
"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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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 devolution, 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.

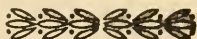
According to the ancient creeds, “Let there be light” was the first commandment that resounded through the cosmos, and ever since there has been war between light and darkness—love and hate. Then are there these two “Gods”, or is it only one, of dual nature? “A house divided against itself must fall.” 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.

