
"Fools deride. Philosophers investigate."

Life and Action

The Great Work in America

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The Spirit of the Work

No. 6.

By The TK.



HIS article of the series is written out of deference to the wishes and convictions of some of the Students and Friends of the Work here at the Center. The reasons for their desire to have such an article go direct from the center of responsibility to readers of *Life and Action* (most of whom are Students of Natural Science) in all parts of the country, will doubtless become apparent as we proceed.

The last government census established, among many other interesting things, the fact that Chicago is within a very few miles of the "*Center of Population*" of the United States. Judging from the direction in which that "Center" has traveled during the last thirty years, and the rate of speed at which it has been moving, it is almost safe to say that today (Apr. 14, 1913,) the Center of our national population—or the national Center of our population—is somewhere within the geographical limits of the city of Chicago.

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For the sake of that feeling of comfort we all experience from the sense of definiteness and certainty, let us put our left fore-finger to the center of our foreheads and our right on the top of the Masonic Temple, and mutually agree that "*This is the Spot*".

Well, what of it? S'pose it is, what then?

"O, nuthin' much," only this: The other day, in a great speech before the English Parliament, one of the great statesmen of that great nation referred to the United States of America as the "*Center of Progressive Intelligence and Political Influence among the Nations of the Earth*".

Now, if his English Eminence is correct in his diagnosis of the international situation, and Chicago is also the center of the United States, then how far are *WE* from the *CENTER OF THE UNIVERSE*?

While those who are wiser than the Editor of *Life and Action* are solving the problem, let us consider certain phases of the situation somewhat related to the suggestions above, insofar as they bear upon the subject which the Students and Friends desire me to consider in this article.

1.—However directly the Center of our Population may hit the top of the Masonic Temple, it is true that, in a very literal sense, Chicago has become—and is to-day—the "National Cross-roads" of this country. It is geographically and populaughically so situated (if such "poetic license" be not prohibited) that the Students and Friends of this Work, in their travels—from east to west, north to south, west to east, south to north, and all the intermediate points of the compass—pass through Chicago, both going and coming.

2.—In almost every instance, whatever may be the
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destination of the individual, he must "change cars" before he can pass beyond Chicago.

3.—If he needs an excuse for stopping over a day, or a week, in Chicago, this change-of-cars-necessity gives it beautifully, and thus enables him to "make a few calls," "do a little shopping", or "attend to a little business" (on the South-side or West-side Ball Ground) and accomplish many other things which otherwise (without so valid an excuse) might be—embarrassing.

4.—The rules governing the population at large apply with equal force to the Students and Friends of this School and Work. Chicago is a natural center of gravitation for *them* in quite as many different aspects as it is for the rest of the nation.

Because of these natural conditions, it seems that Chicago is the logical center of this movement, and the natural location for the building of its general headquarters, where our members and fellow workers may come into personal touch with the directors of the Work with the least possible trouble and expense, and thus be able to acquire such information and instruction, from time to time, as may be necessary to enable them the better to serve the interests of the Cause.

With these conditions and suggestions in mind, we have gone ahead with our work of establishing a "*Central Group*" of Students and Helpers and equipping them, as rapidly as may be possible, to stand as "*Accredited Representatives*" of the School and, as such, to exemplify the true "*Spirit of the Work*" in their daily lives and conduct.

Taking into account the "materials" we have had to work with and upon, and making due allowance for the natural limitations of human nature, and the difficulties under which the work of education has been done, it

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would seem to those of us who are here in the midst of the situation and who have been through all the discouragements and trials since the work of integrating this "Central Group" began, that we have no reason to be discouraged nor in the least ashamed of the results accomplished, *thus far*.

If it had been possible for us to integrate a "Central Group" composed only of *ideal* men and women—those who were all highly educated, fully tried, tested and proven to be men and women of the highest ideals and moral principles; courteous, kind, gentle, gracious, sympathetic and ever thoughtful of the well-being and happiness of others; loyal, discreet, free from all vanity, and above all temptations; above the betrayal of any confidence, and ready to guard the SECRETS of the Work with their *lives*—there is not the least doubt that we should have made a very much stronger and better impression upon the world than we have done. Had we been (all of us) truly ideal and *worthy* Representatives of the School and Work, there is not the least doubt that we would have accomplished much greater constructive results in every way than we have done or possibly could do under existing conditions and circumstances.

I do not believe there is *one* among us, however, who believes himself or herself to be wholly and entirely "*worthy and well qualified*" to stand before the world as an Accredited Representative of the School, and in his or her daily LIFE AND CONDUCT exemplify the "*Spirit of the Work*" without shade or shadow of failure.

And yet, that is exactly what we *cught* to be, *everyone* of us; and we all *know* it. We know it because we have been studying the subject, as Students of the School,—some of us for fifteen years, and others from that to more

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than thirty years; and all that time we have been trying to *live the Life* with such unerring fidelity as to earn the *right* to stand where we do today.

But the further we go the more indelibly are we impressed with these fundamental and vital FACTS, namely:

1.—The *Principles* of the Great School represent *Perfection*. They stand for the very *highest there is*.

2.—Their *complete exemplification* in their application to human life, relationships and conduct, calls for men and women who have attained to *Perfection*. This means *ideal* men and women only. Anything less than the ideal and the perfect must necessarily fail to exemplify the real "*Spirit of the Work*".

3.—Not one of us who make up this *Central Group*, and who stand today as the Accredited Representatives of the School and Work in America, has attained to the status of *Perfection*, in *any* sense. Not one of us has climbed to the altitude of an *ideal*.

In making these simple statements of fact, I am not passing upon the question as to whether it is *possible* for men and women ever, in this earthly life and experience, to reach the status of *Perfection* in their individual unfoldment and evolutionary growth.

I am only trying to make clear the fact that the *Principles* of the School stand for *Perfection*, and that we who stand before the world today as the *Accredited Representatives* of the School and the *exemplars of its principles*, have *not* yet attained to the status of *Perfection* in our individual evolutionary unfoldment, thus leaving a most vitally important "hiatus" between the "what is" and the "what ought to be".

4.—It follows, as naturally as the night the day, that we who stand today as the Accredited Representatives

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of the Great School in this country, do not *fully* and *truly* exemplify the *Spirit of the Work* in our daily Life and Conduct.

Moreover, until we have attained to the status of *Perfection* (if that be possible), we will continue to MIS-represent the School and the Work and the Cause and this Movement, in just so far as we fail to exemplify the real *Spirit of the Work*,—which is *Perfection*; and which means absolute and perfect *Harmony* in all our relations with each other, as well as with other Students and Friends of the Work, and the rest of humanity in general.

5.—Under existing conditions, the Students and Friends of the Work in all sections of the country, outside the city of Chicago, are coming to, or passing through the city, and in so doing they seek to meet and become personally acquainted with those of us at the Center.

It is but natural that they should want to meet and know those who stand as the Accredited Representatives of the School. And it is only right that we should give them the opportunity to do so, in just so far as we can without injustice to the Cause, and without neglecting the duties and responsibilities that rest upon us as such Representatives.

6.—But herein is one of the inevitable and fatal misfortunes we have to face, and (up to this time) there seems to be no way by which we are able to avoid the misfortune, or guard the School and the Work against its destructive results.

Some alleged "*Wise Man*" is supposed to have said something like this: "To understand the *cause* of a difficulty is the first and most important step toward its removal". That sounds good, in any event, and if it should indeed be true, then what I am going to say ought

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to be of some help to us in dealing with the problem under consideration.

It is this: (a). The visiting Students and Friends from out of the city know that the School stands for *Perfection* in human relationships, and in the individual Life of its Students. (b). They know that *they themselves do not exemplify* Perfection in their *own* lives, nor in their relationships with other Students and Friends of the Work, nor with the world outside. (c). But regardless of these facts, they come to the Center of the Work with their minds and Souls fixed upon finding *Perfection*, and nothing *less*, here among us.

They do not stop to reason upon the matter at all, for if they did they would, at a glance, see what we at the Center see without the least effort, namely, that they are utterly inconsistent in expecting to find in *us* what *they know* is *not in themselves*—nor, in fact, in *human nature*, so far as we know—namely, PERFECTION.

This inconsistency would not mean so much if it merely stopped there. But it does *not*. When they find that we are all *human* beings, men and women, who, like themselves, are still far from *Perfection*, but striving diligently to improve ourselves and more fully to exemplify the exalted standard for which the School and the Work stand,—they are disappointed.

This would not be so bad either, if it stopped there; but it doesn't. For, instead of learning the lesson, and making the application to *themselves*, they go away and talk, *talk*, TALK, and the more they talk the further they get away from the *facts*, and the less they exemplify the Spirit of the Work, the spirit of simple kindness, sympathy and appreciation of all that we have really accomplished.

If we, here at the Center, held our visiting Students and

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Friends as unmercifully to account for *their* failures, as they do *us*, their ears would tingle with the spirit of cruel criticism, long after they have come and gone; and they would realize that we were *not* their *Friends*, in any sense of the term—just as *we* realize that *they* are not *ours*, in the sense which the Great Friends employ the term "*Friend*".

This does not apply to *all* those who visit us from a distance, or who come to share with us the Duties, Responsibilities, Trials and Labors of the School and the Work here at the Center; for there are some among them who are able to measure the situation in the light of Reason based upon Personal Experience; some whose Souls are quick to see and to understand the limitations of human nature, and ready to sympathize with every honest and earnest effort to LIVE THE LIFE and *Exemplify the Spirit of the Work*. To these our hats are off, and the tears of grateful appreciation are in our eyes, as we try hard to make them feel our thanks,—for we are all *human*, with human limitations.

It has often occurred, during the last few years, that Students at a distance from the Center have expressed the most earnest desire to come to us here at the Center and devote all their lives and energies to the active Work. They have asked that we make places for them, where they can give their lives in such manner as to accomplish the best results to the Cause.

In a number of instances these Friends were holding good business positions and were receiving excellent salaries; and yet, impelled by their earnest desire to serve the Great Cause, they have offered to forfeit their business advantages, resign their positions, and come to the Center, regardless of business advantages, and give their lives to

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the Work as my Helpers, for just enough to cover their actual necessities.

In all such instances my heart has been deeply touched by the spirit of consecration and self-denial indicated, and it has given me profound satisfaction to express my appreciation, and convey the thanks of those to whom I annually render a report of my own Work and efforts.

In all such instances I have carefully explained that it is not the wish of the Great Friends that any Student shall sacrifice his or her material interests for the sake of the School and the Work. It is the purpose of the School to make the work of Instruction a GIFT to all who receive it; and that, for this reason, the largest salary I could offer to anyone, from a purely business standpoint, would be much less than the individual was already receiving.

I have tried to make it plain that there are always enough (either entirely out of employment or receiving salaries even less than I could offer), to enable me to secure all the help absolutely *necessary* without the sacrifice of any good business position, prospect, or income, on the part of any Student of this School.

In a number of instances I have refused to accept the proffered service for the sole reason that to have done so would have meant a sacrifice financially on the part of the applicant. I have said, in such cases: "Wait until sometime in the future when you may be out of a position and actually in *need* of what I have to offer to those who become my Helpers. If that time should ever come, *then* come to me and renew your offer, and I will make a place for you. But in the meantime I will get along with the services of Students and Friends of the Work who are *out of employment*, and in actual *need of positions*, or who

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have sufficient means to enable them to make a *gift* of their time, or of some part of it."

Experience has taught me that the Spirit of *Self-Sacrifice* is something which cannot be depended upon among men and women of this materialistic age. *Self-Appreciation* and *Self-Interest* are so strong in the human breast that, in course of time, they are almost certain to smother the Altruistic Spirit, and cause the individual to regret that he had committed himself to a life of *Service for Humanity*, however great the *Cause*.

The man who comes to the Work most loudly proclaiming his desire to give his LIFE to the Cause, "*without money and without price*", is almost sure to be the first to speak of the "sacrifices" he has made. And if he is reminded of his original altruistic protestations, he is sure to be offended and to go away telling of what he had done for the Cause, and what he *might* have done for himself had he followed his own personal interests. Unfortunately, all these dreams of what "might have been" are the results of a lively imagination, but are none the less *real*, and are sure to "grow with the years".

To guard against future mistakes on the part of Students from outside our Central Group, let me, here and now, promulgate as a general Rule of Conduct for future guidance, that however much we may need help and Helpers here at the center, no applicant will be considered unless the salary, or compensation, or income, we can offer him or her is at least *equal* to that which he or she is *already receiving*.

Among the matters I have been asked to consider and elucidate is one which has been formulated somewhat as follows:

"Visiting Students from other Groups, some of whom
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have joined our Central Group, have criticised our Central Group on the alleged ground that we have not been as thoughtful, attentive, considerate and courteous as we should have been toward them, nor given them as much of our time as they felt entitled to for purely *social* purposes."

In this criticism again is shown the fact that we are being held to a most rigid accountability, and in some respects more so than we deserve.

Everyone of us, however, should bear in mind constantly the fact that we must not allow ourselves to fall into ways that would seem to lack the spirit of true hospitality, kindness, thoughtfulness, sympathy and Friendship to all who come within our gates. To whatever extent we fail in this regard—if, indeed, we do so fail—grossly misrepresents the Spirit of the Work; and we should all of us take the criticism home to ourselves—whether we deserve it or not—and henceforward redouble our efforts to make such criticisms wholly impossible. I believe every Student of this Central Group will accept this admonition in the right spirit and will redouble his or her efforts to become a consistent Exemplar of all that the School and the Work stand for.

And now, in all humility and candor, let me have a word with those of you who have set in motion this criticism against us so fruitful of destructive and harmful results abroad. And let me speak to you as your Elder Brother, straight from the heart, in the spirit of Friendship and Brotherly Love, and with but one motive, namely, to serve you and the Cause for which we live and labor.

1.—In every instance the Groups with which you have been associated—away from Chicago—are *small* Groups,

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seldom, if ever, numbering more than 15 to 20, and generally not more than 8 to 12.

This fact, of itself, has made it inevitable that your meetings have brought you into much closer personal touch with each other than would be possible had your Groups been as large as the one here at the Center. And for the same reason your meetings have become social gatherings, and have developed the social aspect to a much larger extent than is possible in a Group such as ours here at the center.

I have learned from your various Instructors that, in a number of cases, the *social* aspect of your Group meetings has dominated to such an extent as to interfere greatly with the *study* and the *work* which were the *real* purpose of your meetings.

These conditions have been, and are, impossible here at the Center, for a number of reasons: (a).—We have been engaged in a most difficult and serious WORK which has been of the most vital importance to the success of the entire movement. (b).—This Work has been laid out with the utmost definiteness and care by those charged with that responsibility. (c).—It has been so enormous and almost unlimited in its scope that it has demanded every moment of time at our command, and still we have not been able to command more than *half* the time needed for that purpose. (d).—When we come together in our Group meetings we meet for WORK, and we all know that fact. Accordingly, we spend only enough time in social intercourse to greet each other, and then turn at once to our tasks.

Those of you who have come to us from outside smaller Groups, and who have charged us with lack of consideration, and with social indifference, lack of courtesy, etc., etc.,

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evidently have not known, or have not appreciated the stress of demands upon us, nor the burden of responsibilities that has been upon us. For if you had known these things you would never have dreamed for an instant that our devotion to the WORK had in it any lack of personal consideration for you or for each other.

Neither would you have been looking for evidences of indifference on our part, quite blind to the fact that you also had a share in the responsibilities of the Work.

When you came to us we opened the door and admitted you into our Central Group in good faith. Having done so we have treated you as we have treated each other, without social conventions or formalities. We have assumed that you were as deeply interested in the success of the Cause as we, and that you would take up your share of the WORK with the same enthusiasm and in the same spirit of fellowship and good will which have ever existed among us. We never suspected for an instant that you regarded our Central Group as a *Social Club*, nor that you looked upon our Group meetings as social functions.

In other words, we *took for granted* that you would understand the spirit and purpose of our meetings; and in this we were clearly at fault. We should have explained to you something of the conditions and the difficulties with which we have to contend, so that it would have been impossible for you to misunderstand the situation or misconstrue our lack of social conventions. I hope we have learned our error, and that we shall profit by the lesson it should convey to us never to *take for granted* anything whatsoever with those who come to us and ask to be admitted as members of our Central Group.

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It has come to me that we have been held guilty of discourtesy in that, after making you our fellow members and associates, we have not continued to treat you as our *Guests*, and at each meeting hunted you up and given you some special greeting, such as shaking your hand, and spending some time with you in social chat.

Here again we were at fault, in that we *took for granted* you would enter into the new association with us, free from all thought of or consideration for the social conventions so common in generally recognized "fashionable society"; and feel, as we do, that in thus emancipating ourselves from the bondage of social conventions we have taken a long step in the right direction, and toward the inauguration of simple *Honesty, Consistency, Sincerity and Truth*, among the cardinal virtues of *our Social Structure*.

But we hope that you, too, have come to see that you were likewise at fault in holding us to the conventions of a social *Cast* (as it were) from which the Great School seeks to free its Students, its Members and its Friends, even more completely than Abraham Lincoln emancipated our beloved country from the bondage of Slavery.

We of this Central Group are seeking, under the guidance and wisdom of the Great Friends, to lay the foundation of a new (yet ancient) Social Structure, in strict alignment with the *Spirit of the Great Work*. The Key-Stone of the Central Arch of this new-old Structure is TRUTH; and its Corner-Stones, Cross-Beams and Columns are *Friendship, Morality, Brotherly-Love, Faith, Hope and Charity, Honesty, Sincerity and Consistency*; and we want you whom we have admitted to our Membership, and likewise our Confidence and our Fellowship, to join with us whole-heartedly in working out the "*Designs upon the Trestleboard*".

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To do this, you must put away from you every vestige of that "*Sensitiveness*" which impels you to wait for *us* to make all the advances. You must remember henceforth that you are *not* our *Guests*, but our *Fellow Students* and *Companions* in the *Work*, our *Comrades* and *Fellow Travelers* on the Life-Journey along the great South-Way to the Land of Liberty and Light.

And on our part, we pledge you our Loyalty, our Friendship, our Service and Help; and if at any time you have cause to feel that we have failed in any of these, come straight to US and tell us frankly wherein you are disappointed. Do *not* go to *others*. Do not discuss the matter with anyone else whomsoever. And above all, do not draw unkind or uncharitable *conclusions*. Wait—until you have given US a frank statement of your grievance, if such it be—and see how we meet you. Give US the opportunity to make amends—if you feel that we are at fault. But do not condemn us to *others* in *advance*. Do not condemn us to *others* at *all*. For *that* is *Disloyalty*.

One of the easiest things in the world is to find fault with others. One of the most difficult is to admit our own faults.

It is true that Students who come to the Center from other points, have a perfect right to expect some things from us who are charged with the responsibilities of Accredited Students and Representatives of the Great School, here at the Center. It is of the utmost importance to them and to us, as well as to the School and the Work, for them to know just *what* they have a right to expect of us, and for *us* to know exactly what they have a right to expect of us.

1.—They have a perfect right to expect of us that we will receive them kindly and cordially, and extend to

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them such courteous consideration as our duties, obligations and general conditions of life will permit.

2.—They have a right to expect that they will find us all *busy with many burdens of life*, among which are those of providing for the material care of ourselves and those dependent upon us; and after these as many of the burdens of the School and its Work as we are able to carry.

3.—They have a right to expect to find us *working together like a band of Brothers, in absolute harmony, in the spirit of deep and abiding Friendship, free from all internal strife, criticism, bickerings, fault-finding and unkindness—doing all in our power to supplement each other in carrying forward the Work and the Cause, without selfish ambitions or desire for Leadership, free from all desire for public notice, and ever ready to sink our own personalities in the good of the cause.*

4.—They have a right to expect us to listen with sympathetic interest and generous consideration to any suggestions they may desire to give us for the good of the Work, and in the interests of the Cause. And if they have personal problems they desire to submit to us, or personal sorrows and trials they wish to confide to us, they have a right to expect that we will give them our sympathetic and kindly attention and such help as we can in justice to the duties and obligations already resting upon us.

5.—They have a right to expect to find that *we are all of us mere human beings*, in the midst of a “*seemingly hostile environment*”, with human frailties, weaknesses, trials and limitations; but that we are doing the best we can to meet the demands upon us in the spirit of Cheerfulness and good will toward all men, and to discharge the heavy burden of our Personal Responsibilities in the real Spirit of the Work.

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There may be other things they have a right to expect of us, but I think most of them will fall within the limits of these I have mentioned. And now let me see if I can define some of the things which they do *not* have a right to expect of us or demand of us.

1.—They have no right to expect to find that we have evolved to a plane far above that of the human, until we have attained to the society of the gods.

2.—They have no right to expect that we have out-grown human limitations, nor human weaknesses, frailties, trials and temptations.

3.—They have no right to expect to find us *Perfect* in any respect.

4.—They have no right to measure us by any other standard than that by which *they measure themselves*.

5.—They have no right to expect that we can drop our Work entirely and devote ourselves to them and their comfort and entertainment, any more than we would have a right to expect the same of them in case our positions were reversed.

6.—Those who have come to stay and make their homes here within the jurisdiction of the Central Group have no right to expect that we will continue to treat them as *guests*, after we have once given them a cordial welcome, and “taken them in”. Thenceforth they must regard themselves as “*of us*”, and must hold themselves bound by every duty and responsibility to which they previously held us accountable, and they must remember thereafter that it is unfair, unjust, unkind of them to stand back upon conventionalities of so-called “*Society*” and expect *us* to make all the advances, do all the “traveling” and extend all the courtesies and exemplify all the kindness.

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I speak of this with great definiteness, because herein is where some of those who have come to us from other centers have clearly been at fault in their attitude, have been unjust to themselves, to us, to the School and to all that we are endeavoring to exemplify. I do not speak of this in the spirit of "*criticism*", but merely as one of the unfortunate *facts* with which we have had to deal—one that has caused us all much embarrassment and disappointment. It has been a severe disappointment to those of us of the *Central Group* to open our hearts to these incoming Friends, accept them into our Group and share with them the joys and the privileges of the WORK only to find that they decline to share the RESPONSIBILITIES with us as well as the privileges and benefits.

But I am convinced that this has been due to misunderstanding of their real position, rather than to any deliberate intention to shirk their responsibilities. Once they realize that they are indeed accepted by us as our fellow Students and co-workers, I am sure they will not shirk their duties and responsibilities, nor disappoint us by standing back upon their conventional "dignity" and expecting us to do all the "walking", all the "hand-shaking", and, in fact, all the *exemplifying of the Spirit of the Work*.

7.—Those Students and Friends of the Work from other centers who come to Chicago on business, or for pleasure, or for the purpose of taking treatments from our learned Chicago physicians, are another class entirely from those to whom I have been referring.

But these "transients" also (some of them at least) have undoubtedly come laboring under a good many misapprehensions as to what they would find on their arrival. Judging from some of the "criticisms" that have

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drifted back to me from these dear Friends, they have expected to find a delegation of Students and Representatives of the Great School at the depot waiting to receive them and conduct them to some central place of meeting where they would be given the freedom of the School with all "modern conveniences", so long as they might elect to remain with us.

They have seemed to expect to find a Group of Students who had *nothing to do* but entertain visiting Friends of the Work, with unlimited means to expend in their behalf. On the contrary, they have found us all so busy with the Burdens of material cares, and the discharge of our responsibilities to the School and the Work, that we have been *utterly unable* to do more than assure them of our friendship and good will, and open the way for them to call and become acquainted with such of our Central Group as were accessible.

We beg of them, in future, to remember that this entire Work is a GIFT, and that it does not furnish us at the Center anything whatsoever in the nature of a material income. On the contrary, it only furnishes each and every one of us an opportunity to WORK, and to devote every moment of time at our command to some share in the Great Work of Education in which the School is engaged.

From the foregoing it will be seen at once that those who have expected us to devote ourselves to their entertainment, or even to the observation of the ordinary "Social Conventions" of "calling" upon them at their Sanitarium retreats and other stopping places, have been expecting more than they had any just right to expect of people who are engaged in a Work of such tremendous scope and

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unlimited labor and responsibilities as this which devolves upon us here at the Center.

Something of the seriousness of the situation with us here at the Center will be apparent to our visiting Students and Friends when they learn that, at this moment, the "waiting list" of applicants from a distance who have asked definitely and in writing for the privilege of calling upon me personally, numbers over 500.

Some of these have already been waiting more than a year, and a few of them believe they have matters of grave interest and importance to the Cause which they want to communicate to me, for the good of the Work; and they feel that they are *entitled* to the "half-an-hour" or the "two-or-three-hours", for which they ask.

God knoweth that it would give me the most intense pleasure and gratification to meet each and every one of these beloved Friends, and give them all the time and consideration for which they ask—if such were only *possible*. But it is NOT POSSIBLE.

Let us suppose, for illustration, that I should open the door wide and say to these dear, good Friends—"Come in—and each of you spend an hour with me." That would mean 500 hours of my time, just to overtake the outstanding demands. At 10 hours per day, this would require just 50 days of my time, without anything else whatever to do.

But it is safe to assume that by the time I had overtaken these 500 engagements, there would be that many more waiting for me at the end of the 50 days. This means that, working 10 hours per day, with nothing else whatever to do, it would be impossible for me to meet the demands upon me for these "little visits"—each one of which would take but a "few minutes" of my time.

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And past experience has demonstrated that the average caller who comes to take but a "few minutes" of my time does not get away under *two hours*. This has been the *average* experience.

Moreover, experience has likewise proven that at least 19 out of every 20 of these good Friends have nothing whatever of importance in mind, and that their mission is simply and solely to satisfy curiosity concerning this mysterious individual who conceals himself behind so meaningless a *nom de plume* as that of "TK", or "The TK".

When they have met me, shaken hands with me, exchanged greetings and looked into my eyes and proven to their satisfaction that I am a *living reality*, and that the volumes of the Harmonic Series did not just "*grow*", but were actually written by Florence Huntley and her *Unknown Instructor*—they can then go away and tell others that they "*know the TK*".

Past experience also shows that there are many Friends of the Work scattered all over the country who find it possible to say that they have not only *met* the TK personally, but that they "*know him WELL*". And all this upon the basis of a single call, and a social chat of an hour or two.

In view of the real and vitally important demands of the School and the Work upon my time, thought, consideration and personal efforts, and the further fact that I am the sole Accredited Representative of the Great School in this country, it seems to me that I am conserving the best interests of the Cause, and of all parties concerned, when I say with perfect frankness that the larger interests of the School, the Work and this particular Movement, demand of me that I forego the pleasure of

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these personal visits—*save and except* the individual has something of *vital importance to the Cause which cannot be communicated to me safely by letter, nor in any manner other than through the personal meeting.*

And this, dear Friends, is in truth the position I have taken in the matter, and I do sincerely hope and pray that it will commend me to your confidence and win for me your deep and abiding sympathy and good will. For, believe me when I assure you that it calls for a stern self-denial on my own part to forego the deep personal joy and gratification I always receive from coming into a personal acquaintance with those who are sympathetically interested in the Great School and its Work in America.

And in speaking for myself upon this subject I am virtually speaking for each and all of the members of our Central Group; for I know something of the conditions of their lives and I know that they, too, are driven to the same stern self-denial, by the demands of the Work upon their time and energies.

If, after the foregoing explanation, any apologies are due from the Central Group to the visiting Students and Friends of the Work from distant points, who find themselves in Chicago with the desire to meet and become acquainted with us, then let me offer an apology that will cover the past, the present and the future, and apply to all who come to the Center from all points of the compass. It is this:

We are *Human*, as yet, with many of the limitations of Human Nature. For your sakes, as well as ours, we would love to be PERFECT, and we are striving toward that end with all the intelligence and the abilities we possess. It may be that some day we shall be able to exemplify the Spirit of the Work so much better than we

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can today that you will think us near enough Perfection to command your confidence and your fraternal Friendship.

The Great Father knows that we do not want to disappoint you, and that insofar as we have done so we disappoint ourselves even more deeply than you.

But if we fail in future, we beg of you to come to us in the *Spirit of the Work*, and give US the first opportunity to prove to you that whatever may be the error on our own part, it is an error of the head and not of the heart.

I want to say, in closing this article, that the developments of the last few weeks, in the inmost Circle of our Central Group, have given me greater joy and deeper gratification and more profound consolation than I have experienced in years. Those of you, my blessed and beloved Friends and Helpers to whom this paragraph is addressed, will know to what I have reference; and I am sure that you will echo back to me the voice of your own profound Sympathy, Gratitude and Love, and that henceforth we shall walk together in the midst of the Radiance and the Splendor of a far more perfect Companionship that shall abide henceforth and forever.

I believe I am strictly within the lines of Truth, and I know that I have the approval of the Great Friends, when I say that never before, in our history as a Group, has the Spirit of Brotherly Love and Harmony existed more fully and unreservedly than it does today.

Nor has there ever been a time when the constructive influence of Truth and of Righteousness has radiated from this Vital Center so powerfully as today.

It is equally true, however, that the Enemy was never more watchful nor active than it is today; and for this

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reason the Great Friends send herewith to every accredited Student and Friend of the Work *everywhere* their affectionate greeting, and their earnest admonition ever to be on guard and make your lives a more perfect exemplification of **DISCRETION**, **SECRECY** and **LOYALTY TO THE CAUSE**.

So mote it be!

SELF-HELP

Once as I toiled along the world's rough road,
I longed to lift each fellow pilgrim's load;
Now that so much of life's path is trod,
I better know the purposes of God.

This is the message as it comes to me,—
Do well the task thy Masters set for thee;
Cheer the despairing, ease his load a bit,
Or teach him how he best may carry it.

But do not lift it wholly, lest at length
Thy too great kindness rob him of his strength;
He wrongs his brother who performs his part;
Wake thou the sleeping angel in each heart.

Inspire the doubting soul to search and find,
Then go thy way, nor wait for those behind;
Who tries may follow and the goal attain,
Perpetual effort is God's price of gain.

—Selected.

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Modern World Movements

By J. D. Buck, M.D., F.T.S., F.G.S &c.

INTRODUCTION

By TK.



THE SERIES of articles to be published in *Life and Action* under the above title, of which the following is the first in regular order, is being prepared by Dr. Buck, their author, at the special solicitation and request of the Editor-in-chief of this magazine.

There can be no doubt as to their interest and value to the general public; but we may, perhaps, be forgiven if the special and particular motive which impelled us to solicit so important and so difficult a work from so busy a man was and is somewhat less altruistic than the interest and good of the entire public.

To be entirely frank with our readers, our own personal motive might, perhaps, fail entirely to secure registration under the head of "Altruistic" at all. But, in any event, the readers of *Life and Action* are entitled to the following explanation:

1. When the volumes of the Harmonic Series were first published, their authors, and those above and beyond them to whom they have ever held themselves responsible, were under the impression that the subject-matter therein covered would be of direct and personal interest (if not of special value) to members of the T. S. and to students of the literature of that liberal and

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progressive movement throughout this western world.

2. With that thought in mind, we prepared a thoughtful and, we thought, a most courteous letter, telling briefly, but very clearly and frankly, the motives which prompted the publication of such a series of text-works at that time, and why we believed they would appeal to Theosophists in particular, more directly than to many others.

3. We sent our letter to the leaders of the T. S., as well as to the local secretaries of all the subordinate branches of the Society throughout the U. S. But, for some reason we have never fully understood or appreciated, not a single response came back to us.

4. Since then the report has come to us, through channels that have appeared to be reliable, that some of the Leaders of the T. S.—or, more accurately, the Leaders of some of the various branches, or *sects* of that Society which (unfortunately, as we believe) have grown out of the original movement established by H. P. Blavatsky and Col. Olcott,—condemned us as “*Black Magicians*”, and the entire School of Natural Science as a School of the *Black Art*; and charged all good and lawful members of the T. S. to beware of us, etc.

5. We accepted the situation without protest, feeling sure that time and the desire for Truth would rectify the error, sooner or later. We simply worked on in silence, without further in any manner whatsoever obtruding ourselves or our Work upon the attention of the members of that Society.

6. But from that time to the present there has come to us, from unbiased students of Theosophy in search of Truth, a steady and ever-increasing demand for information concerning the T. S. and the G. S. and the relation

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they sustain to each other, if any, and concerning the “*Masters*” back of the two movements; and there followed an almost endless chain of subsidiary questions growing out of the main subject.

We have done our best to answer these demands, and in such manner as to do justice to all parties and interests concerned. But to handle a subject of such wide, deep and many-sided significance by personal letters, has been impossible.

Furthermore, those of us who are charged with the responsibilities of the Movement known as the “*Great School*”, or the “*School of Natural Science*”, might naturally be deemed prejudiced witnesses, and therefore unqualified to speak concerning the T. S. at all.

And yet, the demand for definite information has grown steadily, until at this time we find that the services of a special stenographer, working continuously, could not keep up with the demands by letter. Something therefore, must be done. It is not fair to the thousands of earnest inquirers to pigeon-hole their letters of inquiry without reply. Neither does it seem right to permit those who have been misinformed to go on laboring under false impressions, and spreading them still more widely, without doing something to set in motion the counter influence of TRUTH.

We have given the subject the most thoughtful consideration. As a result, we have come to realize that Dr. Buck is literally the *only man living today* who is in position to give the facts to the public in such manner as to command attention and respectful consideration, by all parties concerned.

He is one of the oldest living members of the T. S., was personally acquainted and intimately associated with

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the founders of the Theosophical Society (as his articles will show, as he proceeds); was ever prominent in its councils, and active in its service; and today is the owner of the most unique and valuable Psychological Library in America, if not in the World.

He is, therefore, in position to speak from the viewpoint of an inner Member of the T. S. and his words will command the respectful consideration of every student of the subject.

But he is also an active and Accredited Student and Member of the *School of Natural Science*, and has been so for the last ten years. He knows personally those of us who are charged with the responsibility of the Movement in this western world; and he has made a profound and searching study of the subject from the viewpoint of the literature of the *Great School*, and also from that of a Student who has been under definite, personal instruction for about ten years.

He is, therefore, in position likewise to speak of and for the *Great School*, as well as for the T. S.—and his words will command respectful consideration and confidence among all who follow him through this series of articles.

With this explanation, and introduction, we feel that we have opened the way for one of the most valuable educational contributions to the literature of the *History of Modern World Movements*, ever published. We commend these articles to the readers of *Life and Action* unreservedly, and with the utmost satisfaction; and at the same time we desire to convey to the author an expression of our personal gratitude and appreciation.

May his pen be guided by the strong right hand of Fellowship, and his brain inspired by the noblest impulse of the human Soul, the impulse of "*Morality and Service*".

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And may the consciousness of a noble Work well done, be his just reward.

To these let us add the Faith, the Friendship, the Fellowship and abiding Love of

His Brother and Comrade,

TK.

Modern World Movements

By J. D. Buck, M.D., F.T.S., F.G.S. &c.

"In 1837," to quote Grant Allen, "the science of man, and the sciences that cluster around the personality of man, had scarcely yet begun to be dreamt of."

Various concepts and theories that have colored and so largely determined human progress during the last half-a-century, like that of orderly evolution under natural law, and the conservation of matter and the correlation of force, are foreshadowed in far earlier concepts without exciting general interest; or they may have become involved and lost in mysticism or metaphysical categories, so that it seems far easier to re-discover and re-formulate them than to disentangle them from ancient cults and philosophies.

A larger number of these concepts and problems is now in evidence than, perhaps, in any single period of past history; first, in keeping with the general idea and importance given by science to the principle of "*Differentiation*"; and second, because there is no recognized *authority* that can dogmatically taboo or pre-empt them, as did the old theology, and so make them "*dangerous*".

Great religious movements, like the Protestant Reformation, may be on the surface and excite universal interest; but in this and all such instances a still deeper motive may be involved, or lie at the foundation.

In the case of Luther it was the economic problem, the

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threatened impoverishment of the whole of Northern Europe, through the gold carried away to Rome to pay for "Indulgences", that enlisted the interest of the Barons—and so gave backing and support to his "*Theses*".

But even beneath this economic problem there lay, still deeper, an undertow of Mysticism and Oriental Philosophy. Luther's first course of lectures was delivered on the "*Philosophy of Aristotle*". Moreover, he had been a student of the philosophy of Trithemius, abbot of St. Jacob at Wurtsburg.

His comrade, Tauler, was decidedly a mystic, and often his emotional discourses left him in a state of complete catalepsy. The "*Theologia Germanica*" is attributed to Tauler, and the Society designated by the title—"Friends of God"—is readily identified with the teachings of Trithemius.

Browning's "*Paracelsus*" found inspiration in the same source; and again, the teaching of Trithemius was derived from ancient India and the Vedanta, dealing not alone with *Yoga* ("Skill in the performance of actions"), but with Cycles, Yugas, Manvantaras, Kalpas, etc.

Thus it is in all time, throughout human progress, that great upheavals, such as War, and likewise Religion, or Economics, may constitute the tidal wave, while an undertow of deeper purpose and significance may be gathering force for another social epidemic.

Nor does the progress of science offer any exception to this ebb and flow of human thought. Jacob Behman—"the Teutonic Theosopher"—colored the philosophy of Germany, France and England for three hundred years. This is the source from which the "Martinists" of today are fed. Behman was born 67 years before Sir Isaac Newton, and it is claimed that Newton attended the

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meetings of the Philadelphian Society with the Rev. William Law and Jane Lead—the earliest “*Medium*”.

It is further claimed that Newton received many hints toward his “*Principia*,” from Jacob Behman’s “*Three Principles*”.

The effort of the human mind to apprehend and utilize the deeper problems of human life, to understand the spirit in relation to matter, and the things of sense and time, is world-wide and world-old. True, mysticism, folklore and dogmatic Theology have usually been in the ascendant, or prohibited progress entirely.

The science of today has proposed for itself the task of careful experiment and demonstration along all these lines; and failing in this, then exclusion, nihilism, or contemptuous denial, without proof.

It stands to reason that, in the strict scientific sense, a thing cannot be demonstrated unless true. It is equally apparent that science has not yet arrived at the end of its journey, and that many things may be true which science has not yet demonstrated. A trick, or a falsehood, may be a matter of scientific demonstration—and even beyond demonstration; in any case, the explanation or discernment of the underlying law is still another thing.

This cursory glance at broad general principles and brief historical data may serve as a background to the subject specifically in mind.

The question has been asked over and over, again and again, until it has become an insistent demand: “What relation do Theosophy, the Theosophical Movement, and the present Theosophical Society (or Societies), bear to the “School of Natural Science”, as set forth in “*The Great Work*” and the “*Harmonic Series*”?

I have been asked this question numberless times,

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verbally, as well as by letter; and, though I have referred to this question more than once in "*Life and Action*", no such brief answer can meet the case, nor be at all adequate, for reasons it is my purpose to show in this work.

Often these questions have been addressed to the Editor of *Life and Action*, who has necessarily faced the same difficulty—and some others. The difficulty, however, in either case, does not arise from any unwillingness to answer, nor desire to conceal. It is simply one of those questions which cannot be answered "out of the box", nor "off-hand". No such answer can possibly cover the subject, for the reason that it is so old, so large, and involves so many points of history, philosophy, mysticism, religion, and so-called "occultism", and is so differently apprehended and interpreted by different interpreters, "Leaders" and "Official Heads", as to make it impossible for any brief or superficial answer to be of any real value.

For these, and other reasons, I have been impelled—and at last specially requested by the author of "*The Great Work*", to answer the question in my own way, and along with it as many others related to or growing out of it, as may be possible under the circumstances. I have consented to try, and have pledged him, and now pledge my readers, to do my best, and to that end to divest my mind of whatever bias or prejudice it may have acquired—although I am not aware of any such handicap at this time.

While I shall draw data and illustrations from other and older sources for the present thesis, as occasion requires, or shall seem helpful, I shall regard the whole subject of "Theosophy" as the work inaugurated, instituted and represented by H. P. Blavatsky, in the Society founded by her and Col. Olcott in New York, in 1875.

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The reader may be able to judge, as we go along, to what extent my personal relations to and familiarity with this movement have enabled me to apprehend and appreciate its scope, purpose and achievements.

In setting forth these things, I desire to say at the outset, and to impress the fact as we proceed, that my "belief" in *Theosophy*, as well as my high regard for and confidence in Madame Blavatsky, has never changed nor even wavered, since the day I joined the ranks of the T. S., down to the day of the death of its founder, in London, May 8th, 1891; nor have I since changed my estimate of her nor my high regard for her and her noble life and work.

Whether the reader accepts my judgment and interpretations or not, he may be assured that I am writing in no spirit of criticism or hostility, but with the strongest appreciation of and loyalty toward H. P. Blavatsky.

My ideal is "Principles rather than Men," unless the two are in perfect accord; and from that point it is the *Life* alone that can exemplify the *Doctrine*.

It is, therefore, my purpose to show what Theosophy is, what H. P. B. meant and undertook to do under that name—before instituting any comparisons between that and the *School of Natural Science*.

Intimate as were my associations with the T. S. for more than a quarter-of-a-century, and setting down these personal relations and personal recollections in order to make clear my thesis—let me say, from the depth of my consciousness, that neither personal pride, ambition for office, desire for place, nor hope of material reward of any kind has ever had any conscious place in my work. My one ambition, hope and ideal, then as now, I verily believe was to help, and to serve in a *Great Cause*.

I have no purely personal interest in any such work

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that is not worth the sinking of self nor big enough to render grateful beyond words anyone permitted to serve in its ranks,—if I know myself; and I think I do.

Something of what follows will necessarily be tinged with the spirit of personal biography. How far its record may be justified under the thesis, the reader alone must judge.

Let me say also, in this connection, that my relations as a Student of the Harmonic Series, to their noble authors, as beloved Comrades and Friends, inspired by the desire to serve and help, seem to me consistent also with the same ideals and journey toward the South, and to the East, in search of Light—for more than forty years.

Without these aims and ideals life, to me, would be, indeed, a farce, a failure, an incomprehensible mystery, or—a tragedy.

The Riddle of the Sphinx of Life can be solved only by self-knowledge; and back of this are always the aims, the ideals, the purposes and the conscious achievement that alone make life worth the living, to every individual.

The open mind, divested of all prejudice, free from both credulity and incredulity, in search of Truth for human Service, alone can give us the point of view that “discerns that which is”. And this is the very *Genius of Natural Science*; first, *Demonstration*; second, *Realization*; third *Service*—and these three are ONE.

He who has once personally discovered this Genius will thereafter recognize it under every garb, name, language, disguise or symbol, and need never be deceived. It is like the “Language of Impulse”, that goes deeper than words, and needs no interpreter. It is consonance, concord, the “Singing Silence”, the “Song without Words”, the “Diapason of Nature”, the “Peace that passeth

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understanding", the "Love that encompasseth all", the "Light that never shone on land nor sea",—Light, Love, Realization.

I would neither presume nor dare to write of *Theosophy*, nor of the *School of Natural Science*, in any other spirit than this, for the simple reason that this alone is the spirit in which they exist—all misconceptions and false interpretations to the contrary, notwithstanding.

Not only this; for if they exist at all, these false conceptions can only injure permanently those who hold them. The "Perfect Ashlar", the "Jewel in the Lotus"—these are eternal and unchanging.

It is the "Mark of the Master", the "Sacred Word", the "Royal Secret." No man can tarnish *it*. He may, however, lead the ignorant astray and, in the end, destroy himself. This is the Good Law, and it is equally Fate, or Destiny.

After this preliminary outline, I shall begin with a quotation from H. P. Blavatsky's "*Key to Theosophy*", published only a short time before her death. It is taken from page 16, first edition, and in answer to the "Enquirer".

After showing in the preceding chapter how exoteric Buddhism differs from Theosophy, as to the existence of Deity, or of any self-conscious life after death—both of which the Northern Buddhists deny,—the Enquirer says:

"*Enq.* Your doctrines, then, are not a revival of Buddhism, nor are they entirely copied from the Neo-Platonic Theosophy?

Theo. They are not. But to these questions I cannot give you a better answer than by quoting from a paper read on "Theosophy" by Dr. J. D. Buck, F. T. S., before the last Theosophical Convention, at Chicago, America

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(April, 1889). No living theosophist has better expressed and understood the real essence of Theosophy than our honored friend Dr. Buck:—

“The Theosophical Society was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind. I have a volume entitled: ‘Theosophical Transactions of the Philadelphian Society’, published in London in 1697; and another with the following title: ‘Introduction to Theosophy, or the Science of the Mystery of Christ; that is, of Deity, Nature, and Creature, embracing the philosophy of all the working powers of life, magical and spiritual, and forming a practical guide to the sublimest purity, sanctity, and evangelical perfection; also to the attainment of divine vision, and the holy angelic arts, potencies, and other prerogatives of the regeneration’. Published in London in 1855. The following is the dedication of this volume:—

“‘To the students of Universities, Colleges, and Schools of Christendom: To Professors of Metaphysical, Mechanical, and Natural Science in all its forms: To men and women of Education generally, of fundamental orthodox faith: To Deists, Arians, Unitarians, Swedenborgians, and other defective and ungrounded creeds, rationalists and sceptics of every kind: To just-minded and enlightened Mohammedans, Jews, and oriental Patriarch-religionists; but especially to the gospel minister and missionary, whether to the barbaric or intellectual peoples, this introduction to Theosophy, or the science of the ground and mystery of all things, is most humbly and affectionately dedicated’.

“In the following year (1856) another volume was

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issued, royal octavo, of 600 pages, diamond type, of 'Theosophical Miscellanies'. Of the last-named work 500 copies only were issued, for gratuitous distribution to Libraries and Universities. These earlier movements, of which there were many, originated within the Church, with persons of great piety and earnestness, and of unblemished character; and all of these writings were in orthodox form, using the Christian expressions, and, like the writings of the eminent Churchman, William Law, would only be distinguished by the ordinary reader for their great earnestness and piety. These were one and all but attempts to derive and explain the deeper meanings and original import of the Christian Scriptures, and to illustrate and unfold the Theosophic life.

"These works were soon forgotten, and are now generally unknown. They sought to reform the clergy and revive genuine piety, and were never welcomed. That one word, Heresy, was sufficient to bury them in the limbo of all such Utopias. At the time of the Reformation John Reuchlin made a similar attempt with the same result, though he was the intimate and trusted friend of Luther. Orthodoxy never desired to be informed and enlightened. These reformers were informed, as was Paul by Festus, that too much learning had made them mad, and that it would be dangerous to go farther. Passing by the verbiage, which was partly a matter of habit and education with these writers, and partly due to religious restraint through secular power, and coming to the core of the matter, these writings were Theosophical in the strictest sense, and pertain solely to man's knowledge of his own nature and the higher life of the soul. The present Theosophical movement has sometimes been declared to be an attempt to convert Christendom to Buddhism, which

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means simply that the word Heresy has lost its terrors and relinquished its power. Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodoxy must be wrought out by each individual, according to his nature and his needs, and according to his various experience. This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to Truth, and its ritual, 'To Honour every truth by use'.

"How little this principle of Universal Brotherhood is understood by the masses of mankind, how seldom its transcendent importance is recognized, may be seen in the diversity of opinion and fictitious interpretations regarding the Theosophical Society. This Society was organized on this one principle, the essential Brotherhood of Man, as herein briefly outlined and imperfectly set forth. It has been assailed as Buddhistic and anti-Christian, as though it could be both these together, when both Buddhism and Christianity, as set forth by their inspired founders, make brotherhood the one essential of doctrine and of life. Theosophy has been also regarded as something new under the sun, or at best as old mysticism masquerading under a new name. While it is true that many Societies founded upon, and united to support, the principles of altruism, or essential brotherhood, have borne various names; it is also true that many have also been called Theosophic, and with principles and aims as the present society bearing that name. With these societies, one and all, the essential doctrine has been the

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same, and all else has been incidental, tho' this does not obviate the fact that many persons are attracted to the incidentals who overlook or ignore the essentials."

"No better or more explicit answer—by a man who is one of our most esteemed and earnest Theosophists—could be given to your questions".

Enq. "Which system do you prefer or follow, in that case, besides Buddhistic ethics?

Theo. None, and all. We hold to no religion, as to no philosophy in particular: we cull the good we find in each. But here, again, it must be stated that, like all other ancient systems, Theosophy is divided into *Exoteric* and *Esoteric Sections*".

From the "Key to Theosophy", page 53.

A true Theosophist ought "to deal justly and walk humbly".

Enq. What do you mean by this?

Theo. Simply this: the one self has to forget itself for the many selves. Let me answer you in the words of a true Philaletheian, an F. T. S., who has beautifully expressed it in the *Theosophist*: "What every man needs first is to find himself, and then take an honest inventory of his subjective possessions, and, bad or bankrupt as it may be, it is not beyond redemption if we set about it in earnest". But how many do? All are willing to work for their own development and progress; very few for those of others. To quote the same writer again:

"Men have been deceived and deluded long enough; they must break their idols, put away their shame, and go to work for themselves—nay, there is one little word too much or too many, for he who works for himself had better not work at all; rather let him work himself for others, for all. For every flower of love and charity he

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plants in his neighbor's garden, a loathsome weed will disappear from his own, and so this garden of the gods—Humanity—shall blossom as a rose. In all Bibles, all religions, this is plainly set forth, but designing men have at first misinterpreted and finally emasculated, materialized, besotted them. It does not require a new revelation. Let every man be a revelation unto himself. Let once man's immortal spirit take possession of the temple of his body, drive out the money-changers and every unclean thing, and his own divine humanity will redeem him, for when he is thus at one with himself he will know the 'Builder of the Temple' ”.

Eng. This is pure Altruism, I confess.

Theo. It is. And if only one Fellow of the T. S. out of ten would practice it, ours would be a body of elect indeed.

(To Be Continued)

THE WILL SUPREME

There is no chance, no destiny, no fate,
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great;
All things give way before it, soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim.
Why, even death stands still
And waits an hour sometimes for such a will.

—Ella Wheeler Wilcox.

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From the Files of Florence Huntley

My dear "*Other Lamb*":

Your last letter produced a strange effect. Do you know, it was exactly as if you had come back to us after years of wandering.

And the strangest thing is that your letter contains precisely the things both the TK and I have seen and known and felt, concerning you, ever since you set off on that terrible trip to the far away North.

It seems just as if you had come out of a long "dreaming", and as if our own mental solicitude for you had been carried to you over invisible wires.

What did it? What, in the midst of your recent experience away up there, brought just this new consciousness of the realities of life, and "*the importance of little things*", and the necessity for slow and careful building? What wakened you? Why this letter?

It is like the Friend I first knew, before ambition had led her such a hopeless chase, before she had set her heart on *big achievements*, certain she could evade the "Law of Little Things".

I cannot tell you just how your letter has called you back into my closer heart-life. It is as if you had been far away, and just returned to us.

Let me see if I can at all analyze the impressions you have left on us all here, for years:

It is as if your "attention" had been entirely removed from us all, and you were only conscious of us as mere

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incidents in your life—as if your real consciousness were so engaged in and engrossed upon your projects as to exclude the definite realization of or the enjoyment of or fellowship with your people—with us.

Your whole mind and heart and “attention” have been so centered away off yonder—somewhere—as to make your presence unreal.

Indeed, it seemed as if we had seen only the mere physical Girl, and as if her real self had been far away. For the first time since '98, I now feel that you are *all here*, and as if you are again of us and with us, in reality.

I know, dear Girl, the awful struggle, and my heart has been with you all the while; but was it not your very ambition to accomplish *big* things that made it so terrible? Was it not the very fact that you saw only the stars, and overlooked the quick-sands at your feet?

I wish that you could have been spared all this wearing and wearying experience; but you did not spare yourself. Like all the rest of us, you had to bruise your Soul, and learn your own lessons in the hard school of experience.

Your failure is not because you do not possess the genius to do much unusual work, but only that your genius needs the foundation laid in “the little things”.

It is so easy to aspire—so hard to realize; for aspiration costs no effort. It is an emotion and a desire; it is not a process of reason and thought.

And it is also very easy to mistake aspiration for genius; just as it is to imagine we are of royal blood because we love luxuries and indulge our vanities.

It has now been over fifteen years since the beloved TK gave me the best lesson of my life, on this very point:

In the midst of one of our searching studies of some important subject, I had referred to my beauty-loving

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and luxury-loving nature as a remnant of my former high-caste estate. He merely remarked that such tastes and desires are not at all "*unique*", but that I was merely expressing the very common longings of sensuous (not sensual) human nature; and that mere love of beauty and of luxury are not the least indication of either "blue blood" or of "genius".

And I took my lesson. Since that time I have carefully watched to see just what sort of intellectual and moral strength accompany these *royal tastes*; and I have satisfied myself that neither the love of beauty nor the love of silken sheen is in the least an indication of either unusual genius or high-caste lineage.

But it was something of a humiliation to me when at last I was honest enough with myself to admit that these tastes and desires and ideals are indulged by the commonest sort of clay—indolent, sensuous, pleasure-loving, earthly women—for, in the last analysis, the love of luxury is but the love of physical comfort, and gratification of the physical sense of touch, taste and vision.

My dear "Other Lamb"—I want *you* to learn the lesson of "*Little Things*", for that is wherein you have misread your own character; and you will never succeed until you are able to see yourself as you are—a very ordinary young woman, with many undeveloped possibilities which demand your industrious attention constantly to convert them into realities.

With the tender sympathy of a loving Friend,

FLORENCE HUNTLEY.

My dear Mr. Van:—

Do not think it was any part of "The Little Plan" to impose so many extra "Thinks" and extra duties upon my

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stranger friends. Therefore no apologies are due me for silence, nor failure to discern the questions. There is not, and never has been a shadow of *obligation* in this correspondence, on either side. The moment it ceases to be a mutual need, or pleasure, or profit, it has no excuse for being. It was not intended that the student should go on with the catechism, save and except he was eager to do so, nor that the Questioner should impose the work, save and except she knew the student wanted it, and that he or she gave evidence of being such as are sought for the extension work of this philosophy. These stranger-friends of mine must not feel that they are being carried into lines of uncongenial or burdensome mental or physical labors. And as it was originally my own plan and proposition, I can foresee some embarrassments when the courtesy of my correspondent bars perfect frankness.

So dismiss the thought that you could *owe* me a letter, or that you are expected to follow a line of thought or study or self-analysis that interferes with your other obligations to the Lodge or to society. All of this would contradict the spirit of liberty that lies at the basis of all real co-operative work. In presenting this "Little Plan" I tried to make clear that it left both student and instructors free to withdraw at the first sign of weariness or indifference to the task.

The fact that to your mind the author of the G. P. C. "exaggerates" the evils of subjective principles and processes would indicate to my mind that neither he nor the School he represents could become an authoritative and acceptable instructor for you. For in matters of this nature one must have confidence in the instructor, or there can be no benefit to the inquirer and student.

Unless the writer of the G. P. C. speaks from the basis

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of definite knowledge, his work is a fairy tale, without the merit of the ordinary scientific tenable *theory*. If his statements of definite knowledge concerning subjective processes are taken to mean mere *opinions*, then he could not either directly or indirectly be acceptable as good authority for an ethical standard of right living—such as the catechism lays out.

The G. P. C. either *is* or *is not* a book of definite knowledge, gathered by science from both planes of life, and the reader is bound to accept on the author's own terms, or classify it as a purely imaginative work of fiction. The author presents the results of his observations and experiences. He does not present his *opinions* nor *beliefs*, but the actual conditions he has seen and studied on both sides of life.

If the Harmonic Series is not based upon a definite school of knowledge, the books fall below the level of speculative philosophy. They are canards, falsehoods, elaborated nonsense; they are not entitled to so much respect as T. J. Hudson's theories and hypotheses.

So you have used "Ouija" without harm? Stop and think. Have you asked yourself the probable causes of the moral weakness you told me of? Has it never occurred to you as having been brought about by outside suggestion and play upon your naturally impulsive nature? Have you never surmised that these influences and suggestions were made possible by the very conditions of which you told me, first your meditative habits, and solitary hours alone with books and "reveries", but most of all your passive yielding to the influences attached through the Ouija Board? I see a very clear connection between your "Ouija" and your "uncontrollable impulses". These are exactly such results as may and do

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follow such experiments by a man of your natural temperament. If you were to avoid day-dreams and imaginations and Ouija Boards you would never need to call in a hypnotist to counteract the suggestions received from the "Air". In spite of what you say, your experiments in subjective processes have done you harm.

And, my friend, you must reread the G. P. C., for it nowhere says that *all* mediums are bad, nor that all *spirits* are bad, nor that all experimenters go to ruin. It merely says that *the subjective process is bad*, and that experimenting simply opens the door to all sorts of influences and dangers, and while there is degeneration through evil association the process itself is the real basis of deterioration.

It would be a wild statement to say there are no pure and good spirits seeking to communicate with those they love, nor good men in the body lending themselves to mediumship. This is not the issue.

For instance,—I do not call *you* bad because of your experiments, but I do think that by and through your solitary and passive habits, or by the use of the Ouija, you have injured yourself. If you could actually know the results of even occasional experimentation of the wrong kind you would, perhaps, view the subject differently.

At this time my own instructor and our Dr. W. are trying to save from the insane asylum two ladies who called in the Ouija to establish communication with the dead husband of one of them. They have both been almost destroyed along the same line of your own weakness. It may interest you to know that a large portion of this moral degeneracy through spiritual controls is brought

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about by mere curiosity, and the entertainment of the supposed investigation.

You say you know those who have practiced mediumship without harm to themselves. How do you *know* they were not harmed? How many of these same friends know of *your* peculiar weakness? You will see, if you stop to think, that you are no more likely to know the secret motives and impulses of your neighbor's life than he does of yours. Degeneration has always gone to considerable lengths before it becomes visible and patent to untrained observers. The destructive principle works in the dark, in the hidden rivers of the blood, or in the brain tissues. It works silently upon the will, secretly upon the moral nature. A man can be a degenerate in many ways, and yet conceal it from the casual observer for years.

You say my "Master" is a "Hermetist", but does not "know it"? Then he could not be a very wise "Master". In as far as we seek the same truths, we are alike and akin to the Hermetists, but the Hermetic Brotherhood and the order of which my Instructor is a member, are not nor have they ever been identical organizations.

But neither your Master nor mine would, I think, attempt to prove to you the fact of another life. I do not think that the members of either of these schools do much by way of "signs and wonders". The student must either make his own demonstration or accept the teaching by faith, by reason and by scientific probability.

Yes, Miss H. is a rare and charming young lady. She spent one day with me last summer. We were all charmed with her, and that one day gave her a permanent place in my heart, and gave to her also a permanent place, I believe, in the extension work of the School of Natural Science. Her interest in the work, her discussion and

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acceptance of the catechism, and her response to the spirit and purpose of the "Little Plan" have been a surprise and delight to me. Thus "Omega" comes to be ranked first instead of last, under her wise influence and direction.

I am glad the "Crime" met your approval in so many ways, but of course regret that it has not inspired that character of confidence in the author's knowledge of his subject which confidence alone gives any real practical value to the G. P. C. as a note of warning to an increasingly sensitive people.

You can readily understand that a school which undertakes the always difficult task of "A New Protest" is seeking for intelligent and courageous volunteers to carry out its (probably) unpopular warning.

"The Little Plan" grew out of my favorite quotation, "Try the Spirits"; and this particular quest deals only with spirits in the flesh who are drawn to the task by the great natural law of attraction.

However, it was wisely said of old, that no man can serve two masters, and my experiences have taught me that no man or woman can serve this particular propaganda with profit to himself or the world, except he does it freely, naturally, and with his whole heart, his reason, his will, his faith and his conscience. These are they we seek.

Goodbye, with all good wishes,—

Your friend,

FLORENCE HUNTLEY.

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From the Files of TK.

My dear Friend:—

It is easier to describe, define, to set to common words, the sensations, the tingling stress that forever seems to reach out into the void about us seeking a contented goal that is not to be realized, than it is to define and to tell why we have for all these years, continued to grind, draw and puff at an obnoxious, expensive proposition that we have come to know could never bring returns that could be considered worthy.

Life holds many mysteries and the queer things that bind rational beings to habits is just one. "Man never is, but always is to be blest". We resign ourselves to the shoals, the rapids and the swirl on life's highway and mid their dashings and spray, we dream of the quiet eddy just ahead. That serene "tranquility of motion" that we shall reach in our natural course, only to find ourselves quite out of tune, and unable to recognize the grand calm of life, should it be offered us. There, to me, has been a reason why this strange thing is so. I have been enslaved. I had a master that seemed to be made up of many masters and one or the other of them was ever on duty. In the morning before I put on my socks, I was prompted to my first service of the day by just "biting off a piece", and I am of the opinion that we all enjoyed the quid together. I mean my Masters and I. There was never a case of lapse of memory on our part. Some one of us would begin service on time, and when a matter came up that

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was very engaging, we worked overtime, and there was no complaint whatsoever made.

When we have done with Tobacco and have made up for ourselves a clear consciousness of the fact that the whole of Tobacco is past, and cannot and will not be resumed or established, these, ever-ready prompters, whatever they are, recede from us like they had been sent for elsewhere. Then, I have noticed, they cease to tantalize.

To awaken this perfect consciousness, and to make the final decree, will be found to be the hardest thing to do by those who have formed the habit of self-Indulgence along this special line.

Now several moons have waxed and waned since I took control and even now that nervous tingling has ceased to a marked extent, and my thoughts and attention are again becoming my almost perfect servants. I can apply my attention and fix my memory as never before, and there is apparently a splendid calm with it.

“Hail welcome tide of life
When no tumultuous billows roll
How wondrous to myself appears
This halcyon of Soul”.

Though in my case, life's autumnal tints are apparent to the observer. At least I think I'd impress one as being rather unyoung, and my physical symptoms were often busy, crying out because of a discord, “a warring in my members”. So I had about made up my mind to be and to remain old somewhat at these various points, as do others. But if present symptoms continue, I shall be compelled to revise these decisions. My tottering gait, my twitching limbs and trembling hands, bother me no more, and my handwriting is about as steady as ever it was though this is not saying a great deal.

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But I wish to make this one fact very clear. While I used Tobacco in moderation, this constant twitching distressed much, and my hands so much used and needed were at times and generally embarrassingly unsteady. I did not once suspect the cause and made up my mind to shake as do others, and since all these symptoms have disappeared, I am not only thankful and happy for this riddance; but I am astonished in the extreme that I did not once suspect that Tobacco was causing those alarming and disagreeable symptoms.

Whether or not there exist individual ex-carnate entities that perpetuate habits or take part in our personal appetites and passions, I do not know; but scrutinizing closely, such conclusion would not, in my opinion, appear improbable nor without a seeming basis of facts. Be this as it may, I am constrained to believe that the firm mental attitude is absolutely necessary to those who would successfully quit habits. By firmly dismissing our company, as it were, and making both self and company fully understand that henceforth and forever there will be a Tobaccoless bill of fare established and maintained within our moral jurisdiction, you will perceive the absence of those sensations that grow and draw and desire, and dissipate careful attention to matters necessary to consider. I feel quite sure of the correctness of these statements.

When the first shock has come and its severity past, there will probably be noticed imperfect metabolism and derangement of secretions. Drowsiness will creep with us everywhere, and will win generally, as she should. This seems kind Nature's remedy to calm our disturbed nervous system. Then we will observe, by and by, more perfect physical eliminations and decided general improvements that should comfort and encourage. We will then grow

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less irritable than we have been since the decree and the shock. Here we pick up self-control to a greater extent than formerly since the resolve. But if you have left a loop, a safety-plank (mentally) upon which you may retreat if you have to, your battle will be more than you can win. You cannot endure the gnawing, the drawing, the sucking, the tension, and must in all probability fail. When you've quit, mentally burn all bridges.

Only a few pounds is gained in weight in sixty (60) days. This is gratifying. Head clearer and has not ached during the whole time to date, and this is unusual. Better elimination accounts for this.

Had I not come in touch with the "Harmonic Series" and read the three Volumes very carefully, I am satisfied that I should never have left off the Tobacco habit. Through these books and *Life and Action*, the Publisher's little Magazine, I came into an understanding as to what all habits stand for, both here and hereafter. And the matter came up to me as it never had before. And now, if I had gained from the "Series" no other thing than this, then I should have abundant cause to feel thankful.

At other times I have quit, for a time, the use of Tobacco; but not until this time with happy and gratifying results. And I do not think I shall ever have to quit Tobacco again, for I have set my decision *down constructively*; therefore if I am wise and prudent I shall never molest it.

Throughout these efforts I have received support and all that was promised me.

Sincerely and Cordially,

L. H. H.

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LATER OBSERVATIONS

This has been the sum of my observations. Those who hold Dogmatic opinions to the effect that all conscious entities are physically embodied entities, do not take to the Harmonic Series to any great extent. Such do often join and become prominently identified with Churches both Catholic and Protestant. They may claim, and, perhaps do believe in God and Immortality; but they do not take to the "Books" so far as my observations have served me.

We are often told by those who fancy they enjoy the 'Weed' that it makes company for them. That Tobacco is company. That while it always annoys, yet it brings company. To my experience this is exact fact, though there has been a time when I would have thought this idea ridiculous. Soon after the cessation of the use of Tobacco I first observed a slight derangement of my digestive organs. This seems quite natural. Then comes an all-most overpowering disposition to sleep. We just feel as if we were being sucked to drowsiness by conditions or things we are not able to define, and if we can we go to sleep as soon as it is dark. I say we because it is the case with all Tobacco quitters known to me, and there seems to be no exceptions to this rule. We also awake quite early, and this is our best time for reading and study. Though we have a strong tendency to drowsiness at all times, and this most probably added rest and our increase in appetite as a rule causes us to gain decidedly in weight, and to improve in general appearance, etc. Care must be taken else we will eat too much.

The lack of tone of the nervous system referred to in the early weeks of my experience seems now no longer lacking. Our nervous system seems to pass through a

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final crisis and there comes a general nervous re-asserting, and there's plenty of vigor, and some may here find a new employment for self-control.

When the Tobacco habit is laid aside and backed by Intelligent forceful Will—not a sound judgment only that the habit should be disposed of, but by a determined Will—then this sucking, gnawing desire will cease to hang on and harass. In all cases I believe 'twould have been better for the individual had the habit never existed; but I now believe that in my case to have overcome the Tobacco habit as I have done has been the best and the happiest thing for me to do. The effect upon my nervous system would seem to fully justify this decision. Any one can effectively discontinue any habit if they can muster and master the proper Will to do so. Though this last implied and stated thing is not easy and is perhaps impossible to some.

The cigarette gets a deeper hold upon one who has formed the habit than other forms of Tobacco using. The cigarette seems so innocent and not so strong. Children wanting to ape their Seniors can try them. When one learns to inhale this cigarette smoke, taking it deeply into the lungs, and the nicotine enters the blood with the oxygen of the atmosphere, then the habitue will defend his habit and will cease to be conscious or to give expression to the fact that he is its slave, or that the habit is harmful to him. This form goes deeper into the consciousness than other methods of Tobacco using, and is much harder to leave off. It gets under the Will and hinders its free control.

“Think not the beautiful doings of thy soul shall perish unremembered. They abide with thee forever; and

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alone the good thou doest nobly, truth and love approve.
Each pure and gentle deed of mercy brings an honest
recompense, and from it looms that sovereign knowledge
of thy duty done,—a joy beyond all dignities of earth.

Edmonton Alta, Can.

May 29, 1913.

Gentlemen:

I received the three Bound Volumes of *Life and Action* a few weeks ago and have read them through twice and I am now going to read them through some more; because there is so much instructive and helpful matter published in these books that they are worth more to me than all the other books combined that I have at present in my book case.

I am convinced of the fact that the careful perusal of the three volumes of *Life and Action* has worked a change in me and I am endeavoring to lead a better and purer life.

Yours very respectfully,

J. E. D.

AN EXPLANATION

We are pleased to inform our Friends and Readers that the beautiful poem on the cover of the March-April issue of *Life and Action* was written in 1873 by Miss Belle E. Smith, now a resident of Santa Barbara, Calif.

It is with pleasure we give Miss Smith credit for this beautiful poem.

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Question Box

(Continued)

15. Does the Great School accept the Bible record and account of the life of Jesus on earth?

Ans. Not in all its details. There can be no doubt that the people of Judea, Jerusalem, Nazareth, and Palestine in general, were much like the people of other civilizations of all times.

It seems to be one of the characteristics of human nature, the world over, and in all times, to magnify the incidents of importance in the life of any individual who has achieved public prominence as a benefactor. And the further they get away from the time in which the individual lived, the larger do the incidents referred to appear to succeeding generations.

The same is undoubtedly true as to the life and doings of the man, Jesus. While I am not going to recommend it as correct in all details; nevertheless, I believe the little book entitled "*The Crucifixion, by an Eye-Witness*", comes more *nearly* giving a rational and intelligent report of the incidents in the life of Jesus which are generally considered by the "Orthodox Christians" of our time as *miraculous*, than does the Bible.

There are undoubtedly discrepancies in both records. I say this because I have seen the Record of the Great School covering these same events. I believe this to be as accurate as it is possible for human nature to record the events of History. This does not mean to suggest that even the Record of the Great School is literally correct in every minute detail.

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Macaulay, the English historian, whose "*History of England*" is accepted as *Authority* the world over, is said to have admitted that there are not less than 5000 errors in the latest revised edition of his time. These are doubtless of a minor nature, and mainly in the minute details. But in the larger view of English History there can be no doubt that he has given the important events in such manner as to enable the student of his work to obtain a general view of the subject, a sort of large perspective, such as the artist's pencil sketch of a landscape which he afterwards fills in and works into a completed work in oil. The minute details he fills in to suit his artistic fancy, preserving with fidelity only the general outlines.

ANNOUNCEMENT

"QUESTIONS ON NATURAL SCIENCE" is the name of a book now in the hands of the printers, and it will be ready for delivery, we hope, by the time this issue of *Life and Action* reaches our readers.

We regard this as one of the most important and valuable volumes thus far published by the Great School.

It consists of 3,857 questions, formulated with the utmost precision and care, and in such manner as to cover the entire subject-matter of the three volumes of the Harmonic Series.

Its purpose is to constitute a final and complete examination of every Student of the School, and every other individual who desires to know with certainty what are the teachings and findings of the Great School, as far as these are covered by the three text-books of the Harmonic Series.

This book should be in the hands of every Student of

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the School. To the Student who has assumed the duties and responsibilities of an *Instructor* it is an absolute necessity. To each and every Student who is in course of preparation for his Examination, it is of equal importance, but in another way. It gives him the formulated *questions* in such exact and definite form that his task is narrowed to the simple work of finding the answers *in the books*.

To those who are not yet Students, but who desire to prepare themselves for acceptance as such, or who simply desire to know what the Great School and its Work stand for, without any intention of ever applying for admittance as Students, this volume will be of the most valuable aid.

We do not hesitate to say this is one of the most valuable, as well as helpful, volumes ever issued with the sanction and approval of the Great School and Friends.

Because of its importance, and the fact that it is a book that will be read, studied and used constantly by every one who owns it, we are getting it out only in the most durable Library Edition.

The binding on this book will be three-quarter leather (crushed olive green, cowhide grained buffing.) Stamped on backbone with genuine gold. Colored end sheets. Sides covered with interlaken cloth.

It will contain 355 pages and a foreword by TK.
Price \$2.00 per copy

“With Ignorance wage eternal war,
To Know Thyself forever strain,
Thine Ignorance of thine Ignorance
Is thy fiercest foe, thy deadliest bane”.

From “The Kasidah”—Sir Richard Francis Burton.