreciation of every kind remembrance,

Your friend,
TK.



"Fools deride. Philosophers investigate."

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The Great Work in America

Vol. IV

January-February

No. II

Question Box

By *The TK.*



HIS department of *Life and Action* has been sadly neglected for some time past. This has not been because of any desire or intention to abandon it, nor because of its lack of either value, importance, interest or appreciation.

Indeed, if I may judge from the number and character of expressions that have come to me from the readers of the magazine, I should have to conclude that there is no other single department or phase of the little messenger that has a greater number of appreciative friends than has "*The Question Box*".

The demands upon my time and strength, however, have been so great that I could not do justice to this department and at the same time furnish the other material necessary for the body of the magazine.

As a result, I find that my "Box" is filled with questions which have accumulated and are now awaiting

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my consideration. In order that I may overtake them within anything like a reasonable time, I shall have to ask my questioners to accept my answers in brief, for the present, and without comment.

1. What is the difference between the teachings of Theosophy and those of the Great School?

Ans. The question assumes that there is but *one* difference. There are many. In bound volume "I" of *Life and Action*, beginning at page 43 of the last number, will be found a partial answer. In bound volume "II", beginning at page 53, may be found something more on the subject. In volume "III", the same subject is further elucidated by Dr. J. D. Buck, who was one of the leading and most learned members of the T. S. during its early work in this country. Through a careful reading of these, and then a further reading and study of the text-books of the Harmonic Series, I am sure my questioner will be able to answer his own question to his entire satisfaction. It would require many pages of *Life and Action* to cover the subject anew, and space is precious.

2. What is Electricity?

Ans. I do not know. I do not know anybody who does know. There are several *theories*. Much data is in existence concerning its activities, properties, force and manifestations; but *what* it is *in essence* is within the realm of the undetermined, as yet.

The views of modern physical science are expressed in clear and simple form in "*Radiant Energy*", by Larkin, "*The New Knowledge*", by Duncan, and a number of other recent works by eminent scientists.

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Members of the Great School are agreed: (1). That it has a "substantial" basis; that is, its basis, or essence, is a *material substance*. (2). That on the evidences of its manifestations it is closely allied with Magnetism. (3). That it is *not* Magnetism, however. (4). Being a *substance*, for the purpose of studying its manifestations it is permissible to regard it as a *fluid*. (5). That it might, with equal consistency however, be regarded as "*A Mode of Motion*". In other words, that the basic substance of electricity and magnetism is, for all known purposes, the same; and that whenever and wherever the individual particles of that substance act in one certain particular manner or "*mode*", the result is electricity, and when they act in another manner, or "*mode*", the result is magnetism. (6). That it is when the basic substance, as such, flows in a given line, that it manifests *Force*. Or, when the individual particles act harmoniously and consistently in the same *direction*, the result is what we speak of as a "*current*" of either electricity or magnetism.

The subject cannot be covered in the space at my command.

3. Have you heard of the book, "*The Way of Initiation*", by Steiner? If so, of what value do you consider it?

Ans. Yes, I have heard of the book, and have read it. I do not like to answer the remaining part of the question, and would not do so but for the fact that I have received many inquiries concerning the book and its teachings. There seems to be a well-defined idea, in the minds of a good many of its readers, that it emanates from the Great School, and therefore carries the un-

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qualified approval of Natural Science, and of myself personally.

This is emphatically *not true*. The book does *not* emanate from the Great School. It does *not* command the unqualified approval of the Great Friends. Neither does it command my own endorsement.

Like almost every other work along ethical, metaphysical, religious, philosophic, occult, mystical or psychical lines, it contains some truth. But as a method of instruction for those who are seeking Independent Spiritual Unfoldment, or Constructive Psychic Development, I regard it as one of the most unfortunate works given to the world within the last decade. I have not space in which to elucidate and specify. I do not want to pass judgment against any man's work, but I feel that I must correct the wrong impressions of the Students and Friends of this Work, as well as the readers in general of *Life and Action*, concerning the book in question, and concerning its author's relation to this School. I am impelled to do this because it has come to me that a number of the students of Steiner's works have drifted into psychic subjection, and these unfortunate and destructive results are being charged to me and to the Great School.

This is the first word I have uttered on the subject, and I sincerely hope it will be sufficient to guard all my readers and the Students and Friends of this School against further mistakes. I understand that Max Heindel represents Steiner's works and teachings in America, and that his "*Rosecrucian Fellowship*" is based upon them. If this be true, then what I have said should also apply to Heindel as well as to Steiner. All of which I deeply regret, and I trust my questioner will realize that he has

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set me a most unwelcome task, and one likely to involve me in embarrassments.

4. What do you think of the book "*The Apocalypse Unscaled*", by Pryse?

Ans. Although I have the book, I have never had time to read it. If it is a work of "*interpretation*", however, it is not likely to contain anything of scientific value. "*Interpretation*" is the direct cause of most of the religious, philosophic, occult, and metaphysical disputation and conflict throughout the ages, and little of real value to humanity has ever been settled thereby.

5. Is not the Secret Doctrine, as outlined in "*Mystic Masonry*", by J. D. Buck, contradictory of "*Harmonics of Evolution*"?

Ans. I do not recall anything of that nature, although it has been a good many years since I have read "*Mystic Masonry*".

6. Would you kindly criticise the inclosed definitions?

Ans. I cannot do it satisfactorily short of several pages of manuscript. You will therefore pardon me for not attempting it.

Just one suggestion, however, may be of service, not alone to you but to other readers of the magazine. Your definition of "*Sin*" makes it due to *ignorance*.

Sin, however, as this School employs the term, is both a "*conscious*" and an "*intentional*" process. If one violates any law of his being through ignorance, the result is an "*error*", but not a *Sin*. This is a subject that constitutes one of the collateral problems of the "*Ethical Formulary*", and is well worthy of your deep and earnest consideration.

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7. At page 329 of "*The Great Psychological Crime*" you say: "The individual who elects to travel the Destructive path will, so far as science knows, arrive at ultimate dissolution, disintegration, total individual extinction and a resolution back into the original elements from which it came", etc.

Then at page 221 of "*The Great Work*", you say: "The Soul of man is not a visible entity upon any of the planes of life, so far as known", etc.

Question: If the Great Masters cannot see the Soul, nor otherwise sense it except through its material manifestations, how can they definitely determine that it arrives at "dissolution, disintegration", etc.?

Ans. They *can't*. Please note in the above quotation from the G. P. C. the clause,—"*so far as science knows*". The context in which this clause is used is intended to convey the information that science does not know.

If you will turn to page 397, of the same volume, and begin with the "*Third Hypothesis*", and read carefully all that is under that heading, you will find your question fully and definitely answered. You will observe that the Great Masters do not *know* what is the scientific significance of this "*Second Death*", this *seeming* "*Death of the Soul*".

But it may be of interest to the readers of *Life and Action* to know that it is the consensus of judgment of the Great Friends that this *seeming* "Death of the Soul" does *not* mean "*Individual Extinction*"; but rather that it is only another transition of the Soul in its evolutionary journey toward Self-Completion.

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8. A friend sends me a booklet on "*Memory Training*", asks me to read it and tell him if the breathing exercises and the exercises of the Will therein recommended are constructive, and if I can recommend them.

Again let me say that I do not like to be asked to criticise or pass judgment upon the writing, teachings and findings of any individual or school. My friends do not seem to realize that this places me in a most embarrassing position.

My work is not that of passing upon the truth or fallacy of other individuals or schools, but that of giving to the world the teachings and findings of this one particular School of Natural Science, known as "*The Great School*".

Generally speaking, however, let me say that any method of deep breathing that gives the lungs full exercise and increases their capacity, is of value to most people who live lives of physical inactivity.

But most of the unusual "*exercises*", such as breathing through one nostril at a time, of standing on one foot and breathing through the opposite nostril, or counting so many seconds, or thinking one thought as you inhale and another as you exhale,—have no special value to those who do not understand the mystical significance of every variation.

There are some good things in almost every work I have ever read upon the subject of mental discipline, will-training, breathing, and other exercises. But unless the individual knows of the things set forth in Vol. II of the Harmonic Series concerning the Destructive Principle, and those in Vol. III concerning the Constructive Principle, and governs himself according to the Constructive

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Principle, he is constantly liable to drift into the "*Subjective*" attitude of mind, and thus do more harm than good.

I am tempted to say, for the benefit of the Students and Friends of this School and Work, that the less of so-called "*Mysticism*" you practice, the better for you. If you will refer everything and every step to the tribunal of your *Reason*, and practice nothing but those things that commend themselves to both Reason and Conscience, you will seldom go far wrong. But if you allow yourself to be drawn into experimenting with mystical rites and practices the psychic significance of which you do not understand, you are almost certain to fall into subjective psychic conditions which are both destructive and most difficult to overcome.

If you will make it the rule of your life to *take nothing for granted*—that is, to know the *reason* for everything you do, and know that your own reason *approves* it,—you will seldom make mistakes. Otherwise, you are in constant danger of mistakes.

In this wonderful western world of ours I find that the desire and ambition are very general to have some unusual experience, do some unusual or extraordinary thing, or gain the reputation of being something "*out of the ordinary*".

A good many of the methods by which these wonders are achieved are not considered of special importance. As a result, scarcely a delivery of my mail occurs without bringing me one or more frantic cries for help, from those who, blindly and ignorantly, and "*without thinking*", have followed some "*Occult Teacher*", or some reputed "*Master*", until they have drifted into psychic subjec-

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tion, opened the door to psychic control and find themselves unable to close it, or unable to emancipate themselves from their thralldom.

In virtually every such instance, had the individual followed the "*Rule of Reason*" above suggested, no harm could have overtaken him, or her, as the case may be.

Again let me admonish you—Follow no teaching which does not commend itself fully and unreservedly to both your REASON AND CONSCIENCE, and know the meaning of each and every step before you take it, and never take another step until you know that you can *retrace the previous one of your own volition*.

If you will follow these simple suggestions in all your psychic studies you will not need me nor anyone else to tell you the value of any man's teachings.

9. One who has read the Beloved Master's brochure on "*Who Answers Prayer*"?—asks me if it is constructive to pray *only* in the "*hour of extremity*".

I am sure that a more careful and searching study of the little booklet will answer this question fully.

But let me suggest that if the individual is ever uncertain as to whether or not he has actually reached the "*hour of his own extremity*", it is entirely safe and consistent for him to pray for help anyway. Those who are wiser than he, or any of us, will be able to determine whether he is entitled to the help he asks.

Fear not, but make your entire life a prayer, if possible, by LIVING THE LIFE and exemplifying THE SPIRIT OF THE WORK.

10. According to the law of Affinity there is but one man in the entire universe for any given woman, and

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vice versa. Now suppose one of the halves of the perfect whole—the man, for instance—should elect to align himself with the Destructive Principle, and should go down to Spiritual Death, what would become of the other half—the woman? Would the survivor wander through eternity without satisfaction and happiness?

Ans. This question is partially answered in my answer to No. 7, above. That is to say, it is but a *theory* that Spiritual Death means total extinction of the Individuality.

While it is true that the Great Friends are unable to follow the Soul, the Individuality, through the experience called Spiritual Death, and know with certainty what becomes of it; nevertheless, reasoning from analogy in physical nature, they conclude that the total annihilation of a Soul is as impossible as the annihilation of a particle of physical matter. Therefore, it is the consensus of judgment of the Great Masters that in the experience called Spiritual Death, or the Second Death, the Soul, or Individual Intelligence is *not* destroyed, in the sense of its being extinguished; but that it simply undergoes a transition of some kind that they are unable to determine with absolute certainty, as yet, and therefore the question assumes a thing that cannot be proven, and which is not believed to be a fact, viz., the “*extinction*” of the Soul, or Individual Intelligence.

What becomes of it, however, is also not known; but it is believed that it reverts back to some lower type, possibly animal, and that there nature again assumes control of it and by the same automatic process it passes through another evolutionary ascent until it appears again upon the plane of the human. If this be true, then

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the other "half" of the union would only have to wait for it to reappear again upon the human plane.

This subject of "*Affinity*," however, is one which I do not like to discuss, for the reason that there are some phases of it that are beyond the range of present knowledge, and therefore we can do no more than simply speculate upon the subject.

But the world in general is prone to place all manner of misconstructions and misinterpretations upon any statement that is made, however consistent with the known facts of science. It is by the discussion of such questions as this that the attention of the world is diverted from the vital principles of Morality and the LIVING OF THE LIFE, and the real philosophy of life based upon Natural Science thus obscured and lost sight of.

For the same reason, it will be observed that I have not discussed the profoundly interesting subjects of "*Reincarnation*" and "*Karma*", which form such a prominent part of Theosophical teaching. It is because no one is in position to prove to the skeptical world that they are scientifically true.

Moreover, the subject of "*Affinity*" is one which will take care of itself, in due time, and this without the necessity of our troubling our hearts and heads over it. If we perform the part assigned us as individuals, and devote ourselves to *Living the Life* and *exemplifying the Spirit of the Work*, in due time we will achieve what science terms "*Self-Completion*". When we have done that, we can safely depend upon Nature to give us our reward which is "*Individual Completion*", and the fulfilling of the perfect love and marriage relation.

There are many things concerning the great and

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profound problem of Life which science does not yet *know*. The question above involves some of these. But I trust those who have been puzzling over the subject of "*Affinity*", and other problems which lead out into the realm of the present unknown, will not be discouraged nor even disappointed; because there are enough things definitely known concerning the problem of Life to enable us to choose between the right and the wrong ways of life, and devote ourselves to the living of the life that shall conform with the Constructive Principle of Nature, and lead us finally to the Land of Liberty and Light. Do not discuss "*Affinities*" with *anybody*. If you do you will be misunderstood and lay not only yourself, but the Great School open to criticism.

11. At page 264 of "*The Great Work*", it is stated that: "There is something in the spirit of '*Selfishness*'—the kind of selfishness that would impel one to receive more than he is willing to give—that chains the Soul to earthly conditions. The man whose attitude of Soul impels him to strive for the advantage in every exchange will never achieve Spiritual Independence".

Now, inasmuch as the commercial world depends for its very existence upon an unequal exchange, does not the foregoing mean that anyone in the commercial world, having its spirit, cannot achieve Spiritual Independence?

Also, is it not a fact that one in the commercial world who lacks the spirit of that world, will find it impossible to make what is called a "Success"? In other words, is it not a fact that one in the commercial world who has the ability and desire to remain in that world cannot achieve Spiritual Independence?

Ans. I know that the commercial world represents

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much that is supremely selfish. I also know that there are many today who are engaged in that world in subordinate capacities who are not in position to change its conditions or practices or spirit. To such as these it would be difficult to make what the world calls "Success", if they insisted upon their own ideas of Equity, Justice and Right in all their dealings; because they would simply lose their positions.

But I am fully convinced that it is possible for the man who engages in any line of commercial business on his own responsibility, to do business honestly, give value received in every transaction, and still make a "*Success*" of business.

It all depends on the *man*. Honesty and fair dealing are commodities of intrinsic values everywhere, and they will command success in the commercial world as readily as in any other.

It has been said many times, and by men of splendid abilities in the profession of law, that no man can practice law honestly and make a business success of it.

I want to say that I *know* this is not true. I have seen the demonstration of honest success in the practice of law, under the most trying conditions possible; and it was demonstrated that as soon as the lawyer had *proven* his incorruptibility business came to him from every other lawyer's clientage in his section of the country. He soon had more business than he could attend to.

I am convinced that the same thing is literally true in every other branch of the business world. The man who can *prove* to the business world that he is absolutely honest, upright, and conscientious in every sense, and can be relied upon under the most rigid test conditions

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is the man that will find his place in the business world and achieve success in its highest sense.

Such a man can achieve Spiritual Independence at the same time. Again let me say, it all depends on the *man*.

The man who starts out with the assumption that the Commercial World is an established system of robbery, and that one to be a "*success*" must become an accomplished robber, is only making excuses for one of two things, viz.,—(1) his *rascality*, or (2) his *business failure*. Such a man will never be much of a help in the work of reforming the commercial world to lines and practices of honesty and fair dealing.

The Great School is endeavoring to teach men in all the walks of life the ethical principles that are consistent with Constructive Spiritual Unfoldment. And those who will but LIVE THE LIFE will prove the Law. This requires the kind of Courage that does not anticipate failure at the outset and begin the struggle with an apology for it. It calls for the Courage that is willing to live or to die for the TRUTH and for HONOR at all times.

The foregoing questions come from a young man who is just entering upon the journey of his business life. They seem to be surcharged with the wrong suggestion. They seem to breathe the spirit of pessimism, and take for granted that the world is already so bad that the only road to "*success*" is by becoming an artist of "*badness*". I sincerely hope this young Friend will revise his data and shift his outlook before he acquires the habit of seeing nothing but evil in the world about him.

Spiritual Independence is possible in any walk of life, to the man who has the Courage to LIVE THE LIFE. The whole problem is covered in that one statement.

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It is also true that every young man who enters the business or commercial world becomes an influence that will make his world either better or worse. If he starts right, and keeps in the middle of the road of Honor and Truth, he will help to make his world vastly better than it was when he entered it. And that is the task which this School sets before every Student, man or woman.

Let nothing deceive you nor swerve you from that path.

12. I suppose that in the course of his evolution man becomes sensitive to the thoughts of others to the extent that he may be able to read them perfectly.

But I would like to know if there is any harm in the popular "mind-reading experiments" wherein one person makes himself, or herself, passive, for the time being, to the thoughts and images in the minds of others, without reference to the character of the thoughts themselves.

For example,—one person concentrates his mind on a certain number, letter, character, or word, while another tries to make himself, or herself, passive, in order to get the "impression" from the mind of the other person.

The experiments in finding hidden articles comes under this head, I presume; and while I cannot see any particular harm likely to arise from the process—so far as the person who does the concentrating for the purpose of giving the message or impression—but it has been a serious question in my own mind whether the process might not be harmful to the other person, the one making himself negative and passive for the purpose of receiving thoughts and images and impressions in this manner. Am I correct?

Ans. Generally speaking, you are correct. This is especially true of those who experiment without under-

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standing what the Great School means by the "*Wakeful Consciousness*", and in violation of the fundamental principle therein referred to.

One who knows the meaning of the "*Wakeful Consciousness*", and who maintains it unremittingly throughout all such experiments, is in no danger. But one who does not is almost certain to fall into a condition and state of negativity which lead naturally and inevitably to "*Psychic Subjection*".

Much harm has been done through the character of "experimenting" to which you refer—to those who have gone about it without knowing the nature and effects of the process involved.

As above indicated, however, under proper instruction it is possible to experiment freely without the least danger.

And so, in this, as in almost everything else pertaining to Constructive Spiritual Unfoldment, wise guidance is necessary in order to avoid the subjective pitfalls that are waiting for the ignorant "experimenter".

Again and again the Great Friends have dropped the word of earnest caution against ignorant experimenting in the realm of psychic experiences. Almost inevitably it leads the ignorant experimenter into trouble of some nature; and it is the rarest thing in the world, almost, that any real good comes to anyone from such experimentation.

There seems to be an almost insane desire (on the part of those who first come to realize that there is something real and genuine in so-called "*occultism*") to rush in headlong "where angels fear to tread". Without stopping to consider the possibility of danger, or mistakes,

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they accept in good faith the statements contained in the most glaringly false advertisements of what they can do if they will send \$5 for some book on "*Occultism*", or on "*HOW TO BECOME A MASTER*". They send for the book and begin to experiment. The results are deplorable in the large majority of cases. Thousands have gone to the insane asylums, and thousands more are going, as a direct result of just such ignorant experimenting with forces and conditions of which they know nothing.

Once more let me drop the word of warning against such thing. Remember, you who read this, that Constructive Spiritual Unfoldment is a GROWTH. It is the result of long and careful effort to LIVE A LIFE, and never is attained by tricks, or legerdemain, or any *short cut to Mastership*.

13. Referring to your article on "*CRITICISM*", am I right in assuming that the *only* constructive criticism, or permissible use of the word, is when modified by "*Self*"? If so, have we not put criticism on a par with carping, or fault-finding? Carping is mere ignorant superficial analysis without regard to a remedy. Fault-finding may be a comprehensive analysis, and may offer a remedy, but is always expressed in an unkind, arrogant and hostile manner.

Ans. There is a sense in which the word "*Criticism*" is used that takes it entirely out of the line of thought contained in my article to which you refer. For instance, in reference to Theology and History, it means "A detailed inquiry into the origin, integrity, authority, and text of literary and historical documents." In this use of the word we have what are known as "*Lower Criticism*" and "*Higher Criticism*". *Lower Criticism* deals with the

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text of such a document or production, and *Higher Criticism* with its literary and historical features and value.

But this use of the word is entirely foreign to that under consideration in the article to which you refer. In that article I was dealing with that phase and field of "*Criticism*" wherein one assumes to analyze the character of another and lay bare to *third parties*, in an unkind manner and with unfriendly intent, all the flaws, failings, weaknesses and imperfections of character possible to discover and disclose, to the injury of the person so criticised.

It is in this sense that it should never be used, except in its application to "*Self*". It is permissible for one to lay bare his own faults, weaknesses and imperfections of character to others so long as he does not become a hypochondriac from dwelling too much upon them; but he has no moral right to take liberties with others.

Your question enables me to see that it might have been better had I given the various definitions of the word, showing all the different senses in which it is used in our language, and then indicated the fact that I desired to consider only that phase of it covered by my articles. I trust, however, that my treatment of the subject is sufficiently clear to avoid misunderstanding of the purpose and intent of the School with reference to the principle involved.



Bound copies of Volume III of *Life and Action*, are now in the hands of the printer, and will 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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From the Files of Florence Huntley

Oak Park, Ill. Feb. 28, 1911.

“Dear Friend:—

My position as general superintendent of the Women's Department carries with it many perplexities and duties, as well as privileges and pleasures.

Your last cordial letter of February 18th, makes one of these duties more than usually difficult, and in order that you may understand my own impersonal position in relation to your application for instruction, I think something of an explanation is due you.

1. That you, like other interested readers of the Harmonic Series, discovered by that reading that there is a field of personal instruction, which is quite another thing from the public presentation of the books.

2. This instruction (from the viewpoint of the Great School) is primarily for the purpose of educating men and women as Representatives of the Philosophy, in this country.

3. These students are selected from among such applicants as are, for the most part, total strangers to both the TK and myself, and whose applications reach us from all over this country.

4. It very naturally follows that but a comparatively *few* of these applicants can be received; first,

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because of the limited number of Instructors; and next, because so many of these applicants are not "prepared", that is, they are not prepared in the sense of the Great School's requirements.

5. As you may well understand, these groups of accepted students integrate very slowly by reason of the fact that those first accepted are charged with the responsibility of selecting all future applicants in their own city or vicinity.

6. It would be impossible for the TK and myself to pass correct judgment upon the necessary qualifications of these applicants who are entire strangers to us; for this would be fair and just neither to the applicant, to ourselves, nor to the interests we represent.

7. Therefore, our part in the selection of students in the field is limited to the initial correspondence which, proving satisfactory, we refer the applicant back to the Local Group of Students for their consideration and decision.

8. At this point I must explain that all applicants from the home, or vicinity, of a Regular Group are passed upon and elected according to the Masonic rule. That is to say, the applicant, when recommended by the Center at Chicago, is referred back to the Local Group in her own home and is then voted upon by them, her election depending upon *their unanimous consent*.

The Group then reports its findings to the Center here. Thus, you see, each new member knows that she has been elected by her own Local Group and future co-workers, and that she has been *unanimously* elected. And at the same time each one rejected knows that it is through some *local* member, and will be glad that the

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pledge of "*secrecy*" governs the fact from all further publicity.

9. No mere "paper acquaintance" would justify the establishment of the close personal relationships which are involved in a personal instruction, which instruction carries with it many grave responsibilities to both the applicant and the giver.

For, as you must know, the written letter represents mainly a writer's intellectual and literary qualifications and his, or her, emotional aspirations, all of which are very important; but at the same time they give almost no clue as to the writer's own principles of daily life, nor the daily *practices* of that life. They give absolutely no hint of the writer's *Personality*—with its infinite possibilities of charm or repulsion.

They give no hint, for instance, of the vices of greed, miserliness, of the weakness of intellectual ambition, of all personal vanity, love of gossip, lack of discretion, ignorance or lack of loyalty, and the hundred other evidences of human selfishness which are defined as barriers to a confidential work and which constitute the state we define as "Unprepared" for the confidences and responsibilities of a personal instruction and representative position.

You can, therefore, well understand how it is that the applicant must pass the rigorous test of a *unanimous* consent of any Group of Students in the city or vicinity from which she may have applied.

You can understand also, how it may even happen that an applicant could be rejected upon some one single *tendency, habit, or propensity*, or by the vote of some *one member* who could not conscientiously approve.

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Doubtless some mistakes have been made, and perhaps injustice to some applicants has obtained, now and then; for we must bear in mind that we are all a group of fallible mortals and we are undertaking a very Great Work without possessing infallible judgment.

While this is a regrettable accompaniment of all human endeavors, we have to assume that we are all doing the best we can to pass upon the claims of each applicant fairly, and at the same time guard the Work from the unprepared.

As "harmony" in the Local Group is the guaranty of its very *life*, it is considered better for the whole of the Great Work that these Groups take no chances with the harmony already established, by introducing new members who are *not* absolutely acceptable to every member of the Group.

The Center considers every applicant with great care and without haste, so that the decision of any Local Group may stand as the result of their mature judgment.

Your application, now pending for months, has finally been returned to me with the word "*Unprepared*", and with the vote of the Group which could not be made unanimous in your favor. Therefore, for the present, I am asking you to take up this decision, and in the quiet and silence of your own home, and within the secret chambers of your own life, put the question to yourself and see if you can work out for yourself the full meaning of their reasons for this decision.

Not knowing you personally, I, of course, am not in position to know the reasons which influenced their vote. I can only repeat my faith in the good intentions of the Group and trust to *time* to make clear the meaning

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of that dissenting vote, and with more time—the melting of the barriers to their unanimous confidence and fellowship.

Let me say to you, however, wholly on my own account, that this decision of the Group does not in any sense bar your own independent study, acceptance, or exemplification of this Philosophy. It does not in any sense bar you from the fellowship and co-operation of other men and women who may not be regular Students, but who have come together for study as in your reading class.

The Great Work of self-development is open to whomsoever can accept the constructive philosophy of life, and who independently shall elect to follow the Road to the South.

For, “The Great Work” (the book) was written for just such inquirers as yourself and those who constitute the class of readers in your city. It was written for those whom the TK could not personally meet, nor personally instruct, and whose interests he felt unable to serve in the purely personal sense.

“*The Great Work*” was intended, as far as may be possible, to take the place of a personal instructor, and to serve as the private counsellor for the isolated student, and for a referee in reading classes like your own, which are now springing up all over the country.

If this decision of the “*Friends of the Work*” in your city does not daunt you, and if you have the moral courage to seek for the basis of their decision, I have no doubt that some day in a quiet, heart-to-heart talk with some one of their members, you will be given the key—to that individual peculiarity of temperament, habit, or manner, which called for the judgment of “*Unprepared*”.

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However, it is my own best judgment that this whole matter (as to your application, your correspondence and mine, the vote taken by the Local Group, and whatever confidences with yourself may grow out of this) should be regarded by you, as it will be by myself and the Group, as a matter of absolute personal confidence, in which no one else is entitled to share.

And now, my Friend, since this whole correspondence of ours is part of a *Search for Truth*, who knows but that this incident, however disappointing in itself it may be, may still prove but another and better light upon certain unknown and unsuspected traits of character, habits of speech, or personal mannerisms, that only need your fixed attention to correct, modify or change?

I can but hope that you will accept this delay in your approach to the confidential work of this School, just as I have schooled myself to do with everything that comes; that is, to make of it an opportunity for more enlightenment, for keener self-analysis, and for a final happy solution.

I trust that you will continue your studies, and your services for others, and continue to believe me,

Your sincere and earnest Friend,

Florence Huntley."



Notice of Removal

We are pleased to announce to our Readers and Friends that within the next thirty days the Indo-American Book Co. will move to its new quarters, 5705-5711 Lake Street, Chicago.

Owing to the rapid growth of our business, and the increasing number of our Friends calling upon us, this move is imperative.

Our new Home can be reached by the Oak Park Elevated Road, alighting at Prairie Avenue, Austin.

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What Is "Sin Against The Holy Ghost"?

By J. D. Buck, M. D.



ELDOM do we hear anything, in these modern and progressive days of scientific inquiry about "unpardonable sin."

Fifty years ago it was a subject of frequent discourse and earnest discussion; but inasmuch as it was never clearly defined, beyond mere theological speculation, it gradually retired from the field of active and important public consideration and fell at last into a state of general desuetude.

Without discussing its essential elements or nature, the various Popes of Rome have classified certain things as "unpardonable", and have pronounced the anathema of the Church of Rome thereon, with the assumption that its curse would hold in both this world and the world to come.

The "sinner" is denied the right of Communion and refused the privilege of absolution.

If he fails to "repent" and refuses to "conform", he is excommunicated and anathematized—"in the name of Christ" (whose "creed" was "The Fatherhood of God and the Brotherhood of Man").

He is refused "extreme unction". No priests will attend his funeral, nor can he be buried in "consecrated ground".

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All these things may occur, and often have occurred, as the Church's punishments for various acts of its members in disobedience of her commands, or in punishment of what it has defined as "heresy".

These acts of disobedience, one and all, have reference to some one or more of the various *dogmas* or *rites* of the Church.

Disobedience of the Church, therefore, in all such instances, constitutes the "Sin", following which the sinner becomes a religious outcast and a "lost soul".

Recently two Catholic boys left the parochial school, and the reason they gave was that they needed a good education in order to earn a living, and that so much time had been spent in the parochial school over the Catechism, that they had almost no time for learning anything else.

Nevertheless, the mother of the two boys was denied the right of Church Communion, and was notified that if the boys failed to return to the church school within a given date she would be excommunicated.

Under the pressure of these conditions one of the boys returned to school. The other, however, declared that he needed an education in the knowledge of this world, and that he would take his chances in the next world.

When the priest saw that his authority had been defied and could not be enforced he revoked his own arbitrary ruling and admitted the mother to Communion.

In this case "Sin"—as the "conscious and intentional evasion or violation of personal responsibility" (which alone determines Morals)—was not only left unconsidered, but was directly and specifically violated.

In other words, Sin is specifically and exclusively a matter of *Conscience* and *rational Volition*.

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It cannot be fixed or determined from without. It is a problem absolutely and entirely within the Soul of each and every self-conscious and rational individual. It has nothing whatever to do, intrinsically, with dogmas or with obedience to outward authority.

And now, in the face of all religious dogmatism, arbitrary judgments and human anathemas, inasmuch as Sin is referable alone to individual Conscience and rational Volition, what is the specific sin referred to in Scripture as the "Sin against the Holy Ghost"?

Every individual is responsible for his own voluntary acts in the light of his own Conscience and measured by his freedom to choose and to act.

These elements and conditions determine the merit of individual conduct and measure the constructive value of Morals as well as the destructive nature and power of "Sins".

Individual Intelligence, plus the Light of human Conscience, constitutes man an Image, or "Likeness" of Deity. These elements and qualities constitute the "Holy Ghost", or "Holy Spirit" (the Spirit of Righteousness) *in man*.

Conscious and intentional violation of these (i. e. a "sin" against these) is therefore necessarily a "sin against the Holy Ghost"—against man's Divine Nature.

The Human is essentially the "humane".

Conscience is "The Soul's recognition of Personal Responsibility". Without Conscience, therefore, man would be no more responsible than the animal, or the insane; for he would then be without the ability to "recognize" his responsibility.

He would have no Light to guide him and no rational

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power to choose; for Conscience is both a light to guide the Soul and a Power to walk in that Light.

Once possessed of this Light and Power, if by any means he should lose them, he would then become *un-human*.

Since it is Conscience (con-science) which gives to man his "Divine Likeness" (Light and Power; or Knowledge and Power), if he should deliberately obscure and finally destroy this Divine Likeness within his own Soul, he then would become *un-human*.

He has committed the "Sin against the Holy Ghost"—against the "Holy Spirit", or "Divine Likeness" within his own Soul.

And it is veritably an "unpardonable" sin, in that it would seem to involve complete psychic self-destruction.

Is such a thing possible? *I do not know!*

There is no question in my own mind, however, that such an idea has prevailed throughout human history; and I am equally certain that there is a definite scientific basis for such a belief.

If the reader will turn to the closing chapter of "*The Great Psychological Crime*," on "*The Genesis of Dogma*", (which is a compendium of Spiritual Knowledge of Natural Science never before given to the world) he will be profoundly impressed with the researches of the Great School on the subject of that marvelous experience therein referred to as "*Spiritual Death*" and also as "*The Second Death*".

While the School of Natural Science does not assume nor claim to know the scientific meaning or significance of the experience called "*Spiritual Death*", or "*The Second Death*", it simply presents the known facts of science without trying to explain their meaning, and leaves

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the reader free to draw his own conclusions, without prejudice.

It presents the four "Working Hypotheses" upon which the Wise Men on both sides of the Great Divide—the Masters of all ages—have tried to determine the exact meaning of this "Second Death"; and in so doing it makes clear where and how the Scriptural Dogma of "Spiritual Death" arose, and how and why such a *belief* became so deeply impressed upon the minds of men in all ages.

Those who came to believe that the experience called "Spiritual Death", or "The Second Death", means the final dissolution and *Death of the Soul*, are responsible for the idea of an "Unpardonable Sin", or a "Sin against the Holy Ghost"—which is but another way of expressing the idea of a Sin against the Divine Likeness or Nature of man.

And they held it to be "Unpardonable" because, from all the known facts, Nature seems to have provided but the one penalty namely, the *Death of the Soul*—with no possible way of escaping it.

Now, with all these ideas and beliefs in mind, let us suppose that an individual, in his life and conduct, grows continually less and less humane. At first he becomes selfish; then grasping and greedy; then wholly disregardful of the happiness, the rights and the welfare of others; thence it becomes his pleasure, his enjoyment, and finally his occupation, to destroy the pleasure, the comfort, the happiness, and finally the lives of his fellows,—until at last his greatest and most intense enjoyment and satisfaction come to consist in seeing others suffer and in realizing his own ability to make them suffer.

Such an individual has lost the *humane* phase and

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element and quality of his Consciousness and transformed it into the savage rapacity of the tiger (with apologies to the tiger, which destroys only when hungry, or when impelled by the Law of Self-Preservation).

Such an one has descended voluntarily even below the animal plane from which his physical body was evolved.

He has become inhuman and devilish. Moreover, he has done this of his own free will and accord and solely because he so desired and so elected and so persisted.

Neither Pope nor priest nor prelate has wrought this devolutionary result. Neither does actual Science furnish us any evidence to prove that such a result can be, or ever has been accomplished by Gods, Devils, Angels or Men, or by any other intelligence or power outside his own Soul.

The change is all internal; the devolution is wholly intrinsic; the destruction is fundamental and complete; the individual has destroyed himself.

And herein is revealed the sublime and wonderful antithesis between Christos, the Man Divine, who would lay down his life for his fellow men, and Margrave, the Man Malign, who would sacrifice the lives of all men that he might thereby, perchance, prolong his own life upon this plane of earth.

And thus are the Redeemer and the Destroyer of men revealed.

Nor does this appear to be all a fable; for these two distinct and opposite avenues of life are being traveled by intelligent men and women all around us every day.

Strange as it may appear, thus far it has remained for the Novelist—as in Bulwer's "*A Strange Story*", and in "*Dr. Jeckel and Mr. Hyde*"—rather than for

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the Theologian, to make the lesson plain, clear and unmistakable.

But the following brief account of an alleged experience will suggest something of the irresistible power of blind and unreasoning dogma in its play upon the weakness of superstition and ignorance:

A man, caught in the act of murder, was arrested on the spot before he could get away.

When brought to trial he was asked: "Did you kill the man?" He answered: "I did". He then was asked: "What did you kill him for"? He replied: "For his money". "What did you find? I found some bread and some meat. And what did you do with it? I ate the bread. You ate the bread and meat? No, I ate the *bread*. What did you do with the *meat*? I threw it away. Why did you do that? Because it was *Friday*".

He could commit the crime of murder—take the life of a fellow man—without the least compunction of Conscience; but because his church pronounced the eating of meat on Friday a "Sin", his Conscience impelled him to deny the demands of hunger and to throw away the meat that would have satisfied the demand of his body for food to sustain his own life.

The part played by the *humane* element in every human life, in Morals, and in the building of character, should be exceedingly plain, simple and easy to determine. But it is not always so, because the motives which inspire men to action are not always simple nor easy to define. To the simple question: "Why did you do this"?—I often have heard the reply: "I do not know";—thus suggesting that the accurate analysis of our own motives is not always an easy matter.

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Human Kindness, however, is not simply and solely a matter of duty, nor of obligation to others, as these terms are generally employed.

In its highest and broadest sense—since kindness begets and inspires kindness in others—the principle back of it may, perhaps, be that of self-preservation, if we but carried our self-analysis far enough to get back to “first principles”.

The natural corollary is that he who begins by destroying others will end inevitably with destroying himself.

Nay—more than this, he can only destroy directly the physical body of another; whereas, if “Spiritual Death” be a fact, or a possibility—as some believe—he can destroy his own Soul, that is, *himself*. In other words, it is possible for him to “Sin away his day of grace”.

All about us are those who seem to fluctuate between these two extremes.

Some are colorless, indifferent, inane. Many, when their Life record is closed, sum up “an average of Virtues” against an equal “average of vices”. These have made no real Soul progress nor Soul growth.

In the Life beyond—under the immutable demands of the Law of Spiritual Gravity—they “go to their own place”, meeting inevitably “their own kind”. Perhaps sometime, somewhere, somehow, they may be permitted to begin all over the problem of *humane* evolution.

Of course, there are those who deny the power of man to destroy his own Soul. It is not my purpose nor desire to refute this position. But, the following

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authentic case may be worth a thought in this connection:

Not long ago a man was arrested on the charge of murdering his wife.

He finally confessed to having murdered three of his wives. On examination he was found to be sane and rational. The question of motive was then gone into, and on being asked how he killed the three women, he said he just took them by the throat, looked into their faces, choked the life out of them and watched the process of death with intense delight until it was over. He declared that neither drink, anger, jealousy nor any evil or unkind impulse had moved him, and that his only motive was the feeling of strange and fascinating delight with which he enjoyed watching the process and feeling the strange sense of his own power.

As to the crime itself he seemed utterly indifferent, although he discussed it with great intelligence and proved to the satisfaction of court, jury, attorneys and special physicians and alienists that he was perfectly rational and sane.

Here would seem to be a case of simple degeneracy, actuated by the impulse to kill, without reason or excuse. From the human, through the process of devolution, the *humane* had been eliminated.

Psychology is slowly bringing these cases, and the principles back of them, into the light of understanding and definite classification.

And these are principles and scientific data which should form the basis of a course of instruction in our public schools and in every college and university throughout the land. As compared with these the religious

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catechisms of church schools are worth less than "Mother-Goose Melodies".

Habitual Kindness, Self-Control, Independent Choice, Rational Volition, Moral Accountability and Personal Responsibility all lie at the foundation of constructive unfoldment, right character-building, and all higher, progressive Evolution of the human Soul.

And now, kind reader, tell me, WHAT IS SIN?



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"O! Powerful Goodness! Bountiful Father!

Merciful Guide! Increase me in that Wisdom which discovers my truest interest. Strengthen my resolution to perform what that Wisdom dictates.

Accept my kind offices to thy other children, as the only return in my power for thy continued favor to me.

Amen!"

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From The TK's Files

December 23, 1912.

Dear Friend TK:—

I cannot let this good time go by without a word of greeting to you. I was for the moment distressed when some of the friends in Chicago told me how much you were working and how little you were sleeping; distressed that you had it to do, because there were so few that were capable of helping; but when I remembered the recompense, I was sorry for ourselves rather than for you.

I enjoyed my visit with the friends so much; the old ones were like long absent brothers and the new ones were like, like the unexpected discovery of hidden treasures. I was so glad to meet brother Crane and Mrs. Schimpf among the new ones. Everyone was giving, giving to me and I could do nothing but receive; I am trying to pay for it by giving some down here.

I suggested to the boys and girls of the High School that we do some personal work in looking after the needy in our midst and to my delight they responded eagerly and without a single exception in the entire school. We now have a fund sufficient to care for all the needy in our community and we are not confining our contributions to the white race. The boys and girls are doing the work and are amazed that they never thought of it before.

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My entire senior class is reading "The Great Work" and the junior class is getting ready for it, and they say they understand now where I got the idea.

With abiding love and affection,

PAUL.

December 27, 1912.

Just an afterword to let you know how well our Christmas plans succeeded. We were able to provide necessities and luxuries for every poor family in town and surrounding country for three miles, of whom we could learn by diligent inquiry. There were not so many of them, but they were needy. We provided for thirteen white and five negro families. The children worked all day decorating the baskets and making the distribution and they enjoyed it thoroughly. The recipients were speechless with amazement but their joy was none the less manifest. No systematic effort to provide in such manner had ever been made here before. We relieved some real distress, but possibly the best result of the effort was the awakening of the generous hearts of the children and through them of their parents, the fruits of which will not soon pass away. *You are to "blame" for it.*

The good wife slipped away to spend the holidays with her father and mother and left me to care for the children, five. This is the first time she has been rid of all of us at the same time in more than fifteen years. Don't you know she is enjoying it? We, on our part, have found out that things do not run quite so smoothly when "mother is away", though the children enjoy the clumsy efforts of father to provide.

I am sending you by first Parcels Post, on New

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Year's morning, a small package of pecan meats; picked, cracked and shelled by me, and by me guaranteed under The Pure Food and Drug Act, serial number not yet registered. This is not a "gift of value" but merely gratification of a desire on my part to try out the efficacy of this latest innovation of our postal service. I shelled them to save postage.

PAUL.

OAK PARK, ILL., Jan. 6, 1913.

Dear Brother Paul:—

This is the very FIRST moment since your two good letters came, and all the time I have wanted to tell you how much GOOD your letters did me, and what it means to our loyal and faithful band of Helpers here, to know that our influence has set in motion the constructive forces within the souls of so many people.

While I have enjoyed the pecan treat immensely, and thank you for it with all my heart, nevertheless, I want you to tell your "Boys and Girls", for me, that what they did to help the poor, and what you were good enough to tell me concerning their work, meant so much more to me that there is truly no way of comparing the two.

Please do not infer from this that I failed in any sense to appreciate the gift of the nuts, for I DO appreciate your generous kindness and remembrance, and the fact that you went and gathered the nuts yourself, and cracked and shelled them for me. And they are the finest I have tasted in many years. Thank you over again and again.

But, to me, those blessed "Boys and Girls" who

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went out and did something to relieve the suffering and distress of the poor—both colored and white—have done something to earn my everlasting gratitude and Love. Tell them so for me, and that if ever it is possible for me to come to Ripley, I want to meet them and shake hands with every one of them, and look into their eyes, and tell them that they have set in motion forces for good which will go on and on inspiring others in future to do the same thing, until I verily believe the time will come when all who suffer for the material necessities and comforts of life will be supplied in abundance. May GOD bless them.

You say that I am to “blame” for it all. If so, then I am more than willing to bear all the “Blame”, and hope you will charge me again in future.

Our Friends here did a glorious work, and I wish I had the time to tell you and your “Boys and Girls” about it, for it would interest you all, I am sure. And I am also “blamed” for the relief of over 350 families in Michigan, in the same way. So mote it be!!!

With abiding Love to you and all your Helpers,
Hastily and fraternally,

TK.

Dear Friend:—

Having been requested to make a written report of the passing of a “Lion” aged forty (40) years, I thus set about it, jotting down the varying experiences as they come and go.

His death occurred on the morning of the 22nd of Nov., 1912. The occurrence was not preceded by symptoms that indicated his short cessation. At the

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time it was supposed that he had just taken his burden for his pillow, expecting a rest which would permit a research into his rights to live on. A definite thing occurred which brought all this about, though long it had been believed that this shock must come sooner or later.

My "Lion" referred to was the "*Tobacco Habit*".

I have been its slave during all these years, and it has been a most exacting Master. Because of this Master, and his demands, I have often begged, for I would get out of Tobacco, and I cannot now remember the number of times he has been the cause of my having stolen, of course on a small scale.

When the die was cast, and the edict had taken form in my consciousness, that I had actually against Tobacco slammed my door, locked it, thrown away the Key and put mud in the key-hole; then, I actually trembled. I felt that something had happened that was past recalling in my case, for I have not yet employed "the recall" in my affairs.

First, the tapering off method came to me and fairly danced a jig upon my consciousness and fancy. Then I knew the ways of this method—that the last state was stronger than the first, etc. Then the plan of substitution waltzed out to be inspected. I was to use Ginseng, Calimus Roots, Ginger Roots, etc. Here my reason and experience spoke to me to the effect that all substitutes are swindles, and this one was an invention to swindle my own imagination. Then to quit for a short time that could be extended. This, too, was not genuine; for a thing that could be extended could be cut short or abrogated.

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Then it came clearly to my consciousness that, once for all, to be open and frank with my Ego, Soul or Entity, and to tell myself that this old "Lion" was now dying and would soon be a dead Ruler forever, and 'twas my duty to view his demise without grief. Realizing all this as my duty, when fully understood, the battle became easy.

The real hard part in the laying aside any such habit *is that of obtaining one's full consent to do so fully and permanently.* Our judgment, elucidated by our Reason, is often quite clear. We see and know our Duty well; but not having the full consent of our Ego we lack the courage and the continuity. These habits, as it appears, come to occupy a special chamber in our realm of Soul and that their influence does not end with physical death, we have strong evidence. Like "thoughts are things", and have and exert a force of their own, so will these little messengers of Habit flit back seeking lodgment about former haunts or abodes.

If they secure, just once, but a temporary lodgment, they will keep the way hot and then victory is in danger; but if met with firmness and a mind that has made its decision and will not waver, then there's no more battle to wage. It is won and all forces are ready to join the glad spirit of the Victorious. Those who would cash in the blessedness and freedom of the life that is to be—for the sake of playing the vassal to present and acquired habits and appetites—will never join the chorus and throng that lead toward the South. They can never become Captains of their Souls.

The best part of one's education is what he comes to know about himself. When we shall be taught to keep ourselves safely, then we have already, in a true sense, become our Brothers' keeper.

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On the second day the onslaught became fierce; things seemed to just happen. For instance: One who had heretofore appeared prudent with his Cigars, that very day came by with Havannahs to hand around. Just who or what sent him my way on that day I cannot say, but he came. Mastering the impulse, then I felt a calm. I went home and retired early. I read in bed—dear Florence Huntley's "A Mother in Heaven" in "*Life and Action*", November, 1909. This tended to comfort and sustain. Then, fancying the support that is promised to those who trust, I fell asleep and the dreams that came into this night were sweet and pleasant.

We are, if we will to be, the Masters of our desires. So, being to this extent Master, I have desired no more. My first nervous shock soon passed. My appetite became sharper, and my tendency to eat too much was evident. In a way I had not anticipated, I now find that I am to be compensated for the success of these efforts, finally I can gain; but if courageous I cannot lose.

For the first two weeks the absence of tobacco, or something, caused my digestion to play a new rôle. All food seemed to ferment and auto-intoxication set in for earnest. Intestinal antiseptics were used freely. I failed to gain in weight as I had expected. During the long winter nights I found my condition distressing, i.e., physically, though my cheer and courage seemed ample.

All were asleep except myself at the hour referred to. I had read much of the early numbers of "*Life and Action*"; then it occurred to me to pray very trustingly to the loving Ruler of this sphere. When morning came my head had ceased to swim, and I was actually well. All along I have slept faultlessly. However, I have dreamed quite a little. A few nights ago I dreamed of

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smoking a big pipe filled with a fine kind of tobacco, and then I thought of the fact that I had very permanently left off tobacco. The smoke curled up in beautiful rings to a surprising height. Then I awoke and if I have wanted tobacco since I've now forgotten it; but since then I've had a rare sore throat.

It has now been two weeks, and the one and least expected thing has appeared; whereas under the use of tobacco I seemed during my recent years to slightly lose the co-ordination of my physical faculties. This seemed to be true beside the fact that I was growing more nervous. My hand was less steady. The former has gone from me with that desire for tobacco. The latter came more easily under my positive control. What I have said of my physical is even more true of my mental grasp and activities.

Some years ago these last things became my "Lions". I became convinced that the then effort to stop the use of tobacco, while under my power to do, nevertheless there seemed to befall me a condition of lazy mind that was predisposed to snooze, and to hold too lightly to matters entrusted to its keeping. This naturally wounded my intellectual vanity. My weight also increased disagreeably. So I went back to the general use of tobacco, and found more pleasure in it than ever before.

Last night I dreamed that you had sent me a paper that recommended a specific remedy to be used by such as I who were desiring to quit the tobacco habit; but in my dream I referred the reader to the fact that I would not need it at all, that the sweet Spirit and the Autocrat of the Higher Spheres was giving all my needs ample consideration. The one so specially referred to by dear

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Florence Huntley in her helpful article "A Mother in Heaven".

It is now about 4 A. M., and these facts are being jotted down before getting out of bed.

Now I will not deny that I have forcefully employed the means she pointed out, and I have done so with a result that would quite justify a belief in "Salvation by Faith" or because of it.

The real potency and nearness of this beneficent Friend can scarce be comprehended by those who have never considered themselves as religious, like myself. Something sweet and pure and strong in my present case seems to have been quite ready for my needs, the needs of my special case, and often to apply to this dear source when the world about me slept, has become my accustomed way, and contains a pleasure that has not always been clear to me.

All this seems to point to some revenues of faith that cannot be denied, and should not be underrated, and can scarce be overrated; yet even so, I am Personally Responsible for the fact that shall ever enable me to receive that which of all things most blesses men. For this can come only to those who have made themselves "Duly and truly prepared".

December 29, 1912.

My hands seem better under my exact control than for years past. No nervous twitching is now present, so far as I am conscious.

Cordially and sincerely,

Dr. H—

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President Charles Crane's First Annual Report to the Members and Officers of the League of Visible Helpers.

January 26, 1913.

To our Elder Brother, Officers and Members
of the League, Greeting:—

It is with feelings of great joy and gladness that I greet you here today to make to you the first Annual Report of the results of the labors of the "League of Visible Helpers" for the year 1912; and while this feeling of gladness is paramount to all others, yet, a tinge of sadness pervades my soul; for, as I view the Group before me I note one vacant chair, one dear face is absent, one familiar form is missing, one gracious and cheery voice is no longer heard,—Florence Huntley-Richardson is no longer with us in the flesh, although, doubtless, with us in spirit and as interested in the organization and the results attained as when she met with us, and took an active interest in its inception less than one year ago. This knowledge is not only a comfort and source of joy to us all but is an inspiration to us to labor yet more diligently in the service of poor, orphaned humanity.

We have held eight meetings of the League since its organization to date. On January 20, 1912, we held our first, which was for the purpose of "organizing said corporation, electing a Board of Directors and the transaction of such other business as may come before the meeting".

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At that meeting the present articles of incorporation under which we are now working were adopted, and seven directors were elected, and a committee appointed to make suggestions for a badge or emblem to be worn by the members of the League and members of subsidiary Groups who are entitled to wear it.

Pursuant to a call of the presiding officer (our Elder Brother) the seven Directors met the same evening and elected the present officers of the organization, viz., Charles Crane, Flora W. Goddard and Lou B. Webster for the term of one (1) year; Edgar M. Webster, Hermann Hille and Florence Richardson for the term of two (2) years; and John E. Richardson for the term of three (3) years; the tenure of office of some of whom, as you will note, expires the present month, viz.:

Flora W. Goddard, Lou B. Webster and Charles Crane.

A subsequent meeting of the League of Visible Helpers was held on March 2, 1912, at which meeting By-Laws under which we are now working were adopted and the election of the following officers had:—

Charles Crane,	President.
Hermann Hille,	Vice-President.
Alma M. Schimpf,	Secretary.
Edgar M. Webster,	Treasurer.
William J. Candlish,	Attorney.

A motion was made and carried that no officer of the League of Visible Helpers shall receive any compensation for services rendered.

A meeting of the Board of Directors of the League of Visible Helpers was held on October 12, 1912, at which meeting your President, at the suggestion of the Board, appointed the following committees:

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COMMITTEE ON SUPPLIES.

Alma M. Schimpf, Chairman.
Charles Crane,
Hermann Hille.

THE RELIEF COMMITTEE.

Charles Crane, Chairman.

NORTH SIDE: Charles J. Dorrance, Jennie M. Benson.
WEST SIDE: Pearl E. Collins, Henry W. Schimpf.
SOUTH SIDE: Lou B. Webster, Austin H. Martin.
OAK PARK & RIVER FOREST: Sophia Ebann,
R. L. White.

Owing to the large territory covered by the West Side district the two latter were appointed at a subsequent meeting.

COMMITTEE ON FINANCE.

Edgar M. Webster, Chairman.
John E. Richardson, William J. Candlish.

AUDITING COMMITTEE.

George Squier, Chairman.
J. C. McCally, Carl K. Ebann.

MEDICAL COMMITTEE.

Dr. Edgar M. Webster, Chairman.
Dr. Henry Lindlahr, Hermann Hille,
Dr. J. Lloyd Hammond.

COMMITTEE ON LAWS.

William J. Candlish, Chairman.
J. C. McCally, Charles R. Young.

COMMITTEE ON GOOD OF THE ORDER.

Charles Crane, Chairman.
E. M. Webster, Alma M. Schimpf.

A meeting of the Board of Directors of the League of Visible Helpers was held on October 26, 1912, at Room

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913, Hearst Building, at which time a general discussion was had looking to the best method for carrying on the work of the League for the coming winter, and the territory to be covered by each district committee. Suggestions were also made looking to the "printing of By-Laws in order that each member of the League might procure a copy".

A special meeting of the Members of the League of Visible Helpers was called to meet in Room 605, Royal Insurance Building, November 6, 1912, to discuss the advisability of an amendment to the By-Laws of the League creating "a committee on the Women's Work" to be known as the "Florence Huntley Group of the League of Visible Helpers". The amendment was unanimously adopted and placed in the By-Laws.

A special meeting of Directors of the League of Visible Helpers was held November 20, 1912, at 605 Royal Insurance Building for the election of officers for the newly created "Florence Huntley Group", and the following officers were unanimously elected, viz.:

Lou B. Webster,	Chairman.
Flora W. Goddard,	Vice-Chairman.
Cecilie Gerner,	Treasurer.
Alma M. Schimpf,	Secretary.

A general meeting of the Members of the League of Visible Helpers and Students of the Chicago Group and the Friends of the Work was held December 11, 1912, which was for the purpose of discussing the best method of presenting and distributing our Christmas Baskets for the needy poor. Suggestions were made by the Presi-

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dent that all moneys, clothing and other contributions made to the League must be absolutely voluntary on the part of each individual. Soliciting contributions of whatever character is not the proper method, nor does it represent the "Spirit of the Work" in which we are enlisted.

Furthermore, all contributions of whatever nature, given for Charity, must be so administered that not a penny must be retained for expenses of distribution. If \$100.00 are contributed for charitable purposes, not a cent is retained for cost of distribution, and if expenses *are* incurred they must be borne by the individual members of the League, so that 100 cents of every dollar contributed to charity goes to that purpose.

Suggestions and recommendations were also made by the President as to the line of inquiry for the committee's information in order to assist them intelligently to administer the trust, and economically distribute the supplies for the deserving poor. He suggested that every member of the committee secure these particulars:

1. The name.
2. Address (with street number and floor).
3. Nationality.
4. Number in family, with name, age, and sex of children.
5. Occupation of members of family.
6. Income of family.
7. Whether receiving assistance from other sources.
8. Religious affiliations.
9. Number of rooms and cost of rent.
10. General condition of cleanliness, etc.
11. General condition of health of individuals.

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12. Needs in supplies, such as clothing, shoes, food, etc.

13. Suggestions were also made in exercising tact and diplomacy in meeting with and entering the homes of those whom we desire to assist.

The President also desired that records should be kept of the number of visits made to every family and itemized accounts for outlay of such. Each member of the committee should always exercise a modesty and humility in deportment and give without ostentation of any kind whatever, in order that the feelings of those we aim to assist are not hurt nor the individuals humiliated.

Adjourned to meet at the same place on the evening of December 18, 1912.

This general meeting of the League of Visible Helpers met for the purpose of filling the stockings (some 200 in number) with nuts, oranges, candy, pop-corn, etc., to be distributed with the Christmas dinners which were to be supplied to each family receiving assistance from the League.

The sweetest and best feeling was manifested. Every member of the League added to the harmony which prevailed and which always characterizes our League meetings, and when we adjourned it was with the determination to make this Christmas time, the first since the organization of the League of Visible Helpers, one long to be remembered by receiver and giver in this great city of Chicago.

RELIEF COMMITTEE.

This committee has met as often as has been found necessary during the past year and the chairman, upon the suggestion of the committee, (all of whom have doubt-

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less had more experience than he in the distribution of charity) appointed one other committee to labor on the West Side in the district of Oak Park and River Forest. It gives him very great pleasure, indeed, to bear his testimony to the fact that every member of the various committees, and those whom they appointed to look after the individual families under their charge, has worked assiduously, energetically, and faithfully to discharge his whole duty to the League and his helpless brothers and sisters in the charitable work to which he was assigned. He could not (if he would) point to any one individual who has been more active than the others in the discharge of the duties which he or she assumed, because all have been faithful to the trust reposed in them.

You will doubtless recall the fact that much work was accomplished and a considerable amount of money expended and a large amount of charity work performed previous to the organization of the League of Visible Helpers as a corporate body, and in accordance with a resolution passed by the League of March 2, 1912, wherein all moneys donated and now in the hands of the treasurer should be covered into the treasury of the new corporate body. "Provided, however, that the League expressly assumes all obligations which have been hereby incurred".

In compliance with this resolution your President has included in this report the data at hand of all donations and disbursements since the initiative work of the League was begun. He thought it best to do this so that the coming administration may commence with a new slate financially.

Your President also desires to commend each individual member of the four committees for the careful, painstaking and discriminative manner in which he

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has expended the amounts placed at his disposal during the past summer and winter. It would seem impossible, (for the small amounts expended by the various committees), to have accomplished such wonderful and splendid results as have been obtained.

Time will not permit him to give you all the *details* of the expenditures of the various committees, but he takes pleasure in saying to you that:—

THE COMMITTEE OF THE SOUTH SIDE has expended \$45.24, has visited 11 families, has contributed to the happiness and comfort of 12 adults and 25 children.

THE OAK PARK COMMITTEE has expended to date \$45.78, has cared for 8 families and has contributed to the comfort and support of 40 persons, consisting of 11 adults and 29 children.

THE WEST SIDE COMMITTEE has expended the sum of \$78.18 and has contributed to the comfort of 14 families, 33 of whom were adults and 45 children, or a total of 78 souls.

THE NORTH SIDE COMMITTEE expended the sum of \$48.87 and has cared for 16 families and has contributed in food and clothing to 40 adults and children. In addition to this 38 other families were investigated.

GENERAL COMMITTEE: There has been expended by the general committee the sum of \$72.60. This has been distributed through various channels to assist worthy and distressed Brothers and Sisters and little children during the past year.

TO RECAPITULATE, there have been 252 children, 138 adults, or a total of 390 persons cared for, fed, clothed and administered to during the winter of 1911 and up to January 15, 1913, at a total cost of \$645.25. The members of the League have made hundreds of visits

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to distressed families and sent children to school; have fed, clothed and cared for men, women and children; have given coal, medicine, and delicacies to the sick; have conducted funerals, when called upon to do so, and provided and assisted the widows and children; have found employment for the idle, fortified the depressed and despondent, brought families together and created peace and harmony where heretofore had been hate and inharmony. Our Physicians have attended and cared for the sick and injured. Our Attorneys have advised, protected and defended the weak and helpless against the strong. The weak and erring have been strengthened, and the cup which debauches and destroys has, in consequence, been dashed aside, and erring humanity restored to a splendid manhood.

The League of Visible Helpers has done this, and more, modestly and without ostentation, asking no recognitions, no public applause or newspaper notoriety, soliciting nothing and expending every dollar contributed without cost for so doing.

The expenses attending the organization and equipment of this the parent body of the League, have been exceedingly small, indeed, and total up to date to \$235.70. This amount we are pleased to say, has been met by voluntary contributions from generous Friends of the League, in order that not one penny actually contributed for charitable purposes should enter into other channels.

This trifling amount was for the purchase of, and included:

- 1,200 League charters.
- 2,380 Membership cards and stubs.
- 500 Treasury receipts.

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1,000 Application blanks.

1,000 Record cards.

Filing cards and indexes, filing drawers, record books, official seal for the League, stamps and postal cards for secretary.

The total contributions to the League of Visible Helpers to date in money have been \$1,862.86.

The contributions of clothing, new and old, (coming from as far East as Pennsylvania, and West as Kansas City), have been splendid. Every article (however trifling) has been given to those who were found most destitute, making every giver happy in the knowledge of duty well performed and the receiver more comfortable during the inclemency of the winter.

Recapitulating the financial affairs of the parent League: We find there has been contributed in money from all sources, exclusive of amount contributed for the necessary equipment for the parent League, the sum of \$1,862.86, from which there has been drawn for disbursements for all purposes as per vouchers in the hands of the auditing committee, the sum of \$645.25, leaving to date in the hands of the Treasurer (less disbursement since Jan. 15th) a total balance of \$1,217.61.

I should fail in my duty as an officer of the League, were I to pass by without mentioning the splendid assistance rendered by the Florence Huntley Group of the League of Visible Helpers. These ladies have been in the forefront of every effort to minister to the success of the League, working faithfully at all times in making and repairing clothes for those whom they desired to assist; visiting and caring for the destitute; finding employment for old and young of both sexes; purchasing delicacies for the sick and helpless, and assisting in many

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ways which the opposite sex would not have thought of. No duty was so arduous that they shrank from it.

Nor must we forget to speak of and thank those members of the Florence Huntley Group who have given so generously of their time and means to the cause of Charity, and of which we hear nothing, but whose kind and beautiful acts have been discovered. Doubtless this splendid organization will rapidly grow, for its services are indispensable to the best success of the League.

The contributions in money to the Florence Huntley Group since its organization have been \$144.14, and the disbursements for all purposes, \$21.03, leaving in their Treasury the sum of \$123.11.

Nor can I close this report without congratulating this parent League of Visible Helpers on the beautiful spirit which is so evidently manifest wherever there are Students of Natural Science. Notwithstanding the fact that subordinate Groups have not as yet been organized in other centers, many good souls have taken up the work and are moving forward in solid phalanx, waiting patiently till Local Groups can be chartered and organized.

In the report before us from Boston, we find (though few in number) there was contributed for charitable purposes the sum of \$87.00, and they expended for clothing, food and sundries the sum of \$74.28, leaving still in the treasury for continued assistance \$12.72. They assisted 15 families, each member taking charge of one family. In the report before me the Secretary says "I will give you just one instance that came under my own observation which illustrates how much happiness some of us received for the personal effort expended in this work of Christmas giving. The day after Christmas

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Brother D. called me up on the phone to tell me that this was the happiest Christmas he had ever had. His particular friends happened to be a colored family with five children. Brother D. paid them a visit on the morning of Christmas day, to see if the boxes had arrived safely. He found there such a happy family, enjoying the good things we had sent, food, clothes, toys and candy, that he found himself sharing in their happiness. His own words to me, 'Never again as long as I live will I ever let another Christmas go by without doing some of this kind of work', show you in a few words what this Christmas Giving has meant to some of us of the Boston Group.

We hope soon to receive a Charter for a Local Group of the League of Visible Helpers, that we may stand shoulder to shoulder with you at Chicago in this GREAT CAUSE."

And this same spirit which actuated our Boston Brothers and Sisters is going on all over this country by isolated individual students, and collectively as groups.

The "*Spirit of the Work*" is growing by leaps and bounds, and all this comes from the seed planted by our Beloved Elder Brother and our Beloved Sister, Florence Richardson, just one year ago.

There have been no bonds purchased, contracts made nor instruments executed during the year. The report of the treasurer and that of the finance committee have been audited by the Auditing committee and found correct. The Auditing committee has also made its report which, with the reports of the treasurer, Finance and Relief committees, completes the necessary reports in compliance with the By-Laws of the League of Visible Helpers for the year 1912.

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Your President is pleased to report that the By-Laws are now in the hands of the printers and in a few days will be ready for distribution to those who are entitled to receive them. The application blanks are now ready to be sent out to those who desire and are entitled to become identified with the League and who are entitled to wear the beautiful emblem of membership. The blanks necessary for the lease of the pins have not yet been printed. Your President regrets exceedingly that the League Pins ordered about one year ago have not yet been delivered. We are hoping, however, to receive them in the near future.

It has been suggested by some of the members of the League that the time for the election of officers and the appointment of committees, especially the Relief Committee, should be changed in order that the members of this committee may become familiar with the district assigned to them and the duties pertaining to their acceptance of office.

Your President cannot close this report without thanking each and every member and every officer of the League of Visible Helpers for the patience, kindness, and helpfulness which they have so freely and generously given him during and since the organization of the League.

Those of us who have been permitted to become identified with this League, appreciate the great privilege which is ours. This present opportunity of laboring and giving to suffering humanity will, in the coming years, dawn upon the world with greater vividness; until poverty, destitution and want, will, in a great measure, be banished from the earth.

The "*Spirit of the Work*" in which we are engaged

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is priceless to us. Fame and riches may be swept away and we may be forgotten of men, but the knowledge of duties well performed we shall carry with us to other planes of Light and Life, and there we shall receive our reward.

“Who *asks* not, the chambers are darkened
Where his soul sits in silence alone.
Who *gives* not, his ear never hearkened
To the love-call of zone unto zone.
Who *receives* not, exists, but he lives not;
A blot and a discord is he.
Who *asks* not, *receives* not and gives not
Were better drowned in the sea.
Ah, the *asking, receiving* and *giving*
Is the *soul* of the life that we live;
All the beauty and sweetness of living
Is to ASK, to RECEIVE and to GIVE.”

And now my blessed Brothers and Sisters, your President returns to you the great honor you tendered him one year ago. He has tried faithfully to fulfill every obligation incurred on the acceptance of the office of President to which you elected him. Doubtless he has stumbled in many things, but your patience and your prayers were an ever-present help to him.

Permit me then to commend you to the loving care of the Great FATHER and the Great FRIENDS, and believe me,

Yours for the GREAT CAUSE,

CHARLES CRANE, President.

"Fools deride. Philosophers investigate."

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The Great Work in America

Vol. IV

March-April

No. III

The Spirit of the Work

No. 5

By The TK.



HERE is, perhaps, nothing more natural, and it would seem also nothing more commendable, than the desire of the real Students and Friends of the Work to come into personal touch and acquaintance with one another throughout the country.

Again and again the inquiry comes to me from those of the Students and Friends who are traveling, or who contemplate doing so, whether I will open the way for them to meet such of the Students and Friends as may be in the lines of their travels.

It has given me sincere pleasure to comply with these requests, as far as I have found it possible—and, as far as it has seemed to me entirely within the Spirit and Purposes of the Work.

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Indeed, one of the long-cherished plans and hopes of the beloved "RA" and myself has been that we might someday, before our earthly work has been finished, be able to establish and maintain a free "*Central Bureau of Information*," through the medium of which it might be possible to bring the Students and Friends of Natural Science and the Harmonic Philosophy into an understanding friendship and personal acquaintance, throughout the entire United States.

I have looked forward to the establishment of such a "*Bureau*" as constituting the first regular step toward the inauguration of the Co-operative relation and the economic and sociologic principles of the Great School,—the purpose being to lead on gradually and naturally to a demonstration of the fact that what I have said is literally true, viz., that *Natural Science has actually solved the Economic and Sociologic Problem*, as scientifically and as surely, as it has solved some of the many other problems of human Life and Action, with which some of us are acquainted.

I am convinced that there is not a reader of this little magazine but would be glad to assist in the accomplishment of so laudable an undertaking.

But we have all had experience enough to know that there are always difficulties in the way of every forward step in the onward march of human evolution. This, in truth, seems to be one of nature's methods of measuring the distance we have traveled along this wonderful journey of human progress toward the goal of our highest ideals, as well as of determining the speed we have been able to attain at any given time.

That is to say, nature is ever trying us and testing us with all manner of obstacles and difficulties, to ascertain how much we have grown, and how much more we now

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are able to endure or overcome than we were last year, or at some other previous date.

And it would seem that the measuring is done by placing barriers and obstacles along the way, in such manner and at such points, that we cannot avoid them, but must overcome or remove them before we may proceed further along the journey of life.

The foregoing applies not alone to individuals but to aggregations of individuals who are endeavoring to work out something of definite good to humanity as a whole—such, for instance, as the various churches, schools, cults and societies for the advancement of ethical and spiritual movements.

The School of Natural Science is no exception. I am vividly conscious of the fact that there are difficulties and obstacles ahead of us in the truly Great Work we are endeavoring to accomplish here in America, and they are so numerous and so obtrusive as to appear at every step of the way and thrust themselves upon our attention.

A number of them are in plain view at this very moment, and they are challenging us to come out and meet them in mortal combat. We cannot get by them without trying conclusions with them; and we must therefore not only meet them but *conquer* them and remove them from our way before we can justly hope or expect to make the demonstration to which I have referred.

To just *one* of these I want to call attention in this article. I am speaking now to those of my fellow travelers who desire to go with me to the end of the journey and share with me in the rewards that await those of us who have the Courage to face whatever dangers and difficulties we may chance to meet and the determination to do whatever Duty may demand of us to entitle us to share in those rewards and benefits.

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You will be surprised, I have no doubt, when I mention the name of the particular "*Lion*" to which I refer; for I find that very few of the Friends seem even to have thought of it or otherwise sensed its existence—and even those few have failed to identify it as one of the hostile variety that await our coming and must be conquered, subdued and removed before we can go further.

On the other hand, whenever it is noticed at all, it seems to be regarded as a "domestic animal"—one that has been trained to help and serve mankind in his pioneer work along the outskirts of human progress. Experience, however, has proven that it is one of the most formidable and treacherous we have to meet and overcome along the entire journey of evolutionary unfoldment in the realm of human society.

In its definite application to this particular movement, and to the Great Work in America, I have reference to the natural tendency of the Students and Friends of the Work to

"TAKE THINGS FOR GRANTED."

The phrase itself is not very illuminating. It does not sound dangerous. It does not seem vicious. It does not even impress one, on first acquaintance, as being either hostile or unkind. It must, therefore, be elucidated in such manner as to bring out those phases which make it all the more dangerous merely because of the subtle elements which enter into it and disguise it so generally. As a real "*Lion*," in the pathway of this particular movement, it has reference more especially to all matters which have any bearing upon the mutual relations of the Students, Friends and Fellow Workers in the Great School and in the Common Cause which brings us together and binds us together in the indissoluble bonds of Friendship, Brotherly-Love, Relief and Truth.

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I am referring now to every one of you who have accepted commissions in the army of "*On earth Peace, Good Will to Men*"—who have pledged yourselves to the Cause of "*Life, Liberty and the Pursuit of Happiness*;" and who are committed to "*Free Speech, Freedom of Thought, Freedom of Conscience, Freedom in the Worship of God, Free Public Schools, Personal Responsibility, Moral Accountability, the Living of the Life, and the Exemplification of the Spirit of the Work in your daily Lives and Conduct.*"

And I want you to know also that I include myself as chief among those who must profit by every lesson of experience. I hold myself personally responsible to make my own life a worthy example to all who travel the *Road* that leads to the *Land of Liberty and Light*. I want you who travel with me to remember always that I *need you* as much as you need me, and that I will always thank you for anything and everything you may do for me that will enable me the better to exemplify the Spirit of the Work, and thus make my own life a Beacon Light to those who shall travel this way, now and during the years that are to come.

In order that you may know what is meant by the phrase "*Taking things for granted*," insofar as it constitutes a difficulty we must overcome, it will be necessary for me to give you some of the many illustrations, from actual experience, during the last few years. It would seem both unnecessary and unwise, as well as unjust, to publish the names of those from whose personal experiences I draw these illustrations. It is sufficient to know that they are, or have been, active Students, and that their experiences have helped me to realize the vital importance of the subject under consideration. May you who read these pages come to realize, as I do, the enormous

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burden of responsibility that is upon those of us who are known to be the "Accredited Representatives" of the School and Work in America.

In the light of these preliminaries, let us proceed at once to a consideration of the following personal experiences, remembering all the while that their narration is solely for the purpose of enabling us the better to see and understand wherein we have been at fault in the past, and wherein it is our DUTY to modify our course of Life and Action, in order that we may retain our membership in the School in future. For it is a *fact* which all should know, that the process of elimination has already begun, and that as rapidly as Students and Friends of the Work shall demonstrate, in future, their inability or unwillingness to fulfill the Duties and Responsibilities they have assumed, as such, their membership in the School will be terminated, and all rights and privileges resulting from or incident thereto, will be abrogated and annulled.

1. A gentleman from an eastern City applied for the Work. He was given the preliminary questions, was brought into personal acquaintance with a number of the accredited Students and Friends of the Work, and was subjected to all the tests and requirements necessary to determine the question of his qualifications for studentship.

Answering all the conditions, at that time, he was admitted to the Test Course and, as such Student, came into acquaintance with the other Students and Friends of the Work in that city.

He was out of employment at the time of his admittance, and made the fact known to the Students and Friends there, and also to me. Through the efforts of the Students a position was secured for him. He declined to

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accept it, because it did not offer sufficient salary to meet all his expenses—but it was that much better than nothing, and would have tided him over to something better, perhaps.

Clothing was furnished him by the Friends, and other things done to help him.

He began borrowing from the Students and Friends, and in a very short time was in debt to most of them, and made no effort to repay the amounts borrowed, seeming to assume that it was the duty of the Students to care for him without regard to business principles or material considerations.

His next move was to ask me for money enough to go across the continent to San Francisco, in search of *work*.

I declined the honor, and learned later that I was set down as a very poor Representative of the Great School inasmuch as I would not “help a man who was out of employment.”

This man made the mistake of “*taking for granted*” that those who become Students of this School are *fools*, and that they can be imposed upon indefinitely, out of a false sense of DUTY.

He seemed also to *take for granted* that the School is a sort of Free Employment Bureau which furnishes select positions to all its Students, regardless of their abilities or merits, and provides them with money to travel over the country “looking for work” and enjoying the scenery. This also is a mistake.

2. A lady out on the Pacific Coast applied for admittance, was tried and tested in the usual method, and finally admitted to the *First General Examination*.

It soon developed that she was in search of her “*Affinity*,” and had come to the School under the impression that it would help her find and capture him.

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Once in touch with the Students and Friends of the School, she confided to them, without the least hesitation or delicacy, the fact that her only interest in the School and Work was centered in the hope that they would turn out *en masse*, take the trail, hunt down her Maverick Affinity, rope, brand and deliver him to her free from bruises, scratches or abrasions, and with an authentic Affinitative Pedigree proving her "right of possession." Perhaps this is somewhat exaggerated, insofar as it represents her internal state of being; but it is not so far wrong when judged by the impression she made on some of the Students, and on some of those not yet in the Work.

A slightly different case, somewhat along the same lines, was reported to me from the east.

The things that these good women have "*taken for granted*" are several, and of the most unfortunate nature.

(a). They seem to have taken for granted that it is a part of the business of the Great School to act as a sort of *Matrimonial Agency*.

(b). They seem to assume that the School is interested in their individual search for their "*Affinities*."

(c). They seem to regard it as their legitimate right to call upon the School, and the Students generally, for help in such matters.

In this connection, and as a result of many seeming misapprehensions among Students as well as non-students, I want to speak with the utmost frankness and with a deep sense of my responsibility to the School, the Work and the Great Friends, as well as to the Students and Friends of the Work everywhere, concerning this subject. And I do so in the hope that I shall thereby save us all much unhappiness and shame and humiliation in future.

Those who have followed the subject intelligently,

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and free from the bias of personal interest, know that, throughout the length and breadth of the land, vicious, designing, unscrupulous and immoral men and women have taken advantage of what little they have come to know, or have heard, about the scientific principle of "*Affinity*," to hoodwink the public as to the motives which impel them to the commission of all manner of crimes against the "peace and dignity" of the domestic relation, and to justify themselves in the gratification of their evil propensities.

To such an extent have these vicious deceptions been carried on, during the last few years, that the public press, the leading periodicals, and even the modern novel have waged a war of ridicule (in large measure justly, too,) against the growing evil.

As a result, the very *name* of the most beautiful and wonderful provision of Nature for the attainment of Individual Happiness under the Law of Compensation—the Principle of *Affinity* in the realm of human relations—has become a by-word whose significance is a reproach to modern civilization.

Today, wherever the term "*Affinity*" is employed in relation to human associations and affairs, it leaves a most unpleasant impression and suggestion with the average reader and student.

However unjust this is to the word itself, however cruel it is to those who understand the real meaning of the love relation and who square their lives by the Square of Virtue for which the term "*Affinity*" (in its scientific and right sense) stands, we dare not shut our eyes to the harm that already has been done and is more than likely yet to be done, to this School and Work, as well as to this entire movement, by those who are so thoughtless and so in-

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discreet as to create or leave the impression that the School concerns itself with the subject of Affinity in any sense whatever, among its Students and Friends,—or in any other sense save that of a purely scientific principle, one *phase* of which applies to humanity as a whole, and to human relations.

If you would guard the School and Work against the damning charge of "*Free-Love*," if you would protect it against the possibility of being classed unjustly with those cults and movements which the public press justly condemn, if you would keep its good name and reputation unspotted before all mankind, if you would save yourselves and those of us who are responsible for the general conduct of the Work from humiliation and great harm, then make it one of the rules of your life to discourage any and all discussion of the subject of "*Affinity*" among Students and Friends of the Work generally.

If you would not bring the sacred name of LOVE into disrepute, then studiously avoid associating it with the name "*Affinity*," until such time as the world may come to understand the subject aright.

However deeply absorbed you may be in your individual search for Happiness, do not advertise yourself as an "*Affinity Hunter*," nor the School as a "*Matrimonial Agency*."

The ladies above referred to have also *taken for granted*:

(d). That they are at liberty to discuss their love affairs among the Students and Friends of the School and Work, freely and minutely, without the least danger that their sacred confidences will be betrayed. In this also they are mistaken, deeply as that fact is to be deplored. Students of this School are human—some of them exceedingly human—and they have been known to betray

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such confidences; and, judging from past experiences among them, it is not impossible that some of them may prove morally too weak to carry the burden of such confidences safely and securely, in future as in the past.

(e). They seem to *take for granted* that they are able to identify their "*Affinities*" with certainty, and that having done so they have the moral right to proclaim them as such, quite regardless of the fact that they are already married to other women, and the fathers of families of growing children,—and that they themselves are married to other men, and the mothers of their children.

Here again they are grossly and deplorably wrong. And their immoral viewpoint strikes at the very fundamental principle of a wholesome and constructive civilization, and would shatter the very basis of the moral order in society, namely, the principle of *Individual and Personal Responsibility*.

This School stands for PERSONAL RESPONSIBILITY as the very foundation of the social structure. It holds that any man or woman who marries and becomes the parent of children is bound to such children by a personal responsibility that stands FIRST among all the responsibilities of this earthly life. It is a responsibility that cannot be ignored, evaded, avoided, nor shifted to anyone else whomsoever.

Even though such a parent may come to realize, as many have done, that he or she is grievously unhappy in the married relation; and even though he or she may have found someone else that seems to fulfill the ideal of the perfect "*Affinity*"—nevertheless, these facts do not cancel nor even minimize the personal responsibility of that parent to his or her children, nor justify any course of personal conduct that would seem to ignore the fact that

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the marriage relation is the very key-stone in the arch of the social structure. .

Assuming that it were possible for any Student of this School to find and identify his "*Affinity*"—which, however, is a violent and unwarranted assumption—the supreme *happiness* that would fill his Soul and illumine his whole life would shrink and shrivel into *nothingness* if he allowed it to sway him from the pathway of his Personal Responsibility, or interfere in the least degree with his duties and responsibilities to his wife and children. The same is equally true of any woman who is a wife and mother.

No greater danger confronts this School and Work at this time than that which arises from the indiscretions and disloyalty of those who would allow their search for personal happiness—for an "*Affinity*"—to blind them to their already assumed RESPONSIBILITIES to Family and Home, to Society and Civilization, to the community in which they live, and to the moral status which they help to determine, wherever they may be.

I am aware of the fact that *some* of those who already have brought disgrace upon themselves, and embarrassments to the School and Work, through their indiscretions of speech and action, have endeavored to justify themselves by declaring that they were acting in accord with the *Spirit of the Work*.

For the benefit of all such, and all who may, perchance, be in the slightest degree influenced by such false assertions, let me urge every Student, every applicant for instruction, every Friend of the Work and every reader of *Life and Action*, to make a careful and critical search through the text-books of the School, from beginning to end, for anything that could possibly justify—either di-

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rectly or indirectly, immediately or remotely—any such assertions.

But let me tell you in advance that you will not find even so much as a single statement, when taken in its proper context, upon which to justify any such assertions. On the other hand, you will find that nowhere in literature, either ancient or modern, is there to be found a more uncompromising declaration of the Law of Personal Responsibility in its relation to the marriage relation and the rearing of children, than you will find in the chapters on the subject of "*Marriage*" and "*Divorce*," in Vol. I, of the Harmonic Series, "*Harmonics of Evolution*," by Florence Huntley.

Nowhere will you find a more exalted standard of Morality than that held constantly before the intelligence and understanding of the Students of this School, and set forth with all the power of *Fact* and *Logic* in the Masterpiece of that Master Mind—Florence Huntley, in "*Harmonics of Evolution*."

Listen to this, from the chapter on "*Divorce*":

"Unnatural human marriage engenders strife, resentment and mutual dislike. In this particular human marriage is unique in the kingdoms of Nature. Two animals mate and divorce themselves without engendering mutual dislike and hate. This is because they instantly respond to the natural law of attraction which draws them elsewhere. They instantly obey the dictates of those lower elements which go to make up animal nature.

"In human marriage, however, the responsibilities and obligations growing out of a higher element in Nature have created legal and moral barriers to unrestrained divorce. In human society the individual is not permitted to follow the dictates of new attractions. He is

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bound to an unharmonious mate until natural inharmony is deepened into a definite and aggressive dislike. . . .

“The law of marriage is based upon the effort to regulate the sex relation *for the best interests of society*. The law of divorce is based upon exactly the same intent. It is, therefore, a law looking not to the happiness of the individual, *but to the best material and moral interests of society*. Divorce, therefore, must be viewed from the point of individual responsibility to society, and not from the point of an individual personal happiness.

“Civil law implies that the good of society demands, primarily, the proper care and rearing of its children. It therefore assumes that the natural parents are the proper legal custodians and protectors of their own children.

“Just here, in this relation of parents to children, arises that moral responsibility which must take precedence of all questions as to the happiness or unhappiness of parents.”

And so, I might go on through the entire series, and wherever the subject comes under consideration it will be found that the purpose is to make clear the fact that the Great School of Natural Science and the Harmonic Philosophy stands ever and always for the recognition of Moral Accountability to Society and for the discharge of Personal Responsibility in all that pertains to the marriage relation.

Not a single utterance can be found to justify or encourage disregard of the responsibilities mutually assumed under and by virtue of the marriage relation and contract.

Not an utterance can be found to justify the charge of our enemies that the Great School advocates the doctrine of “*Free-Love*.”

But, on the contrary, everywhere the subject is con-

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sidered the doctrine of "*Free-Love*" is definitely and unqualifiedly *condemned*.

(e). There seems to be a tendency on the part of both men and women Students to assume that because they *are* Students, and because they have come to know each other as such, they can ignore many of the established conventions of recognized "*good society*," and treat each other with the utmost freedom in the expression of an affectionate friendship that, in itself, is entirely worthy, clean and wholesome.

Here again they are mistaken. Let me emphasize here, once more, the fact that you dare not *take for granted* a single thing in your mutual relations as Students and Friends of this School and Work, merely because you are *Students*.

Whatever would be held as a "*flirtation*" among men and women outside this School and Work will be so classed among the Students and Friends of the Work—by all who are inclined to be "*critical*" in their judgments of their friends.

And Students of this School will be much more bitterly condemned by those *outside* than they would be if they were not in the School at all. This is because the Great School is known to stand for the highest expression of *Morality*. Because of this fact its known Students are held to the same high standard of Moral Accountability by those outside—and *justly* so.

We dare not *take for granted* that even our fellow Students will understand and appreciate our exalted Moral Standard as to what the Great School means by "*Natural Marriage*," or the "*Law of Affinity*," in its relation to human beings. I mean that we must not *take for granted* that *all* of them can or will understand it all as a scientific problem.

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Furthermore, the statutes of the several states are intended to represent the consensus of judgment of the people who make up the social fabric of the state, in every instance. We, as members of the several communities thus represented, have had out opportunity to register our voice, with the understanding that we are "Law-abiding Citizens" and will abide by the results, whatever they may be.

As a matter of personal *honor*, therefore, and of public *Morals*, we are bound to obey the laws of the land, so long as we permit them to remain upon the statute books of the state. If the majority of the people enact laws which we believe to be unjust, or immoral, then it is our business to set about the business of educating the people to a better understanding of the subject, and to what we believe to be a higher standard of *Morals*.

But we must not inaugurate our educational effort with anarchy. We must prove at every step of the way that we are "Law-Abiding." We must exemplify "*Obedience to the Will of the People*"—the *Laws of the Land*—until we can change those laws we believe unworthy.

But I hear someone say: "The Laws of the Land do not always represent the Will of the People." The answer is—They should; and even if they do not, it is not the fault of the LAWS, but of the PEOPLE—of whom you are one—and the remedy lies not in ignoring nor in violating the Laws, but in proving their injustice or immorality by *obeying* them.

One of the wisest remarks ever attributed to General Grant is, that: "The quickest way to remedy an unjust law is to *enforce* it."

And this is literally true; for nothing will so quickly and so conclusively prove its injustice as to see it in active operation and watch the results.

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3. One of the men Students, whose business at the time I did not fully understand asked me for the privilege of meeting such of the Students as might be in the lines of his travel.

I accepted his assurance that his only motive was to enjoy the privilege and pleasure of their acquaintance, and feel that he was thus in touch with "real Friends," wherever he went.

Imagine my surprise and regret when I learned, later on, that he was promoting a purely speculative business proposition, and on the strength of my friendly introduction had influenced a number of our fellow Students to "*invest*" in his company.

As soon as I could do so, I notified each and every Student to whom I had introduced him, that I had done so strictly on the basis of the School and Work, and NOT for purposes of "*business*," in any sense whatsoever.

Insofar as I have learned the results, he secured several thousand dollars of money from the several Students he met "in the lines of his travel," and issued to them "Certificates of Stock" in his "Company," which certificates they are still holding—because they are valueless and unsalable—and on which they have received none of the promised "*Dividends*," up to date.

In this case the individual to whom I refer "*took for granted*" that if he went to the Students "in the lines of his travel" with a letter of introduction from me, that fact would establish their confidence in his studentship, and this in turn would establish their confidence in his business integrity and honor.

In this he was entirely correct—to my deep and abiding regret, humiliation and sorrow.

He *took for granted* that his studentship would act as a

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sort of talisman that would open the pocket-books and bank accounts of the various Students "in the lines of his travel," and enable him to reap a rich harvest. And he was right in this also.

And thus, wherever he went he found it not only possible, but easy, to convert his influence as a Student of the Great School into ready cash.

And now let us consider briefly the positions and acts of the several Students this man visited "in the lines of his travel."

They took for granted:

(a). That the man I introduced to them was *honest*. In this I verily believe they were mistaken, although I, too, *believed* him honest when I opened the way for him to meet other Students "In the lines of his travel."

(b). That the *fact* of studentship in this School is all the guaranty of personal integrity and honor that any Student of the School should ever ask from any other Student.

In this also they were mistaken—much as I regret to say it. It would seem that any man who has made a careful study of the three text-books of the Harmonic Series, sufficient to understand the meaning of the Constructive and Destructive Principles of Nature in Individual Life, and the Law of Compensation which works itself out through them; who, on the strength of such knowledge and understanding, makes the definite statement (as all must do before they can gain admittance) that he finds himself "*in full and unqualified sympathy and accord with all the teachings and findings of the School therein contained*"—would find it impossible to lend himself to business dishonesty, trickery, deception and fraud of the most despicable and contemptible nature.

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I myself would not have believed it possible had I not seen the actual demonstration of it above referred to—supplemented by other instances quite as flagrant.

(c). That to question the business integrity of a man whom I have given a letter of introduction to them, as a fellow Student, would be equivalent to doubting *my* honesty, and would, therefore, be accepted by me as a definite breach of loyalty to me, and good faith with a fellow Student.

In this they were entirely mistaken.

Let me explain here what I have tried to make clear from the very inception of this Movement, namely:

Never, in all my life, have I introduced one Student of this School to any other, for the purpose of influencing either to trust the other in matters of business or money.

Neither shall I ever do so in future.

Because of the natural tendency of human nature which stimulates *Faith* in those who unreservedly commit themselves to such a standard of "*Morality and Service*" as that for which the Great School and Work stand, it would be possible for one in my position to accomplish immeasurable harm—as well as great good—through such influence as he might choose to exercise among his fellow Students and Friends; and whether that influence be good or bad would depend entirely upon the manner of its exercise, and the purpose for which it is set in motion.

Knowing all this, and having a definite understanding of the responsibilities that rest upon me, and a deep appreciation of the inexorable operation of the great *Law of Compensation* through and upon my entire life and all my relations, I want the Students and Friends of the Work everywhere to know, henceforth and forever, that they must not allow their faith in me personally, nor their

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confidence in the principles back of the School and Work, ever to blind them to the *possibilities* of dishonesty among those who have come to be known as *Students* of the School, or *Friends* of the Work.

If I could *know* that every Student who commits himself to the findings of Natural Science and the principles of the Harmonic Philosophy founded thereon, would be able to make his LIFE a true exemplification of the *Spirit of the Work*, then I should also know that no Student of the School would ever suffer injustice or harm at the hands of any other Student; and, in that event, I should not hesitate to introduce the Students and Friends of the Work to each other everywhere.

But a hard and bitter experience has taught me that however earnest and sincere an applicant for instruction may be in his or her desire and purpose to LIVE THE LIFE and EXEMPLIFY THE SPIRIT OF THE WORK in the daily life and conduct, the problems of life are virtually infinite in number and character, and it is impossible for one in my position to guard against *some* mistakes of judgment, in the admittance of applicants for instruction.

I do the very best I can. I make use of all the intelligent help the Students and Friends can give me, in judging of the character and qualifications of those who apply for admittance, from all over the country. I study each individual, through his or her letters and answers to questions, with all the intelligence at my command. I keep forever in mind the fact that the School has the most bitter and unscrupulous enemies on earth, enemies who never sleep and who would stop at nothing to defeat the purposes for which we are giving our lives to this Great Cause.

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And I know that we make *very few* mistakes. But we *do make some*. And it is this latter fact that impels me to admonish you who stand today as "Accredited Students and Representatives" of the Great School, to TAKE NOTHING FOR GRANTED.



A SONG IN VAGABONDIA

So long as there's a dream to dream—
So long as there's a song to sing—
So long as coming dawns shall gleam
Upon our boundless wandering—
So long as there's a road that leads
Out and afar—through mile on mile
Beyond Life's narrow faiths and creeds,
So long shall Life be worth the while.

But when the final dream is done—
And when the last clear song is stilled—
Or when the far road finds the sun
Has set where once the morning thrilled—
When gray dusk gathers on the Trail
And we may take the road no more—
Then shall we take the barque and sail
To what waits on the Other Shore.

—Grantland Rice.

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Some High Lights of History and the Genius of Civilization

By J. D. Buck



GENERAL information is to the mind of man what food is to the human body.

Beyond the mere necessity of food it is not so much a question of quantity, as of quality that determines nutrition; and after all, assimilation determines health.

So it is with regard to reading, study and general information. Bodily assimilation, and intellectual understanding determine health in the one case, and wisdom in the other.

One may study the written histories of every people and time, so as to be familiar with moving events, the progress from barbarism to civilization, the rise and fall of empires, and yet discern no universal principles applicable to every people and every age.

Even that which, in modern times, has been designated as the Philosophy of History, may like all philosophy, become involved in "postulates" and "categories," with no universal principle of Construction in evidence.

The generic Individual is a type of the human race.

Health of the body; Intelligence of the mind; with

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fraternity, sympathy, and loving-kindness determine the status of every individual.

The first two of these, apply largely to the individual: The third, to his status in society, and his relations to and influence with others.

Between the conscious powers of man on the one hand, and his idea of, or belief in God on the other, Religion and all social relations stand as a middle term.

Intelligence and Judicious experience determine Character, while the expression, or working out of these problems, determines Conduct, Ethics, or Morals.

But certain external events in the world outside, have had a guiding and controlling influence over whole civilizations, for the reason that they strike a chord that gives a new impulse, and an uplift that vibrates through the ages, like a dominant chord in a great Symphony.

After the influence of Christna had waned in India and given place to confusion and idolatry, Buddha came, preaching the *Sacredness of all Life* to the teeming millions of India, Ceylon and the adjacent provinces.

But another race and a new civilization were forming in the Western World, and after half a millennium, in the little village of Bethlehem in Judea, Jesus was born.

History gives but a meager account of this great event. Indeed, if history were our only source of knowledge, one might question the event. Historians of that day, wise, intelligent, and apparently sincere, like Philo Judaeus, fail to record the event or refer to Jesus.

The Gospel narratives upon which so much stress has been laid, stand closely related to those concerning Christna and Buddha, were written long after the death of Jesus, and are so mixed with tradition and folklore as to have seemed an easy mark to the so called—Higher Criticism of the present day.

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And so, for nearly two thousand years theologians have wrangled over records and interpretations, creeds and dogmas, while other religions have done their utmost to destroy all influence emanating from the Christ.

But for the whole Western World, the new civilization, in spite of all this war of creeds and interpretations, and efforts at destruction; in spite of the sophistication, reversal and degeneration of every doctrine taught by Jesus by the most gigantic, ambitious and unscrupulous religious organization on earth today—in spite of all this, the teachings of Jesus and the Genius of the Christ shine today over this Western World as clear and undimmed as the planet Venus in the starry heavens.

Jesus taught the Essential, Unchangeable, and Eternal Brotherhood of Man.

This is the Highest Light of History, and the Genius of Western Civilization.

The radiation of such a light, and the power of such an Ideal that nothing could long obscure or turn aside, reveal its essential divinity.

Theologians are still wrangling over events and interpretations, while Rome boasts of relics and rosaries, the chair of St. Peter, and the expected dominion of the world; and yet there stands Jesus—the Ideal—as unchanged as the light of the central sun.

The Ideal, that in life is to be realized as the essential and Universal Brotherhood of Man, with all that the term implies, is *the Christ*, the "Light of the Logos."

There have been some in every age who discerned these High Lights, kept the "Good Law," and labored for the Brotherhood of Man without the hope of fee or reward.

To these, the Ideal of Buddha, and the Ideal of Jesus were different lenses through which the one true Light

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shone, revealing the spiritual nature of man, and the laws that determine its unfoldment.

Few in number, compelled to conceal their doctrines and their identity, they gathered wisdom from study, observation and experience, recognized their fellow disciples and students by intrinsic and unmistakable signs, met to compare experiences and make records, and "Kept themselves unspotted from the world."

Known at times as "Illuminati," as "Sages," "Wise-men," "Masters," "Initiates"—and the like—their pathways through the ages are easily traced.

They spoke the common language of Love, Unselfishness, and Human Kindness.

They inspired the Ancient Mysteries, and when these, through the selfishness and ambition of designing men, fell into decay and were turned to degradation and devotion, the "wise men" departed, recording another failure in the effort for the Enlightenment and Liberation of mankind.

These records go back many thousands of years, and here and there an attempt was made to give them to the world as far as the world would receive them.

Here, as I write, is a little book printed in the year 1652, concerning the Fraternity of the Rose Cross, with a long Introduction by Engenius Philaletes. The important point in this little volume is that the author or compiler undertook to "print these essential truths in three languages" and send them forth in the world, so that all who were worthy and qualified to recognize and wisely use them, might learn of each other's existence, get together, and co-operate.

On precisely these same lines stands what is known today as Freemasonry.

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We are not here concerned with its origin, growth or traditions, more than with those touching the life of Jesus.

One thing is certain, and that is, that Freemasonry has not changed an essential principle or ideal for two hundred years.

Its three Great Lights are: the Existence of God; the Human Soul; and the Brotherhood of Man. These great lights are always in evidence, and never for a moment obscured.

When the signers of our Declaration of Independence met to take action, if perhaps four or five of these Fathers of this Republic had plead "a previous engagement" those remaining might have opened a Blue Lodge then and there.

Then came the Declaration, and the signatures of these *Immortals*.

The High Light then and there recognized and revealed, was *precisely* the *Genius* of the *Christ*; the Essential Unqualified Brotherhood of Man; "the right of every Individual to Life, Liberty and the pursuit of Happiness."

As Masons, Knowing the value of these great principles, and that which always jeopardized them, and that Freedom and Equity should include body and soul, they decreed the unqualified separation of Church and State, or Politics and Religion.

Here is found the Highest Light and the most transcendent Genius ever known and embodied by man in any Civilization on earth.

What Jesus represented as "pure and undefiled Religion," the Fathers of this Republic represented and embodied as their Declaration and Organization of the State.

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The Roman Hierarchy may thus be seen as perfectly consistent in its hatred of the simple, unadorned religion of Jesus and the Brotherhood of Man; which it transforms into pomp, ceremony, cruelty and despotism. Its hatred of Freemasonry; and its denial of the right of every individual to his Conscience, and to Life, Liberty and the pursuit of Happiness, are perfectly natural and logical.

I do not blame Rome or her agents, and least of all, the average Catholic, educated to these ideals.

This is the Genius of the *Holy Roman Empire* and she can no more change or reform, than the leopard can change its spots.

The responsibility and the blame rest solely with Protestants and non-Catholics. Sworn to no such allegiance; "educated" in no such superstitions; dominated by no such fears and dogmas; how can they evade responsibility, and see treason and despotism triumphant?

Rome now concentrates her attack and pours all her venom on our Free Public Schools.

The Genius of the Christ; the essential genius of all high civilization, and the despotism and barbarism of Rome thus face each other here in America today, as nowhere else *on any such scale or magnitude* in the whole history of the human race.

In the meantime, now, as always, there is an undertow to these great tidal waves that rise and fall on the sea of human life.

Rawlinson, that wise and profuse historical writer on the Ancient Religions of the world said—"Altogether, the theory to which the facts appear on the whole point is the existence of a primitive religion communicated to man from without."

The traditions of the "Secret Doctrine," the "Holy

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Empire," the "Ark of the Covenant," the "Secret Vault," and the "Holy of Holies," with the "*Magnum Opus*," or the "Great Work"—run through the ages, like a golden thread woven into the fabric of every *attempt* at Civilization known to man.

Adapting itself to the conditions, the intelligence, and the needs of every people, each held aloft the *Highest Ideal* that could be apprehended at the time.

Belief in God; in the Human Soul; and in the essential and universal Brotherhood of Man, were always the *three strands* in this Golden Thread, and had everywhere and at all times to contend with Ignorance, Superstition and Fear, while the Masters and disciples of the Good Law—the Great Work—had at all times down to today, to conceal their work, and to face death at every turn.

The great majority of men—the *proletariat*—generally neither know nor care; they are "Joined to their Idols," and exploited, or held in bondage by fear.

The "upper classes"—so called—held by selfishness to greed for wealth, or lust for power, gather their resources from the hand of toil, and put into so-called Religion Dogma and Despotism in the name of God, and so hold their power through Ignorance, Superstition and Fear.

Two great bodies in America today claim, assume, or pretend and profess, to have risen above all this barbarism and despotism, and thus to lead the people into Liberty and Light.

These are *Protestantism* and *Freemasonry*, and nothing is more evident than the *fact* that, *as bodies they do not lead!* They are far behind the interest and the Genius of the People, as a whole.

On the other hand, the Genius of Rome, half-a-hundred

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Italian Cardinals—"Princes of the Church"—proud, arrogant, unscrupulous, ("the end always Justifies the means") hold court on the banks of the Tiber, and with unbounded resources and the most perfect organization known on earth today, sophisticate and reverse the Religion of Jesus; run a *Holy Crusade* to "*Make America Catholic*," and work, practically unmolested, to annul our Declaration of Independence, and put the *Roman Cross* on the brow of our *Goddess of Liberty*.

And the smug, well-fed "Citizen," and the average Clergyman, reply—"You are an alarmist. There is no danger!"

The *average* "High-Degree" Mason is equally self-satisfied, and indifferent; and might add—"I am on Easy Street, quite comfortable, thank you, and cannot sully my *Honors* or afford to hurt my *Business*."

There is but one essential point in all this, and that is—*Is it not true?*

Beyond that, Liberty, Duty, and Destiny, are in our own hands.

Conscience, as a Sleeping Sentinel, and as drugged or dominated by the Genius of Rome, are *quoted* as equal, in the "Banks of Eternal Justice," and will be eventually so recorded in the Judgment of mankind.

The Sin of Omission, and the Sin of Commission, equally violate Personal Responsibility, which weighs and measures the souls of men. Meantime—

"We wait beneath the furnace blast

The pangs of transformation;

Nor *painlessly* does God recast

And mold anew the Nation."

It should thus be apparent, that the "simple life"—
"going about doing good," and the "pure and undefiled

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religion" taught by Jesus, constitute the noblest religion and the Grandest Spiritual Light ever revealed to man.

What the Roman Hierarchy with its Political Machine has made of these for the past fifteen hundred years it is unnecessary here to portray. The "Lives of the Popes," the "history of the Holy Inquisition," and "the Foot-prints of the Jesuits," tell the story in blood, cruelty and murder.

So also with our Declaration of Independence and our Goddess of Liberty Enlightening the World, the most glorious political Illumination ever known to man, and the Genius of the two are the same; the uplift and light of Love.

Shall these stand, or fall?

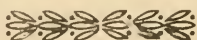
It all depends on how many are ready to do their duty, as a just return for the Liberty that is ours today.

This "*Living the Life*" as did Jesus, this doing our duty as men and women and as citizens, is equally the Genius of the Great Work.

Here lies the source of that energy that enlightens the souls of men and illumines the World.

The Religion of Jesus; the Lights of Freemasonry; our Goddess of Liberty; and the School of Natural Science, all draw from the same source, and are different Lamps fed from one current of Eternal Truth.

These eternal Principles are so few, so plain and so simple that a child may understand them.



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From the Files of Florence Huntley

My dear Friend: Your letter finds response in my heart and I put aside all other things to write you.

But what shall I say to help, or comfort, or counsel? Do you not realize how impossible it is for me, a stranger to your life and its needs and its burdens, and so far away, to undertake even a suggestion?

I read your letter, I realize your need, and feel the position you so clearly portray, but I ask myself how I shall proceed to serve you.

I can not go to you nor can you come here just now, and were we together I doubt if I could untangle the skein—tho I do know that the presence and sympathy of an understanding friend are sometimes the inspiration to fresh courage.

I do not know from here how to begin to touch upon your affairs. There are undoubtedly many details you could not write of that bear upon the situation and have to be taken into account.

As far as your letter indicates, I think I follow you and understand the complicated lines of destiny. Through it all I gather, first, that you must find employment that means money; next, that your ambition and taste are for Literature; and finally, that you are ill—too ill—and too weary to take up any kind of work in the right way.

I cannot be of service in the field of literature, for I

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have no place nor influence with those who buy "brains." I can not suggest other things, for I do not know what you would be willing to do, nor even what you could do. I can not advise in the dark. But have you no old-time friends who have known you always; people of wealth and influence to whom you could go for counsel and for employment, if that be necessary?

As a starter, suppose you sit down and carefully enumerate all of the things you *can* or *could* do if driven to extremity.

First, name your Ambitions; then the thing you feel yourself best fitted to do. Then name things you *have* done some time in the past that should have commercial value—Omit nothing.

For instance, in St. Louis is a woman making an independent living, simply because she knew how to make a certain fine *cake*.

This was an accomplishment when she had her own home—but in the hour of necessity her pride did not prevent consultation with friends. This was suggested to her and her friends helped her. The result has been independence and a fine income.

So, before you despair go over every accomplishment—whether as Teacher, Musician, Housekeeper or Cook. Have you a special talent for any kind of painting, or embroidery, or anything with needle or brush?

This very analysis of your stock of values will be helpful all the rest of your life. Simply study yourself as a Commercial Entity.

This is the first and most practical thing to do.

Next, begin the foundation lesson of Mastership—begin the practise of SELF-CONTROL. Put your Reason into the saddle and put a firm check on your *emotions*, which

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are now running riot and burning you up and unfitting you for any self-help or help to others. "*Going Mad*" means that you are letting go of *Reason* and *Faith* and all of the strong qualities which lift the adult above the child.

Do not think I minimize the long series of griefs and disappointments, nor forget the "anguish" of your soul. It is because I am *thinking* of this and because you *must* rise to the conditions of your life, that I write as I do.

You *must not* let go—and sink under trouble.

Just such experiences test the quality of the Soul, and indicate the strength which shall finally win out—or the weakness that will surrender and dwell in the twilight of despair.

My dear, troubled friend; it is indeed a "Rocky road to Jerusalem," and some lives like your own seem to lead over rough roads much of the way.

But remember, so long as you can keep the eyes of your Soul on the Mountain-Top where the sunlight is, that long you will persist upwards—that long you will continue to toil upwards instead of halting or slipping backwards.

You have seen and experienced that which proved to you a world of outside Intelligences, many of which, earth-bound, exist only, it would seem, to suffer and to torment others.

These came from the realms of FEAR and Weakness. These are they who had not the Courage to lift their lives above personal desires, sorrows and emotions. These are they who gave up the toilsome road, let go, and condemned themselves to long suffering and the sins that grow out of Despair.

But the TK and his Instructor in the laws of Independent Development have come to *know*, and have

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studied those higher realms to which the Courageous Souls ascend, and from which they return to teach and counsel and comfort those who have lost both Faith and Hope.

Each one of us must choose for ourselves whether we will sustain ourselves by Faith in the ultimate Compensation, and by Courage that can conquer any LION, or we must sink by the weight of uncontrolled Emotions and unsatisfied Desires.

No one friend can give to another this Faith and Courage. All one can do is to remind the unhappy one that THERE IS NO DEATH—that Life is long—and that after a brief span of trial and denial the great gates of Compensation open to the courageous one and she is given back the comforts and beauty and honors and friends and LOVE that this life withheld.

But we all must earn our reward. Nature has so decreed, and the darkest hour of human experience may be turned into the golden opportunity of a lifetime. If you, at this time, can control your emotional nature, can calmly face life as it is, can calmly plan for your own living and your mother's care—you will have demonstrated the metal that is in you, as you could not in a lifetime of ease. You simply MUST NOT let go.

You have chosen a trying occupation—literature. There is no certainty in it, for the best you do has always to pass the censorship of some mere individual—some man, most likely with his own prejudices, opinions and ideas of what *he* wants. Refusals of your MSS. do not mean much as to their merit—nor does acceptance. These mean merely the individual taste or need of an editor.

"*Harmonics of Evolution*" made its record among the best publishing houses. I did it almost knowing the results.

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One said "It is fine but EXTRA-SCIENTIFIC." Another said "Where will you find an Audience?" Another "You are dreaming;" but Henry Mills Alden of Harpers said "*We don't want ex-phi-ca-tion in Spiritual things.*"

By the way, have you a copy of "*The Gay Gnani*"—the foolish book I published last January? If not, I'll send it. Read it. The nonsense may make you forget for an hour.

So, I do not expect much from the story-writing. The field is so crowded with brilliant writers. To make a *living* by the pen is an increasing difficulty.

Turn over in your mind every other talent. Would not you, with some few weeks of study, make an ideal Secretary for some rich man or woman?

THINK—of everything you could do.

Are you entirely without resources, or have you a home of your own, or any even small income? A small income is a great help for one who is trying to make a start in a new field.

I am writing to my dear friend in Atlanta. I know she is encompassed with duties, but I am going to ask her to respond promptly, should you write her. She is a southern woman—a lady whose family and education and position meet all requirements in social life and whose keen intelligence and generous heart make her an ideal friend. Her acquaintance may or may not be of service in your present struggle, but at least you can feel that one of our trusted friends is a southern woman and would serve you if opportunity offered.

I am not introducing you two now with the idea of any definite philosophic work. Neither your mind nor your emotions are prepared for such work, and the practical things of life must be cared for first.

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I want you to go to her as you have come to me, and simply add the strength of another friend to the situation.

By and by when the horizon is cleared of clouds we can talk Philosophy—as a definite study.

I will write her today, giving her an outline of the situation—your brother's death—your mother's illness, and the great problem of how to live with resources diminished.

I assure you that you can write her as you would myself. She is not only trustworthy, but her intelligence is broad enough and her Soul high enough to receive any confidence and keep the faith.

She also has had sorrows and trials, and her life today is just straight Heroism.

I can write no more today.

Tell me how I can help you, by letter.

Faithfully yours,

FLORENCE HUNTLEY.

Dear Friend:—

We had learned of the passing of our friend almost immediately thereafter. Every effort was made to save him, but the hour had struck. As I said to you long ago, no man commands the issues of life and death. Our friend has passed, let us hope, into a world of happier and more satisfying conditions than he found here.

I know, as do you, that there are no words in this or any other language to console those who mourn the absence of their beloved. The only thing I can say is: *There is no death.* That there is only a change, transition and passing from our daily sight and touch.

All I can say is to remind you again that you and we, all of us, are passing the same way and will soon cross through the same veil of mist that holds the spiritual world from this. You will see your friend again, let that

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comfort and sustain; and you will meet in another environment and under other conditions, and the sadness of today will be forgotten.

And in the natural course of events your mother must also pass beyond that mist and you must fortify yourself in advance for this inevitable.

On the 2nd of July the few left of our family met in our old home in Ohio to attend the last services over my sister, the only sister, and I know whereof I speak.

I wish that I could say more, but this is not the time for words, only for remembrance and sympathy.

Your friend,

FLORENCE HUNTLEY.



Atlin B. C.

Indo-American Book Co.,

Chicago.

Gentlemen:—

The *de luxe* edition of the Harmonic Series arrived this morning, in good condition, and to say that I am pleased with the books is to put it mildly indeed.

They are beautiful and you are to be congratulated on their production.

Yours sincerely,

A. B. T.

Weimer, den Lassenstr

Gentlemen:—

—God bless the “Great Work”; it is the most beautiful message of the Age—God help and keep strong those at the helm.

B. G.

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What Is Love?

By James P. Holdt



ALL the great Aryan religions teach that God is Love, which proves that the world's best intelligence for ages had an ultimate definition of "Love"—since if God is Love, then Love is God—or it is the antithesis of Hate. Neither of these statements, however, fully describes the meaning which the idea represents in comprehensible terms. If we say Love is God, and God is the All, is Love then also Hate? Therefore, a definition of Love must include or imply that of Hate. What is Hate? Either it is not, as the "Nothing" is not, except as a mental abstraction, or it does exist, and then the Love (God) is not all-inclusive, but divides the realms of space with the power that is opposite and antagonistic.

As a matter of fact, love and hate do both equally pervade the universe. The writers of antiquity already recognized this in the elements. Chemical affinities and repulsions are but expressions of the same law. The possibility of conscious rational choice itself, depends upon this duality of Love and Hate. Why do we love what is good and true?—Because we hate what is false and evil, and vice versa. Love is the Constructive, Hate the Destructive in Nature, and these may be called definitions.

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But there is nothing new created in a universe that wears already its material dress. No construction is therefore possible, except by an equal amount of destruction and all destruction is also only a change of form—a construction into something else. That is equivalent to saying that every love must have a hate that is its equal—either of which may be latent or kinetic. It can not but be true in man no less than it is in the chemical relations of the elements.

In one sense, no one can Know God or Love, nor Hate nor the Destroyer—but we do Know intuitively more than we can express, for the Monad or the Soul, is a spark of the eternal, “a part of the part that once was the All” as Goethe has said.

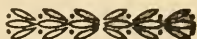
According to the ancient creeds, “Let there be light” was the first commandment that resounded through the cosmos, and ever since there has been war between light and darkness—love and hate. Then are there these two “Gods”, or is it only one, of dual nature? “A house divided against itself must fall.” God is Love, only in the sense of being the will for what is right and true, and He is Hate only in the sense that He is the destroyer of the false and evil.

In this sense, Love is the same thing in the spiritual that light is in the physical. It is the impetus of a universal will, and is literally the creator, as the ancient creeds affirm. Just as light makes possible physical growth and life, it is Love through which alone the ego can increase its self-consciousness and mental power, provided it loves and wills what is right and true. One who thus loves and wills can not annihilate darkness, the essence of hate, but within himself will transform it into the sorrow of pity and a stronger desire to combat what obstructs the light.

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In the most ancient books of India lies hidden in symbolic language the true history of creation. It was Fohat that flashed the first differentiation through every atom of space. He was the first causation. He was the spark of the eternal, the expression of a universal will. He was the primary impulse of Love that pierced the darkness with light. And that is what Love in the abstract still remains: Creative Will.

The physiology of the brain proves that the will alone creates material seats for the thoughts and capacities, which we choose to entertain—or love. As a sentiment, love can no more be defined than red or sour, since it is an ultimate conception. Only as the creative will is it possible to understand it, both as nature's primary agency and the causal relation thereto of its evolutionary phenomena in human life. A will that is not directed by the love of something that is true and right, is not creative, but destructive to him that entertains it. A will that creates new brain cells for what is true and right, is always directed by an interest in, or love for, those true and right objects. Therefore, Religion, Nature and Science are united in very clearly evidencing that Love is the Creative Will.



Montreal, Canada.

Indo-American Book Co.,

Dear Sirs:—

I write to tell you that my Dear Father [Wm. McC.] passed away from Earth on Tuesday—up to the last he would watch for your little Magazine [*Life and Action*]. He was a great reader.

Sincerely yours,

Fannie McC.

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Question Box

(Continued from Jan.-Feb. Issue)

14. My father has been in bed many months, paralyzed in his right side, unable to speak, and recently his mind seems gone, and he raves like a maniac. Often we are obliged to force him to eat. (a). Have we done right to keep him alive under these conditions? We love him, and although it is fast taking my mother's strength, we had hoped (though the world calls him a good man), to keep him with us until we could show him the Truths of the Great School. (b). I am neither "duly and truly prepared," nor "worthy and well qualified"; but I want to heal him, even though too ignorant. Can you not tell me how? (c). I have not prayed, because I consider sincere desire is prayer; and then I feel that it is only right to pray for that which is Spiritual. Am I right? (d). Do you advise me to take Father to Dr. Lindlahr? (e). Is there anyone here in this city to whom I may go when "duly and truly prepared" to receive the Ethical Work? (f). Does the Ethical Work require more than a Grammar-School education? (g). Will your next work teach us to heal the sick and relieve suffering? (h). Christian Science seems to do some good, although its failures are so many as to prove that it has but a fraction of the Truth. Can you not give us something better?

Ans. (a). To answer this question truthfully

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would require a definite knowledge of the purposes and plans of the Great Universal Intelligence, far beyond anything which I possess. I can only tell you how I should feel about it if I were in a condition similar to that of your beloved Father. It seems to me that if I were paralyzed, unable to speak, unable to move, a mental wreck, long past the meridian of a normal life, a great sufferer, a burden that was causing the sacrifice of the health and very life of the woman I love, with no real prospect of ever regaining my health—I should thank the members of my own family, and my beloved family physician, if he would give me the helping hand of a loving Brother, and in the painless method of sleep help me to emancipate myself from the bondage of earth and of the physical body. And yet, if I were a *physician* in such a case, I should hesitate before invoking the last earthly sleep. I recognize the fact that the issues of life and death are with the Great Creative Intelligence alone, nevertheless I believe there are occasions when it is morally permissible for the physician, in the exercise of sympathy, pity and mercy, to employ a wise judgment in the emancipation of those who suffer without hope. Medical Jurisprudence justifies this view, just as it gives him power to determine, as between mother and child, which shall be the sacrifice of the surgeon's knife. But, my dear Friend, please bear in mind the fact that I am not even *trying* to answer your question. I am only telling you how *I* should feel about it if I were the sufferer. God alone knows what is right in such a case as you suggest. At least, I do not know the answer.

(b). You recognize the fact that you are neither “duly and truly prepared”, nor “worthy and well qualified” to be entrusted with the knowledge of the Great

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Friends that would enable you to qualify as a Healer—and yet, you ask me to tell you how to *heal*. Do you see anything that appears to you to be inconsistent in this? The knowledge of the Great School is a *GIFT* to all who receive it. It can be given to those and those *only who can prove their qualifications and right to receive it*. Until you can do this I would betray the trust reposed in me if I should grant your request, however earnestly made.

Furthermore, the science of Healing is one that cannot be “told” to anyone. It must be “*learned*.” It involves an *education* based upon a Science that is older than our Occidental civilization. Even if you could prove yourself “duly and truly prepared, worthy and well qualified” (which you admit is impossible), still it would require at least three years of the most earnest, faithful, unremitting and difficult WORK (on your part), and INSTRUCTION (from me), to invest you with the knowledge that would enable you to control the forces, activities and processes of Nature which are involved in the science of therapeutics. This will tell you some of the reasons WHY I cannot “tell” you how to heal your own beloved Father, deeply as it would gratify me to do so, and deeply as it would rejoice you to make him well again.

(c). Have you read and made a careful and critical *study* of the little brochure on Prayer, entitled “*Who Answers Prayer*”? If not (and your question would seem to indicate that you have not), then, by all means send to the Indo-American Book Co. and obtain a copy, at once. Make a careful *study* of it from beginning to end. Do not let a single sentence escape you. It contains the whole subject of “*Prayer*.” Not a principle is omitted.

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Let me ask you this hypothetical question: "Suppose you were starving, and you had no means with which to obtain food, do you think the "*desire*" for food in such case would obtain it? Do you not think that in addition to the "*desire*," you would have to ask some kind and sympathetic Soul to help you obtain it? Many a hungry Soul has starved to death on "*desire*"; but those who supplement their "*desire*" with an earnest plea for help are almost sure to obtain the relief needed.

This suggestion should make clear to you the fact that in a literal sense "sincere desire" is *not* "prayer," in the sense in which this School considers prayer.

Furthermore, even granting that your conclusion were true, (that one has no right to pray for anything that is not spiritual), how do you know that the cure of disease is not, in some measure, a *spiritual* process? In truth, it is. And there is no field of service wherein the Great Friends on the spiritual planes of life can render more help than in the relief of suffering, and the cure of disease. When you have made a critical study of "*The Great Psychological Crime*," you will have a much clearer understanding of the meaning, purpose, and power of Prayer. But first make a study of the booklet "*Who Answers Prayer*," and therein you will find much information that will make clear many of the dark places ahead of you at this time.

(d). No, I could not "advise" you to take your Father to Dr. Lindlahr, without knowing something more of the case. Generally speaking, I know that Dr. Lindlahr has had remarkable success in the treatment of paralysis, *locomotor ataxia*, and other difficulties of a nervous origin. I have great confidence in the "Nature Cure" methods of treatment which the Doctor uses in his

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sanitarium. But the good Doctor has his limitations, just as we all do, and there are cases which I do not believe he or any other physician can cure. From what you tell me of your beloved Father's case, it is a question in my own mind whether he has sufficient nervous vitality to respond to the treatments. I could not recommend you to run the risk of taking the trip, in his present condition, without assuming a heavy burden of responsibility. I am not in position to do so with my present knowledge of your Father's condition.

My suggestion is that you write to Dr. Lindlahr, state the case as carefully and fully as possible, and ask him frankly his best judgment. I am sure he will give you a frank and truthful answer as to what he *thinks* could be done. If he felt that the case is too far advanced for him to accomplish the relief sought, I believe he is honest and would tell you so, without charges of any kind. (e). This question I have answered by letter. (f). Ethical Work of the Great School requires an accurate knowledge of the English language, including Grammar, Spelling, and English Composition, sufficient to enable the Student to express himself or herself in simple and exact English, free from errors. A "*Grammar-School education*" may, or may not be sufficient, depending entirely upon how much good the student has obtained from his education. I have had a number of graduates from the various Colleges and Universities throughout the World apply for the Work, who were unable to write a letter of a single page without a dozen or more errors of Grammar and Spelling. Then I have had applicants from among those who have never completed the course of their country district school, who could express themselves in perfect English. All depends upon the use the indi-

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vidual has made of his education. (g). No, my next work will not teach the science nor the art of Healing. (h). When the time comes, if that is before my work here is finished, I shall hope to give to the world some of the advanced methods of therapeutics known to the Great School and Friends. It will then be for the world to answer as to whether these are "better" than the methods of Christian Science, or Christian Metaphysics, or the Emmanuel Movement, or Nature Cure, or the regular Physician, or the various other methods now in use. In my own best judgment, the methods of the Great School are immeasurably superior to those of any or all the other systems of treatment combined; but there are no doubt, many who would not trust my judgment in a matter of so much importance. I cannot blame them. In truth, I heartily commend them.



A PRAYER

*O Thou, the Light of whose Omniscience we,
Created in Thine image, do reflect,
Tho faintly; Thou, whose all-pervading Love
Kindleth the human heart to generous thought;
Grant us to add a tiny ray of light
To the great sum of Light that drives away
The night of ignorance from the mind o' the world,
A tiny glow to the Love that warms its heart.*

Christmas Day

—Martha McDougal Nichols.

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From a Subscriber

Editor-in-Chief.

Dear Friend:—

I have your kind reminder of the fact that my subscription has expired.

I am herewith inclosing the price of two annual subscriptions, one of which is for a neighbor to whom I have loaned my own copies during the last year, and he has become so attached to it that I am sure it would be quite a loss to him not to receive them in future.

I want to say for myself, and from the depths of my heart, that I enjoy the magazine more than I can express in words, and I know that it has benefited me greatly.

I alone can best know to what extent the lessons have gone home; and I alone know of the heart-to-heart talks with myself the words of *Life and Action* have inspired.

If, at a later period of my life, I have so improved as to be of some real service to mankind, I hope I shall have the opportunity to say to my fellow readers of *Life and Action*, as well as to the members of your staff, that a very great deal that I have done, and the way in which I have done it, have been due to the training of the Great School and Work; and I want them to know that the seed has not all been cast among the rocks.

What greater things there are for me in store, in the way of happiness, can come to me only by a little more

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time and opportunity for study; but I feel and experience the "*Spirit of the Work*" in my heart, and I have an abiding Faith that things will work out right in due time, so that I shall have that time and opportunity, without having to neglect any of the Duties and Responsibilities of life.

However, I realize also that "Actions speak louder than words," and I want to see just how *loud* I can make them speak in future. *Listen!!!*

To me, the reading and study of the magazine is like enjoying the actual company of the men and women who are creating the world; and in the lines I read I am constantly receiving the help and advice I most need on the very questions that most perplex me.

The application of just a few of the simple precepts of Brotherly-Love has brought to me experiences never-to-be forgotten. I KNOW that insofar as I "LIVE THE LIFE" I gain a definite knowledge of higher and nobler things.



Tacoma, Wash.

To the Editor of *Life and Action*.

Dear Friend:

The feminine half of this united family will not wait for the Brother to come home to say how glad we are to renew our subscription to *Life and Action* and also to have the bound volumes. I would not exchange the knowledge and spiritual uplift I have gained (tho it be but a tiny part of what I hope to do) for all the World offers. Money cannot pay for what we receive thru your devotion and the faithful Friends in the Great Work.

With greetings and best wishes,

Mrs. C. H. R.

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Corroborations of "*Ikie Pivins*"



Y DEAR friends and fellow Truth-Seekers, it is out of the grateful appreciations of my heart that I give you a little more of my "experiences"; this time to corroborate the Authors of the Harmonic Philosophy.

I entered upon the study of this Philosophy and Work, with a golden experience gained by my observations of psychic phenomena produced by the Subjective Psychic process, and what I have learned I can truly say that, "I know, and that I know that I know it."

My first contact with the Harmonic Philosophy began with the study of the second volume of the series, or the "Great Psychological Crime," and strange as it may seem to you, this volume was held out to me by a gentleman-friend whose very "bread and meat" depended upon the process so thoroughly elucidated and its destructive effects made so plain upon both the "sitters" and the "mediumistic psychics." This same friend has also said to me in private: "Here I have put in forty of the best years of my life for this cause, and what has it brought me to show for my work?—simply a loss of my best friends and broken health."

The golden admonition of this dear old man, was when he said, "sitting for mediumship is like giving a child a

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keg of powder and a match to play with.—The results are decidedly uncertain if quick action is not taken.”

I could not understand this analogy at that time so thoroughly as I do now, for at this later date I can see this advice was both golden and opportune.

Among my former “spiritualistic” experiences, which now seem quite out of place, was when I heard friends declare to me; “Why, to see Spirits and things, is the ambition of my life.” I thought so too, at one time, but I have happily gotten over that now. Some one who is pleased to follow this “route,” may ask why I feel that way now. It is this:

I have found that there can only be “one right way” to “see,” as above expressed. This “way” involves a great deal more than is realized by the average person, who is accustomed to look at matters of this nature only superficially. It further involves a lifetime of Moral Living.

When Nature has opened the spiritual senses of an individual, it lays upon him a great personal responsibility, and one which no one has the right to accept nor can have the chance to accept, unless he has paid the price, which is personal effort in the living of a life.

This Personal Responsibility, as I see it, is something grand and yet startling when thoroughly understood. My definition of it would be: “Personal Responsibility is the Duty, or Obligation, which the Great Universal Intelligence has fixed upon each individual intelligent human Soul, to live a life of love, humility and meekness, in strict conformity with all universal moral principles.” In other words: “As ye sow, so shall ye reap.” However, the Law is, you may sow as you choose, but you will sooner or later reap what you have originally planted. Resolved

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into its simple elements this means: Nature is not going to give you something you have not rightfully earned. If you have sown of the flesh, you will reap of the flesh; if you have sown of the spirit, you will reap of the spirit. If you have sown little, you will reap little, etc.

From observation and a clear understanding, I am able to note that the startling part of the Harmonic Philosophy is the fact that, in Moral Living, it governs your every thought and deed. This careful discriminating automatically produces "an attitude of Soul" which I have come to realize is the only way to open the spiritual senses independently and self-consciously. Some of you may come back at me and say; "I do live a Moral Life. I have kept the commandments. I honor my father and mother, and pay every man that I owe."

In all this be not deceived, for you will notice the peculiar definition of "Morality" as here used means: "getting into complete harmony or synchronism with a principle of nature, so thoroughly elucidated in the chapter of "The Great Work" entitled, "The Spirit of the Work." "One little word" is truly sufficient to cover this matter, but the "Still Small Voice" says to me: "Be still." I know what my inward nature says this word is, but we will "pass it up" at this time.

However, I might go one step further and tell you there is quite a difference in doing something because of the sheer material force that is being applied to cause one to act, and in doing the same thing because it is a "free act of your own Will"; and further, because you consider it a privilege to do the thing.

Our primitive history tells us that to do things in that "Attitude of Soul," is the greatest thing in the world. I believe it is. Why? Because I can "square up" with

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the Harmonic Philosophy in applying the method, and I find that it "works." It gives me a contentment with my lot that I never had before, in a satisfaction and happiness, peculiarly all its own.

Now, to get back to the "Mediumistic Process" of opening the spiritual senses, I will say that I have come to learn that this "Process" does not involve moral living in any sense. Why? Because some of the most sensitive mediums that I know of, are the biggest rascals. Most all of them are vain, and contend among themselves as to which can give the "best tests."

From what I have said in the foregoing you will be able to note the great difference in the Process elucidated in the Harmonic Philosophy and that involved in the mediumistic Process is, the former requires the *Living of a Life* in accordance with Moral Principles and a specific "*Attitude of Soul*." This is a *Work*; it involves the "doing and thinking" of something always in a certain way, while the latter "process" involves the "doing of nothing" (sitting negatively and generally in the dark) and "thinking nothing as nearly as possible."

Each of these processes brings its own rewards in accordance with the Law of Compensation. One brings mastership of his personal capacities and powers under the action of his own Will; the other brings, sooner or later, failing health, irritability, a loss of intelligent friends and Will power, and with the greater probability of losing your individuality. "The wages of sin is death;" to get out of line in any manner knowingly and intentionally with moral practices is "sin."

Why do I know that what I have said is true? Because I have seen all of these things befall people (with the exception of individual extinction) whom I personally

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know to be practicing mediumship as a profession. Therefore I know. On the other hand, I have practiced Moral Living from my youth up; but without such a specific anticipation of the results to be accrued, as I have since my study and co-ordination of the Harmonic Philosophy. This conscious moral practice brings me contentment, peace, happiness, joy and the right "Attitude of Soul." Therefore I know.

For fear that some of you who chance to read this may not be able to understand just why "Mediumship" is destructive to its devotees, and "Mastership" is constructive, I will give you my understanding of the "processes" as I see them and in my own way, to-wit:

The Great Universal Intelligence has graciously endowed each Individual Human Soul with a "Magnetic Envelope" or "coating" which is made up of the Vital Life Elements of the kingdoms of Nature below it.

This "Magnetic Envelope" which surrounds and interpenetrates the physical organism of each human being, acts as a "barrier," or "stockade," if you please, against the "enemies of Darkness" or all meddling influences from the Astral plane, on account of its ability to repel such influences. (It should be borne in mind here, that any process that will strengthen this "Envelope" is one to pursue.)

The great peculiarity of the "repelling qualities," or power of this magnetic "stockade" to keep away undesirable "invisibles," is the profound fact that it is subject to the action of the Will of the individual himself. Hence the destructive effects set in when he "sits" silently in the dark and Wills the "spirits" to take control of his physical organism. He is then and there a party to the destructive process of his most valuable "asset,"

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for he is opening the "door" to the "Sanctum Sanctorum" of his Soul, "the Holy of Holies." And the sad part of the whole affair is, when he realizes the predicament into which he has drifted, it may be forever too late to shut the "door."

From what I have said it should be plain to any one who has ever "Sat for Development," just why it is that no definite time can be set by a medium as to just when the new recruit will be thoroughly "developed" into a medium.

It all depends upon the time necessary for the controls, acting in conjunction with the negative, Self-Surrendering attitude of the individual sitter, to break through or tear down the magnetic barrier between the control and the Soul of the individual. When this has been accomplished, the control can step in and control the physical organism of the individual, whether he wills it or not. The "Magnetic Stockade" has been broken through, when the thieves and the robbers may steal at will.

Here as elsewhere, is the law of "practice makes perfect." "As ye sow, so shall ye reap." If the practice is persistent enough and often enough, there is sure to come a time when all of the natural control of your most valuable "asset" is swept from you and invested in others. You can then be truly "controlled," whether you will it so or not.

To illustrate the awfulness of this condition, I will narrate an instance wherein I was a witness to the event, and I can truthfully say that I would not go through with what I personally witnessed, for a million times the worth of this material world—and that would be quite a "sum," as material worth goes on this plane.

Most all the sitters and the medium at this particular

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seance knew a young man who had passed over a few days before, during the awful spasms accompanying hydrophobia. It had been announced at a previous meeting by the controls that they were going to bring this particular young man, and show him that he could talk to his mother and sister who were among the members of the meeting.

The lights were extinguished in the usual way and singing commenced. The singing had not progressed very far until it was noticed that the medium was getting decidedly hoarse. She generally led the others in the singing; hence, it was an easy matter to notice anything out of the ordinary. The hoarse condition of the medium's voice continued until such control was established that she actually got down on the floor and was going through the same horrible contortions and spasms, with which the young man above referred to had died. The "older heads" immediately saw that quick action was necessary to save the life of the medium. Restoratives (whisky) were given the medium, and when told to do so by an Indian control, the lights were restored and the tenacious control of this disembodied individual was broken. The control gave as an excuse for this deplorable state of affairs, that the young man had not learned perfectly how to control without letting the bad effects of his own death obtrude themselves upon the medium. It was several days after this meeting until the medium was able to be out of her bed, so horrible and nerve-racking was the experience.

TK has well said: "Mediumship is no gift." It is, in truth, a robbery of the most vital asset that Nature has given to human beings, by virtually stealing out of your control your shield against the "enemies of darkness."

Every Moral Act is an effort to strengthen the "Magnetic Element" of your being and bring it more under

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the complete manipulation of your own intelligent Will. It places you just that much further out of the reach and control of "invisible busy-bodies." It makes you Master of your individual capacities and powers at Will. This brings Serenity, Love, Joy, Peace, Happiness and a Contented Mind, provided however, the impelling motives are pure; if they are not—it might bring damnation as well as mediumship.

Believe me sincerely,

"IKIE PIVINS."



Mitchell, S. D.

Dear Friends and Brother:—

My Daughter, who lost her only child—a beautiful girl of three years, said to me, "Mother if it had not been for the books I should have lost my reason."

I have found more comfort and more light on the path for myself from these books than from all else I have read. I have studied many '*isms*' and have read much.

With Love and Greetings.

M. P. W.



AN EXPLANATION

The beautiful poem "WHATEVER IS, IS BEST"—which we published on the back cover of the *January-February* issue of *Life and Action*—is by Ella Wheeler Wilcox. We are glad to give her the credit, for she is worthy of it, and the poem is worthy of her.

We clipped the poem from an exchange, wherein it was published "*Author Unknown*." For this reason it appeared in this magazine as the work of an *unknown* author.

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A NEW BOOK

For some time past we have been preparing a real surprise for readers of *Life and Action* and for the Students and Friends of Natural Science; and we have enjoyed the *Secret* so *immensely* that it seems profoundly and inexcusably selfish not to share it with those who are equally interested and equally capable of understanding and appreciating the meaning and value of it all to the Cause in which we are so deeply interested.

We refer to the forthcoming publication of Volume I, of the personal letters of Florence Huntley to her Students and Friends of the Work, in the course of her correspondence with them since the publication of her scientific and philosophic master-piece—“*Harmonics of Evolution*”—*Vol. I, of the Harmonic Series.*

During the last ten years of her intensely busy and wonderful life, among many other voluntary contributions to the Cause of Humanity—and more especially the Cause of Women and their real Work in the World,—she wrote with her own hand about fifty thousand letters.

A considerable number of these were written with pen and ink, and the others with her own typewriter (the “*Monarch*”) which she was compelled to learn because of a distressing character of “writer’s cramp” from which she suffered much of the time during the period named.

The subject-matter of this immense correspondence covers an almost unlimited range; but in one way or another it is all related to the Work of the *Personal Instruction* of her many Students, and to answering an almost endless chain of questions growing out of the problems of

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life as they arose in the daily experiences of her Students in their efforts to apply the principles of the Harmonic Philosophy to their daily life and personal conduct.

From this almost unlimited fund of material it has been decided to select a sufficient number of the most important of her letters to constitute a Series of Volumes "*From the Files of Florence Huntley.*"

The materials for Vol. I of the Series have been selected and are now in process of preparation for the printer. We had hoped to make of Vol. I an "*Easter Offering*" to her Students, Friends and Helpers; but we found it impossible to complete the task in time for an "*Easter Offering.*"

We will, therefore, abandon that purpose and will bring it out as soon as the multiplicity of demands upon our time will permit.

In the field of letter-writing Florence Huntley stands without a peer. This statement is made without bias or prejudice, by one who is familiar with the literature of the last thirty years, in that particular department.

There is no contribution to the literature of the Great Work in America that can compare in value and beauty with these Letters of Florence Huntley.

They were written with no thought on her part that they would ever become public property. In this fact is one of their principal charms. They are strictly personal letters. In every one ring out strong and true the sympathy of a beautiful friendship and the earnest desire to serve those who have appealed to her for help.



"Fools deride. Philosophers investigate."

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The Great Work in America

Vol. IV

May-June

No. IV

The Spirit of the Work

No. 6.

By The TK.



HIS article of the series is written out of deference to the wishes and convictions of some of the Students and Friends of the Work here at the Center. The reasons for their desire to have such an article go direct from the center of responsibility to readers of *Life and Action* (most of whom are Students of Natural Science) in all parts of the country, will doubtless become apparent as we proceed.

The last government census established, among many other interesting things, the fact that Chicago is within a very few miles of the "*Center of Population*" of the United States. Judging from the direction in which that "Center" has traveled during the last thirty years, and the rate of speed at which it has been moving, it is almost safe to say that today (Apr. 14, 1913,) the Center of our national population—or the national Center of our population—is somewhere within the geographical limits of the city of Chicago.

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For the sake of that feeling of comfort we all experience from the sense of definiteness and certainty, let us put our left fore-finger to the center of our foreheads and our right on the top of the Masonic Temple, and mutually agree that "*This is the Spot*".

Well, what of it? S'pose it is, what then?

"O, nuthin' much," only this: The other day, in a great speech before the English Parliament, one of the great statesmen of that great nation referred to the United States of America as the "*Center of Progressive Intelligence and Political Influence among the Nations of the Earth*".

Now, if his English Eminence is correct in his diagnosis of the international situation, and Chicago is also the center of the United States, then how far are *WE* from the *CENTER OF THE UNIVERSE*?

While those who are wiser than the Editor of *Life and Action* are solving the problem, let us consider certain phases of the situation somewhat related to the suggestions above, insofar as they bear upon the subject which the Students and Friends desire me to consider in this article.

1.—However directly the Center of our Population may hit the top of the Masonic Temple, it is true that, in a very literal sense, Chicago has become—and is to-day—the "National Cross-roads" of this country. It is geographically and populaughically so situated (if such "poetic license" be not prohibited) that the Students and Friends of this Work, in their travels—from east to west, north to south, west to east, south to north, and all the intermediate points of the compass—pass through Chicago, both going and coming.

2.—In almost every instance, whatever may be the
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destination of the individual, he must "change cars" before he can pass beyond Chicago.

3.—If he needs an excuse for stopping over a day, or a week, in Chicago, this change-of-cars-necessity gives it beautifully, and thus enables him to "make a few calls," "do a little shopping", or "attend to a little business" (on the South-side or West-side Ball Ground) and accomplish many other things which otherwise (without so valid an excuse) might be—embarrassing.

4.—The rules governing the population at large apply with equal force to the Students and Friends of this School and Work. Chicago is a natural center of gravitation for *them* in quite as many different aspects as it is for the rest of the nation.

Because of these natural conditions, it seems that Chicago is the logical center of this movement, and the natural location for the building of its general headquarters, where our members and fellow workers may come into personal touch with the directors of the Work with the least possible trouble and expense, and thus be able to acquire such information and instruction, from time to time, as may be necessary to enable them the better to serve the interests of the Cause.

With these conditions and suggestions in mind, we have gone ahead with our work of establishing a "*Central Group*" of Students and Helpers and equipping them, as rapidly as may be possible, to stand as "*Accredited Representatives*" of the School and, as such, to exemplify the true "*Spirit of the Work*" in their daily lives and conduct.

Taking into account the "materials" we have had to work with and upon, and making due allowance for the natural limitations of human nature, and the difficulties under which the work of education has been done, it

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would seem to those of us who are here in the midst of the situation and who have been through all the discouragements and trials since the work of integrating this "Central Group" began, that we have no reason to be discouraged nor in the least ashamed of the results accomplished, *thus far*.

If it had been possible for us to integrate a "Central Group" composed only of *ideal* men and women—those who were all highly educated, fully tried, tested and proven to be men and women of the highest ideals and moral principles; courteous, kind, gentle, gracious, sympathetic and ever thoughtful of the well-being and happiness of others; loyal, discreet, free from all vanity, and above all temptations; above the betrayal of any confidence, and ready to guard the SECRETS of the Work with their *lives*—there is not the least doubt that we should have made a very much stronger and better impression upon the world than we have done. Had we been (all of us) truly ideal and *worthy* Representatives of the School and Work, there is not the least doubt that we would have accomplished much greater constructive results in every way than we have done or possibly could do under existing conditions and circumstances.

I do not believe there is *one* among us, however, who believes himself or herself to be wholly and entirely "*worthy and well qualified*" to stand before the world as an Accredited Representative of the School, and in his or her daily LIFE AND CONDUCT exemplify the "*Spirit of the Work*" without shade or shadow of failure.

And yet, that is exactly what we *cught* to be, *everyone* of us; and we all *know* it. We know it because we have been studying the subject, as Students of the School,—some of us for fifteen years, and others from that to more

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than thirty years; and all that time we have been trying to *live the Life* with such unerring fidelity as to earn the *right* to stand where we do today.

But the further we go the more indelibly are we impressed with these fundamental and vital FACTS, namely:

1.—The *Principles* of the Great School represent *Perfection*. They stand for the very *highest there is*.

2.—Their *complete exemplification* in their application to human life, relationships and conduct, calls for men and women who have attained to *Perfection*. This means *ideal* men and women only. Anything less than the ideal and the perfect must necessarily fail to exemplify the real "*Spirit of the Work*".

3.—Not one of us who make up this *Central Group*, and who stand today as the Accredited Representatives of the School and Work in America, has attained to the status of *Perfection*, in *any* sense. Not one of us has climbed to the altitude of an *ideal*.

In making these simple statements of fact, I am not passing upon the question as to whether it is *possible* for men and women ever, in this earthly life and experience, to reach the status of *Perfection* in their individual unfoldment and evolutionary growth.

I am only trying to make clear the fact that the *Principles* of the School stand for *Perfection*, and that we who stand before the world today as the *Accredited Representatives* of the School and the *exemplars of its principles*, have *not* yet attained to the status of *Perfection* in our individual evolutionary unfoldment, thus leaving a most vitally important "hiatus" between the "what is" and the "what ought to be".

4.—It follows, as naturally as the night the day, that we who stand today as the Accredited Representatives

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of the Great School in this country, do not *fully* and *truly* exemplify the *Spirit of the Work* in our daily Life and Conduct.

Moreover, until we have attained to the status of *Perfection* (if that be possible), we will continue to MIS-represent the School and the Work and the Cause and this Movement, in just so far as we fail to exemplify the real *Spirit of the Work*,—which is *Perfection*; and which means absolute and perfect *Harmony* in all our relations with each other, as well as with other Students and Friends of the Work, and the rest of humanity in general.

5.—Under existing conditions, the Students and Friends of the Work in all sections of the country, outside the city of Chicago, are coming to, or passing through the city, and in so doing they seek to meet and become personally acquainted with those of us at the Center.

It is but natural that they should want to meet and know those who stand as the Accredited Representatives of the School. And it is only right that we should give them the opportunity to do so, in just so far as we can without injustice to the Cause, and without neglecting the duties and responsibilities that rest upon us as such Representatives.

6.—But herein is one of the inevitable and fatal misfortunes we have to face, and (up to this time) there seems to be no way by which we are able to avoid the misfortune, or guard the School and the Work against its destructive results.

Some alleged "*Wise Man*" is supposed to have said something like this: "To understand the *cause* of a difficulty is the first and most important step toward its removal". That sounds good, in any event, and if it should indeed be true, then what I am going to say ought

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to be of some help to us in dealing with the problem under consideration.

It is this: (a). The visiting Students and Friends from out of the city know that the School stands for *Perfection* in human relationships, and in the individual Life of its Students. (b). They know that *they themselves do not exemplify* Perfection in their *own* lives, nor in their relationships with other Students and Friends of the Work, nor with the world outside. (c). But regardless of these facts, they come to the Center of the Work with their minds and Souls fixed upon finding *Perfection*, and nothing *less*, here among us.

They do not stop to reason upon the matter at all, for if they did they would, at a glance, see what we at the Center see without the least effort, namely, that they are utterly inconsistent in expecting to find in *us* what *they know* is *not in themselves*—nor, in fact, in *human nature*, so far as we know—namely, PERFECTION.

This inconsistency would not mean so much if it merely stopped there. But it does *not*. When they find that we are all *human* beings, men and women, who, like themselves, are still far from *Perfection*, but striving diligently to improve ourselves and more fully to exemplify the exalted standard for which the School and the Work stand,—they are disappointed.

This would not be so bad either, if it stopped there; but it doesn't. For, instead of learning the lesson, and making the application to *themselves*, they go away and talk, *talk*, TALK, and the more they talk the further they get away from the *facts*, and the less they exemplify the Spirit of the Work, the spirit of simple kindness, sympathy and appreciation of all that we have really accomplished.

If we, here at the Center, held our visiting Students and

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Friends as unmercifully to account for *their* failures, as they do *us*, their ears would tingle with the spirit of cruel criticism, long after they have come and gone; and they would realize that we were *not* their *Friends*, in any sense of the term—just as *we* realize that *they* are not *ours*, in the sense which the Great Friends employ the term "*Friend*".

This does not apply to *all* those who visit us from a distance, or who come to share with us the Duties, Responsibilities, Trials and Labors of the School and the Work here at the Center; for there are some among them who are able to measure the situation in the light of Reason based upon Personal Experience; some whose Souls are quick to see and to understand the limitations of human nature, and ready to sympathize with every honest and earnest effort to LIVE THE LIFE and *Exemplify the Spirit of the Work*. To these our hats are off, and the tears of grateful appreciation are in our eyes, as we try hard to make them feel our thanks,—for we are all *human*, with human limitations.

It has often occurred, during the last few years, that Students at a distance from the Center have expressed the most earnest desire to come to us here at the Center and devote all their lives and energies to the active Work. They have asked that we make places for them, where they can give their lives in such manner as to accomplish the best results to the Cause.

In a number of instances these Friends were holding good business positions and were receiving excellent salaries; and yet, impelled by their earnest desire to serve the Great Cause, they have offered to forfeit their business advantages, resign their positions, and come to the Center, regardless of business advantages, and give their lives to

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the Work as my Helpers, for just enough to cover their actual necessities.

In all such instances my heart has been deeply touched by the spirit of consecration and self-denial indicated, and it has given me profound satisfaction to express my appreciation, and convey the thanks of those to whom I annually render a report of my own Work and efforts.

In all such instances I have carefully explained that it is not the wish of the Great Friends that any Student shall sacrifice his or her material interests for the sake of the School and the Work. It is the purpose of the School to make the work of Instruction a GIFT to all who receive it; and that, for this reason, the largest salary I could offer to anyone, from a purely business standpoint, would be much less than the individual was already receiving.

I have tried to make it plain that there are always enough (either entirely out of employment or receiving salaries even less than I could offer), to enable me to secure all the help absolutely *necessary* without the sacrifice of any good business position, prospect, or income, on the part of any Student of this School.

In a number of instances I have refused to accept the proffered service for the sole reason that to have done so would have meant a sacrifice financially on the part of the applicant. I have said, in such cases: "Wait until sometime in the future when you may be out of a position and actually in *need* of what I have to offer to those who become my Helpers. If that time should ever come, *then* come to me and renew your offer, and I will make a place for you. But in the meantime I will get along with the services of Students and Friends of the Work who are *out of employment*, and in actual *need of positions*, or who

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have sufficient means to enable them to make a *gift* of their time, or of some part of it."

Experience has taught me that the Spirit of *Self-Sacrifice* is something which cannot be depended upon among men and women of this materialistic age. *Self-Appreciation* and *Self-Interest* are so strong in the human breast that, in course of time, they are almost certain to smother the Altruistic Spirit, and cause the individual to regret that he had committed himself to a life of *Service for Humanity*, however great the *Cause*.

The man who comes to the Work most loudly proclaiming his desire to give his LIFE to the Cause, "*without money and without price*", is almost sure to be the first to speak of the "sacrifices" he has made. And if he is reminded of his original altruistic protestations, he is sure to be offended and to go away telling of what he had done for the Cause, and what he *might* have done for himself had he followed his own personal interests. Unfortunately, all these dreams of what "might have been" are the results of a lively imagination, but are none the less *real*, and are sure to "grow with the years".

To guard against future mistakes on the part of Students from outside our Central Group, let me, here and now, promulgate as a general Rule of Conduct for future guidance, that however much we may need help and Helpers here at the center, no applicant will be considered unless the salary, or compensation, or income, we can offer him or her is at least *equal* to that which he or she is *already receiving*.

Among the matters I have been asked to consider and elucidate is one which has been formulated somewhat as follows:

"Visiting Students from other Groups, some of whom
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have joined our Central Group, have criticised our Central Group on the alleged ground that we have not been as thoughtful, attentive, considerate and courteous as we should have been toward them, nor given them as much of our time as they felt entitled to for purely *social* purposes."

In this criticism again is shown the fact that we are being held to a most rigid accountability, and in some respects more so than we deserve.

Everyone of us, however, should bear in mind constantly the fact that we must not allow ourselves to fall into ways that would seem to lack the spirit of true hospitality, kindness, thoughtfulness, sympathy and Friendship to all who come within our gates. To whatever extent we fail in this regard—if, indeed, we do so fail—grossly misrepresents the Spirit of the Work; and we should all of us take the criticism home to ourselves—whether we deserve it or not—and henceforward redouble our efforts to make such criticisms wholly impossible. I believe every Student of this Central Group will accept this admonition in the right spirit and will redouble his or her efforts to become a consistent Exemplar of all that the School and the Work stand for.

And now, in all humility and candor, let me have a word with those of you who have set in motion this criticism against us so fruitful of destructive and harmful results abroad. And let me speak to you as your Elder Brother, straight from the heart, in the spirit of Friendship and Brotherly Love, and with but one motive, namely, to serve you and the Cause for which we live and labor.

1.—In every instance the Groups with which you have been associated—away from Chicago—are *small* Groups,

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seldom, if ever, numbering more than 15 to 20, and generally not more than 8 to 12.

This fact, of itself, has made it inevitable that your meetings have brought you into much closer personal touch with each other than would be possible had your Groups been as large as the one here at the Center. And for the same reason your meetings have become social gatherings, and have developed the social aspect to a much larger extent than is possible in a Group such as ours here at the center.

I have learned from your various Instructors that, in a number of cases, the *social* aspect of your Group meetings has dominated to such an extent as to interfere greatly with the *study* and the *work* which were the *real* purpose of your meetings.

These conditions have been, and are, impossible here at the Center, for a number of reasons: (a).—We have been engaged in a most difficult and serious WORK which has been of the most vital importance to the success of the entire movement. (b).—This Work has been laid out with the utmost definiteness and care by those charged with that responsibility. (c).—It has been so enormous and almost unlimited in its scope that it has demanded every moment of time at our command, and still we have not been able to command more than *half* the time needed for that purpose. (d).—When we come together in our Group meetings we meet for WORK, and we all know that fact. Accordingly, we spend only enough time in social intercourse to greet each other, and then turn at once to our tasks.

Those of you who have come to us from outside smaller Groups, and who have charged us with lack of consideration, and with social indifference, lack of courtesy, etc., etc.,

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evidently have not known, or have not appreciated the stress of demands upon us, nor the burden of responsibilities that has been upon us. For if you had known these things you would never have dreamed for an instant that our devotion to the WORK had in it any lack of personal consideration for you or for each other.

Neither would you have been looking for evidences of indifference on our part, quite blind to the fact that you also had a share in the responsibilities of the Work.

When you came to us we opened the door and admitted you into our Central Group in good faith. Having done so we have treated you as we have treated each other, without social conventions or formalities. We have assumed that you were as deeply interested in the success of the Cause as we, and that you would take up your share of the WORK with the same enthusiasm and in the same spirit of fellowship and good will which have ever existed among us. We never suspected for an instant that you regarded our Central Group as a *Social Club*, nor that you looked upon our Group meetings as social functions.

In other words, we *took for granted* that you would understand the spirit and purpose of our meetings; and in this we were clearly at fault. We should have explained to you something of the conditions and the difficulties with which we have to contend, so that it would have been impossible for you to misunderstand the situation or misconstrue our lack of social conventions. I hope we have learned our error, and that we shall profit by the lesson it should convey to us never to *take for granted* anything whatsoever with those who come to us and ask to be admitted as members of our Central Group.

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It has come to me that we have been held guilty of discourtesy in that, after making you our fellow members and associates, we have not continued to treat you as our *Guests*, and at each meeting hunted you up and given you some special greeting, such as shaking your hand, and spending some time with you in social chat.

Here again we were at fault, in that we *took for granted* you would enter into the new association with us, free from all thought of or consideration for the social conventions so common in generally recognized "fashionable society"; and feel, as we do, that in thus emancipating ourselves from the bondage of social conventions we have taken a long step in the right direction, and toward the inauguration of simple *Honesty, Consistency, Sincerity and Truth*, among the cardinal virtues of *our Social Structure*.

But we hope that you, too, have come to see that you were likewise at fault in holding us to the conventions of a social *Cast* (as it were) from which the Great School seeks to free its Students, its Members and its Friends, even more completely than Abraham Lincoln emancipated our beloved country from the bondage of Slavery.

We of this Central Group are seeking, under the guidance and wisdom of the Great Friends, to lay the foundation of a new (yet ancient) Social Structure, in strict alignment with the *Spirit of the Great Work*. The Key-Stone of the Central Arch of this new-old Structure is TRUTH; and its Corner-Stones, Cross-Beams and Columns are *Friendship, Morality, Brotherly-Love, Faith, Hope and Charity, Honesty, Sincerity and Consistency*; and we want you whom we have admitted to our Membership, and likewise our Confidence and our Fellowship, to join with us whole-heartedly in working out the "*Designs upon the Trestleboard*".

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To do this, you must put away from you every vestige of that "*Sensitiveness*" which impels you to wait for *us* to make all the advances. You must remember henceforth that you are *not* our *Guests*, but our *Fellow Students* and *Companions* in the *Work*, our *Comrades* and *Fellow Travelers* on the Life-Journey along the great South-Way to the Land of Liberty and Light.

And on our part, we pledge you our Loyalty, our Friendship, our Service and Help; and if at any time you have cause to feel that we have failed in any of these, come straight to US and tell us frankly wherein you are disappointed. Do *not* go to *others*. Do not discuss the matter with anyone else whomsoever. And above all, do not draw unkind or uncharitable *conclusions*. Wait—until you have given US a frank statement of your grievance, if such it be—and see how we meet you. Give US the opportunity to make amends—if you feel that we are at fault. But do not condemn us to *others* in *advance*. Do not condemn us to *others* at *all*. For *that* is *Disloyalty*.

One of the easiest things in the world is to find fault with others. One of the most difficult is to admit our own faults.

It is true that Students who come to the Center from other points, have a perfect right to expect some things from us who are charged with the responsibilities of Accredited Students and Representatives of the Great School, here at the Center. It is of the utmost importance to them and to us, as well as to the School and the Work, for them to know just *what* they have a right to expect of us, and for *us* to know exactly what they have a right to expect of us.

1.—They have a perfect right to expect of us that we will receive them kindly and cordially, and extend to

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them such courteous consideration as our duties, obligations and general conditions of life will permit.

2.—They have a right to expect that they will find us all *busy with many burdens of life*, among which are those of providing for the material care of ourselves and those dependent upon us; and after these as many of the burdens of the School and its Work as we are able to carry.

3.—They have a right to expect to find us *working together like a band of Brothers, in absolute harmony, in the spirit of deep and abiding Friendship, free from all internal strife, criticism, bickerings, fault-finding and unkindness—doing all in our power to supplement each other in carrying forward the Work and the Cause, without selfish ambitions or desire for Leadership, free from all desire for public notice, and ever ready to sink our own personalities in the good of the cause.*

4.—They have a right to expect us to listen with sympathetic interest and generous consideration to any suggestions they may desire to give us for the good of the Work, and in the interests of the Cause. And if they have personal problems they desire to submit to us, or personal sorrows and trials they wish to confide to us, they have a right to expect that we will give them our sympathetic and kindly attention and such help as we can in justice to the duties and obligations already resting upon us.

5.—They have a right to expect to find that *we are all of us mere human beings*, in the midst of a “*seemingly hostile environment*”, with human frailties, weaknesses, trials and limitations; but that we are doing the best we can to meet the demands upon us in the spirit of Cheerfulness and good will toward all men, and to discharge the heavy burden of our Personal Responsibilities in the real Spirit of the Work.

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There may be other things they have a right to expect of us, but I think most of them will fall within the limits of these I have mentioned. And now let me see if I can define some of the things which they do *not* have a right to expect of us or demand of us.

1.—They have no right to expect to find that we have evolved to a plane far above that of the human, until we have attained to the society of the gods.

2.—They have no right to expect that we have out-grown human limitations, nor human weaknesses, frailties, trials and temptations.

3.—They have no right to expect to find us *Perfect* in any respect.

4.—They have no right to measure us by any other standard than that by which *they measure themselves*.

5.—They have no right to expect that we can drop our Work entirely and devote ourselves to them and their comfort and entertainment, any more than we would have a right to expect the same of them in case our positions were reversed.

6.—Those who have come to stay and make their homes here within the jurisdiction of the Central Group have no right to expect that we will continue to treat them as *guests*, after we have once given them a cordial welcome, and “taken them in”. Thenceforth they must regard themselves as “*of us*”, and must hold themselves bound by every duty and responsibility to which they previously held us accountable, and they must remember thereafter that it is unfair, unjust, unkind of them to stand back upon conventionalities of so-called “*Society*” and expect *us* to make all the advances, do all the “traveling” and extend all the courtesies and exemplify all the kindness.

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I speak of this with great definiteness, because herein is where some of those who have come to us from other centers have clearly been at fault in their attitude, have been unjust to themselves, to us, to the School and to all that we are endeavoring to exemplify. I do not speak of this in the spirit of "*criticism*", but merely as one of the unfortunate *facts* with which we have had to deal—one that has caused us all much embarrassment and disappointment. It has been a severe disappointment to those of us of the *Central Group* to open our hearts to these incoming Friends, accept them into our Group and share with them the joys and the privileges of the WORK only to find that they decline to share the RESPONSIBILITIES with us as well as the privileges and benefits.

But I am convinced that this has been due to misunderstanding of their real position, rather than to any deliberate intention to shirk their responsibilities. Once they realize that they are indeed accepted by us as our fellow Students and co-workers, I am sure they will not shirk their duties and responsibilities, nor disappoint us by standing back upon their conventional "dignity" and expecting us to do all the "walking", all the "hand-shaking", and, in fact, all the *exemplifying of the Spirit of the Work*.

7.—Those Students and Friends of the Work from other centers who come to Chicago on business, or for pleasure, or for the purpose of taking treatments from our learned Chicago physicians, are another class entirely from those to whom I have been referring.

But these "transients" also (some of them at least) have undoubtedly come laboring under a good many misapprehensions as to what they would find on their arrival. Judging from some of the "criticisms" that have

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drifted back to me from these dear Friends, they have expected to find a delegation of Students and Representatives of the Great School at the depot waiting to receive them and conduct them to some central place of meeting where they would be given the freedom of the School with all "modern conveniences", so long as they might elect to remain with us.

They have seemed to expect to find a Group of Students who had *nothing to do* but entertain visiting Friends of the Work, with unlimited means to expend in their behalf. On the contrary, they have found us all so busy with the Burdens of material cares, and the discharge of our responsibilities to the School and the Work, that we have been *utterly unable* to do more than assure them of our friendship and good will, and open the way for them to call and become acquainted with such of our Central Group as were accessible.

We beg of them, in future, to remember that this entire Work is a GIFT, and that it does not furnish us at the Center anything whatsoever in the nature of a material income. On the contrary, it only furnishes each and every one of us an opportunity to WORK, and to devote every moment of time at our command to some share in the Great Work of Education in which the School is engaged.

From the foregoing it will be seen at once that those who have expected us to devote ourselves to their entertainment, or even to the observation of the ordinary "Social Conventions" of "calling" upon them at their Sanitarium retreats and other stopping places, have been expecting more than they had any just right to expect of people who are engaged in a Work of such tremendous scope and

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unlimited labor and responsibilities as this which devolves upon us here at the Center.

Something of the seriousness of the situation with us here at the Center will be apparent to our visiting Students and Friends when they learn that, at this moment, the "waiting list" of applicants from a distance who have asked definitely and in writing for the privilege of calling upon me personally, numbers over 500.

Some of these have already been waiting more than a year, and a few of them believe they have matters of grave interest and importance to the Cause which they want to communicate to me, for the good of the Work; and they feel that they are *entitled* to the "half-an-hour" or the "two-or-three-hours", for which they ask.

God knoweth that it would give me the most intense pleasure and gratification to meet each and every one of these beloved Friends, and give them all the time and consideration for which they ask—if such were only *possible*. But it is NOT POSSIBLE.

Let us suppose, for illustration, that I should open the door wide and say to these dear, good Friends—"Come in—and each of you spend an hour with me." That would mean 500 hours of my time, just to overtake the outstanding demands. At 10 hours per day, this would require just 50 days of my time, without anything else whatever to do.

But it is safe to assume that by the time I had overtaken these 500 engagements, there would be that many more waiting for me at the end of the 50 days. This means that, working 10 hours per day, with nothing else whatever to do, it would be impossible for me to meet the demands upon me for these "little visits"—each one of which would take but a "few minutes" of my time.

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And past experience has demonstrated that the average caller who comes to take but a "few minutes" of my time does not get away under *two hours*. This has been the *average* experience.

Moreover, experience has likewise proven that at least 19 out of every 20 of these good Friends have nothing whatever of importance in mind, and that their mission is simply and solely to satisfy curiosity concerning this mysterious individual who conceals himself behind so meaningless a *nom de plume* as that of "TK", or "The TK".

When they have met me, shaken hands with me, exchanged greetings and looked into my eyes and proven to their satisfaction that I am a *living reality*, and that the volumes of the Harmonic Series did not just "*grow*", but were actually written by Florence Huntley and her *Unknown Instructor*—they can then go away and tell others that they "*know the TK*".

Past experience also shows that there are many Friends of the Work scattered all over the country who find it possible to say that they have not only *met* the TK personally, but that they "*know him WELL*". And all this upon the basis of a single call, and a social chat of an hour or two.

In view of the real and vitally important demands of the School and the Work upon my time, thought, consideration and personal efforts, and the further fact that I am the sole Accredited Representative of the Great School in this country, it seems to me that I am conserving the best interests of the Cause, and of all parties concerned, when I say with perfect frankness that the larger interests of the School, the Work and this particular Movement, demand of me that I forego the pleasure of

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these personal visits—*save and except* the individual has something of *vital importance to the Cause which cannot be communicated to me safely by letter, nor in any manner other than through the personal meeting.*

And this, dear Friends, is in truth the position I have taken in the matter, and I do sincerely hope and pray that it will commend me to your confidence and win for me your deep and abiding sympathy and good will. For, believe me when I assure you that it calls for a stern self-denial on my own part to forego the deep personal joy and gratification I always receive from coming into a personal acquaintance with those who are sympathetically interested in the Great School and its Work in America.

And in speaking for myself upon this subject I am virtually speaking for each and all of the members of our Central Group; for I know something of the conditions of their lives and I know that they, too, are driven to the same stern self-denial, by the demands of the Work upon their time and energies.

If, after the foregoing explanation, any apologies are due from the Central Group to the visiting Students and Friends of the Work from distant points, who find themselves in Chicago with the desire to meet and become acquainted with us, then let me offer an apology that will cover the past, the present and the future, and apply to all who come to the Center from all points of the compass. It is this:

We are *Human*, as yet, with many of the limitations of Human Nature. For your sakes, as well as ours, we would love to be PERFECT, and we are striving toward that end with all the intelligence and the abilities we possess. It may be that some day we shall be able to exemplify the Spirit of the Work so much better than we

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can today that you will think us near enough Perfection to command your confidence and your fraternal Friendship.

The Great Father knows that we do not want to disappoint you, and that insofar as we have done so we disappoint ourselves even more deeply than you.

But if we fail in future, we beg of you to come to us in the *Spirit of the Work*, and give US the first opportunity to prove to you that whatever may be the error on our own part, it is an error of the head and not of the heart.

I want to say, in closing this article, that the developments of the last few weeks, in the inmost Circle of our Central Group, have given me greater joy and deeper gratification and more profound consolation than I have experienced in years. Those of you, my blessed and beloved Friends and Helpers to whom this paragraph is addressed, will know to what I have reference; and I am sure that you will echo back to me the voice of your own profound Sympathy, Gratitude and Love, and that henceforth we shall walk together in the midst of the Radiance and the Splendor of a far more perfect Companionship that shall abide henceforth and forever.

I believe I am strictly within the lines of Truth, and I know that I have the approval of the Great Friends, when I say that never before, in our history as a Group, has the Spirit of Brotherly Love and Harmony existed more fully and unreservedly than it does today.

Nor has there ever been a time when the constructive influence of Truth and of Righteousness has radiated from this Vital Center so powerfully as today.

It is equally true, however, that the Enemy was never more watchful nor active than it is today; and for this

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reason the Great Friends send herewith to every accredited Student and Friend of the Work *everywhere* their affectionate greeting, and their earnest admonition ever to be on guard and make your lives a more perfect exemplification of **DISCRETION**, **SECRECY** and **LOYALTY TO THE CAUSE**.

So mote it be!

SELF-HELP

Once as I toiled along the world's rough road,
I longed to lift each fellow pilgrim's load;
Now that so much of life's path is trod,
I better know the purposes of God.

This is the message as it comes to me,—
Do well the task thy Masters set for thee;
Cheer the despairing, ease his load a bit,
Or teach him how he best may carry it.

But do not lift it wholly, lest at length
Thy too great kindness rob him of his strength;
He wrongs his brother who performs his part;
Wake thou the sleeping angel in each heart.

Inspire the doubting soul to search and find,
Then go thy way, nor wait for those behind;
Who tries may follow and the goal attain,
Perpetual effort is God's price of gain.

—Selected.

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Modern World Movements

By J. D. Buck, M.D., F.T.S., F.G.S &c.

INTRODUCTION

By TK.



THE SERIES of articles to be published in *Life and Action* under the above title, of which the following is the first in regular order, is being prepared by Dr. Buck, their author, at the special solicitation and request of the Editor-in-chief of this magazine.

There can be no doubt as to their interest and value to the general public; but we may, perhaps, be forgiven if the special and particular motive which impelled us to solicit so important and so difficult a work from so busy a man was and is somewhat less altruistic than the interest and good of the entire public.

To be entirely frank with our readers, our own personal motive might, perhaps, fail entirely to secure registration under the head of "Altruistic" at all. But, in any event, the readers of *Life and Action* are entitled to the following explanation:

1. When the volumes of the Harmonic Series were first published, their authors, and those above and beyond them to whom they have ever held themselves responsible, were under the impression that the subject-matter therein covered would be of direct and personal interest (if not of special value) to members of the T. S. and to students of the literature of that liberal and

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progressive movement throughout this western world.

2. With that thought in mind, we prepared a thoughtful and, we thought, a most courteous letter, telling briefly, but very clearly and frankly, the motives which prompted the publication of such a series of text-works at that time, and why we believed they would appeal to Theosophists in particular, more directly than to many others.

3. We sent our letter to the leaders of the T. S., as well as to the local secretaries of all the subordinate branches of the Society throughout the U. S. But, for some reason we have never fully understood or appreciated, not a single response came back to us.

4. Since then the report has come to us, through channels that have appeared to be reliable, that some of the Leaders of the T. S.—or, more accurately, the Leaders of some of the various branches, or *sects* of that Society which (unfortunately, as we believe) have grown out of the original movement established by H. P. Blavatsky and Col. Olcott,—condemned us as “*Black Magicians*”, and the entire School of Natural Science as a School of the *Black Art*; and charged all good and lawful members of the T. S. to beware of us, etc.

5. We accepted the situation without protest, feeling sure that time and the desire for Truth would rectify the error, sooner or later. We simply worked on in silence, without further in any manner whatsoever obtruding ourselves or our Work upon the attention of the members of that Society.

6. But from that time to the present there has come to us, from unbiased students of Theosophy in search of Truth, a steady and ever-increasing demand for information concerning the T. S. and the G. S. and the relation

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they sustain to each other, if any, and concerning the "*Masters*" back of the two movements; and there followed an almost endless chain of subsidiary questions growing out of the main subject.

We have done our best to answer these demands, and in such manner as to do justice to all parties and interests concerned. But to handle a subject of such wide, deep and many-sided significance by personal letters, has been impossible.

Furthermore, those of us who are charged with the responsibilities of the Movement known as the "*Great School*", or the "*School of Natural Science*", might naturally be deemed prejudiced witnesses, and therefore unqualified to speak concerning the T. S. at all.

And yet, the demand for definite information has grown steadily, until at this time we find that the services of a special stenographer, working continuously, could not keep up with the demands by letter. Something therefore, must be done. It is not fair to the thousands of earnest inquirers to pigeon-hole their letters of inquiry without reply. Neither does it seem right to permit those who have been misinformed to go on laboring under false impressions, and spreading them still more widely, without doing something to set in motion the counter influence of TRUTH.

We have given the subject the most thoughtful consideration. As a result, we have come to realize that Dr. Buck is literally the *only man living today* who is in position to give the facts to the public in such manner as to command attention and respectful consideration, by all parties concerned.

He is one of the oldest living members of the T. S., was personally acquainted and intimately associated with

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the founders of the Theosophical Society (as his articles will show, as he proceeds); was ever prominent in its councils, and active in its service; and today is the owner of the most unique and valuable Psychological Library in America, if not in the World.

He is, therefore, in position to speak from the viewpoint of an inner Member of the T. S. and his words will command the respectful consideration of every student of the subject.

But he is also an active and Accredited Student and Member of the *School of Natural Science*, and has been so for the last ten years. He knows personally those of us who are charged with the responsibility of the Movement in this western world; and he has made a profound and searching study of the subject from the viewpoint of the literature of the *Great School*, and also from that of a Student who has been under definite, personal instruction for about ten years.

He is, therefore, in position likewise to speak of and for the *Great School*, as well as for the T. S.—and his words will command respectful consideration and confidence among all who follow him through this series of articles.

With this explanation, and introduction, we feel that we have opened the way for one of the most valuable educational contributions to the literature of the *History of Modern World Movements*, ever published. We commend these articles to the readers of *Life and Action* unreservedly, and with the utmost satisfaction; and at the same time we desire to convey to the author an expression of our personal gratitude and appreciation.

May his pen be guided by the strong right hand of Fellowship, and his brain inspired by the noblest impulse of the human Soul, the impulse of "*Morality and Service*".

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And may the consciousness of a noble Work well done, be his just reward.

To these let us add the Faith, the Friendship, the Fellowship and abiding Love of

His Brother and Comrade,

TK.

Modern World Movements

By J. D. Buck, M.D., F.T.S., F.G.S. &c.

"In 1837," to quote Grant Allen, "the science of man, and the sciences that cluster around the personality of man, had scarcely yet begun to be dreamt of."

Various concepts and theories that have colored and so largely determined human progress during the last half-a-century, like that of orderly evolution under natural law, and the conservation of matter and the correlation of force, are foreshadowed in far earlier concepts without exciting general interest; or they may have become involved and lost in mysticism or metaphysical categories, so that it seems far easier to re-discover and re-formulate them than to disentangle them from ancient cults and philosophies.

A larger number of these concepts and problems is now in evidence than, perhaps, in any single period of past history; first, in keeping with the general idea and importance given by science to the principle of "*Differentiation*"; and second, because there is no recognized *authority* that can dogmatically taboo or pre-empt them, as did the old theology, and so make them "*dangerous*".

Great religious movements, like the Protestant Reformation, may be on the surface and excite universal interest; but in this and all such instances a still deeper motive may be involved, or lie at the foundation.

In the case of Luther it was the economic problem, the

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threatened impoverishment of the whole of Northern Europe, through the gold carried away to Rome to pay for "Indulgences", that enlisted the interest of the Barons—and so gave backing and support to his "*Theses*".

But even beneath this economic problem there lay, still deeper, an undertow of Mysticism and Oriental Philosophy. Luther's first course of lectures was delivered on the "*Philosophy of Aristotle*". Moreover, he had been a student of the philosophy of Trithemius, abbot of St. Jacob at Wurtsburg.

His comrade, Tauler, was decidedly a mystic, and often his emotional discourses left him in a state of complete catalepsy. The "*Theologia Germanica*" is attributed to Tauler, and the Society designated by the title—"Friends of God"—is readily identified with the teachings of Trithemius.

Browning's "*Paracelsus*" found inspiration in the same source; and again, the teaching of Trithemius was derived from ancient India and the Vedanta, dealing not alone with *Yoga* ("Skill in the performance of actions"), but with Cycles, Yugas, Manvantaras, Kalpas, etc.

Thus it is in all time, throughout human progress, that great upheavals, such as War, and likewise Religion, or Economics, may constitute the tidal wave, while an undertow of deeper purpose and significance may be gathering force for another social epidemic.

Nor does the progress of science offer any exception to this ebb and flow of human thought. Jacob Behman—"the Teutonic Theosopher"—colored the philosophy of Germany, France and England for three hundred years. This is the source from which the "Martinists" of today are fed. Behman was born 67 years before Sir Isaac Newton, and it is claimed that Newton attended the

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meetings of the Philadelphian Society with the Rev. William Law and Jane Lead—the earliest “*Medium*”.

It is further claimed that Newton received many hints toward his “*Principia*,” from Jacob Behman’s “*Three Principles*”.

The effort of the human mind to apprehend and utilize the deeper problems of human life, to understand the spirit in relation to matter, and the things of sense and time, is world-wide and world-old. True, mysticism, folklore and dogmatic Theology have usually been in the ascendant, or prohibited progress entirely.

The science of today has proposed for itself the task of careful experiment and demonstration along all these lines; and failing in this, then exclusion, nihilism, or contemptuous denial, without proof.

It stands to reason that, in the strict scientific sense, a thing cannot be demonstrated unless true. It is equally apparent that science has not yet arrived at the end of its journey, and that many things may be true which science has not yet demonstrated. A trick, or a falsehood, may be a matter of scientific demonstration—and even beyond demonstration; in any case, the explanation or discernment of the underlying law is still another thing.

This cursory glance at broad general principles and brief historical data may serve as a background to the subject specifically in mind.

The question has been asked over and over, again and again, until it has become an insistent demand: “What relation do Theosophy, the Theosophical Movement, and the present Theosophical Society (or Societies), bear to the “School of Natural Science”, as set forth in “*The Great Work*” and the “*Harmonic Series*”?

I have been asked this question numberless times,

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verbally, as well as by letter; and, though I have referred to this question more than once in "*Life and Action*", no such brief answer can meet the case, nor be at all adequate, for reasons it is my purpose to show in this work.

Often these questions have been addressed to the Editor of *Life and Action*, who has necessarily faced the same difficulty—and some others. The difficulty, however, in either case, does not arise from any unwillingness to answer, nor desire to conceal. It is simply one of those questions which cannot be answered "out of the box", nor "off-hand". No such answer can possibly cover the subject, for the reason that it is so old, so large, and involves so many points of history, philosophy, mysticism, religion, and so-called "occultism", and is so differently apprehended and interpreted by different interpreters, "Leaders" and "Official Heads", as to make it impossible for any brief or superficial answer to be of any real value.

For these, and other reasons, I have been impelled—and at last specially requested by the author of "*The Great Work*", to answer the question in my own way, and along with it as many others related to or growing out of it, as may be possible under the circumstances. I have consented to try, and have pledged him, and now pledge my readers, to do my best, and to that end to divest my mind of whatever bias or prejudice it may have acquired—although I am not aware of any such handicap at this time.

While I shall draw data and illustrations from other and older sources for the present thesis, as occasion requires, or shall seem helpful, I shall regard the whole subject of "Theosophy" as the work inaugurated, instituted and represented by H. P. Blavatsky, in the Society founded by her and Col. Olcott in New York, in 1875.

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The reader may be able to judge, as we go along, to what extent my personal relations to and familiarity with this movement have enabled me to apprehend and appreciate its scope, purpose and achievements.

In setting forth these things, I desire to say at the outset, and to impress the fact as we proceed, that my "belief" in *Theosophy*, as well as my high regard for and confidence in Madame Blavatsky, has never changed nor even wavered, since the day I joined the ranks of the T. S., down to the day of the death of its founder, in London, May 8th, 1891; nor have I since changed my estimate of her nor my high regard for her and her noble life and work.

Whether the reader accepts my judgment and interpretations or not, he may be assured that I am writing in no spirit of criticism or hostility, but with the strongest appreciation of and loyalty toward H. P. Blavatsky.

My ideal is "Principles rather than Men," unless the two are in perfect accord; and from that point it is the *Life* alone that can exemplify the *Doctrine*.

It is, therefore, my purpose to show what Theosophy is, what H. P. B. meant and undertook to do under that name—before instituting any comparisons between that and the *School of Natural Science*.

Intimate as were my associations with the T. S. for more than a quarter-of-a-century, and setting down these personal relations and personal recollections in order to make clear my thesis—let me say, from the depth of my consciousness, that neither personal pride, ambition for office, desire for place, nor hope of material reward of any kind has ever had any conscious place in my work. My one ambition, hope and ideal, then as now, I verily believe was to help, and to serve in a *Great Cause*.

I have no purely personal interest in any such work

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that is not worth the sinking of self nor big enough to render grateful beyond words anyone permitted to serve in its ranks,—if I know myself; and I think I do.

Something of what follows will necessarily be tinged with the spirit of personal biography. How far its record may be justified under the thesis, the reader alone must judge.

Let me say also, in this connection, that my relations as a Student of the Harmonic Series, to their noble authors, as beloved Comrades and Friends, inspired by the desire to serve and help, seem to me consistent also with the same ideals and journey toward the South, and to the East, in search of Light—for more than forty years.

Without these aims and ideals life, to me, would be, indeed, a farce, a failure, an incomprehensible mystery, or—a tragedy.

The Riddle of the Sphinx of Life can be solved only by self-knowledge; and back of this are always the aims, the ideals, the purposes and the conscious achievement that alone make life worth the living, to every individual.

The open mind, divested of all prejudice, free from both credulity and incredulity, in search of Truth for human Service, alone can give us the point of view that “discerns that which is”. And this is the very *Genius of Natural Science*; first, *Demonstration*; second, *Realization*; third *Service*—and these three are ONE.

He who has once personally discovered this Genius will thereafter recognize it under every garb, name, language, disguise or symbol, and need never be deceived. It is like the “Language of Impulse”, that goes deeper than words, and needs no interpreter. It is consonance, concord, the “Singing Silence”, the “Song without Words”, the “Diapason of Nature”, the “Peace that passeth

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understanding", the "Love that encompasseth all", the "Light that never shone on land nor sea",—Light, Love, Realization.

I would neither presume nor dare to write of *Theosophy*, nor of the *School of Natural Science*, in any other spirit than this, for the simple reason that this alone is the spirit in which they exist—all misconceptions and false interpretations to the contrary, notwithstanding.

Not only this; for if they exist at all, these false conceptions can only injure permanently those who hold them. The "Perfect Ashlar", the "Jewel in the Lotus"—these are eternal and unchanging.

It is the "Mark of the Master", the "Sacred Word", the "Royal Secret." No man can tarnish *it*. He may, however, lead the ignorant astray and, in the end, destroy himself. This is the Good Law, and it is equally Fate, or Destiny.

After this preliminary outline, I shall begin with a quotation from H. P. Blavatsky's "*Key to Theosophy*", published only a short time before her death. It is taken from page 16, first edition, and in answer to the "Enquirer".

After showing in the preceding chapter how exoteric Buddhism differs from Theosophy, as to the existence of Deity, or of any self-conscious life after death—both of which the Northern Buddhists deny,—the Enquirer says:

"*Enq.* Your doctrines, then, are not a revival of Buddhism, nor are they entirely copied from the Neo-Platonic Theosophy?

Theo. They are not. But to these questions I cannot give you a better answer than by quoting from a paper read on "Theosophy" by Dr. J. D. Buck, F. T. S., before the last Theosophical Convention, at Chicago, America

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(April, 1889). No living theosophist has better expressed and understood the real essence of Theosophy than our honored friend Dr. Buck:—

“The Theosophical Society was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind. I have a volume entitled: ‘Theosophical Transactions of the Philadelphian Society’, published in London in 1697; and another with the following title: ‘Introduction to Theosophy, or the Science of the Mystery of Christ; that is, of Deity, Nature, and Creature, embracing the philosophy of all the working powers of life, magical and spiritual, and forming a practical guide to the sublimest purity, sanctity, and evangelical perfection; also to the attainment of divine vision, and the holy angelic arts, potencies, and other prerogatives of the regeneration’. Published in London in 1855. The following is the dedication of this volume:—

“‘To the students of Universities, Colleges, and Schools of Christendom: To Professors of Metaphysical, Mechanical, and Natural Science in all its forms: To men and women of Education generally, of fundamental orthodox faith: To Deists, Arians, Unitarians, Swedenborgians, and other defective and ungrounded creeds, rationalists and sceptics of every kind: To just-minded and enlightened Mohammedans, Jews, and oriental Patriarch-religionists; but especially to the gospel minister and missionary, whether to the barbaric or intellectual peoples, this introduction to Theosophy, or the science of the ground and mystery of all things, is most humbly and affectionately dedicated’.

“In the following year (1856) another volume was

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issued, royal octavo, of 600 pages, diamond type, of 'Theosophical Miscellanies'. Of the last-named work 500 copies only were issued, for gratuitous distribution to Libraries and Universities. These earlier movements, of which there were many, originated within the Church, with persons of great piety and earnestness, and of unblemished character; and all of these writings were in orthodox form, using the Christian expressions, and, like the writings of the eminent Churchman, William Law, would only be distinguished by the ordinary reader for their great earnestness and piety. These were one and all but attempts to derive and explain the deeper meanings and original import of the Christian Scriptures, and to illustrate and unfold the Theosophic life.

"These works were soon forgotten, and are now generally unknown. They sought to reform the clergy and revive genuine piety, and were never welcomed. That one word, Heresy, was sufficient to bury them in the limbo of all such Utopias. At the time of the Reformation John Reuchlin made a similar attempt with the same result, though he was the intimate and trusted friend of Luther. Orthodoxy never desired to be informed and enlightened. These reformers were informed, as was Paul by Festus, that too much learning had made them mad, and that it would be dangerous to go farther. Passing by the verbiage, which was partly a matter of habit and education with these writers, and partly due to religious restraint through secular power, and coming to the core of the matter, these writings were Theosophical in the strictest sense, and pertain solely to man's knowledge of his own nature and the higher life of the soul. The present Theosophical movement has sometimes been declared to be an attempt to convert Christendom to Buddhism, which

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means simply that the word Heresy has lost its terrors and relinquished its power. Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodoxy must be wrought out by each individual, according to his nature and his needs, and according to his various experience. This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to Truth, and its ritual, 'To Honour every truth by use'.

"How little this principle of Universal Brotherhood is understood by the masses of mankind, how seldom its transcendent importance is recognized, may be seen in the diversity of opinion and fictitious interpretations regarding the Theosophical Society. This Society was organized on this one principle, the essential Brotherhood of Man, as herein briefly outlined and imperfectly set forth. It has been assailed as Buddhistic and anti-Christian, as though it could be both these together, when both Buddhism and Christianity, as set forth by their inspired founders, make brotherhood the one essential of doctrine and of life. Theosophy has been also regarded as something new under the sun, or at best as old mysticism masquerading under a new name. While it is true that many Societies founded upon, and united to support, the principles of altruism, or essential brotherhood, have borne various names; it is also true that many have also been called Theosophic, and with principles and aims as the present society bearing that name. With these societies, one and all, the essential doctrine has been the

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same, and all else has been incidental, tho' this does not obviate the fact that many persons are attracted to the incidentals who overlook or ignore the essentials."

"No better or more explicit answer—by a man who is one of our most esteemed and earnest Theosophists—could be given to your questions".

Enq. "Which system do you prefer or follow, in that case, besides Buddhistic ethics?

Theo. None, and all. We hold to no religion, as to no philosophy in particular: we cull the good we find in each. But here, again, it must be stated that, like all other ancient systems, Theosophy is divided into *Exoteric* and *Esoteric Sections*".

From the "Key to Theosophy", page 53.

A true Theosophist ought "to deal justly and walk humbly".

Enq. What do you mean by this?

Theo. Simply this: the one self has to forget itself for the many selves. Let me answer you in the words of a true Philaletheian, an F. T. S., who has beautifully expressed it in the *Theosophist*: "What every man needs first is to find himself, and then take an honest inventory of his subjective possessions, and, bad or bankrupt as it may be, it is not beyond redemption if we set about it in earnest". But how many do? All are willing to work for their own development and progress; very few for those of others. To quote the same writer again:

"Men have been deceived and deluded long enough; they must break their idols, put away their shame, and go to work for themselves—nay, there is one little word too much or too many, for he who works for himself had better not work at all; rather let him work himself for others, for all. For every flower of love and charity he

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plants in his neighbor's garden, a loathsome weed will disappear from his own, and so this garden of the gods—Humanity—shall blossom as a rose. In all Bibles, all religions, this is plainly set forth, but designing men have at first misinterpreted and finally emasculated, materialized, besotted them. It does not require a new revelation. Let every man be a revelation unto himself. Let once man's immortal spirit take possession of the temple of his body, drive out the money-changers and every unclean thing, and his own divine humanity will redeem him, for when he is thus at one with himself he will know the 'Builder of the Temple' ”.

Eng. This is pure Altruism, I confess.

Theo. It is. And if only one Fellow of the T. S. out of ten would practice it, ours would be a body of elect indeed.

(To Be Continued)

THE WILL SUPREME

There is no chance, no destiny, no fate,
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great;
All things give way before it, soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim.
Why, even death stands still
And waits an hour sometimes for such a will.

—Ella Wheeler Wilcox.

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From the Files of Florence Huntley

My dear "*Other Lamb*":

Your last letter produced a strange effect. Do you know, it was exactly as if you had come back to us after years of wandering.

And the strangest thing is that your letter contains precisely the things both the TK and I have seen and known and felt, concerning you, ever since you set off on that terrible trip to the far away North.

It seems just as if you had come out of a long "dreaming", and as if our own mental solicitude for you had been carried to you over invisible wires.

What did it? What, in the midst of your recent experience away up there, brought just this new consciousness of the realities of life, and "*the importance of little things*", and the necessity for slow and careful building? What wakened you? Why this letter?

It is like the Friend I first knew, before ambition had led her such a hopeless chase, before she had set her heart on *big achievements*, certain she could evade the "Law of Little Things".

I cannot tell you just how your letter has called you back into my closer heart-life. It is as if you had been far away, and just returned to us.

Let me see if I can at all analyze the impressions you have left on us all here, for years:

It is as if your "attention" had been entirely removed from us all, and you were only conscious of us as mere

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incidents in your life—as if your real consciousness were so engaged in and engrossed upon your projects as to exclude the definite realization of or the enjoyment of or fellowship with your people—with us.

Your whole mind and heart and “attention” have been so centered away off yonder—somewhere—as to make your presence unreal.

Indeed, it seemed as if we had seen only the mere physical Girl, and as if her real self had been far away. For the first time since '98, I now feel that you are *all here*, and as if you are again of us and with us, in reality.

I know, dear Girl, the awful struggle, and my heart has been with you all the while; but was it not your very ambition to accomplish *big* things that made it so terrible? Was it not the very fact that you saw only the stars, and overlooked the quick-sands at your feet?

I wish that you could have been spared all this wearing and wearying experience; but you did not spare yourself. Like all the rest of us, you had to bruise your Soul, and learn your own lessons in the hard school of experience.

Your failure is not because you do not possess the genius to do much unusual work, but only that your genius needs the foundation laid in “the little things”.

It is so easy to aspire—so hard to realize; for aspiration costs no effort. It is an emotion and a desire; it is not a process of reason and thought.

And it is also very easy to mistake aspiration for genius; just as it is to imagine we are of royal blood because we love luxuries and indulge our vanities.

It has now been over fifteen years since the beloved TK gave me the best lesson of my life, on this very point:

In the midst of one of our searching studies of some important subject, I had referred to my beauty-loving

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and luxury-loving nature as a remnant of my former high-caste estate. He merely remarked that such tastes and desires are not at all "*unique*", but that I was merely expressing the very common longings of sensuous (not sensual) human nature; and that mere love of beauty and of luxury are not the least indication of either "blue blood" or of "genius".

And I took my lesson. Since that time I have carefully watched to see just what sort of intellectual and moral strength accompany these *royal tastes*; and I have satisfied myself that neither the love of beauty nor the love of silken sheen is in the least an indication of either unusual genius or high-caste lineage.

But it was something of a humiliation to me when at last I was honest enough with myself to admit that these tastes and desires and ideals are indulged by the commonest sort of clay—indolent, sensuous, pleasure-loving, earthly women—for, in the last analysis, the love of luxury is but the love of physical comfort, and gratification of the physical sense of touch, taste and vision.

My dear "Other Lamb"—I want *you* to learn the lesson of "*Little Things*", for that is wherein you have misread your own character; and you will never succeed until you are able to see yourself as you are—a very ordinary young woman, with many undeveloped possibilities which demand your industrious attention constantly to convert them into realities.

With the tender sympathy of a loving Friend,

FLORENCE HUNTLEY.

My dear Mr. Van:—

Do not think it was any part of "The Little Plan" to impose so many extra "Thinks" and extra duties upon my

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stranger friends. Therefore no apologies are due me for silence, nor failure to discern the questions. There is not, and never has been a shadow of *obligation* in this correspondence, on either side. The moment it ceases to be a mutual need, or pleasure, or profit, it has no excuse for being. It was not intended that the student should go on with the catechism, save and except he was eager to do so, nor that the Questioner should impose the work, save and except she knew the student wanted it, and that he or she gave evidence of being such as are sought for the extension work of this philosophy. These stranger-friends of mine must not feel that they are being carried into lines of uncongenial or burdensome mental or physical labors. And as it was originally my own plan and proposition, I can foresee some embarrassments when the courtesy of my correspondent bars perfect frankness.

So dismiss the thought that you could *owe* me a letter, or that you are expected to follow a line of thought or study or self-analysis that interferes with your other obligations to the Lodge or to society. All of this would contradict the spirit of liberty that lies at the basis of all real co-operative work. In presenting this "Little Plan" I tried to make clear that it left both student and instructors free to withdraw at the first sign of weariness or indifference to the task.

The fact that to your mind the author of the G. P. C. "exaggerates" the evils of subjective principles and processes would indicate to my mind that neither he nor the School he represents could become an authoritative and acceptable instructor for you. For in matters of this nature one must have confidence in the instructor, or there can be no benefit to the inquirer and student.

Unless the writer of the G. P. C. speaks from the basis

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of definite knowledge, his work is a fairy tale, without the merit of the ordinary scientific tenable *theory*. If his statements of definite knowledge concerning subjective processes are taken to mean mere *opinions*, then he could not either directly or indirectly be acceptable as good authority for an ethical standard of right living—such as the catechism lays out.

The G. P. C. either *is* or *is not* a book of definite knowledge, gathered by science from both planes of life, and the reader is bound to accept on the author's own terms, or classify it as a purely imaginative work of fiction. The author presents the results of his observations and experiences. He does not present his *opinions* nor *beliefs*, but the actual conditions he has seen and studied on both sides of life.

If the Harmonic Series is not based upon a definite school of knowledge, the books fall below the level of speculative philosophy. They are canards, falsehoods, elaborated nonsense; they are not entitled to so much respect as T. J. Hudson's theories and hypotheses.

So you have used "Ouija" without harm? Stop and think. Have you asked yourself the probable causes of the moral weakness you told me of? Has it never occurred to you as having been brought about by outside suggestion and play upon your naturally impulsive nature? Have you never surmised that these influences and suggestions were made possible by the very conditions of which you told me, first your meditative habits, and solitary hours alone with books and "reveries", but most of all your passive yielding to the influences attached through the Ouija Board? I see a very clear connection between your "Ouija" and your "uncontrollable impulses". These are exactly such results as may and do

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follow such experiments by a man of your natural temperament. If you were to avoid day-dreams and imaginations and Ouija Boards you would never need to call in a hypnotist to counteract the suggestions received from the "Air". In spite of what you say, your experiments in subjective processes have done you harm.

And, my friend, you must reread the G. P. C., for it nowhere says that *all* mediums are bad, nor that all *spirits* are bad, nor that all experimenters go to ruin. It merely says that *the subjective process is bad*, and that experimenting simply opens the door to all sorts of influences and dangers, and while there is degeneration through evil association the process itself is the real basis of deterioration.

It would be a wild statement to say there are no pure and good spirits seeking to communicate with those they love, nor good men in the body lending themselves to mediumship. This is not the issue.

For instance,—I do not call *you* bad because of your experiments, but I do think that by and through your solitary and passive habits, or by the use of the Ouija, you have injured yourself. If you could actually know the results of even occasional experimentation of the wrong kind you would, perhaps, view the subject differently.

At this time my own instructor and our Dr. W. are trying to save from the insane asylum two ladies who called in the Ouija to establish communication with the dead husband of one of them. They have both been almost destroyed along the same line of your own weakness. It may interest you to know that a large portion of this moral degeneracy through spiritual controls is brought

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about by mere curiosity, and the entertainment of the supposed investigation.

You say you know those who have practiced mediumship without harm to themselves. How do you *know* they were not harmed? How many of these same friends know of *your* peculiar weakness? You will see, if you stop to think, that you are no more likely to know the secret motives and impulses of your neighbor's life than he does of yours. Degeneration has always gone to considerable lengths before it becomes visible and patent to untrained observers. The destructive principle works in the dark, in the hidden rivers of the blood, or in the brain tissues. It works silently upon the will, secretly upon the moral nature. A man can be a degenerate in many ways, and yet conceal it from the casual observer for years.

You say my "Master" is a "Hermetist", but does not "know it"? Then he could not be a very wise "Master". In as far as we seek the same truths, we are alike and akin to the Hermetists, but the Hermetic Brotherhood and the order of which my Instructor is a member, are not nor have they ever been identical organizations.

But neither your Master nor mine would, I think, attempt to prove to you the fact of another life. I do not think that the members of either of these schools do much by way of "signs and wonders". The student must either make his own demonstration or accept the teaching by faith, by reason and by scientific probability.

Yes, Miss H. is a rare and charming young lady. She spent one day with me last summer. We were all charmed with her, and that one day gave her a permanent place in my heart, and gave to her also a permanent place, I believe, in the extension work of the School of Natural Science. Her interest in the work, her discussion and

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acceptance of the catechism, and her response to the spirit and purpose of the "Little Plan" have been a surprise and delight to me. Thus "Omega" comes to be ranked first instead of last, under her wise influence and direction.

I am glad the "Crime" met your approval in so many ways, but of course regret that it has not inspired that character of confidence in the author's knowledge of his subject which confidence alone gives any real practical value to the G. P. C. as a note of warning to an increasingly sensitive people.

You can readily understand that a school which undertakes the always difficult task of "A New Protest" is seeking for intelligent and courageous volunteers to carry out its (probably) unpopular warning.

"The Little Plan" grew out of my favorite quotation, "Try the Spirits"; and this particular quest deals only with spirits in the flesh who are drawn to the task by the great natural law of attraction.

However, it was wisely said of old, that no man can serve two masters, and my experiences have taught me that no man or woman can serve this particular propaganda with profit to himself or the world, except he does it freely, naturally, and with his whole heart, his reason, his will, his faith and his conscience. These are they we seek.

Goodbye, with all good wishes,—

Your friend,

FLORENCE HUNTLEY.

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From the Files of TK.

My dear Friend:—

It is easier to describe, define, to set to common words, the sensations, the tingling stress that forever seems to reach out into the void about us seeking a contented goal that is not to be realized, than it is to define and to tell why we have for all these years, continued to grind, draw and puff at an obnoxious, expensive proposition that we have come to know could never bring returns that could be considered worthy.

Life holds many mysteries and the queer things that bind rational beings to habits is just one. "Man never is, but always is to be blest". We resign ourselves to the shoals, the rapids and the swirl on life's highway and mid their dashings and spray, we dream of the quiet eddy just ahead. That serene "tranquility of motion" that we shall reach in our natural course, only to find ourselves quite out of tune, and unable to recognize the grand calm of life, should it be offered us. There, to me, has been a reason why this strange thing is so. I have been enslaved. I had a master that seemed to be made up of many masters and one or the other of them was ever on duty. In the morning before I put on my socks, I was prompted to my first service of the day by just "biting off a piece", and I am of the opinion that we all enjoyed the quid together. I mean my Masters and I. There was never a case of lapse of memory on our part. Some one of us would begin service on time, and when a matter came up that

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was very engaging, we worked overtime, and there was no complaint whatsoever made.

When we have done with Tobacco and have made up for ourselves a clear consciousness of the fact that the whole of Tobacco is past, and cannot and will not be resumed or established, these, ever-ready prompters, whatever they are, recede from us like they had been sent for elsewhere. Then, I have noticed, they cease to tantalize.

To awaken this perfect consciousness, and to make the final decree, will be found to be the hardest thing to do by those who have formed the habit of self-Indulgence along this special line.

Now several moons have waxed and waned since I took control and even now that nervous tingling has ceased to a marked extent, and my thoughts and attention are again becoming my almost perfect servants. I can apply my attention and fix my memory as never before, and there is apparently a splendid calm with it.

“Hail welcome tide of life
When no tumultuous billows roll
How wondrous to myself appears
This halcyon of Soul”.

Though in my case, life's autumnal tints are apparent to the observer. At least I think I'd impress one as being rather unyoung, and my physical symptoms were often busy, crying out because of a discord, “a warring in my members”. So I had about made up my mind to be and to remain old somewhat at these various points, as do others. But if present symptoms continue, I shall be compelled to revise these decisions. My tottering gait, my twitching limbs and trembling hands, bother me no more, and my handwriting is about as steady as ever it was though this is not saying a great deal.

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But I wish to make this one fact very clear. While I used Tobacco in moderation, this constant twitching distressed much, and my hands so much used and needed were at times and generally embarrassingly unsteady. I did not once suspect the cause and made up my mind to shake as do others, and since all these symptoms have disappeared, I am not only thankful and happy for this riddance; but I am astonished in the extreme that I did not once suspect that Tobacco was causing those alarming and disagreeable symptoms.

Whether or not there exist individual ex-carnate entities that perpetuate habits or take part in our personal appetites and passions, I do not know; but scrutinizing closely, such conclusion would not, in my opinion, appear improbable nor without a seeming basis of facts. Be this as it may, I am constrained to believe that the firm mental attitude is absolutely necessary to those who would successfully quit habits. By firmly dismissing our company, as it were, and making both self and company fully understand that henceforth and forever there will be a Tobaccoless bill of fare established and maintained within our moral jurisdiction, you will perceive the absence of those sensations that grow and draw and desire, and dissipate careful attention to matters necessary to consider. I feel quite sure of the correctness of these statements.

When the first shock has come and its severity past, there will probably be noticed imperfect metabolism and derangement of secretions. Drowsiness will creep with us everywhere, and will win generally, as she should. This seems kind Nature's remedy to calm our disturbed nervous system. Then we will observe, by and by, more perfect physical eliminations and decided general improvements that should comfort and encourage. We will then grow

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less irritable than we have been since the decree and the shock. Here we pick up self-control to a greater extent than formerly since the resolve. But if you have left a loop, a safety-plank (mentally) upon which you may retreat if you have to, your battle will be more than you can win. You cannot endure the gnawing, the drawing, the sucking, the tension, and must in all probability fail. When you've quit, mentally burn all bridges.

Only a few pounds is gained in weight in sixty (60) days. This is gratifying. Head clearer and has not ached during the whole time to date, and this is unusual. Better elimination accounts for this.

Had I not come in touch with the "Harmonic Series" and read the three Volumes very carefully, I am satisfied that I should never have left off the Tobacco habit. Through these books and *Life and Action*, the Publisher's little Magazine, I came into an understanding as to what all habits stand for, both here and hereafter. And the matter came up to me as it never had before. And now, if I had gained from the "Series" no other thing than this, then I should have abundant cause to feel thankful.

At other times I have quit, for a time, the use of Tobacco; but not until this time with happy and gratifying results. And I do not think I shall ever have to quit Tobacco again, for I have set my decision *down constructively*; therefore if I am wise and prudent I shall never molest it.

Throughout these efforts I have received support and all that was promised me.

Sincerely and Cordially,

L. H. H.

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LATER OBSERVATIONS

This has been the sum of my observations. Those who hold Dogmatic opinions to the effect that all conscious entities are physically embodied entities, do not take to the Harmonic Series to any great extent. Such do often join and become prominently identified with Churches both Catholic and Protestant. They may claim, and, perhaps do believe in God and Immortality; but they do not take to the "Books" so far as my observations have served me.

We are often told by those who fancy they enjoy the 'Weed' that it makes company for them. That Tobacco is company. That while it always annoys, yet it brings company. To my experience this is exact fact, though there has been a time when I would have thought this idea ridiculous. Soon after the cessation of the use of Tobacco I first observed a slight derangement of my digestive organs. This seems quite natural. Then comes an almost overpowering disposition to sleep. We just feel as if we were being sucked to drowsiness by conditions or things we are not able to define, and if we can we go to sleep as soon as it is dark. I say we because it is the case with all Tobacco quitters known to me, and there seems to be no exceptions to this rule. We also awake quite early, and this is our best time for reading and study. Though we have a strong tendency to drowsiness at all times, and this most probably added rest and our increase in appetite as a rule causes us to gain decidedly in weight, and to improve in general appearance, etc. Care must be taken else we will eat too much.

The lack of tone of the nervous system referred to in the early weeks of my experience seems now no longer lacking. Our nervous system seems to pass through a

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final crisis and there comes a general nervous re-asserting, and there's plenty of vigor, and some may here find a new employment for self-control.

When the Tobacco habit is laid aside and backed by Intelligent forceful Will—not a sound judgment only that the habit should be disposed of, but by a determined Will—then this sucking, gnawing desire will cease to hang on and harass. In all cases I believe 'twould have been better for the individual had the habit never existed; but I now believe that in my case to have overcome the Tobacco habit as I have done has been the best and the happiest thing for me to do. The effect upon my nervous system would seem to fully justify this decision. Any one can effectively discontinue any habit if they can muster and master the proper Will to do so. Though this last implied and stated thing is not easy and is perhaps impossible to some.

The cigarette gets a deeper hold upon one who has formed the habit than other forms of Tobacco using. The cigarette seems so innocent and not so strong. Children wanting to ape their Seniors can try them. When one learns to inhale this cigarette smoke, taking it deeply into the lungs, and the nicotine enters the blood with the oxygen of the atmosphere, then the habitue will defend his habit and will cease to be conscious or to give expression to the fact that he is its slave, or that the habit is harmful to him. This form goes deeper into the consciousness than other methods of Tobacco using, and is much harder to leave off. It gets under the Will and hinders its free control.

“Think not the beautiful doings of thy soul shall perish unremembered. They abide with thee forever; and

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alone the good thou doest nobly, truth and love approve.
Each pure and gentle deed of mercy brings an honest
recompense, and from it looms that sovereign knowledge
of thy duty done,—a joy beyond all dignities of earth.

Edmonton Alta, Can.

May 29, 1913.

Gentlemen:

I received the three Bound Volumes of *Life and Action* a few weeks ago and have read them through twice and I am now going to read them through some more; because there is so much instructive and helpful matter published in these books that they are worth more to me than all the other books combined that I have at present in my book case.

I am convinced of the fact that the careful perusal of the three volumes of *Life and Action* has worked a change in me and I am endeavoring to lead a better and purer life.

Yours very respectfully,

J. E. D.

AN EXPLANATION

We are pleased to inform our Friends and Readers that the beautiful poem on the cover of the March-April issue of *Life and Action* was written in 1873 by Miss Belle E. Smith, now a resident of Santa Barbara, Calif.

It is with pleasure we give Miss Smith credit for this beautiful poem.

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Question Box

(Continued)

15. Does the Great School accept the Bible record and account of the life of Jesus on earth?

Ans. Not in all its details. There can be no doubt that the people of Judea, Jerusalem, Nazareth, and Palestine in general, were much like the people of other civilizations of all times.

It seems to be one of the characteristics of human nature, the world over, and in all times, to magnify the incidents of importance in the life of any individual who has achieved public prominence as a benefactor. And the further they get away from the time in which the individual lived, the larger do the incidents referred to appear to succeeding generations.

The same is undoubtedly true as to the life and doings of the man, Jesus. While I am not going to recommend it as correct in all details; nevertheless, I believe the little book entitled "*The Crucifixion, by an Eye-Witness*", comes more *nearly* giving a rational and intelligent report of the incidents in the life of Jesus which are generally considered by the "Orthodox Christians" of our time as *miraculous*, than does the Bible.

There are undoubtedly discrepancies in both records. I say this because I have seen the Record of the Great School covering these same events. I believe this to be as accurate as it is possible for human nature to record the events of History. This does not mean to suggest that even the Record of the Great School is literally correct in every minute detail.

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Macaulay, the English historian, whose "*History of England*" is accepted as *Authority* the world over, is said to have admitted that there are not less than 5000 errors in the latest revised edition of his time. These are doubtless of a minor nature, and mainly in the minute details. But in the larger view of English History there can be no doubt that he has given the important events in such manner as to enable the student of his work to obtain a general view of the subject, a sort of large perspective, such as the artist's pencil sketch of a landscape which he afterwards fills in and works into a completed work in oil. The minute details he fills in to suit his artistic fancy, preserving with fidelity only the general outlines.

ANNOUNCEMENT

"QUESTIONS ON NATURAL SCIENCE" is the name of a book now in the hands of the printers, and it will be ready for delivery, we hope, by the time this issue of *Life and Action* reaches our readers.

We regard this as one of the most important and valuable volumes thus far published by the Great School.

It consists of 3,857 questions, formulated with the utmost precision and care, and in such manner as to cover the entire subject-matter of the three volumes of the Harmonic Series.

Its purpose is to constitute a final and complete examination of every Student of the School, and every other individual who desires to know with certainty what are the teachings and findings of the Great School, as far as these are covered by the three text-books of the Harmonic Series.

This book should be in the hands of every Student of

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the School. To the Student who has assumed the duties and responsibilities of an *Instructor* it is an absolute necessity. To each and every Student who is in course of preparation for his Examination, it is of equal importance, but in another way. It gives him the formulated *questions* in such exact and definite form that his task is narrowed to the simple work of finding the answers *in the books*.

To those who are not yet Students, but who desire to prepare themselves for acceptance as such, or who simply desire to know what the Great School and its Work stand for, without any intention of ever applying for admittance as Students, this volume will be of the most valuable aid.

We do not hesitate to say this is one of the most valuable, as well as helpful, volumes ever issued with the sanction and approval of the Great School and Friends.

Because of its importance, and the fact that it is a book that will be read, studied and used constantly by every one who owns it, we are getting it out only in the most durable Library Edition.

The binding on this book will be three-quarter leather (crushed olive green, cowhide grained buffing.) Stamped on backbone with genuine gold. Colored end sheets. Sides covered with interlaken cloth.

It will contain 355 pages and a foreword by TK.
Price \$2.00 per copy

“With Ignorance wage eternal war,
To Know Thyself forever strain,
Thine Ignorance of thine Ignorance
Is thy fiercest foe, thy deadliest bane”.

From “The Kasidah”—Sir Richard Francis Burton.

"Fools deride. Philosophers investigate."

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The Great Work in America

Vol. IV

July-August

No. V

The Spirit of the Work

No. 7

By The TK.



LET me see if I can make clear, in a few sentences, the purpose of these special articles on "*The Spirit of the Work*". It is, I admit, a seemingly unnecessary suggestion, inasmuch as the articles themselves should be "the best evidence", as we say in law. But as the Editor-in-Chief of *Life and Action* I am in position to receive a good many generous and kindly suggestions from the readers of the little magazine, all of which are valuable side-lights upon the work that is being accomplished; and now and then comes a definite question that seems to command rightful consideration. One of these pertinent questions which floated into my *Sanctum Sanctorum* the other morning is responsible for my desire to make a very brief statement just here and now, concerning the purpose of these articles.

The books of the *Harmonic Series* were intended as text-books of Natural Science, and they contain as

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careful and definite a statement of the *general principles* of Natural Science and the Harmonic Philosophy as their authors were able to formulate into English. The general principles themselves, therefore, may be obtained from the *books*, by those who have the intelligence, courage and perseverance to make a study of the text.

But every *general principle*, to be of value to the individual, must be applied by him to the *specific* details, incidents and experiences of his own life. And it is in this effort of the Students and the Friends of the Work to make the *personal application* of the *general principles* that a certain amount of confusion seems to have arisen, at rare intervals, among the "*Workmen of the Temple*".

My one definite and specific purpose, therefore, is to take the several experiences of the various Students and Friends who have come to me for help, and show them by a series of practical illustrations when, where and how to make the personal application of the *general principles* to themselves and their own experiences.

For Illustration: Among its Students and Friends, in their relations as such, the School defines the general principle of LOYALTY as—"The active, continuous and unwavering purpose, intent and effort of the individual so to discharge his Personal Responsibility as, (1)—To exemplify his unqualified allegiance to the cause he has espoused; (2)—To demonstrate his sympathetic consideration for and confidence in his associates therein; (3)—To command his own self-respect".

Now the terms of this definition are definite, certain and clear, to every individual who is sufficiently versed in the English language to understand the meaning of the words employed. I do not believe there could very

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well be any uncertainty in the mind of any accredited Student of this School as to exactly what is *intended*.

But the *experiences* of individual life are so varied, so numerous, so complicated and so vitally important that it is often exceedingly difficult to know, with absolute certainty, when the individual has fulfilled all the conditions of LOYALTY in *practice*.

In a given incident of his life he may be able to feel absolutely certain that he has fulfilled condition (1), and possibly also (3), and yet, deep down in the secret chambers of his inmost Soul, he may be uncertain as to his complete fulfillment of (2).

My purpose, therefore, is to make these articles *elucidate* as many *applications* of the general principles as may be possible, to the various experiences of the Students and Friends from whom I have received them.

I am aware of the fact that the problem of LOYALTY is one that has caused much anxiety and some uncertainty among certain of the Students and Members of this Central Group. From this known fact, it would seem fair to assume that there may be some outside the Central Group who would be equally benefited by a critical study of the subject from the viewpoint of their own personal experiences.

The same might also be said with reference to almost every definitely formulated general principle of the Harmonic Philosophy.

Among those which seem to have been most difficult to exemplify with certainty among the Students and Friends of the Work are

SECRECY and DISCRETION.

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So vitally important to the welfare of the Cause and the well-being of the Students are the knowledge and exemplification of these principles in a definite and specific sense with each and every one of us, that I want to leave nothing unsaid in this article that is necessary to enable every Student and Friend of the Work, and every reader of *Life and Action* to know with certainty exactly what is expected of him and what responsibilities rest upon every Student and Representative of the School and Work.

As an introduction of the specific subject, let me remind my readers once more, that we (and this means every Student and Friend of the Work, as well as every one who is in sympathy with the general principles and purposes back of this entire movement) are in the very midst of the wisest, cleverest, best organized and equipped, most powerful and (I regret to say it) the most *unscrupulous* Enemy on earth.

Not one of us, who has become in any sense openly identified or connected with the Great School and Work in America, but has been identified and is under constant espionage. Our every movement is known, for what purposes the readers of this article will doubtless understand without further suggestion or explanation from me.

No doubt there are a good many who will doubt the accuracy of these statements. I do not blame them, for they have not been in position to get the facts first hand, as I have done, and am doing every day. But the day will come, as surely as the sun will rise tomorrow, when you who doubt today will understand and regret your skepticism, just as I have done.

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The central purpose of this espionage is to obtain all the information possible as to the plans and purposes of those who are responsible for any part in the Extension Work of this Educational Movement; and with this information to take such action as will nullify the work we are doing, and divert our workers into other channels, thus scattering their energies and efforts and rendering them ineffectual, as far as possible.

One illustration will suffice:—Through the almost criminal indiscretion of one of our trusted Students and Friends, a man who was in no sense whatever identified or connected with this School or Work, was admitted to one of the Group Meetings of Students in one of our strongest and best Groups.

This man was introduced to the Students present, as one who had read the books and was deeply interested in the work. Although he was known to be an entire outsider, yet he was taken into confidence almost as fully as if he had been a full member of the Group and in good standing as such.

What were the results? Listen: Before our Students were aware of what he was doing, this alleged "Interested Friend of the Work", had gone from member to member of the Group, and started a series of falsehoods into circulation which introduced dissension, bitterness, hostility and inharmony into the Group and utterly destroyed its usefulness and constructive value. This resulted in a complete disintegration of one of our strongest Groups.

This same individual, through the knowledge gained with this Group, succeeded in gaining admittance to a meeting of the members of another strong Group. The

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results were the same. Group number two was entirely disintegrated and destroyed inside of six weeks' time.

Naturally, these disastrous results led to a careful investigation. It was found that this alleged "Interested Friend" was one of our most fanatical "Hereditary Enemies", and had undertaken deliberately and intentionally to do exactly the thing he did do, namely, disintegrate and destroy as many of our active working Groups as possible.

He was making remarkable progress in his work of destruction, and but for the help of some of the *real* Friends of the Work who joined me in unmasking him, he might have gone on indefinitely with his work of disintegration, thus nullifying all our efforts.

I hope and pray, with all my heart and Soul, that the real Students and Friends of the School and Work will accept this as a special and direct message to *them*, and that they will get from the unfortunate experiences just narrated, among others, the following lessons:

1.—To make every Group Meeting, or other Meeting of Students, as strictly and profoundly SECRET as you would if you were *Masons* in closed Lodge assembled, for the consideration of matters involving the *Life or Death of the Order*.

2.—Never to admit to any Meeting of Students, under any circumstances, anyone you do not already *know*, or can absolutely *prove*, to be an *Accredited Student* of the School *in good standing*.

3.—Never to betray to *anyone* (outside) any information whatsoever that will enable him to learn *who are Students*, or who are *Friends of the Work*.

4.—Never to discuss with anybody whomsoever (until you have absolutely proven him or her to be an *Accred-*

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ited Student in good standing) any subject whatever relating to the School, or the Work, or anyone identified with either, *except* just such matters and such only as are contained in the text-books of the Harmonic Series, or the other published literature of the School which is accessible to the general public.

5.—Never to discuss with anyone whomsoever (and this includes your fellow Students) matters of a personal nature concerning myself, or my studentship in the School, or my Work as such, or the unusual psychic experiences of my life in these relations, or matters of a personal nature concerning any other Student or Friend of the Work.

PROVIDED, however, if it should ever occur that you *knew* information concerning any of these matters was being used in such manner as to injure either the individual or the Work, it would be within the limits of your right, and even your *duty*, to come to me personally and consult with me, as your FRIEND and as a FRIEND OF THE WORK, for the purpose of determining the best means and methods of preventing injury and protecting the interests of the School and those connected therewith.

But unless there is something vitally important to the welfare of the *Cause* involved, any discussion of the personal lives and affairs of the individual Students and Friends of the Work, only serves to divert attention from the Work itself, and from the things of *real* importance which the School—and we as its active workers—are trying to accomplish.

It is a constructive Rule of Conduct which we all should observe, never to discuss, or otherwise meddle with, anything that concerns the personality, the per-

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sonal life, or the personal affairs of anyone connected with the School and the Work—except in just so far as the matter may concern the success and well-being of the individual or the School and the Work we are endeavoring to accomplish—and even *then* we should go direct to the individual himself and say to him or her all that we have to say, and then leave it for the individual to determine his or her own course of action after we have discharged our own duty to him, or her, and the Cause.

It seems to be a characteristic of human nature to want to “gossip” about matters and things which do not concern those who do the “gossiping”. This is most unfortunate, and most unlovely. It is so recognized and admitted by virtually everybody—and yet, the practice is so general and so almost universal as to invoke a plea of “guilty” from perhaps nine out of every ten “grown-up” men and women, taken at random.

I have had some recent evidences which would seem to indicate that the transforming powers and influence of this wonderful educational training of the Great School and Work are not yet sufficient to cleanse ALL our Students from the impurities, the stains and the nastiness of “gossiping”.

I am not quite *sure* about this, because the evidence is not absolutely conclusive; but it is sufficiently strong, I am sure, to warrant me in mentioning the matter in this connection, and in emphasizing the vital necessity of every Student taking the matter home to himself or herself and making a careful and searching self-investigation, to determine how far, if at all, the individual is yet wanting the “clean hands and pure heart” of a true and loyal Student and Helper.

Among the Students who are separated by long dis-

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tances and are thus forced to depend upon the personal correspondence to keep in touch with each other, it seems natural, and in general it would seem to be admissible, to discuss with more or less freedom their own personal status in the Work. But, when it is remembered that every such letter is liable to be intercepted in transit, opened and read by your bitterest and most implacable enemy in search of information with which to attack you from under cover—the matter assumes a very different aspect.

And it is in exactly this connection that we confront a real danger. And if every Student and Friend of this School and Work were in possession of the evidences upon which these cautions and admonitions are based, it would not be necessary for me to go further in my efforts to protect the School, the Work, the Cause and the individual Students from the dangers that surround us and threaten us on every hand. For they would understand and appreciate the dangers themselves, and over and above these they would recognize the *Duties* and *Responsibilities* that devolve upon each and every Student, and take such measures as would effectually guard this Movement against the disintegrating influences that are being centered upon it constantly.

One of the reasons that seems to have stood in the way of the equality of women in the Work of the Great School throughout the past is their seeming inability (or unwillingness) to keep its *Secrets*, respect its vital and sacred *Confidences*, and exercise the quality of *Discretion* necessary for the protection of the Work and those responsible for its success.

Please note that I have said "inability (or unwillingness)". I am not willing to concede the "*inability*" of

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women in these vitally essential qualities and qualifications. I am rather inclined to the conviction that their failure heretofore in these vital and essential qualities of character and qualifications of an accredited Student and Representative have been due to their *unwillingness*, rather than to their inherent *inability*, to keep a Secret or respect a Confidence.

Then again, Fear of secret, mysterious or unknown dangers, is not a prominent ingredient in the character of the average American citizen. It is almost impossible to impress either men or women, out here in this free and independent western country, with the idea that there is any real cause for the care and caution exercised by the Great School concerning who are its Students and Representatives, and what it is endeavoring to accomplish, as well as what are its plans and methods of procedure.

And it requires just such experiences as those I have narrated to bring home to us the fact that we have been and are all too careless, too unconcerned, too thoughtless, too skeptical, too indiscreet, too open-and-above-board, too insensible to the demands of Personal Responsibility, and altogether too much inclined to consider lightly and treat as unimportant many of the things that are of the most vital importance to the success of the Great Cause and the very life of this present Movement.

And in all this it has *not* been our women Students *alone* who have proven their lack of understanding, their want of discretion, their unwillingness to guard the Secrets and the vital confidences reposed in them by the Great Friends, and their lack of watchfulness of the Enemy that is using every endeavor to counteract the influence of this Movement and disintegrate its centers of strength and activity.

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On the contrary, some of the most senseless indiscretions and betrayals of confidence have been committed by some of our *men* Students whose intelligence and loyalty have never before been questioned in any respect whatsoever, so far as I am able to ascertain.

Furthermore, among these are some of my Brother Masons who know the meaning of their Masonic Obligations and who have proven themselves loyal, discreet, thoughtful and entirely trustworthy. They have proven their understanding and appreciation of the meaning of Secrecy and of its essential and vital nature in all that pertains to the Order and to the Cause for which it stands.

This fact, almost more than any other, has given me food for much thought and study. I find myself unable up to this time, to analyze, elucidate and account for this apparent discrepancy in the lives and characters of these my fellow Students and Helpers in a Cause of such vital and transcendent interest and importance to the well-being and happiness of the generations, present and future, for whom we labor.

Can it be possible that they discount the wisdom of the Great Friends—only in this one matter? Or can it be that I have failed in my own part, in that I have not given sufficient attention to these matters of DISCRETION and SECRECY? Have I failed to elucidate them sufficiently, and point out their vital importance to this entire Movement? Have I failed to emphasize the importance of their exemplification in the life and action of each and every individual Student and Friend of the Work?

Surely, it would seem that responsibility for our humiliating failure must rest somewhere. I ask myself

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how it is possible for one of our strong, intelligent, earnest, and I believe loyal Students and Helpers to say that "Secrecy is no part of the instruction of the Great School"? And yet, it would seem that such statements, or their equivalent, have been made in open Group Meeting.

If this good Brother, and others who have had the same idea, have not received instruction on this vital subject, then indeed has someone failed of his duty. I shall not try to locate the individual, for it may be myself, although I am not now aware that I have ever failed in this particular respect. But in any event, I do not want it to be possible for any Student or Friend of the Work (after the publication of this article) to say, in good faith, that he or she has never been *instructed* concerning the matter of SECRECY and DISCRETION, in their application to the School, the Work, the Cause, and this particular Movement, as well as to each and every Student, Friend and Helper identified therewith. To that end let me formulate a few definite statements which are intended to apply to each and every Student and Friend of the Work, whoever and wherever he or she may be:—

1.—SECRECY alone will enable us to cope with the most powerful, the best organized and the most unscrupulous enemy on earth. If we fail at this point this entire Movement will go down with us, and we shall indeed find ourselves "buried in the rubbish of the Temple".

2.—In order to be on the safe side, it is wise for every Student to assume that the rule of Secrecy applies to all matters, save and except such information as may be found in the Text-Books of the School (The Volumes of the Harmonic Series), in the bound and unbound issue of this magazine (*Life and Action*), and in such

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other authorized publications of the *Indo-American Book Co.* as may hereafter be given to the world.

3.—*Secrecy with reference to the Membership of Local Groups of Students* is of the most vital importance. That is to say, wherever a Local Group of Students exists (as, for instance, in N. Y. City, Chicago, Pittsburg, Cincinnati, Joplin, Minneapolis, and many other smaller cities and towns throughout the entire country), each and every Student of every such Group is specifically charged with the responsibility of guarding the names of the Students and Friends of the Work from falling into the hands, or coming to the knowledge of anybody and everybody outside the Group itself.

There are some difficulties in this phase of Secrecy in our Work, but they can and will be overcome, if each and every Student will do his or her part. For instance—it is necessary for every new applicant for studentship to come into personal acquaintance with at least one “Accredited Representative” of the School; and wherever there is a Local Group it is necessary for each applicant in its jurisdiction to receive the unanimous vote of the Local Group before I can open the door and admit the applicant to studentship.

In all such cases it is my *Rule* to ask the applicant to call upon such and such an individual (giving name and address of just *one* individual). I make clear to the applicant that I am sending him to a “*Friend of the Work*” (not necessarily a Student at all). And through this individual he or she will very likely meet other “*Friends*” (not “*Students*”); and in due time his or her qualifications will be determined, at which time I will advise the applicant as to the results.

This is as near as *any* applicant ever comes to knowing

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(through me) anything whatsoever as to who **may** be interested in the School or the Work.

Following this line of suggestion, it is important that each and everyone of you shall be known only as "*Friends of the Work*" to all save those who constitute your Local Group and are known by you to be active *Members and Students in good standing*.

4.—Under no circumstances are you ever to admit to any meeting of *Students* anyone who is *not* a Student. In other words, you must guard your door against everybody except those you *know* to be *Students in good standing*. And in this you are to hold yourselves bound by an Obligation as sacred as the Obligation of every Brother Mason with reference to "*Cowans and Eavesdroppers*".

5.—If you are asked the direct question by anyone who is not a Student—"Are you a Student of the Great School?"—let your answer be: "I have been reading and studying the books and other literature of the School, and feel that **I am a Friend of the Work**".

Ordinarily, that will close the inquiry; but if it fails, then simply make it clear, in your own discreet and diplomatic way, that you do not wish to discuss the subject further. Everyone who has the intelligence to become a Student should also have sufficient intelligence to stop all impertinent inquiries, and protect the School against the curious, or the designing enemies of the School and Work.

6.—One of the most likely "*leakages*" is through carelessness on the part of Students and Instructors concerning the papers and documents of the School in their hands, and also the correspondence between the Students and their Instructors, and that also between my Instructors and Helpers in the field and myself.

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In this specific matter I want to emphasize the absolute *necessity* of each Student or Instructor providing himself or herself a strong Lock Box in which to keep all documents and correspondence, and be sure that they are *kept locked therein* so that it will not be *possible* for anyone but *yourself* to see or obtain access to them.

Securely pasted on the outside of this Lock Box should be a carefully worded NOTICE that in the event of the death of its owner, the Box shall be shipped, UNOPENED, to the Indo-American Book Co. at its headquarters in Chicago, Ill. (At present that address is 5705 W. Lake St.).

It often occurs that the applicant is married, and that his or her companion (husband or wife) is not interested in the School at all. These are the most difficult cases to guard against "leakages". And this is because of the confidence which husbands and wives repose in each other generally.

But let me emphasize the fact that, although I appreciate and commend the beauty of such a relation between husband and wife, nevertheless, it is the DUTY of *every* Student to see that all *temptations* to betray the School and the Work are removed from the pathway of *all* with whom they come into personal contact or acquaintance. Do not *take for granted anything whatsoever, with anyone whomsoever*, that could possibly result in a betrayal of the trust reposed in you by the School and those in charge of its Work.

Bear in mind the uncertainties of life at all times, and do not neglect to guard the Trust reposed in you against every possible contingency that might arise through your own sudden and unexpected death. This is of the most vital importance to the School, the Work,

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yourself and all that you stand for as a Student and Friend of the Work. You have no personal responsibility paramount to this. Guard it with your Life and your Honor, for it is of equal importance therewith.

Under the general head of "DISCRETION" there are likely to arise an almost unlimited number of conditions, incidents and experiences which call for the exercise of the highest quality of intelligence, wisdom, tact, diplomacy, caution, thoughtfulness and consideration on your part; and you should be on guard constantly so that you may not be taken unaware or by surprise.

It would be very difficult, if not indeed impossible, for me to anticipate each and all of these, in an article such as this, or even in a series of such articles as I am writing on "THE SPIRIT OF THE WORK".

For the sake of the *Cause*, as well as for your sake and mine, I wish it were possible for me to cover every situation, contingency and problem that can possibly arise wherein it will be necessary for you to exercise your DISCRETION as a Student, Instructor, Friend or Helper in the magnificent Work wherein we are mutually interested and identified, as well as mutually bound by the most sacred ties and obligations ever imposed upon mankind. That is not possible, however, and so I must depend upon YOU and upon your WAKEFUL CONSCIOUSNESS, to make the definite, specific and personal application of the general principles to the individual experiences and problems as they arise during your Journey to the South.

You can do it, and you will do it, if you but get fixed in your Consciousness at the outset the meaning and purpose of the Work and the nature and magnitude of the Responsibilities you have voluntarily assumed in

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becoming a Student, and when you get a clear understanding and due appreciation of the meaning of *failure* on your own part.

With these clearly understood in the very beginning it would seem almost impossible that any true and loyal Student ever should go astray, or should ever betray the trust reposed in him by the School and the Great Friends back of it.

But it is just here that VOLUBILITY works such sad havoc. It is here that so many of the most intelligent Students fail. They love to *talk*. They love to talk of the *things in which they are most deeply interested*. This means the School, the Work, the Students, the Great Friends. It also means those of us who are charged with the responsibilities of directing the Work; and it also means the Enemies against whom we are trying to guard it.

In fact, the *voluble* Student is likely to talk of many things concerning which his lips should be forever sealed. This is not because of any deliberate intention to betray the Trust reposed in him, nor because of any real desire to injure the Cause and embarrass those of us who must carry the burden of his indiscretions. It is only because he cannot or *will* not deny himself the pleasure of TALKING and of *listening to the sound of his own voice*.

Beware of VOLUBILITY in yourself! Beware also of all who are afflicted with it! But if, by chance, you *must* talk, by all you hold sacred and true see that you avoid any and all subjects that involve the possible betrayal of any confidence reposed in you by the School, your Instructor, or other Student or Friend of the Work.

Under no conditions or circumstances allow yourself to be drawn into the discussion of personalities, or the

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personal lives and affairs of your fellow Students and Friends of the Work. Remember that this is *disloyal*, *dishonest*, *contemptible*, and places you at once upon the level of the petty and malicious "*Gossip*", than whom there is no more despicable man or woman in all the world.

In this connection let me say that it has come to me from a number of seemingly reliable sources, that among the Students and Friends with whom I have come into personal touch and acquaintance, there are two or three who have been exceedingly INDISCREET concerning the manner in which they have discussed me personally and my intimate personal life and affairs.

While my life is an open book to all those who have a right to read its pages; and to a few of my closest and most intimate Friends in the School and Work I have opened its pages and disclosed a number of the most remarkable incidents and experiences of the past; nevertheless, I have not intended that these experiences should become the subject of general discussion among the Students and Friends—least of all among those who are strangers to the School and Work.

The betrayal of some of these personal confidences has caused me the deepest regret. In some instances I have suffered deeply, because the result has been in every such instance to divert attention from the real purpose of the School and the Work to myself personally. This is the direct opposite of my desires, and has led to many impertinent letters asking me all manner of questions which I have not felt at liberty to answer to total strangers.

Let me, as a result of these betrayals of confidence, and indiscretions, ask it as a personal favor to *me*, that all those who hold themselves to be my real "*Friends*" refrain, in future, from discussing me at all, or my per-

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sonal affairs and experiences. I ask this not only for my own sake but for the good of the Cause.

In a previous number of this magazine, somewhat over a year ago I believe, I covered this entire subject very fully and carefully, in an article on the general subject of "HEROES, HERO-WORSHIP, HERO-WORSHIPERS and HEROES WORSHIPED", or words to that effect. I thought then that it would surely never again be necessary for me to refer to the subject. It seems, however, that it is impossible to impress my readers sufficiently to fix in their memories the matters of most vital importance to the School and this Movement.

I devoutly wish that every reader of this present article would also hunt up his or her copy of *Life and Action* containing the article above referred to and make a careful study of it again at this time and in this connection. It applies to the situation today as truly and forcefully as it did when it was written, and it conveys precisely the thoughts and sentiments I desire most to emphasize at this time.

And now, a word with those of my fellow Students and Helpers who are meeting the members of our Local Groups, from time to time in the course of their travels:

Upon YOU, my beloved Friends, rests a heavy responsibility in connection with this entire subject. Wherever you go you are looked upon by the Students you meet, as *those having authority to speak for and represent the School and its Work here at the Center.*

For this reason every word you utter, concerning either the School, the Work, the Students, this Movement, or myself, is received as a "*Message from Headquarters*". It is regarded as of special importance and is remembered, discussed, repeated, and often unintentionally exaggerated by those who pass it along.

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From this you can see how vitally necessary it is for you to be guarded as to every word you utter, to be certain that you say nothing that will divert attention from the central purposes of the Work.

Remember, that your mission is to stimulate interest in the School, the Work, this general Movement, and in the LIVING OF THE LIFE that will EXEMPLIFY THE SPIRIT OF THE WORK.

It is to keep me personally, my personality, my personal life, affairs and experiences, as far in the background and as completely under cover as possible, so that I may not divert attention from the School and the Work and the things for which they stand.

It is impossible for me, in a letter such as this, to point out to you in detail every phase of the subject, or suggest every situation and experience you are likely to meet in your travels among the Students and Friends of the Work with whom you will come into personal contact and acquaintance in future. I must, therefore, depend upon your intelligence and your general powers of discrimination and good judgment, to keep you safely within the lines of DISCRETION and remind you when you are tempted to disregard the Trust reposed in you, or betray the SECRETS you are obligated to keep from the world.

And this means that you must THINK! THINK! THINK! before you speak.

May the spirit of Friendship and Good Will which impels me find a responsive note in your own Souls and inspire you to a fuller understanding and appreciation of the responsibilities which rest upon you in all you DO and all you SAY in future—AMEN!

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Modern World Movements

By J. D. Buck, M.D., F.T.S., F.G.S., &c.

Theosophy from 1700 to 1875—Paper No. 2



ON a subject of this character, going back so far in time (over 300 years), covering such a wide range of presentation so differently apprehended and interpreted by different writers and exponents, it is exceedingly difficult to avoid confusion, or to bring out any clear conception and exact statement as to what it is all about. Even among professed theosophists, during the past thirty-five years, since Theosophy has been more or less in evidence here in America, and elsewhere about the world, this confusion has by no means been absent.

It is furthermore true that, while H. P. Blavatsky, the leading founder of this cult in America (from which it spread over most civilized countries of the world), used the name "Theosophy", she was aware of, and hospitable towards, many earlier movements under this name, nevertheless she followed a quite different line of illustration and philosophy from any of her predecessors who wrote or taught under the same name.

All other movements under this name since the days of Jacob Behmen (1600 A. D.) aimed to interpret the spirit of the Christ, and the deeper spiritual or mystical meaning of the Christian Scriptures, which the average

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scientist of today is apt to designate as “useless mysticism”, or “sheer nonsense”. We cannot blame him, for the simple reason that it followed neither the lines of presentation known to exact science nor that of a synthetic philosophy.

For the reader or student of today it is hopelessly involved in mysticism, however pure and sincere in motive and devotion to Truth. At its best, we may designate it as a *Spiritual* interpretation of Christ and the Bible, with direct application to the life, regeneration, illumination and final perfection of Man as a “child of God”, and finally, a Brother and co-worker with Christ.

Apparently familiar with all this, and hospitable toward it, H. P. Blavatsky drew her doctrines, interpretations and inspiration largely from the far East.

In place of the Christian Scriptures and the Christ, she drew her ideals from the Vedanta and the philosophy and Masters of Old India.

If we call the theosophy of the West “Esoteric Christianity”, hers might, with equal propriety, be called “Esoteric Buddhism”, and was so named and outlined, at least, by Mr. Sinnett early in the new work in India, though H. P. B. declared—“We hold to no religion; as to no philosophy in particular, we cull the good we find in each”.

Blavatsky often pointed out in her writings analogies and agreements between the teachings of Jesus and Buddha.

But, while showing familiarity with an exceedingly wide range of literatures and philosophies in every age and among nearly every people known to history; and often acting, seemingly, as the mouthpiece of Masters—even back of all this, in her “Secret Doctrine” (first published

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in London in 1888) she gives voluminous quotations, annotations and explanations from an old book—"Cosmic Evolution"; "Seven Stanzas translated with commentaries from the Secret Book of Dzan".

The "Esoteric Section" of the Theosophical Society, the Charter which I hold with the signature of H. P. Blavatsky, "Head of the Section", is designated as—"The Dzan Esoteric Section of the Theosophical Society", the charter dated London, March 21st, 1890.

It ought to be apparent to any intelligent reader that the liability of confusion in the use of the term Theosophy, to which I have referred above, is not only likely, but (except to the most careful student), almost inevitable. If we are to avoid this confusion we must make a very clear distinction between Theosophy *per se*, and the Theosophical Society; or between a genuine Theosophist and any or all Theosophical Movements, writers, teachers, etc., etc.

I have never found any of these distinctions made in a single instance by those who have assailed and denounced H. P. Blavatsky or the T. S. Had these writers realized to what an extent they were exposing and often monumenting their own ignorance, folly and conceit, they might possibly have remained silent.

To give a single illustration: About a dozen years ago a prominent New York Daily published a two-column article by a very prominent Spiritualist, denouncing Blavatsky as a "fraud", and vilifying the whole movement and all connected with it. A reporter wished to interview me regarding this article. I declined, saying: "It would take *four* columns to point out and prove the falsehoods in the previous article". When he persisted, however, I asked him to point out a *single statement* he

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regarded as more important than the rest. He replied: "Take this statement, 'the very name *Theosophy* was invented by Blavatsky to further her deception, and, before her time, was never heard of' ". "How much time," I inquired, "are you willing to devote to that one point?" He replied, "Any amount of time". So it was agreed that he should come to my house at eight that evening, with the agreement, that if he was not *satisfied* that the writer of the aforesaid article was an ignoramus, and a slanderer, I would give him a silk hat. He came at the appointed time, and after reading titles of books piled a foot deep on the library table, and taking notes for two hours, he said, "I am going home. The writer of that article is an ass." I replied, "We have just got to the beginning of the real fountain-head—Old India, and I can go on for another two hours at least".

"Fools deride, Philosophers Investigate"; or, I might add, keep silent.

Bearing in mind the real questions—What is Theosophy? What does it teach? Of what real use has it been or can it be to man?—We may now consider some of the earlier writings, records and movements under that title, before considering H. P. Blavatsky and her work.

While the terms "Theosophy" and "Therapeutia" were known to the Neoplatonists, and organizations of "Therapeuts" and "Philaethians" like the "Essenes" and many others, are known to have existed side by side with the Elusinian, Hermetic, and many other "Mysteries" and secret orders in Greece, Egypt, Persia, Babylonia, and Old India,—it is nevertheless true that to the time and writings of Jacob Behmen, and about the year 1600, we are indebted for the "Inner Wisdom" under the name of "*Theosophy*", the only exception being already

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noted in the case of H. P. Blavatsky and the T. S. of today.

Though old and rare, the literature is, nevertheless, very abundant. It includes the four large quarto volumes of Behmen's works, wonderfully illustrated with unfolding plates, layer after layer, symbolizing the seven stages in the creation, fall and redemption of man, with beautiful astrological and zodiacal plates—more than fifteen hundred pages quarto, printed on heavy hand-made paper in London in 1784; "*translated from the German, with notes and illustrations left by the Rev. William Law*". To these must be added the nine volumes of the works of William Law A. M., 8vo, printed in London in 1767, some of which volumes were reprinted many times.

Back of these English translations and adaptations were the five volumes in German by Johan George Gichte, "Theosophia Practica", bound in old vellum and printed in 1722.

The movement in England seems to have been inaugurated by Dionisius Andreas Freher, a native of Nuremburg, who died in London in 1728 at the age of 79. "His writings in Mss. are deposited in twenty-one Treatises with figures, in the British Museum, which would make in print a large quarto volume" (from "Lives of the Adepts", printed in London, 1814). Add to these the "Theosophical Transactions of the Philadelphian Society" quoted in the "Key to Theosophy", printed in 1697, and we may see how in the Seventeenth Century Theosophy flourished in London; tho I have by no means exhausted the subject, even in a bibliographical way.

Here is a little 12mo vol. of "Memoirs", published by Francis Okley, of St. John's College, Cambridge, London, 1780, from the original German, "Directing to the Due

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and Right use of this Mysterious and Extraordinary Theosopher”.

Urging at every step the most profound piety and a holy life, and performing every service and ordinance of the church with fidelity, Behmen added to these, apparently, an illuminated Faith and intuitive perception, revealing to him analogies, correspondences, and interpretations of the world of Spirit. He often dealt with “the Doctrine of Signatures”, as did Swedenborg with the “Law of Correspondences”.

Thus, in place of the dogmatic theological interpretations of the churchman, as to doctrines and beliefs regarding Religion and the Scripture, Behmen gave the signs, symbols and interpretations from the spiritual plane regarding man and Nature.

Moreover, Astrology and Alchemy were in the air, all through the Middle Ages, and their language and jargon were as familiar to all as is the popular *slang* to the people of today. Behmen’s writings are full of this verbiage and symbolism. The “Zodiac” and the “Elixir”; the “Three Principles” and the “*Magnum Opus*”, are seldom lost sight of.

I have already referred to the writings and influence of Trithemius, Abbot of St. Jacobs at Wurtzburg, from whom Paracelsus derived his knowledge. Henry Cornelius Agrippa and his writings belong to the same epoch, are derived from the same source, and are expressed in the same jargon and symbolism. Many of the plates and illustrations in vogue at this time (the 16th century), viewed in the exact and scientific spirit of the present, seem little less than *symbolism run mad*.

Here before me is a little quarto volume, translated into English by Robert Turner, and printed in London in

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1654 under the following title: "*Henry Cornelius Agrippa. His Fourth Book of Occult Philosophy; of Geomancy, Magical Elements of Peter de Albano; Astronomical Geomancy; The Nature of Spirits; Arbatel of Magic*".

Not only every day of the year, but every hour of the day, has its "*Angel*". These again are grouped into "*Septenaries*", thus running *pari passu* with the "49 Fires" (Seven times seven) of the old Hindoo Philosophy.

It is thus that the vagaries and fantasies of "*Magic*" and "*Occultism*" of the Middle Ages, before the dawn of modern science, outrival those of the mad-house of today. When a writer had entered into this field and been once inoculated by the virus of *Magic, Astrology, Geomancy, and Occultism*, he could seemingly "go on forever" ringing the changes. And yet, strange as it may seem, a vein of scientific symbolism runs beneath all.

In the "*Lives of the Adepts*", already referred to, is a list of 751 titles of books on this subject, running from the 14th to the 17th Centuries.

But if the reader will bear in mind that here may be found the source and an abundance of facts from which our present sciences of Chemistry and Astronomy have sprung, he will regard all these seeming vagaries with interest, rather than with contempt.

Ignorance, Superstition and Folklore have equally constituted the background and "childhood" of all present *Religions*, so-called. It is the alembic of Science that has separated the gold from the dross and the slag of all the past, that today discerns Law and Order throughout the Universe, and a *Rational Order in Universal Nature*, as a Guiding Light in the Soul of Man.

Familiar with all these things beyond any other writer in the last half-century, H. P. Blavatsky tried to bring

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order out of all this confusion, and to deduce and make clear, at least a "working hypothesis" for the building of character, for the relief of suffering, and for the onward and upward evolution of man; the smug conceit and flippant criticisms of her detractors to the contrary, notwithstanding.

The history of the past, apprehended by intelligence, reveals the laws and the working of the human mind, and contemptuous nihilism can no more constitute a guiding Light for future progress than can ignorance, superstition and fear.

True, the *forms* in which these things have been so often cast are practically useless, in the rush of utilities and exact science of today; yet no science of man can be complete that ignores them or contemptuously casts them aside. It is like the study of disease; of Pathology, Contagion, and Epidemics; or the *negative* side of anthropology. So far as the *test of real knowledge* is concerned, the *Constructive Principle* in Nature, and the Destructive, run side by side; and exact knowledge as to how achievement may be assured involves equally exact knowledge of what to *avoid*. Nor is this admonition far-fetched by any means at the present time. (See "The Great Psychological Crime".)

The middle ages were not more full of "Soothsayers", "Astrologers," Adepts", "Magicians" and the like, than is the present age with "Mediums", "Healers", "Leaders" and "Official Heads" who, for a "sufficient consideration" can be *induced* to take your money, "Give you a Mantram", "lead you into the silence", and land you on the stool of repentance or in the mad-house, and then dodge the law by shifting, with another *nom de plume*, to another parish. They are shorter-lived now than formerly, on account of

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the newspapers and prying reporters; but the psychological exploitation of today is equally popular and successful with the fakirisms of all the past, and the people just *beg* these fakirs to take their money. Nor will the victims listen to plain common sense and the simple truth involving Self-Control and Personal Responsibility, and so learn how to avoid snares and pitfalls. *Occultism* "at so much per lesson" is "*so much* more interesting".

Each and all of these fakir-highways or byways, involves principles and facts in the psychical life of man; otherwise they could not be exploited day after day and age after age. Were there no deep truths involved, a single exposure might end them.

Perhaps the oldest and most inclusive term for these psychic phenomena, is "*Magic*", used indiscriminately for good or evil; yet segregated as "*White*" and "*Black*". These (as to phenomena and powers) are closely allied, and often seemingly indistinguishable.

The time has at last arrived when science will recognize the facts and make the line of cleavage clear and unmistakable. Dealing as they do with actual phenomena and demonstrable facts in the psychical nature of man, they can never be altogether suppressed or avoided. More than half the patients in our Insane Asylums today involve just these psychic powers and phenomena; and the number of these continually increases, while our "alienists", familiar with the phenomena, fail to *cure* because ignorant of *real* causes and principles involved.

If the foregoing remarks seem to the reader a digression, he should remember that between mediation and mysticism; magnetism, hypnotism and occultism; no very clear distinction is generally drawn beyond the selection of *names*. Theosophy, from the days of Neoplatonists

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like Iamblichus and Behmen, down to the present day, has always dealt with and more or less involved these latent or active psychical powers.

As already shown, the ignorance that scouts and denies, and the ignorance that "believes" and is exploited, are equally far removed from exact science, or a knowledge of the truth. It is this ignorance that indiscriminately condemns the wisest and best, or a noble purpose and an unselfish life, like that of H. P. Blavatsky, or Behmen, Freher, or William Law, and practically joins hands with the charlatan in keeping the people in ignorance of their own nature and the highest good.

Unless these principles and the distinct line of cleavage are clearly distinguished and kept constantly in mind the present thesis would be aimless and useless. Not otherwise can a real Master of the "Good Law" (and the Right-hand Path) be *recognized* when he comes.

Precisely here lies the *Tragedy of Jesus*, and of every real teacher or *Illuminati* since time began. They who kill the Teacher, and they who exploit the Charlatan, are indistinguishable. Their *Altar-Fires* are Ignorance, Superstition and Fear; never Light, Knowledge and Love. The background of these has generally been the dominant or prevailing *Religion* of the day. In nearly every case the real Teacher has had to pay tribute to these—or die; his Great Work defeated in either case, and mankind left still in ignorance. Nor is this "Ancient History". It is as patent today as two thousand years ago.

The mail of one of these Teachers for six months, letters by the hundreds, *were a day late*, and showed unmistakable signs of having been opened or tampered with; and yet, Uncle Sam is *supposed* to give a square deal today! Protest is *nil*, because "we don't believe it". Secrecy and

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cunning can accomplish today what the dungeon and the stake did a century ago. The discovery of the truth is difficult, and to disseminate it, is dangerous still.

The real Teacher is, like Jesus, always unselfish. He works "*without the hope of fee or reward*". Not only by their Works but equally by their *motive* we may "know them".

I remember, thirty years ago (while visiting some friends at Rochester, N. Y.,) being told of a "most wonderful teacher" forming "classes", and that I "*ought to see him*". One day he called, and we fell into conversation which I gradually steered toward his "wisdom" and the things he taught. Coming closer and closer, he finally said: "These things of which you inquire I teach *only* in my classes". "In how many lessons and on what terms"? I inquired. "In classes of twenty, fifty, or a hundred," he replied, "at ten dollars for each student". "And do you *discuss* these things in no other way"? I inquired. "No," he replied, "in no other way". "Then", I replied rising, "excuse me, sir, and allow me to say that nothing that you know, or think you know and teach, could interest me in the slightest! I bid you good afternoon".

If, again, the reader inquires, "What has all this to do with Theosophy, with Behmen, William Law and Blavatsky"? I reply, "It has *everything* to do with them all: It defines the line of cleavage: It is the alembic in which the metal is tried: It is the criterion by which alone we can judge". "It is, then, just a question of money", you say? No indeed, but of *quality, motive, aims, and ideals*. Selfishness, greed, ambition, vanity, egotism—these belong to the "left hand path" that leads toward the frozen North; while Love, Generosity, Un-

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selfishness and human Kindness lead to the South, where bloom forever the Beatitudes.

It is the "*Spirit of the Work*" that alone determines both values and results. But for obscurity or sophistication at this point, in the "*parting of the ways*", the millennium would have dawned long ago. These things have been explained a thousand times, and yet disregarded, and again obscured. Each must measure, discriminate and decide for himself, and abide the results.

All of these tests will, in turn, be applied to "Natural Science", the "*Great School*" and the "*Great Work*", and equally to you and to me, my brother, as individuals; for we are dealing with *actual values*, and not "fluctuating quotations" of the psychological "Board of Trade".

It is this *power of discrimination* and *right use*, that is alone our passport toward the South; and like the "Sun of Righteousness", "the beauty and glory of the day", beginning the work and giving proper instruction, leading us at last toward "the East of Time" whence cometh Light.

I am not presuming to sit in judgment and "lay down the law", but trying to make foundation principles so clear that every intelligent and conscientious reader may be able to discriminate, weigh, measure, and judge for himself. The soul of man is indeed a "*Secret Vault*", and its treasures belong only to those who can understand, seize, and use them.

MONEY

It is not only the attitude we take towards money and material things, but the use we make of them that is the measure of our spiritual and moral development.

TK.

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An Interesting Problem

By A Friend

Dear TK:

Very recently I have faced a problem for solution, embodying such unusual attendant circumstances, it would seem your readers would find it of interest. Especially was the problem of interest to me, because not only was I confused for a time, but many intimate friends have stumbled over the same hurdle. The problem involves that elusive word—“*Method*”.

I must ask my readers to assume as a fact herein (which I have demonstrated to my own satisfaction by many exact tests), that there are many more individuals on the physical plane who are sensitive to spiritual environment and spiritual intelligences than is usually supposed. In fact, were the truth of the matter generally known, I am sure many of us would be greatly surprised. I find this *sensitive condition* is apparent through the great *sense of feeling*, and in truth, this sense seems to be the primal or fundamental sense of all humanity. I have tried to work this out by modern psychology but find modern authors do not know how to handle it at all, and cannot or will not elucidate it.

When it is borne in mind all the other senses react directly on the large frontal brain, while this great sense of feeling alone comes up through the primary brain, the importance of this sense will be noted.

Thus my friends have asserted that *feeling* is a purely

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vibratory activity or reaction on the nerves; a *feeling* being a reaction from stimuli. That this stimuli *happens* to be a spiritual intelligence merely implies a *sympathetic harmony of vibration*, reaching *only* the nerves. That this feeling reaches up *through* the primary brain, becoming *interpreted* by the *frontal brain*.

Thus, a man, through the stimulus of discarnate intelligence, *feels* a great fear sweep over him. But instantaneously, he realizes such fear is *not his own* and the *sources whence it came*, and by a strong effort of will, subdues it. Thus, he learns to interpret all his feelings through the light of reason, with a full and conscious knowledge that he must be ever on the alert. He then has reduced impulse to a deliberate process and to all intents and purposes *seems* to be beyond harm.

My friends further claim this *feeling* does not affect the will in any way, for they are *instantly* conscious of the approach of all spiritual intelligence and alive and alert to the fact *feelings* will be encountered and reflexed to their understanding for interpretation. Hence this feeling is a purely nervous reaction.

A concrete example:

A man fifty years old; well schooled and finely educated in philosophy and science; the soul of honor; insofar as I can analyze, leading an exemplary and ethical life.

He states, quoting the TK., that those on the spiritual plane having physical desires return to humanity where they can absorb some of the animal magnetism and thus gain some poor gratification. Thus there must be some form of vibratory activity *between* human and spiritual entities.

The TK's article did not maintain the human beings thus contacting the spiritual entities were in a subjective

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state, but on the contrary, it was possible for this to occur where there was no state of subjectivity.

Thus, this man claimed where a man *lived the life* and was *ethical*, holding true to his highest and best conceptions and following the law of personal responsibility, he could *if he would*, be thus sensitive to this vibratory activity and because he so lived, *could not* contact other than *those of like nature* on the spiritual plane.

I must ask you again to assume as a fact that this man could do just this. He had surrounded himself with a group of spiritual intelligences who were as high-minded and pure in motive as the mind can conceive and this particular group were only interested in the service and good of humanity. And their vibratory activity was apparently so high my friend did not and apparently *could not* come into contact with them until he had *lived the life* for an extended period of time.

Now I *know* this man, *my friend*, for a great-souled ethical man, the personification of everything called honor, ready for each and every sacrifice he is called upon to bear; and I *know*, since he has allied himself with this group, he has improved wonderfully in physical strength and his spiritual insight seems keener and his understanding of motive greater day by day. Also, through the development he has placed his great learning, knowledge and science at the beck and call of suffering humanity. In short he seems the ideal man in every respect.

But was this feeling a subjective condition and therefore destructive?

I went to him to discuss the problem.

He denied that his condition was subjective in the meaning of The Great School, stating that only with all his most acute and super-conscious intuition could he

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"*sense*" the intelligences around him. That he did not "see" or "hear". That he *knew* he had improved wonderfully under his *system*. That if he did and lived *right* and used his conscious will daily in overcoming his personal desires in following the rigid path of duty, he *could not* contact with any unethical spiritual intelligences. That he did not propose to relax his standards of life for a moment to run any chance of the earth-bound "coming through". That it was only by the action of his full-orbed and conscious will that he could hold his contact and his condition. Further, from constant practice his will had developed wonderfully, learning more and more exact discrimination.

Was this a subjective condition? I answer, "Yes".

My reason is, that in the Great Psychological Crime appears a definite assertion of fact of exactly what constitutes hypnotism. And I went to this man, *my friend*, fully believing he would meet me in the same open friendly way as heretofore. Much to my surprise and chagrin he said the TK. "had disturbed me" and the book was overdrawn, purposely he believed, to guard against the ignorant fooling with a manifestly dangerous subject and practice of the evils of mediumship, but where the ethical foundations of the individual was right there could be no danger *providing* the will was always on guard to enforce the ethical life. That he understood the motive actuating the writing of the "Crime" and heartily approved the same.

I have discussed many other works and systems of philosophy with this man and never before did he show impatience. Never before was his mental attitude, "*I know*", and "*all others are wrong*". Here I find, first an intellectual vanity; second, a pride of knowledge (?);

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third, an egotism unworthy a great soul; fourth, a total lack of the humility of spirit, of serenity and tranquility where theretofore these had been one of his chief assets. And why?

From a detailed analysis of his character, life and works I am sure none of these "lions" belong to *him*. At least, they never manifested before. But shall I here credit him with their sudden acquisition? Does his character suddenly take on them all? And *only* when his pet theories and his pet development is threatened? *Only* when the very vitals of his contact with his spiritual group is threatened?

No. I am forced to conclude these traits, these "lions", *do not* belong to my good friend at all. I am rather forced to believe and conclude his spirit friends sensed the danger of a separation and rather than run such risk, *impressed these "lovely lions" on my friend's will* and that, while he did not "*feel*" these lions as he usually *felt*, yet he did express the objections of his spirit friends and all unconsciously to himself, and that such objections and conclusions were *not his own at all* nor arose from *his own* good volition, judgment and reason. Thus, to my own satisfaction, here is the proof that the whole business is a type of subjective development.

I write these conclusions not in a spirit of criticism but because I was really puzzled and for some time could not get things just straight. And further, because many of my friends have gone through and are still in the throes of finding that the "Crime" is true; and I wish herewith to offer a testimonial to your board and to the TK. that insofar as I have gone, I cannot find even a comma wrong in the "Crime"; but contrariwise, I am amazed that the

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further I go the more the infallible accuracy of the work, the philosophy and the science becomes apparent.

And it is because this point of *method* has been a hard one for me that I thought perhaps some of your students might like my experience.

Further, *one who knows* informs me there are many "groups" upon the spiritual plane whose sole motive and desire are to help struggling humanity, but whose ignorance of the law is positively harmful and destructive to their *mediums* and who therefore, innocently perhaps, do great damage.

Hence it behooves us all to go slowly and no man should in his over-weaning conceit and intellectual vanity, claim he *knows it all* or is absolutely and unqualifiedly right.

Because this statement is an "open confession" and because identification *might* follow to my friend, I ask my name be withheld by you. I shall, however, be pleased to give specific information through you to any of your readers desiring it.

With best wishes, I am,

Yours sincerely,

A FRIEND.

AN INTERESTING EXPERIENCE

Navy Yard, Boston, Jan. 19, 1913.

Referring to *Life and Action*, Volume II, page 38, paragraph 5, I believe the following personal experience may be one of the "involuntary" absences spoken of by you as rare.

In April I was for about a month captain of the gunboat Marietta and was lying alongside the dock in Brooklyn, New York. My wife and family remained at the house

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in the Navy Yard, Boston. One night I returned to the ship, from the city, at about eleven o'clock, went to the cabin and in due time retired to my stateroom and went to sleep in my bunk. During sleep I was conscious that I left my physical body and traveled with seeming great speed over but some distance above the ground to Boston where I sought my own room and took my accustomed place in my bed. Here after awhile I was conscious that my wife had placed her hand upon my shoulder and I made a strong effort to turn over and respond to the touch. This effort seemed to cause me to leave the bed and room and to return over the same route to New York at the same speed and I thereupon reoccupied my bunk on board ship and awoke. At once it occurred to me that this must be an experience, so I reached out and switched on the electric light and noted the exact time. The next day I wrote to my wife and without telling her anything about my experience I asked her if she had experienced anything during the night in question. Her reply was that she had strongly felt that I was in bed and had reached out to touch me on the shoulder. So real did it seem to her that she sat up to investigate and finding nothing, thought, nevertheless, that she would note the time, which she did, and the two times, hers and mine were identical.

SUMNER E. W. KITTELLE.

Navy Yard, Boston, Jan. 19, 1913.

Another instance where my personality seems to have been felt at a distance occurred in October last when I was in New York in Command of the battleship Massachusetts at the big Naval Review. About noon while on deck superintending the rendering of honors to the

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President of the United States who was passing in the Presidential Yacht, I received a wireless message from home indicating that my small son aged three was seriously ill. As soon as possible I retired to the privacy of the cabin and there concentrated upon the boy as I knew he must be lying in his crib, and strongly suggested the thought that disased conditions should flow out and be replaced by health conditions. At the same time I prayed that the boy might be helped in the best possible way. The next day a letter from my wife stated that at that same hour the boy said that he had seen me at his side and that he asked his mother where I had gone. She replied that father was at sea, thinking that the little fellow might be a little delirious, but the child insisted that I had been there and that I had then gone away.

S. E. W. K.

Could strong thought bring about such a result?

Man is strength, woman is beauty; he is the reason that governs, but she is the wisdom that moderates; the one cannot be without the other, and hence they were created two for the same purpose.—*Hindoo Wisdom*.

“There is no death.

“Life after physical death is a fact scientifically demonstrable.

“Life here and hereafter has a common development and a common purpose.”—*Harmonics of Evolution*.

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Question Box

(Continued)

16. Has man in the physical body attained to the degree of wisdom that enables him to command disease of every kind to disappear instantly?

Ans. No. There has been wonderful progress made during the last century—even the last half-a-century—yes, quarter-century—in the science of Medicine, and in a knowledge of disease and the methods of its cure. But modern physical science may be said only to have just fairly opened the door that leads to definite and scientific knowledge in this most fruitful field of inquiry.

There is not the least doubt that the Great School is far in advance of all the modern schools, in that it has spent many centuries of unremitting study of this subject, and has made many discoveries in the realm of the "*Higher Science*" which, as yet, are not even dreamed of by the most advanced representatives of the modern school of physical science.

There are now two men in this western world who are studying the subject from the viewpoint of the Great School, definitely and intelligently—one along the lines of *Organic Chemistry*, and the other along the lines of "*General Therapeutics*".

I firmly believe that these men will virtually revolutionize the present ideas of physical science in both these fields of scientific inquiry. I know that they already have made demonstrations of the scientific knowledge of the Great School, far out within the field of the so-called "*Unknowable*" of physical science.

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I also firmly *believe* that the time is not far distant when it will be possible for them to make some important demonstrations to the most advanced and liberal representatives of the school of physical science—without serious danger of landing in the insane asylum. In other words, I believe we are on the eve of a new era in the field of Therapeutics.

But even so, this does not mean that man has triumphed over physical *Death*. It does mean, however, that in the years to come it will be possible for mankind to live out the allotted span of life upon earth, comparatively free from the horrors of *disease*, so that while he does live he will be in the possession of his natural faculties, capacities and powers, and able to make of his life an exemplification of the law of "MORALITY AND SERVICE".

But so long as we have Steel Mills, Railroads, Aeroplanes, Automobiles, Hydroplanes, Fire-Works, Fourth of-July-Celebrations, and other things like political "Steam-Rollers"—men are going to get run over, and have their arms, legs, backs, and necks dislocated, and sometimes broken. This all means physical suffering, and plenty of it. But it does not mean "*Disease*", in the sense to which I refer.

All the knowledge of all the Great Masters combined is not yet sufficient to prevent *Death*. There is no method known to Science, from the lowest to the highest rounds, that can prevent death when one has been blown to atoms by an explosion of dynamite, or has been run over and his body severed in twain, or has fallen 5000 feet from an aeroplane and landed on the hard rocks, or has had 1,000,000 tons of rock and dirt cave in upon him in the bottom of a mine.

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I know that the Great School has discovered a method whereby those, who possess the qualifications and are willing to do the work and take the instruction necessary, may prolong their physical life far beyond the supposed "allotted span". But this does not mean "*Physical Immortality*"—so far as science yet knows.

The demonstrations of the Master, Jesus, of his power to heal the sick, were not "miracles", in the accepted meaning of that term. They were strictly within the operation of Natural Laws. They were the results of a definite training and the knowledge thereby acquired. The many cures of "insanity" which have been made, and are being made constantly, by the physicians of this School, are just as "miraculous" and wonderful as anything Jesus ever did in that line. They are done in the same way. This is a part of the knowledge of the Great School wherein Jesus spent the years of his youth between the ages of twelve and thirty, and received a definite training for the work he afterwards accomplished in the world.

17. Did Jesus' physical body actually walk upon the water, or was it the spiritual body the disciples beheld?

Ans. I do not know. Either might have been possible. I have seen the demonstration of the power of man in the physical body to overcome the force of physical gravity by mental control of the finer forces of Nature. I have seen one who was able to suspend his physical body in the air, and float at will in the atmosphere above the earth—thus proving the possibility of walking upon the water, as the Master, Jesus, is reported to have done.

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Then again, it is possible for one who has been educated to do so, to withdraw from his physical body, and travel in the spiritual at will. In such event it would be possible for him to walk upon the surface of the water, or just above it; and if one who is clairvoyant were present he might readily see the spiritual form of the individual walking upon or above the water.

And so, in the incident referred to, Jesus might have withdrawn temporarily from his physical body and walked upon the water; and if his disciples were sufficiently developed psychics to be able to see with their spiritual eyes, they might readily have seen their Master as he walked upon the waves.

I do not know which of these methods was employed by the Master, Jesus. It has been my *opinion*, however, that the incident which is classed as one of his "*miracles*" was only a demonstration of his power to overcome the force of physical gravity, and that he did walk upon the water in his physical body.

Is there not another incident recorded wherein Peter tried to walk on the water, and actually did so for a little distance—until his *Faith* failed him, and he succumbed to the force of physical gravity?

18. In *Life and Action* you mention the fact of your having enabled one, who was physically blind, to see spiritually; was that the kind of healing Jesus did when he healed the blind?

Ans. I do not know. I am inclined, however, to believe it is not the same process; for if you will read the scriptural account carefully I think you will observe that the man's *physical* eyes were cured and his *physical sight* restored? Is not this true?

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The incident to which I referred in the magazine was one in which the spiritual sight alone was opened.

19. Is the spiritual sight in some degree like the physical? That is, can one with spiritual sight see trees, flowers, etc.? In other words, are trees, flowers, rocks and other physical things also spiritual?

Ans. This question is fully answered in both "*The Great Psychological Crime*" and "*The Great Work.*" Study them more carefully and you will find many other questions answered for you.

20. On page 226 of "*The Great Work*," it is stated that—"The attributes of the Soul, on their functional basis, divide themselves naturally into two distinct classes"—Faculties (or Capacities) and Powers. Yet throughout the entire Harmonic Series the phrase—"Faculties, capacities and powers," constantly occurs, indicating a distinction between "faculties" and "capacities." Will you kindly elucidate this seeming confusion of terms?

Ans. In one of the "Epistles" accompanying the Problems of the Ethical Formulary, the desired elucidation is fully made; so that whatever seeming confusion there may be in the text of the Series is entirely cleared up to all who go far enough to receive and study the "Epistle" referred to.

But a word may be timely. And I give it with pleasure:

The term "*Attributes*" is the broad, general, comprehensive, and all-inclusive term by which the School has intended to express *all* that the Soul possesses.

But these Attributes divide themselves into two general classes, on the basis of their "*functions*"—or *uses*. One of these is *receptive* and the other *aggressive*.

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The receptive attributes are designated as "*Capacities*," and the aggressive attributes are designated as "*Powers*."

But the school of physical science so often refers to these receptive attributes as "*Faculties*," that it seemed advisable to use the term as a synonym of "*Capacities*." It is not strictly a correct use of the term. But wherever the phrase "faculties, capacities and powers," is used in the text-works, the intent is to use it in this way,— "faculties (or capacities) and powers".

AN INSPIRATION TO HIGHER AND NOBLER ACTION

One supreme Test of Character is the effect we produce on others as we meet with them and pass them by.

It is a glorious thought and one worthy of our most earnest consideration. Each person who comes within the circle of our consciousness should thereby receive a new-born impulse to live a nobler and better life. In our presence they ought to be able to sense an atmosphere of high attainment and recognize a condition of cheerfulness, happy satisfaction and contentment. Our whole appearance should convey the impression of complete Self Control, strong Will Power and a courageous desire to comply with the Obligation which God or Nature has fixed upon us to assume, and discharge all our Personal Responsibility under the Law of Compensation.

If this stupendous thought once becomes a part of the Soul Consciousness, it will stimulate within us a more cheerful and ready compliance with the Constructive Principle in Nature, which is the foundation of all right growth and development.

The application of this thought and principle to our every-day life add conduct will make each one of us more earnest, more humble and more helpful. J. C. S.

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The Philosophy of Virgil

By Beulah Kate Browning

The following article is the work of a young lady pupil in the senior class of the Public School of Ripley, Tenn. It was sent to us by the Principal of the School, Mr. Paul Nichols, one of our very dear Friends. Although it was not sent to us for publication, it contains so much that is excellent and of interest to Students of Natural Science that we are publishing it in full, and trust our action in so doing will commend us to both the author and Mr. Nichols.

THE EDITOR.

We, in our enlightened age, are inclined to consider the religious beliefs of the Greeks and Romans of more than two thousand years ago, as silly superstition; and to pass over them without appreciating the nature myths, and the beautiful ways by which the ancients accounted for the mysteries of NATURE. For primitive man, knowing little of physical laws, cause and effect, and the "necessary regularity of things", yet seeking an explanation of the natural phenomena, described them in the only way possible to him, and attributed to all inanimate objects his own sentiments and passions, fancying them influenced by the same things in the same way.

Indeed, poetry has so far kept alive in our minds the old animative theory of Nature, that it requires no great effort in us to fancy the water-spout a huge giant or sea monster; and to depict in what we call appropriate metaphor, its march across the field of ocean.

This tendency to personify or animate everything is universal among men in the primitive state; and in early philosophy, throughout the world, the sun, moon and stars are alive and, as it were, human in their nature.

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The key to all mythologies lies in language; and the original names of the gods will be found, as a rule, to denominate elemental or physical phenomena. For example: The name "Uranus" is derived from the Sanskrit word meaning "to veil, conceal, or cover". This god therefore was a personification of the heavens, which are spread like a veil and cover all the earth. Again: Apollo's name, Helios, is pure Greek for the sun; and Hercules the great and mighty hero who with untiring strength and patience plods through life, never resting, and always performing twelve great tasks, is interpreted to represent the twelve signs of the zodiac, or the twelve months of the solar year, or the twelve hours of daylight. Indeed, in almost every instance, the names of the various gods and goddesses will be found to be personifications of the various mysteries of the universe.

Although Virgil, in his Aeneid, relates many stories of the gods and refers to these ancient myths, yet it is uncertain whether or not he believed them; for he shows a much deeper insight into nature than we usually attribute to men of that age. He believed that the earth, the moon, the stars, the sea, were nourished by a great intelligence, "whence the souls of men, of birds, and of fishes". He did not think that animals were on the earth merely for man's benefit, and that their life ended at physical death. He believed that all animals had a spiritual as well as a physical body, and that at physical death the two bodies separated and the animal then lived a spiritual life on the spiritual plane. This belief is clearly shown when, in describing the shooting-match in the contest given in honor of Anchises, he says that when the dove was shot its body fell to the ground while its spirit continued flying. Another instance which shows this same belief is, that

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when Aeneas went to Elysium, he saw not only people but also horses and other animals.

Virgil also thought that man had a spiritual as well as a physical body; and that, at death, these bodies separated, but in case of sudden or violent death, especially suicide, the two bodies clung together. Often some of the gods came and aided in the separation and carried the spirit away, because the spirit was enfeebled by such an act. A case of this kind was when Dido, despairing because she thought her love was not returned, took her own life, and Iris came down from the Heavens and cut the cord that bound the two bodies together.

Yet more, this poet of two thousand years ago believed that communication between the two worlds was possible. Often the shades of deceased parents and friends would appear to men and especially were parents near in time of need and distress. In several instances, when Aeneas was in trouble and in doubt as to what course he should pursue, his father Anchises appeared to him and advised him.

When Aeneas went to the sibyl, in order that she might reveal the future to him, it seems that she, as a medium only, delivered a message from the spiritual world, for Virgil says: "The seer, not yet submitting to Apollo, raves in her cavern, to see if she may be able to succeed in flinging off the great god from her soul". But Aeneas, not knowing this and ignorant of the destructive principle involved therein, verily believed that he was receiving a message from the gods.

According to Virgil, those whose lives had not been noble went after death to Tartarus, a place in some respects analogous to this earth, yet a place where the trees were gloomy and the rivers dark and muddy. Here

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were phantom shades of diseases, fears that kill; suffering and death were at the door. Here, also, were dreams, though merely empty shades of hollow forms. A river separated the earth from Tartarus, over whose waves those whose physical bodies were cremated were ferried. Those whose bodies had not found a resting place wandered helplessly near the earth, unable to cross the stream and thus proceed further into the land of spirits: "For one is never permitted to cross those rough banks and noisy waves before his bones are in the urn".

Across the stream but also near the earth were those who, weary of life, had thrown their lives away; those who had not taken advantage of the opportunities of life. "How gladly now they would endure the hardships and bitter sufferings of earth!"

Next were the Mourning Fields: "Here secluded paths hide those whom tyrant love has consumed by deadly repining; not even at death do they forget their pangs of love". In fact, it seems that the transition, called Death, has had no effect upon them; and that every one is mentally and morally in the same condition as when they left the earth, cherishing the same loves and consumed by the same hatreds.

Even here in Tartarus atonement may be made, although the sins committed here become so deeply ingrained upon them that they must needs work hundreds of years before they can rid themselves of all taints, and enter the Elysium Fields. In Tartarus there is a ruler, and "He flogs them, and hears their misdeeds, forcing them to confess those things for which anyone in the world above, rejoicing in futile concealment, has put off atonement till death".

Through these, and various other divisions, one was

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compelled to pass, before he reached Elysium, the land of Bliss. "Here are green spaces, folded in with trees, a Paradise of pleasancess. Here the ether clothes the fields with purple light in great abundance. Here they have their own sun and stars. Some exercise their limbs on the grassy wrestling grounds, others contend in games on the sandy arena. Arms and chariots are at a distance, the horses feed free over the plains". "For", says Virgil, "the same pleasure that one has in chariots and arms, the same love of keeping sleek horses, follows them after death."

No one has a fixed abode but dwells wherever he chooses. These spiritual bodies resemble the physical very much, for Aeneas always recognizes his father, in spite of the fact that his father is a spirit. These spiritual bodies were also of much greater vibratory activity, for Virgil says, "No vision of the drowsy night, No airy current half so light". When a physically embodied person attempted to clasp the hand of a spirit, "it merely mocked his grasp".

After hundreds of years had passed, those who were to be reincarnated drank the waters of Lethe, Forgetfulness, remembered their past experiences no more and were reunited to a physical body. Therefore, one who had been reincarnated had no more knowledge of the pre-existence. "They, enclosed in the dark prison of the body, look abroad, yet are no longer able to behold the pure ethereal light".

This belief in preexistence and in life after physical death naturally gives to Virgil a very high conception of the importance of this life and causes him to think that "a man should live nobly, overcoming all things *by enduring them*." Accordingly, he makes his hero, his

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ideal of manhood, a man "not seeking worldly pleasures and deluding joys", a man resisting temptations, however alluring. In Aeneas, he gives to us a man who "knowing the right, does not fail to follow it, through instability of mind; who neither doubts nor fears", who does not allow any misfortune or disaster to cause him to turn back to the ruins of his former life. In spite of the fact that love, wealth, and power invite him to turn aside from his pathway of duty, he, being master of his own destiny, "presses outward and onward until the goal is reached."

Such thoughts, such high ideals, make a poem immortal; such philosophy will ever inspire men to a higher and nobler life and will stand the test of ages. Tennyson speaks rightly when he says:

Roman Virgil, thou that singest
Ilion's lofty temples, robed in fire,
Ilium falling, Rome arising,
Wars and filial faith and Dido's pyre.

Landscape lover, lord of language,
More than he that sang the Works and Days,
All the chosen coins of fancy,
Flashing out from many a golden phrase.

Thou that singest wheat and woodland,
Tilth and vineyard hive, and horse and herd
All the charm of all the muses
Often flowering in a lonely word.

Thou that seest universal
Nature moved by universal mind,
Thou, majestic in thy sadness,
At the doubtful doom of human kind.

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Now the Rome of slaves hath perished,
And the Rome of Freemen holds her place.
I, from out the northern Island,
Asundered once from all the human race,

I salute thee, Mantovano,
I, that loved thee since my day began,
Wielder of the stateliest measure,
Ever molded by the lips of man.

Ripley, Tenn.

BEULAH KATE BROWNING.

From the Files of J. D. Buck, M.D.

June 7, 1913.

Dear Brother:

Your good letter of May 4th, received. I understand your wishes and how you arrived at them. Familiar for so many years with the old philosophy and with the bent of the Hindu mind, both Rajayoga and Hathayoga, I can readily understand your impulse toward self-renunciation and study.

But, my brother, the methods of the School of Natural Science are quite different. It is not so much the "Renunciation and Liberation", that Buddha taught, as it is Self-Control. Personal Responsibility and Self-Development *here and now*, in order to be of more and more service continually to the present generation, by both precept and example.

"The personal experience and illumination come as the logical and necessary result of leading such a life", of Study and Work. The ideal is not "selflessness", as

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with Buddha, but a wiser, larger, more efficient and useful Selfhood.

In the next place, my Brother, I am not authorized nor competent to give you the personal instruction and "Technical Work" to which you refer; nor do I know any member of the School in America who is, except TK himself.

His "Great Work" is for the Cause and the uplift of the present Humanity, to diffuse the principles of "Constructive individual and social life and to establish these principles and this work through individual instruction and co-operation so that it shall not again be lost to the world.

Incidentally, every student who lives the life, and co-operates in this great work will eventually come to his own and be "Master of Destiny". Without the least criticism, I would say—stay with your wife and child. That is a personal responsibility you have voluntarily assumed. If it were my case, I would not feel that paying their board discharged the whole of the responsibility assumed. There is the companionship due the wife and the education of the child from day to day. To me, it seems a "refined selfishness" to leave them for study and development in which they have no direct share. This of course, is not the Hindu ideal of "Liberation and Enlightenment"—but it is the ideal and method of the *Great School of Natural Science* that TK is trying to establish in this Western world, as I apprehend it.

I would say, study the three books of the Harmonic Series, until you know all that they contain and can answer at every point in a thorough examination, as for a degree in College. In the meantime, *living the life*, helping others who show a real interest along these lines,

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without being solicited, for it has to be spontaneous and *of their own free will and accord*.

The old Hindu "Mysticism" will not fit the genius of the New Race that is forming here in the West; and while at the root Buddha and Jesus aimed at the same thing—Buddha said "Renounce"; Jesus said "Build". To *repair the old* and *build the new*, are the left and right hands of the genius here at work.

I hope, my good Brother, that nothing I have written may hurt your feelings or sound like personal criticism, for I do not mean it that way, but I must be sincere else anything I might say would be worthless.

J. D. B.

Indo-American Book Co.,
Chicago, Ill.

Manhattan, Kansas.

Dear Friend:

I received the three books of the "Harmonic Series" de luxe edition, in due time, and am very much pleased with them; they are splendid, and I thank you for having given all of us the opportunity to get them. I sincerely hope that the demand for them will make it necessary for you to "get out" many editions.

Sincerely yours,
N. L. R.

Indo-American Book Co.,
Chicago, Ill.

Stamford, N. H.

Dear Friend:

I received the set of leather bound volumes of the Harmonic Series a few days ago in perfect order.

I want to congratulate you upon the beauty and excellence of the edition and to thank you for giving me the opportunity to own those marvelous books in such beautiful binding.

Fraternally yours,

F. P. J.

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QUALIFICATIONS OF INSTRUCTORS

By TK.

No Student ever should expect to become an *Instructor* in the Great School until he or she has qualified for that special Work. There is no phase of the Great Work wherein it is so easy to misrepresent the School as in that of conducting Students over the various Courses of Study laid out.

Because of this, the Work of Instruction should be entrusted to those, and those *only*, who possess the necessary qualifications. Before any Student is entrusted with the responsibility of conducting any other Student over either of the Courses of Study, he should be tried and tested with the utmost care, to be sure that he understands the Work, appreciates the responsibilities it involves, and has the abilities necessary to discharge such responsibilities fully, discreetly and wisely, and will exemplify "The Spirit of the Work" in his own life.

In order that there may be no uncertainty as to *what* qualifications are necessary to equip a Student to become an Instructor, they are hereinafter defined as clearly as may be possible.

Inasmuch as the Work must all be reduced to writing the Instructor must possess the following definite and specific qualifications:

1. He must have a *good English* education.
2. He must be able to *spell* correctly. There is no defect which cripples an Instructor more than the inability to spell correctly every word he uses. Even those who are excellent spellers should have a Dictionary at hand, and should never allow themselves to put down any word until they are certain they are able to spell it correctly.

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3. He should understand *English Grammar* so perfectly that every expression he employs should be grammatically correct. Bad Grammar, like bad Spelling, betrays illiteracy, and is a *fatal* weakness in an *Instructor*. It is impossible for one who uses imperfect Grammar to express himself either clearly or with scientific exactness; and both of these qualities are absolutely necessary to the expression of this Work.

4. He must have the kind of *literary skill* that will enable him to discuss any Problem and ask any question concerning it, in such manner that he will not solve the problem for his Student, nor give him any information concerning it which will relieve him from the work of solving it himself. He must be able to draw his Student out, make him think, study, delve and work, without telling him the *answer* nor even suggesting it.

5. He must know the full meaning and analysis of each and every *Problem*, must know its *exact wording*, must know what is said concerning it in the Books, and must know the exact wording and meaning of the answer. This is vitally important. There must be no uncertainty. There must be no changing of the wording. This is an *exact* science, and it is expressed in the most *exact terms possible*.

6. He must be able to establish himself in the *confidence* of his Student. To do this he must KNOW what he is saying. He must get into close personal *Sympathy* with his Student, and maintain the Spirit of Fellowship, Kindness, Patience, Good Will and *Equality*. He must never assume the attitude of a *superior*, nor treat his Student with anything but the most profound consideration and respect.

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7. He must be a thorough *Student OF THE BOOKS*. He must *know what they say* upon every subject under consideration. He *must not guess* at it either. He cannot expect his Student to read and study the Books unless he himself has done so, and does so constantly.

8. He must be a careful and accurate *reader of human nature*. If he is not, he will never understand his Student, nor be able to know his needs. In other words, he will never be able to give the *kind* of help needed, nor give it at the right time, nor in the right way.

9. He must be able to make of his Student a loyal and sincere *Friend* to himself personally, and also to the School, the Work and the Cause; and to do this he must *Live the Life himself*, and be able to help the Student over the "hard places" in his journey toward the same goal.

"He who possesses knowledge or wisdom or power is likewise charged with the responsibility of rightly using it. These things cannot be held as individual possessions for purely selfish gratification. They must be used. Moreover, the Law of Compensation is not satisfied by simple use. They are intelligent possessions. They must therefore, be used intelligently. This means that they must be used for the highest good.

"This brings us back again to the simple problem of receiving and giving. For in this simple process is embodied the entire scope, purpose and spirit of the Law of Compensation. It is the primary and fundamental basis of Ethics. It is the beginning and the edding of Morality. It is the central and inmost inspiration of all true philosophy and religion. It is the spirit of all true Socialism. It is the foundation upon which alone the Temple of Human Character may be erected safely and securely. For on this foundation alone can it endure."

—The Great Work.

"Fools deride. Philosophers investigate."

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The Great Work in America

Vol. IV

September-October

No. VI

The Spirit of the Work

No. 8

By The TK.



AN entirely new set of personal experiences makes up the background of this article—No. 8 in its regular order—but they are all experiences of the Students and Friends of the Work, and for this reason I assume that they will command the undivided attention and the most respectful consideration of every reader of *Life and Action*, but more especially those among them who are likewise Students of the Great School, or Friends of the Great Work in America.

If there should happen to be those among you whose names I withhold, but who recognize yourselves as the specific individuals whose experiences are herein referred to, please bear in mind that you and I are the *only* ones who *know* that fact. Nobody else will ever know your identity, in that relation, unless *you* betray the fact *yourself*; and I trust you will not do that, *unless* you are entirely willing that this much of your individual life

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and personal experiences shall become public property.

Rest assured that nothing will ever be said by me that could possibly identify you as the individual or individuals herein referred to. I want you to know this fact now, at the outset, so that you will never be tempted to charge me with bad faith, nor with the betrayal of any confidence that has ever been reposed in me by you or by any other Student or Friend of the Work.

The definite theme I wish to elucidate in this letter is

THE PHENOMENAL—vs—THE PRACTICAL

in all that pertains to the psychic experiences or observations of those who have been admitted to the ranks of our fellow Students, or those who have assumed the responsibilities of Accredited Representatives of the School, or who have become my *Helpers* in the Work of passing on the knowledge to other Students by means of the *Personal Instruction* in which we now have a corps of some 300, or more, active "*Instructors*", constantly engaged.

It may be of interest and value to some of you (perhaps all of you) to know that we who are charged with the responsibilities of passing the Work along to those who are able to prove their right and their ability to receive it and their ability and willingness to use it rightly, are doing all in our power to increase the number of our duly qualified *Instructors*, until we shall have a sufficient number to *give* the instruction to ALL who apply for it and can prove their qualifications as Accredited Students, and their right to receive it as such.

When we have a working corps of 20,000 active *Instructors*, each of whom shall be *giving* the Instruction to as many qualified Students as he or she can properly care for (let us say ten each) we will be doing a Work whose

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constructive influence will be felt in every village and hamlet within the limits of this glorious country of ours.

And let me assure you, if there should be any skeptics among you concerning this phase of the Great Work in America, that the *present ratio* of increase in our numbers is such that the number above suggested will appear insignificant in a very few years from now.

As the Work stands today, we who are actively engaged in the work of Instruction constitute a "*Faculty*" of one of the most extensive and powerful Universities, Colleges, or other Educational Institutions in America.

Best of all, the Instruction is a GIFT to each and every individual who receives it, and everyone who *receives* it is bound by the great Law of Compensation to *give* it again to as many others as he or she shall be able to instruct, from among those who shall prove that they are duly and truly prepared, worthy and well qualified, and who shall be assigned to him or her by those whose responsibility it is to distribute Students among the available Instructors in active service.

It was in recognition of this wonderful system that one of the Great Masters, in the most marvelous and magnificent address I have ever heard, closed with the sublime sentiment which has echoed through the chambers of my Soul ever since: "*And thus, by an endless Chain of Gifts, shall the Great Work be Established*".

This inspiring address was delivered in the Great Convocation, four years ago this month (June); and since then I have witnessed the fulfilment of some of the wise and wonderful prognostications then and therein given to us for our inspiration to greater achievements in the years immediately to follow.

If I could but transmit to *you*, my Students and Friends

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the same inspiration which has impelled *me*, from that time to this, you then might understand and appreciate something of the enthusiasm with which it has been possible for me to labor, in my efforts to carry forward the Work entrusted to my guidance and direction, in an "*Endless Chain of GIFTS*".

Verily, such an inspiration overrides every obstruction, every barrier, every embarrassment and every organized opposition, and stops at nothing short of *Victory*.

And that, my Friends, is the spirit which presides over the destiny of "*The Great Work in America*" today. That is the inspiration which should impel you and me, and all our Helpers to march to victory under the banner of *Natural Science*, in the face of the mighty hosts of Evil, marshaled against us by the spirit of fanaticism under the malign influence of organized Ignorance, Superstition and Fear.

Here is the definite and specific alignment of the Forces actively engaged in this the most stupendous battle ever waged by human intelligence: Intelligence, Courage, Love of Liberty, Education, Co-operation, Morality and Service, *versus* Cunning, Cruelty, Ignorance, Superstition, Fear, Oppression, Immorality and Selfishness.

There is not the least question as to where each and every Student of this School would stand in this contest, if he but knew definitely and certainly that such *is* the real issue, and that the human family is called upon to align itself on one side or the other thereof.

The chief difficulty lies in the fact that the majority of mankind today are unawakened to the fact that there *is* a definite issue pending, and that they *are* called upon to take any part in its settlement.

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The Great School is doing all in its power to bring the FACTS to the knowledge of men and women everywhere.

One of the most vitally important things with each and everyone of us is that we are charged with the responsibility of *knowing the Truth* and then in serving the interests of humanity in the *light* of it. And so, if it should be that I am giving you Falsehood instead of Truth, it is a part of your responsibility to ascertain that fact and then to put me to shame in some way that will confound me and stop my activities, or do what you can to make me see the fallacy of my position and align me upon the constructive side of the issue.

You will remember that this entire movement is intended by the Great School as an appeal to the "*Progressive Intelligence of the Age*".

Again and again it has been explained that the "Great Work in America" is *Educational* in its method, and that it is intended as an appeal to REASON and Conscience at every step of the way.

It is just here that I am deeply impressed with the conviction that *some* of our very brightest and best Students have lost sight of the *Method and Purpose* of the School, in a measure, and have fallen into ways that strongly appeal to *Credulity* and *Superstition*. If I am correct in this, it is right that every one of you should know the truth, and then align yourself with it immediately, and begin at once to counteract or undo the wrong you have done, up to this time. If I am in error, then it is right that I should learn wherein, so that I may co-operate with you henceforth.

EVIDENCE

A few days ago the following was narrated to me, by the party concerned, as a personal experience:

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"I was spending an evening with one of the Friends of the Work whom I have understood to be a prominent Student in the Central Group. Naturally, during the evening our conversation drifted to the subject of the School and the Work; and I felt at liberty to ask for some information concerning the Work at the Center.

"To my very great surprise, with no seeming hesitation whatever, this 'Student-Friend' opened to me what would appear to *me* to be a very direct and powerful appeal to either my credulity or my superstition. He told me, with seeming entire unreserve, what I should consider a very remarkable psychic experience, of a phenomenal nature, unlike anything I have ever experienced myself, and without any request from me.

"In the light of my own experiences, and of what I have learned through my reading and study, as well as through my contact with many students of the occult and investigators of psychic phenomena, this alleged '*experience*' seemed to me anything but an "appeal to REASON", to conscience or to my own intelligence.

"I confess that I went away puzzled, and with a feeling of depression. I was at a complete loss to understand just *why* this '*Advanced Student*' should treat me (almost a total stranger) in this manner. For a time I wondered if he had been testing me out to ascertain how big a *fool* I was. But I recalled the fact that he asked me no questions to ascertain whether or not I believed his story or was even interested in hearing it. He simply told his alleged *experience* in a manner to make me feel that his purpose (if he had one) was to impress me with the notion that he was either a '*Master*', or that he was rapidly approaching that splendid consummation.

"If he but knew it, the impression I carried away with

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me was one which is, in no sense, complimentary to either his intelligence or his *integrity*. Whatever may have been his real motive and purpose, I do not know; but I do know that here are some of the results upon my own consciousness:

“1. I no longer have confidence in this man’s word. I believe he is just a common, every-day romancer, who has no scruples whatever as to the welfare of the School, or the Work, or the Movement, or those of you upon whom rests the responsibility of its success. It would be hard for me to believe him under oath, in a court of law, as I feel at this time.

“2. I am of the opinion that he is a man of great *Intellectual Vanity*, and that he was foolish enough to take me for a bigger joke than *he*. Because of my silence during his recital, I presume he took for granted that I was ‘swallowing whole’ everything he was saying. And, no doubt, when I left him he was under the impression that I regarded him as a wonderful man and a truly Great Soul. He impressed me as a man impelled by the desire to gratify his Vanity. I can think of no other adequate reason. And I am sure that YOU expect me to use my *Reason* at every step of the way, and with reference to every phase of the great Problem of Life. Is not this true?” (*Most assuredly! And you have done right in this instance. TK*). “Perhaps I did wrong not to have told him at the time, the impressions I received. It was a difficult situation and I do not know just what I should have done, all things duly considered. I know since telling *you* I feel a great load lifted from my conscience.

“3. I am convinced that the Student to whom I refer is a perpetual menace to the School, the Work and the Cause; and, if he cannot be restrained from the

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course he is following, it seems to me he should be expelled from the Central Group, and from the School and the Work entirely. If he is *not* a *Jesuit*, he is doing quite as much damage to the Work as if he *were*—and I am not sure but he is doing even *greater* harm, because there may be some who would believe him and trust him.

“4. I am convinced that this man *exaggerates*, (a natural *tendency* on the part of several of the Students and Helpers, some of whom are at the Center and others scattered over the country). This *tendency*—as I verily believe—should be corrected at once, or it will result in irreparable injury to the Cause, in the near future. If I am correct in my feeling that there is something of a *tendency* among the more advanced Students and Helpers in the direction suggested, it seems to me that here is surely one of the most powerful disintegrating influences in existence; and I am sure you will recognize me as a real *Friend of the Work*, in that I have presumed to call your attention to a matter of such vital importance to the School, the Work and the Cause.” (Indeed, I DO! TK).

EXPERIENCE NO. 2

Another Student (and this one lives very near the Center) tells me that he has met a number of times, during the last few months, a small group of Friends of the Work here in Chicago. The purposes of these meetings has appeared to him to be rather of a social nature, and he has appreciated the fact that he has been deemed worthy to associate with such a group of Students and Friends of the Work, at or so near the Center.

He tells me that among this group are some of the advanced Students and prominent Helpers in the Work of Education. I am not at liberty to mention names,

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nor does it seem to be necessary, for the purposes of this article. It is sufficient that he is correct as to the status of those whose names he has mentioned to me among the group referred to.

I am informed that, although the purpose of these gatherings appears to be chiefly social, the subject of *psychic phenomena* seems to obtrude itself almost automatically upon the attention and the consideration of those present, at almost every meeting, and that he has been surprised and almost shocked at the freedom with which some of these Students and Friends have narrated what they have stated were their own personal experiences.

The freedom with which these experiences, and the phenomena accompanying them, are said to have been discussed would seem to be entirely out of harmony with the position of the School and the desires of the Great Friends with reference to such matters.

It is a fairly well known fact, that some of the Students of the Central Group have been admitted to the "*Technical Work*" and that they have accomplished considerable along the line of their independent psychic unfoldment. But at the same time, I cannot think that any such Student has any doubt as to the fact that each and all of these Technical Instructions, together with the psychic experiences resulting from their personal application, are matters of the utmost **SECRECY**.

In a few instances I have asked one or two of these Students to explain some of the instructions and their experiences—to certain of the Students to whom I desired to convey the specific information covered therein—and on a few special occasions I have asked these advanced Students to give certain confidential information as to their experiences, to certain of my Students who

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have been at just the point in their own Work where that seemed the best way of getting to them certain information for which they were ready *at that time*.

But I am sure that there has never been any uncertainty as to the fact that there have been special reasons, in each and every case of this nature, *why* I have asked such information *from my Students*. Never have I given reason for any Student to assume that it is either admissible or wise for him to convey any information concerning the *Technical Work* to any but the special individuals whom I have designated in each and every instance.

I am not intending to convey the impression, by the foregoing remarks, that any of my Students *have* betrayed any of the confidences reposed in them by me. I am inclined, however, to the impression that some of those, to whom the door of information has been opened, have not fully understood or appreciated the *confidential nature* of the experiences to which they have been admitted.

The fact, however, that the open discussion of psychic phenomena and "personal Experiences" has been indulged among any of the Students—to a point which has raised the question of "*expediency*", or "*discretion*", in the minds of Students *not* of the Central Group—would seem to be sufficient to justify some consideration of the subject, at this time.

It is this seeming absorption of some of the Students and Friends of the Work in the purely *phenomenal* aspects of the Work that makes it now seem expedient to consider the subject in the light of

THE PHENOMENAL—VS.—THE PRACTICAL.

However true, or scientific, or significant may be the subject-matter in its relation to human Life and Action,

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there is something in the purely *phenomenal* aspect of psychic experiences which appeals to the “*mysterious*”, the “*marvelous*”, the “*miraculous*” and the “*superstitious*” in human nature—especially among the rank and file of men and women. I might have said “which *awakens* the mysterious,” etc.

But this is precisely the thing which the Great School desires to avoid. It has concentrated its efforts, in this present movement, upon an “*Appeal to the Progressive Intelligence of the Age*”. It seeks, at this time, to formulate its Work into one supreme appeal to the REASON, the CONSCIENCE and to all the *rational faculties, capacities and powers of the Soul*.

For this reason it is the intent and purpose of the Great Friends, at this time, to impress upon each and every Student and Friend of the Work, as vividly and indelibly as possible, the necessity and vital importance of keeping away from the “*Phenomenal*” as far as may be possible in all we do and say, and appealing to the RATIONAL and the PRACTICAL.

To this end, I am going to try and see if I can bring the subject home, with clearness and emphasis, to those of you, my Students, who have unwittingly been making the wrong impression on the subject of *phenomena*. Bear with me, therefore, and know that what I shall say is entirely free from every sentiment of criticism, and charged only with the impulse and the desire to accomplish the highest measure of good possible. My hope is thus to serve the *Cause* in general, and *you* in particular:

1. Do not *ever* introduce the subject of the “*Technical Work*”, at any Group Meeting, nor at any meeting of Students, or Friends of the Work,—*unless* you have been

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specifically and definitely asked by me, or by some one of the Great Friends, to do so.

2. Do not *ever* discuss the subject with any individual who is *not* an accredited Student, in good standing; nor in any event whatever, *unless* you have been specially authorized by me, or by my superiors, to do so.

3. In either of the foregoing assumed instances, your authority should be clear and definite, and you should know in advance exactly *what phase* of the subject you are to discuss or elucidate, and the exact *purpose* to be accomplished thereby; and you should then be *absolutely certain* that you keep *strictly within the lines of your authority*.

4. Make it a rule to avoid being drawn into any discussion or narration of any psychic experiences you may have had—*unless* there is some real and urgent *necessity* for doing so. Otherwise you are liable to make the impression of “*boasting*”.

5. Even where the occasion may seem to be urgent, and for the special help of those who are in need of it, let me beg of you to keep constantly in mind the fact that if your exposition, elucidation or narration should be such as to appeal, in any way whatever, to the credulity or *superstition* of your listener, the results will be the opposite of what the School is endeavoring to accomplish.

6. Those of you, my Students, who have been regularly admitted to the *Technical Work*, are charged with a doubly heavy burden of responsibility. For this reason, it is well for you to keep the fact of your advancement in the Work strictly a matter of confidence between yourselves and the School. It would seem, from the impressions which have been made in some instances, that any discussion whatever of your personal development along

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the lines of the Technical Work, is more than likely to be misunderstood by those who are not so far advanced—and especially by those who are not of the Central Group.

I mention this point, here and now, for the reason that one of our visiting Students (who lives a long way from the Center) recently said to me that one of the Inner Group Students is making the statement and conveying the impression that he has "*developed the sense of Spiritual Sight*". Now, it so happens that the Student referred to as making these claims and impression has not even been *admitted to* the Technical Work, to say nothing of his having gone far enough to develop the sense of spiritual vision. As a result, however, a number of letters have come to me, asking me personally and directly if it is true.

Knowing, as I do in this particular instance, that the impression is erroneous, and that the Student referred to has *not* developed the sense of spiritual vision, to such of these letters as I have been able to respond thus far I have been compelled to reply very frankly to the effect that the impression is *not true*. I regret deeply to be placed in this position.

Even if the Student had actually been admitted to the Technical Work and had gone far enough to have developed the sense of independent spiritual vision, it would have been a serious error to mention that fact to anyone outside the Central Group. And even within the membership of our Central Group, it is a mistake, involving serious indiscretion, to discuss such matter—except under the most extraordinary circumstances wherein something of real and vital importance is to be accomplished thereby. In the case referred to it is very clear that no such extraordinary circumstances existed.

The result is that nothing of *good* and much of harm

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followed directly. But this incident furnishes very conclusive proof of the fact that any discussion of such matters among the Students and Friends of the Work only serves to divert attention from the *real and the practical* phases of the Work we are all trying to accomplish. It stimulates only the sense of curiosity, and awakens the desire for the mysterious. In due time this would lead naturally to a certain shade of superstition, especially among those who have not gone far enough to have made certain demonstrations for themselves.

In this connection, there are some real difficulties we have to meet and overcome. Some of these call for the exercise of great wisdom, discretion, humility and loyalty.

For instance, it is a fact that the Manager of the Indo-American Book Co. comes into personal contact with many Students and Friends of the Work from all sections of the country. Many of these come to the Book Co. thinking that to be the general headquarters of the Great Work in America, and hoping to meet me there. A goodly number of these come asking for help concerning all manner of personal problems. Often it is in search of health, or happiness, or information that will bring them wealth—or success in other lines. They meet the business Manager of the Book Co. and through him learn, for the first time, how very difficult it is for them to reach me personally without previous arrangements and by special appointment. Thereupon they open their hearts to him and ask *him* to help them.

In some instances (where the problems are simple and within the range of his personal knowledge) he is able to be of some service to them. Such as these go away exceedingly *grateful* to him. In some instances I have no

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doubt they obtain a more exalted impression of his status and development than the real facts would warrant.

The same thing, to less extent, might very easily be true with reference to almost every one of the other Students and Friends of the Central Group.

By reason of the difficulties which surround us all, I trust the Friends of the Work will accept from me, in the spirit of Friendship and Brotherly Love, the admonition to study with the utmost care every word they utter, lest they may set in motion some impression that is untrue and harmful to the Cause and the Work in which we are all engaged.

And let me beg of you, one and all, *everywhere*, to avoid, as far as may be possible, all discussions of the *phenomenal*, the *occult*, the *marvelous*, the *mystical* and the *mysterious*, more especially in the presence of those who are not in and of the Work, or who are not far enough advanced to understand, appreciate and make due allowance at all times. Even among yourselves the utmost care and caution should be exercised at all times, lest you fall into the habit of ignoring the real purpose and intent of the School and the Work and of allowing yourselves to appeal too strongly to the emotional, the impulsive and the imaginative.

Bear in mind constantly the fundamental fact that this entire Movement is intended as an appeal to the "*Progressive Intelligence of the Age*"; that it is an appeal to *Reason*, to *Conscience*, to the *Logic of Facts*, and that it all rests upon the definite findings of *Natural Science*.

It involves an education that is eminently *Practical* in the life and activities of every Student and Friend of the Work; and if it does *not* appeal to his Reason and his Intelligence, rather than to his impulsive and emo-

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tional nature, then it has failed of its purpose, and must go down in history as a failure that is monumental and without excuse at any point.

And this brings us back once more to the vital importance of *Discretion*, *Humility*, *Loyalty* and *Unselfishness* in all we do and say; as well as to the increasing importance of overcoming *Vanity*, *Egotism* and *Selfishness*, as the most savage and dangerous "*Lions*" that crouch close beside the pathway we all must travel over the rough and rugged mountains between us and the *Land of Liberty and Light* toward which we are moving.

Let me earnestly hope that all those good Friends whose letters I have not been able to answer as I should like to have done (by letter) will accept this in lieu thereof, and permit me to feel that I have done my best to discharge the responsibility I owe to them as fellow Students and Friends of the Work.

Let me beg of you, my Friends, here and everywhere, to take this letter home to yourselves, as a personal message from those who would serve you and through you the Great Cause that is dear to the heart of every honest and loyal Student and Friend of the Work.

Know that it is written—every word of it—"with malice toward none and charity for all"; and that I am impelled by the spirit of Friendship, Good Will and abiding Love for all concerned. AMEN!

"All knowledge that has no direct bearing upon our daily lives is an incumbrance and not an acquirement."

—Great Work.

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Personality and Individuality

By J. D. Buck, M. D.



THE student who is familiar with the range and importance given in the modern theory of Evolution to the principle of *differentiation*, and of *variation* as applied to Species, and all forms of organic life, is often tardy in making the application to his own life, conduct and character.

Involved, as every individual necessarily is, in the genius and development of the human race, there nevertheless comes a time in his own development when further progress depends almost solely upon himself.

Up to a certain point he is involved with his race and kind, and Nature pushes him. Beyond that point he stands relatively alone, and must push Nature by an exact law of compensation.

Nature seems to have provided the law of variation with evident intent, through differentiation of the specific selfhood of every individual.

To make every individual intrinsically akin and like every other; and yet, at the same time to provide for each in the general plan as an Individuality differing from that of every other in the universe, and a selfhood rounded and complete in itself—seems such a paradox as nothing but divine Wisdom could devise.

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An organism so complete, complicated, and resourceful as man's, perpetuated generation after generation, and age after age unchanged; held by genera and species, function, faculties, capacities and powers to the human type, and yet, *within* all this, another world, a microcosm indeed within the Macrocosm. Think of it! Thousands of millions of human beings on this outer physical plane of life, and perhaps millions of millions on the spiritual, or invisible planes, and each individual differing from every other, almost as though alone in the Universe.

Both God and Nature have thus conspired to lay the foundation for the two-fold life of man, the Natural without, and the Spiritual, or Individual, within.

By *Personality* is meant this exoteric, natural endowment of man. Up to this point, Nature and Law, Heredity and Environment, are the architects of man.

Beyond this point, man is his own architect and the law of development is as arbitrary and inexorable in the one case as in the other. Man can ignore, or avoid it only at his peril.

By *Individuality* is meant the esoteric result of man's utilizing his own natural resources; harmonizing his own faculties and capacities; and so developing his own powers as to result in a well-rounded, resourceful, useful and happy life.

Just to the extent that he does this, does he co-operate with Nature and perfect himself.

Individuality, therefore, is a thing of growth, and exists in concrete degrees.

The world's great Religions deal with mankind largely in the aggregate. They aim to hold mankind to uniformity of belief, ceremony and forms of worship.

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Here, Individuality is largely synonymous with Heresy. Rewards and punishments are held as inducements or deterrents for conformity or independence.

Ambitious to convert the world to one form of belief and worship, and ignoring, or antagonistic toward, man's knowledge of his own nature and the development of his powers as an individual, Religions deal with personalities, thus largely ignoring or being hostile to the highest evolution of the individual.

The strongest inducement held out by Religions at this point is that of rewards and punishments hereafter, to which has generally been added persecution in this world to restrain and terrorize all who deny their authority or reject their beliefs.

Human beings are thus herded like cattle and Individuality suppressed as far as possible.

But beyond all this the moral instinct in the soul of man is ignored, retarded, or suppressed.

Few persons seem aware to what slight extent any really moral principle has been discerned by disciples of prevailing or dominant religions.

The dominance of conformity and obedience has often, with great masses of people, obliterated all sense of moral discrimination and right conduct, and so, retarded civilization and the higher evolution of the individual.

Every cruelty and barbarity known to man has often been perpetrated by a dominant religion, and authorized or commanded by its priests "in the name of God"; and while there is less of these physical tortures today, this is not due to internal change or reform, but made impossible from lack of political power to enforce its barbarities and beliefs.

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Belief still takes the place of knowledge; and dogma that of duty.

Professor Myer's recent book, "History as Past Ethics," makes these facts and this ethical principle exceedingly clear.

While it is true that the moral character of the individual constitutes an element in determining the status of every community, it is equally true that the law and all civil codes deal, as does religion, with a general average and conformity.

Communities, as such, are neither moral, nor immoral. We so designate them accordingly as the majority favor, or ignore, moral requirements.

The Law often aims to repress vice, just as the church suppresses heresy by force, or fear of consequences. The reform of the vicious and the moral status of the believer are another question entirely.

And so we come back to the normal higher evolution of the Individual, with which ethics, character and conduct have everything to do.

There is a middle point in the soul and entire nature of man, from which he rises toward a higher and broader life, or descends literally toward the brute.

This is known in ancient Philosophy as—"the parting of the ways". On the one side lies Evolution; on the other, Devolution. On the one side Light; on the other, Darkness. On the one side, Hope; on the other, Despair.

This is the foundation of the "*Constructive Principle of Nature in Individual Life*" as revealed by the "School of Natural Science" and the "Harmonic Series". It is demonstrated by everything we know of the laws and processes of human evolution and by all history and human experience.

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It deals with facts, and demonstrates as Science.

The aims and ideals of the world's great religions deal with the aggregate masses, as does the general evolutionary impulse of nature. "Conform, obey, and be rewarded;" or failing in these, "suffer punishment and death."

These concern our Personalities, what we do, and what we get; but Individuality concerns solely what *we are*.

And just here lies a great paradox of Divine Wisdom. The principle of differentiation and of variation segregates and makes the Individual possible. But behind and beyond all this, the perfection of the Individual leads again to a more perfect Unity; the unity of co-operation, service, love and joy.

Man cannot perfect himself except as he works for the general uplift of the race and aids in the perfection of others through larger opportunity.

The great majority of mankind seems utterly ignorant of this fundamental law of being; hence selfishness and ambition, strife and competition rule the masses.

The Genius of Personality is custom, habit, conventionality or automatism.

The Genius of Individuality is an enlightened conscience, rational volition, high ideals and freedom illumined by love.

Hence the meaning of the terms, *Builder* and *Master*, as applied to man becomes very plain. It is because these laws of man's being are changeless and inexorable that man may build and rely upon them, and so demonstrate them.

If these are basic facts in nature and in the constitution and evolution of man, our beliefs or denials cannot alter them in the least.

It is for the student of Natural Science to determine for himself whether or not they are true.

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Men and Women seem satisfied if, in the social group to which they belong, they can claim an average of all the virtues; even where they succeed in concealing also an average of all the vices. Here both "virtue" and "vice" refer largely to conventionalities or outward conformity, rather than to intrinsic character.

But as creed and dogma have relaxed and lost their hold upon large numbers, and beliefs have changed, and thousands of good and intelligent men and women are "all at sea" looking for anchorage, the so-called "New Thought" has come in.

It deals largely with freedom and affirmation, in place of the previous negative mental attitude, and conformity regarding beliefs, with usages and ceremonies built thereon.

It has often emptied the churches and been designated as "irreligious" because lacking often the old forms of church service and worship.

The reason for all these changes may be found in the wider education, in books, magazines and newspapers, and in the general mental evolution of man now taking place. All this concerns the broader intelligence of the Individual, in which the ethical or moral element is necessarily involved.

A larger freedom enables individuals to determine for themselves what is right and wrong, independent of formulated creeds and catechisms.

These have dealt so largely with beliefs, outside the "ten commandments"—so little with character and ethics, that the sense of freedom enables individuals to hunt for essentials and to judge for themselves.

To build up the church and enlarge the congregation appeals far less to the new age than to a former generation,

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because their idea of *salvation* has so completely changed with the passing of "his Satanic Majesty."

But the vicarious atonement still has a strong hold on thousands of good and intelligent people, outside the Roman communion, who have found no other interpretation of the nature, life and mission of Jesus.

If faith is discerned as—"the soul's intuitive conviction of that which both reason and conscience approve"—then a formulated belief must be subjected to conscience and reason.

The old theologies at this point have warred against "Salvation by works," between which and "Salvation by Faith", Morals have, to say the least, been obscured.

A genuine Faith, conceived by intelligence and held as an ideal to be conscientiously worked out in daily life, is an uplift and a regenerator of man. A religious belief in a formulated creed has often ignored conscience, been at war with reason, and held by force or fear as simply a superstition.

Theologies have often so mixed and confused religion with superstition as to be a hindrance rather than a help to the Individual intelligence of man.

The Personality of man is that estimate which regards him as *one* in a group of human beings, evolved from lower or more primitive groups, in the race-evolution; held by heredity and environment, by circumstance and association, to the general type.

This personality modern evolutionists refer to as "an improved animal."

The individuality of man is that estimate which regards him from his spiritual status, the inner self-conscious realm of the soul; with faculties, capacities and powers

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intrinsically his own, and relatively independent of his associates and environment.

This Individuality the ancient philosophy designates as "a fallen god."

There is much in the personality of man to anchor him to the animal plane, and to hold him back or pull him down toward barbarism.

There is in the Individuality of man the capacities requisite to lift him to higher and still higher planes, depending entirely upon how he recognizes and uses them.

Free choice, rational volition, personal effort, and the full recognition of Personal Responsibility are shown by the Great School of Natural Science to be the way, the truth and the life that perfects the Individual and leads to Mastership, and is, at the same time, the greatest help to his fellow men.

I am aware of the fact that there are other differentiations of "Personality" from "Individuality". For instance:

1—*Personality* is exoteric, *Individuality* esoteric.

2—Personality refers to the external *form*, Individuality to the internal essence of the Soul.

3—Personality appeals to the physical sense of sight, Individuality to the internal consciousness only.

And I might mention others, but these do not fall within the particular field I have endeavored to elucidate.

Perhaps I shall have something to say of these phases another time.

"Love is the fulfilling of the law. Happiness is the fundamental reality of existence."

—Harmonics of Evolution.

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From a Friend

In my opening article of this issue I have spoken of the fact that my beloved Helper, Charles Crane, as Manager of the Indo-American Book Co., comes into personal contact with a large number of Students and Friends of the Work from all over the country; and that in so doing he has many excellent opportunities to make practical use of such knowledge as he has received, and render many valuable and valued services to such as are in need of what he is able to give.

The following letter is one of many, addressed to him, acknowledging in terms of deep appreciation and gratitude, the help he was able to give to the writer in his hour of need.

It may, perhaps, serve in this connection as an illustration of the possibility to which I have referred in my opening article. I do not know. I give it here for what it may be worth; and trust it will prove to be of sufficient interest and value to justify its publication, in any event:

TK

Dear Sir and Friend:—

It was early last August you gave to me your time and attention during the greater portion of one afternoon. The results of this action have been of very great importance to me. You may or may not recall the following items in that connection:—

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That I came to you at the suggestion of Dr. Webster. That I gave you a brief story of my life—from my viewpoint. That I dwelt at some length upon my efforts with the Harmonic Philosophy. That a strange train of obstructions persisted in my pathway. That these included much illness in my immediate family, three physical deaths, my own illness and long continued weakness—physically and otherwise. That this was my condition when I came to you. That I was also burdened with certain destructive attitudes—expressing as certain “habits” in connection with one of which you drew a certain word picture presenting a scraggly bearded hod-carrier sucking at an old clay pipe, and the efforts of certain individuals physically unseen. That you assured me you understood me and my then position. That you gave to me much of definite statement of certain verities in connection with the Harmonic Philosophy—not the least of which was the thought that I had a certain place and work in connection therewith.

That I responded to your encouragement with the statement that I would do what I could.

My purpose in thus addressing you is to now thank you more understandingly and most sincerely for your kind effort and that which accompanied it, and to tell you something of what has since come about.

With the PHILOSOPHY I have accomplished more in these six months than in the previous eighteen months.

My MENTAL habit is more active, accurate, and self-controlled than before.

My PHYSICAL health, if not equal to any previous state or condition, is at least not conspicuously inferior thereto.

The TOBACCO:—For more than twenty years prior
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to my call upon you, I had smoked and chewed tobacco more or less persistently. For some years my waking day was practically begun with a chew of tobacco and ended with a chew or smoke. In the interim I was not using tobacco when I was eating, or was where I felt I could not use it. Nevertheless my study of the philosophy had developed in my mind the conviction I would one day "quit" tobacco. I had even developed some very well defined ideas concerning the particular procedure by which I was to accomplish this result. It must be for reasons so well defined, and so well supported, that I would not need to argue myself into a position I could not maintain. I must rationally desire more to discontinue than to continue the use of tobacco. So desiring, so choosing, and so supporting my choice, it must not be for today and tomorrow but for ALL todays and tomorrows until my reason failed, or was applied from an opposite premise. This tobacco matter loomed large in importance to me. Very large as a first "LION" whose position on the highway of being was to be disputed, attacked, and cleared of its occupant; without the accomplishment of which I must indefinitely remain a failure under Nature's standard test of Intelligence, Courage, and Perseverance.

When I called on you early last August I had no idea the lacking factor in this tobacco proposition was to be presented to me by you, and from that hour to this I would not use tobacco. Neither had I any idea my sense of taste, from that moment to this, would not once call for tobacco. However, both these items are statements of fact, and to you and your environment is due much of the credit therefor. I do not mean to imply there were no trials—it was the most subtle phased contest I ever

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consciously waged—but there were no temptations to again use tobacco—positively not one. It appears the issue had reached a phase, or was tried out upon a plane of action, where the question was no longer one of sensation, taste, appetite, but one of rational process wholly. It seemed I was compelled to retain control or, to myself, acknowledge myself the subject of control.

About PROFANITY:—Along with the tobacco went the use of “cuss-words”. I succeeded less well here than on the tobacco question, though there was no temptation to use profanity. The positively shocking and humiliating part of the proposition was that on three occasions I found my vocal equipment uttering words I had no intention of voicing—in fact, words that were not consciously in mind. However, recognition of the fact that neither of these incidents was in a moment of stress, and all were in the relaxed setting of otherwise inconsequential matters, carried its own suggestion of preventive.

There have been other attitudes and activities considered, and while I have made sincere effort along lines prompted by deliberate self-examination, or intuitive prompting—so instant, clear, and convicting—I must regard myself as still in that stage where the moral pruning-knife and scraper are much in evidence, and my proper immediate use of my “working tools” is the removal of the results of their misuse.

Though I have written at some length, I have hardly suggested some of the points I would mention. I have asked none of the many questions I would ask could I now be with you as on that afternoon over six months ago. I trust it is with your full consent I look forward to other hours with you some weeks or months hence, when I may face to face give to you my words of thank-

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fulness, and again receive of the inspiration you and your environment impart to me.

With cordial good wishes I beg to remain,

Sincerely your Friend.

THE DIAGNOSIS FROM THE EYE

There's a newly great invention
That should claim our first attention—
I will soon explain to you the reason why;
Like the most malicious creature,
Functions through our foremost feature—
'Tis the fearful "diagnosis from the eye".

Superseding every science,
We should meet it with defiance:
"Exterminate this evil", is our cry;
Do not let it dominate us,
But maintain our own true status,
Label "false" all "diagnosis from the eye."

When the young man comes a-wooing
There'll be trouble for you brewing,—
To keep your face averted you should try;
Just one glance upon this Gorgon
And he'll frame a sort of jargon
That is called the "diagnosis from the eye".

The style of hat this season
Has a basis in pure reason—
You're protected from the curious passer by;
Like a helmet with a visor
No one knows just where her eyes are—
It prevents the "diagnosis from the eye".

LOUISE RIDDLE.

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Natural Morality—Is There Such a Thing?



MEDICAL Records distinctly show that the moral sentiments and emotions assist digestion, assimilation and the bodily functions; while hatred, rage, jealousy, envy, and all the immoral emotions and sentiments interfere with proper digestion and assimilation, and often turn the healthy secretions of the body into active poisons, not infrequently producing sickness and often even death.

There are many cases on record similar to that of the Italian woman who in rage grabbed up a knife to kill another woman, but who was prevented and the knife taken from her. She took up her child which had commenced to cry on account of the noise, etc., and "gave it the breast," but the first mouthful the child took it fell back dead as if it had taken hydro-cyanatic acid. The mother's milk had turned to poison with her rage.

Thus Nature, common, materialistic, physical nature has the law of Natural Morality written on it. Carefully search the Medical Records and it will be found that the indulgence in any naturally immoral passion, emotion, or sentiment is injurious to the physical body.

How often do we see the sallow complexion that shows the blood-poisoning resulting from envy, and carping and

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hateful thoughts nurtured by their owners, who are all unconscious that in hating and envying and despising others they are harboring a nest of spiritual reptiles that are poisoning their own bodies.

Stop, examine, read, investigate, and you will find that the law of Spiritual construction and destruction is indelibly written on the physical constitution of man.

The man whose thoughts are evil continually, who follows only "the lusts of the flesh", (a term that is quite suggestive and correct), if examined under the X-Ray will be found to have cloudy, dark flesh, and his heart will be quite imperceptible; while a man of kindly, moral and generous disposition will be clear and his heart will be plainly discernible.

Surely the Physical Scientist cannot be so hard-headed and bigoted as not to note the relevancy of this sort of facts; neither can he deny them as facts.

If there is any doubt as to the standard of morals set up by the "Natural Science School," man's physical nature will confirm it, and it is hardly to be supposed that the most bigoted Physical Scientist would question that as an authority.

To the following proposition even hard-headed Haeckel must acquiesce:

First: Whatever emotions, sentiments, passions, or ideas that interfere with the healthful action of the human body and its functions are *immoral*.

Second: Whatever emotions, sentiments, passions or ideas that assist and encourage the healthful action of the human body and its functions are *moral*.

That is to say, the first are *destructive*; the second are *constructive*. Destructive principles are immoral, constructive are moral.

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Surely man's physical nature confirms the statements of both the second and third of the books of the Harmonic Series, that there is a Constructive Principle and a Destructive Principle in nature, and that *Morality* is the *Constructive* and *Immorality* the *Destructive* principle; and if this is true in the reaction of the mind upon the body, how much *more* potent must be its actions upon the mind and spirit itself?

If we will observe and note the medical records, we will find abundant corroboration of the law of Spiritual Construction and Destruction, the law of Life and the Law of Death.

GEO. D. COLEMAN.

TO MY SUCCESSOR

Here is a toast that I want to drink
To a fellow I'll never know—
To the fellow who's going to take my place
When it's time for me to go.
I've wondered what kind of a chap he'll be,
And I've wished I could take his hand
Just to whisper, "I wish you well, old man,"
In a way that he'd understand.
I'd like to give him the cheering word
That I've longed at times to hear;
And I'd like to give him the warm handclasp
When never a friend seems near.
I've learned my knowledge by sheer hard work,
And I wish I could pass it on
To the fellow who'll come to take my place
Some day when I am gone.

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Will he see all the sad mistakes I've made
And note all the battles lost?
Will he ever guess of the tears they caused
Or the heartaches which they cost?
Will he gaze through the failures and fruitless toil
To the underlying plan,
And catch a glimpse of the real intent
And the heart of the vanquished man?
I dare to hope he will pause some day
As he toils as I have wrought,
And gain some strength for his weary task
From the battles that I have fought.
But I've only the task itself to leave,
With the cares for him to face,
And never a cheerful word may speak
To the fellow who'll take my place.

Then here's to your health, old chap!
I drink as a bridegroom to his bride—
I leave an unfinished task for you,
But God knows how I tried.
I've dreamed my dreams as all men do,
But never a one came true;
And my prayer today is that all the dreams
May be realized by you.
And we'll meet some day in the great Unknown
Out in the realm of space,
You'll know my elasp as I take your hand
And gaze in your tired face.
Then all our failures will be success
In the light of the new-found dawn—
And so I'm drinking your health, old chap,
Who'll take my place when I'm gone.

LOUIS E. THAYER.

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From the Files of Florence Huntley

Oak Park, Ill., Feb. 27, 1911.

My Dear Friend:

Among the many manuscripts covering the Preliminary List of Questions I do not recall one I have read, as a whole, with greater pleasure, sympathy and admiration.

You will note that I have said—"as a whole"—which leaves open an exception which, with your permission, we will now take up for consideration together.

Aside from this single exception, I have nothing to add to or take from the above commendation of your work, except to say that your response to every question is intelligent, well-constructed, brief but comprehensive, and in the reading of it had, to my mind, the ring of sincerity.

All of which makes this "exception" the more accentuated and likewise the more puzzling.

When you reply to this, my letter of today, will you not kindly tell me whether this "exception" was written playfully, or hurriedly, or thoughtlessly—none of which, however, is indicated anywhere in your letter, as a whole. Or, is this your every-day attitude of soul toward *all* women? or, toward any woman who might, perchance, make a suggestion to you, or correct some error of yours, or assume to teach or instruct you?

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If your answers to my questions, numbered 31 and 32, do, indeed, correctly indicate your real attitude of soul toward women, as disdainful and hostile, then it is clear to me that you could find neither place, pleasure, nor profit for yourself, in the field of the personal instruction in the Great School.

It is only fair, at this point, that I quote to you your own words, lest—having failed to take a copy of your letter to me—you may have forgotten these statements, which are the first of their kind ever received by me from any woman applicant for instruction.

In your replies to questions 31 and 32 you say:

31, (a), (b), (c),—"I have no *secret* objections to receiving the work from a woman. I should certainly *prefer a man* for my instructor; because I do not think I could do my best work under the tuition of a woman. I prefer the masculine method of thought—the clear, comprehensive instruction that a man gives. Men are broader, and are less inclined to stress minor details. They look more to principles. A woman oppresses me, as if in a close room. A man gives me the broad view from the mountain-top.

"There is in me a quality that resents correction or dictation from a woman. If a woman says, 'You should have done thus and so', I look straight at her and reply, 'I know best what I should do', and I say it in such a way that she never makes the mistake again. But ever afterward, when with her, I feel as if I had on a steel armor, with shield up and hand on the hilt of my sword; eye alert, and every nerve at '*attention*' for the slightest move to cross the line. I suppose I will have a woman instructor, but I sincerely hope she will be different

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from any I know, and not give me the feeling of antagonism.

"32. I don't know enough about the Work to discern the motive for women instructing women and men instructing men.

"I suppose there are good and sufficient reasons. It may be that the men in the Work haven't time for all; or, there may be some difference in the instructions; or, it may be the thought that a woman can understand a woman better than a man."

I have read and re-read the foregoing statements which, taken together with the rest of your manuscript (apparently so sincere), seem like a direct contradiction which would raise an insurmountable barrier to your entrance into the Great School.

For this attitude of soul toward your own sex would, at the same time, destroy your pleasure in the study, make you an undesirable charge for any other woman, and inevitably make you a factor for *disintegration* in the Student's circle of the Master's School.

Indeed, your expression of contempt for women leaves myself—who have your application in charge—wholly uncertain as to your confidence in, or respect for, *myself*.

My dear Friend: The entire field of instruction is divided into what we term a "Men's Department" and a "Women's Department"; and the Women's Department, into which your application falls, is directed by a *woman*. Its inner group of counselors are *women*. Its First Aids and junior Helpers are *women*; and all of the Students engaged in its different courses of study are *women*, receiving their problems and their instructions from *women*, and to *women* rendering back all of their original analyses.

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All of their difficulties in the Work must be passed upon and adjusted by *women*. Even their recommendations for studentship and their elimination, if found unworthy, are conducted alone by *women*.

Under these circumstances and conditions I scarcely need ask you if you desire to press your claim beyond this point.

Perhaps I should explain further, that this division in the field of the instruction is not merely a convenient arrangement, nor is it simply because there are not men enough to instruct the women. This division is directly due to the wisdom of the Great School, and has for its primary object the development of the same fraternal sympathy and mutual toleration that characterizes men in their treatment of each other.

My dear Friend: I scarcely know how to take up with you, either to your satisfaction or my own, the objections you have to a woman instructor—while in almost your next statement you earnestly express your ultimate goal to be that of "*Mastership*". Your attitude toward women, taken in connection with your evidently sincere desire for Mastership, appears to me to be one of the paradoxes of the human mind.

I can scarcely persuade myself that you meant to convey to me exactly the impression that your written words would so clearly imply; and because I do really desire to understand your feelings towards other women, I am going to ask you to write me again carefully and frankly upon the subject; and I am enclosing to you herewith a group of questions which would form a part of your instruction—for these are put to every woman applicant, as a problem for her to solve. In this I am merely anticipating one of the problems you would have to meet

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and solve, somewhere on the Road to the South. Answer at your leisure and convenience, after which we will go on with your most interesting list.

Perhaps if I place side by side one or two statements in your letter you will be able the better to understand my own uncertainty as to your meaning.

For instance: You say—"Men are broader, and less inclined to stress minor details. They look more to principles." Will you please illustrate this with a familiar example? Again:—"A woman oppresses me, as if in a close room. A man gives me the broad view from the mountain-top." Do you mean by this that *all* women so oppress you, or, that all men give you the mountain-top view?

Do you consider that *you* have the rational intelligence and all-around comprehension in matters of science and philosophy, to give other women a mountain-top view? Or, do you regard your own viewpoint as narrow and restricted and oppressive?

If not, what good reason can you give for assuming that there are no other women of equal capacities and powers?

The great primary object of this instruction (from the viewpoint of the Great School) is to educate men and women to become representatives of this Philosophy and the teachers of other men and women.

Do you think that you lack either the rational intelligence or the powers of expression which would bar *you* from becoming a worthy and well qualified teacher of other women? If so, then (from the viewpoint of the Great School) the world would gain nothing from your instruction; but if *you* are prepared to receive an instruction and to pass it on again, surely you must be willing

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to admit that there are many other women equally well prepared, who have been instructed and who would be able to instruct you.

Do you think the woman who reluctantly consents to receive her instruction from a woman would be a desirable Student in the Women's Department? Or a factor for the constructive extension of the Work?

You express, and with great earnestness, your desire for "Mastership". May I ask you just one question in this connection? Can you conceive of a state of Mastership in any woman who at the same time indulges in the character of disdain and hostility which you have expressed for your own sex?

Will you not kindly give my letter a *second* reading, most carefully, seeing that you miss nothing I have said, and then tell me if I have misunderstood you?

You will not wonder that I send this with certain misgivings; for, am not I a woman? discussing your application from the viewpoint of one having charge of the Women's Department? And have I not also assumed to take issue with you, and construed your attitude toward other women as a bar to your further progress?

How can I fail to invite your severe condemnation?

You may not have stated yourself in your letter just as you meant to do, but your words would convey to the reader the impression that you regard yourself as the intellectual superior of all other women, to such a degree that any suggestion from them amounts to an impertinence such as instantly to gird you for battle. I am reluctant to believe that this is your real meaning; and yet, I cannot interpret your statement to express anything else.

The general intelligence of your letter to me is such

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that I know you will follow me understandingly when I say that all personal services and personal gifts should be offered and received upon the solid foundation of mutual good will, confidence and respect. That for which you have asked is not a matter of purchase from one individual by another. It is wholly and entirely a *gift* from one *friend* to another, and constitutes the *Method of Instruction* of the Great School.

This being true, you can see that you are scarcely in the attitude of soul towards other women to receive the gift of an instruction from anyone of them. You are not in the frame of mind toward yourself and other women, to receive this *Gift* in the *Spirit of the Work*.

Unless the applicant is prepared "*in her heart*" to receive this instruction from anyone whomsoever to whom she is assigned for work, and to receive it with good will, sympathy and confidence, and without any character of protest, resentment or over self-esteem, then I know you will agree with me in that she is not "duly and truly prepared, worthy and well qualified" for the Work.

No matter how fine your intelligence, how keen your appetite for knowledge, how great your desire for Master-ship, none of these things can avail so long as that intelligence indulges in *Vanity of Itself*, or resents the receiving of knowledge from another woman, or could not profit by the teaching or the example in the person of another woman.

Referring to that part of your letter which expresses your determination to walk in the pathway of "*Master-ship*", I found it difficult to believe that the writer could, almost with the same stroke of the pen, express for other women a character of disdain and repulsion which of themselves would bar her progress to that same Mastership.

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My Friend, if the word "Mastership" has any meaning at all, that meaning is forever bound up in the spirit of good will toward all mankind, *men and women*. It also stands for the mind and heart that have overcome prejudice and are filled with sympathy and kindness. It means the absence of intellectual vanity; it means also the development of the spirit of right *Humility*.

Will you not think of these things calmly and seriously; and then, after reflection and self-examination as to what may be your own internal attitude of soul, will you not let me hear from you again?

Very faithfully, your Friend,

FLORENCE HUNTLEY.

COMPLIMENTARY

Berlin Heights, Ohio, September 10, 1913.

The Indo-American Book Co.

Chicago, Ill.

Gentlemen:—

Enclosed find my little dollar for the next 12 numbers of *Life and Action* as per your card of the 5th instant. Is it worth this to me? Well, Mrs. G. C. S. and I would hardly be able to keep house without it.

G. C. S.

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From the Files of the TK

Beloved Friend and Brother:

I thank you for sending me the letter of our mutual Friend, together with a copy of your reply thereto.

I am glad she wrote you so frankly; and the kindly and appreciative spirit of your reply gratifies me more than I can tell you. This, I am sure, will cement the friendship between you, and at the same time enable her to see more clearly some of the real difficulties with which you have to contend. At the same time, your response to her assures *me* that you do recognize the justice of some of the counts in her letter, and that you will do your best to profit by the lessons in future.

And all this opens the way for me to supplement the correspondence, as the unbiased and loyal friend of both parties, as well as of the Great School, whose interests are equally involved and equally important. I recognize the difficulties of the subject, as well as the exceeding delicacy of my own position; but I have an abiding faith in that you will accept this, my "voluntary contribution", whole-heartedly, and in the spirit of friendship, good will and fraternal affection in which it is written.

1. You are correct in that many similar criticisms of you have come to me, from time to time; but this has been more conspicuously true since it has become more or less generally known that you are an accredited Student and acknowledged Representative of the Great School.

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2. Through all these criticisms, however, I believe I have been able to make due allowance for the inevitable tendency to look upon a "*Student*" as something quite superior to all the mistakes, weaknesses and imperfections of human nature.

From the viewpoint of the School, however, it is most unfortunate that the general public expects and demands so much from its Students, more than it is possible for them or anyone else to fulfill. Nevertheless, it is a fact which none of us can afford to forget or ignore for one instant—that we are *expected* to exemplify *perfection* in all we do and say, as well as in our *manner* of expressing ourselves, in both speech and actions.

3. I am painfully aware of the fact that all this is equally as true of myself as it is of you, or of any other accredited Student.

By reason of my status as an inner Member of the Great School, I am placed by those outside, and also by a good many of the Students and Friends of the Work, upon an idealistic pedestal so high that no mortal man could live ten minutes in the "rarefied" atmosphere of such an altitude.

But there is no use protesting against such an injustice, for in the minds of the uninitiated *I must be perfect*; and so, there is nothing left for me to do but sit up here in this rarefied air, gasping for breath, and do my best to exemplify that beautiful passage of Scripture which comforted the old lady so much, namely, "*Grin and bear it.*"

The most hopeless phase of the difficulty lies in the fact that each individual who is holding me accountable for the exemplification of "*Perfection*", has a different idea of what constitutes *Perfection*.

Each individual measures me by his or her individual

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standard of perfection, and no two of these are the same.

What can I do? You see the difficulty. Under these conditions there is but one intelligent and proper course, and that is to live just as closely as I can to *my own* standard of perfection and trust to the Great Harmonic Principle of *Morality* to bring order out of chaos.

There are a few well-defined, general landmarks which all men recognize, and these are sufficient to constitute a fairly accurate guide, for you and me.

For instance: We all agree that anger, fear, jealousy, envy, dogmatism, intolerance, irritability, impatience, vulgarity, and coarseness of speech or action, are destructive and among the things to avoid. On the other hand, we know that kindness, sympathy, forbearance, tolerance, gentleness, cheerfulness, patience, and several other virtues are constructive, and accepted by all mankind as the things we all should exemplify in all our dealings with others.

These are among the things that you and I are expected to avoid on the one hand and practice on the other, and we both know that it is just and right that we should be held to that much of a common standard by which all men should be governed. This is because their alignment as constructive or destructive has been scientifically determined by the School of Natural Science centuries ago.

4. Coming back once more to yourself, let me impress upon you the fact that among all the Students and Friends of the Work there is not one (aside from myself) of whom *more* is expected and demanded than of yourself. And this is just and right, because you hold yourself out to the world as a man who *lives a life* in alignment with Nature's Constructive Principle, and in harmony with the findings of Natural Science and the Harmonic Philosophy.

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In doing this you virtually say to the world, in general, and to the Students and Friends of the School, in particular, that you are (in effect) *not* dogmatic, intolerant, irritable, impatient, coarse, vulgar, nor given to anger, fear, resentment, nor any other of the destructive indulgences of wicked and vicious men. You say to them (in effect) that you are kind, sympathetic, generous, courteous, considerate, friendly, patient, unselfish, gentle, self-controlled, and worthy of their confidence, respect, friendship and admiration.

By holding yourself out as a Student of this School, you give to those who come to you for help a solemn *pledge* that you *exemplify* the principles of the Great School in your daily Life and Action, and that you will deal with them from that standpoint.

All the "*charges*" herein suggested (and then some) have come to me concerning you again and again. Moreover they have come, and continue to come, from those you count among your "*Friends*". I have tried to get the fact to your consciousness a number of times. And I know these Friends are honest in their convictions and have not *meant* to be unjust nor unkind in their reports to me concerning you. Whether they have been so *in fact* is quite another matter, and one upon which I am withholding judgment. It is a fact, however, that your *manner* conveys those unfortunate *impressions*. On this point I speak from a definite personal experience, in that I have made a careful study of your manner of speech and action, and I am sorry that my own finding confirms the many reports that have come to me.

This brings us back to that same old problem of "*Manner*" over which the blessed Lady RA and I spent so much time and "gray matter" with the Old Group.

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I believe it is very largely the fault of your *manner* of expressing yourself that causes these impressions, although not *wholly* so; for I have studied you most carefully during all of ten years past, and I have found you most "*difficult*" in a number of ways.

For instance: (1) One of the complaints of your associates, generally speaking, is that you will not listen to anything they tell you. You condemn those who do *not* come to you directly and personally with their complaints; and when they *do* come and try to tell you, they find it impossible to command your attention, or induce you to listen. You make it exceedingly difficult for them, and leave them with the impression that you either do not believe them, or that they are only inspired by jealousy, envy, malice, or some other of the many unworthy motives.

If the complaint is concerning some one other than yourself, you charge the complainant with being "*jealous*". If the complaint or suggestion happens to be in regard to yourself, or any matter under your direct control, then the complainant is inspired by "*malice*", or by "*dislike*" of you, or by some other equally unworthy motive. As a result, he goes from you humiliated and sore. The next time, instead of coming to you, he comes to *me* (if a Student or Friend of the Work), or to some one else (if not interested in the School) and starts a lot of unpleasant gossip, all of which reflects discredit on you as well as on the Great School, the Work, and myself.

(2) I believe the charge that you do not *listen* is well founded. I base this conclusion entirely upon my own personal observations and my personal experiences with you. Many times the beloved RA and I talked this matter over between ourselves, and we agreed that you

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are the most *difficult* of all the Students of the Old Group. You are *especially* so as a “*conversationalist*”; for, as you already know, a good conversationalist must be not merely an easy *talker* but a “*good listener*”. A conversation, to be of either interest or value, must be a mutual and responsive exchange of ideas—a courteous and gracious “*give and take*”. Each participant must be just as ready and willing to *receive* as to *give*.

You, my dear Friend, with all your lovable qualities, are *not* a good *listener* when engaged in conversation. You become so intensely absorbed in what is passing within your own mind that you get but a very small part of what the other party is thinking and saying. You yield the floor so reluctantly as to convey the impression that you are afraid that you will never have another chance to be heard.

In talking with you, both the beloved Lady and I have many times found it *impossible* to fix your *attention* upon what we have desired to tell you. On one occasion not long ago, I was trying to tell you something which both she and I felt was of real importance to *you* and to *your work*. Please believe me when I tell you that I made *seven distinct attempts* to tell you, and finally gave it up without success.

Each time you interrupted me and broke the thread of my thought; and you did this in such a way as to show conclusively that I had utterly failed to get your attention. You were so preoccupied and so intently absorbed in your own thoughts that you had no *room* for another idea.

This was one of the few times in all my life that I ever saw the beloved Lady give expression to even a shadow of vexation. The one thing that touched her most quickly and deeply was any lack of respectful considera-

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tion of myself by any of the students. On the occasion to which I refer, she felt that you had utterly failed to exemplify that character of consideration and respect due from a student, and she had it in her mind to "talk" to you on the subject at the first favorable opportunity.

Bless her great, dear heart, this was only one of many items of "*Unfinished business*" she was never able to accomplish. For *her* sake entirely I have referred to that particular incident; because, so far as I personally am concerned, I regarded it merely as a good joke on myself, and would not again have referred to it.

It "comes handy", however, in this connection, as a pertinent and practical illustration. I sincerely hope that you will accept it only in that sense. I was not in the least disturbed at the time and only laughed heartily at her for feeling that you had treated me with "disrespect", or lack of the courteous consideration which she felt was due me from you.

(3) I have no doubt, in my own mind, that there is also quite a grain of truth in the charge that your *manner* toward your associates and fellow-workers is sorely lacking in the quality of sympathetic and kindly consideration.

It is a vital error on your part to attempt to hold all the people with whom you come into contact in your business (many of whom are not even interested in nor acquainted with the teachings and findings of the Great School) to the standards which we, as Students, apply to ourselves.

Most of those with whom you have to deal are either "Orthodox Christians", or have grown up under the ideals of life and death—generally accepted by them—or, they have no sustaining religious convictions of any

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kind—which is still worse. To such as these the Science and Philosophy of the Great School are “Greek”, or even *worse* than Greek—it is “*Hindu*”.

Even though the ones who make the most noise and grieve the most deeply over the death of their loved ones are “Orthodox Christians” and appear to *us* thoroughly inconsistent—nevertheless, they are honest in their grief and should command our sympathy rather than our contempt. Above all, we should never humiliate them by pointing to their own inconsistencies.

Just simple kindness, courtesy, consideration and sympathy will command their friendship and win for us their confidence and respect.

You have made very clear to our mutual friend the fact that you are compelled to live under great and constant pressure, and that your life is indeed a difficult and trying one, even under the most favorable conditions. And I verily believe that you are right in assuming that your coldness, dogmatism, irritability, anger, etc., are more *seeming than real*.

But my dear Friend and Brother, that is only an admission that you do *seem* to be all those things. In other words your *manner* is at fault. And you know, as well as I, that we are judged by the *manner* in which we do and say things—and *justly* so.

Do not misunderstand the utter friendliness of my motives and intentions when I say that it is herein that you need to inaugurate a great and radical change, if you would not misrepresent the School and the Work, as well as the Great Friends and my humble self. For—

You *do* express yourself *dogmatically*.

You *do* betray an intolerant *manner*.

You *do* betray an irritable and angry *manner*.

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You *do appear* to be *cold* and *unsympathetic*.

You *do seem* to be *harsh* and *unkind*.

You *do appear* to resent complaints and criticisms about things which give you and your work a bad name.

You *do* make your employees *afraid* of you, and likewise afraid to call your attention to matters that you *need to know*.

These things, my beloved friend, I *know*; and I verily believe the fault is largely one of *manner*. If I am right in this, then the remedy is to be had only by changing your manner of expressing yourself.

And *that* is the point to which I want to call your attention and in which I desire to enlist your earnest and heroic effort. You need to *study yourself* and your *manner of expressing* yourself.

Less than a week ago, one of your associates said of you, in substance: "I know that he has much to contend with, and many things to fret and worry him. But, at the same time, he is, without an exception, the most arbitrary, severe, irritable, unkind, unsympathetic and unjust man toward his associates and fellow-workers I have ever known. Even his family suffer from his harshness".

I know, my beloved Friend, that this must sound to you exceedingly harsh, and I am sorry for it; but you will understand my position better when I tell you that reports of this kind have come to me more than 100 times, I believe, during the last year.

Often I have said in response: "Why don't you go to *him* and tell *him* these things, and impress him with the fact that he is injuring himself and hurting the Great School and its Work?"

The answer comes back quick and emphatic: "Be-

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cause he *will not listen!* He flies in a temper and disputes everything anyone says, however kindly. He is the most arbitrary and irritable man I have ever met, and I should be *afraid* to say such things to him," etc., etc.

I sincerely hope that you will not be hurt nor offended with *me* for exercising the liberty of telling you these things. You must surely know that I am doing it only that you may know the *impressions* you make on those who know you and who come into daily contact with you. In other words, I am trying to enable you to see yourself as *others* see you. And this is only because I want to *help* you, and through you the School and the Work.

To assure you of my good faith, let me say that if you know wherein I make wrong impressions on others, I will receive it as a favor from you if you will tell me, and I will accept it as an act of the most loyal friendship; and likewise I will do my very best to overcome the impressions. I have no doubt that I do make wrong impressions sometimes. I do not *intend* to do so. Neither do I believe *you* intend to do so. It is for this reason that I am telling you.

Again let me thank you for your courtesy and kindness in letting me read the correspondence, and with affectionate greetings of good will, believe me always

Your Elder Brother,

TK

March 9, 1913.

To The Editor Life and Action,
Chicago, Ill.

Dear Sir:

I am now, and have been for several years, a student in the Rosicrucian Fellowship, and am endeavor-

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ing to live the life pointed out in the teachings, which I find to be the highest in every respect. I regret very much to note that on page 65 of *Life and Action*, January-February issue, you have taken occasion to state that you "understand that Max Heindel represents Steiner's works and teachings in America," etc., and condemn Mr. Heindel's teachings along with Mr. Steiner's. I think in a spirit of fairness you should have investigated the matter before making a statement which is certain to cause misunderstandings upon the part of those who read your publication, but who are not familiar with Mr. Heindel's work and literature. I do not recall that Mr. Steiner's works—some of which I have read,—are quoted or used in any way, or his methods advocated, by Mr. Heindel, and can say emphatically that Mr. Heindel's methods are positive in every respect, and do not savor in any way of the psychic practices of some writers and teachers; in fact, Mr. Heindel never loses an opportunity to warn his students against any negative forms of development, as a perusal of his works will indicate. It is evident, however, that you are not familiar with these works, as besides the erroneous intimations referred to, you have even spelled the word "Rosicrucian" incorrectly.

Life and Action has been sent to me through the kindness of a friend, and I have enjoyed reading it, but as I know you do not want to misrepresent anyone (the "destructive method"), I give you the above facts regarding Mr. Heindel's work, and assure you that this is written,—not with a feeling of ill-will,—but with the idea of correcting what I consider a great wrong to a friend who is striving to the utmost to benefit those who are fortunate enough to be in touch with him. I trust, therefore, that

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you will investigate this matter far enough to warrant correcting in your publication the wrong impression you have given.

G. S. IREDELL,
Austin, Texas.

G. S. Iredell,
Austin, Texas.

Dear Friend:—

You are correct, in that I do not desire nor intend to do injustice to any man. My authority for making the statement to which you refer, was one who—like yourself—*claims to have been a student of Heindel*. I do not know why either of you should misrepresent a matter of such vital importance to Mr. Heindel.

If you will note again my reference to Heindel and his work, however, you will observe that my statement is qualified, and that *your* letter does *not* state the *exact facts*. You indicate that I “Condemn Mr Heindel’s teachings along with Mr. Steiner’s.”

If you will read my statement again, *carefully*, you will see that I have *not* condemned Mr. Heindel’s teachings at all. I merely state that I am informed, etc., and then “*If this be true*”. Every reader will know from my statement that I am speaking from report, and that I am very careful to qualify my statement in such manner as to do no injustice.

However, I will very gladly make reference to your statement in a future issue of *Life and Action*, in such manner as to make my meaning and purpose entirely clear.

You are entirely correct in that I am not familiar with Mr. Heindel’s works, and I make that fact entirely clear in the paragraph to which you refer. The demands upon

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me are such that I have virtually no time for reading and study of the multiplying literature of the age. I regret my inability to keep abreast of it all; and I thank you for your effort to enlighten me.

With greetings of friendship and good will, I remain,
Cordially and fraternally,

TK

Dear TK:

The last issue of *Life and Action* has arrived, and I have just had read to me your article on the relations between the Central Group and visiting Students.

I was very sorry to learn that some of the visitors to the Center had not found all they had expected in the Group.

I write this letter to tell you directly what wonderful help the members of the Central Group have rendered me.

From my last visit—December, 1912—I received a spiritual stimulus and exhilaration such as I never before experienced; and I cannot attempt to describe it in words.

My visits are not only a great delight—I think the greatest I have known in all the years of my earthly experiences—but of positive, definite and most considerable value to me in a moral way.

I have told my Friends in the Group how much my meetings with them have meant to me, and have told them so emphatically.

But I think, after reading your article, it is right to tell you also and let you hear directly from one of those who have found help and light and joy from their visits to the Central Group, and who are grateful.

With good wishes to you and your helpers, I remain,
with abiding gratitude.

GEORGE TOWNSEND,

University of the South,
Sewanee, Tennessee

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AN UNSOLICITED LETTER

Dear Comrades of the Great School:

It has been something over four years since I so impatiently applied to the TK for admittance as a Student of the Great School.

There can be no doubt in my own mind that I was deeply in earnest at that time—but I was not wise; for these past four years have taught me that I still have much to do in the way of LIVING THE LIFE, before I shall be in need of any special instructions from you in person.

In fact, I see now that at that time my desire was very selfish; for I am sure now that the truth has come to me every day and every hour and at every step of the way, quite as rapidly as I could assimilate it; and I feel perfectly assured now that it will continue to come as I stretch forth my arms and extend my consciousness to receive it.

I greatly enjoy the little magazine—“*Life and Action*”. It helps me to keep in touch with the Work, and I wish it could come oftener.

Particularly do I enjoy the writings of the TK. There is always a broad sweep of human kindness and helpfulness in what he says, and everyone of his special articles seems to be written for my especial benefit. At any event, they help me and inspire me to greater effort to exemplify the “*Spirit of the Work*” in all that I do and say; and I am even learning to *think better thoughts*, and am beginning to feel that I am a better man.

No answer is required to this letter. I just wanted you to know that I am pressing forward along the narrow and rugged path to the South, and that I am hoping and ear-

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nestly praying that I may be of more and more help to you all in the Great Cause of Progress wherein we are all enlisted.

I will surely send for one of the Florence Huntley books of Letters, as soon as I can spare the \$1. Just now we are sending for a ready-made "family" of seven children, all belonging to my wife's sister. We hope to help them to grow up to be noble men and women.

With an earnest wish for the steady, substantial and permanent growth of our Great Work, I am—

One of the Workers,
G. H.

"Think not the beautiful doings of thy soul shall perish unremembered. They abide with thee forever; and alone the good thou doest nobly, truth and love approve. Each pure and gentle deed of mercy brings an honest recompense, and from it looms that sovereign knowledge of thy duty done,—a joy beyond all dignities of earth."

Washington, D. C.

P. S.—I received the *de Luxe* edition of the Harmonic Series in good condition and I want to say that they are splendid.

C. E. D.

"When humility enters the heart
Vanity flies out of the head."

J. R. D.

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Transcendental Physics—The Sense of Touch and That of Feeling

By J. D. Buck, M. D.



N Interesting Problem"—Page 267 of *Life and Action* deals with the "Sense of Feeling," and something more may be said along the same general lines in the way of explanation.

The primary function of living matter is known as *irritability*.

This means, that it responds to an irritant; is "aware" of it and *reacts* ("magnetic attraction").

In other words, the "action and reaction" or attraction and repulsion, incident in all matter, now assumes a higher form. Latent Life, and Consciousness are beginning to manifest as "chemico-vital".

The form of matter generically becomes now more sensitive, and quick to respond to an irritant, or outer contact.

This form of matter has long been known as "Protoplasm", to which we must now add, "Bioplasm", living matter, without fixed, definite or organic form. There is, as yet, no stability of form or structure.

Protoplasm may be said to be semi-solid, and Bioplasm—Semi-fluid.

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They constitute the *timbre* or substance of organism, plus energy or vitality.

To these we must add a still more subtle fluid, Radio-magnetic-phosphorescent, like the cerebro-spinal fluid, or the entire magnetism of the body.

Vitality permeates all these; or, these constitute the generic vitality of the body, which is itself "formless".

When we come to an organism, no matter how simple in form, like the *Amoeba*, we have a *center of Life*.

All living matter reacts to an irritant, or a stimulant, and we call this "irritability" as nearest the physical or kinetic.

But in an organism action and reaction correspond to a definite form. They are now held by center and circumference "to" or "from" and this finally developes into sensation and motion; the one receptive, the other positive or aggressive (receiving and giving).

To this vital mechanism one thing more must be added, and that is—Consciousness, and this is now the germ of Intelligence. In its lowest form we call it *Instinct*.

Living matter, as an organism; endowed with consciousness, and instinct; chemico-vital-instinctive-magnetic-luminous!

These—so far—are simply attributes—vague potentialities.

Feeling is the effect, or *awareness in consciousness*, of contact, impact or outer stimuli.

We must distinguish between this generic feeling, and all *emotion*.

Feeling belongs to the side of conscious Life; Emotion, to the side of Spiritual Being, though they continually clasp hands. The Will is like the "little Joker" between the two.

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It would be easy to write a volume on the details—action, reaction—of the foregoing general principles.

It is from this sense, or perception of feeling, that all the other “senses” evolve progressively, with the organization of special “tracts” or organs.

In the organism of man, below the line of conscious perception, a large field of actions and reactions continually goes on as *automatic*.

We are aware of “comfort” or of “distress”; of “buoyancy” or “weariness” and “depression”.

This is the broad, generic realm of *Feeling*. This realm is permeated by Magnetic fluids, and ethers, or auras; and the only element or “plane” in man that can rationally, or psychologically be designated as the “Subliminal Self”. It is below the ordinary plane of consciousness. The manner in which this term is generally used leads only to confusion; for the reason, that the position, importance and specific character of consciousness, or Individual awareness and perception, are not clearly defined or perceived.

Now—“The body in health is animated by a spiritual, self-moved, vital power that holds it in harmonious order.”

Mesmer (and Paracelsus before him) called this power—*Animal Magnetism*; and Dr. Walter J. Kilner, of London, has demonstrated it by photography as an “*atmosphere*” surrounding and permeating the human body.

Moreover, this magnetic body has at any given time, not only a *dominant chord* in its rates of vibration, whether in sickness or health (though in sickness it is discordant, and varying) but it has also definite colors, one of which *prevails*, more or less habitually.

Here lies our habitual “*sympathies*” and “*antipathies*”;

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our instinctive attractions and repulsions; our "*likes*" and "*dislikes*" of people; and if we recognize these impulses calmly and dispassionately they stand as intuitional and will not deceive us.

We may recognize them and then hold judgment in abeyance, and not become possessed by "*likes*" and "*dislikes*". In this way only may they become teachers and wise guides.

Here lies the broad realm of *Feeling*, long since demonstrated, but forgotten by many modern writers on psychology.

Every proposition above referred to has been demonstrated by actual facts and experience.

The most important consideration in regard to these latent, or potential attributes of man, is the fact of the existence, either incidentally or habitually, of a *Dominant Chord* in all human organisms or individual activities.

A Master, or even an ordinary clairvoyant, can readily see the color of this magnetic aura or emanation.

In one who is given over to the dominion of selfishness and lust it will be a dirty-red, precisely as Satan is portrayed.

In another it will be blue, yellow, or purple, or iridescent and luminous.

The actual life lived, the motives, ideals and aims of every individual human being determine all these subtle attributes beyond any power to conceal or sophisticate them.

The old Alchemists dealt with them under the name, "The doctrine of Signatures", and related them in colors and attributes to the planets and the Zodiac. Paracelsus dealt with them very elaborately.

Interesting and illuminating as all these things may be
[*Page 352*]

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to a student at a certain stage of his progress, the beauty and glory of it all is that one may "Live the Life" under the "Constructive Principle in Nature", aware of none of these subtle elements involved, and yet attain to the highest unfoldment.

The Intuition of the student will recognize them, one after another, and step after step as he proceeds, as common-place, and as a "matter-of-course", while those who "run after them" become "involved in the labyrinth" and "lose the thread".

These are they, spoken of in the Bible, who endeavor to "climb up some other way".

All of this comes about by reason of the fact that Man is an individual Intelligence, and that Personal Responsibility is the Law of his being and the condition of all progress.

He does not *need* the help of "Familiar Spirits", nor of persuading friends, nor of dominating priests and creeds, when he has once set his feet on the *Path*. All he needs to do is to keep straight on controlling his impulses, feelings, emotions and acts, with the Ideal and the dominant chord taught and portrayed by the Christ; and his own Spiritual Intuition will perfect his being and "Lead him into all truth".

Walpole, Mass.,

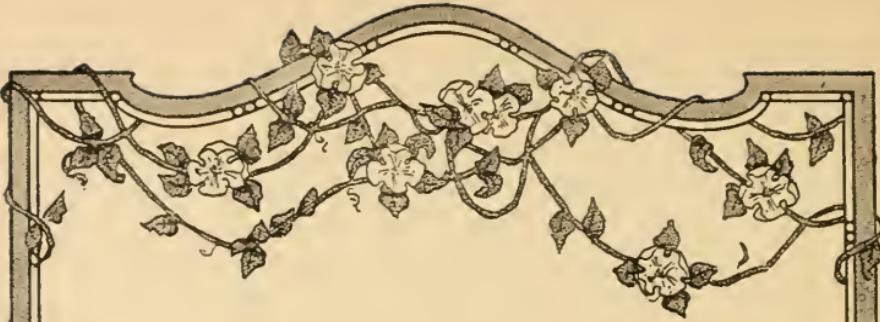
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Gentlemen:

I wish to thank you for your prompt attention and care in filling my recent order for the *de Luxe* edition of The Harmonic Series.

The Books arrived yesterday and I am delighted with them.

Very truly yours, R. R. K.

[Page 353]



IF I SHOULD DIE TONIGHT

(A poem asked for.)


*If I should die tonight
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair,
And laying snow-white flowers against my hair
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress;
Poor hands, so empty and so cold tonight.*

*If I should die tonight
My friends would call to mind with loving thought
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped,
The memory of my selfishness and pride,
My hasty words would all be put aside,
And so I should be loved and mourned tonight,*

*If I should die to night
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore perchance,
And often in the old familiar way,
For who could war with dumb, unconscious clay;
So I rest forgiven of all tonight,*

*Oh, friends, I pray tonight,
Keep not your kisses for my dead, cold brow,
The way is lonely—let me feel them now.
Think gently of me, I am travel-worn;
My faltering feet are pierced with many a thorn;
Forgive, oh, hearts estranged, forgive, I plead.
When dreamless rest is mine I shall not need
The tenderness for which I long tonight.*

Belle E. Smith



OLD WAYS AND NEW

The fault of the age is a mad endeavor
To leap to heights that were made to climb;
By a burst of strength, of a thought most clever,
We plan to forestall and outwit Time.

We scorn to wait for the thing worth having;
We want high noon at the day's dim dawn;
We find no pleasure in toiling and saving,
As our forefathers did in the old times gone.

We force our roses before their season
To bloom and blossom for us to wear;
And then we wonder and ask the reason
Why perfect buds are so few and rare.

We crave the gain, but despise the getting;
We want wealth—not as a reward, but dower;
And the strength that is wasted in useless fretting
Would fell a forest or build a tower.

To covet the prize, yet to shrink from the winning;
To thirst for glory, yet fear to fight;
Why, what can it lead to at last but sinning,
To mental languor and moral blight?

Better the old slow way of striving,
And counting small gains when the year is done,
Than to use our force and our strength in contriving
And to grasp for pleasure we have not won.


ELLA WHEELER WILCOX.



SELF-CONTROL

A sage, whose days through all the strife
And sharp vicissitudes of life
Went sailing smoothly to their end,
Was asked this question by a friend:
"What treasure out of all on earth
Do you esteem of highest worth?"
And he replied: "It is not fame—
That leaves you nothing but a name;
It is not lavish wealth in gold,
Or wide possessions manifold,
Or power to rule a mighty state,
Or things which men most highly rate.
I hold these all, and lofty birth,
To be of far inferior worth
To that stern might which can control
The native turbulence of the soul.
For anyone who fails in this
Sinks hopelessly in some abyss
Of darkness, whence he may not rise,
Though called by Love's fine charities.
Therefore, of all of which men dream
And wish for, this I call supreme;
For nothing underneath the sky
Stands level with its ministry."

—Joel Benton



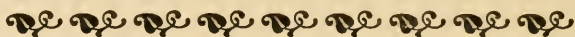


TO THE GREAT SCHOOL

*O Beacon Light of Truth Divine!
That through the ages blazed the way
To higher planes of life and love,
We hail thy radiant beams today.
Once more "The Word", for ages lost
To careless heart and heedless soul,
Is found by him who gains the heights
Of moral worth and Self-Control.
O Great School! wisdom's fountain-head
And treasure-house of ancient lore,
Still Guard the rugged Southern Road,
And open wide the Temple-door,
That he who 'mid life's ceaseless din
The Talisman finds may enter in.*

G. F. M.





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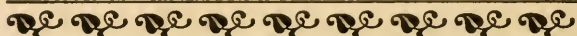
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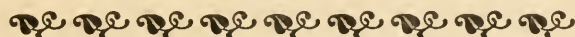
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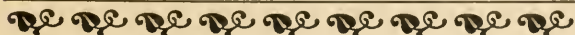
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