
"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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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.